COMMENTARY ON

EPHESIANS

CHAPTERS 1 & 2



THOMAS GOODWIN

Commentary on Ephesians Chapters 1 & 2

An Exposition of Ephesians
with Five Additional Sermons

Thomas Goodwin

Monergism Books

Commentary on Ephesians 1 & 2

by Thomas Goodwin

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GENERAL PREFACE

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THE stores of theology, enriched by the accumulating treasures of successive generations, have of late years been thrown open widely to the Church of Christ. The Fathers, the Reformers, many of the great Puritan writers, no less than the later theologians of the Church of England and of the Nonconformist Churches, have been issued in a form and at a price which places them within general reach. In the departments of Hermeneutics and Exegetics, more especially, these stores are receiving constant and, with more or less of the alloy of human imperfection and error, most valuable additions. Among English scholars, the labours of Professor Ellicott, who, in philological acumen and attainments of the highest order, in combination with an absence of party bias, and with a profound reverence for the inspiration and authority of the Sacred Scriptures, is a very model of scholarship, sanctified to the honest and fearless interpretation of God's Word,—trusting Scripture, and anxious only to educe its meaning, to whatever conclusions it may lead; Dean Alford and Dr Wordsworth, in their great works; Dean Trench, Dr Peile, Professor Eadie, Dr Vaughan (whose unpretending Exposition of the Epistle to the Romans is sufficiently indicative of many of the qualifications of an expositor); Messrs Conybeare and Howson, in their well-known work; Dr Henderson on the Prophets; in America, Professor Stuart, with all his faults, and (though not as a philological scholar, yet as a sober, copious, and painstaking expositor) Albert Barnes,—have given to the Church κτήματα ἐς ἀεί.[1]

Nor must our obligations to modern German theologians be forgotten. Their works, the best of them, need to be read with discrimination. And in those which have been brought within reach of the English student, some of which are deservedly in high esteem,

there is even in the best, with scarcely an exception, not only much that is prolix and wearisome, but, specially to those of us who read them under the disadvantage of a translation, much that is misty, and not a little that is questionable. These are within our reach, and much used by many of our clergy and ministers. No theological library can be complete without them. To the student and to the preacher they are storehouses with which they can ill afford to dispense, if they are to be as scribes well "instructed unto the kingdom of heaven," bringing "forth out of" their "treasure things new and old."

For although there is something specious in the notion that the preacher can afford to be a man of one book, if that book be the Book of God,—and we doubt not that such men have been, and will be yet again, blessed to great usefulness in the Church of Christ,—it involves surely a blind and ungrateful misappreciation and disparagement of the gifts dispensed by that Divine Spirit whose "manifestation" is "given to every man to profit withal," when we underrate the treasures which, have been left to us by men raised from time to time for the close study and investigation of the written Word, and for the enforcement and defence of the doctrines of our "most holy faith." Individual cases of "unlearned and ignorant men," lacking apostolic inspiration and endowments, may arise not seldom, in which, with humble gifts, and little or none of the assistance of human lore and training, they have been signally owned and honoured by God to do His work in the ingathering and edification of His people. But, as a rule, an ignorant clergy, a clergy undisciplined by habits of study and uninformed by reading, will fail to be effective in an enlightened and inquiring age. Their preaching will be vapid, superficial, and desultory, ultimately settling down into an iteration (fluent enough perhaps) of facile topics.

These remarks apply with peculiar force to a crisis in the Church's history in which heresy is rife, and the foundations of the faith are undermined and assailed by formidable errors. The Church then needs well-equipped champions. Such can be found only among well-stored theologians, theologians "mighty in the Scriptures," but well versed also in the works of the great and gifted

champions and exponents of the faith in every age—the Fathers and Reformers of old, and the later and the living contributors to the Church's stores.

Among these stores, it will not be denied that the writings of the Puritan Divines must ever be held in high estimation. Many of them are, in extenso, within our reach, widely circulated, and largely used; as Bishop Hopkins, Owen, Baxter, Howe, Bates, Flavel, &c. &c. Others, such as are to be published in this Series, are generally accessible in select works only; as Manton, Goodwin, Sibbes, Brooks, Charnock, Adams, &c. The works of the first four of these have never been published in a uniform edition; and of the works of Sibbes and Brooks, no complete collection exists in any public library of the kingdom, and probably in few, if in any, of the private libraries is a full set of either to be found.

The projector of the present scheme—a scheme to be followed up, should its success realise the expectations formed of it, by the issue of the works of Trapp, Swinnock, Gilpin, Trail, Bates, Burgess, and others which have been suggested—is conferring a great boon upon the Church of Christ, and one the influence of which may be felt throughout the Protestant pulpits of Christendom; by doing for the comparatively inaccessible works of these Puritan Divines what has been done for many of the Fathers, the Reformers, and the German Theologians, in collecting their works, and issuing them in a form and at a price which will place them on the shelves of thousands of our students and ministers, at home, in the colonies, and in the United States of America.

It would obviously be beyond the scope of this preface to enlarge upon the history of the Puritans, interwoven as it is with stirring events and times, more familiar to us probably than any others in the annals of England. From Bishop Hooper, down to the disastrous ejectment of 1662, their story has been often told. By none with greater candour, with more enlarged catholicity of spirit, or with more graceful diction, than by the historian of the Early and Later Puritans, the Rev. J. B. Marsden, in his standard volumes:—

"Wherever the religion, the language, or the free spirit of our country has forced its way, the Puritans of old have some memorial. They have moulded the character and shaped the laws of other

lands, and tinged with their devouter shades unnumbered congregations of Christian worshippers, even where no allegiance is professed, or willing homage done to their peculiarities. It is a party that has numbered in its ranks many of the best, and not a few of the greatest men that England has enrolled upon her history. Amongst the Puritans were found, together with a crowd of our greatest divines, and a multitude of learned men, many of our most profound lawyers, some of our most able statesmen, of our most renowned soldiers, and (strangely out of place as they may seem) not a few of our greatest orators and poets. Smith and Owen, Baxter and Howe, were their ministers, and preached amongst them. Cecil revered and defended them while he lived; so did the illustrious Bacon; and the unfortunate Essex sought his consolations from them when he came to die."[2]

Mixed up as were the Puritans with keen and long-continued controversies, both political and religious, they have left behind them a vast mass of theology,—not controversial, but expository and hortatory,—which is the common property of the Church of Christ, and which Episcopalians and Presbyterians and Wesleyans, Independents and Baptists, may alike appreciate, use, and enjoy. Their works, developing and embodying the theology of the Reformation, form a department in our theological literature, and occupy a place so specific and important, that their absence from the student's shelves can be compensated neither by Fathers nor Reformers, nor by the richest stores of modern divinity, whether English or Continental.

They have ever been subjects of eulogy with those best acquainted with them. The gustus spiritualis judicii predicated of Goodwin by his editors, "Thankful Owen," and "James Barron,"—the "genius to dive into the bottom of points," and "to study them down,"—"the happiness of high and intimate communion with God,"—the "deep insight into the grace of God and the covenant of grace,"—these are characteristic of the whole school; and, in an eminent degree, of those whose works have been selected for this Series. Of Manton writes the "silver-tongued Bates:"—

"God had furnished him with a rare union of those parts that are requisite to form an excellent minister of His Word. A clear

judgment, rich fancy, strong memory, and happy elocution, met in him, and were excellently improved by his diligent study."

".... In the performing this work he was of that conspicuous eminence that none could detract from him, but from ignorance or envy.

"He was endowed with extraordinary knowledge in the Scriptures, those holy oracles from whence all spiritual light is derived; and in his preaching gave such a perspicuous account of the order and dependence of divine truths, and with that felicity applied the Scriptures to confirm them, that every subject by his management was cultivated and improved. His discourses were so clear and convincing, that none, without offering voluntary violence to conscience, could resist their evidence. And from hence they were effectual, not only to inspire a sudden flame, and raise a short commotion in the affections, but to make a lasting change in the life."

"His doctrine was uncorrupt and pure; 'the truth according to goodness.' He was far from a guilty vile intention to prostitute that sacred ordinance for the acquiring any private secular advantage. Neither did he entertain his hearers with impertinent subtleties, empty notions, intricate disputes, dry and barren, without productive virtue; but as one that always had before his eyes the great end of the ministry, the glory of God and the salvation of men, his sermons were directed to open their eyes, that they might see their wretched condition as sinners, to hasten their 'flight from the wrath to come,' to make them humbly, thankfully, and entirely 'receive Christ as their Prince and all-sufficient Saviour.' And to build up the converted 'in their most holy faith,' and more excellent love, that is 'the fulfilling of the law.' In short, to make true Christians eminent in knowledge and universal obedience.

"As the matter of his sermons was designed for the good of souls, so his way of expression was proper to that end. Words are the vehicle of the heavenly light. As the Divine Wisdom was incarnate to reveal the eternal counsels of God to the world, so spiritual wisdom in the mind must be clothed with words to make it sensible to others. And in this he had a singular talent. His style was not exquisitely studied, not consisting of harmonious periods, but far

distant from vulgar meanness. His expression was natural and free, clear and eloquent, quick and powerful, without any spice of folly, and always suitable to the simplicity and majesty of divine truths. His sermons afforded substantial food with delight, so that a fastidious mind could mot disrelish them. He abhorred a vain ostentation of wit in handling sacred things, so venerable and grave, and of eternal consequence,"

"His fervour and earnestness in preaching was such as might soften and make pliant the most stubborn, obdurate spirits. I am not speaking of one whose talent was only in voice, that labours in the pulpit as if the end of preaching were for the exercise of the body, and not for the profit of souls; but this man of God was inflamed with a. holy zeal, and from thence such ardent expression broke forth, as were capable to procure attention and consent in his hearers. He spake as one that had a living faith within him of divine truths. From this union of zeal with his knowledge, he was excellently qualified to convince and convert souls."

"His unparalleled assiduity in preaching declared him very sensible of those dear and strong obligations that lie upon ministers to be very diligent in that blessed work"

"This faithful minister 'abounded in the work of the Lord;' and, which is truly admirable, though so frequent in preaching, yet was always superior to others, and equal to himself."[3]

Of Clarkson, Bates spoke thus in his funeral sermon—

"In his preaching, how instructive and persuasive to convince and turn the carnal and worldly from the love of sin to the love of holiness, from the love of the earth to the love of heaven. The matter of his sermons was clear and deep, and always judiciously derived from the text. The language was neither gaudy and vain, with light trimmings, nor rude and neglected, but suitable to the oracles of God. Such were his chosen acceptable words, as to recommend heavenly truths, to make them more precious and amiable to the minds and affections of men, like the colour of the sky, that makes the stars to shine with a more sparkling brightness."

Both are included by the admirable and lamented Angell James in an apostrophe to the "mighty shades" of those "illustrious and holy"

Nonconformists, who have "bequeathed" to us "a rich legacy in their immortal works." Later, in the pages of his stirring "Earnest Ministry," he places Clarkson in the first rank of those who were "most distinguished as successful preachers of the Word of God." The work of Charnock on the Divine Attributes is thus spoken of by his early Editors:§—

"But thou hast in this book not only an excellent subject in the general, but great variety of matter for the employment of thy understanding, as well as enlivening thy affections, and that, too, such as thou wilt not readily find elsewhere: many excellent things which are out of the road of ordinary preachers and writers, and which may be grateful to the curious, no less than satisfactory to the wise and judicious. It is not, therefore, a book to be played with, nor slept over, but read with the most intent and serious mind; for though it afford much pleasure for the fancy, yet much more work for the heart, ant hath indeed enough in it to busy all the faculties. The dress is complete and decent, yet not garish or theatrical; the rhetoric masculine and vigorous, such as became a pulpit, and was never borrowed from the stage; the expressions full, clear, apt, and such as are best suited to the weightiness and spirituality of the truths here delivered. It is plain he was no empty preacher, but was more for sense than sound; filled up his words with matter, and chose rather to inform his hearers' minds than to claw any itching ears."

"In the doctrinal part of several of his discourses thou wilt find the depth of polemical divinity, and in his inferences from thence the sweetness of practical; some things which may exercise the profoundest scholar, and others which may instruct and edify the weakest Christian; nothing is more nervous than his reasonings, and nothing more affecting than his applications. Though he make great use of school-men, yet they are certainly more beholden to him than he to them."

"He is not like some school writers, who attenuate and rarefy the matter they discourse of to a degree bordering upon annihilation; at least beat it so thin that a puff of breath may blow it away; spin their threads so fine that the cloth, when made up, proves useless;

solidity dwindles into niceties; and what we thought we had got by their assertions, we lose by their distinctions."[4]

Baxter enumerates the works of Reynolds among those which he considers as indispensably necessary to the library of a theological student. Dr Doddridge says that Reynolds' "are most elaborate both in thought and expression. Few men," he adds, "were more happy in the choice of their similitudes. He was.... of great learning, and a frequent preacher."

"Distinguished by profound learning and elevated character, serious without gloom, and zealous without harshness, he stands out as one of the best ecclesiastical characters of his time; and, in a crisis which was most solemn and memorable for the Church of England, he bears a lofty contrast to most of the dignitaries which assembled around James."

"The divines of the Puritan school," writes the Rev. C. Bridges, with his wonted discrimination, "however, (with due allowance for the prevalent tone of scholastic subtleties,) supply to the ministerial student a large fund of useful and edifying instruction. If they be less clear and simple in their doctrinal statements than the Reformers, they enter more deeply into the sympathies of Christian experience. Profoundly versed la spiritual tactics,—the habits and exercises of the human heart,—they are equally qualified to awaken conviction and to administer consolation, laying open the man to himself with peculiar closeness of application; stripping him of his false dependencies, and exhibiting before him the light and influence of the evangelical remedy for his distress."[5]

"I have learned far more from John Howe," said Robert Hall, "than from any other author I ever read. There is an astonishing magnificence in his conceptions." Having added—"He had not the same perception of the beautiful, as of the sublime, and hence his endless subdivisions"—"There was, I think, an innate inaptitude in Howe's mind for discerning minute graces and proprieties, and hence his sentences are often long and cumbersome"—he declared him "unquestionably the greatest of the Puritan Divines." "Baxter," said Mr Hall, "enforces a particular idea with extraordinary clearness, force, and earnestness. His appeals to the conscience are irresistible. Howe, again, is distinguished by calmness,

selfpossession, majesty, and comprehensiveness; and, for my own part, I decidedly prefer him to Baxter." Owen, Mr Hall did not admire.

It is curious to compare with this the criticism of another mastermind—

"Baxter," said Richard Cecil, "surpasses, perhaps, all others in the grand, impressive, and persuasive style. But he is not to be named with Owen, as to furnishing the student's mind. He is, however, multifarious, complex, practical." "Owen stands at the head of his class of divines. His scholars will be more profound and enlarged, and better furnished, than those of most other writers. His work on the Spirit has been my treasure-house, and one of my very first-rate books.' "

It is not to be denied, however, that Puritan theology has, of late years, been comparatively little read, either by clergy or laity, in this country. Owen and Baxter—and perhaps Howe—are those best known to the present generation. Of the others a few select works only are accessible to the mass of readers. Nor has the present Series been projected under the anticipation that their works, as a whole, will be popular, in the wide sense of that term, in our own day. The current of theological literature has become wider, but shallower. Shorter books, books calling for little thought; the thoughts of the intellectual giants of former days diluted and watered down to our taste; these are best adapted to an age of much and rapid reading, but little study—an age marked by a pernicious taste for light reading, and content to derive too much of its learning and information at second-hand, from periodicals and newspapers. An age, too, in which even the multiplication of privileges, in the number of sermons preached and of pubic meetings held, in combination with the cheap publications with which the press teems, tends to diffuse, but not to deepen, thought. And ministers find in the multiplication of facilities for the composition of sermons a corresponding snare. Many a boy at school would grow up into a sounder, riper, and more independent scholar—certainly the process of acquirement would have proved a more healthful gymnasium to his mental powers and habits, as well as for the general disciplining of his character—if he had fewer

crutches on which to lean, in lexicons and translations and copious English notes, which make everything easy, and enable him to dispense with personal and direct reference to the great fountain-heads of learning and scholarship. Thus the minister finds appliances so multiplied, the old theology of Fathers, Reformers, and Puritans so ready to his hand, in commentaries and in diluted forms, that he is tempted to a growing habit of indolence; takes all at second-hand; and finds it easier to manipulate into sermons and expositions the cheap commentary, than to study the ponderous folio for himself.

It must be confessed that while, in substance, the Puritan theology is of sterling value, it presents not a few characteristics which are drawbacks to general popularity among theologians of our habits of thought. They are over-copious and diffuse, and thus not seldom prolix to wearisomeness; solid, often to heaviness; and encumbered by references to works little known and altogether unread. "Due allowance," says Mr Bridges, in the passage just quoted, must be made "for the prevalent tone of scholastic subtleties;" and, in some, for "the occasional mixture of obscurity and bombast." And Mr James, in eulogising a sermon of Doolittle's as perhaps "the most solemn and awful sermon in the English or any other language," qualifies that high eulogium by a criticism on much of its "terminology," as expressive of a "familiarity with awful realities" which was a "vice" of the Puritan age and school.[6]

Neither their expository works nor their sermons are presented as models. The former, looked upon as expositions, are marred occasionally by the endeavour to make them exhaustive treatises, and by a tiresome minuteness of division and subdivision. A sermon of Charnock's would be ill suited, as such, to a modern congregation: though not so much so as one of the English Chrysostom, Jeremy Taylor. But this very over-copiousness and attempts at exhaustiveness render them as storehouses invaluable. They are tomes of massive theology; theology with prolixity, and pedantry, and subtlety, but never as dry bones. It is experimental. There is unction. There is warmth. It is theology grasped and wrought out by great minds, but realised by loving hearts. The writers have tasted that the Lord is gracious. Their every page bears

the impress of the bene orasse est bene studuisse. They are not theologians only but saints.

Nor are their characteristic excellencies hard to be accounted for. Not only were they pre-eminently men of God, and deep students of God's Word—"living and walking Bibles"[7]—and this in combination often with great secular erudition—but their lot was cast in troublous times, times in which great principles were at stake, to which they were called to witness, and for which they were called to suffer. As with the individual Christian, the time, not of his wealth and ease, but of his trial and suffering, is that which braces his power, and stimulates his health and growth, so is it with the aggregate Church. Stirring times produce stirring men. Christ's heroes are drawn out by conflicts. When we handle the doctrines of the gospel merely as the subject-matter of sermons, and treatises, and controversies, we are in danger of handling them drily and abstrusely. But when we are called to confess Christ by the actual bearing of His cross, and to suffer for His truth's sake, our theology must be experimental. We then want not Christianity but Christ. The gospel is then a reality, not a creed, nor a system only nor mainly, but an inner life, an indwelling, inworking power. "Christ—the Scripture—your own hearts—and Satan's devices," writes Thomas Brooks, "are the four things that should be first and most studied and searched; if any cast off the study of these, they can be neither safe here, nor happy hereafter." His words are the key-note of Puritan theology.

These divines were diligent and profound students to a degree attained by few ministers of our own day, when, in all sections of the Christian Church, so much of their time is consumed in out-door work and quasi-secular duties. The organisation and maintenance of parochial or congregational machinery,—the anxiety and labour merely of raising funds for their varied agencies and institutions,—the co-operation expected of them in the countless philanthropic schemes and multiplied religions societies of our age,—these drive or draw them from their studies. The mental tone and habits of the student are soon lost. A restless, desultory, excited spirit is engendered. And many an energetic minister falls into the fallacy that he is never working for his people, unless he is going up

and down among them, and busy in schools, visitation, committees, and public meetings. No doubt it is a working age; working as distinguished from retirement, study, and meditation. But no minister should, under any stress of fancied duties, cease to be a student.

"Apart from practice, thought will become impoverished without study; the most active and fertile minds have perceived this. We cannot derive all the nourishment we need from ourselves; without borrowing we cannot create. It is true that there are other methods of study besides reading. When we have learned anything from books, and in the best of books as we as in others, we must make use of our native powers in order to assimilate it, as also we assimilate nourishment for the body. But when, without the aid of books, or in the absence of facts, we labour in solitude, on what materials shall we labour unless it be on those supplied by recollection? Whence do our thoughts arise except from facts, or from books, or from social intercourse? A great volume, which also demands out careful study. We must, therefore, study in order to excite and encircle our own thoughts by means of the thoughts of other men. Those who do not study will see their talent gradually fading away, and will become old and superannuated in mind before their time. Experience demonstrates this abundantly, so far as preaching is concerned. Whence comes it that preachers who were so admired when they entered upon their course, often deteriorate so rapidly, or disappoint many of the lofty expectations which they had excited? Very generally the reason is because they discontinue their studies. A faithful pastor will always keep up a certain amount of study; while he reads the Bible, he will not cease from reading the great book of humanity which is opened before him; but this empirical study will not suffice. Without incessant study, a preacher may make sermons, and even good sermons, but they will all resemble one another, find that increasingly as he continues the experiment. A preacher, on the other hand, who keeps up in his mind a constant flow of substantial ideas, who fortifies and nourishes his mind by various reading, will be always interesting. He who is governed by one pervading idea and purpose

will find in all books, even in those which are not directly connected with the ministry, something that he may adapt to his special aim."[8]

"For a man who preaches much, without from time to time renewing the stock of matter with which he began his career, however sound or pious he may continue to be, will be almost sure ultimately to become a very barren preacher. And I only say almost, in consideration of a few rare instances, in which observation of life, and intercourse with varieties of character, seem to make an original and peculiar cast of mind, independent in a good measure of reading. But these are rare exceptions. Generally, and all but universally, a public teacher requires to have his own mind supplied and exercised by books. And to derive full advantage from them, I need hardly say, that he must not only read, but think. Undigested reading is better, I am sure, than none. I know that a different opinion is entertained by some, but this is mine. For there is no one who does not take away some matter from what he reads, and no mind can be so inert as not to be forced to some activity, while taking in new facts or thoughts. And, what is not to be put out of view, every mind becomes continually more unfurnished and more inert, when reading is wholly given up. But the benefit to be derived from reading without purpose and thought, of course falls far short of that which reflection will draw from the same, or from scantier stores. And this applies very particularly to the most fruitful, as well as the most important of the sources from which the preacher's materials are to be drawn. By reading the Holy Scriptures, without meditating upon them, a man may, no doubt, obtain considerable acquaintance with the facts and doctrines which they contain,—may become an adroit controversialist, and a well-furnished textuary,—but unless he studies the sacred volume with patient thought, (I need not add to you, my brethren, with earnest prayer,) until he becomes imbued with its spirit as well as acquainted with its contents, his use of Scripture will be comparatively jejune, and cold, and unprofitable. And so, you remember, the Apostle exhorts his beloved son in the faith: 'Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.' And, certainly, all do feel the difference which there in between one who is giving out crude materials,

taken in hastily for the occasion, and one who is drawing from the stores which he has laid up in this meditative study of divine truth."

The Puritan writers were men engaged in stirring scenes, and had the conduct of questions and controversies involving great principles, and in which the liberties of this country and of the Church of Christ were at stake. They had to endure, in not a few cases, "a great fight of afflictions," persecution, imprisonment, ejectment. They were not students as living in stagnant times. But study, long, close, deep, sustained, was with them an integral part of their ministry. They toiled alike in rowing and in fishing; but they mended their nets. They gave themselves unto reading. They were not content with indolently picking up a few stray surface pieces of ore, which had been dropped by others at the mine's mouth. They sunk the shaft and went down and toiled and dug and smelted and refined and burnished for themselves, and for the Church Catholic.

We hear, in our own day, complaints loud and frequent of the feebleness of the pulpit. Not men of the world only, to whom, if they ever hear sermons, the sermon is a form with which they would gladly dispense, but an Angell James asks, "Has the modern evangelical pulpit lost, and is it still losing, any of its power?"[9]

Sir James Stephen writes—

"Every seventh day a great company of preachers raise their voices in the land to detect our sins, to explain our duty, to admonish, to alarm, and to console. Compare the prodigious extent of this apparatus with its perceptible results, and inestimable as they are, who will deny that they disappoint the hopes which, antecedently to experience, the least sanguine would have indulged? The preacher has, indeed, no novelties to communicate. His path has been trodden hard and dry by constant use; yet he speaks as an ambassador from Heaven, and his hearers are frail, sorrowing, perplexed, and dying men. The highest interests of both are at stake. The preacher's eye rests on his manuscript; the hearer's turns to the clock; the half-hour glass runs out its sand; and the portals close on well-dressed groups of critics, looking for all the world as if just dismissed from a lecture on the tertiary strata."

No doubt, in many cases, our critics are not qualified. "The natural man receiveth not the things of the Spirit of God, for they

are foolishness unto him; neither can he know them, because they are spiritually discerned," And the true power of the pulpit, be it remembered, is not in Paul, nor in Apollos, but with the Holy Ghost. And we cannot yield to the clamour for interesting sermons, if sermons are to be made attractive by smatterings of geology, and political economy, and geography, in an age in which intellect is a chief idol.

But that there is a want of solid matter, a flimsiness, in too many of our modern sermons is undeniable. They may be faithful, but they are too often, if not crude, meagre and vapid. There is a cry for simplicity. Too often in aiming at simplicity we fall into imbecility. Practical preaching is in demand. But Christian practice must be enforced on Christian motive; and Christian motive cannot be urged in all its fulness and power, unless Christian doctrine in its depth and variety be stated and enforced. The gospel must be offensive to the natural heart. But surely that scheme into which "angels desire to look," and which is to those lofty intelligences, surrounded by many evidences of the divine wisdom beyond man's present ken, the brightest manifestation of it,[10] must have matter capable of exercising (and that lawfully and profitably) man's highest intellectual powers. We call upon men to receive it with the simple faith of little children, but not necessarily as in itself unworthy of intellectual study and research. "To the Greek foolishness," is still true. But let it be "the foolishness of God," not the foolishness of our indolence and insipidity. "Preaching indeed, considered in regard to its sublime object, is at its best but foolishness after all; but this, we venture to think, is a reason why it should do its best, not its worst."[11] To this end ministers must be, as were the Puritan giants, students. Less public work. Fewer committees. Less serving of tables. A larger enlistment of the laity, specially in that which is secular. We must determine on this, or we shall have, in another generation, that of which we have but too threatening symptoms now—if indeed we have not passed beyond symptoms into a disastrous state of malady—an ill-stored, unlearned, untheological clergy.

Complaints of pulpit feebleness are not the only evil results. Our divinity students pass into the ministry and ascend our pulpits,

having gone through their university curriculum, and "crammed up" the few authors required by their bishop or theological college, but unstored with experimental theology; too often with no discernment of distinctive truth, no well-proportioned and symmetrical view of Christian doctrine. Hence they are in danger of being "carried to and fro with every blast of vain doctrine." The mistiness and vagueness of negative theology, the husks of ritualism, would fail to satisfy men who had tasted "the living bread" and drunk deep into the wells of such theologians as this Series is designed to make accessible. Faults of prolixity, pedantry, scholastic subtlety, over-systematising, over-straining, and overspiritualising, a familiarity and a homeliness running into a coarseness which would now shock where it did not provoke levity inconsistent with the reverence due to high and holy themes, are as trifles when weighed against the scriptural knowledge, the clear, distinct statement of doctrine, the close, masterly handling of all the subtle intricacies of the experiences of the inner life, in its varied conflicts, its hopes, its fears, its sorrows, its consolations, its joys. Contrast with a page of our modern negative theology,—an essay or sermon in which the writer, dealing with the fact of the death of Christ, at one time so employs the language of Holy Scripture as to leave no doubt of his orthodoxy, and, the next moment, so explains, and fences, and emasculates this language as to deprive the cross of its true efficacy, and to leave us in doubt as to any adequate cui bono for that unutterably solemn display of the divine perfections,—contrast with this a page of Charnock, or Reynolds, or Goodwin, or Clarkson, or—to go beyond the limits of this Series—of Thomas Jacomb,[12] or of Edward Polhill,[13] and we at once feel the difference of the atmosphere. If we seem to have been guided by the negative theologian to some height of intellectual power and philosophic research, we find it not to be a height from which, in flooding sunshine, we may survey the panorama of Christian truth, but a height on which we stand shivering amid the mists of unsatisfying negatives; and if, awhile, the mists seem ready to roll away and to disperse themselves, they return to cloud and chill us as before. When Manton expounds St James, or Goodwin St Paul,—when Sibbes is opening up the "Soul's Conflict," or dilating on

the "Beloved" and His "Bride,"—when Brooks brings forth his "Precious Remedies" and "Heart's Ease,"—when Owen is analysing indwelling sin, or opening out the Epistle to the Hebrews,—or Polhill treating of election and redemption, we have massive theology baptized with all the rich unction of Christian experience. To travel still further beyond the limits of this particular Series, the Lectures of Bishop King on Jonas[14] present a combination of expository ability and pulpit power—specially in the element of uncompromising rebuke—which renders them a masterpiece and a model which modern preachers would do well to study. Contrasting these, and such as these, among our theological writers, with many whose unsound productions have for awhile unhappily superseded them, and are unsettling the minds of many in our universities and pulpits, we may employ the words of the editors of Goodwin, when they represent him as "wondering greatly at the daring attempts of some men of this age, unskilful in the word of righteousness, upon the great and momentous points of our religion, which are the glory of our Reformation; but these points will prove gold, silver, precious stones, when their wood, hay, and stubble will be burnt up. These will have a verdure and greenness on them, whilst the inventions of others will be blasted and wither. These will be firm, whilst others, wanting somewhat within, it will be with them as it was with the Jewish and heathenish worship, when a fate was upon them, all the efforts and endeavours of men could not make them stand."[15]

The controversial writings of the Puritans are beyond the province of this preface. If in one instance—that of a Treatise on Church Government by Goodwin—controversy has been included in this Series, it has been done to prevent his Works from being incomplete. As a whole, this class of subjects hardly enters into the writings of the authors whose Works are comprised in this Series. Of their abilities in polemical divinity Mr Marsden observes, with more immediate reference to the earlier among them, that "the student, after a wide search amongst the combatants of later times, finds to his surprise how insignificant are all their additions to a controversy opened, and, as far as learning and argument go, finally closed, by the earliest champions on either side."[16] Their style, if sometimes inflated and obscure, has a nervous pithiness

and quaintness rarely found among the theologians and preachers of our own day. The commonplace book of the student will soon be filled up with terse and pointed sayings—those "words of the wise which are as goads." A strong, homely saying, quoted from an old Puritan, will be the sentence of all others, in many a modern sermon, which will fasten itself most readily on the memory, and retain the most lasting hold. "Several of them," says Mr Marsden, "write the English language in high, if not the highest, perfection, before it was degraded and Latinised by the feeble men of the last century."

Their homeliness, to call it by the mildest name, is nowhere more striking (nor, at times, more grotesque) than in the titles prefixed by them to treatises and sermons. Thomas Adams, for example, (following Luther,) designates a sermon on Judas, "The White Devil, or the Hypocrite Uncased;" another, "The Shot, or the Wofull Price which the Wicked pay for the Feast of Vanitie;" a third, on Jer. 8:22, "The Sinner's Passing Bell, or a Complaint from Heaven for Man's Sinnes;" a fourth, on Matt. 12:43, (the unclean spirit's return to the man from whom he had gone out,) "The Black Saint, or the Apostate;" a fifth, on Eccles. 9:3, "Mysticall Bedlam, or the World of Madmen." We can hardly open a page of his sermons without finding quaintnesses of the most striking kind. The openings of the sermons, "The Fatall Banket" and "The Shot," are among the most singular. And not seldom, when we feel that the writer is running into fanciful conceit rather than exposition, the application is so full of power and beauty that, despite our judgment, it carries us with it. Take the following from Adams' sermon on "Christ his Starre, or the Wise Men's Oblation," folio, 1630, p. 165:—

"Some will give myrrh, but not frankincense; some will give frankincense, but not myrrh; and some will give myrrh and frankincense, but not gold.

"1. Some will give myrrh, a strict moral life, not culpable of any gross eruption or scandalous impiety; but not frankincense. Their prayers are thin sown, therefore their graces cannot come up thick. Perhaps they feel no want, and then, you know, raræ fumant felicibus aræ. In their thought, they do not stand in any great need of God; when they do, they will offer Him some incense. These live a

morally honest life, but are scant of religions prayers; and so may be said to offer myrrh without frankincense.

"2. Some will give frankincense, pray frequently, perhaps tediously; but they will give no myrrh, not mortify or restrain their concupiscence. The Pharisees had many prayers, but never the fewer sins. These mock God, that they so often beg of Him that His will may be done, when they never subdue their affections to it. There are too many such among us, that will often join with the Church in communion devotions, who yet join with the world in common vices. These make great smokes of frankincense, but let not fall one drop of myrrh.

"3. Some will give both myrrh and frankincense, but by no means their gold. I will give (saith the worldling) a sober life—there's my myrrh; I will say my prayers—there's my frankincense; but do you think I will part with my gold? This same gold lies closer in men's hearts than it doth in their purses. You may as well wring Hercules's club out of his fist as a penny from their heaps to charitable uses."

The skeleton of the sermon on "The Blacke Saint" is a most curious specimen of the over-elaborate division of a subject, specially as typographically displayed by the author (p. 352.)

It need hardly be remarked that "the Puritan was a Calvinist naturally and entirely." "Calvinism had been, if not the progenitor, the nursing-mother of Puritanism."[17] Our Calvinism may be more or less than theirs, but every lover of evangelical truth will be at one with them in their full exhibitions of the grace and glory of Emmanuel, as the Church's Head and the sinner's only Saviour. Their transcendent merit is their "sweet savour of Christ." Man, in his utter ruin in the first Adam, and his glorious salvation in the second Adam; the sovereign grace of the Triune Jehovah, in the eternal purpose and plan for man's recovery; the riches of the Father's love; the might and comfort, the peace and joy of the Spirit's grace,—these are so taught as to fulfil the good pleasure of the Father, "that in all things" Christ "may have the pre-eminence." Their gospel is not "another gospel, which is not another," but the glorious gospel of the grace of the blessed God. "God in Christ reconciling the world unto himself;" the surrendered life of Christ; the penal and vicarious satisfaction by which the curse of the

broken law was met; the blood of Christ the fountain opened for uncleanness and for the consecration of God's elect to their royal priesthood; the active obedience of Christ, as "made under the law," combining with his sufferings and blood-shedding to constitute Him "the Righteousness of God" to His people; present pardon and justification; the Spirit indwelling as the Sanctifier, the Teacher, the Comforter, the inward Witness to sonship, the Intercessor, the seal, the earnest; In a word, THE NEW COVENANT, with all its riches, and privileges, and strength, and peace, and hope, and joy,—these are their great and central theme. They discerned the difficulties presented, not by the implacableness of the Father, but by the laws of His moral government, based upon His own moral perfections, to the salvation of a fallen moral being; and how these were met by the counsels and provisions of that eternal scheme by which God is just, and the justifier of the ungodly—at once a Moral Governor of unsullied truth and purity, and a Saviour.

On the expulsion of the Puritans, on St Bartholomew's Day, in 1662, under the disastrous and suicidal Act of Uniformity, "they carried with them the spiritual light of the Church of England."[18] And "in the course of ninety years, the nation had descended to a state of irreligion which we now contemplate with feelings of dismay."[19]

"It was the opinion of those who lived In these evil days that had it not been for a small body of respectable clergymen who had been educated among the Puritans, and of whom Wilkins, Patrick, and Tillotson were the lenders, every trace of godliness would have been clean put out, and the land reduced to universal and avowed atheism. Indeed, the writings and sermons of the Church of England divines of this period confirm these statements. They are evidently addressed to hearers before whom it was necessary to prove not merely the providence, but the very being of a God—not only the soul's immortality, but the soul's existence. Their pains are chiefly spent not in defending any particular creed or system of doctrine, for they appear to have thought all points of doctrine beyond the attainment of the age. They take up the people of England where heathenism might have left them a thousand years before; they teach the first elements of natural religion, and descant upon the

nature of virtue, its present recompense, and the arguments in favour of a state of retribution, after the manner of Socrates and Plato. It is seldom that they rise beyond moral and didactic instructions. Theology languished, and spiritual religion became nearly unknown; and a few great and good men handed down to one another the practice and the traditions of a piety which was almost extinct. The restoration of civil liberty brought with it no return of spiritual life within the Church of England. The nation became less immoral without becoming more religious. Politics and party ate out the very vitals of what little piety remained. At length one of the most cautions of English writers, as well as the most profound of English divines, seventy years after the ejection of the Nonconformists, portrays the character of the age in those memorable words, in which he tells us that it had come, he knew not how, to be taken for granted by too many, that Christianity was not so much a subject of inquiry as that it was now at length discovered to be fictitious! How widely these opinions had infected the nation and its educated classes we may infer from the circumstance that he devoted his life to that wonderful book in which he proves by the argument from analogy that religion deserves at least a candid hearing. Bishop Newton, a few years afterwards, wrote his treatise on the fulfilment of prophecy, with the same intentions; while Doddridge, amongst Dissenters, deplored the prevalence of a fatal apathy, and the decay of real piety."[20]

The preaching with which these great and holy men aroused the nation was the preaching of Puritan doctrine, in place of the Christless ethics and semi- (or more than semi-) Socinian doctrine by which It had been supplanted. Substantially, it is the preaching by which the Sacramentalism and the Neology of our own day are to be met; for, substantially, not without its measure of "wood, hay, stubble," it is "gold, silver, precious stones," built upon the one foundation—Christ.

The present may seem, in some sense, an unfavourable moment for the issue of this Series. The theological taste of the day is not for systematic theology. Nevertheless, the cordial favour with which the design of this project has been greeted by divines of the greatest eminence, from nearly all sections of the Christian Church, both in

this kingdom and in America, is in itself a token for good, and may well afford encouragement to those among us who are disposed to take a gloomy view of our prospects, by reason of the heresies and divisions which are rife. In the Puritan Theologians,—not, of course, in all their views and statements of doctrine, but substantially,—a large body of the most eminent and best qualified judges recognise a clear, rich, scriptural statement of evangelical truth. And, amid diversities of opinions and conflicting parties, no less than as affording hope that the power of the pulpit will be greatly strengthened among us, the accord of so large a body of Christian men and ministers is a hopeful and cheering sign. It will be an incalculably blessed result of this reprint, should our ministers catch something of the grandly SCRIPTURAL character of Puritan preaching and exposition. In this lay the secret of their strength.

No "Broad Church" divinity will be found in these pages. Our students and younger ministers are often attracted by more brilliant writers and bolder (not deeper) thinkers. They may pronounce the Puritans old-fashioned, behind the age, heavy. But the Series has been projected in the hope that a healthier tone may be fostered, and that facility may induce familiarity. Writings which must have been sought in rare and costly folios, or watched for at sales or at book-stalls, may now be upon our shelves without effort and at little cost. The supply will create a demand. A reaction in favour of Puritan theology—so far, at least, as to give it its due place—will indicate a healthier tone. The more spiritually-minded of our reading laity will find in these volumes truths and thoughts which may well tempt them to substitute them for those of writers who, if they make less demands upon the intellectual power of their readers, by presenting their matter in an easy and diluted form, repay the perusal in a proportionately moderate measure. But the main object and the paramount desire is that this Series may conduce to the soundness, solidity, and unction of the pulpit ministrations of our own day and of days to come; that, as these men were "mighty in the Scriptures," and proclaimed the gospel in all the riches of its grace, and exalted Christ, and honoured the Spirit of God, and entered, with a skilful and searching anatomy into the hidden secrets of the experience of God's saints, many a

student and many a preacher may imbibe their spirit. No disparagement of the early Fathers nor of the Reformers, whose theology is here embodied and developed, is intended; nor any ungrateful undervaluing, by invidious comparison, of the treasures accumulated by later and living labourers. Still less are the Puritan theologians held up that we may call them fathers or masters, or make them an authoritative standard of appeal. Our first business, our solemn responsibility, is with THE WRITTEN WORD. "WHAT SAITH THE SCRIPTURE?" Let that inquiry be first pursued, in lowly teachableness, in reliance upon no inner light, but upon the Spirit's promised teaching. Let it be pursued with diligent, honest study, not with a pedantic, but an exact and sound philology; and with a fearless trust in truth, no less than a sincere love of it. How few of us have full confidence in truth!

This Series, it is believed, supplies a lack. It comes forth in no ordinary crisis of the Church's history. If anywhere, within the Church the war of opinion rages. The ancient landmarks are being removed. The very foundations are threatened. The inspiration of the sacred oracles is controverted; their infallibility denied. The penmen of the Holy Ghost are deemed not to have been so inspired as to be preserved from error. Moses, Isaiah, and Paul—history, prophecy, doctrines—are alike assailed. Man brings his Maker's Book to the "verifying faculty" of his own inner light and moral consciousness. The death of the Son of God is an heroic self-sacrifice—not a penal satisfaction to the outraged law of the Moral Governor of the universe. Under our new interpreters, much of what we have received from our infancy, and have taught our children, as facts recorded in an inspired history, is relegated to the region of myth and ideology. At such a crisis, it is no slight boon to the Christian Church to make the voices of these witnesses to the truth be heard. Their testimony is, for the most part, silenced, because buried in costly folios; or comes to us only in the echoes of plagiarists. They will now speak in the library of many a pastor, upon whose shelves they have never yet found a place. And, while it is never to be forgotten that neither Father, nor Reformer, nor Puritan, is to share, much less to usurp, that homage which is due to the Scriptures of Truth alone, we believe that when the student and

the preacher descend to the study of those uninspired, but gifted men who, in successive ages, have been raised up as exponents of those Scriptures and witnesses to that Truth, none are more calculated, under the divine blessing, to elevate and to deepen the tone of our theology, to preserve us from the deadly perils of old errors now revived, and to give distinctness, substance, unction, and experimental richness to our preaching, than the Puritan Divines.

Notes

1. In enumerating (not invidiously, and without the affectation of attempting to do it exhaustively) some of the most valuable modern additions to our expository theology, I cannot bring myself to omit Haldane's "Exposition of the Epistle to the Romans," though not agreeing with Mr Haldane on every point, any more than with the other writers specified above. No difference on particular points (where we recognise substantial orthodoxy on the capital truths of the gospel) should tempt us to withhold our meed of gratitude to such philologists and expositors. Their contributions should be recognised, not in a narrow-minded spirit of party, but with candour and large-hearted acknowledgments. Robert Haldane's grasp of the general scope of the Epistle to the Romans, and his lucid exposition of its key-phrase, "the righteousness of God," have long led me to value his work as one of the noblest pieces of exegetics in our language.

2. Early Puritans, Second Edit., pp. 4, 5.

3. Bates' Works, (Farmer's Edit.,) vol. iv., pp. 231–235.

4. Charnock's Works, folio, 1699.

5. Christian Ministry, Third Edition, 12mo, pp. 53, 54.

6. Earnest Ministry, p. 103.

7. Original Preface. See p. xxx.

8. Vinet's Pastoral Theology, pp. 109, 110.

9. Earnest Ministry, Preface, pp. vii., viii.

10. Eph. iii. 10.

11. Dean Alford's Lecture on "Pulpit Eloquence of the Seventeenth Century," (Lectures to Young Men's Christian Association, Exeter Hall, 1857–58,) p. 323.

12. Several Sermons preached on the whole Eighth Chapter of the Epistle to the Romans, by Thomas Jacomb, D.D. London, 1672. "He was an excellent preacher

of the gospel, and had a happy art of conveying saving truths into the minds and hearts of men. “He did not entertain his hearers with curiosities, but with spiritual food. He dispensed the bread of life, whose vital sweetness and nourishing virtue is both productive and preservative of the life of souls. He preached ‘Christ crucified, our only wisdom and righteousness, sanctification and redemption.’ His great design was to convince sinners of their absolute want of Christ, that with flaming affections they might come to him, and ‘from His fulness receive divine grace.’ “His sermons were clear, and solid, and affectionate. He dipped his words in his soul, in warm affections, and breathed a holy fire into the breasts of his hearers; of this many serious and judicious persons can give testimony, who so long attended upon his ministry with delight and profit.” Bates' Works, vol. iv., p. 286.

13. The Works of Edward Polhill, Esq., of Burwash, in Sussex, are reprinted in a cheap form by Thomas Ward & Co., London. They form a grand volume of divinity. The author’s preface is dated 1677.

14. Lectvres vpon Jonas, delivered at Yorke, in the yeare of ovr Lord 1594. London: Printed by Humfrey Lownes. 1618. In the epistle addressed by the Christ Church students at Oxford to James I., in which they request that monarch to give Dr King the deanery, he is called “Clarissimum lumen Anglicanæ Ecclesiæ.” Sir Edward Coke used to say of him that he was the best speaker in the Star Chamber in his time. “Deus bone, quam canora vox (saith one) vultus compositus, verba selecta, grandes sententiæ! Allicimur omnes lepore verborum, suspendimur gravitate sententiarum, orationis impetu et viribus flectimur.” Wood’s Athenæ Oxon., vol. i., p. 458, year 1621. Folio Edit., MDCCXXI. Henry Smith, who died about 1600, (see Fuller's Life prefixed to Sermons, Edit. 1675,) was “esteemed the miracle and wonder of his age, for his .... fluent, eloquent, and practical way of preaching.” “The Puritans flocked to hear him at St Clement Dane’s, esteeming him the prime preacher of the nation. His sermons were taken into the hands of all the people.”—Wood’s Athenæ Oxon., vol. i., p. 263, year 1593.

15. Original Preface. See p. xxxii.

16. Christian Churches and Sects; article, Puritans, vol. ii., p. 139.

17. English Puritanism and its Leaders, by John Tulloch, D.D., pp. 6, 41.

18. Marsden's Later Puritans, p. 473.

19. Ibid., p. 472.

20. Marsden's Later Puritans, pp. 470, 471.

PREFACE TO THE READER

AS CONTAINED IN THE FOLIO EDITION, 1681.

THE design of this preface is not to acquaint the world with the worth of this great person; his works already extant sufficiently praise him; but to give the reader our just apprehensions of his eminent fitness for so great an undertaking, and of his happy performance of it.

Besides his eminent endowments, as to natural and acquired abilities, he had the happiness of an early and more than ordinary conversion, in which God favoured him with a marvellous light, especially in the mysteries of corrupt nature and of the gospel, which afterward shined through most of his works, and especially through this comment.

This light was attended, so far as we can judge, with an inward sense of spiritual things, with a gustus spiritualis judicii, which, after long experience, grew up into senses exercised to discern good and evil, and into an abounding in all knowledge and sense. And, indeed, that person is the best interpreter, who (besides other helps) hath a comment in his own heart; and he best interprets Paul's Epistles, who is himself the epistle of Christ written by the Spirit of God. He best understands Paul's Epistles, who hath Paul's sense, temptations, and experience.

He religiously observed the light he arrived to, and greatly abhorred to hold any truth in unrighteousness; but lived over the truths he knew, even to the hazard of what was most dear to him. And according to Christ's own aphorisms, the truest way of understanding his doctrine is to do it: as on the other side, there is no great distance between shipwreck of faith and a good conscience.

He had a genius to dive into the bottom of points which he intended to treat of; to "study them down," as he used to express it, not contenting himself with superficial knowledge, without wading

into the depths of things. His way was to consult the weightiest, if not all the authors that had written upon the subject he was upon, greatly valuing the light which every man afforded, according to the manifold grace of God, and the various dispensations of his Spirit; yet confined himself to no man's sentiments, but made an advance from his own light and experience to the notions of others.

As he consulted with books, so he had the advantage of intimate converse with the greatest Christians of his age, those living and walking Bibles. And thus from reading the living word in himself and others, he rose up to a great improvement in the truths of God, and was able to speak more particularly and experimentally in cases of conscience and practical points, which did not a little qualify him for this work.

He was a person much addicted to retirements and deep contemplation, by which means he had the advantage of looking round the points and scriptures he was upon, and filling his head and heart with spiritual notions, as the sand of the sea.

He had the happiness of high and intimate communion with God, being a man mighty with him in prayer, to whom he had a frequent recourse in difficult points and cases; and such men wade further into the deep things of God who have such a leader.

He delighted much in searching into points and scriptures which were more abstruse and neglected by others, and removed from vulgar inquiry; and was very successful in opening such difficult texts, in discovering the depths of Satan, in anatomising the old man in himself and others.

He had been much exercised in the controversies that had been agitated in the age he lived in, having a piercing understanding, able to find out where the pinch and stress of controversies lay, when he stated them in his own heart from Scripture and experience, and had a peculiar faculty to bring them down to ordinary capacities in Scripture language, without hard and pedantic terms.

He had a deep insight into the grace of God, and the covenant of grace: a darkness in which was anciently, and still is, the cause of great errors in the Church. The ignorance of the Greek Fathers of

the grace of God gave great occasion to the Pelagian errors, as Jansenius observes.

He had, before his undertaking this province, gone over, in the course of his ministry, the grand points of religion, and concocted them in his own head and heart. And this he had done in frequent and intelligent auditories, which greatly draws out the gifts of men, and fits them for such a work as this.

He had this further advantage, that God had exercised him not only with inward conflicts, but with sufferings for the truths he owned, leaving not only preferments, but, which was more precious to him, the exercise of his ministry in his native country: only he had this benefit by his recess, to review and study over again his notions and principles. And we never find God wanting in the discoveries of his secrets to such friends in their retirements.

After his return, he was made choice of to interpret this Epistle, to which work he was eminently suited upon all accounts, having a light into the deep and profound mysteries contained in it, beyond the elevation of those times.

As to his comment, it sufficiently commends itself, and therefore needs not our encomium. We shall only give you some remarks on it, which occurred in the perusal of his papers.

According to our observation, no man who hath been exercised in the same province doth more happily pitch upon the true, genuine, and full scope of the text. He is frequently guided to a scope unobserved by others, as to the latitude of it, and was much delighted to interpret Scripture into the most vast and comprehensive sense which the Spirit of God aimed at, adoring still the fulness of the Scripture, being curious and critical in observing the various references and aspects one place had upon others.

We find him dexterous at the opening of dark scriptures, having a peculiar faculty in comparing spiritual things with spiritual, one obscure place with another more clear and perspicuous; fetching light, as men do in optics, by various positions of glasses into a dark place; bringing light to gospel truths from dark types and prophecies, and reflecting back light again upon those dark shadows from gospel truths: that what places singly send out but

some small rays, being happily gathered by him into a constellation, give now a glorious light.

He passeth by no difficulty of the text, till he assoils it and makes the place plain. He values the least iota, and makes it appear what great and momentous things depend upon little words in the Scripture, which others too carelessly pass by.

His observations are clear, genuine, and natural, and many times not of vulgar and common observation, which he usually confirms by one or more pertinent apposite scriptures, which he interprets as he goes along, to the great benefit and delight of the reader; still founding what he treats of upon Scripture, which is a way most satisfactory and blessed of God, and abides more on men's hearts.

He brings down the highest controverted point, and the most sublime mysteries of the gospel, in a plain and familiar way to discerning Christians, without affectation of hard and scholastic terms. Having stated those great controversies in his own heart, he makes them easy to the sense and experience of others.

He makes use of variety of learning, though in a concealed way; studying to bring his learning to Scripture, and not Scripture to his learning.

His language is natural, and expressive of his conceptions, being adapted to convey truths into the minds of men with clearness and delight.

He speaks the intimacies of things from an inward sense and feeling of them in his own heart, to the particular cases and experience of others.

He hath a vein of strong spiritual reason running through all these discourses, carrying its own light and evidence with it.

He discovers a deep insight into the mysteries of the gospel, and a great light in the discovery of them, such as is great in this age, but was much greater about forty years ago, when he preached these lectures. He breaketh open the mines of the glorious grace of God, and the unsearchable riches of Christ; and the further you search into them the greater treasures you will find: Plenius responsura fodienti, as one saith in a like case. No man's heart was more taken with the eternal designs of God's grace than his; and no man makes

clearer schemes of it to others. None more clearly resolves the plot of man's salvation into pure grace than he.

His discourses all along are very evangelical, carrying the soul to a higher holiness, and from a higher spring and arguments than what are to be found in philosophers,—from the great pulleys and motives of the gospel, which are higher and nobler springs than what Adam himself had in innocency.

In the whole, he shews himself a "man of God throughly furnished to every good work," skilled in the whole compass of true divinity, speaking fully, clearly, and particularly to the points he undertakes to handle.

He hath frequently things out of the road and vulgar reach, and beyond the elevation of common writers, and unobserved by others; and yet well founded upon Scripture. There are diversities of gifts, dispensed by the same Spirit to divers persons, for the edification of the Church.

And if at any time he steps out of the road, he doth it with a due regard to the analogy of faith, and a just veneration for the Reformed religion; wondering greatly at the daring attempts of some men of this age, unskilful in the word of righteousness, upon the great and momentous points of our religion, which are the glory of our Reformation; but these points will prove gold, silver, precious stones, when their wood, hay, and stubble will be burnt up. These will have a verdure and greenness on them, whilst the inventions of others will be blasted and wither. These will be firm, whilst others, wanting somewhat within, it will be with them as it was with the Jewish and heathenish worship, when a fate was upon them, all the efforts and endeavours of men could not make them stand.

Upon the account of what of this excellent author hath been already and will hereafter be published, (by the good providence of God,) we think he may be looked upon as a person raised up by God for some eminent services in that age he lived in; as Augustine and others were in their times. And, therefore, we are not a little astonished at the unworthiness of some persons in this age, who have made use of all their arts and interest to suppress the light of this and other great luminaries of the Church; who have done what in them lay to eclipse stars, and of the first magnitude, and for little

niceties and nothings, which the best and purest times of the Church were unacquainted with. But it is hard to dispute men out of corrupt interests; these controversies will have an easier decision at the great day.

We have added in the close some weighty discourses upon some other texts in the Ephesians and Colossians, (a parallel epistle to this of the Ephesians,) and upon some texts in the Hebrews, and other scriptures; either because of their congenialness to this comment, or the suitableness to the times we live in; and because his comment did not rise up to that bulk in the first projection, mentioned in the proposals.

That these discourses are his own, we need say no more, than that they bear his own signature; he having drawn to the life the picture of his own heart by his own hand.

THANKFUL OWEN.[1]

JAMES BARRON.

Notes

1. For notices of these excellent men—Owen: "The Nonconformists' Memorial" of Calamy, (by Palmer, 2d edit., 1802,) i. 235, iii. 128. Hanbury's "Historical Memorials relating to the Independents," (1844,) iii. 422, 595. Also, Wood's "Athenæ."

PUBLISHER'S ADVERTISEMENT

IN issuing the First Volume of this extensive Series of Standard Divines, the Publisher desires to acknowledge the obligations under which he has been placed by those whom he has consulted, for the hearty encouragement and ready aid which have been accorded to him so frankly and freely. The general approval which his Proposal met with from all sections of the Church, was a sufficient indication to him that the undertaking was likely to commend itself specially to those for whom it was designed. He has, accordingly, made arrangements for the publication of the Series with all the care he could exercise, so that, so far as was in his power, it should be worthy of the expectations formed of it. For details of the Scheme and Conditions of Publication, he begs respectfully to refer to his Prospectus, the issue of which he has deemed it better to defer till he could submit the First Volume to inspection. By adopting this course, intending Subscribers can judge fully of the scope of the Scheme, and of the manner in which the Works will be produced.

If to some the Publisher has appeared to be tardy in his movements, he can safely affirm he has not been unmindful of the responsibilities attaching to him in connexion with this enterprise. He has corresponded largely with distinguished Minister, wherever the English language is spoken, and endeavoured to perfect his arrangements as far as possible before bringing out the First Volume, that no difficulty might arise to interfere with the regular production of the Series.

To those who are acquainted with the ponderous Folios of Goodwin, it does not require to be stated how numerous are the errors of the printer, how careless has been the punctuation, and how singularly inaccurate are the references to Scripture. To these points special attention has been given, and every text quoted has been verified. With the exception of changing the spelling to modern usage, adjusting the punctuation, and deleting redundant pronouns in such passages as the following,—"Adam he was created holy,"—the integrity of the text has been scrupulously preserved;

and it is hoped the Edition will be recognised as possessing a great superiority over the original Folios.

The Editor's object has been to let the Author speak for himself, without attempting to explain his meaning by voluminous notes. The reader will thus be his own commentator. It is, however, designed to give, in the closing Volume of Goodwin,—and similarly with the other Works in the Series,—whatever important information can be elicited during the progress of the Scheme. It is anxiously wished to explain all allusions, to give references to sources of information concerning names, places, and facts incidentally referred to by the Author, and, generally, to supply in an Appendix whatever information can be obtained regarding the Author or his Writings which will enhance the value of the Edition, and be of interest to the reader. Contributions to this Appendix will be gratefully received by the Publisher, as well as a note of any inaccuracy which may have escaped detection. It is known only to those who have undertaken the preparation of such copy for the press how toilsome a work it is, and how difficult to detect every flaw which exists.

The Volumes of this Series will probably present considerable difference in their thickness, as it will be an object to classify, as systematically as possible, the Writings of the Authors. Each Volume or consecutive Volumes will thus contain complete Treatises, or subjects of a cognate kind; but in each year it will be the Publisher's endeavour to supply the full average of pages stated in his Prospectus, in accordance with the number of Subscribers he may obtain. The Publisher places much reliance on the spontaneous pledges of co-operation he has received from numerous sources, and he trusts that various considerations will influence the friends of the Scheme to make it known to their acquaintance, and that Clergymen and Ministers will bring it under the notice of those laymen in their congregations who are likely to appreciate such a Series. The necessary extent of circulation would thus be attained, and all would derive the advantage of the full development of the Scheme.

EDINBURGH, April 1861.

AN EXPOSITION OF THE FIRST CHAPTER OF THE EPISTLE TO THE EPHESIANS

A PREMISE CONCERNING THIS EPISTLE

SOMETHING of custom uses to be premised by interpreters concerning the epistles or books they interpret, touching the argument, division of the whole, and occasion of the writing, and about the persons written to.

I shall only speak of two of these, as most necessary.

1. The excellency of this epistle.

2. The occasion of Paul's writing of it.

In the handling of which two, I shall yet wrap up all those other mentioned briefly.

1. For the excellency thereof,—It hath been esteemed among the choicest, and is accordingly placed in the midst of his epistles; as the most sparkling gem useth to be in a carkanet of many jewels: or, as Hierom's comparison of it is, Quomodo cor animalis in medio est; as the heart in the midst of the body, so he likened it, for the difficulties he observeth in it: but I rather, because, as the heart in the prime seat and fountain of spirits, and the fullest thereof; so this Epistle contains more of the spirits, the quintessence of the mysteries of Christ, than any other, and is made up of the most quickening cordials to the inward man. I shall say only, that I. find our Apostle himself boasting, as it were, of none of his other writings but of this; and let his own judgment cast it, by what himself esteemed his masterpiece. Thus expressly in the third chapter of this epistle, at the third verse, he mentioning the grace of God vouchsafed him, in that rich treasury of knowledge dispensed to him as a steward for others, (as that word signifies,) and that transcendant way he came by it, more extraordinary than other Apostles, (who yet were in part taught it by Christ on earth,) Have you not heard (says he, by the common report went of it,) 'how that by revelation (namely immediate) he made known to me the

mystery?' And thus far, indeed, I find him elsewhere speaking, as well as here, Gal. 1:12. But then in the following words he goes on yet further, and makes this very epistle the highest instance of this his knowledge and revelation: 'As I wrote afore,' προέγραψα ἐν ὀλίγῳ, a little afore, (namely in the two first chapters hereof especially this first,) whereby in the reading you may understand 'my knowledge in the mystery of Christ;' that is, yourselves, not by hearsay only, as afore, but by and upon your own knowledge. There is not the like speech uttered by himself of any of his epistles; he makes this very epistle at once the most full evidence and demonstration of that transcendant way of his receiving the gospel by immediate revelation. And so sublime was the matter contained in it, as it argued this original, and that it could come no other way but by immediate revelation, as afore he had affirmed of it, and likewise withal refers unto it, as the highest specimen of the depth and profoundness of his knowledge, and as his choicest exercise to shew his Christian learning by; so that, as elsewhere he professed to these same Ephesians that he had (when present with them) declared all the counsel of God to them, Acts 26:27, so now absent, to have singled out to utter in this epistle the utmost depths of that counsel.

But what the reason should be, why Paul was thus more profoundly enlarged to them than others of the Gentiles to whom he also wrote, is worth our inquiry and observance. Some attribute the difference unto Paul's (the author's) own spirit, and the condition he was then in. It smells, say they, of the prison; Paul was a prisoner, as chap. 4:1, and so more enlarged when most straitened, as in sufferings our spirits use to be. But I rather ascribe it to some difference in these Ephesians written to. Philostratus gives testimony of this city of Ephesus, that it excelled all other cities in wisdom and learning, and over-abounded in thousands of learned men.[1] And this their exquisiteness in human learning and search after knowledge was that which made them so addicted to curious arts, (as the Holy Ghost, speaking of these very Ephesians, calleth them, Acts 19:19,) which were partly human, but vain, partly magical and devilish, as the Syriac renders the words; whence also Ephesinæ literæ, the letters of Ephesus, grew into a proverb. And

Chrysostom says that, even unto his time, it abounded with philosophers above any other city, and that the chiefest philosophers and wise men of Asia had had their original and dwelling therein, and allegeth (in his preface of this epistle) that as the reason why Paul should write this epistle with more study and exactness, and why he uttered more profoundness of knowledge to them than unto others. But sure this his reason falls short of that which may theologically be supposed the true ground of his sublimeness therein, and it will be useful to improve it higher. To me it seems that that supereminent self-denial which appeared in many of these converted Ephesians, even in point of knowledge, in their renouncing all that excellency of learning which was then the glory of that city in the eyes of all the nations, the great Diana, of their brains and hearts, (as the goddess was of their blind devotions,) as a testimony whereof they sacrificed the very books themselves unto the fire; as the Holy Ghost hath given testimony to their self-denial in this particular, Acts 19:19;—this might be the reason why God honoured them with an epistle so sublime, by way of recompense. And it affords us this observation, grounded upon like instances—

Obs.—Whatever excellency any one hath been eminent in, or prized most, afore conversion, but now doth undervalue, and, as Christ's word is, hates and forsakes for Christ's sake, in that very thing Christ as apparently maketh recompense an hundred-fold.—These Ephesians forsook the most exquisite wisdom earthly, yea, the deepest that hell afforded; 'depths of Satan,' as John speaks in another case; and God therefore honours them with this divine epistle, made as public as their self-denial, to all the world, in which God from heaven enlarged this Apostle's heart, to make a professed discovery of the sublimest and deepest mysteries that heaven affordeth, that were to be communicated to any of the sons of men, and that were lawful to be uttered, as himself speaks, 2 Cor. 12, by him that was in heaven. They burn their very books, valued at many thousands, (for their price is on purpose valued, Acts 19:19,) and therefore our Apostle's heart is enlarged towards them, to bring forth the bottom of that 'treasure of knowledge hid in Christ,' 'the unsearchable riches of Christ,' as ver. 8 of the third

chapter. He calls them thus also himself, (the author of it,) having reckoned his learning when a Pharisee, wherein he profited above many of his equals, at so high a rate, as the account of the world then went; but now when converted, he accounting all but as dung and dogs' meat, for the excellency of the knowledge of Christ, Phil. 3:8, was therefore accordingly enlarged and tilled with an excellency in this knowledge above his fellow-apostles; though he complains of himself as born out of time, and as one put to this school long after them. Thus Moses also, undervaluing the Egyptian learning wherein he excelled, Acts 7:22, as well as the pleasures of that court, having an eye to the recompense of reward to come, was accordingly in a proportion recompensed even in this life; as with being exalted to be a king over the people of God, a greater dignity than Egypt afforded, Deut. 33:5, for his leaving the Egyptian court, so with being made the prophet of the Old Testament for his renouncing of their learning; to whom God revealed himself and his law, as never to any other prophet, Num. 12:6. He was the giver of that law, which by the confession of all the heathens excelled theirs; and therein made such an eminent type of Christ's prophetical office as no prophet was afore or after him, Deut. 18:15.

And so much for the excellency of this epistle. Yet let me add this, that of all epistles, that to the Colossians comes nearest to it in the matter and argument thereof; and in many things the one is a comment upon the other; only in the doctrine of God, free grace, and everlasting love, which is that mystery of the mystery of Christ, this far excels it.

2. In the second place, for the occasion of this epistle,—Interpreters are much put to it to find what it should have been; nor need we trouble our thoughts much, if we find not any; for perhaps the Apostle took one, as a good heart is apt when there is no set occasion given, for to do good; which seems all the occasion of that other Apostle's writing his, 2 Pet. 1:13, 'I think it meet, as long as I am in this tabernacle, to stir you up,' &c. But for any special one of this, the beat and most probable which I by conjecture can find, is that which the Apostle by the spirit of prophesy foresaw, Acts 20, where calling all the elders of Ephesus together, (even the elders of this church which here he writeth unto, as you may see, ver. 17,) he

tells them, ver. 29, 'I know this, that after my departure shall grievous wolves enter in among you; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' He forewarns both that some of their own elders should rise up, (for oftentimes so it falleth out in churches,) and also that others from other churches and places should enter in among them, (wolves he calls them,) teaching perverse things. And I know this, says he; he knew it by the same spirit of prophesy and revelation that, ver. 25, he says he knew they should see his face no more. And although he perhaps knew not the particular errors which they should teach, yet in general you see he knew that gross errors, overthrowing the foundation of the gospel, should arise among them and be taught. Now therefore, to prevent their being carried away with any of these errors, whatever they might prove to be, he writeth this epistle in a positive way, to establish them aforehand in the greatest truths of the gospel. And what is the great and main argument of this epistle, especially in the first part of it? It is to lay open the doctrine of free grace, and of God's eternal love in, and redemption by Christ, and the blessings Issuing therefrom, and the dependence that our salvation hath on both. The Apostle not knowing what particular errors should arise, he yet chooseth to teach such doctrines as might be the most universal preventives to all whatever that were of any dangerous consequence; and for this purpose, of all other doctrines, he pitcheth upon this of free grace. The observation then is this—

Obs.—That if Christian judgments be well and thoroughly grounded in the doctrine of God's free grace and eternal love, and redemption through Jesus Christ alone, and in the most spiritual inward operations of God's Spirit, which he enumerates to have been experimentally communicated, that will fence them against all errors; you may then even venture them from taking in any falsehood of any great moment;—their souls being well shod with the preparation of the gospel of peace, (to use the Apostle's similitude, as it is in the 6th of this epistle, ver. 15.) Then, as they are tentation-proof in respect of sin or practical doubtings, (which is the Apostle's scope there,) so in like manner, when their judgments are thus shod with the doctrine of grace, they are error-proof also, (I

speak in respect of taking in any dangerous heresy,) and this fully agrees with what the Apostle directs, Heb. 13:9; 'Be not,' saith he, 'carried away with divers and strange doctrines.' He calls them divers, or various doctrines, for though there is but one truth, yet errors about truth are divers; and he calls them strange, that are brought in differing from the faith the Apostles taught, and was 'once given.' And he instanceth in one, namely, the putting an holiness in an elective outward abstinence from some meats rather than others, (so in the next words.) But what any one thing was there that would, of all others, fix and balance their minds against this and all other such empty doctrines and waverings towards such superstitions? He adds, 'for it is a good thing that the heart be established with grace.' Both inherent grace in the soul itself, (for the new creature tastes and discerns truth as the palate doth meat;) as also with the doctrines of free grace without us, in God's heart toward us, as it is declared and taught in the Scriptures and in this chapter, and in the second of this epistle. And let their hearts be established and ballasted, and made steady with these, and they will not easily be 'tossed to and fro, and carried away with every wind of doctrine, by the sleight of men' &c., as the Apostle speaks, chap. 4:14 of this epistle. And the latter sense of grace, in that Heb. 13, I understand to be principally meant; for the doctrine of God's grace revealed to us in the gospel is eminently styled 'the grace of God bringing salvation,' Titus 2:11. But yet withal, take in those blessings and blessed operations wrought within us which our Apostle here enumerates in chap. 1, and goes on to do it in chap. 2 to ver. 11 of that chapter; the working of which in these Ephesians he all along ascribes unto the grace, the exceeding riches of grace, mercy, and love in God, founded in election and redemption; and these, together with his doctrine of grace, will keep you steadfast and immovable.

I should now add, as the custom of expositors likewise is, some more general analysis or division of the whole epistle; but let that suffice which, in going over the particulars, will arise naturally to every man's observation: that the half of it, to the end of the third chapter, is doctrinal, laying down the mysteries of salvation and man's misery; the other half, to the end, is wholly practical,

exhorting to several duties in all sorts of relations. I hasten to the exposition itself.

Notes

1. “Abundat bonarum artium studiis, philosophis, oratoribusque redundat, ut vere dici possit eam civitatem non equitum robore, sed clarorum hominum millibus cæteras superare, in eaque plurimum vigere sapientiam.”—Lib. 8, de Vita Apol. cap. 3.

SERMON I

> Paul, an apostle of Jesus Christ, by the will of God, to the saints which are at Ephesus, and faithful in Christ Jesus. Grace be to you, and peace from God our Father, and from our Lord Jesus Christ.—VER. 1, 2.

ALTHOUGH the matter of the two first verses is found almost in every epistle, and is accordingly expounded by every interpreter, yet, that there may not be an uncomely vacuity at the very first entrance, I shall add some animadversions upon the words of them.

Paul, an Apostle.—The reason why in his epistles he usually prefixes both his name and office is, first, to ascertain them he wrote to that the epistles were his own, or genuine epistles—as you may perceive his intent to be by that closure of his second epistle to the Thessalonians, 2 Thess. 3:17, 'The salutation of me, Paul, with my own hand, which is the sign or token in every epistle: so I write,' &c. So, then, this inscription is both a salutation and a blessing of these Ephesians; of which afterwards.

Secondly, He adds his sacred office—'an apostle.' Apostleship was an office extraordinary in the Church of God, appointed for a time for the first rearing and governing of the Church of the New Testament, and to deliver that faith which was but once to be given to the saints, (as Jude speaks,) and the apostles are therefore entitled the foundation the Church is built on, Eph. 2:20; which office, accordingly, had many extraordinary privileges annexed to it, suited (as all the a callings by God and his institutions are) to attain that end which was so extraordinary—as, namely, unlimitedness of commission to teach all nations, Matt. 28:19. They likewise had an infallibility and unerringness, whether in their preaching or in writing, (2 Cor. 1 ver. 13 and 18 compared,) which was absolutely necessary for them to have, seeing they were to lay the foundation to all ages, 1 Cor. 3:10, although in their personal walkings they might err, as Peter did, Gal. 2:11. And, further, they had authority and jurisdiction committed to them, as elders in any church where

Providence should cast them, 2 Cor. 11:28, together with authority and power therein, 1 Cor. 4:21, and 2 Cor. 10:8. And—

Thirdly, This our apostle had this special grace and honour from God vouchsafed him above most of the apostles, to be particularly moved and inspired by the Holy Ghost, the conscience of his own duty concurring, to edify not only the present churches then extant, but to write epistles to leave them to the ages to come, which every apostle did not; and there were none that did write any part of Scripture but as and when they were moved by the Holy Ghost, as Peter tells us, 2 Pet. 1:21. As 'no prophesy came in the old time'—i.e., under the Old Testament—'by the will of man; but holy men spake,' and so by like reason wrote, 'as they were moved by the Holy Ghost;' and thus it is under the New as well as under the Old. But God was pleased to use this man to labour more than they all. We owe the third part of the New Testament to him, insomuch as he wrote epistles to some by special and personal inspiration, whom he never saw in the flesh, as the Colossians.

And this practice of affixing his name and office to his epistles, as well as the epistles themselves, is greatly to be heeded by us that do come in after ages. Excepting that to the Hebrews, for a special reason mot setting down his office of apostle, which in two or three epistles, where it is less needed, is omitted also. It is to be heeded, I say, by us in after ages, for it has this instruction in it, (which was his scope of doing it,) that as the matter of them did bind and oblige those whom he wrote to, so all saints in after ages to come, for they do inherit these and other apostles' writings, to own them, and to embrace them, and to observe what is written in them, as of a divine authority; the word of God, as well as of man, and as intended to all saints and faithful in Christ Jesus, as well as those at Ephesus. As those instances declare, that the epistle that was writ to the Church of Colosse, Paul commands to be read to the Church of Laodicea. The inscription likewise to the Church at Corinth commands the same: 'To the church of Corinth, with all that call on the name of the Lord, both theirs and ours,' 1 Cor. 1:2.

Know, therefore, that when you read any epistle, the whole weight of their apostolical spirit and authority in them is to fall upon all our consciences and spirits, as it did on theirs, unto these

purposes, both to assure our hearts of the unerring truth of every tittle of them, and their word in their writings to be as true as God is true, 2 Cor. 1:13, 18, as also to receive all their injunctions and commands therein, as coming with the same apostolical authority that it did to those to whom they were by name written, and as immediately warranting us in all those practices which their living commands did put them upon. In a word, to speak in the words of the Apostle to the Thessalonians, to receive them all as the word of God, 1 Thess. 2:13, even as if we had heard them out of Paul's own mouth, as there he urged that they had heard; which work as effectually in you that believe as it did in them. So that as in these their writings we enjoy these apostles' ministry, and shall to the end of the world, Matt. 28 ult., and are therefore said to believe through their word, John 17:20; in like manner, their ordinary directions to believers to any duty belonging to them,—to become churches, or join themselves to churches, or else to churches how to demean themselves,—left us in their epistles, or the acts of the apostles recorded, have the same authority to bind us as they did them, and he gives the same warrants and commands to us which their persons, by living voice, did to those saints in their times; which their very commission, Matt. 28:19, holds forth to us,' 'Go and teach them to observe all that I have commanded,' says Christ, 'and, lo, I am with you to the end of the world.'

And in this respect these few words, Paul, an apostle, which we find prefixed, are of great use to us; and let this name, and title, and commands of his, which are from Christ, be for ever precious throughout all generations.

There are three things in these two first verses:—

1. The author of this epistle—Paul.

2. The persons to whom it was written—Saints at Ephesus, &c.

3. The salutation and blessing therein uttered, ordinary in all his epistles—Grace and peace, &c.

I. THE AUTHOR—Paul.—I will not speak much of his personal supereminent worth. In his own opinion he was the least of saints on earth; in mine, the highest saint in heaven, and next the man Christ Jesus. To whose labours (more abundant than of all the other

apostles, 1 Cor. 15:10) the one-half of the now Christian, then Roman world, doth owe, and the catholic Church in all ages, the third part of that invaluable treasure of the New Testament; taking together all either written by him, as the Epistles, or written of him, as the greatest part of the Acts.

Only this name of his here, Paul, and the change thereof from that of Saul, is a difficulty among interpreters, which I shall not here meddle with, further than thus: that this change might be from his former Jewish name, Saul, into a Roman name, Paul; it being evident that several nations did use to alter men's names according to their own tongue, and very often the first letter of a man's name is changed in the same language; whom Jeremiah calls Merodach, him the writer of the Book of the Kings calls Berodach. So the eldest son of Simeon, whom Moses calls Jemuel, Gen. 46:10 and Exod. 6:15, the same man doth Moses call Nemuel in Num. 26:12. The name Paul was a name usual among the Romans; given to a Roman deputy, Acts 13:7; and thus the name Saul might have been fitted unto the Roman mode, S being turned into P; and that which strengthens this conjecture is, that we read of this change of his name first when we read of his converse with that Roman deputy, Acts 13; but chiefly when he was anew separated to the work of preaching to the Gentiles by the command of the Holy Ghost, Acts 13:4.

It may be added that this new name hath been the rather given him by the Romans, and the more readily accepted by him, as fitly glancing at the littleness of his stature,[1] (which the more illustrated the glory of God's grace in the gifts of his mind,) of which antiquity gives testimony from tradition, and ancient images of him four hundred years after, in Chrysostom's time, Niceph. lib. ii., cap. 37. And Chrysostom, in his homily De princip. Apostol., calls him ὁ τριπηχὺς ἄνθρωπος, a man of three cubits, whereas the ordinary proportion of men is four; which may most probably be thought to be that baseness and weakness of presence, which himself acknowledgeth in himself, 2 Cor. 10:1, 10. It is certain that the name Paulus was first given to the family of the Æmylians in Rome for the littleness of their stature. And this change himself might well permit and take on him: a new Gentile name instead of his Jewish, as an

indication of his new office, the Apostle of the Gentiles, Rom. 11:13: it being withal so fitly suited to express the character of his spirit and his most eminent grace, littleness in his own eyes; which, accordingly, you find him still inculcating, as if it were his motto, both interpreting his name and expressing his spirit, 'less than the least of saints,' Eph. 3:8; 'least of apostles,' 1 Cor. 15:9; perhaps in some allusion to his name, Paul; but this is only a conjecture, on which I insist not.

Paul, an Apostle.—It was made a wonder in the Old Testament, 'Is Saul among the prophets?' And it is as great a wonder of the New, that Saul the persecutor should be among the apostles; and so it was when Paul converted began first to preach that Christ was the Son of God, and was first heard at Damascus by the people. What the effect whereof was, the words of the hearers do show, Acts 9:21, 22, 'But all that heard him were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proofing that this is very Christ.' Whose office in the Church was the first, 1 Cor. 12:28, 'God hath set in the Church [first] apostles;' and therefore the highest under the gospel next Christ, even as the high-priesthood was the highest of the rank of priests under the law. Hence both these are coupled together, and in way of honour given unto Christ himself, (God's first and great apostle sent out by him, John 20:21,) 'The high priest and apostle of our profession, Jesus,' &c., Heb. 3:1.

Obs.—No sins before, and I may add to it, nor yet after conversion, can hinder God's free grace from using men in the highest employments in the Church, but magnify it the more. David, after his adultery, was a penman of Scripture, Psalm 51; Solomon, after his fall, of Ecclesiastes; Peter, after his conversion, denied Christ with oaths and curses, is a chief apostle, and converts three thousand fifty days after, with the same month he had denied Christ; and Paul, after he had been a blasphemer, was made an apostle.

Of Jesus Christ.—This addition shews the author of this office, whose designment it was, Jesus Christ. 1. Christ as the author and

founder of his apostleship, so he was of all the other apostles, John 20:21, 'As the Father sends me, I send yon.' Apostle signifies one sent; Christ was God the Father's Apostle, Heb. 3:1, and appointed by him, ver. 2; and, Eph. 4:11, it is attributed to Christ that he, ascending, 'gave some to be apostles,' &c. It is the prerogative of a king, yea, every master of a family, to appoint what offices and officers shall be of his household. And, 2. It Imports also the dignity of this office above human offices. The style of it runs, 'An apostle of Christ.' As the offices that belong to the king's person in court have a peculiar denomination, expressing a relation to his person, which other offices in the kingdom have not; as, the king's chamberlain, the king's steward, &c.; and as others in the kingdom are all subjects of the king as their prince, but courtiers in offices are peculiarly servants of the king as a master; so they write themselves servants to the king: and Paul, 'Christ Jesus my Lord,' Phil. 3:8, as they in court, 'The king my master:' so though all Christians are subjects and members of Christ, yet apostles and ministers are in a more peculiar respect servants of Christ, as James and Jude style themselves in the first verse of their epistles.

But although he styles himself Christ's apostle, yet he leaves not out his commission also from, and the influence of God also into it, 'By the will of God,' that is both of the Godhead, and of all three Persons. For to apostleship and all offices in the Church they all concur, as well as to our salvation,—

To apostleship; so Gal. 1:1, 'Paul, an apostle of Jesus Christ, and God the Father;' there you see are two Persons. And then the Spirit, the third Person, said, 'Separate me Paul and Barnabas,' Acts 13:2. And so they concur to all other officers more inferior, 1 Cor. 12:4–6, 'There are diversities of gifts, but the same Spirit.' (The gifts which officers are endued with, are ascribed to the Holy Ghost.) There are differences of administrations, and the same Lord—viz., Christ, who, as a Lord, appoints the several offices wherein gifts are exercised; and there are diversities of operations, but it is the same God—viz., the Father, who worketh all in all. The blessing upon gifts, and the success of all administrations or offices ministerial, are from the Father. Thus 'By the will of God;' all three Persons are at the ordination of every true minister, and lay their hands of

blessing on each of them, and set their hands to every minister's commission.

More particularly, By the will of God.—This first imports that special decree of God in separating him to this office, which, Gal. 1:15 and Rom. 1:1, he with an emphasis expresseth, set apart to it; ἀφορίζειν is to select choice things: therefore choice sentences are called aphorisms. And in this respect our apostle is called a chosen vessel to bear his name; that is, a choice vessel for the purpose, Acts 9:15. And thus the election of the Twelve at first is an expressly ascribed to Christ's will as here this is. So Mark 3:13, 'He called to him whom he would, and he ordained twelve;' and this out of mere grace, and the good pleasure of his will, so in the same Gal. 1:15, 'It pleased God,' &c. And that is one reason why he mentions it here, even to mind his own heart of the original of this his great dignity wholly to have been the will and grace of God, and nothing in himself, calling it therefore elsewhere, 'grace and apostleship,' Rom. 1:5, that in, the grace of apostleship; yea, he reckoning this as great a mercy well-nigh as his salvation, for so that great and solemn thanksgiving of his, 1 Tim. 1, from the 11th to the 18th, where he relates his conversion, doth imply, it being chiefly for putting him into the ministry, ver. 12.

Of God.—This imports, secondly, the immediateness of his call, in distinction from other officers. And likewise for their direction whither to go and what to do, they were subordinate to none other. And this latter was peculiar to this office. Evangelists, though extraordinary ministers, yet were sent out by the apostles, as Titus, 2 Cor. 12:18, and so Timothy; but apostles, they immediately by God; thus Gal. 1:1, (which place interprets this,) Paul, an apostle,' says he, 'not of men, neither by man, but by Jesus Christ and God the Father, who raised him from tie dead.'

To interpret the words: First, 'Paul, an apostle, not of men,' that is, my office is not a human office, which men have instituted and invented; it is, saith he, of divine institution. And this is common to all ministerial offices in churches. And this he spake in distinction from offices in commonwealths. In a commonwealth, the offices thereof are (as the Apostle calls them by way of distinction from those in the Church) ἀνθρωπινὰι κτίσεις, human creations, (we

translate it, 'human ordinances,') whereas all Church-offices are divine, and not of men, in Paul's sense. But yet because this first requisite, 'not of men.' was common to all offices of the Church as well as apostleship, therefore, secondly, he adds, by way of further distinction from them also, 'neither by man.' The ordinary offices in the Church, although they are not of men,—i. e., there ought to be an institution for every one of the offices themselves,—yet the man, the person, is usually put into the office by men, though guided in it by the Holy Ghost, Acts 20. 'By men,'—that is, the particular designation of the person, that is by men, though according to such rules in the Word as are to guide their choice, (and that is the difference of those two phrases, 'of men,' and 'by men.') But, saith he, this my office of apostleship is neither of men, nor by men, out as the text here saith, 'by the will of God;' that is, by God's immediate designation of my person to it; so it also there to the Galatians fellows, but 'by Jesus Christ and God the Father.'

And, which was yet further a more peculiar prerogative above other apostles, this our Apostle was called into it by Jesus Christ, as risen from the dead, and ascended into heaven. Other apostles were called by Christ living here in the flesh, but I was born out of time, saith he, and so had like to have missed of being capable of this office, whereof one requisite was to have seen Christ; but to make up that requisite also, Christ deferred the calling of me unto it until himself came again. Christ rose again and converted me himself from heaven, when 'last of all he was seen of me,' 1 Cor. 15:8. And this difference of himself from other apostles he seems to insinuate, ver. 12 of that Gal. 1, that he 'neither received the gospel from men,' as evangelists did, 2 Tim. 1:13, 14, and as ordinary teachers do, 2 Tim. 2:2, nor was taught it namely by Christ in the flesh in the way of outward teaching, as the other apostles were by Christ himself; but merely and wholly by inward and immediate revelation; and this made him, is was observed, so much excel all the other apostles; his gifts were answerable to his call, which was so extraordinary.

If it be objected that he was ordained an apostle by laying on of hands of Ananias, Acts 9:17, and again by the teachers of Antioch, Acts 13:3, the answer is, First, that he was ordained an apostle before, at his conversion, by Christ himself, Acts 26:16–18, 'But rise,

stand upon thy feet, for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and turn them from darkness to light, and from the power of Satan unto God,' &c. Secondly, That Ananias' laying on of hands was to minister the Holy Ghost, and fill him with it, Acts 9. Thirdly, That which was done at Antioch by man was for a blessing on the work and exercise of his apostleship, and of the office of apostleship itself, which was to spend his labour and endeavour upon the Gentiles, among whom they sent him. Fourthly, That even that was first appointed and declared by the Holy Ghost, 'Separate me Paul and Barnabas to the work I have called them.' The Holy Ghost (who is God) did immediately say this ere they laid their hands on him with fasting and prayer.

I hear there are apostles abroad, at least those that say there are to be apostles still in the Church, and to the end of the world; and those that affirm it are not of the Romish party only, who make the popedom a perpetual apostleship in the Church, but of those who would be in all other things moat contrary unto the Pope. To refute whom, this here is sufficient, that the apostles' call is to be 'by the (immediate) will of God,' as hath been opened in Acts 1. You read that when Judas was dead, all the eleven apostles could not have chosen another apostle; yea, they would never have thought of adding another, had not God by a prophecy said, 'Let another take his bishopric,' (and he quoteth a Psalm to warrant it, Ps. 69,) that is, his office of apostleship; and he there mentions a qualification that was to be in him that should be chosen to that office, which I am sure hath not been found in any man these fifteen hundred years; and he puts a necessity upon it that he that was to be chosen should be so qualified, a δεῖ, a must, upon it, ver. 21, 22, 'Of those men that have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto the same day that he was taken up, must one [if any] be ordained to be a witness with us of his resurrection.' And though they named two, for God to pick one, to shew that God's immediate call was requisite

to authorise an apostle, that it might not be by man but God, they by prayer cast lots, and it fell upon Matthias; and it is God alone who, by an immediate hand, doth dispose the lot, as Solomon tells us: for apostles were to be by the will of God immediately.

But this is not a new imposture; this very church of Ephesus he writes to had those that came among them with this claim; for, Rev. 2:2, it is made one of their chiefest commendations, 'that they had tried them that said they were apostles and were not, and had found them liars.' If therefore any be so impudent and presumptuous against Christ and his Church, as to arrogate the dignity and write themselves so, they may be tried, you see, and that by the marks of an apostle, as our true apostle speaks, 2 Cor. 12:12. Let us examine these men: Have you the signs of an apostle? Have you seen Christ in the flesh? That is one sign of an apostle, 1 Cor. 9:1. Yea, where are the miracles, wonders, and mighty deeds that confirm your preaching, which are made signs to prove your apostleship, as 2 Cor. 12:12? I would fain see the man that dares say he as in apostle; he will be found a liar, as those at our Ephesus were.

II. The second head, THE PERSONS TO WHOM HE WRITES—To the saints which are at Ephesus, and to the faithful in Christ Jesus.

Here is a double appellation, saints and faithful, or believers, as I shall shew by and by. These two are seldom both thus joined together in the inscriptions of his epistles, (though singly elsewhere, sometimes he styling them whom he writes to, saints, sometimes believers,) only in that parallel epistle, Col. 1:2, you have it in like manner joined, 'To the saints and faithful brethren in Christ.' The scope in which words is to shew two distinct qualifications in those brethren at Colosse, that they were both saints, and also believers and faithful. Now in this here he placeth his words a little otherwise, 'To the saints which are at Ephesus, and the faithful in Christ,' insomuch as I a little considered whether his scope were not to inscribe this epistle, not to the saints at Ephesus only, but to others, even all the faithful in Christ elsewhere in the world; as if the particle καὶ, and, should import all other believing persons besides these Ephesians to have been written to, and so for him to intend this as an epistle general, as he inscribed that to the

Corinthians to be, which he inscribes not only to the Corinthians, but adds, 'with all that in every place call on the name of Jesus Christ our Lord.' But he not prefixing the article, and also the comparing this with that to the Colossians, doth carry it rather that he should mean only another epithet or qualification he dignifies the same Ephesians with, superadded to that of saints, and so his intent to be (as in that to the Colossians) 'To the saints and faithful that are at Ephesus;' though, as I said, to be received and made use of by all saints to the end of the world.

Saints.—Thus he ordinarily styles those in the churches he writes to: as the Romans, chap. 1:7; those at Jerusalem, Rom. 15:25; the Corinthians, both 1 Cor. 1:2 and also 2 Cor. 1:1. A title not to be appropriated to the Christians of those first times, but common to all that are saved in all after times also, as, Eph. 4:12, the very naming which dasheth morality and formal profession out of countenance, as light doth a glow-worm, as importing a more divine workmanship created, and some singular thing, (as Christ's word is,) even holiness in truth, as Paul dignifies it in this epistle, and is the usual appellation of the New Testament. And we should keep up the name, that the reality of the true religion be not lowered (an it is) by avoiding this title, which in these times is out of use; but it is because true holiness is out of fashion. They are not only called saints which are in heaven, but that are on earth, Psalm 16:1; so these, whilst living in Ephesus.

At Ephesus.—Of all the cities of the Gentiles, the most generally dissolute and profuse, who banished Hermodorus,[2] a man of singular modesty and temperance, merely for his virtue; making this law when they did it, 'Let no man be frugal and temperate among us: let no one man excel another in virtue; or if he do, let him be gone from among us.' Yet out of these, doth God make saints: so free is grace, not calling according to works.

Again, At Ephesus: although he says not, To the church of Ephesus, saints as elsewhere, 'To the church of Corinth, saints,' 1 Cor. 1:2, yet he intends it; for the saints at Ephesus were now a settled church when this was written. At first indeed at Ephesus there were but a few, about twelve, called disciples, that knew nothing of the way of the worship of the New Testament, nor so

much as of the Holy Ghost, Acts 19:1, whom our Apostle lays hands upon, and gathers into a body, a church, for so, chap. 20:17, they are called. And after that it was that this epistle was written to them, who therefore, chap. 2:22 of this epistle, are said to be 'built together for an habitation of God through the Spirit,' a little temple, (besides that general universal temple, whereof he says, ver. 20, 21, that they were a part in another consideration,) as the word 'also' in the 22d verse implies. In his writing to the churches he takes notice of no other but saints, for of such living stones only should this temple consist; so the Corinthians, 1 Cor. 1:2, 'To the church that is at Corinth, saints.' Yea, 1 Cor. 14:33, 'all the churches of the saints.' That was the primitive language, for that was the constitution of churches then. He says not, To all the saints in churches, but churches of the saints, as we say colleges of scholars, house of peers. The primitive constitution acknowledged no other members, and he speaks not of the universal catholic Church, but particular churches. They generally, when they had a sufficient number of converts in a place, put them into a church-state, for he says churches, and yet speaks catholicly or universally of them: 'all the churches,' for of such did all then by the apostles' direction consist; from which rule these times, how have they swerved, not only in practice, but in judgment! But let us take heed lest, whilst we make the Church more catholic, and take in all that will profess Christ, we leave out holy, which is a necessary attribute to church. Bellarmine hath even in this point a speech which made me wonder to hear from him.[3] 'The Church,' says he, 'in her intention gathers only true believers, and if she knew who were wicked and unbelievers, either she would never admit them, or being by chance admitted, would exclude them.'

Now surely there are many rules in the Word whereby it is meet for us to judge who are saints, (as Phil. 1:7,) and also, whereby the most of the Christian world may be discerned to 'lie in wickedness;' though professing to know God, their works are so abominable, and themselves 'to every good work reprobate;' by which rules those who are betrusted to receive men to ordinances in churches are to be guided, and so to separate between the precious and unclean, as the priests of old were enabled and commanded by ceremonial

differences, which God then made to typify the like discrimination of persons, either by visible manifest sins are found that men are in, or visible possession of graces, so far as it is meet to judge of other men by. 'Some men's sins are open afore-hand and afar off, as to Timothy; so that the common light of true Christianity is easily able to difference them from saints: 'We know we are of God, and that the whole world lieth in wickedness,' as John speaks. And we need not travel to Rome or Turkey to find the world. And though de facto other than such be received into churches, yet the churches are true churches considered as to their administration; for to be a church and fixed seat of worship is an ordinance of Divine institution.

And faithful.—The word πιστος, translated 'faithful,' is both of a passive and active signification; it signifies one that is really and truly faithful in what he professeth or undertaketh. So, according to the language of the Old Testament, godly men are called, as Prov. 20:6, 'Many will boast of their own goodness, but who can find a faithful man?' Thus likewise in the New, 'The things that thou hast heard of me, commit to faithful men,' 2 Tim. 2:2, with many other the like places.

Secondly, It signifies 'believing,' or one that in a believer, John 20:27, 'Be not faithless, but believing;' in the original it is the same word that is here; yea, in the phrase of the New Testament it is an ordinary title given believers to express their very believing and having faith in them; see Acts 10:45, 1 Tim. 4:12. There is nothing against it to take in both these here, so as the Apostle's meaning should be, 'To them at Ephesus that are believers,' and also constant and faithful, or true believers, which the Apostle elsewhere calls 'faith unfeigned,' and Heb. 10:22, 'a true heart.'

Obs.—What God has joined, as here Paul saith, let no man put asunder,—saints and believers,—neither really in our own hearts and lives, nor in our judgments either of ourselves or others. Do not think this enough, that they are true believers; that is, that they make a profession of the doctrine of faith; but see that further they hold forth a work of faith wrought by that doctrine; and not only so, but do approve themselves faithful (as here) in that profession, (as Lydia said, 'If ye have judged me faithful,') and that they add evidences of saintship, they must be saints too; saith he, were 'saints

and faithful.' It is not a profession of faith joined with morality, and no grand scandal, but a profession of such a strictness as will rise to holiness, that you are to judge men saints by. Neither ought any other than such to be members of churches, which are the body of Christ; this word saint, and faithful added to that, dashes a formal, an outward, and a mere orthodox profession. These very words we love not; that men are believers or Christians, they can bear it; but to add and require being saints and true believers, or faithful in believing; these kind of denominations men think sound too high to be applied to the ordinary common sort of professors, whom yet they own. But much more, if you would judge of yourselves, do not look upon legal holiness in yourselves as a sign or mark of a good estate; be sure you have a work of faith too (from whence that holiness flows) distinctly working toward the Lord Jesus Christ, and your hearts drawn out to him, as much and more than ever, after holiness, 2 Thess. 2:13: 'God,' saith he, 'hath chosen us to salvation through sanctification of the Spirit and belief of the truth;' there is faith and sanctification joined both together, and both made necessary to salvation; it is in effect one with what he says here, 'saints and faithful in Christ.'

In Jesus Christ.—Because these words follow next after faithful, or believers, therefore some would have Christ, as he is the object of faith, or of our believing, to be here intended, and so 'in Christ' to be all one with what elsewhere is expressed by believing 'in Christ Jesus.' But the scope of these words here rather is, to note out in whom the persons of these saints or believers are said to be, as members in the head; or, which is yet nearer, that they, considered as saints and believers, that even as such, they are what they are in him; and the reason why these words, 'in Christ Jesus,' import rather being in Christ as believers, than their believing in Christ as the object of their faith, is, from the like inscription from that parallel epistle to the Colossians, (which is so like, that in many things it will conduce to explain this epistle, as one evangelist doth another.) Now there, and there only, chap. 1:2, we find these two, 'saints and faithful,' joined together even as here, and 'in Christ' comes in too, but so as 'brethren' comes between; the words there being placed thus, 'To the saints and faithful brethren in Christ.'

Now, 'in Christ' coming in after 'brethren,' cannot import the object of faith, but the subject rather, in whom those as brethren were, and as saints and faithful; so elsewhere, 1 Thess. 1:1, 'To the church in God, and in the Lord Jesus Christ'—that is, both their persons, and also as they were a church, they are in God and in Christ, so as these words here, 'in Christ Jesus,' refer both to their being saints, and to their being believers in him. And so, as I take it, it is not so much meant that the persons of these Ephesians were in Christ, (though that be true, and is after affirmed in every verse, yet that is not all,) but that, considered as saints and believers, and what they were as saints, they were it all in Christ.

Obs.—My brethren, all our grace must be grace in Christ; 'saints and faithful in Christ.' The apostle, speaking in a way of difference and distinction from the legal godliness of the formal Jews, (which many Christians take up and rest in,) useth this phrase, 'They that will live godly in Christ Jesus,' saith he, 2 Tim. 3:12, implying that there is a holiness in Christ Jesus differing from all other, an holiness whereof the spring and rise is in him. All your holiness, it must be wrought in Christ; we are 'created in Christ Jesus to good works,' so the apostle saith, Eph. 2:10. All your holiness must be acted in Christ, and by motives from Christ, and by strength fetched from Christ: so in that, 2 Tim. 2:1, 'Be strong in the grace.' What? the grace that is dwelling in yourselves? No, 'which is in Christ Jesus;' so it follows; here lies your strength. And then, all your holiness and faith and every good thing in you must be accepted in Christ too, and you must go out of yourselves to God, to have your persons and graces accepted in Him, as the apostle, 1 Pet. 2:5, calleth them 'spiritual sacrifices acceptable to God by Jesus Christ.'

Obs.—It is the nature of true faith to make men faithful unto God, as well as believing and depending upon God; the word 'faithful,' as you have heard, being ordinarily used for both in the New Testament, as here in this place. Look what faith eyes in God and expects to receive from him, that in a suitableness it frames the heart in a way of conformity unto, such is the ingenuity, the honesty (as the Scripture calls it) of genuine faith. As, if it looketh for the righteousness of Christ for justification, it bows the heart to imitate that righteousness for sanctification, and to hate all that sin it seeks

the pardon of, as truly as it seeks for the pardon of it; it knows not upon what other terms to desire it; so in the instance in hand, faith eyeing God's faithfulness, and depending thereon for salvation, causeth the heart (in ingenuity) to be as faithful to God. Again, in all that he requires. and commands, it could not look up steadily to God for his performance without framing the heart to this resolution.

Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.—VER. 2.

III. Here is the third general head of these two first verses, the SALUTATION he gives them, or the blessing, as some would have it.

The main general scope.—I take these words to be both a salutation Christian, and also a blessing apostolical and ministerial, and both translated or continued (though with a heightening addition) from the like salutation of the Jews, and the blessings of the priests in the Old Testament.

1. A salutation.—So himself expressly terms it, ἀσπασμος, 'The salutation of me Paul, the grace of our Lord Jesus Christ,' 2 Thess. 3:17, 18, and 1 Cor. 16:21, 23. Now, salutations both among Jews and Gentiles were well-wishes, by desiring some good thing, either when they met or parted, or in letters or epistles, at the beginning or end, or both; in which they still wished the best things they knew of. The heathens wished health, joy, &c.; the Jews and Eastern nations, whose language the apostles more follow, all prosperity, and that under the name of peace, thereby understanding a perfection or integrity of good. This language the Gentiles used. Thus that Egyptian to Joseph's brethren, Gen. 43:23, 'Peace be to you;' so likewise the Assyrians, for Nebuchadnezzar, writing to all nations, Dan. 4:1, begins thus, 'Peace be multiplied unto you;' also the Persians, for Artaxerxes, the king of Persia, in his letter, thus salutes them he writes to, Ezra 4:17, 'Peace, and at such a time.' Both which are instances also, for their kind, of salutes in letters and epistles to have been then in use, as we see here. So the Jews used to inquire of one another's welfare when they met, under the name of peace, and also wished all outward prosperity under that name, at their meetings, and also partings, which they thus expressed, 'Go in peace,' 2 Sam. 15:9. Not to name many places for either, I will instance in one that hath both together at once in it: 1 Sam. 25:5,

when David intended to send to Nabal a kind message, he bids the man that went, 'Greet him in my name,' says he; the original hath it, 'Ask him in my name of peace;' like unto what we use to ask when we meet, How do you do? are you well? And then, ver. 6, further bids him wish peace to him, (as the manner then was,) 'Thus shalt thou say to him that liveth in prosperity, Peace be to thee and thy house, and peace be to all that thou hast;' where by peace is meant all good and prosperity, and in that notion is peace often elsewhere taken. And this same kind of salutation was in use in Christ's time, and prescribed by him to be used by his disciples, Luke 10:5, 'Salute them and say, Peace be unto this house.' (See also Judges 6:23; 2 Sam. 18:28; 2 Kings 9:17, 18; Jer. 29:7; Isa. 54:12–14; Isa. 66:12.)

Now, this duty of common friendship, which nature taught the Gentiles, and brotherhood, which religion taught the Jews, Christianity and the gospel teacheth us now. And this is one reason why these salutations are so frequently and solemnly used by the apostles in their epistles; and herein Christ himself instructed them when he sent them out, Luke 10:5, and by his own example also, as I shall shew by and by, using the same phrases and form of speech, yet so as, under the same expression of words, they intended to wish higher and greater good things than the Jews or Gentiles ordinarily either meant or understood, even as the gospel itself hath a clearer revelation of better good things, as our Apostle to the Hebrews speaks. Thus, whereas the Grecians usually saluted with χαῖρε, which the Latins express by salutem, 'health and salvation;' which is all one with our English of old, 'sending greeting,' or 'all hail,' or 'joy;' that very same word the angel himself useth to Mary in his saluting her, Luke 1:29, when he brought her the first news of the Messiah, 'Hail, Mary,' &c. And the very same do the apostles in the Church of Jerusalem in their letters, Acts 15:23, which we translate, 'greeting;' the same also James 1:1; yea, Christ himself to the disciples after his resurrection, Matt. 28:9, 'All hail,' says he. In all which phrases the Syriac, according to the phrase of the East, still renders those words, 'Peace be to you.' Now, by this heathenish salutation, thus turned Christian, they all did mean and intend a spiritual and heavenly joy, even joy in the Holy Ghost and eternal salvation; whereas the Gentiles meant only what was carnal and

outward. So in like manner, whereas the Eastern nations, both Jew and Gentile, wished peace, the gospel retains the same; thus Christ himself, at another time after his resurrection, says to his disciples, John 20:26, 'Peace be to you,' yet thereby meaning not a Jewish outward peace, but that heavenly peace which he doth, with an emphasis, and by way of distinction, call His peace, 'My peace I leave with you,' John 14:27, which place, because it opens and confirms this very notion I have been upon, I will a little open and explain.

Christ was then taking his farewell of them, having in that sermon first plainly told them he was to go away; and among other things whereby he expresseth his love and friendship to them, he, at his parting, condescends to frame his speech conformable to this very custom of men in the world, which we have been speaking of, in their farewells, thereby to take their hearts the more in a way of kindness, which was wont among men. His words are these, 'Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.' The meaning of which words is, that whereas it is the custom of the world when they part with friends and take their leaves, to wish them peace, which they call giving peace, (as we in English call it giving joy, and sending greeting,) or sending away in peace, as Abimelech said to Isaac, Gen. 26:29, I do the like, (says he,) 'Peace I leave' (that word imports farewell) 'with you.' And accordingly, as the manner of men in hearty farewells is to double their wish, and say it twice, as 'Farewell, farewell,' and the like, so there he doubles this, 'Peace I leave, and peace I give.' Yet withal, industriously instructing them both that it was another manner of peace than the men of the world in their farewells used to wish: 'My peace I give unto you;' my peace—that is, a peace with God, Rom. 5:1, purchased with my blood, a 'peace which passeth understanding,' Phil. 4:7; and further withal intimating the difference between this last solemn farewell of his, and those which the world useth to make, 'Not as the world giveth, give I unto you'—that is, they use in their farewells to wish or give peace, but out of compliment; or if they be hearty, they cannot give what they wish; such wishes are but words in them, and have no force to convey a blessing; only they wish their good-will, and at best it is

but an outward peace they mean: but I am most hearty real in mine, and I am able to give what I wish, for it is my peace, a peace of my own purchasing, and in my power to make good, and I will give it indeed.

Now, all this tends but to open the salutation of the apostle here. Herein he followed Christ; for although he wisheth these Ephesians (as the Jews and Gentiles used to do) peace, yet I may say of it as Christ did of his, not as the world, or in their sense, doth he wish it; for it is both a further peace than they intended in their salutes, even the same that Christ wished, his peace. Therefore here, 'from Jesus Christ,' is added by our apostle; and he gives it them also not as the world by a bare well-wishing, but with an apostolical and ministerial blessing. And whereas the salutation of the Jews was but, 'Peace be to you,' the Apostle, as became the gospel and preachers of it, adds grace thereto, 'Grace be to you;' yea, grace as the first, and principal, and most comprehensive of all good else. And withal, as became the gospel also, he makes a distinct mention of those persons of the Trinity that were the fountain of that grace and peace, 'God the Father and the Son.'

Obs.—Thus religion doth not abolish, but spiritualise and improve civility and humanity, as it also turns all outward good things—which the Jews ordinarily intended, when they wished peace, and which were but 'the shadow of good things to come,' Heb. 10:1—into spiritual and heavenly; and the gospel further add grace thereunto, and discovers it as the fountain of all, itself being called the 'grace of God,' Tit. 2:11, (as the patent for a pardon is called a man's pardon,) as containing and revealing it: 'The law came by Moses, but grace and troth by Jesus Christ,' John 1:17;—Grace and peace be to you, &c.—This for the first, as they are a salutation.

2. These words, say some, are not a bare salutation, but, in an apostle's mouth and pen, an apostolical blessing; and so, an institution, an ordinance to convey a blessing; such as that of the priests, Num. 6:23. The apostles were the patriarchs of the Church of the New Testament, as the sons of Jacob of that of the Old, the 'foundation,' as they are called, Eph. 2:20. And as there were thirteen tribes, reckoning the two sons of Joseph, so thirteen

apostles, taking in this of ours; and these therefore, as patriarchs and spiritual fathers, 1 Cor. 4:15, blessed their children, as here, with grace and peace. So our Apostle blessed Timothy under this very relation, 1 Tim. 1:2, 'To Timothy, my own son in the faith, Grace and peace,' &c.; the like he doth to Titus, and so to these Ephesians and others he wrote to.

And that which more confirms the taking it for a blessing, is the conformity which the matter of the blessing hath with that blessing the priests—the ministers of the Old Testament, as we are of the New—were to pronounce upon the people as an ordinance of God, Num. 6:23–25. For if you more exactly view and compare the matter of their blessing there, and of this here, it comes all to one, and is the same for substance; which I the rather observe, that you may see how the words of blessing under the gospel were derived from the Jews, as the words of salutation were, as was afore observed. The blessing then ran thus, ver. 25, 'Jehovah make his face shine on thee, and be gracious to thee,' (his face imports his grace or favour, as Ps. 80:19, 'Cause thy face to shine, and we shall be saved;' and so the words following interpret it, 'and be gracious to thee,') here you see is grace; then ver. 26, 'The Lord lift up his countenance, and give thee peace,' namely, as the fruit of that his favour, and as the conclusion of all blessings, as it is often made, (so Ps. 29:11, 'The Lord will bless his people with peace;' and likewise Ps. 125:5, 'Peace be upon Israel,') which he pronounceth at last as the sum and substance of all blessings, there is peace also. But yet, whether it be a New Testament institution for ministers to pronounce such words as a blessing, or a farewell salutation only, is a question made by some; because in the New Testament there is no mention of any such ordinance under the term of blessing. There is of praying for them, James 5:14. There is of blessing the elements in the sacraments; so 1 Cor. 10:16; but nowhere of blessing (say they) the churches publicly; and further, say they, the priests in that were types of Christ, as in sacrificing also they were, who was 'sent to bless his people,' Acts 3:26.

But the mistake I conceive lies in this, that that eminent way of blessing us, which is peculiar unto Jesus Christ, was typified out on purpose by a far greater priesthood than that of Aaron's sons, even

by Melchisedec's priesthood, who therefore, as a more transcendent type of Christ, blessed Abraham, the father of the faithful, and so all faithful in him, Heb. 7:6, 7, and in that blessing personated a greater person than Abraham, ver. 7, even Christ. But otherwise, to bless is a moral institution, and not merely typical, for one man blesseth another, and that as brethren; Ps. 129:8, they that go by the reapers of corn, say, 'The blessing of the Lord be upon thee: we bless you in the name of the Lord.' And as thus one man may bless another, so those who have any special relations unto others may, according to the compass or extent of that relation, bless those they have relation to, and that with a special blessing suiting that their relation. Thus parents bless their children with a special blessing; thus kings, subjects; so David, 2 Sam. 6:18, and Solomon, 1 Kings 8:55. And so in like manner the priests the people, in respect of their ministerial relation unto them; and therefore there is not the like reason for their blessing the people, and of their sacrificing for the people, which kings were not to do. Sacrifice was wholly a ceremonial action, but blessing a moral institution. And besides, the priests, as they are types of Christ, so of the ministers of the gospel also; as in the prophecy of the times of the gospel, Isa. 66:21; and therefore in what was moral in their office, (as in teaching, &c., as in blessing,) what they did may safely be taken as types of those ministerial actions which we are to perform. And that which confirms me in it is, that the Apostle's blessing, as we have seen, for the matter of it, is the same that that of the priests' was, Num. 6, and so the action of blessing of the same morality with the matter itself.

And I see no reason but that if they bless the elements in our sacraments, as the priests did their ordinances then, but that they should bless the people also, and that as ministers, they being in Christ's stead in and unto both, as the Apostle speaks, 2 Cor. 5:20. And surely (as was said) every relation of receiving or doing good to others, is made by God a ground of conveying a blessing by the wellwishes of those in that relation. Thus, if a poor man receives relief from a rich man, so he is endowed with power, or rather privilege from God, to bless him that is the instrument of good to him, and by his hearty blessing him effectually to return that good which he received, and is an instrument of God so far to convey that

blessing, of that promise made to those that consider the poor, Job 29:13. 'The blessing of him,' says Job, having relieved them, ver. 12, 'that was ready to perish, came upon me;' so in like manner those whom God hath made ordinances of some special good to others, God also accompanies their prayer and well-wishing with power to convey that good in a more special manner than others, that yet do in a common relation of brethren wish it. Thus, parents being instruments of conveying life in this world, and the good blessings of life to their children, and if godly, have the promises of the covenant of grace to them, thence they are especially honoured, that by blessing their children they should bring down those good things which they are in other respects really appointed the instruments of; and when through their children's obedience they are comforted, the promise of long life, &c., being made to such children, and they thereupon blessing them, an the patriarchs did, God regards that blessing of theirs so far as to fulfill those promises thereupon.

So it is in kings also blessing their people, being set up for their good, Rom. 13:4, &c. And answerably, ministers being set up an stewards of the good blessings of the gospel, 'to bring the glad tidings of peace,' &c., hence their well-wishings of grace and peace, and of all those blessings of the gospel, which in their preaching they bring, they are a special means sanctified by God to bring down those blessings upon those that obey their ministry: and therefore, as when they come to a people, they are said to come in the fulness of the blessing of the gospel, as Rom. 15:29; so when they depart, their farewells and salutes and well-wishes, made up of those desires of the blessings of the gospel which they preach, have a special efficacy in their mouths above any other, as their ministry also hath, and their prayers are said to have, James 5:14, and therefore God bade than, as to preach peace, so to wish peace, Luke 10:5, even that peace which they preached. But however in that, as was shewn, 'grace and peace,' &c., are as well a salutation Christian, them is in that respect warrant enough for ministers to dismiss their congregations with them, or the like to them. And it is certain that so far as any such kind of well-wishes are warranted of God to be used, as it is acknowledged of all hands they are, either by way of

farewell or institution, that there will an answerable blessing from God accompany them; for else holy things, and so God's name, should be used in vain.

Thus much as concerning the more general scope of this and the like apostolical salutations and blessings used sometimes at the beginning, sometimes at the end of their epistles, sometimes in both. What difference there is in this from those in other epistles (for they used a variety of words) I will not now take notice of, my work being to interpret this only. The parts thereof are these—

1. The good things wished, 'Grace and peace.'

2. The authors of both these, 'God the Father, and the Lord Jesus Christ.'

3. The persons to whom, 'to you,' whom he had afore styled 'saints and faithful.'

The particular exposition of the words:—

Grace and Peace.—For the understanding of these two, I shall shew the difference between them.

Grace is the free favour of God, and that importing here, not the attribute as it is in God, for that is incommunicable unto us, and so cannot be wished us, as those gracious acts of his favour and love towards us immanent in God, but set upon poor creatures, whom he hath chosen in Christ, even 'thoughts of grace and peace towards us,' as Jer. 29:11, which are the cause, the fountain of all the good things bestowed; which good things are therefore distinguished from this grace as it is in God towards us; thus. Rom. 5:15, 'The grace of God, and the gift by grace,' are made two distinct things; grace is there mentioned is the cause of bestowing the good things bestowed, or rather called gifts by grace. And thus grace and the free favour of God are held forth, in this very chapter, as the spring of all good to us, for he resolveth all the blessings bestowed upon us into the 'riches of his grace' as the efficient cause, ver. 7, and 'to the glory of his grace' as the final, ver. 6, and so likewise chap. 2:7, 8; yea, and in the text him he says, 'Grace be to you,' singly, and apart, that only first; and not 'Grace and peace to you,' as usually elsewhere; and when he after adds 'and peace,' he seems to speak of

it but as a thing cast in by grace, as all other things are said to be, to the kingdom of God sought first.

Peace, then, is the fruit and effect thence flowing, and one of the effects or gifts of grace, and that synecdochically mentioned for all the rest. Peace with God is the first benefit bestowed, that follows upon faith; so Rom. 5:1. The scope of that chapter being to enumerate the fruits of faith, he mentions that first, 'Being justified by faith we have peace with God;' and as it is put to express the first, so the last blessing bestowed also. 'The end of that man is peace,' saith the Psalmist, Ps. 37:37. So the joys of heaven are termed, Isa. 57:2. The righteous, when he dies, is said to enter into peace, and it is called 'peace in heaven,' Luke 19:38, and accordingly peace is reckoned as the reward given the righteous at the latter day, Rom. 2:10. Glory, saith he, and peace be to him, &c., and therefore it must needs comprehend all other blessings coming between, and so even all from the first to the last. It is a perfection of good, as in the acceptation of the Jews, and the perfection of all spiritual good in the sense of the apostles, Rom. 14:17. The whole kingdom of God consists in righteousness, and peace, and joy. Thus not justification only is called peace, but sanctification also, 1 Thess. 5:23, 'The very God of peace sanctify you.' Yea, and the growth and perfection of that is said there to be from God, as he is a God of peace; so it follows, 'Sanctify you wholly;' the word ὁλοτελεῖς is totally and finally, it signifies both. Thus likewise, joy in the Holy Ghost and communion with God is called peace, 'peace which passeth all understanding,' Phil. 4:7.

To conclude then, us grace and peace are the sum of the gospel, so of this evangelical blessing here; and so express even the fulness of the blessing of the gospel, as the expression is, Rom. 15:29. And more particularly and restrainedly, our reconciliation with God consists of two parts, peace and good-will; as with men also all reconciliation doth. Thus, if you would make an enemy to be friends with one, you must first make peace for him; and when you have done, because a man may still say, I will be at peace with him, but I can never love him again as I have done; therefore to have made him a friend, a favourite again, and so reconciled perfectly, you must obtain grace and favour and good-will for him too. Thus it is

between God and us, Col. 1:20, 'Christ having made peace through the blood of his cross, he reconciled all things to himself;' when he had once made peace, then he reconciled them, made them friends, which is clear out of free grace. You have both in the song of the angels (for they began to preach the gospel.) Say they, Luke 2:14, 'Peace on earth, good-will towards men.' Here is grace and peace, i.e., good-will; that is, he will not only pardon you, and be at peace with you, but he will love you, and be a friend very gracious to you. These two are all one with what here are termed grace and peace.

Now for the second thing—the author of both these—

From God the Father, and from the Lord Jesus Christ.—You shall observe how in that blessing of the Old Testament, Num. 6, Jehovah is mentioned three times, 'Jehovah bless thee, &c., Jehovah be gracious, and Jehovah give thee peace,' &c., whereby the three Persons and their blessing of us are intended, though not explicitly mentioned. But here, as became the gospel, they are distinctly named, 'From God the Father, and from the Lord Jesus Christ.

Why God is called the Father, and Christ the Lord, I shall shew in opening the next verse. Only this here, that God bestows not this grace as he is a creator, or author of nature in common to men as his creatures, but as he is become a Father in Christ, and so bestows it in a peculiar love, out of which he will give all good things, 'How much more shall not your Father which is in heaven give good things? Matt 7:11.

And although, peace, as well as grace, are both of them from God the Father, and both also from the Son, (for God is the 'God of peace,' Heb. 13:20, as well as 'God of grace,' 1 Pet. 5:10.) And likewise Jesus Christ he is the Prince of peace, (and so peace is his gift,) so grace also, and therefore the grace of our Lord Jeans is wished in the end of all Epistles; of whom we are graciously accepted (says ver. 6 of this chapter.) Yet,

Grace from the Father.—It is more usually and especially attributed to him, for it is his free grace that chose us (ver. 4–6 of this chapter compared) that also justifies us, Rom. 3:24, &c. And as he is the fountain of the Deity, so is his free grace the spring of peace, and also of all those works of the other two Persons for us.

Peace from Jesus Christ.—And this is from him in a more peculiar manner, for 'the chastisement of our peace was upon him,' Isa. 53:5, and he is said to have 'made peace by the blood of his cross,' Col. 1:20; and thereupon God out of his free grace owns us, accepts, justifies us.

And although the particle 'from' Jesus Christ be not in the original, yet other Epistles warrant the putting it in. So 2 John 3 hath it expressly 'from the Father, and from Jesus Christ;' and the grammatical construction in those parallel salutations, Gal. 1:3 and 2 Tim. 1:2, do all evince it against the cavils of some heretics.

Now lastly, both grace and peace may be said to be from the Father and the Lord Christ in a double sense. First, efficiently; that is, in respect of real influence into these things themselves, as the authors and causes of both. Thus God the Father is the author of grace in his decreeing first to set his love upon us; and Christ our Lord in purchasing all that good which was out of this love decreed. And secondly, objectively; that is, this grace and love in God the Father, and this peace and satisfaction that is in Jesus Christ, as they come to be more and more apprehended by us, they thereby come to be more and more communicated unto us, and multiplied in us and upon us. This that benediction, 2 Pet. 1:2, evidently, holds forth, 'Grace and peace (the same things there wished) be multiplied unto you, through the knowledge of God, and of Jesus Christ.' Mark how he says, 'through the knowledge,' &c. The meaning is, that as those two Persons are the cause of these things towards us, so through our apprehension of them, and of what they have done therein for us, and wrought in us, these are increased towards us, and multiplied upon us.

But then you will say, Where is the Holy Spirit? Here is only God the Father and Jesus Christ mentioned as those that he wished grace and peace unto from the Holy Ghost; what should be the reason of that?

For answer, first, it is not that the Holy Ghost is not the author of both these as well as the Father and the Son, nor that he is not intended here in this blessing. No, the works of the Trinity are undivided. If therefore from the Father and Son, then also from the Holy Ghost; and to this purpose it is observable, that by that

forementioned form of blessing prescribed the priests in the Old Law, the word Jehovah, as we observed, is repeated thrice, to note it was pronounced in the name of all three Persons. And besides, once in the New Testament itself, you have grace and peace in one benediction wished from all three Persons, and therein the Spirit mentioned as well as God the Father and God the Son, and it is in the last of all apostolical benedictions in the last book of all, the Revelations, chap. 1. First, from God the Father; and so in ver. 4, 'Grace and peace from him, that is, and was, and in to come.' Then secondly, from the Holy Ghost: so it follows, 'and from the seven Spirits,' the Holy Ghost being set forth by the fulness of those gifts (even a number of perfection) which he works in us, for though there be diversity of gifts, yet one and the same Spirit, 1 Cor. 12:4. And then thirdly, from Christ, 'and from Jesus Christ,' &c., ver. 5.

Yet, secondly, so as ordinarily in all other Epistles, in their blessings prefixed, the mention of the Spirit is omitted; and the reason is, because it is both his office and work to reveal and communicate this grace from the Father, and peace from the Son. Hence in deed and in truth, blessing from the Holy Ghost comes to be wished in the very praying for a communication of grace and peace from God the Father and Christ; for, as Rom. 5:5, 'the love of God is shed abroad in our hearts by the Holy Ghost which is given us.' He is that Person that leadeth us out of ourselves unto the grace of God the Father, and the peace and satisfaction made by Jesus Christ. Those other two Persons are in their several works rather the objects of our faith and consolation; but the Holy Ghost is the author and efficient both of our faith on them, and comfort enjoyed in and from them. We look up to God the Father as the fountain of grace; and we look up to Jesus Christ as the fountain of our peace. But we are to look at the Holy Ghost as the revealer of both these from both. You will understand the justness of this reason, why he omitted the mention of him by this like instance: when you make your prayers, (and a blessing is a kind of prayer,) you use to pray to the Father, and likewise in the name of Christ, but you do not at all, or seldom, read in all the Scriptures of prayers made to the Holy Ghost. And why Because it is his office to make the prayers themselves, which you thus put up to the other two Persons, and

therein lieth his honour. Thus here, 'grace from God the Father, and peace from Jesus Christ;' but he that revealeth both these is the Spirit. I will shut up this with one scripture, wherein this our Apostle, making the same kind of prayer or blessing, confirmeth this notion, mentioning all these three several parts and influences of the three Persons in the same order and difference I have now given, and unto the same purpose: 2 Cor. 13:14, 'The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you,' &c. That which is attributed to the Holy Ghost is, as was said, to communicate and reveal all both that grace and love in God, and in Jesus Christ.

To you.—That is, every one of you in particular. I will not omit this mention of the persons to whom these are wished, which was the third thing mentioned. He had enstyled them saints and faithful in the first verse; and yet after that, wisheth grace and peace to them.

Obs.—The best Christians here need peace, and to that and Christ's blood and satisfaction, which is alone the procurer of all our peace, to wash their souls daily with the efficiency mud spirits of that blood; and likewise for the acceptation even of their holiness and faithfulness they need grace too, the free favour of God. 'Grace and peace to you saints, and faithful Ephesians.' They both need the things themselves to be daily continued unto them; and their souls need to apprehend more of them, and about them, to have more enlarged revelation of them made to their faith. Hast thou peace already with God through faith? Yet still thou hast guilt and doubtings; thy faith is mixed with unbelief; therefore thou needest more of peace, 'Peace be to you.' Again, hast thou assurance of God's love? Yet, oh how little dost thou know of it! (as Job speaks.) This grace and love of God and Christ passeth knowledge, Eph. 3:19. As in like manner this peace is said to pass understanding, 2 Pet. 1:2; Phil. 4:7. And this is the Apostle's meaning in his benediction in both Epistles, 'Grace and peace be multiplied (says he) through the knowledge of God (the Father and his love) and of Jesus our Lord' (and his satisfaction for you.) Hence it in evident, that the communication of these to us is through our knowledge and

apprehension thereof increased and multiplied; as also a further possession of them thereby.

Many are the observations that interpreters, upon several Epistles, do from hence raise, for which I refer the reader to their comments. I shall sum up that which I would commend to you in this one Meditation.

Seeing the grace and free favour of God cast upon us, and peace with God, as a fruit of that favour und of Christ's satisfaction, are the sum of the apostles' ordinary wishes and salutes, (who to be sure in such a breviary would wish the highest, who were willing to impart their own souls to those saints they wrote to,) let this be a directory to us what to make the more ordinary and continual scope of our desires and prosecutions, even the obtaining peace with God, and grace of God. Seek this peace and ensue it, peace with God through Christ. And yet learn, from this apostolical addition, to seek grace also, and not to rest in peace, but to seek God's favour. Good and evangelical spirits cannot content themselves with peace; they must have grace too; God's heart and love to be set upon them, his good-will. Seek to be pardoned, but above all seek to be beloved.

Notes

1. Paulum modicum quid. Aug. in Ps. lxxii.

2. “Ephesii Hermodorum singularis modestiæ virum cum dejecissent, ‘Nemo, dixerunt, apud nos, frugi sit, nemo unus excellat, vel si excelluerit, abeat.’ Quo nomine dignos fuisse qui strangularentur cives suos Ephesianos pronunciavit Heraclitus in 5 Tusculanum Cicero.”—Ælius Rodig. Antiq. l. 4, c. 25, ex Strab. l. 14.

3. “Ecclesia ex intentione fideles tantum colligit, et si noscet impios et incredulos, eos aut nunquam admitteret, aut casu admissos excluderet.”—Bell. l. 9, de Ecc. Mil. c. 12.

SERMON II

> Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [or in heavenly things] in Christ.—VER. 3.

THE holy heart of this blessed Apostle was so full in his own person of being blessed by God, that he falls a blessing him as soon as he begins to speak. It is his first word he begins the body of this epistle with, and continues the same course and way of blessing God through the first half of the chapter unto ver. 15. And then he enters upon and opens another view of giving thanks, and pouring out prayers for these Ephesians, although this of blessing God far excels both thanksgiving and prayer, as I shall afterwards shew. But still under one or other of these ways of worshipping God, either prayer or thanksgiving or blessing, which are the highest strains of immediate worship we can perform to God, or at least with the materials for these, he goes on to fill up the rest of the first chapter. Yes, and after that being finished, he still continues matter of thanksgiving and blessing to the end of the second chapter throughout.

And here the occasion that inflamed him to pour forth such a food of blessing &c., comes duly to be noticed by us. And oh how abundantly did his hear use to overflow, if he fell but into this argument from that occasion, and entertained but the thoughts of it! You may for an instance thereof, though all his epistles testify it, but read over those passages of his in his first Epistle to the Thessalonians, which he begins even as he doth this chapter, Eph. 1:4. 'Knowing their election of God.' How? By the fruits of it throughout his ministry, as the instrument. 'For our gospel', says he, 'came unto you, not in word only, but in power.' And how exemplarily they turned from idols to wait for Christ from heaven, through that his ministry, which brought forth all these fruits amongst them, as it hath done over the world! And having thus begun and fallen into this argument, as I said, he proves so

concerned, as he knows not how to get out or to set bounds to his affections. Read on 1 Thess 2:8, 'So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of god only, but also our own souls;' and chap. 3:7, the joy hereof was so great, that it swallowed up the afflictions of all his sufferings, 'Therefore, brethren, we were comforted over you in all our afflictions and distress by your faith; for now we live, if you stand fast in the Lord: for what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?' Thus he, when he took pen to write this Epistle, or otherwise to dictate it, the first thing the Hold Ghost filled him with was the consideration of all these blessings vouchsafed these Ephesians, which he enumerates together with this remembrance conjoined therewith. Thus all these blessings and matters of thanksgiving were all and every one of them the fruits of his own doings; that is, the very fruits of his own ministry and preaching; which, besides the glory and riches of God's grace towards those persons he writes to, did deeply affect him. Besides this, the memory of what had passed, and he had cause to remember them by a good token, he knew what he had preached, and remembered how they had been wrought upon thereby. For he had afore this Epistle, for three years' space, laboured amongst them night and day, publicly and privately, from house to house, in preaching and that with tears; as in his last farewell sermon to the elders of this very church himself relateth, when he told them they should see his face no more, and so that he should never any more preach to them again; and how much his heart and theirs was affected with that speech, the story of it and that Hs sermon doth sufficiently inform you.

Now, then, a little observe his speech in that farewell sermon, in which he makes a sum of his forepast ministry in that city, though but in general speeches; as how he had 'not shunned to declare all the counsel of God to them,' Acts 20:27; and above all thereof to make a display of the grace of God in the gospel, wherewith he saith he had finished 'the ministry which I have received from our Lord Jesus, to testify the gospel of the grace of God,' ver. 24. And then let us but compare the first part of this Epistle, which contains the fruits I speak of; and they do answer to these his declarations of the

matter of his preaching, related in that farewell sermon. In the fifth verse of this chapter, he mentions God's having chosen them in Christ, and having predestinated them to the adoption of children, to the praise of the glory of his grace. Whereby it sufficiently appears that the doctrines of election and predestination, in all the points of them, he certainly had in his ministry gone over, and were the points he had instructed them in, and had taught them fully; otherwise had he not declared all the counsel of God, (whereof specially the doctrines of election and predestination do eminently in the New Testament bear that very name of the counsel of the Almighty within himself,) and how could he have said, that He had elected and predestinated them, had he kept back anything that was profitable for them?

Well, he goes on first, 'In which glory and riches of his grace he hath abounded towards us, in all wisdom and prudence, having made known to us the mystery of his will,' in which words he tells us here again that this he had preached, 'according to his good pleasure, which he hath purposed in himself,' which in the eleventh verse he styles 'the counsel of his own will.' And again, ver. 11, out of which it was 'he had predestinated us to obtain an inheritance according to the purposes of him who worketh (both this, as) all things (else) according to the counsel of his own will.' So that the matter for which he here blesses God, wrought and accomplished in and upon their hearts, will be found answering, as the print does to the seal, that is, of his ministry. His doctrine namely, (as he recapitulates it in that sermon Acts 20, and that it has been the pith and principal sum of all his former sermons,) which had been to testify the grace of God in the gospel, and to open all the counsels of God in and about man's salvation; in which he had concealed nothing that was profitable unto them, (as he professeth,) that might work repentance towards God, and faith towards our Lord Jesus Christ, ver. 20, 21. Now behold, what you read, you find here in this Epistle, testified by the Holy Ghost, who had been the master workman of all grace in them, and towards them, to have been left from his preaching impressed upon their souls, verified on their persons; visibly to be read by all men, written in their hearts and lives, and openly avowed professions of themselves. There is no

man that shall compare one with the other, but must say that as face answers to face in water, so those contents specified to have been the subject of his preaching in that sermon in the Acts, to be answerable to these impresses here in their hearts, the effects recorded in this Epistle, and the success of his ministry, answering to the other, as prints do unto their copy. As he had preached repentance toward God and faith toward our Lord Jesus Christ, as he had declared in that sermon of his there, so answerably here he says that 'the grace of God had abounded towards them in all wisdom and prudence;' the genuine meaning of which words is, that God had wrought all that belongs unto true faith, the truest wisdom and repentance; the only prudence accompanied with holiness; which are signified by these, us I shall shew, when I come to open those words. And by what means God had wrought it, he tells you in the 9th verse, that follows in his own words you meet with in that sermon in the Acts, ver. 20, whereby he had set out the matter of his preaching, 'having made known,' says he, 'to us the mystery and secret of his will,' 'the purpose and counsel of his will,' ver. 11, as to the matters namely of their salvation, and all to the 'praise and glory of that grace,' which in his preaching he had so much celebrated, and nowhere hath set forth more than in this paragraph of his blessing God for them.

In fine, as he elsewhere himself spake, so he had preached, and so they had believed, 1 Cor. 15:11; so as in effect Paul's blessing of God by He enumerating these particular blessings of God bestowed upon them, proves to be indeed a preaching over to them the whole gospel of their salvation anew, the whole gospel in a new mode, in a new dress of thanksgiving, viz., for blessings of grace either shewed to them, and wrought in them, by the matter of his preaching. Instead of the seeds, the corn and grain he had sown, which were since grown up in their hearts, he returns the fruits of them—fruits of their own growth. And withal he doth in a covert manner mind them thereby, and brings fresh to their remembrance the principal materials, which God, by his preaching, and which while he was preaching them, God had wrought in them; and finally he provokes them upon the remembrance hereof afresh to bless God, by observing himself thus affectionately and passionately giving

thanks, and praises, and blessing to God for them; that how much more should and ought they to do it anew for themselves? Than which course of proceeding herein held by him, there could not have been a greater artifice invented or used, whereby to affect their own hearts. This for the fitness and justness of the occasion of blessing God.

Nor let any man wonder that I make this kind of enumeration of gospel blessings to be as the preaching of the gospel itself. 'I am ready to preach the gospel to you at Rome also,' says Paul to the Romans, at the beginning of chap. 1; 'and I am sure,' says he, 'that when I come unto you I shall come in the fulness of the blessings of the gospel of Christ,' so speaks he at the end of that Epistle. The gospel is made up of blessings, is nothing but blessings, and the fulness of blessings.

Nor will it be out of our way or hinder us, to stand and observe, as touching the form of his blessing God, the vast difference that at this very entrance appears to be between the old dispensation among the Jews, and the dispensation under the New Testament. The form they used is, 'Blessed be the God of Israel.' And Zachary used this at in time when it was so near the expiring of the Old Testament and the approach of the New, at a time when the Messiah himself was conceived and come in the womb, though not yet born, and John the Baptist, that was to be his immediate forerunner, was already born. They all speak in this sort, till Christ were as the sun at his height, us if they generally knew no higher title to honour God by than the God of the Jews, the Lord God of Israel.

'Blessed be the Lord God of Israel,' that was the wonted note of old they used in the beginning, otherwhile in the middle, or else conclusion of their songs and worship. So David in the Psalms often, Zachary in his song, Luke 1:68. The difference is that they spake it according to the level of the Old Testament, 'Blessed be the God of Israel;' but the holy apostles Paul and Peter, according to the elevation of the New, the 'God and Father of our Lord Jesus Christ.' And this style the two great apostles begin with—our apostle here in the beginning of this Epistle, and Peter in the beginning of his first Epistle; and he used it when he did write unto Jews, for unto them

are his Epistles written, which makes the alteration of the style the more observable, 1 Peter 1:3, 'Blessed be the God and Father of our Lord Jesus Christ.' Yet the mercies which he there blesses God for are but one or two, 'who according to his abundant mercy hath begotten us again to a lively hope, to an inheritance,' &c. It is a blessing God for the first blessing in execution, regeneration, and the last performed, namely, the inheritance in heaven, as it followeth there.

He begins his doxology no higher than at that first spiritual mercy bestowed in this life, which estates us into that inheritance; but our apostle here prefixeth it before his 'Blessed be God,' and unto all blessings universally, whereof in his subsequent discourse he enumerates the particulars, and he takes the rise of his flight higher, 'according as he hath chosen us afore the world,' even at election; that first, original, and universally fundamental grace of all the other that follow; that vast womb of eternity, in which all blessings were conceived and shaped before the world was, and so from thence descends to redemption, regeneration, seal of the Spirit, glory.

And here in this place, since most interpreters generally have observed a correspondence held with that Jewish doxology in the Old Testament, I shall more specially add this one that appears to me to be the most direct and likeliest correspondent of the Old Testament, that ever the Apostle held intelligence with, in this of his of the New. And it was in a prophecy of the prophet David, Ps. 72, where, prophesying of Christ, ver. 17, 'Men shall be blessed in him,' (plainly meaning Christ,) and that 'all nations shall call him blessed,' he breaks forth thereupon, as here the apostle doth, 'Blessed be the Lord God, the God of Israel, (that latter is Old Testament language,) who only doth wondrous things; and blessed be his glorious name for ever, and let the whole earth be filled with his glory; Amen and Amen.' Wherein you see that the prophet blesseth, God expressly for the times of the gospel, wherein he should bless us Gentiles, as well as Jews, in Christ; in whom, both to Abraham and again to David himself, God had promised to bless all the nations of the world. 'Let the whole earth be filled with his glory;' and this estate our holy apostles together having seen with their own eyes to have

been in their days, (and especially Paul, the Apostle of the Gentiles, through his ministry so gloriously accomplished in these Ephesians and other Gentiles, well as that other apostle had, on the Jews he wrote to,) the same Spirit of faith, 2 Cor. 4:13, (in him and both, crowned and confirmed with so visible experience,) did burst out as you see into the same blessing for substance, but more full and explicit, which had been but by way of prophetical foresight uttered by David; thereby most passionately inciting these Ephesians, and with them all Christians in all nations, (so lately converted to Christ,) to join with him in this his manner of blessing God; the whole earth being now filled with his glory, and all nations being now blessed by God, the God and Father of Christ, with all spiritual and heavenly blessings in him.

The words of this third verse divide themselves into three parts:—

1. A blessing God, as on our parts to be performed: 'Blessed be God.'

2. The style or titles under which Paul blesseth God: as 'the God and Father of Jesus Christ.'

3. The matter for which, or blessings bestowed on us: 'for all spiritual blessings in heavenly things in Christ.'

Blessed be God.

I. What it is to bless God.—Blessing of God is to wish well to, and speak well of God, out of good-will to God himself, and a sense of his goodness unto ourselves.

1. To wish well to him, and speak well of him.—There is benedicere alicui, which is, to invoke a blessing by prayer to another, as a father blesseth his child, one saint another: thus we are not capable of blessing God, nor God of being blessed by any. But there is benedicere aliquem, which is, to speak well of another, and to wish well to (as Ps. 129:8), or to congratulate heartily the happiness of another; and in this manner God gives us leave to bless him, εὐλογεῖν τὸν Θεόν, in accusativo Luc. 1:64, Jam. 3:10. Yes, God loves your good word, that is, so be spoken of well by you, rejoiceth in your well-wishes, and to hear from you expressions of rejoicings in his own independent blessedness. Though God hath an infinite

ocean of all blessedness, to which we can add nothing, who is therefore entitled by way of eminency, 'The Blessed one,' Mark 14:61, a title solely proper and peculiar to him, yet he delights to hear the amen of the saints, his creatures, resounding thereto; that is our 'so be it.' Thus our apostle having entitled him, Rom. 1:25, the 'God blessed for ever,' as in himself he is, and such in distinction from, and opposition to his whole creation, which is his scope there, yet he adds his own amen, or 'so be it,' thereto, 'God blessed for ever, Amen.' It is strange, that although so it is already, God is blessed in himself, and so it must be for evermore, that yet our 'so be it' is put to it; we thereby uttering our good-will; and it is well taken by him. It is not an amen set to a blessing of invocation, but it is an amen of joyful acclamation and congratulation, as expressing our rejoicing and complacency in his happiness, declaring that so we would have it.

Thus Christ, who is God with the Father, and so acknowledged in that 45th Psalm, (a psalm to his praise,) 'Thy throne, O God,' &c., ver. 6, (compare Heb. 1:8,) yet there we find that he is blessed by the Church, his spouse, in these words, ver. 4, 'Prosper thou, ride thou in thy majesty, or ride prosperously;' which is a joyful shout and acclamation, as useth to be to kings, upon his passing by; the people exulting in that glory and majestic state which they see him go forth in, wishing him prosperity in his expedition and undertakings, to make himself glorious, by doing wondrous things. The old translation expressed the intent of it, rather than the letter: 'Good luck have thou with thine honour.' The church there had withal in her eye all those gracious perfections his person was adorned with; which thus won her heart to him, and drew this from her: for so it follows, 'Ride and prosper, because of truth, righteousness, and meekness.' And thus for us to take a view of all the absolute excellencies and perfections that are in God, to behold him crowned with glory and happiness that encircleth him round—a crown of glory made up of justice, truth, holiness, and other attributes; to take a survey of all his proceedings and dispensations, and goings forth of every kind—his everlasting degrees of justice and mercy—all his ways and dealings in the variety of them, though never so cross to our particular; and to rejoice heartily in that glory

of his, which is the result of them all: and inwardly to say, Oh, let him be thus glorious and blessed for ever, whatever shall become of me! to be glad of all, congratulate him and wish well to him in all, this is to bless him.

2. When done out of good-will as the principle of it; as indeed where such acts as those forementioned are, there must needs be good-will, the spring of them. And in this respect, blessing God superadds to confessing to his praise, yea or to give glory to him; it speaks more than either. The devils shall confess to his praise, Phil. 2:10, 11, 'Every knee, and every tongue, even of things raider the earth (in hell), shall confess Christ, to the glory of the Father;' but theirs is but extorted, although acknowledged by them to be justly his due. Hence if we would speak strictly, blessing God is appropriated properly to the saints, with a difference from praising God; Ps. 145:10, 'All thy works shall praise thee, O Lord, and thy saints shall bless thee.' The saints alone, they bless him, and why? because they alone bear good-will to him. And they bless the Lord with their whole souls, and all that is within them, Ps. 103:1, and this God respects more than your 'giving him glory.' it was his very end in choosing forth a select company of saints; that he himself first blessing them, they then might bless him again. He could have been glorified however in them, but he loves to be blessed; he loves our good-will in it, more than the thing.

3. I added, out of good-will to God himself; that is purely for what he is himself, and not only for what to ourselves; in this manner our apostle blesseth God here, even for this, that he is the God and Father of Christ. As loving God that ever he begot such a Son, he rejoiceth that so great a Father hath so great a Son; to the mutual honour of each. How often doth he in his Epistles come in with this, even in the midst or conclusion of a discourse, in which there was an occasion to magnify him, 'who is God blessed for ever,' which is a glorifying God as God, that is, in himself and by himself, thus blessed for ever. Thus Rom. 1:25, Rom. 9:5, and elsewhere.

Yet, 4. together herewith, out of a sense of his goodness also to us. So here, though he blesseth him first for being the God of Christ, yet he withal after blesseth him for having blessed us with all blessings; and God gives us leave so to do. 'If you loved me [purely],' says

Christ, John 14:28, 'you would rejoice, because I said, I go to my Father:' you would rejoice in my enjoyment of him, that is, in my blessedness in and through him, 'who is greater than I,' (as it follows,) and so is the fountain of that happiness I have. He takes it unkindly at our hands, if we rejoice not in his personal blessedness primarily, and in the first place. And thus as we love him because he loves us first, so we bless him because he blesseth us first: and yet it must rise higher in the end, (and in heaven it will do so,) even purely to bless him for himself, or else we love him not, nor bless him, as the great God is to be loved and blessed by us. A meditation or two:—

1ST MEDITATION

It is an infinite favour we are admitted to, and privilege vouchsafed to creatures, and indeed the highest, not only to pray to God to obtain all blessings, and to give thanks to him when we have them; and further to glorify him for the glory that is in him; but beyond all this, to bless him for all the blessedness that is in him, and for him to take in our Amen, our Euge, to his own blessedness, as in like manner he doth our faith as a seal to his truth and faithfulness. Oh, what is it! He was not content to be blessed alone, but lie must bless us, and make us partakers thereof. But further, as if not perfect without us, he blesseth himself in our retains and echoes of blessing to his blessedness, that so we in him, and he in us, might be blessed together for evermore. Amen.

2D MEDITATION

You have seem it a peculiar character of the saints, thus out of goodwill to bless God, "Thy saints they bless thee.' It was his end why he had saints; said he with himself, They will do that which none of my other works will do—they will bless me, for none else have goodwill to me: and whoever blesseth him, are first blessed of him. Hast thou, or dost thou find in thy heart, thus to bless God, and findest all within thee rising up in the doing of it? 'Bless God, O my soul, and all that is within me,' Ps. 103:1. Go home, thou art a saint I warrant thee. It was Job's grace, 'The Lord hath taken, yet blessed be the name of the Lord.' You will say, that was Old Testament grace: yea, and it is New Testament grace too; you see it in our Apostle, the greatest of saints; so we may write him, however he writes himself the least. His heart was full of this, and so it came out list; he could not hold it the first to utter it; when he was to speak to those he wrote to, he must needs begin to speak by way of blessing God: yea, it is the highest and best grace in heaven itself. The angels, though not themselves, but men only, have benefit by Christ's blood,—he died for men, not angels, and therefore it is only the chorus of men that sing, Rev. 5:9, 'Thou hast redeemed us by thy blood out of all nations'—yet, ver. 11, the angels are brought in blessing Christ also, and that for this, that he was slain, ver. 11, 12, 'And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.' Worthy is the Lamb that was slain, (they mention nothing else of him,) and then blessing comes in at last as the E, la, the highest note that heavenly choir can reach to. The like at his birth, their song was to bless him for 'peace on earth, good-will to men,' (they mention not themselves,) but purely for good-will to men; because it brought 'glory to God on high,' (as there,) they heartily rejoiced in that glory God should have in his dispensations towards us.

This for our blessing of God on our parts, 'Blessed be God.'

II. The person who, and the style under which our Apostle blesseth him—'The God and Father of our Lord Jesus Christ.'

It is not only, Blessed be God the Father, but the God and Father of Christ: nor only the God who is the Father of Christ, but ὁ Θεὸς καὶ πατὴρ, the God and Father of Christ. Otherwise καὶ, and, were here redundant; but as conjoined thus between those two, shews that both these titles do speak each of them a several relation of God unto Christ; or what God is unto Christ—he is his God and his Father. The like manner of speech we have, (when elsewhere Christ is spoken of,) two titles of his in the same sort locked together with that καὶ· ὁ Θεὸς καὶ σωτὴρ, 2 Peter 1:1, Ἐν δικαιοσύνῃ τοὺ Θεοῦ ἡμῶν καὶ σωτῆρος ημων Ἰησοῦ Χριστοῦ, speaking to them that believe in the righteousness of God, and our Saviour Jesus Christ, the Holy Ghost intending both those two attributes of Christ. And Titus 2:13, Τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 'Looking for the blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.' He speaks in both places of one and the same person, namely, Christ under two titles: and thus here he doth the like of God the Father, 'The God and Father of Christ.' And this parallel speech used to Christ in those places, compared with what the Apostle useth here, those places are strong proofs and assertions apostolical, that Christ is God as well as Saviour, the great God and Saviour; even as it is evident here in the like tenor of speech, that the person of God the Father is both the God and the father of Christ: for in the very same strain and tenor of speech it is that both these are said of Christ, wherein here both are spoken of God the Father in his relation unto Christ. This for the phraseology; now as to the thing itself.

Two things are here to be apart spoken to for the explanation hereof:—

1. The matter itself: how God the Father is the God and the Father of Christ, and in what respects the one or the other, either of them.

2. The reason why here he singleth out these relations of God to Christ, and under the respects and considerations thereof he blesseth God here.

1. The matter itself, 'The God and Father of Christ.'—That the Father is both the God and Father of Christ, other Scriptures affirm,

yea, accord also, in putting both relations thus together as well as here; yea, upon the cross he challengeth his interest in both, 'My God, my God,' Matt. 27:46, and 'Father, into thy hands,' Luke 23:46; and on the other side, when to eater into his glory, he mentions both, John 20:17, 'I ascend unto my Father, and to my God.' There are both, you see, found in one sentence, only he puts Father first afore being his God; so there; but here the God afore the Father of Jesus Christ.

The difficulty about it is, how these two relations respectively are to be understood.

We all know and acknowledge Christ's person hath two natures. He is God, he is man; and we often find in one and the same sentence several things attributed to the person of Christ, whereof the one is spoken of him in respect of the human nature only, the other in relation to the Divine. I shall mention but one instance, because somewhat akin to this here; Heb. 7:3, his person is described to be without father, without mother, and both are equally said of this one and the same person; yet the one in respect of one nature only, the other in relation to the other. It is evident the man Jesus had a mother, and yet he is said to be without mother, namely as God. It is evident that he called God his own Father, John 5, as also he useth to do upon every occasion everywhere, and yet this person is man in said to be without father. And that both these should be thus attributed to, and said of one and the same person, all the wits in the world cannot otherwise reconcile than by affirming or acknowledging two natures to abide in this one person; and withal what is proper to each, yet to be in common and alike attributed to the person himself, respectively to these two natures. And therefore the Apostle elsewhere is fain to distinguish upon this matter with this or the like distinction: who, according to the flesh or human nature, came of the fathers by his mother Mary; and who, according to the spirit or Divine nature, is the declared Son of God, and God blessed for ever.[1] You have these distinctions in terminis thus applied, Rom. 1:3, 4, and Rom. 9:5, and it is the sum of the scope of both places, as also of Acts 2:30. In like manner here being but these, the same distinctions tricked up, and insert them to each, and none will question this exposition, that question not the verity of

one of those his natures, that as Son of God, and so God equal with God, God is his Father: and that as Son of man, so the same God that is his Father is his God also. Thus Bishop Davenant expoundeth these words, 'God and Father of Christ.'

The God.—The Father is the God of Christ in relation to his being man, and that in these respects more peculiar to him—

1. Because he chose him to that grace and union, 1 Peter 1:20. Christ as man was predestinated as well as we, and so hath God to be his God by predestination and so by free grace, as well as he is our God in that respect.

2. Because God the Father made a covenant with him. Look, as because of that covenant with Abraham, &c., he is termed the God of Abraham, Isaac, and Jacob, so in respect of that covenant made with Christ, which we have specified, Isa. 49, throughout, where Christ doth call him 'My God,' ver. 4, of which covenant, as also God's being his God, David was his type, Ps. 89:26.

3. Because God was his only refuge in all times of distress. Thus when hanging on the cross, he cries out to him, 'My God, my God,' Matt. 27:46, compared with Ps. 22:1–5.

4. Because God is the author and immediately the matter of Christ's blessedness, (as he is man,) and therefore blessed be he as the God of Christ, who hath blessed our Lord Christ for ever and ever, as Ps. 45:2, whereupon, in the 7th verse, it follows, 'God, thy God, hath anointed thee with the oil of gladness above thy fellows.' The Psalmist satisfieth not himself to say, 'God hath anointed thee,' but with an emphasis, 'God, thy God:' and thy God he is in relation to this effect and fruit of it, 'anointing thee with gladness;' which, ver. 2, is synonymously expressed, 'God hath blessed thee for ever.' And then anointed by God as man he was when glorified, Acts 4:27. And God thus blessed him by becoming himself his blessedness; which, in the 16th Psalm, Christ exults in, ver. 2, 'My soul, thou hast said unto the Lord, Thou art my Lord.' And, ver. 5, it follows, 'The Lord is the portion of mine inheritance;' and ver. 6, 'I have,' says he, 'a goodly heritage,' that is, in having God to be my God and heritage to live upon for ever; for, as he further speaks in ver. 11, 'in thy presence is fulness of joy, and at thy right hand are pleasures for evermore.' The psalm is made in Christ's name, as the Apostle, Acts

2, and he speaks it of his human nature expressly in the 9th verse, 'My flesh,' says he, 'shall rest in hope,' namely this hope, by this my death to be advanced to the right hand of God, (which alone that man Christ Jesus is, for as God he was always at his right hand,) where those pleasures are: so then God is his happiness. Hence, therefore, when Christ was risen, and speaks of ascending, and was shortly to ascend, then it was he calls God his God, John 20:17, 'I ascend to my God;' that is, to him in whom my happiness I now am going to enjoy consists. And therefore, John 14:28, he told his disciples, 'If ye loved me, you would rejoice that I go to my Father:' for I go to him that is able to make me happy, and is my immediate blessedness. For it follows, 'My Father is greater than I,' (namely, as I am a man,) and so I am to be blessed in him, the less being blessed of the greater. The human nature, though glorified, is not blessedness to itself, it is but finite in itself; but God immediately is. Nor is that human nature, though God dwells in it, the utmost blessedness of us; but God immediately also is: yet as to our right thereunto, it is because he is our God and his God first. Thus his God, as man.

But whether the Father is termed the God of Christ, as Christ is God, and so in relation to his divine nature, I will not debate it. There are that read that passage of the 45th Psalm thus: O God (as speaking to Christ is God) thy God, so terming his Father, Deus de Deo, God of God, is old: and the Father is Deus gignens, the Son Deus genitus, and Deus Dei is near to these; the Father is the God of the Son, who is God. But I pass it.

And the Father.—This is out of question spoken of Christ, and is true of him, both as God and also man.

1. As God: so he is his Son, his own Son, Rom. 8:32, and reciprocally the Father, ἴδιος πατὴρ, his own Father, John 5:18, and therefore 'equal with God,' as it is emphatically there said; for the Jews objected against him, that πατέρα ἴδιον ἔλεγε τὸν Θεὸν, he said God was his own Father, (so in the Greek,) making himself equal with God. All which do imply, that he was such a Son as was begotten of the substance and essence of his Father, even as he that is said to be a man's own natural son useth to be, and is thereby distinguished from their adopted children; and in that respect also

is Christ said to be God's only begotten Son, and ὁ ὑιὸς, Dei vivi, that Son of the living God, Matt. 16:16; and so discriminated from all other. As from the angels, 'To which of all the angels did he say, Thou art my Son, this day have I begotten thee?' Heb. 1, and so from all creatures. For whereas, John 1:18, he is termed the only-begotten Son, in distinction there from all creatures, which are said to be but made, ver. 1, 3, and believers to have received power from him to be sons, ver. 12. In fine, he is in such a respect the Son of God, and begotten of God, as being man he was the Son of David, because out of his loins. Thus Matt. 22:42. And that he was thus the Son of God, is the main and most fundamental point of the gospel, Rom. 1:3, 4, compared; and therefore is still brought in as the conclusion of all those several discourses of the last evangelist's Gospel, beginning at the first chapter. ver, 18, 49, chap. 3:16, and so on to chap. 20:31, where, in the conclusion of his book, he professeth this to have been the intended scope of the whole, 'These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing (thus of him) ye might have life through his name;' through that name of his that he is the Son of God, and thereby the fountain of life and sonship to us; for upon this very rock or foundation, Christ told his disciples he would build his Church.

2. As man and Son of man, God was his Father. That forementioned profession and answer in the name of all the rest of his disciples was setly pitched upon this in Christ's question as punctual thereunto: 'Whom do men say that I the Son of man am?' That was Christ's question. He answers thereupon, 'The Son of the living God.' Therefore as man he was the Son of the living God. The like ye have uttered by Christ himself, (for it was that point he died upon,) Mark 14:61, 62, compared.

But then as to this last point the question is, How it is to be understood that as man he was the Son of God; whether only but as other men, or in any transcendent privilege above is? Or thus, whether as man he was but the adopted son, as the saints are; or whether not the natural Son of God? Which is solved by these consideration:—

1. That the subject of this relation as Son to God, or the terminus of it, is not either his nature divine or human, but his person; for sonship is a personal property, not of the nature.

2. Hence, secondly, in the person of Christ there are not two Sons, or two sonships or relations of sonship unto God as a Father; but as God is but one, so the person of the Son but one, and so but one sonship in him.

3. Hence, thirdly, Christ as man is but one and the same Son of God: that he is as he is God, that is, his style and honour is to be the natural Son of God, even as man. The sonship of the man Christ Jesus doth coalesce into one sonship with the Son of God, even as in like manner the man is taken up into one person with the Son of God, Luke 1:35, 'That holy thing which shall be born of thee (speaking of Christ's conception to the Virgin Mary) shall be called the Son of God.' For look as though he was man, yet that man was never a person of itself, but subsisted from the first in the personality of the second Person: so that the Son of man was never called or accounted a Son to God, of himself, as such; but his sonship was that of the person which he was taken up into. Only with this difference, that he is the Son of God as God, in that he was begotten of the Father's substance, but so the Son of man was not; but this Son of man becoming the Son of God, who was begotten of the substance of the Father by personal union, he the man, by being made one person with him, wears that dignity. The one is per essentiæ communicationem, the other per unionem cum personâ.

4. Hence, fourthly, he is not as man the Son of God naturally or essentially, but he is the Son of God personally. If we take natural for essential, so he is not, as man, God's natural Son; but take natural as in opposition to adoption, and so he is God's natural Son: and not by adoption, this being the title and honour he had from his conception and birth, and from his union with the person of the natural Son, as you heard from the angel, 'That holy thing which shall be born of thee shall be called the Son of God' (and God calls things as they are.) And more distinctly, Gal. 4:4, 'God sent forth his Son made of a woman, made under the law, that we might receive the adoption of sons,' where evidently his sonship and ours are set in these terms of distinction, that ours is the sonship of adoption

received from his, and that his is primitive, original, and natural; yea, and this is true of him as he is man, for it is spoken of him that was 'made of a woman, made under the law.'

2. The reason why under these relations of God and Father to Christ, he blesseth God.

Although this will easily appear in many of the particulars that follow, yet one reason may be, to unvail the Old Testament and decipher it into the New, and bring forth the gospel in its substantial and real intendments, both of the promise of blessing, as also of God's relation to us men; God's being their God, this of old was typically set forth under this tenure, 'The God of Abraham, the God of Isaac, the God of Jacob,' Exod. 3:6. And before them, 'The Lord God of Shem,' Gen. 9:26; and in the names of these patriarchs the conveyance of the blessing ran, and answerably their return of praise and blessing unto God again then was, 'Blessed be the Lord God of Shem,' Gen. 9:26. Thus before Abraham. After, when renewed in Jacob's name, 'Blessed be the Lord God of Israel,' as you heard out of David; and this form the Jews (upon whose hearts, as now in their synagogues, the veil remains, 2 Cor. 3:14, in token thereof they wear it upon their heads,) in their worship keep to this day; but now that the substance is come, the shadows disappear. Abraham, and Isaac, and Israel are subdued. The days are come, as the prophet in another case speaks, that it shall no more be said, The God of Abraham, &c., but the God and Father of our Lords Jesus. Christ; and as Isaiah foretold of the gospel times, Isa. 65:15, 16, look as my servants (or children of God) shall be called by another name, (namely Christians, as first at Antioch, and no longer Jews;) so also the terms of their covenant is altered, and so their form of blessing God, as was also foresignified there in the following words, 'He that blesseth himself in the earth, shall bless himself in the God of truth,' namely, when Christ, who is the truth and the life, shall come. Old Zachary, that lived in the expiration or extreme verge of the Old Testament, when Christ was not yet conceived, he then useth that Old Testament form which he found sanctified in the Scriptures of old. But had he stayed half a year longer, (for thereabouts was the distance between Christ's and his son John Baptist's conception,) his 'Blessed be the God of Israel' (which he useth in his song) had been

out of date; and 'Blessed be the God and Father of Christ' had come in its room, and been in force.

MEDITATION

Oh, let us, therefore, that live under the knowledge of Christ in the gospel, bless our God as the God and Father of Jesus Christ, which is the highest note of celebrating his praise which our hearts can reach to! For it is the most elevated strain of the gospel language, and of the glory of God, which any man, or all men, can rise up unto. It is said of Christ in the Psalms, Ps. 72:17, 'All nations shall call him blessed.' In like manner it was spoken of and by herself, that was the mother of his human nature only, 'All generations shall call me blessed.' Oh, then, how should we all bless that God that is the Father of him, who in his person also is God blessed together with his Father for ever! Many good souls find this as an eternal evidence of their own future blessedness, that when wanting assurance of God's love to themselves, they can yet bless God for his being good to others in the same condition with themselves, out of their love to God and to the good of others' souls. If thou findest such elevations of spirit in thee, vent and spend them much more in blessing God, that he is the God and Father of Christ. This is high, and most divine.

Of our Lord Jesus Christ.—He having thus setly displayed these relations of God to Christ, he interweaves withal our special relation to Christ; to wit, his being our Lord; his scope therein being to shew the foundation and descent of those very same relations which God beareth to Christ; and of the same their coming down upon and unto us, namely of his being our God and our Father, which are the groundwork of the conveyance to us of all those particular blessings he doth after enumerate, by and through Jesus Christ's being our Lord or husband.

And it is observable how the Apostle carries on his discourse along. In the second verse he had called God our Father, and Jesus Christ barely the Lord; but then in this verse he styleth this God the Father of Christ, and then subjoins therewith, varying his style, this 'Jesus our Lord.' Thereby to shew the genealogy or descent of our being sons to God, and of God's being our Father, to lie in this, that Christ is our Lord, and so God becomes our Father by being his

Father. And then, in the next verse, he answerably proceeds to shew how all other blessings do flow from this relation, first of God to Christ, then this of Christ to us; which in the fifth verse he doth more determinately discover to be his meaning in saying, 'He hath predestinated us by Jesus Christ to the adoption of children:' so that this mention of his being our Lord here, is not merely, as elsewhere, an appellative, or as the ordinary style that is given to the person of Christ, as that whereby he is described when he is spoken of or mentioned, when there is any occasion to name him. Thus frequently his disciples, 'We have seen the Lord,' say they all, John 20:25. 'It is the Lord,' says he, when he spied him first, John 21:7. Yea, and this appellation of 'our Lord' is often used by the apostles, but barely to decipher his person, as in that speech, Heb. 7:14, 'It is evident our Lord sprang out of Judah.' These in part are no more than as when men speak of the person of their prince, they say, The king, and, Our lord the king, so designing his person. But here in saying in this coherence, and in saying, 'The Father of Our Lord Jesus Christ,' his intent is to draw the pedigree of our relation to God, as our Father also, even by descent from Christ; and this is the highest improvement, as to us, of this attribute here, 'Christ our Lord, This for the general scope of these words.

To make good which general scope, two things ore now particularly to be explicated:—

1. What special or peculiar relation there is of the saints unto Christ, as to their Lord.

2. That the relation of Christ to us as a Lord, is the foundation of God's being our God and Father, as well as he is Christ's God and Father.

For the first, that our Jesus is the Lord, and that one Lord, in distinction from God the Father; which title fully declareth office of Mediator, and is attributed to him by way of eminency about and from all other lords; this I have elsewhere shewn upon 1 Cor. 8:6. That which is more proper here is, that he is our Lord more peculiarly, and how we have these two apart attributed to Christ, both that he is the Lord, and our Lord, as in a special relation and appropriation, in the 4th verse of the Epistle of Jude; where speaking of the heresies of those times, he says, that they denied

that only Lord God, and our Lord Jesus Christ. The question here hath been made by some, as also about the like parallel places, 2 Pet. 1:1, Tit. 2:13, whether he here should speak of two persons distinct, viz., God and Christ, styling the first, the Lord God, but Christ, in distinction from him, our Lord; or whether that apostle should intend Christ only and alone as one and the same subject of two royal titles or relations; the one more general, namely his being the only Lord God, and then the other of his more special relation unto us, our Lord. Indeed as the English translation carries it, it leans more to that first interpretation, that he should speak of the Father in the one, whom he should signalise, the only Lord God; the other of Christ. But the Greek evidently inclines much rather to the latter, that Christ alone should be intended as the subject of both these styles.

Considering first, that though here be three attributes, 1, the only Lord, 2, God, 3, and our Lord; that yet there is but one article or note of designation affixed, or rather prefixed to all these at first, τὸν μόνον, as meaning evidently but one person pointed at is them all, as the subject of them: which the Complutensis copy of the Greek renders more plain, 'That only God and Lord, the Lord Jesus Christ'—Τὸν μόνον Θεὸν καὶ δεσπότην, τὸν Κύριον.

Which, secondly, the counterpart to this Apostle's epistle—namely, the second Epistle of Peter—help to clear; where, speaking of the same heretics (whom both these apostles aimed to speak of, and do affirm these things of) there, in the latter he mentions Christ only as the person spoken of in these words, 'denying the Lord that bought them;' using there also the same word, δεσπότην, which the other epistle useth when he speaks of the lordship and dominion of Christ, which is in common over wicked men, and but such as over all things else, which Jude manifestly intended in calling him 'the Lord.' And the contradictions of all heretics, that professed Christianity in those times, were all and only bent against the person of Christ, and also against his being God, and not against the Father, or his being only Lord God.

So then that place of Jude holds forth two things distinctly and apart concerning Christ, which nerves to dear the point in hand:—1.

What he is absolutely and indeterminately in himself, and in his general relation to all things whatsoever, he is the only God and Lord of all. And, by the way, the word translated Lord in the first part of his style, is a differing word from that which follows in the second part. The first word is δεσπότην, supreme, sovereign disposer and governor, as by possession, and natural and more general right; such as a lord hath of his goods, his chattels, utensils, as 2 Tim. 2:21. 2. But that other Κύριον, the latter word, which is joined with that special relation of his to us, with that addition of 'our' Lord; so noting out in this manifest distinction that sweet and special relation to his spouse and children of the sons of men. So then the meaning is, that besides that Jesus Christ is the sovereign Lord of all persons and things, (as Acts 10:36,) that he further hath a nearer and dearer relation of our Lord, so to us his saints.

So, then, he is the Lord of saints peculiarly, in the like sense and respect as he is called King of saints peculiarly, Rev. 15:3, in distinction from his being King of nations, as, Jer. 10:7, the prophet had it.

Wicked men, as you have heard, are said to 'deny the Lord that bought them;' so then he is their Lord. And the devils are said to confess that Jesus is the Lord, Phil. 2:11, but none of these do say, 'Our Lord.' The good angels, they come nearer to him, and surely they might say it upon better terms; he being their head, Col. 2:10, and they our fellow-servants, Rev. 19:10. Yet I find not that they speak thus of him, 'Our Lord,' but as it were, or would seem in a respect, both to him and us, the Holy Ghost should leave this to be alone said by us, and spoken by us of Christ. There was a full occasion once, if ever, for the good angels themselves to have assumed and uttered it, and said, 'Our Lord.' It is in Luke 2:11, when they proclaimed him in the cradle; but their words there run thus, 'To you (speaking of men) is born a Saviour,' and so 'Christ the Lord;' for though a Saviour only to us men, yet those angels might have said, 'Our Lord,' for that their part in him forementioned. No; but when it did come in a comparison and competition with us men, they forbear to do it; they only say, Christ the Lord, not Christ our Lord; or anywhere else we read of. But believers and saints of the sons of men you find often, upon all occasions of mentioning him as

the Lord, to assume the privilege to call him with this sweet additament, My Lord, or, Our Lord. David in the Old Testament, he began it, 'Jehovah said to my Lord,' Ps. 110. And he was in spirit when he did it, (as Christ tells us,) possessed with an evangelical spirit more than ordinary. Elizabeth followed him in the first break of day of the New Testament; she was in spirit, too, Luke 1:41, when she said it: 'Elizabeth was filled with the Holy Ghost,' and said, ver. 43, 'Whence is this to me, that the mother of my Lord is come?' Thomas, at last, for it was after the resurrection, with ravishment cries out, 'My Lord, and my God.' And our Apostle goes on, when his heart was as full as it could hold of glorying and rejoicing in this his interest in Christ, Phil. 2:8, 'Yea, doubtless,' I that have known him so long, 'I do count all things but loss and dung, for the excellency of the knowledge of Christ Jesus my Lord.' The emphasis this comes in with argues his heart raised up to an infinite valuation of him, and also of this his spiritual relation unto him, 'My Lord.' These saints, in their own persons, as particularly it fell out, first tasting the sweetness of it; but then after it grew, the common voice of all believers speaking in their own and other saints' names. So Paul was careful to observe to do, when he wrote to the Church of Corinth, ascribing and enlarging that title of 'Our Lord' unto all saints, as well as to the church of Corinth, as appears expressly in his inscription to that first epistle to that church, 1 Cor. 1:2, 'Unto the church of God that is at Corinth, called to be saints, with all that in every place call upon the name of our Lord;' and remarkably adds 'both theirs and ours,' thus appropriating it to the saints of mankind, as he does here, 'our Lord.'

I further only add, that when I thus term it a proper or mow special relation with difference from other the sons of men, or the angels, I exemplify my meaning by the like language which the great officers and favourites of kings use, by way of distinction from other subjects, and glory so to do. They rejoice to style him, The king, my master, my lord. And I humbly submit the notion of it, if it appear singular to others. But I shall further add two special appropriate reasons why the saints do the like of Christ:—

1. His saving and redeeming them from sin and wrath. He is their Saviour, not of the angels: and 'to you,' say they, 'a Saviour is born,

Christ the Lord;' and so your Lord more peculiarly, because your Saviour, which I insist not on.

2. Besides this obliging interest of redemption, proper to the saints of the sons of men, whereby he is our Lord, (though as in second-hand bargain he bought all the world, 2 Pet. 2:1,) there is a further, more endearing consideration whereby lie is our Lord; even because he is our husband, 'Thy Maker is thy husband,' and so thy Lord. And he in such a husband as did serve a servitude for his wife, yea, and bought her thereby of a slave and captive by the way of redemption, as in ver. 7 of this 1st of Ephesians; and again, Eph. 5:23, 'Even as Christ is head of the church, and Saviour of the body;' and ver. 25, 'He loved his church, and gave himself for her.' These things cannot be spoken of angels. A queen, the wife or spouse of a great king, when she mentions her relation to him, and says, My lord, or calls him her lord, she speaks it in that sense wherein none of her maids of honour or courtiers about her dare, or must take on them to speak it, though he be in other respects their lord also. For he is her lord as he is her husband, and not only as king; and so she imports, 'I am my beloved's, and my beloved is mine,' whilst she only calls him My lord. Sarah, you know, called Abraham, as her husband, lord, 1 Pet. 3:6, which is applied to Christ and the church, Eph. 5:22, 23, 'Wives, submit yourselves unto your own husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the church, and he is the Saviour of the body.' And in this conjugal respect it is that God the Father teacheth the Church to call Christ her Lord, Ps. 45:11, 'He is thy Lord, worship thou him: so shall the King greatly delight in thy beauty.' He speaks it of his conjugal relation, as that passage, 'delighting in her beauty,' argues. Now, as it is said of Christ's Sonship, 'To which of all the angels did he say, Thou art my Son, this day have I begotten thee?' though they are sons of God also, and he their Father, so say I of this lordship, To which of all the angels did he ever say, Christ is thy Lord,—that is, thy husband,—he shall greatly delight in thy beauty, as a husband in his spouse? Though they are the virgins that do attend her, yet that relation is reserved proper between Christ and us. So, though he be a head to angels. Col. 2:10, yet in a proper and a peculiar manner a head to his Church, the saints. So, in the 22d of

this Eph. 1, 'The Father hath given him to be a head over all to his church,' (even over 'all principalities and powers,' ver. 21,) and therefore in such a peculiar manner a head to them, as he is not to all or any else. He being said to be over all things else then, when withal his relation of headship to her is spoken of. And so it is in this.

For the second, I must now shew you, that this peculiar relation of his being our Lord in this near and endearing sense, is the foundation of God's being our God and our Father; even because he is the God and Father of Christ, who is this our Lord and husband.

1. The ὅτι, that so it is, that the foundation of these relations of God unto us is laid in these same like relations of ours unto Christ, (besides what by induction might be shewn to hold of all other titles or privileges communicated to us, how they all hold of Christ,) that one place afore cited, where Christ at once calls him both his God and his Father, John 20:17, more fully and pertinently holds forth this to us, 'I ascend to my Father and your Father, to my God and your God.' He speaks at once, as that God is our God, &c., so that our relation of his being our God is founded upon God's being the God of Christ. And our Father, because his first. He says not, as Austin observes, I ascend to our Father, or to our God, as casting his own proper relation into the same common rank with ours. No, but apart, first mine and then yours. Mine primatively, naturally, and originally; yours derivatively by participation, or, as ver. 5 here expresseth it, 'sons of adoption by Jesus Christ;' or, as Gal. 4:4, 'He sent his Son, (his own Son, as elsewhere,) that we might receive the adoption of sons.'

2. But secondly, if you will see how this doth spring from that special relation of Christ's being our Lord, that is, our Head, Husband, Redeemer, consult that Psalm 45, which is an epithalamium, or marriage-song of Christ and his Church. God the Father, who gives all that good counsel there to the Church, (for all that come to Christ are taught of God, as Christ says,) in the 11th verse he teacheth her to call him her Lord, and in the 10th verse, to forsake her father's house, as spouses married use to do, and to cleave unto their husbands; and upon all this account, God himself there calls her his daughter, 'Hearken, O daughter,' &c. That is his

compellation, (and parallel to this of a wife to her husband, My lord here,) God the Father, in the beginning of his speech to her, speaking as a father-in-law useth to do, who is giving counsel to his daughter new married unto his natural son. So then, from thence I infer that thus it is that we become sons and daughters to God, even by marriage with his natural Son, who in that conjugal respect doth become our Lord, and thereby also receive the adoption of sons, and so God takes on him the relation of Father. Thus Rom. 8:17, 'heirs of God, joint-heirs with Christ.'

1ST MEDITATION

Let him then be Lord and King of saints, and level him not with saints, as some most cursedly in this age have done; even then when we are enjoying the highest advancement even of God himself in heaven, yet still Christ is our Lord, by means of whom God is our God. The Psalmist indeed says, that we are fellows in all with him: 'God, thy God, hath anointed thee above thy fellows,' 45:7. But if you would know of the Psalmist how far above his fellows, the Psalmist resolves you, 'He is thy Lord, worship thou him,' ver. 11. So as though we are his follows, yet he hath the deserved honour, this title (and he alone) of being your Lord, yea and of the 'man, God's fellow,' given him by God himself in the prophet. Would you be all Christ's? Set your hearts at rest; there is but one Christ personally, as certainly as that God is but one. It is uttered as a fundamental maxim of Christian profession, universally received, 'To us (Christians namely) there is but one God and one Lord Jesus Christ,' 1 Cor. 8:6, and because there is but one God, therefore God hath ordained but his one Lord; because he therein bears the image of God's sovereignty and oneness, being the brightness of his glory. Neither are we, the saints, considered as sharing with him herein, but himself is that one Lord alone. For it follows, 'And we in him,' we are all in him; and therefore not only reckoned distinct and apart from him, as he is that one Lord, but dependent on him, and not lords or Christs with him, but infinitely distant from him. It is true, we have all that Christ hath derivatively, but not in that kind he hath it. God is our Father as well as his Father, &c., but as Augustine well observes, commenting upon this passage, 'He says not, I ascend to our Father, but my Father and your Father, therefore he is in another respect my Father, and in another respect your Father; my Father by nature, yours by grace.'[2]

2D MEDITATION

Let him be thy Lord, and worship thou him: thou hast now in this a greater tender made thee than ever was made to angels. Part with all for him, forsake thy former father's house, Ps. 45:10, this world, given to thy father Adam, and all thing in it; for he is thy Lord, and thou shalt have by thy relation to him another Father, whose house hath many mansions, John 14:1. Account all things dross and dung that thou mayest win Christ, as Phil. 3:8. Thou canst not win him else; he never becomes thy Lord, unless thou valuest him at the same rate he did thee, and partest in thy affections with all for him. Give thyself up to the Lord, as 2 Cor. 8:5. Cast thy lot, thy interest together with his. Here thou shalt be sure never to lose thy love, as in cleaving to all else thou wilt. He is and must, however, be a Lord to thee, and thou must one day confess that Jesus is the Lord, whether thou wilt or no; for all must appear afore his judgmentseat. Oh, but if thy judge be become thy Lord and husband, thou art out of danger. And then given thyself up also to worship, and in all things to obey him, else he is not thy Lord, nor thou his lawful spouse, Eph. 5:24, 'As the Church is subject to Christ, so let wives be subject to their husbands;' why doth he speak with such an apparent difference? For what he speaks of wives is but as discoursing to them their duty: 'Let wives be subject,' he doth not say they cannot be saved else; but that other passage of the Church is spoken of as a taken for granted qualification, or essential property in the Church, if she be his lawful true spouse. 'As the Church is subject to Christ,' says he, so that it be the duty of both alike; the Church ought to be subject to Christ, as well as wives to their husbands. The reason and difference is perspicuous, because unless souls be subject to Christ, they are not the Church. A man's wife is his wife, though she be never so perverse and disobedient to him; but no soul is one of his Church and spouse, nor owned by Christ as such, unless she become subject to him, and subject too in everything, as the comparison there made sheweth. If thou sayest, thou wantest beauty, be not discouraged, he will take thee with all thy deformities, and put beauty on thee; for so the Apostle there goes on,—he washeth and cleanseth his Church, to present her to himself in the end, glorious, and without spot or wrinkle.

And being once married to him, take this for ever along with thee, thou art married to an husband risen from the dead, Rom. 7:4. And oh, what holiness, heavenliness, should those have that would hold communion and intercourse with such a Lord and husband, the 'Lord from heaven,' and who is now in heaven!

Notes

1. “En Deus, et Pater unius et ejusdem Christi; Deus quidem ut incarnati, Pater, ut Dei Verbi.”—Marlorat.

2. “Non dicit Patrem nostrum, sed Patrem meum et patrem vestrum, aliter ergo meum, aliter vestrum, natura meum, gratia vestrum.”—Tract. 121, in Joh.

SERMON III

Who hath blessed us with all blessings.—VER. 3.

III. I COME to the third general head the text was divided into—the matter for which he blesseth God—namely, for his blessing us with all blessings: 'Who hath blessed us with all blessings.'

Who.—God, as he alone is blessed, styled therefore the Blessed One, ὁ εὐλογητός, Mark 14:61, so he alone blesseth, and is alone able to do it; and others, when they bless, their blessings are but invocations upon him, that he would bless some other person in what they desire for him. So all particular benedictions, made by parents or others, run in Scripture, as Gen. 48:15, 16; which that saying, once for all other, shews, 'We bless you in the name of the Lord,' Ps. 129:8. Yea, when man is made an instrument of conveying good things unto us, yet he cannot make them blessings; for this they have recourse to God. And in so doing, all have thereby acknowledged him the fountain of all blessings and blessedness; and no even Balaam himself confessed to Balak, Num. 22:38, and chap. 23:8, 20. 'I wot that me whom thou blessest is blessed,' Num. 22:6.

Who.—I shewed afore, in general, that the apostle blesseth God under the consideration of being he God and Father of Christ, because thereby he becomes our God, and our Father also. I shall add now, how that under each of these considerations or relations it is that he blesseth us.

That which in general I shall premise, as common to the explication of these two particulars last mentioned, is that notion commonly received among the schoolmen, which I gladly took up from them:[1] That one requisite ingredient to move God to love, and to shew mercy unto us intelligent creatures of the sons of men, is an apprehending our misery, ut suam, as his own. And again, Deus non miseretur nisi propter amorem, in quantum amat nos tanquam aliquid sui. That God hath mercy on us, by apprehending our misery as his own, quod fit per unionem affectûs, which is done by

an union of affection to us; and God is not executively merciful, but for his love, and is so far merciful to in, as he looks at us, ut aliquid sui, as we are something of his own, or something of himself.

This I greedily take hold of, to illustrate and carry on the ground and foundation of the special love he bears to his elect, and as agreeing with what the Scriptures say; both that love is in God, (which no man can deny to be in the nature of God to love, for he loves himself, his Son, &c.,) and that love is the ground of mercy, and, by the same reason, special electing love the ground of mercy in God to sinners. Thus, Eph. 2:4, 'But God, who is rich in mercy,' (having in the foregoing verses set forth our sinfulness and misery,) 'for the great love wherewith he loved us,' &c. And Aquinas' tantum in quantum, in made the measure of the great and infinite difference of his love to creatures. There is a common love to men as creatures, so he loves every man and thing he hath made; but where he shews special mercies, as pardon of sin and the like, there is an in quantum, by an how far he loves, as the foundation of that, a special love. But still the question will be, What should be the ground of a special love in God to some, with such an infinite difference of that love from what it is to others in common? Aquinas resolves that, with this further foundation, to be aliquid sui; to make those he specially loves some way his own, and then the consequence of that to be, to look upon their misery as his own; and with that the Scriptures also agree, Isa. 63:9, 'In all their affliction he was afflicted:' the like in Exod. 4:31.

But then another question, (to drive the matter home to its head,) and that is, What is it in God, or in the creature, makes them to be in so special manner his own, who or what hath put so great a difference? Nothing but election, which follows in the next: 'according as he hath chosen us'. There is Aquinas' in quantum, so far as he loved us, so far he hath blessed us, with special blessings appropriate, suitable thereunto. Now the fundamental therefore of all, and of the difference is, he makes us first his own by love, by that special love specially his own. And, which is the head I approach next to, he became our God first, and our Father, and chose us so to be his as none else is. And then we were aliquid sui, something of himself and his own indeed, by special propriety. You

have this in effect in that 63d of Isa. ver. 8, 9, 'So he was their Saviour,' and so redeemed them. But in terminis, in more express words, in the two particular relations specified, he first made himself, and became our God and our Father, and then to be sure we are his own.

1. God blesseth us, as having first become our God.—It is true, indeed, that God, as God, is full of blessedness in himself, and that is it which provokes him to communicate blessings to his creatures. God is good and doth good, says the Psalmist, and so God is blessed, (an all-sufficiency of all good,) and so bestoweth blessings; but yet know, that those he communicates himself in blessing unto, he first becomes their God. And then having taken that relation on him, he pours forth all his blessedness and blessings on them, so Ps. 67:6, 'God, even our own God, shall bless us;' and when he is once so become, and hath taken upon him to be our God, he cannot but bless us. There is therefore, besides that emphasis put upon it, a duplicate made of it in the psalm; it is a second time repeated and said, God shall bless us; he cannot but do it, having made himself our God, and our own God to that, 'God, even our own God, shall bless us,' ver. 7. Yea, and they all would not be blessings to us at all, unless God had first become our God, and blessed us with giving himself to us. And whence came that, that he became our God, our own God? Why, by choosing us to be his, which was done by election entirely, both at once together; which is the very import of that speech, 'thine they were', says Christ; these speeches or clauses, say interpreters, do mutually speak each other: as to say, Thine they were by election, and thou gavest them me; or to say, By election they became thine, thou electedst them. You have the like unto it in the same Isa. 63:8, 'For he (God, namely) said (as within himself of old), Surely they are my people,' and therefore also 'children that will not lie; and so he was their Saviour.' And that which answereth and agrees to this, too, is that other speech of Christ's, Luke 18:7, 'His own elect;' and then you have election, by which they are made his own, and all to meet in their being something of his own indeed. This for the first, his becoming our God first, on purpose to bless us. If, therefore, we would have any or all blessings from God, we must first seek of him to be our God; and then, as the Psalmist, God, even

our God, will bless us; he will be sure to do it, upon the same account and for the same end and purpose he became our Father.

2. God blesseth us under the relation of our Father.—The first on earth that ever took upon them to bless others, and brought up that custom (or, as I may say, fashion) of blessing, were those that bore the relation of fathers. Their hearts were filled with the greatest love and good-will to their own children, a natural στόργη, did bless them, that is, wish well to them; and their hearts being enlarged to wish them more good than they found themselves able to bestow, they had recourse to God to bless them, and perform their desires, as that which was not in their own power to do. So the patriarchs, who blessed their children and posterity, and were the first of men that brought in this way of expressing their good-will which we call blessing,—as Moses termeth God's blessing, a manifestation of goodwill borne to him whom he blesses, Deut. 33:16, in his blessing from God the several tribes: 'And for the good-will,' says he, 'of him that dwelt in the bush,' (which was Christ appearing to Moses, Exod. 3:2–5; Acts 7:32–34,) 'let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren,' (as Joseph was), and thus singularly he blesseth Joseph, as separate from and above all the other tribes,—and thus God blesseth us out of infinite good-will, and thus it is a natural and a kindly act to come from fathers, and thus God blesseth us. It is the first fruit of good-will—that is, of that natural love and care which parents bear their children, it doth all. Love in fathers is that principle that doth of itself provoke them to wish the greatest good to their children, which if any good be in their own power to give, they give it from that principle; and when they have it not in their own power to bestow, if they are holy men, and have an interest in God the fountain of all good, they use that interest, and invocate God to bestow it; which invocating of God for them we use to call blessing a child, which is as much as in them lies to do.

Now, as Christ says of giving good things unto their children, (and parents' blessing is but a giving their children good things, by invocating of God to bestow them, as it is called in Isaac's blessing, Gen. 27:27,) 'If you their being evil,' says Christ. Matt. 7:11, that is, are full of self-love, that of itself would tempt you to keep and retain

to yourselves, and not willingly to give away any good thing, yet ye know how, says Christ,—that is, you have the hearts and the affections by a natural instinct to spy out the best things for your children, which you judge to be such,—and 'if ye know how to give good things to your children, how much more,' says Christ, 'shall your Father which is in heaven,' who to this very end was pleased to become a Father to you, and has all in heaven to bestow, even that God who is styled the Blessed. One in Scripture, who is an ocean of all blessedness, which seeks an outlet for itself to communicate to creatures, whom he hath loved and chosen, and hath been pleased to bear that relation towards us to this great end; he hath done all this to pour out his blessedness by and through that relation towards us, upon us his adopted sons; and who, by what he finds to be natural in himself towards his own natural Son, (whom he blesseth every day for ever, Ps. 45:2,) he for his sake and relation to us is further pleased to pour forth all blessings also upon us, having become in Christ a Father to us; and so to bear such a good-will to us in Christ, as members of him, and a spouse to him.

Hath blessed with all blessings.—You see here both the act of grace on God's part bestowing good on us is expressed by 'blessing,' and the things bestowed are called blessings. He gives one and the same denomination or name to either, which argues this expression of blessing to be full and as adequate as could be chosen forth. I shall endeavour to explicate both the name and thing itself—what it is to bless, as on God's part, and what is a blessing, and what it is that truly makes and constitutes good things to be blessings to us.

I. For the word 'blessing,' or to bless.—It is evident by that extensive comprehensiveness of speech which the Apostle here useth, that the whole, the total, and all particular good things, which he after enumerates, which God ever means to give, or the gospel promises, even all of them are to the utmost spoken of under and by this word of blessing. And it is worth our consideration that it is that original word under which the promise of the covenant of grace was at the first given to Abraham, the father of all the faithful; as which contained all particular good things, as his loins did that seed to whom that promise was made. And this I mention now at first as a fundamental consideration, that will have a great and necessary

influence into the explication of the particulars that follow in this verse. The apostle here framing these words with an eye of allusion to, and comparison between those promises given them, and these promises which the gospel here declares; therefore unto that promise given them we shall have recourse again and again, to make our Apostle's meaning here the more manifest. That before me at the present is, that the sum and substance of gospel-promises began then to be set forth and expressed under this blessed word of blessing. 'I will bless thee,' said God to Abraham, 'and in thee all the families of the earth shall be blessed,' Gen. 12:2, 3. And again, because it could not be better expressed by any other word, God doth but double the same, saying, 'In blessing I will bless thee,' Gen. 22:17; that is, I will bless thee and bless thee again, which is equivalent to the expression here, 'with all blessings hath he blessed us.' And what doth or can the great God say more? It is enough.

Now, that in God's intendment the whole total of the gospel was expressed to Abraham, and wrapt up in that term of blessing, the avowed explications and interpretations made thereof by the apostles do undeniably declare. Thus, presently after Christ's ascension, in one of the first made sermons, Acts 3, speaking to the Jews, ver. 25, 'Ye are the children of the covenant God made, saying to Abraham, In thy seed shall all the kindreds of the earth be blessed;' which he expounds unto them thus, that first God sent his Son Jesus of bless you, namely the Jews. And yet more expressly, Gal. 3:8, 'God preached the gospel unto Abraham, saying, In thee shall all nations be blessed.' So that as Abraham's style was 'the blessed of the Lord,' Gen. 14:19, and also the children of God are all said to be blessed with faithful Abraham, in the following ver. 9; and again, Heb. 6:13, 14, 'For when God made promise to Abraham, because he could swear by no greater, he aware by himself, saying, Surely blessing I will bless thee,' which, ver. 17, is said to contain the whole of his counsel to the heirs of promise, and that to shew the immutability of that his counsel, he confirmed it by an oath.

Hence therefore, although the gospel in most things speaks greater things than the Old Testament, and in higher terms, yet hath it not altered, nor can it better this. Christ himself, that began to preach this gospel in that his first large sermon that is recorded, it is

the first word he therein utters, 'Blessed are the poor in spirit,' &c. Matt. 5:2, 3; and because he could not add to this, he does but repeat it over and over, as the general that contained in it the kingdom of heaven, ver. 3; comfort here, ver. 4; inheriting the earth, ver. 5; filling with all good, ver. 6; obtaining mercy, ver. 7; seeing God, ver. 8; adoption and being God's children, ver. 9; and if there be may other particular, all are summed up in this word 'blessed.' Each and every particle of our salvation or happiness being blessings, as here, all the gospel can say is but blessing; which is therefore called in the lump of it, the fulness of the blessing of the gospel, Rom. 15:29, for it cannot speak beyond what this word reacheth. All that Christ could do when he ascended was but to bless; and after Christ's ascension, the last book of the gospel, the Revelation, doth continually and throughout use the same style, and at the latter day, when heaven doors are to be set open for the righteous to enter in, their everlasting happiness is uttered by it, Come, ye blessed.

II. For the thing, or what import the word carries with it.—As you heard what it was for us to bless God, so now I am to shew what it is for God to bless us. God's blessing us, is his bestowing or communicating all good together with himself, with all hearty goodwill, out of love to our persons.

1. It is a bestowing or communicating of good.—The Jews defined it in general accessio boni, grounded upon Psalm 115, where what in ver. 12, 13 is expressed by blessing, in ver. 14 is adjiciat super vos, God add to you, namely, good or well-being, unto your being, or what is already given you. And the Scripture often useth the word blessing for a gift or present bestowed. Gen. 33, that which Jacob calls his present or gift, ver. 10, he calls his blessing bestowed, ver. 11, 'Take, I pray thee, my blessing which us brought thee.' And, 2 Cor. 9:5, 6, their bountiful gift to the churches he calls their blessing in the margin; you have the same, 2 Kings 5:15; the like, Lev. 25:21. And to be sure, whatever man's blessings are, all God's blessings are the giving and accumulation of good to us, or doing his good. And though the word εὐλογία signifies but his good word to and concerning us, yet God's word is his deed. And Dei benedicere est benefacere, for by a bare word of command he blesseth; Ps. 133:3, 'there he commands the blessing,' that blessing of blessings, 'even

life for evermore;' like as it is said, 'he commanded, and they were created,' Ps. 148:5. So he commands and we are blessed. Alas! when we creatures bless God, we express but our well-wishes or joyful acclamations to that blessedness is in himself already; but when God blesseth us, he altogether gives, he communicates.

2. It is the communication of all good, yea of himself.—God gives and blesseth like himself when he blesseth. He blesseth 'indeed,' as the phrase is, 1 Chron. 4:10, and will not bless under giving all. He blesseth 'altogether,' as the phrase is, Num. 24:10; therefore in the text here, 'with all blessings.' He cannot bless less, for he is God, and hath all to bestow. Thou art God, says David, and do thou bless me, 1 Chron. 17:26, 27. He urgeth that, for he knew what it was for God to bless, and that he blesseth as the great God and like himself, both with all that God himself is, and all that God can effect and do for us; or as he hath created and made all things, he hath all things to bestow; therefore to make up this total, I have put in both the communication of himself, and all good things with himself.

To this purpose I observe, that in the mention of the evangelical blessings,—Abraham's blessing, as I may call it,—both God's own all-sufficiency in himself, and God's power in his works and to effect all things, are still mentioned; sometimes the one, Sometimes the other, because in blessing us he is considered as both; he both gives himself and all things else to us, and so we are blessed indeed. Thus to Abraham whom God in blessing blessed, 'I am El-shaddai,' says he, God that am and have all-sufficiency Gen. 17:1. When Isaac would bless Jacob with this blessing of Abraham, he thus speaks, God all-sufficient bless thee, Gen. 28:3, (the same word in both.) And though in the translation it is restrained to almightiness, yet it also imports God's all-sufficiency and abundance; and so this blessing intends a communication out of that riches and fulness of blessedness which God himself enjoys. This for the first.

Secondly, In other places his titles, that import power and sovereignty in making and possessing all in heaven and earth, are prefixed to his blessing. Thus, when Melchisedec pronounces Abraham blessed, Gen. 14:19, he calls him the blessed of God under this title, 'the most high God, possessor of heaven and earth,' who had therefore all things in heaven and earth to bless him withal.

And the Jews used the same, Ps. 115:15, 'You are the blessed of the Lord, who made heaven and earth,' and so is able to do all things for you, by the same power whereby he made the world. The like Ps. 134; these have been inferred out of Abraham's blessing.

Now, that not only God doth bless with all other good things, but above all by communicating himself and his own blessedness unto them, the Scriptures are elsewhere express, when this blessing is spoken of. They shall not only not want any good, as the Psalmist, Ps. 34:10, 'No good thing will but he withhold;' as Ps. 84, 'give both grace and glory;' but himself will be a sun unto them; as there, ver. 11, 'The Lord God is a sun and shield.' The sun doth not only enrich the earth with all good things which by its influence it produceth, (called the 'precious fruits brought forth by the sun,' Deut. 33:14,) but glads and refreshed all with shedding immediately its own wings of light and warmth, which is so pleasant to behold and enjoy. And thus doth God, and Christ the Sun of righteousness, and accordingly it follows there, 'Blessed is the man that trusts in him;' for in being our sun, himself becomes our blessedness. Thus his promise of blessing Abraham, God himself interprets, Gen. 15:1, 'I am thy exceeding great and abundant reward;' I, that am El-shaddai,[2] that have infinite paps of sweetness for you to suck; breasts of consolation, as the prophet expresseth it; who am the God of all comforts, as 2 Cor. 1:3, lo, I hold them all forth naked to thee, for thee to draw and fetch comfort from. Thou shalt have all my blessedness to make thee blessed, which the Apostle fitly renders, Eph. 3, 'being filled with all the fulness of God;' and indeed all things else without God or besides God could never make us blessed. The Psalmist, after an enumeration of all sorts of blessings, having pronounced them happy that are in such a case or state, by way of correction adds, as not having uttered wherein the top of blessedness lies; he adds, 'yea, blessed is the people whose God is the Lord,' Ps. 144:15.

And hence the people of God, as sensible wherein their interest of happiness lies, as they are termed the blessed of the Lord, so they are said to bless themselves in the Lord; which is to rejoice and make their boast in him alone, and how happy they are in him, (as Christ in the 16th Psalm doth,) 'The Lord is my portion, and my lines

are fallen in a good ground; I have a goodly heritage.' And that premise of blessing to Abraham, to which I still have recourse, runs thus indifferently, either that in thy seed, that is, Christ, (Gal. 3:16,) they shall be blessed, so Gen. 12:3, 28:14; or 22:18, they shall bless themselves, or benedictos se reputent, account themselves blessed in him—so Junius upon that place—namely in Christ, who is God blessed for ever, Rom. 9, for else they could not bless themselves in him. And thus Isaiah makes it the top of evangelical perfection, which he prophesied of, chap. 65:16; yea, and of the state of the people of God in the new heaven and new earth, wherein righteousness dwells, of which ver. 17, 18, that he who should bless himself in the earth, should bless himself in this God of truth; that is, God and Christ, that is alone the truth and the firm substance of all blessedness and happiness; according to that also of the Psalmist, 'Whom have I in heaven but thee, and in earth in comparison of thee? That as a wicked man is said to bless himself in his life, Ps. 49:18, that is, to applaud his own soul's happiness, (Soul, take thine ease,) in having goods laid up for many years, for to make him, as he judgeth, happy; so the saints bless themselves in their God, their glory, not in riches or wisdom or strength, but they glory in this, that they understand and know God, Jer. 9:23, 24, and by knowing him are made happy in him. For that is eternal life, John 17:3. And so by having God and Christ for their blessedness, they have all things with them, and so are blessed with all blessings. 'I will be his God,' that first; then follows, 'and he shall inherit all things.'

Lastly, God blesseth out of hearty good-will and love to our persons. And this is as the soul or form of blessing, whether ye will take it for the act of blessing in God, or the matter of blessing bestowed upon us. It is the good-will of God that causeth each of these to have the denomination and nature of a blessing.

1. It is the spring and fountain of that act of blessing, as that which constitutes it such. To bless is to wish, or, wishing, to bestow all good out of good-will; as when we bless God, it is the good-will we express therein which makes it termed blessing him, and so to differ from praise, as was shewn. So in God's blessing us, (his blessing us to be sure at least answereth to our blessing of him, and infinitely exceeds it.) In him it is a fatherly act, and so proceeds

from mere natural and pure good-will and affection. The Lord first loves, then blesseth; Jehovah thy God will love thee, and so will bless thee, Deut. 7:12, 13. And so likewise in Ps. 5:12, God's blessing us is exegetically expressed and explained to be a compassing a man round about with favour and good-will, clasping and accepting him, as with everlasting arms, Deut. 33:27. Thou Jehovah wilt bless the righteous, thou wilt encompass him round with favour, or favourable acceptation, good-will or gracious good-liking and acceptance, joined with a delight in their persons, and rejoicing to do them good, as the same word (Isa. 40:1, 'in whom my soul delights,' spoken of Christ,) imports. And it is an encompassing round, because that man hath nothing else from God but love and favour coming in upon him on every side and surrounding him, and hence it is that a man is blessed with all blessings. In these terms therefore doth Moses pour forth his prayers of blessing on Joseph's head, who was separated from his brethren, as the choicest of them all. 'The good-will of him that dwelt in the bush, let it come upon the head of Joseph, and upon the crown of the head of him that was separated from his brethren,' (Deut. 33:1, 16, compared.) He invocates the original, the fountain of all blessings; namely the good-will of that God who in the bush had appeared and said, 'I am the God of Abraham,' &c., Exod. 3:2, 6. And surely if God communicates himself to whom he blesseth, his blessing of them must proceed from the deepest good-will; and indeed is the reason why he giveth himself, as in marriage they bestow themselves and all, to whom they bear their special good-will.

And, 2. This good-will of God, accompanying each thing bestowed, is that which maketh a blessing of it, and so to be more than merely gifts bestowed. The Hebrews termed their gifts or presents a blessing. Thus 1 Sam. 25:27, Abigail to David, 'This blessing which thine handmaid hath brought unto my Lord;' also 2 Kings 5:15; whereby they would have it understood by the receiver, that they proceeded from their free and most hearty good-will; and that to be more than the gift. Thou hast given long life to thy king, says David to God, and so blesseth him for that. But because long life in itself was as no blessing to him without God's favour, in another psalm he says, 'Thy loving-kindness is better than life,' and all the privileges

of it better than the things bestowed. And therefore after that Jacob had wished his Joseph all the precious things, as he terms them, all the dainties heaven or earth afforded, both which, he distinctly mentions, Deut 33, (read ver. 13, 14 afore,) then after all he prays, as without which these would not prove blessings, the good-will of our God, says he, come upon him, &c., so invocating this fountain of all. Thus take any particular outward mercy which hath the name of a blessing, and it is the blessing of God, that is, his favour accompanying it, that maketh it such. It is the blessing of God, as Solomon says, that maketh rich, Prov. 10:22; and so in all other, otherwise their blessings are turned into curses, as Mal. 2:2.

Out of good-will, good-will to our persons themselves, it is that he blesseth us, as in our blessing of God we heard it imported pure good-will to himself; so in his blessing us. In that short and fervent prayer of Jabez, 'Oh that thou wouldest bless me indeed!' 1 Chron. 4:10, this passage fellows, 'that thorn wouldest keep me from evil, that it may not grieve me!' I observe from thence, that our God who undertakes to bless us, loves us so well, that he is so moved (such is his love to our persons) with the pleas of self-love in us, when concurring with his own glory. For this holy man, in seeking God's blessing on him to be kept from evil, urgeth this to God, 'that it may not grieve me.' Such free and pure good-will doth God bear to us, that he loves we should love ourselves, and is affected with what proceeds from love to ourselves; for this request God granted; so then it is genuine to the nature of a blessing, and indeed to bless another doth naturally and evidently of all acts else imply a pure and candid aim in wishing and desiring another's good, out of a special love unto their persons. Thus much for what this word to bless, as an act of God's, as also what a blessing as the thing bestowed, holds forth to us.

'Us,'—who in and of ourselves are 'by nature children of wrath,' as in chap. 2:3, and 'cursed children,' 2 Pet. 2:14, to whom all the curses written and unwritten are due,—are yet rendered blessed in Christ, and blessed not with one sort or kind, but all blessings, termed therefore by way of distinction from other men that remain under the curse, the blessed of the Lord. So Abraham first, Gen. 14:19, Melchisedec gives it him as a most royal title for himself and

his children to inherit, that it grew to be ordinarily their style and attribute by heathens themselves, who observed the blessing of Jehovah to environ them. Thus Abimelech treats Isaac, Gen. 26:29, 'Thou blessed of the Lord;' yea, this appellation Laban gives Abraham's servant, Gen. 24:31, and so it came to be given to all others of his seed, as Ps. 115:15. And as it is their name and denomination, so the end of their calling, even that which they are called unto, unto nothing else but blessing, 1 Pet. 3:9, 'Ye are thereunto called, that you should inherit a blessing;' in relation to which it is Christ's own compellation, when they are to possess it, 'Come, ye blessed, inherit the kingdom,' Matt. 25:34. Yea, they are not blessed men only, but men of blessedness, as in the Hebrew it is; made up of nothing else, ordained to nothing else; yea, to a surplusage flowing over; such as to be blessings to others with whom they live, and whom they have relation to; all they come near, says God to Abraham, Gen. 12:2, and ushers it with a word of command, 'Be thou,' or thou shalt be, 'a blessing, and I will bless them that bless thee;' which is repeated to Jacob by his father Isaac, and so is true of all the seed, Gen. 27:29, and fulfilled in Joseph, Gen. 39:5, for whose sake God blessed Potiphar and all his house.

MEDITATION

Oh, them, let your hearts be full of nothing but of blessing, both blessing God and blessing other; and let no cursing or reviling be found in our mouths, which is the Apostle's inference, 1 Pet. 3:9.

'Us,'—whose persons he loved with a special love, and out of that love hath chosen from the rest of men, as it follows in the next verse; thus Ps. 33:12, 13, 'Blessed are the people whom he hath chosen for his own inheritance. The Lord looketh from heaven; he beholdeth all the sons of men;' that is, whereas he hath all the sons of men afore him, he loved and chose these out to bless, and it is said he loved and blessed them above all people, as Deut. 7:14. Which discovered itself in the difference put between Jacob and Esau: Jacob have I loved, and out of love blessed him, peremptorily and unchangeably, for he added, 'Yea, and he shall be blessed,' Gen. 27:33, which old Isaac, the father, spake as in the person of God;

whereas Esau with much difficulty obtains a poor pittance of outward blessings for a season.

'Us.'—But these meditations on this word, though quickening, yet that which is more conjunct with the Apostle's intimate scope, and was the main provocation in his thoughts, with this vehemency of spirit to pour forth this offering of blessing to the Lord, was the fresh and recent experience of God's gracious performance of that great promise made to the patriarchs of blessing in Christ both Jew and Gentile of all nations with the fulness of the blessing of the gospel. And that which induceth me to this is, I consider that he writing to the Ephesians, Gentile converts, in whose hearts, as in other nations, the gospel had taken place, he so carrieth his following discourse, setly and intentionally, as still to involve both Jew and Gentile together in the same spiritual privileges, in making his applications sometimes to the one, sometimes to the other, all along his discourse, in this and the following chapters, which hath been the general observation of interpreters, sometimes speaking of the Jew, which himself was: 'we who first trusted in Christ,' ver. 11, 12; sometimes of the other, 'ye also,' ver. 13; and so chap. 2 throughout; and accordingly in this general introduction of blessing God, he wraps them both in one and the same 'us;' and we as in a community partake of all the same benefits, in ver. 4–9. The access of which Gentiles unto the Church, and to be made partakers of the blessing of Abraham according to the promise and prophecy, was but then effected in his days. Oh, blessed be God, says he, and the Father of Christ, that hath thus blessed us; and blessed are the ears and eyes of us that live in these days wherein we have and see these things fulfilled: the mystery opened and discovered, which in former ages was not made known, that the Gentiles should be fellow-heirs and partakers of his promise in Christ by the gospel, as himself as referring to the things delivered here and the rest of this chapter, speaks, chap. 3:3, compared with ver. 4–6. This was so vast a prospect, as he falls down at the first and general view and consideration thereof: Blessed be God the Father that hath blessed us, us Jews, and with us, you Gentiles, with the blessings promised Abraham. And so much for the persons blessed.

Notes

1. Aquinas secunda secundæ quæst. 30, art. 2, in respon. ad art. prim.

2. Some derive his name El-shaddai, “God all-sufficient,” from שד, mamma, quasi πολύμαστος, having many paps or dugs to suck, (Rivet. Gen. exerc. 87, ab initio;) and as God takes the denomination of רחום, that is, “most merciful,” from רחם, “the womb,” and so bowels, so this name of “all-sufficient” from breasts or paps, (A Lapide on Gen. xvii. 1;) so at once noting out God’s fulness, and also his readiness to communicate to us.

SERMON IV

With all blessings.—VER. 3.

IN that old dispensation, when Jacob blessed his twelve sons, and in them their posterity, the twelve tribes, in the conclusion of his blessing it is said, 'These are the twelve tribes, and every man, according to his blessing, he blessed them.' That is, Joseph had some one eminent earthly blessing bestowed on his tribe, Reuben another, and Naphtali a third, and so the rest. None there are said to be blessed with all blessings. But when God comes to open his treasures of blessings in Christ, and to profess to bless indeed and altogether, he blesseth with all blessings. Every child of his he blesseth, even 'with the fulness of the blessing of the gospel,' as, Rom. 15:29, it is called. For when God gives us Christ, and blesseth us in him, 'how shall he not with him freely give us all things?' Having given you my Son, nay then take all else, and take all freely; having given the greater so willingly, sure you shall have all the rest, which are the lesser, more willingly.

It is observable that when Esau approached his father, to ask the blessing like one that came to glean after another's harvest already reaped, Jacob having been before him, how hard, how difficult he found his father to be, and upon what low terms is Esau fain to beg something, anything of him. 'Hast thou not reserved a blessing for me?' that is, hast thou given all away? And ver. 38, 'Hast thou but one blessing, my father? bless me, me also, O my father.' And how doth Isaac his father speak? As having nothing now left he could think of to bestow; with these, and these things, says he, have I blessed him, 'and what shall I do now unto thee, my son?' He casts about with himself to think what should be left ungiven away. This had not been if Jacob had not gone away with all. Now, as our Apostle says in the Epistle to the Galatians, of Ishmael and Isaac, 'these things are an allegory;' so expressly the same Apostle affirmeth these also to have been, Heb. 12:17. The father is God, whom in this dispensation Isaac the father represented; the elect,

the 'us' here, are Jacob or Israel, as frequently they are called; whom God endues with all blessings in solido, at once makes over all to them alone, as their inheritance; so as for the rest there is not anything left, but things earthly and carnal, which is the superfluity and redundancy of that fulness bestowed on his own, and which they may well spare. Hast thou not reserved one blessing? No, not one. God hath blessed us with all. Oh, infinite goodness and special grace!

With all.—Even each saint with all. If with any one blessing, then with all; they hang together and go in a cluster. 'Whom he hath predestinated, them he hath called; whom he hath justified, them he hath glorified,' and not one is wanting. If thou hast one grace, thou hast all, and all gracious privileges together therewith; even all the things that belong to life and godliness; all the promises of this life and that to come.

MEDITATION

O Christian! see and rejoice in thy lot and portion. God himself hath but all things, and so hast thou.

Sit miser, qui miser esse potest, 'Let him be miserable that can be, for I cannot,' may a believer say to all others in the world. For can that man be ever miserable that is blessed with all blessings? whereof, even to be thus blessed for ever must needs be one, or he hath not all; and to whom all things are turned into blessings, even the evils that befall thee. If men curse and revile thee, God will bless; as David spake, when Shimei cursed him; and if men envy thee for good, this shall turn to thy salvation, as Phil. 1:19. If the devils spite thee, God will bless thee; there is no witchcraft against Israel. He turned Balaam's society and dealing with the devil to curse into a blessing. It is an observation which Nehemiah, chap. 13:2, makes upon that passage of Moses' story: Balak 'hired Balaam against them, that he should curse them; howbeit our God turned the curse into a blessing.' God, who was able and did make that strange change in our persons, of cursed children to be men of blessedness, blessed with all blessings, can much more, as he doth, change and turn all things that befall us, though curses in themselves, into blessings unto us. That man cannot be miserable

whom all passages whatever do call, yea make blessed, and who himself is called to nothing else but blessing; and oh, if God thus turneth all things into heavenly blessings unto us, how engaged are we to be heavenly in all things towards him!

Spiritual blessings.—This openeth the mystery of what was even now spoken of; for why should such a limitation and confinement or eminent designation rather be here specified? Hath not godliness all other temporal earthly blessings entailed upon it?

This is spoken in difference from the literal dispensation of the old covenant, (which notion doth still and will all along accompany us,) which ran in the letter, most in promises of blessings earthly and outward.

The Apostle Paul, in the third of the Galatians, treating of the blessings of Abraham, (or promised to Abraham, and in him to all nations, ver. 8, and now come upon them, ver. 14,) doth clearly in the 14th verse explain and declare it to be a spiritual blessing, or the promise of the Spirit: 'That the blessing of Abraham might come on the Gentiles through Jesus Christ, that we might receive the promise of the Spirit through faith.' The latter words, 'that we might receive the promise of the Spirit,' is a manifest exegesis or explanation of those former words, 'that the blessing of Abraham might come on the Gentiles,' thereby explaining what manner or kind of blessing that was which was intended to Abraham, and comes upon the Gentiles through Christ. It is the Spirit, which if taken of the Holy Ghost that is given us, the promise of the Spirit imports all spiritual blessings, as in the seed, the root, the fountain of them. To say we have the Spirit given us, or promised to us, is all one as to say that we have all spiritual things conveyed. He is the immediate author and effecter in us of all grace and glory. And then what Christ in one Evangelist calleth 'giving of the Spirit to them that ask him,' in another he termeth 'giving good things,' that is, the things which are truly good, which the Spirit brings with him, who is the author of things spiritual, the best of blessings. But Calvin, and Pareus after him, commenting on those words, Gal. 3:14, are bold to interpret the promise of the Spirit, the promise of spiritual things. He says not, say they, 'the Spirit of promise,' but 'the promise of the Spirit,' which I take, says he, for spiritual more Hebraico; he speaking in

opposition, says he, to things outward, and those words, 'through faith,' confirm it. That is, whereof faith is sensible and apprehensive, takes in, and receives, as it doeth all spiritual things, and is a principle suited to them. And so it is one and the same kind of blessing which comes on the Gentiles, who had not the promise of Canaan, and upon the Jews, which is his scope: 'that we Jews might receive,' &c., as well as the Gentiles, and both the same; and also which Abraham himself received, who had not a foot of land in Canaan, Acts 7:5, and yet is said to have obtained, possessed, the promise, Heb. 6:15, 'And so, after he had patiently endured, he obtained the promise;' which obtaining the promise, or thing promised, is evidently there spoken of as an actual enjoyment, or possession of it, after the making of it; as the word obtained implies, and after patient waiting, and it is the very promise of blessing, 'I will bless thee,' ver. 15. The things or blessings then promised to Abraham, consisted in things spiritual; and so the Gentiles, as well as the Jews, were capable of them, even all of one and the same blessing.

Thus, also, when Jacob was blessed by Isaac, and with so vast and great a difference put both in God's intention and Isaac's apprehension between him and that of Esau in his blessing of him, which Esau was also sensible of; and yet if we read that whole legacy of blessings bequeathed to Jacob, we find none but outward and earthly in the letter spoken of, Gen. 27:28, 29, 'God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee. Cursed be every one that curseth thee, and blessed be he that blesseth thee.' Yea, if we compare herewith the blessing afterwards estated upon Esau, ver. 39, 40, 'Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above. And by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck;' this is, as to the point of earthly blessings, well-nigh as full a portion as that of Jacob was, so as, if that the spiritual blessings promised in Christ, the blessed seed, had not been typically and mystically intended and signified by and

under those earthly unto Jacob, it could not have been collected by the Apostle from the story of it that Jacob inherited the blessing, and that Esau was rejected, for all such earthly blessings he inherited as well as Jacob; nor had Isaac reason so bitterly to lament that he had, as it were, nothing left of blessing to bestow upon Esau, 'What shall I do for thee, my son?' Nor could there be supposed any other ground why, notwithstanding the equality of these blessings for ought was visible, the difference between them should yet be held up at so high a disproportion.

This, therefore, evidently argues that there was another sort of blessings, which were latent and hid, even a substantial, spiritual, invisible kind of blessings for evermore, whereof these things were but the shadows, as that which put that difference. And so the Apostle expressly interprets it in the fore-cited Heb. 12:17, 'Ye know that afterward, when he would have inherited the blessing, he was rejected,' or denied. Mark it, that which Jacob obtained is called the blessing, eminently such, or it was the 'blessing indeed,' 1 Chron. 4:10, which was in Jabez' eye under all those veils; 'the blessing, even life for evermore,' as the Psalmist speaks by way of exposition, Ps. 133:3. And, indeed, when Isaac afterwards with such vehemency doubles it, 'I have blessed him, yea, and he shall be blessed,' Gen. 27:33, this imports a blessing indeed to have been contained and involved in that blessing; and therein Isaac also shewed that the same blessing that was promised to Abraham, which was spiritual, as I have shewn, was it that was made over by inheritance to Jacob. The words of Abraham's blessing have the same emphatical duplication that we find in Jacob's, 'In blessing, I will bless thee,' Gen. 22:17. Further, the last words in that blessing of Jacob's, ver. 29, which are left out in Esau's, manifestly refer to the blessing made to Abraham, 'Cursed be every one that curseth thee, and blessed be he that blesseth thee;' being part of the words that are used in Abraham's, Gen. 12:2, 3, 'I will make thee a blessing, and I will bless thee, and thou shalt be a blessing, and I will bless them that bless thee, and curse them that curse thee.'

And in this like strain of outward blessings Moses afterwards goes on. Thus speaks the old covenant, 'Blessed art thou in thy store, blessed in thy basket, in the field,' &c. And so on the contrary, the

curses, Deut. 28 throughout. Now, then, our Apostle comes, and, as became the gospel, which is the new spiritual covenant established upon better promises, shadowed forth by these, he overlooks all these things; his eye being, as the gospel intention is, not upon things that are seen, but at the things which are not seen; for the things which are seen are temporal, as all these are, but the things which are not seen are eternal; and therefore, instead of things temporal and earthly, he writes and sets down spiritual and heavenly. Instead of 'Blessed art thou in the fields,' write down, 'Blessed art thou in the assemblies of the saints, under the enjoyment of spiritual ordinances and communion of saints.' 'There the Lord commands,' and, commanding, communicates, 'the blessing, even life for evermore,' Ps. 133:3. Instead of 'Blessed art thou in thy store,' set down, 'Blessed are the rich in good works;' and others accursed that are rich, and not towards God, as James and our Saviour speak. And thus the gospel throughout carries it, and as if those kind of outward blessings had utterly now ceased, passeth them over as not worth the naming or the intention of those that live under the bare and naked discovery of spiritual and heavenly, as the Apostle sets them forth in their native, real glory; and thus Christ and his apostles carry it all along in their publications of the gospel, even as in his celebration of praise here. When the Apostle preached the gospel to the Jews, Acts 3, he pitcheth upon opening this very blessing of Abraham. Read the words, ver. 25. And how doth he expound it? It follows, ver. 26, 'Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning every one of you from your iniquities.'

How low doth this fall in the expectations of a carnal Jew, whose eyes are veiled with the outward letter of promises earthly, to hear that Jesus the Messiah was sent to bless them in turning them from their iniquities! They look for a kingdom in glory and pomp, to be brought with their Messiah; and for him to turn them from iniquities is so poor, and low, and mean a thing with them; whereas, indeed, to be converted to God and turned from iniquity is a greater blessing (spiritual) than if God should make every one of you kings and rulers of worlds, and create variety and multiplicity of them for each of you; for this is a spiritual and heavenly blessing. Peter,

therefore, mentions but this one for all the rest, to shew what a sort they are all of; as also, because this is the first and foundation of all other, and all other the concomitants or consequents of this; even as, in correspondency to this very speech of his, the same Apostle makes mention of regeneration, or being born again, in his first Epistle to the converted Jews, cast out, for their cleaving to the gospel, of their land given them to inherit, entitling it, therefore, 'To the strangers,' namely, Jews, (for the Gentile Christians there were natives,) 'scattered throughout Asia;' notwithstanding, (to comfort their hearts,) 'Blessed be the God and Father of Christ, that hath begotten you again,' or turned them from their iniquities, 'to an inheritance immortal, reserved in the heavens for you,' better than Canaan; and this is the blessing of Abraham.

Now, as Christ in another case, all the rest of gospel blessings are like to this, spiritual all. If you will have David's description, says Paul, of the blessedness of his blessed man he so often speaks of, Rom. 4, 'even as David describeth the blessedness of the man,' &c., ver. 6, 'Blessed is the man whose sin is pardoned,' ver. 7, out of Ps. 32; 'Blessed is the man that is poor in spirit, meek, pure in heart,' Matt. 5. The blessedness, you see, lies in and is made unto spiritual graces and dispositions of holiness. As also blessed is he that walks holily, he is 'blessed in his deed,' James 1:25; yea, 'blessed is he that endures temptation,' ver. 12. And after this account and rule are we now blessed under and by the gospel; the gospel, not deigning so much as to mention any one earthly, carnal blessing as here, slips them over, and takes no notice of them, as not worthy to come into the catalogue of those more choice and divine blessings it makes promise of. Yea, it professeth to all its followers, that in this life we are of all men most miserable, the offscouring of the world; which carnal men observing, will be ready to say, as in another case our Apostle speaks, Where is the blessedness you speak of? It lies in a higher sort of things you wot not of, and therefore with the same breath pronounceth us most blessed when most miserable. 'Blessed are you when men revile you, and persecute you, both say and do all manner of evil against you,' says our Saviour; 'rejoice and be exceeding glad,' for as these are multiplied and enlarged, your treasures in those things, which are the real blessings, are

increased, as it follows, 'for great is your reward in heaven:' greater, as the proportions of your persecutions are. Which hath brought me to the next word:—

I. In heavenly places, or things.—The phrase in the original is barely ἐν ἐπουρανίοις, 'in the heavenlies,' without this addition of either places or things. And it is a speech proper to this epistle, and nowhere else used, and four or five times used therein; and according as the context requires, we may add places or things, sometimes the one, sometimes the other; and perhaps in this place, which is so general and comprehensive, we may take in both, to fill up the Apostle's meaning:—

1. In heavenly places.—So twice in this and the ensuing chapter. Speaking of Christ, 'God hath set him at his right hand in heavenly,' ver. 20; here places must be added; the correspondency with the words 'set him,' calls for it. So likewise, chap. 2:6, he speaketh the same of us in a conformity to Christ our head, 'hath set us together in heavenly;' here places is to be added, as suited to 'setting.' The like he speaks of the good angels, the inhabitants of the heavenly world, to whom we being thus advanced, we are made like unto; as Christ says, chap. 3:10, 'principalities and powers,' that are constituted and set 'in heavenly places.'

2. In heavenly things.—Thus, chap. 6:12, 'For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' It is translated 'high places' in your margin. According to the Greek, it is 'in heavenlies,' the same word that is here, and places is added, but not genuinely, but things rather should there be supplied. For this being spoken concerning our contention with the devils, this passage, 'in heavenly,' is not an additional to note out the places wherein the devils are set, and have their station, as of the good angels, chap. 3:10, you hear it spoken. Their place is designed and set out, chap. 2:2, to be but the air or lower heavens. But the word reacheth there higher, far higher than is the air. It is not ἐν οὐρανίοις, simply 'in heavenly;' but in 'above-the-heavens,' ἐν ἐπουρανίοις, where Christ also sits at the right hand of God, and we with him, as you heard, ἐν ἐπουρανίοίς, in supercelestial thrones, in the highest heavens. And as it must not be

thought that the devils came up to the heaven of heavens at any time since they fell from thence, for no unclean thing enters thereinto; much less do they possess them for their place or station, which Jude, ver. 6, says they kept not; so it is hard to think that the Apostle using this phrase but in this epistle only, and everywhere else of Christ and us and the good angels, as advanced to heaven and the highest heavens, that in this one place at last it should be taken of that air, the habitation and seat of devils, and come in, too, but as a mere additional barely to express the place where these are with whom we contend. That phrase therefore there used, ἐν ἐπουρανίοις, refers to set out to us (the more to intend our spirits in this conflict against them) the infinite moment and weight of the things themselves, in or about which we are taken up or exercised in this our opposition against them; even things supercelestial, and that are all purely heavenly, is the matter of this strife, which they endeavour to spoil us of, and to cause us to lose in. Of no less value (more precious than diamonds and rubies) are the things that lie at the stake of this vying between them and us, which they strive with us about, to keep us or beat us off from them, and through their envy endeavouring to cause us to lose the things we may or have gained herein. To which sense the particle ἐν, translated in, fitly and properly serves, being often put for about or concerning, and denoting forth the direct matter about which we are conversant. 'Blessed,' says Christ, 'is he that is not offended in me;' that is, about or concerning me and my condition, as noting out the stone of stumbling, occasion, and matter of the offence. This for the phrase or speech itself; whether of these or both are to be taken in here, will appear in opening the thing itself.

II. The thing itself.—And here more specially why 'in heavenly' should be added to 'spiritual,' when these gospel blessings are spoken of; and so that all and every one of those blessings should be affirmed to be in heavenlies; not some spiritual, and some heavenly, but all both spiritual and also in heavenlies. That it is not a synonymous addition, as expressing the quality of these blessings by two words that signify one and the same, is evident, because he doth not say spiritual and, or, heavenly, but spiritual in heavenly. His scope must therefore be to carry our thoughts further than

barely to consider the spirituality of those blessings, (so to set a value on them,) but further that they are heavenly also, and what heavenly import further than spiritual, that comes also to be the question.

1. In a further and more plain distinction from the tenure of the blessings promised in that old dispensation which in the letter, as they were in themselves outward and fleshly, so in giving forth the promises of them it is still added, 'in the land which the Lord thy God shall give thee,' so before their coming into Canaan; or 'in the land which the Lord thy God hath given thee,' after; as a land, partly from its own fertility, as also by reason of its situation and neighbourhood, flowing with all good blessings whatsoever, more than any other land, which God, that views from heaven all the plots and corners of earth below, is therefore said to have 'spied out for them, flowing with milk and honey, which is the glory of all lands,' as God by the prophet speaks, Ezek. 20:6. Now, the New Testament tells us that by this in the promise was foresignified, and in the expectation of the patriarchs to whom the promise was made, understood and apprehended, another country. They desired or expected, Heb. 11:16, 'a better country, that is, a heavenly;' and such a city or country, says Paul there, was the import of God's styling himself in so vast a difference from other the sons of men, the God of Abraham, &c. For God being so great a God, so full of blessedness in himself, would never have appropriated or bestowed himself in so near a relation and style of being their God, their portion, and their inheritance, upon so low and mean conditions, so far below himself, as to give them only earthly things, and no other habitation than that one poor corner of the earth, Canaan, although never so abounding with all good things.

God, says the Apostle, would have been ashamed to have been called their God upon such terms only; as if that were all the great all-sufficient God, that is possessor of heaven and earth, as Melchisedec said to Abraham, was able to give, or had to bestow on them of whom he gloried to be called their God, and owned them as his eminently beloved ones. God therefore had prepared for them another manner of city or country than Jerusalem or Canaan; even an heavenly, where his own throne and glory is; and hath therefore

appointed to take them up to himself, and to pay forth and give to them all good blessings in pure heavenlies; which the Psalmist clearly intimates, when he says, Ps. 115:15, 16, 'Blessed are ye of the Lord who hath made heaven and earth;' and accordingly hath given in common to all the children of men the earth, and the things therein, reserving heaven, which is his own peculiar habitation, to bestow upon these his blessedness, as it there follows, 'The heaven, even the heavens are the Lord's, but the earth hath he given to the children of men;' and therefore the Jews Peter wrote to are, as was observed, comforted with this by that holy apostle, that they were begotten to an inheritance reserved in the heaven for them, as in distinction from that given their fathers in Canaan, where the communication of God himself is so worthy, so suitable to and like himself, as the Apostle is bold to say of it: 'Wherefore God is not ashamed to be called their God, for he hath prepared for them a city,' namely this heavenly one, as he had termed it in the words just afore, and so there is an answerable communication of himself and all blessings given forth in heavenlies. And unto this notion will fitly suit that supplied addition, places—'in heavenly places.'

In heavenly places,—to make this intended opposition between these two full and complete, that look as Canaan of old was the designed seat, the place, the country, where all those fleshly outward blessings were enjoyed, and many of them grew, and so the promise thereof is made the additional unto all those promised blessings, (which is so frequently done throughout the Old Testament, as I need not quote any one testimony.) Now in like manner is heaven the ἐδράιωμα, the city, where both all these spiritual blessings have their full maturity and perfection, and is the place appointed to enjoy them in; where there is room and variety enough for all God's holy ones; 'heavenly places,' in the plural.

Places enough, 'many mansions,' John 14:1, &c. And in the meantime, till ye arrive there, those spiritual blessings we here partake in the first-fruits belong to, and come forth out of that country, all of them, where our conversation is said to be, even in this life, so far as we are made spiritual men. And in the type itself, when God did give forth the promise of blessing to Abraham, it is said, 'God called to Abraham from heaven,' Gen. 22:15–17, whereas

he conferred with Adam but on earth, signifying that place from whence that blessing was to come, and in which to be enjoyed. Even as, in the like mystical intendment, heaven is said to have opened, when that voice came to Christ at his baptism, 'This is my wellbeloved Son, in whom I am well pleased,' Matt. 3:17, as from whence that blessed seed, in whom all are blessed, was to come,—Christ 'the Lord from heaven,' 1 Cor. 15:47,—and so he to raise us to the same state and place.

2. In heavenlies, was added to spiritual, in a further distinction yet of the blessings wherewith in Christ we are blessed, from those wherewith in Adam in our first creation we and all his posterity were blessed of God; for blessed we are in him, as you read, Gen. 1:27, 28. Adam being made, as there, ver. 26, according to the image of God, which was the foundation of that charter of blessing him and his posterity, he was in that respect a spiritual man, for such is the image of God; his graces were all spiritual, and his life and communion with God was spiritual; and so of him it might be said, that he was blessed with spiritual blessings, as well as in those earthly, and so in respect thereof we in him, that were to come of him, being all to receive the same spiritual image from him; but yet still he, and so we in him, but blessed with all these as a man that was to live on earth only, and to enjoy God, though in a spiritual way, yet but as flesh and blood can in an earthly condition be capable of, which, whilst remaining such, cannot see or enjoy God, as in heaven he is to be seen or enjoyed, and live.

For Adam when in his best condition was but flesh and blood, and an earthly man, as he is termed in distinction from Christ, 1 Cor. 15:47. And such as that earthly man was, such should we that are of him that was of earthly generation have been, and neither he nor we advanced higher, ver. 48. But our Lord Christ being the Lord from heaven, ver. 47, a heavenly man, ver. 48, therefore we being blessed in and together with him, we are blessed in heavenly things, or with heavenly blessings, and raised up to heavenly places with him; for as is the heavenly man Christ, such are (and is the condition) of those in him; even heavenly as himself is. Heaven is his native country, he is the Lord of it; and we being married to him, and he our Lord in that respect, as was said, the spouse must be

where the husband is, and partake of the same good things which he is partaker of, and therefore he takes us, and carries us to his own home, to his Father's house, which being heaven, we thereby come to be blessed in Christ with all heavenly blessings, and not spiritual only, which Adam in his primitive condition was.

And this notion will fitly bring in that other supplement which interpreters have added, 'in heavenly things,' as that other took into itself 'in heavenly places.' All the graces we have are not only spiritual, to fit us for communion with God as on earth, but they are preparations, and making us more fit for the inheritance in light, to see God face to face. And they all tend to lead us in the way to heaven, and to bring us to heaven at last; and have all the promises of things heavenly annexed to and entailed upon them. 'Follow me, and thou shalt have treasure in heaven,' says Christ, and 'a more enduring substance in the heavens,' as Paul speaks, Heb. 10:34; even all things whatever that are in heaven, and are found growing there, are ours, and we have an interest in them, as they in Canaan had to all the earthly things that country afforded and abounded with; and for the enjoyment of those things there in that world, our very bodies at the resurrection will be made spiritual and heavenly, which Adam's was not. So in that 1 Cor. 15, 'it is raised a spiritual body.' 'There is a spiritual body,' namely, that received at the resurrection, 'and there is a natural body,' that which Adam was created in, ver. 44, alleging for proof of it, in ver. 45, 'and so it is written, The first Adam was made a living soul,' an earthly man, ver. 45, but Christ and his saints are made spiritual, heavenly, so ver. 48, and he evidently there applies this to the state of the body.

And accordingly, look as that natural body of Adam was framed with such inlets and capacities of outward senses as were suited to take in all the good things that God had made and provided in this world on purpose for him,—meats for the belly, and the belly for meats, 1 Cor. 6:13, fitted each to other,—so he having provided and filled that other heavenly world, both with variety of heavenly places and of heavenly things in those habitations, (as, more nostro, the Scriptures express it,) which are called in the plural τὰ ἄνω, 'things above,' in answerable opposition unto τὰ ἐπὶ τῆς γῆς, 'things on earth,' Col. 3:2, and αὐτὰ δὲ τὰ ἐπουράνια, the 'supercelestial

things themselves,' Heb. 9:23,—which opposition shews that, as on earth there is a plurality and a variety of things, so in heaven also there are,—and to the end we may be capable of like comfort from these things heavenly, though far more transcendent, as the things themselves are in goodness to afford it to us, our very bodies shall be fitted and suited thereunto, and made heavenly and spiritual, with inlets and capacities heavenly and spiritual. Even our bodies shall be made capable of pleasure in those created excellencies there, in the framing or contriving of which God hath shewed so much of his art and skill; (as those words, τεχνίτης καὶ δημιουργὸς, Heb. 11:10, import;) and particularly our bodies to receive a glory and happiness in and from the presence of that heavenly body of Christ, these being in an heavenly manner and way suited each to other; which the following words of that 1 Cor. 6:13, 14 clearly insinuate, of which I have elsewhere spoken.[1] And if our bodies, to how much more heavenly state and glorious capacity shall the soul be raised, to take in those pleasures which flow immediately from the face of God and the Godhead, whose fulness dwells in that human nature, the body and soul of Christ, 'in whose presence are rivers of pleasure for evermore!'

So then, to conclude, all in heaven, both places and things, God hath blessed us withal in the real donation of them hereafter to be enjoyed; and in the meantime furnished us with those graces and dispositions as in themselves are heavenly, and of an higher strain than Adam's, though his were spiritual. Which graces God hath endued with a right unto all those things to be enjoyed in heaven, and entailed all upon them, and which will in the end bring us thither, and do render us meet for the enjoyment of them. There is a third reason of this addition of heavenly to spiritual, which will come in more fitly in the meditation that follows. And so much for the nature and condition of the blessings themselves.

Obs.—We may from hence at once learn to judge and discern, both what are the true and choicest and most desirable blessings, and by what rule to judge of God's dealings with us in this world; as also of our hearts and spirits, whether evangelised and made spiritual, yea or no.

1. What are the choicest blessings.—Take for this the true rate and estimate and price which the gospel sets upon things. It mentions not, you see, riches, honours, beauty, pleasures; it passeth these over in silence, which yet the Old Testament everywhere makes promise of. They were then children, as Gal. 4:1–3, and God pleased them with the promise of these toys and rattles, as taking with them. But in the gospel hath shewn he hath 'provided some better things for us,' things spiritual and heavenly; both gracious and heavenly dispositions of spirit, that carry the soul to 'seek the things that are above, where Christ is;' and together therewith, those things themselves above that are the objects and inquest of them. You may judge of the superexcelling value of these blessings by what the devils, that are spiritual wickednesses, and so full both of envy and malice to us, do contend with us about. Now, what things are they which they oppose you in, and do make the ball of their contention with us, but these things spiritual and heavenly? As you heard, they malign you not, nor will they hinder you from being rich, honourable, to increase in and attain to a fulness of things worldly, or outward. Yea, all these sometimes he is used, as an instrument by God, to help men unto, as snares and baits to undo their souls. But as the devils themselves are spiritual wickednesses, so their envy, which sin is purely a spiritual wickedness, and which always hath for its object what is the chiefest excellency or good belonging to another, whom one envies or hates, is at and against you for none other things but spiritual good things, which therefore are, by this manifest acknowledgment of your greatest adversaries, the best things. Fas est et ab hoste doceri. If he knew any that were better, he would be sure to turn your opposite therein; and he knows the worth of them, by having fallen from them. These are, therefore, the best, yea, and the only true blessings indeed.

Yea further, there are a sort of things that are spiritual, which of themselves taken or found apart, severed from graces, are not spiritual blessings, though called spiritual gifts; as faith of miracles, gifts of tongues, and divine knowledge in the knowledge of the Scriptures, which yet are a fruit of Christ's ascending, Eph. 4. These the gospel condescends to commend to the Corinthians, as the objects of our desires, 'Desire spiritual gifts, yea, covet earnestly the

best gifts,' 1 Cor. 12:31; and these, chap. 14:1, as infinitely more desirable than all other earthly excellencies whatever, as being of immediate use in edifying the Church of God. Yet if you will have the Apostle speak his own heart, he undervalues all these but as toys which, when children, even under the gospel men are taken with, but in themselves are nothing in comparison of the least degree of true spiritual heavenly graces: as faith unfeigned and lively hope, which do entitle us to, and do accompany and carry us unto the very door of heaven; and sincere love, which goes in with us, and abides with us for ever. These other gifts, though spiritual, yet they are not of themselves spiritual blessings in heavenlies, if love and faith be wanting; for they interest not the person in whom they are in heavenlies, but men may go to hell with a rich portion had of them here. Here the Apostle himself speaks forth his own sense herein, 1 Cor. 13:1–3, 'Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.' These, when a man is a child in Christianity, he may for a while value, (ver. 1, 'When I was a child, I spake as a child,' &c.;) but after he is grown up, these other come in esteem with him.

To the like purpose we find him speaking, Heb. 6, of all those enlightenings and tastings of the heavenly gifts, which men that fall away do partake of, ver. 4, 5, preferring infinitely the least grain of true heavenly grace, such as sincere love to the saints, unto the greatest abundance of those other, as better things, infinitely better, upon the same account that here in the text, that they accompany salvation. So, ver. 9, 'We are persuaded better things of you, and things that accompany salvation,' instancing, ver. 10, in that of love to the saints: 'For God is not unrighteous, to forget your work and labour of love, which ye have shewed towards his name, in that ye have ministered to the saints, and do minister.' Even those elevations of the powers and principles in corrupt nature unto a tasting the heavenly gift, as also of the powers of the world to come, as the object of them, yet are they not in themselves spiritual blessings in heavenlies. Nor are they ordained as such, to bring the

persons that have them thither, which true spiritual graces, that are the image of God and the new creature renewed in us, by our being begotten again, are ordained unto.

To distinguish, therefore, even these, though spiritual gifts, from those graces that are spiritual in heavenlies, and that appertain to and belong unto salvation, doth this addition, 'in heavenlies,' as pertinently and properly serve as either of the other two forementioned. And although they are from heaven as in respect of the giver, which is Christ as ascended into heaven, and the Holy Ghost who is from heaven; yet are they not ἐπουράνια, gifts supercelestial, in themselves or in the persons, so as to raise their hearts up unto things above the heavens,—that is, make their hearts heavenly,—nor will ever carry their persons thither. They are ἐκ, from heaven, not ἐν ἐπουρανίοις, not seated in, or constituted of heavenlies. But they are in the receivers of them, if their hearts be not renewed, but earthly, because they are but the stirrings of selflove in them (which is a corrupt member upon earth, as well as any other lust) by heavenly enlightenings; though elevating self to objects heavenly, so far as there is any consideration in them that suiteth self, as the greatest notion of joy, happiness, and blessedness doth; yet not unto τὰ αὐτὰ ἐπουράνια, 'to the heavenly things themselves,' Heb. 9:23, in their spiritual nature considered, as the Apostle distinguisheth, 1 Cor. 2:13, 14. And so the products of them in the spirits and affections of them in the receivers are heavenly no otherwise than the vapours and clouds or meteors that are exhaled by the sunbeams out of the earth and water may be said to be heavenly, because the light and influence of heaven extracts and elevates them above that sphere which otherwise they would not rise up unto. And so those are but ex unâ parte, but of one part heavenly, and so imperfectly; such merely ex parte illuminantis et donantis, on the part of the donor, because he is in heaven that gives them, and from heaven lets them down; as also, because they have a remoter tendency towards heaven and salvation. 'Thou art not far from the kingdom of heaven,' said Christ to one more than ordinarily enlightened among the Jews. But heavenly they are not, ex parte recipientis, the hearts of the receivers of them remaining still corrupt, as, whilst self remains the predominant agent and

principle, a man must needs still remain, whatever his objects which self pursues be. They are earthly, as the affections themselves are that are stirred thereby in them; for if the root or soil be earthly, though the rain that falls on it and causeth it to sprout and bud be from heaven, yet the fruit must needs still be esteemed such; which comparison the Apostle hath an allusion to in Heb. 6:7, 8, 'For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned.'

And perhaps to put this or the like distinction between these spiritual gifts, thus imperfectly heavenly, from those graces of true regeneration, might be one great part of the Apostle's aim in that speech, James 1:16–18, 'Do not err, my beloved brethren,' (he speaks to the whole bulk and herd of professors and hearers of the word, in respect that many mistook imperfect workings on men, and actings by men from hearing the gospel, for true heavenly grace, and so by false reasonings deceived themselves, παραλογιζόμενοι ἑαυτούς, as ver. 22,)—'Do not err, my beloved brethren,' says he: 'every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth.' So making the distinction between true professors and false to consist in an innate difference in the gifts themselves; the one good and perfect, as regeneration is, which he instanceth in, and which alone brings forth fruit to perfection, as Christ says in the parable of the sower, which is every way good and perfect, both ex parte dantis, from above, and ex parte recipientis, changing the heart into an heavenly nature, as the 'engrafted word,' ver. 21, useth to do, so making the man holy and heavenly, as the Word and Spirit itself is. And that which confirms this is, that James's scope is evidently to distinguish seemingly true professors from true professors indeed. 'If any seem to be religious,' ver. 26; 'Pure religion and undefiled before God,' &c., ver. 27. Oh, therefore, let us all be moved to seek earnestly after these good and perfect gifts of true holiness and regeneration, and things that accompany salvation; to be blessed

with these spiritual blessings in heavenlies, the possessors of which James twice in that chapter termeth blessed, and them alone!

2. Learn hence likewise, how to judge rightly of God's dealings with thee in this world, and to put a right and true interpretation thereupon, and of his heart towards thee therein. God often drives a clean contrary design to our expectations, desires, yea our very prayers, which perhaps have been drawn out and laid forth much upon things outward and earthly, which we have judged meet for us. But God perhaps hath broken thee in these, denied thy prayers, yea taken all away from thee, and done the clean contrary. But withal consider, what he hath been a doing all that while upon thy spirit in order to spiritual things in heavenlies. Hath God increased thee in faith, patience, submission to his will, humbling thyself under his mighty hand, keeping thee from sin? Hath he enlarged thy coast in joy in the Holy Ghost, communion with himself, and steady and close walking with him; and will not let thy heart go forth far after anything vain and carnal, but he comes upon thee with some cross, hedgeth up thy way, narrows thee in such comforts that would draw forth and increase thy lusts; but makes an open door, an enlarged abundant entrance into his own bosom, in accesses to him and converses with him? Or if not therein, yet increaseth thy secret store of gracious dispositions and holy compliances of spirit towards himself, such as his dealings with thee call for? Thy heart is kept in awe to sin, fearful to omit holy duties, dependent on him in all, loving of him, eyeing of him, walking with him, and aiming at him in all thy ways. So as whatever he doth to thee, as in relation to this world, and to thy worldly ends and desires, yet in relation to that other world and the things thereof thou observest that he still is sure to carry on that design strongly and hotly, and pursues it hard, to make thee more spiritual, and to bring thee nearer to himself. Oh, consider that even this is to bless thee, to bless thee indeed, to bless thee according to the tenure and dispensation of blessing men under the gospel! This is to bless thee in Christ, and with Christ, and the blessings of Christ, who was sent to bless us in things spiritual in heavenlies; and in these is the special good-will and love of God, as thy God and Father, and as the God and Father of Christ, laid forth and seen.

Thus he blessed Job, when he took all outward things from him. 'Blessed be the name of the Lord,' said be then, when all was gone. He could not have blessed God so heartily as he then did, if he had not found God blessing him most of all at that very time. Yea, with these he blessed his Son Christ himself, of whom it is said God 'blessed him for ever,' and yet had not a hole to hide his head in. With these [he blessed] the apostles, who had neither house nor home; suffered nakedness, hunger, and were at last appointed and set forth to death, as Paul expresseth it; when as other Christians in those times, less beloved and less blessed of him, as the Corinthians, babes in Christ, carnal, yet in a great measure were full, reigned, abounded in all earthly comforts. God allowed them these rattles then being as children: but take Paul's judgment, what though our outward man perish,—that is, our bodies, and the outward state and condition of the whole man, as we are men of this world,—what though we suffer loss in the things belonging thereto, so in lieu thereof our inward man be renewed daily? and the things belonging to this inward man are these spiritual blessings in things heavenly. Yea, we may well suffer the spoiling of our goods, as the Hebrews did, if instead thereof an enduring substance in the heaven be added unto us; as, if we obtain one degree of grace, (the least,) there is for certain withal Such an addition, to an infinite disproportion, in heavenlies made.

The primitive Christians being possessed with such principles as these, cared not what they were to this world. If thou beest a servant, care not; yea, if thou wast of servants a slave, as some then that were called were, (for Paul says, 'whether bond or free in Christ,' &c., Col. 3, there were therefore such in Christ then;) and the condition of servants, especially slaves, in those times and places was hard and outwardly most miserable, their lords having power of life and death and to use them as they listed; yet how slightly doth the Apostle speak of that condition, and but in one short word: 'care not,' says he, 1 Cor. 7:21; he spends no more words about it, nor no higher, as a thing so much taken for granted, not to be minded in comparison upon this consideration which follows, ver. 22, 'For he that is called in the Lord is the Lord's free man.' That is, Thy relation unto, and condition in, and privileges by Christ, are of

such transcendant value in comparison of this other, as this should have no weight with thee to be regarded. Thou art blessed in Christ with all blessings in another world, so that it is no matter what thy condition be in this world. Only because outward things, joined with the favour of God, are in their kind blessings from God not to be contemned, yet so small as they come not into the gospel's inventory, therefore he there adds, that if such a one could be free, he should use it rather. And so if riches, or honours, or power be cast upon thee, use them rather. Yet still he speaks so slenderly of the difference between these, as if so little, and that which is, whether it be the good of the one, and evil that is in the other, so much swallowed up by that state and condition we have in Christ, as neither is much worth considering.

O my brethren, these men that talked and lived at this rate, as the apostles and Christians then did, how strangely and mightily must their minds be supposed to have been filled and possessed with the valuation and admiration of spiritual and heavenly blessings! Yea, insomuch as when they saw any man suffer much, they esteemed it a happiness, an addition of blessedness to that man. 'Behold, we account them happy that endure or suffer,' saith the Apostle James, chap. 5:11. He speaks it as the common thoughts and principle of 'us all,' that are, or then were Christians, and speaks it in opposition to the thoughts of the world. They account them happy that have riches, have beautiful wives, fair houses, &c.; but, behold, we account them happy that endure. And if temptations of several kinds befell them, they aforehand were prepared and instructed to account it all joy. For their faith and experience prompted them that now God was about to bless them with an increase in such spiritual graces of faith and patience, &c., the least trial of which hereby, much more addition unto which, they accounted 'more precious than gold,' 1 Peter 1:6, 7; and 'blessed is the man that endures temptation;' and the more or greater these are, the more blessed he is.

Thus, God often makes but an advantage of a man's outward condition; sets up a man or woman that hath all affluences and accomplishments of riches, honours, abilities, pleasures, beauty, wit, &c., and bestows them on them but as it were only to afford but

so many crosses and afflictions in the spoil of them, and to heighten these afflictions the more; when yet God's design in and by the loss or ruin of all these, is to make that man or woman great and rich and glorious in and unto this heavenly world, unto the higher and greater proportion, as he was in all these outward things in this world. Doth God greatly chastise and afflict thee, and withal teach thee out of his law, further instructing thee in thy duty, and framing thy heart thereunto? Hear David, Ps. 94:12, 'Blessed is the man whom thou chastenest, and teachest out of thy law.' Doth a great loss of a child, a wife, put thee upon making one more fervent prayer than otherwise thou shouldst have made? God hath really and more abundantly blessed thee thereby, than in the continuance of that outward enjoyment to thee. God often blesseth us when we are not aware of it. God lets thee fall into a sin perhaps, and that drives thee to the throne of grace, with outcries for help, Heb. 4:16, βοήθειαν, as the Apostle's word is, as a man undone utterly and for ever, if God pity thee not. This prayer, though in itself a less good than thy sin was evil, yet unto thee is turned a far greater blessing than thy sin hath evil in it (as to thee:) such is his goodness. Thy sin shall be pardoned, and though it be a loss in itself, yet to thee, having this so great a consequent and effect of it, thou comest off a gainer. And, lo, God hath blessed thee by occasion of it with a further increase in heavenlies, which do abide for ever, and shall never be taken from thee.

3. Hereby also we may judge of our own spirits, whether yea or no at all made spiritual and heavenly, or to what degree; and so whether in this state of gospel blessedness, or the contrary. What blessings are they thy heart is drawn out to seek, when thy soul is in nearest approaches unto God, and thou findest thou hast hold of him in wrestling with him, as Jacob had usually at such times? What are the choicest desires of a man's soul he pours forth to him, and says, as Jacob there did, 'I will not let thee go, except thou bless me' thus or thus? And what are the blessings thy heart then with highest contention affecteth? Sometimes perhaps that God would communicate himself to thee, which, as you heard, was the sum and substance of all blessings and blessedness. Oh, bless me with thyself, thyself, Lord! And thy heart is so filled, and overpowered, and

swallowed up with this, is so adequately filled and environed about with this, that thou canst not find in thy heart wherewith at that time to ask anything else; but the utmost sole intention of thy mind and soul are held up, fixed and united unto this, and this alone. Another time, or presently thereupon, as violently carried forth to be blessed in holiness and unblameableness in love towards this God. 'Oh that thou wouldest bless me indeed, and keep me from the evil!' So we find Jabez broke forth, 1 Chron. 4:10, and his prayer is recorded for the eminent zeal and holiness of heart in it; and it stands there alone, like to a small fertile spot of earth in the midst of a long tract of ground, that bears nothing but names and genealogies round about it. Oh, keep me from the evil, says he, that evil of evils, sin, (as Christ in the Lord's Prayer also expresseth it,) that it may not grieve me: for, Lord, to sin against thee would be to my spirit the greatest cross and affliction; though otherwise I abounded in all earthly blessings, and thou didst never so much enlarge my coast, as he had there also prayed; and to be kept from it is in my esteem and desire the greatest mercy I have to desire of thee,—to bless me; bless me, O Lord, 'by turning me from mine iniquities,' as Peter, Acts 3:26, by enabling me to keep thy commandments, which is the greatest blessedness, as Rev. 22:14. Are these, and such as these, the top desires of thy soul? Thou art blessed in thy deeds, as James says. Go, and for thy comfort carry home with thee all the blessings which heaven itself affords thee therewith, and fall down on thy knees, and with the Apostle here bless thy God, who hath thus blessed thee with all (whilst thou hast thus a heart to prefer any one that is truly spiritual) blessings in heavenly things in Christ.

In Christ.—1. We before observed that God blesses us, as having taken upon him to bear the relation of our God, and of a Father unto us.

2. These two relations of God unto us are founded originally and firstly upon his said relations unto Christ—viz., of being his God and his Father first, and that in a transcendant manner higher than unto us; but descending down, and imparted to us in a lower, though true real degree.

3. Christ's bearing the title of being Our Lord, being joined to the last foregoing particular, do (both put together) become a joint foundation, both of God the Father's becoming our God and our Father also; and so upon those double relations of God the Father to us doth bring down a legally formal right, upon which the Father, according to that legal right, should bestow all sorts of blessings upon us, which his grace makes him willing to bestow. And this right is harmoniously and rationally grounded, though God the Father must be acknowledged original of all, on the superadded constitution last mentioned—viz., That God the Father did also therewith make and ordain his Son Christ to bear the relation of our Lord. Which relation Jesus Christ hath also taken upon him that he is indeed our husband, a Lord and husband of us the elect, by the Father given unto Christ to that end, so to be constituted his Church universal of men, to be his lawful spouse. And this is such a privilege as the good angels have not, although in respect of his dominion and their service to him Christ is said to be their Lord also; yet this more near conjugal relation and band of us to him is not communicated unto angels, but imported in these words, 'Our Lord.' Which words have this further emphasis, that God hath made his Christ to be our Lord and husband; that is, he hath made us sons and daughters in law by adoption to himself, which is expressed in the next verse, and Christ also doth thereupon bless us. So as, in fine, we are both the legal children of God the Father and rightful spouse of Christ, which is a sense and interpretation of the words 'Our Lord,' which, as for as I yet know of, has not been given to any mere creatures besides ourselves. And this is therefore a consideration of great weight and endearment both of God and Christ to us; besides that it is one of the architectonical pillars and buttresses of this fabric, and of all the particulars of this model.

Notes

1. Upon 1 Cor. xv. 45.

SERMON V

> According as he hath chosen us in him before the foundation of the world: that we should be holy, &c.—VER. 4, 5, &c.

IN the third verse the Apostle premiseth a general proposition, which he afterwards breaks into particulars. His scope being to shew how all blessings depend both upon God's election before all worlds, and how likewise upon Jesus Christ, 'who hath blessed us with all spiritual blessings in heavenly things (or places) in Christ;' so saith the third verse. If you observe it, in those words there is the act of blessing, 'Who hath blessed us;' and there are the blessings themselves wherewith we are blessed.

I shewed before, both out of the coherence of these words with those that follow, ver. 4, and other scriptures, that the time when God bestowed all these blessings upon us in Christ was when he chose us, even before all worlds. To which accords that in 2 Tim. 1:9, 'He hath called us according to his own purpose and grace, which was given us in Jesus Christ before the world began.' That grace there is all one with these blessings here, they being all wrapped up in that one expression of grace. And that which is called a gift there, is called a blessing us here. And if you look into Gen. 27:37, you shall find that to bless is all one with to give, (though it be not actually given till afterwards.) For so we read, that when Isaac speaks to Esau of his blessing of Jacob, he says, 'I have made him thy lord, and all his brethren have I given to him for servants,'—Jacob was but a poor man then, but Isaac had blessed him, and so had given him all these things,—'and with corn and wine have I sustained him,' or 'supported him,' as it is in the margin.

Now, what is here in the third verse expressed in the general, the Apostle cometh to explain particularly in the verses following.

There are two things, as I said before, in that third verse. There is the act of blessing, and there are the blessings wherewith God hath blessed us. Answerably in this 4th and 5th verses, the Apostle distinctly mentioneth, first, the act of blessing to be in electing and

predestinating of us, 'according as he hath elected us,' so ver. 4; 'and predestinated us,' so ver. 5. And then he mentions two particular blessings with which in election and predestination he hath blessed us, holiness, ver. 4, and adoption of children, ver. 5, and all this in Jesus Christ. And so you have the coherence of these words.

I. According as he hath chosen us in him.—Those words, 'he hath chosen us in him,' have bred more controversy than any so few words almost in the whole Bible, and do therefore require some time to open them.

First, some say this choosing us in him implies that God chooseth us, as foreseeing us to believe in Christ, because by faith it is we are in Christ, and by faith only. And therefore this phrase, choosing us in him, namely in Christ, noteth out the state of the person of a believer, that he is in Christ, or one with Christ by faith. And so in God's choice we are considered as believers, according to this opinion; and this is one great place alleged for election to be out of faith foreseen. For, say they, no man is in Christ till such time as he believeth; and God chooseth us in Christ; therefore he chooseth only foreseeing them to be believers on Christ.

In a word or two, to confute this opinion, that this should not be the meaning of the place; and to take only such arguments as the text itself affords, (for that is proper to an exposition,)—

First, therefore, if the meaning were that God chooseth men as believers in Christ, or, which cometh all to one, chooseth upon faith foreseen, he should not choose persons, but graces; the principal object in God's election should be propositions, not persons; whereas in this verse, and all the three next verses, the primary object is the persons of men, 'He hath chosen us in him,' and so on, ver. 5, 6. God chooseth not propositions, as 'He that believeth shall be saved.' That proposition indeed is the consequent of election, and so declared to us, because it makes election visible to us. God declareth that, and such like propositions, to be true; but still the object of his choice is the person; for it is out of love, pure love. Nor did Christ die for propositions, but for persons.

Secondly, Again, the apostle had said in the verse before, ver. 3, that 'God hath blessed us with all spiritual blessings in Christ;' and then he subjoins here, 'according as he hath chosen us in him,' so

making this of election one instance of a 'spiritual blessing' in ver. 3. Now, I ask this question, Whether is a man blessed with faith in Christ, yea or no, as one of those blessings wherewith we are said to be blessed in him? If they say, Yes; then a man must be supposed to be in Christ before he hath faith, (in some sense or other,) for faith itself is one of the blessings comprehended in that all of blessings. And so, if all be given us in Christ, then faith also, as we are considered already chosen in Christ; yea, otherwise, at the time when we have the blessing of faith given to us, we are considered out of Christ actually when it is first given us, if that is it which makes us to be first in Christ, according to the apostle's scope of it there. There must therefore be some sense or other intended whereby we are in Christ before we have faith. That is the second argument.

And then, thirdly, the apostle saith, he chose us in him 'that we should be holy and without blame before him in love,' &c.; and the same reason will carry it that he as well intends that he chose us to this end, that we should believe on him. And the reason lies in this: look as he doth not choose because we are holy in love, or that he foreseeth we will be holy in love, but he chooseth us that we should be holy and without blame in love; in like manner it may be said, he chooseth unto faith, for there is the same reason of the one that there is of the other. Besides that faith may be considered as a part of sanctification, 1 John 5:1, 'Whosoever believeth that Jesus is the Christ, is born of God,' &c. In 2 Thess. 2:13, both faith and holiness are put in the like relation as to election, and we are said to be ordained to the one, as to the other; and therefore if we are chosen to be holy, (as here,) as being a fruit of election, then to believe also is a like fruit of election; for observe but the words there, and compare them with these here. It is there said, 'He hath appointed us unto salvation through justification and belief of the truth.' Holiness, you see, and faith are put both together, as being graces unto which we are alike ordained. And Acts 13:48, 'As many as were ordained to eternal life, believed.' So that this is not the meaning of the words; and that is the first interpretation.

The Popish divines and interpreters give another exposition: 'He hath chosen us in Christ'—that is, say they, for the merit's sake of

Christ, foreseeing his death and passion. And yet the best of them that say it, put but a forte, an 'it may be,' upon it, as I remember Suarez doth.

Now this cannot be the meaning neither. We read, indeed, that we have redemption through the blood of Christ: so ver. 7, 'In whom we have redemption through his blood, and the forgiveness of sins.' But we nowhere read that we have election through the blood of Christ; no, not in the whole Book of God. Why? what is the reason of it? Because election is the first foundation of our salvation—it is the first act of God's going forth in intentions to save us, and hath no cause but the 'pleasure of his will,' so the text saith, ver. 5; and 'the praise of the glory of his grace,' so ver. 6. Hence, therefore, although the merits of Christ are the cause of our salvation, yet they are not the cause of our being ordained to salvation. They are the cause that purchaseth all things decreed unto us; but they are not the cause that first moved God to decree these things unto us; for if they were, there should be a derogation from God's free grace in the first act of it—he should not be free in it; for merit, you know, hath an obligation in it. Had God chosen us for Christ's merits, his election had not been of free grace. But having chosen us, and that out of his free grace, he ordained these merits as the cause of our salvation; which being thus a free gift of grace themselves, and the fruit of his grace, and nowise the cause or motive thereof, therefore now salvation, though merited, cometh to be altogether of free grace, because the foundation of it is such. And so you have this second interpretation taken away.

There is a third interpretation which some of our divines do give—

As, 1. That we are said to be elected in Christ—that is, to be in Christ in time to come. We are not elected, say they, as being in Christ when elected, or by election put into Christ, but elected to be in Christ in the fulness of time. And therefore—

2. They join this 'elected in Christ' with the words that follow, 'that we should be holy, and without blame before him in love.' So as the meaning of this interpretation tends only to this, that Jesus Christ is the great instrument to convey all the blessings to us which God hath decreed for us; that he is the great means indeed that God

hath ordained, and the cause of all things that God hath appointed us unto. But he hath nothing to do with what concerneth the act of election itself. This 'in him' hath not relation so much to the act of God's choosing, as either to the blessings to be conveyed by him, which God hath chosen us unto; or else to shew that our future being in him is the terminus of that act of election. And so the whole that this place holds forth is no more in effect but what that in 1 Thess. 5:9 says, where you read that 'God hath appointed us to obtain salvation by our Lord Jesus Christ.' Mark it, the apostle there says, not that Jesus Christ, as God-man, hath any influence into the act of ordaining, but comes in only as a means subserving that act, to accomplish and bring about those ends which God in his decrees did pitch upon. The salvation God appointed us unto, he ordained us to obtain by Jesus Christ. So, then, 'he hath elected us in Christ to be holy'—that is, say they, in the fulness of time to be in him, and to be made holy in him, and he is to be the cause of our holiness. This is the other sense of his choosing us in Christ.

And, to explain their meaning, in the decrees of election there are two things to be considered—

1. The act itself, which is immanent, and remaineth in God himself, and floweth from himself from all eternity.

2. The terminus, or the things that are decreed to be, or to be brought to pass. Or, to express it in the same terms which I used and observed out of the third verse, there is the act of blessing itself, and there are the blessings wherewith we are blessed.

Now, when it is here said, that we are elected in Christ, that same 'in him' refers not, say they, to the act itself, as if it had any dependency on him, but only has relation to the things ordained by that act. And so they say that Christ is the foundation of election in this sense, that the terminus electionis, the things unto which we are elected, he is appointed in election to be the cause of. In a word, that God hath ordained that we should have them all in Christ, but hath not in Christ ordained us, and them to us.

So that now this is the great and universally-acknowledged glory given to Jesus Christ on all hands, that though God wholly and entirely reserveth to himself the glory of the act of choosing us, yet all the things that he chooseth us to, his Son (as God-man) is the

cause of. He cometh in between election and the things, and we are ordained to have them all in him, even to obtain faith, grace, heaven, and all in Christ, as the deserver and purchaser of them. And it is a great glory that is given to our Lord and Saviour Jesus Christ, that God should set him up as the great engine to work all by. This, I say, is the third interpretation.

But though this be most true, and is one great part of the meaning of these words, yet this is not all, or the whole, as I shall prove by these three or four reasons; which, when I have done, I will shew you what I apprehend is to make up the full and clear scope and meaning of them. I shall only mention what reasons the text affordeth.

First, therefore, if you interpret the words, 'he hath chosen us in him,' that is, to be in him, you put in 'to be,' which is not in the text. Whereas this is the plain reading of the words, 'he hath chosen us in him;' and therefore if there be a sense wherein it may be absolutely said, as referring to the act of election itself, that we were chosen in him, without putting in any such words, it would be much fairer.

Secondly, it is said, 'he chose us in him before the foundation of the world.' Who, therefore, would not refer this 'in him' unto 'before the foundation of the world,' as well as that the act of choosing us to have been before the foundation of the world: and so God chose us then in him? Whereas if that had been the meaning, he only chose us to be in Christ in future times which were to come after the foundation of the world, the expression 'in him' should have come in after those words, 'the foundation of the world,' as well as the thing itself doth. But 'he chose us in him before the foundation of the world;' so as 'in him' seemeth to refer as well to 'before the foundation of the world,' as to God's choosing us before the foundation of the world.

Thirdly, whereas it is said, that 'in him' referreth to the words following, 'that we should be holy and without blame,' &c., we see here is a mighty chasma, a great gulf between these two, 'choosing us in him,' and 'that we should be holy:' for here is 'before the foundation of the world' comes between. If, indeed, the Apostle had said, 'he hath chosen us before the foundation of the world, in him that we should be holy,' &c., or 'that we should be holy in him,' there

had then been some colour for it. But he saith plainly, 'he hath chosen us in him before the foundation of the world.' 'In him' cometh in before 'the foundation of the world.' So that it seemeth this 'in him' referreth to the act of choosing.

Fourthly, and then again there is this fourth great reason for it: he had said in the third verse, 'he hath blessed us with all spiritual blessings in Christ,' and then in the fourth and fifth verses he instanceth in election and predestination. Sicut elegit, as if he had said, for example's sake, or for explanation's sake, to give you an instance, 'according as he hath elected us in him.' Now, mark it by this coherence: either election is taken for the act of blessing us, as I said before, or for a blessing wherewith God hath blessed us. And if either of both, it is enough for the thing in hand; it must be in Christ, and this before the foundation of the world. And so we were elected in Christ then, as well as justified in Christ in the fulness of time.

And then, Fifthly, I find that other scriptures do back this interpretation, that 'in him' should have relation not only to the things decreed us, as the cause of them, but have reference to the act itself of choosing. And this not only that scripture I before mentioned, 2 Tim. 1:9, 'He hath given us grace in Christ before the world was,' but also that in the third of this Epistle, ver. 11, 'according to the eternal purpose which he purposed in Christ.' Mark it: 'in Christ' cometh in that place not only for the thing purposed, but in relation to the purpose itself; and this purpose is eternal, 'according to the eternal purpose which he purposed in Christ.' So that 'choosing us in him,' the meaning is not only, to be in him in the fulness of time, or that he should be the cause of all the things unto which we are chosen only; but the choice itself, in some sense or other, is in him,—that is, the act itself,—'according to the eternal purpose which he purposed in Christ.'

And then, for those places that are quoted to interpret it, which I before mentioned, as that in 1 Thess. 5:9, 'He hath appointed us to obtain salvation by our Lord Jesus Christ,' which, say they, is all one with this of the Apostle here, 'he hath elected us in him,' &c.; it is plainly not all one, and that for two reasons. For, 1. in that place of the Thessalonians there cometh in, 'to obtain salvation by our Lord Jesus Christ;' but not so here. Had he said so here, that 'he hath

chosen us to obtain election,' or 'to be holy in Christ,' then I confess it had been plain; but he only saith 'he hath chosen us in him,' and then cometh in, 'that we should be holy before him in love;' and those words, 'before the foundation of the world,' come between both.

And then, 2. there is a great deal of difference between God's doing a thing in Christ and through Christ, ἐν Χριστῷ and διὰ τὸν Χριστὸν. It is Zanchie's observation, that when God is said to do a thing in Christ, it usually notes out some one of those immanent acts of God's towards us, that passed between him and Christ for us when they were alone, before we existed, and Jesus Christ was a Common Person representing us all, and God gave all to Christ for us; as it is said, 'the grace that was given us in Christ before the world was.' But the things that God doth 'through Christ,' which is the phrase in the Thessalonians, are usually some transient acts of God's towards us, or those things which he actually performeth and applieth to us through Christ. So that. God redeemeth through Christ, justifieth through Christ, and saveth through Christ; but he chooseth in Christ. So that to choose in him, is not all one with that which the Apostle saith, 'he hath ordained us to obtain salvation through Christ.'

SECTION

But now the question is, In what further sense we are said to be chosen in him; so that the act of choosing should be referred to 'in him,' and we to be in him at our election; and what subserviency Christ, considered as God-man, should be of to the act itself of electing us.

I shall endeavour to answer to, and to explain this, first, negatively; secondly, affirmatively. I will shew you, 1. What influence or subserviency he hath not; and, 2. I will shew you what he hath.

1. I will shew you what he hath not. He was not the cause of God's electing us, for the Apostle, in the 9th verse of this first chapter, saith that it was 'according to the good pleasure of his will, which he had purposed in himself.' What is the cause of all God's purposes towards us? Himself. There is no other cause. And in the same verse

it is also added, 'according to his good pleasure,' &c. God, as he is the first being, so he and his own will are the first movers of himself. So that this, 'he chose us in Christ,' imports not that Jesus Christ was the cause of our predestination, (taking him as God-man, as here he is meant.) And I will give you this great reason for it; for he could not be the cause of our predestination who himself was predestinated. In 1 Pet. 1:20, it is plainly said of Christ, that he was pre-ordained before the world was founded. He himself was chosen as well as we; therefore he could not be the cause of our election. And both he and we being elected by one simple and entire act, the predestination, therefore, of one could not be the cause of the predestination of the other. And as Christ was not the cause of election for the substance of the act, so nor was he the cause of it for the persons elected. Jesus Christ, as God-man and Mediator, did not choose so much as one man. It was God that elected all those that are elected. 'Thine they were,' says Christ to his Father, 'and thou gavest them me.' And it were a much more fond conceit to think that God chose such to be saved as he foresaw the human nature of Christ would love and choose. This were to make the Divine will conformed to that of the human nature; whereas, 'Not my will, but thine be done,' said Christ unto God the Father.

This, therefore, is not the meaning, that Christ as God-man is the cause of the act of our election, as it was in God.

2. Affirmatively. The meaning is this, that Jesus Christ in election was the Head of the elect. He was from the first considered and ordained by God as a Common Person, to represent us. He undertook for us then, and so in him we were chosen, as in a Head. This is the sense that holy Baines giveth of it: To note out, saith he, the order of election, namely, that Christ was chosen first as a Head, and we in him; though both at the same time, yet, for priority of nature, he as a Common Person and a Head was first elected, and we in him.

For the clear understanding of this, I will, first, give you two cautions, to prevent a misunderstanding of it; and, secondly, explain how it might be that Christ should be considered as a Common Person in the act of election.

First, For the cautions:—

1. Learn to distinguish between being elected with Christ, and being elected in Christ. To be elected with Christ, is to be elected at the same time he was, for matter of time, for all was from eternity; but to be elected in Christ is with this difference, that Christ at God's first act of election was considered as a Common Person, a Head and Root, and we all as in him. This is common both to Christ and to us, that we were elected with him, and he with us, for matter of time. But this is proper to Christ, that we were elected in him, he not in us.

To explain this to you both out of Scripture, by his type Adam, and also by a similitude, that may convey it to your understanding.

Firsts by Scripture. So, Gen. 1:27, 'God created man, in his own image created he him (that is, Adam); male and female created he them.' God in creating Adam created all mankind, as in blessing Adam he blessed all mankind. Yea, the creation of Adam was all the creation that the rest of mankind had. For though they exist by generation successively, yet in him were they created virtually, and then only. Thus in choosing Christ, God looked upon him as a Common Person, as a second Adam, and chose us in him. And therefore you shall find in 1 Cor. 15:47, that God speaks of Christ and of Adam as if there had been but those two men in the world. 'The first man,' says he, 'and the second man.' Was there but a first man and a second man? Yes; but these two men stood for all the rest. Or, in a word, Jesus Christ was not only a Common Person in his dying for us, but in his being chosen also, (as I shall shew by and by,) and so we were elected in him. This is the meaning of it.

For the similitude which I spake of, I shall take it from amongst men. Suppose that a kingdom were now to be new set up, and a king to be chosen, and they meant so to choose him as they would choose his posterity, his eldest sons that should be after him, and that for ever. Now when they have made this covenant with this first man, the first king: We take you for our king, and your eldest son, and the eldest sons of all your posterity after you to the end of the world. In this case it may be said, that at the same time they chose his sons with him; and not so only, but that they chose his sons in him also. Why? Because he was the first, and they are considered as in his loins. What saith Christ? 'Here am I, and the children that thou hast

given me.' And so God said to him, Here thou art, and in thee all my elect. I appoint thee as a root to as many men as I choose together with thee; but I choose them in thee. When God first said, Let there be a tree; for order of time both root and branches came up together, the branches were created with the root, and the root with the branches; yet the branches in the root, and not the root in the branches. Boast not thyself, as if thou wert chosen alone, and he alone, and that then thou wert given to him to be in him for time to come. No, that place I may allude unto in Rom. 11:18. 'Boast not thyself, for thou bearest not the root, but the root thee;'—Thou bearest not Christ, he was not chosen in thee, but thou in him, and for him.

2. The second caution is, that you take heed how you understand it, as if that Christ alone were distinctly chosen, and that our persons were not as distinctly chosen too. Yes, both Christ and we too were distinctly and particularly thought of, and so individually elected. The meaning, I say, of this our being elected in him, is not as if he only had been distinctly and by name chosen, and we all but confusedly, and in gross, and as in his election only. God did not choose in the general, as a kingdom doth choose the children of a king that come after him, and are involved in him, in a general notion only, so as their distinct choice is of the king himself alone. No, the Scripture saith, 'God knoweth who are his;' he knoweth the very persons fully and particularly; yea, and distinctly viewed them when he elected them. And notwithstanding he thus chose us as distinct persons from Christ, yet still our election was in Christ. As suppose a kingdom, that chooseth a king and his children, should know by way of prophecy what manner of men all his sons to come would be, and how many he should have, and yet should choose him and them; though, I say, they did distinctly know all their persons and natures, yet still they chose them in him as the head of the family. Now, Christ is the head of all the family of them that are named, both in heaven and earth.

The second thing to be spoken to is, How Jesus Christ may be rightly considered to be a Common Person when he was chosen.—Some divines yield that he was chosen to be a Common Person when he should take up man's nature, and that we were

chosen then to be by him represented. They acknowledge that he was a Common Person in his death, representing us, and is now a Common Person in heaven, and sits there as in our stead, representing us. But, say they, in the act of choosing, how should he be considered as a Common Person, in that he did not then exist as God-man? He might indeed be ordained to be a Common Person after he did exist as God-man, but how in election was he, or could he be such, he being as then only the Son of God, and not man?

To solve this difficulty, lay we out these few things together:—

1. That the person of the Son of God, who was ordained this Common Person, he was with God then, he was then existent. So, Prov. 8:30, 'Then,' says Wisdom, namely Christ, 'I was by him,' &c. And the Evangelist John saith, 'He was in the beginning with God,' that is, from everlasting (as I shall shew afterwards.)

2. This Son of God that then existed (consider him as one that was to become man) was the object of election, as well as the manhood which was chosen to become one with God. That Divine person was, by an act and decree of God's will, pitched upon and singled out to assume our nature, and to sustain the person of a Head before God in the meanwhile.

3. At, or in the act of election, this Son of God, as he actually existed at the passing of that act of election upon himself, so he actually and solemnly undertook to be a Head and Common Person representing us, and to that end to assume our nature. And this is in order of nature to be supposed before our election, though coexistent together from eternity.

4. Upon this he was in repute such with God the Father. He was a Common Person in God's esteem, and that justly. So, Prov. 8:23, 'I (namely, Christ) was set up from everlasting, ere ever the earth was,' &c.; I was set up, that is, in esteem with God for such. Now this cannot be understood of Christ, as he was the second Person only. But God did set him up from the beginning, as bearing and sustaining the person of God-man, (to which manhood he was chosen and undertook to assume,) and as a Head to his members, before God, who reputed him such. And of him considered as such are those words spoken; for so only he is called Wisdom, as there he is. For Christ is not called the Wisdom of God essentially taken, for

that is one of his attributes, and not a person. But he is called God's Wisdom manifestativè, that is, as ordained to manifest God's wisdom unto us, he being to be 'God manifest in the flesh.' And such a person or relation as he then thus actually undertook, such did God then, and from that time, repute him to be, and actually entitled him by, as between himself and his Son. Therefore, in John 17:5, (observe the phrase there,) 'Glorify me,' says Christ to God, 'with the glory which I had with thee before the world was.' What glory was that? He doth not mean his glory as he was simply second Person, because he had that glory now, and therefore needed not to beg it. Nay, he could not beg it, it was too much for him be to beg, for so he is equal with God. Therefore it must be the glory of the mediatorship. 'Which I had before the world was;' that is, in thy repute; thou accountedst me thus and thus glorious in respect of the glory ordained me by my undertaking to be man and the Mediator of the Church. And this is plain, if you compare it with ver. 24, for there he speaks of that glory which was given him, which can be no other than the glory of the mediatorship.

So then, Jesus Christ, the second Person, being existent, and undertaking to be a Common Person and a Mediator for men, God did reckon him as such. He was in his account, at the choosing of him, as a Common Person and Head, and as a Mediator, too. And, indeed, there was this great advantage of our Mediator's being God, that thereby he was not only present at, and privy to the making of all God's decrees; but was also by, to undertake for all that concerned his part in it which God should decree, and to enter upon the title and relation of our Head and Mediator then. And there is this reason why Christ must needs have been a Head to his members before his assuming our nature, or ascending up to heaven, (which I see not how it can be answered:) because otherwise Jesus Christ had not been a Head to the fathers under the Old Testament; for he had not as then taken a human nature; and yet was actually a Common Person for forgiving their sins, by virtue of that atonement he had engaged to perform for them; which was such in God's repute existing before him is Job's time, 'Deliver him, I have found a ransom,' Job 33:24. And upon the account thereof God did as really and actually forgive the sins of the Old Testament as he

did, Rom. 3:25. Now, if he was a Head then, and they actually members of him, then he might be so, virtually and representatively, from everlasting, through his undertaking of it; and this in as just a sense as he is said to be the 'Lamb slain from the beginning of the world.'

Why may not the promise of the second Person, then passed unto God, give as full, yea a fuller subsistence of those things which God decreed and which he undertook for, before God his Father, as God's promise, which was written in the Old Testament, gave to the fathers' faith then, in respect unto which Christ was as then already slain? God the Father, who was then present, had a certain assurance that Christ his Son, that gave his promise for performance, would and should perform it; and Christ, as Son of God, who was God, having promised, I may say of both, that Christ's word then was as good as his bond, and the Father's assurance that he should perform it as good as if he had already seen it done, and his calling things that are not, as certain as if they were. And I may apply one and the same effect of the Apostle Paul equally to both. If of God the Father giving Christ his promise before the world began, it must be said, 'God that cannot lie,'—and so it is, and was as firm and sure as if dons and fulfilled, and this because he is God, as Tit. 1:2, it is expressly there said, 'in hope of eternal life, which God, that cannot lie, premised before the world began,'—I may invert it, and say for the same reason, that that promise which Christ made the Father to undertake the mediatorship in man's nature before the world was, and to do all he did in the fulness of time; that Christ's promise then must have been, and was reputed as sure and steadfast by God the Father as if it had been already done. And God the Father might as certainly build upon it to do anything that was to be done, depending upon what Christ undertook to do then, as if Christ had already performed all that promise and undertaking; and this upon as equal reasons, for Christ was God then, as well as the Father, and could no more lie than he; for they both are equals, John 10:30, and all the terms of both sides are equal, 'before the world was,' &c. I might likewise urge that which followeth in the 10th verse of this 1st chapter to the Ephesians; there you have an ἀνακεφαλάιωσις, a gathering together again unto one head, both of

Jew and Gentile. Why a gathering together unto one head? (for so the word signifieth.) One reason may be, because in election they were in Christ as a Head before. But I leave the discussing that till I come to the 10th verse.

So that, to conclude this point, that we are said to be 'elected in Christ,' the meaning of it is summed up in these particulars:—

1. That Jesus Christ was the Head of election, and of the elect of God; and so in order of nature elected first, though in order of time we were elected with him. In the womb of election he, the Head, came out first, and then we, the members. He is therefore said in predestination to be the first-born of all his brethren: Rom. 8:29, 'Who hath predestinated us,' says the Apostle, 'to be conformed to the image of his Son, that he might be the first-born among many brethren.' Nay, in Col. 1:15, he is said to be the 'first-born of every creature.' How is that spoken of him? I have shewed it elsewhere to be plainly meant of Christ as God-man. Otherwise he is not said to be the first-born in respect of every creature. God would never have condescended so low, speaking of the eternal generation of his Son, as to compare him therein with creatures. But, saith he, he is the first-born of every creature, and 'the Head of the body, the Church,' as it followeth, ver. 18.

2. That God in that act of election looked not at us apart and singly as in ourselves, so as by one act to choose us, and by another act to give us to Christ. But, as we say of the soul, infundendo creatur, et creando infunditur, it is by one and the same act of God's both created and infused into the body, and so subsists not one moment apart; so God in the act of choosing us gave us to Christ, and in giving us to Christ he chose us. And thus, he never considering us apart, but as members of Christ and given to him in the very act of choosing; hence our very choice itself is said to be 'in him.' And so, on the other side, in the first view and purpose God took up concerning Christ, and in electing him, he looked not at him apart, as a single person in himself, but as a head to us his body, chosen in him, and with him. So that the meaning is not, that Jesus Christ, the second Person in the Trinity, was chosen by one act to be man, and then to be a Common Person by another. But at the very same instant that he was chosen the one, he was chosen the other;

under that very consideration, to be a Common Person; which he then actually undertook. It was in this as in the creation of Adam, his shadow; who, when he was first made, was not made as a single man, he was made a living soul, 1 Cor. 15:45. What is that? To be a pubic person, to convey life to others, as well as to have life personally in himself. That is the meaning, as appears by the following words, 'the last Adam,' that is, Christ, 'was made a quickening spirit;' that is, not to himself, but to others. So that the very first view that God in election took of Christ, was not of him only as a single person considered, but as a Common Person representing others. In a word, as in the womb head and members are not conceived apart, but together, as having relation each to other, so were we and Christ, as making up one mystical body unto God, formed together in that eternal womb of election. So that God's choice did completely terminate itself on him and us; us with him, and yet us in him; he having the priority to be constituted a Common Person and root to us: for that is the relation wherein we stand unto him, and in that relation we were first chosen.

3. And then the third thing which this phrase implieth, and which will make up the meaning of it, is this: that as God's decree gave us a subsisting beyond things merely possible to be,—that is, which God could make, but never decreed to make,—so we, by reason of this election of us with Christ, in this transaction, in this respect we came to have a further representative being and existence in Christ from everlasting, by virtue of his being then considered as a common Head. So that in this did Jesus Christ subserve God's decree. I will, saith Christ, represent them; they are all virtually in me; and do thou, O Father, reckon them as having a subsistence in me. Jesus Christ, I say, did give thereby a subsistence to us, such as Adam, when he began to be, did give unto all mankind; they were all virtually in him. Now, make but the supposition that Adam had existed from everlasting, as Christ did, (the person, I mean, who took this title and relation on him,) and then how this might be is easily understood.

I will only add to this last thing mentioned the great ends and advantages that this subserviency of Christ unto the act of election

was of, in his actual undertaking to be a root of a new ordained being to us, at that instant.

1. By means of this, our virtual or representative subsisting, or being looked at as in Christ, and as one with him, in and from God's first choosing us,—by means of this, God could them from everlasting make a covenant of grace, and also make that covenant sure unto us. A covenant, we know, is an agreement between two parties upon terms. Now, we then not existing in our single selves, though God might have taken up a purpose to do this or that for us, and in us, yet it could not be called a covenant unless we were some way extant before him; and the covenant of grace should otherwise not have been a covenant until men did believe. To help this, therefore, God chose us in Christ, and he represented us, standing before God in our stead, and offering to undertake to work in us all the terms that God should require on our part; as this here, 'to be holy before him in love,' &c. And so a covenant was as truly struck between God and us, through Christ's representing us, as the covenant of works was between God and us, as considered in Adam. And hence it is that Christ, by the prophet Isaiah, is called 'our covenant.'

2. Hence, likewise, secondly, it comes to pass that God might, upon this covenant, then give and bestow upon us all spiritual blessings, as we were thus considered in Christ. Had God chosen us in ourselves only and apart, then indeed he might have purposed them all unto us, but could not have been said, as then, to have given them unto us, or to have blessed us with them as then. But when as through Christ's actual undertaking this relation as then unto us, that we came to be considered in him as a Common Person, God might in him bless us with all these spiritual blessings, in the sense before given; even as Adam was created a Common Person, and so we considered virtually and representatively in him, God might and did bless us with all earthly blessings in him, as we before observed. God did purpose them onto Adam and us afore, by a bare decree, but could not have been said to bless us with them, unless he who should represent us was himself existent, and so we virtually and representatively in him, which was not until his creation; I speak of Adam. But now the Son of God, then actually

existing, did voluntarily, and by God's appointment, personate us, that thereby all blessings, and the promises of them, might be virtually given us, by being then given to him for us, as that phase, 2 Tim. 1:9, imports, 'the grace that was given us in Christ Jesus before the world began.' Even as a grandfather may give a portion to his son's child yet unborn, by giving it to his son, whom he makes his heir and executor—he personally subsisting before, and his child in him.

3. The third advantage is, that hereby our salvation had a sure foundation given it in election, not only in God's eternal love and purpose, (the foundation of the Lord remains sure, he knows who are his,) but further also, this his first choice of us was a founding us on Christ, and in and together with choosing us, a setting us into him, so as then to be represented by him. So that now we are to run the same fortune, if I may so speak, with Christ himself for ever, our persons being made mystically one with his, and he a Common Person to us in election, as Adam was in his creation. Other men, as likewise the angels that fell, were ordained to be in themselves,—to stand or fall by themselves,—but we were, by a choice act of God's, culled out of the lump, and chosen in Christ, and not in ourselves apart. Hence they (the other mentioned) stood upon their own bottom, and in a single and naked relation unto God; and so, God dealing with them but as mere single creatures, according to that law that passeth between the Creator and the single creatures, they fell and perished. But we were considered in Christ from the first, and therefore, though we fall, we shall rise again in him and by him; for he is a Common Person for us, and to stand for us, and is for ever to look to us, to bring us to all that God ordained us unto; and so this foundation remains sure. We are chosen in Christ, and therefore are in as sure a condition, as for final perishing, as Christ himself.

4. There is a fourth end or subserviency of it, that God, looking on us thus represented in Christ, and bearing that relation to him, and he to us, God and Christ together might from that time delight in us, as you have it Prov. 8, and have a complacency between themselves beforehand in us. But of this when we come to the sixth verse.

There are two other things that go to make up this interpretation of these words, 'chosen in him,' yet fuller, which are added by some. I shall but name them now:—

1. That we were chosen in Christ as the pattern unto whom we should be conformed. God set him up as the pattern, and drew us, as so many little pictures, by him and his image. 'He hath predestinated us to be conformed to the image of his Son,' Rom. 8:29. That is the first—'in him, as the pattern of us.

2. 'In him;' say some, this phrase noteth out habitudinem causæ finalis; said Anselm, long since, that he was the end of all those whom God chose. And therefore, whereas some copies have it ἐν αὐτῷ, others have it barely αὐτῷ, which accordingly may be read, 'to him. I shall meet with these two in the next verse, therefore I will no longer insist on them here.

I will now give you (for all this is but a doctrinal discourse to open the words) some useful observations.

Obs. 1.—Learn to give Jesus Christ his full honour, which God his Father hath given him. It is a mighty honour, that he is the cause of all the grace and glory that you have, and shall have. But that he should be the common Head, set up in election, too, before the world was, this honoureth him much more—this setteth another crown upon his head; and it is pity he should lose any honour that may be given him. Saith he, John 17:5, 'Glorify thou me with thy own self, with the glory which I had with thee before the world was'—that is, that glory which then, considered as God-man, I had in thy repute and estimation, and which thou thyself gavest me between me and thee, and which thou respectedst me for; accordingly, even as bearing that person of Head and Mediator, which, ere it be long, I shall visibly wear in heaven, give it me now in the sight of angels and men.

Now, since God thus glorified Christ then, do you likewise glorify him in your hearts with that glory which he had before the world was; part of which you have heard what it was, namely, that which is proper to the text, (for it would take up many sermons to lay it all open.) Men are afraid to derogate from God, whilst they give to Christ; but if we make God the sole cause of predestination, there is no danger of giving this honour unto Christ in the act of choosing

us, that God (as the text hath it) should choose us in him. This is the Father's honour, that his will was the womb wherein lay both Christ and we too. But this is the Son's honour, that the Father set him up from everlasting as a Common Person for us to be chosen in him. He chose us in him, and never once considered us out of him.

2. Observation, or rather Instruction.—Let God the Father have the glory of the act, in that he is the fountain, the first mover in, and the sole cause of it. His will and good pleasure did cast it, for the substance of it, and singled out our persons, and ordained Christ a Head, and us in him. And remember, that as this election is unto this great privilege, to be in Christ, and one with him, (of all the highest, and fundamental to all other;) so that it is election, a choice, wherein others were left. God passed by, not only multitudes of persons whom he could have made, but did not, but also a vast number of those whom he did ordain to be. And were you so chosen in Christ, as that God never purposed you a being but as in Christ, and then gave you this subsistence in Christ, never casting a thought upon you out of him; then reckon of no other being but what you have in Christ. Reckon not of what you have in honours, or what you are in greatness or parts, but reckon of what you were in him before this world was, and of all the spiritual blessings wherewith he then blessed you; and likewise of what you are now in him, by an actual union, as then by a virtual and representative one. 'Of him,' namely God, 'you are in Christ,' saith the Apostle, in the forenamed place, 1 Cor. 1:30. Consider but the reference of the words to what was said before, and you will find that there is no being true and real to be valued by his but in Christ. 'Of him you are.' That phrase hath an emphasis in it; it is verbum substantivum, relating to other things that seem to have a being, but are not. So ver. 27, 'God hath chosen the weak things of the world to confound the mighty; things which are not to bring to nought the things which are.' There are other things spoken of that 'are,' and 'are mighty,' and great things in the world's eye, as honours, wisdom, strength, &c., ver. 26; but glory not of these, says the apostle, as having any being. 'Of him you are in Christ,' 'that, according as it is written, He that glorieth let him glory in the Lord,' ver. 31. Here is your being, and all the being you have; and, says he, reckon of no being else; glory in nothing, but

only in this, that you are in Christ. For God chose you in him; the being you had was in him before the world was.

And so much for that, which indeed is the greatest difficulty I am like to meet with in this chapter, or in this epistle.

II. Now, in the second place, as it is said, God hath chosen us in Christ, so the time when is specified next, Before the foundation of the world.

There are two senses which divines, with whom I have met, do give of these words. And I love still to give the largest sense that will hold.

First, say they, 'before the foundation of the world' signifies as much as from eternity. Why? Because before the world was, there was nothing but eternity. If you look past the world, you put your head up into eternity. And to make good this interpretation they cite John 1:1, where, when the Evangelist would express that Christ was eternal, he says, 'he was in the beginning.' And if he were in the beginning, at that very instant when the world was made, certainly he was from everlasting. Therefore, further to confirm this, Prov. 8:23, Wisdom says, 'I was set up from everlasting; from the beginning, ere ever the earth was.' These three phases, you see, are equivalent, and all one.

The second interpretation that I have met withal, in the works of some who are yet alive, and which Mr Baines likewise hath, is this, that those words do note out the order of God's decree; namely, that God chose us in Christ in his own purpose, before the foundation of the world was laid in his decree or purpose; speaking herein of God after the manner of men. Not but that God thought of all at once; for all his works are known to him from the beginning. But because he did subordinate one thing to another; and so he did intend and make the world for his elect; and in that sense he chose Christ before them, and them before the world. They were 'set up,' as the phrase is, first and primarily, in his aim and intention, and the world subordinately unto them.

And there is a reason or two for this interpretation; for otherwise, where it is said, 1 Pet. 1:20, that God did 'pre-ordain Christ before the foundation of the world,' if the meaning were only this, before

the world began to be, and not before the world was in God's purpose too, then there were no special thing said of God's ordaining Christ: for in that sense he likewise ordained the world before the world was; that is, he pre-ordained it to be ere it did actually exist. But, say they, this phrase importeth a special love from God unto Christ, in that he thought of him before he thought of the world, and ordained the world merely for him.

The other reason is, that otherwise it were incongruous to compare things in a like state with things in a different state. When therefore the Apostle speaks of God's decrees, and of our election in comparison of the world, he means the world as it also was in God's decrees. And perhaps it may be one reason why the word 'predestination' and 'foreknowledge' are used in Scripture only of God's decrees about man, and not about the world. I shall only add a scripture for the confirmation of this, 1 Cor. 3:22, 'Whether Paul, or Apollos, or Cephas, or the world; all are yours, and you are Christ's, and Christ is God's.' Mark here the order of things; God ordained Christ for himself, 'Christ is God's.' He ordained you for Christ, 'you are Christ's.' And he ordained the world for you, 'Apollos, Cephas, and the world, all are yours.' So that the world was ordained both for you, and for Christ, and for God himself also.

I will give you an observation or two upon this place, and so pass on to the next.

Obs. 1.—First, therefore. If it be taken thus, that God chose you from eternity, you see then that God's love is everlasting. Do you therefore value it by the eternity of it, as Christ doth, John 17:24, 'Thou,' says he, 'lovedst me before the foundation of the world.' Christ, you see, makes a great matter of it, and why should not we? If a man were in love with a maid when she was a child, and his love towards her grew up together with her, it endears his love the more unto her. It is true of love, as it is of wine, that the older it is the better it is.

Obs. 2.—Secondly. Let God's love have the same valuation with you that the love of God himself had of you. You see, according to the interpretation given, that he chose you before he purposed to make the world; he preferred you to all the world. We speak not, as I said before, of the priority of time,—for all things came up at once

before God,—but of what his aim and intention primarily pitched upon. The world was but cast in, as he saith, Matt. 6:33. All other things shall be superadded. Have you the same valuation of God, and of his love? This David had. 'Whom,' says he, 'have I in heaven but thee? and there is none to me on earth in comparison of thee.' Value God and his love more than all the world, though there were millions of them. He valued you before the world, and therefore is beforehand with you in his love. He not only loved you from everlasting, (whereas your love is but of yesterday,) but in the valuation of it, he loved you before all worlds, and preferred you to all worlds: though you loved the world first, before you loved him. 'If any man love the world, the love of the Father is not in him,' 1 John 2:15. Why is not the love of the Father in him? Because the Father loved us before the world was. And were a man's heart taken with the love of the Father, certainly he would prefer it before all the world; for the love of God the Father preferred him before all the world. Overlook we this world, mo matter what becometh of it, or of us in it. We look not, says the Apostle, at things temporal. Look we to the other world, unto which God hath chosen and predestinated us.

Obs. 3.—A third observation or instruction. See the reason why all things in this world do farther God's decree of election. 'All things work together for good to them that love God.' In God's purpose and intention you came first up before the world, as you may see in that Christian inventory, 1 Cor. 3:22, (the place before cited;) all things are yours, Paul, Apollos, Cephas, the world, things present, things to come, life, death, and all are yours. And good reason why. God chose you before them all, and so plotted the business, that all things in this world should be so marshalled as to further and subserve the decree of election. He appointed that thou shouldst be poor, another rich; thou low, another honourable; one man to be deformed, another beautiful; one man to have these and these crosses and afflictions in the world, and another few or none at all. And all this variety is to further their salvation in a several way; all is subordinated unto election. God ordained our being and condition of living in this world, in subordination to that other world. James saith he chose the poor of this world. But how? Not as

first foreseeing them poor, and so pitching on them for salvation; but having chosen their persons nakedly and simply considered, lie ordained they should for the most part be poor, so to glorify his grace the more, (which is the end of election.) And so he ordained whose children we should be, which yet is the original of our being. This was not plotted first, and then we chosen to salvation; but we were chosen to salvation, and then God allotted or destinated the several times we should live in, who should be our parents, and what our conditions; and all as means subordinate to election, so to illustrate his grace the more. And therefore care not what thy parentage or what thy condition is here. Thou wert by God considered as that which he meant to make thee, even a brave and glorious creature, ere ever the consideration of what thy condition here should be came in; this estate of thine here being bat the way unto that thy country and inheritance.

Obs. 4.—In the fourth place. See here the reason why nothing in this world can separate a man from the love of God. What says the Apostle, Rom. 8:38? He makes a mighty challenge, he challengeth angels and men, dominions and principalities, &c., all things in this world, and in the world to come: and 'I am persuaded,' says he, 'that nothing shall be able to separate us from the love of God.' Why? He loved us before all words. That is a good reason. Should my covenant, says God, of night and day be lost? Let this world run into confusion; let heaven and earth cease to keep their laws; yet my covenant with you shall not cease. Why? I chose you before all worlds. Here is the reason: 'Hills shall remove, and mountains depart; but my kindness shall not depart, neither shall the covenant of my peace be removed,' Isa. 54:10. Why? Because my kindness was before the mountains, and before the hills were brought forth, (as Wisdom speaks, Prov. 8.)

Obs. 5.—Fear not the ruin of kingdoms, nor of the world, for your being depends not on either of them; God chose you before all worlds. Let kingdoms totter, and mountains be thrown into the midst of the sea, 'we have a kingdom that cannot be shaken,' Heb. 12:28.

And thus much for the time of our election.

III. For the end unto which God chose us. The Apostle saith it is, That we might be holy and unblameable before him in love.

By 'holiness' here is meant, either that imperfect holiness of grace which we have in this life, or that perfect holiness which we are ordained to in the world to come. It is evidently meant of both.

First, Of that perfect holiness in the world to come, and this principally. For, saith the Apostle, he hath chosen us to be holy and blameless. The word signifieth such an innocence as no man can justly carp at; ἀμώμους, such as a captious Momus cannot take exceptions at; nay, such as God himself, who is more curious than man, shall find no fault with, or blame in; 'before him.' Therefore it must needs be meant of perfect holiness, which he hath ordained us unto in heaven; and, as I take it, is the same with that in the fifth chapter of this same epistle, ver. 27. Christ will 'sanctify and cleanse his church,' which is for the present but imperfectly holy, 'that he may present it to himself glorious, without spot or wrinkle, or any such thing; but that it may be holy, and without blemish.' It is the very same thing that here we are said to be ordained to in the end. And God will do this, to the end that he may look upon us with pleasure. Our imperfect holiness is indeed holiness before him in truth and sincerity; but it is not holiness before him without blame. It is not such as he can fully and perfectly delight in. So that this is the meaning of the place, that God hath ordained unto all those whom he hath chosen a perfect holiness, and that they should be blameless before him; which one day they shall certainly be. Paul, in Phil. 3:12, wisheth that he might 'apprehend that for which also he was apprehended of Christ Jesus?' What is that? A perfection in grace. God, says he, gave me to Christ, that I might be perfectly holy. For, says he, ver. 14, 'I press towards the mark of the high culling of God in Christ Jesus,' 'if by any means I may attain to the resurrection of the dead.' He endeavoured to be as perfect as the just shall be at the resurrection, so ver. 11; for that is it for which God gave him unto Christ. Christ took us to bestow this upon us; and God ordained us unto this. God is so perfect in himself, and in his contrivements, that he looketh and pitcheth upon the perfection of his works at first. When we were chosen by him, we came not up sinful before him, or imperfectly holy as we are here; but God

looked at the utmost end, what he would make us at the last; and so presented us unto Christ. Now Christ upon that presentation was so taken with our beauty, that never since can he absolutely delight in us, until he hath sanctified us and cleansed us, and made us perfect, having neither spot nor wrinkle, as at first we were presented to him.

Secondly, As he hath ordained us to perfect holiness in the world to come, to be blameless before him, so he hath ordained us to holiness in this life, or else we shall never come to heaven, 2 Thess. 2:13, 'He hath chosen us unto salvation, through sanctification of the Spirit.' You must run, through, sanctification of the Spirit, or you shall never come to heaven. You must be pure in heart here, or else you shall never see God. This is the least intended of the two.

But you will say, How can our holiness here be called unblameableness?

I answer, Yes, in some sense it may be so called; namely, that evangelically it is such; for you are perfectly holy in desire. You pray that God's will may be done on earth as it is in heaven. It is the desire of every good soul to be unblameable. Again, you may be said to be unblameable, because if you sin you make it up again by repentance. So that you see, how by holiness and unblameableness are meant both holiness here and hereafter.

Accordingly 'before him' hath a double sense:—

1. If you understand the holiness mentioned of imperfect holiness here, the meaning is, that true holiness is not before men, it is before God, who approveth of sincerity only; such as your father Abraham was to you an example of, Gen. 17:1, 'Walk before me, and be upright.' That expression there is all one with this holiness before God here. If the heart be upright or sincere before God, that is all one as to be holy before him. In Col. 3:22, servants are bidden to do their masters' service as before God, &c. But I cannot stand upon this now.

2. If that holiness be understood of the holiness of glory, as principally, if not only, it is, then 'before him' hath two meanings, and both good.

The one is this: God hath ordained us to be holy in his presence for ever, and there for ever to enjoy him, and delight ourselves in that enjoyment. 'In thy presence,' saith the Psalmist, 'there is fulness of joy,' &c.

Or, secondly, the meaning is this: that as we might delight in God, and enjoy his face and presence, so he might delight in us, we being perfectly holy before him, or in his account. The end of his choosing us was, that we might be in his presence, and he delight himself in us, and glory in his creatures as made thus holy and thus happy by him. Dulce est amare, et amari,—It is a sweet thing to love, and be beloved again. God, though he loved his children, yet could not rest in that love, nor heighten it to a delight in them, till he had made them blameless in love before him; till he had made them perfectly holy like himself.

And then lastly, 'in love' is added, as meant of perfect holiness in heaven, where there is no faith, nothing but love. And if you take it of imperfect holiness here, so all the principles of true holiness are nothing but love. 'Faith worketh by love.' So that the words may well bear both these senses.

I shall now give you some observations out of the words, as taken in either sense:—

Obs. 1.—If this holiness here be meant of perfect holiness, (as certainly it is,) see then what heaven is. It is perfect holiness and perfect love to God. To be holy before him in love, this is the foundation of the glory in heaven. If I should spend millions of years in describing heaven unto you, I could say no more, but only open these three things couched in the text, perfect holiness in God's presence, and enjoying and loving of him, even as we are beloved of him. This is heaven, and this is that which God hath pitched upon to bring us to. This is the chief thing in election, in which work of God's he looks to this unblameableness in holiness and love before him, at the end of it.

Obs. 2.—In the second place, whereas the Apostle in the next verse saith, 'He hath predestinated us to the adoption of children;' and in this verse foregoing it he saith, 'He hath chosen us to be holy before him in love,' so putting holiness before adoption; this is the reason of it: adoption is a privilege of ours, and does indeed contain

all the privileges we have, as I may so speak, for ourselves; but holiness is that which is for God—it is to please and glorify him, and therefore it is justly here put before the other. From whence we may observe—

That it is God's first aim that we should be holy before him. Let it therefore be our great care too. That which was first in God's eye, let it be chiefly in ours. Though we be ordained to adoption and glory, yet we were first chosen to be 'holy before him in love.'

Art thou imperfectly holy? Comfort thyself with this, that though thou beest now full of blame, and men may lay many things to thy charge; yet God hath chosen thee to be one day holy and without blame before him. Yea, thou mayest comfort thyself against imperfect holiness in this, that when God chose thee, that first view he took of thee, that first idea wherein thou wert represented to him, was as he meant to make thee, even perfectly holy; such thou camest up before him in his first intention about thee, even clothed with all those jewels and embellishments which he meant one day to bestow upon thee. What is the reason that God is willing to pardon us, and that he pleaseth himself in us now? He knows that though we be sinful now, yet it will not be long ere we shall be perfectly holy before him. Christ cleanseth us, to 'present us to himself a glorious church, without spot or wrinkle.'

And on the other side, if it be meant of imperfect holiness, as the means to the end, there may these observations be raised from that:—

Obs. 1.—Without holiness here, there is no happiness to be expected hereafter. Without God's mercy we cannot be saved; and without holiness we are not under mercy, 1 Pet. 1:2, He hath chosen us to obedience of the truth. And without purity or holiness no man shall see God.

Obs. 2.—The ground of all true obedience is love: 'To be holy before him in love.' Faith works by love. As no duty is pleasing to God without faith, so neither without love. It was not the reason why God chose us, but the end unto which he chose us. He hath ordained us to be holy before him in love.

Obs. 3.—There remains one observation more, that is general to both interpretations, namely, that the foundation of God's love is not loveliness in us. Though in our love we cannot love a creature (as, not a child) until it is and hath a being,—and not then neither, unless we see something lovely in it which may draw out our affections towards it,—yet God can resolve to love such creatures as he can make thus and thus lovely, and so ordain them to be holy before him, that he may delight in them. He can therefore take things possible, in respect of being,—that is, which he can, or hath in his power to make and create,—and he can aforehand resolve thus and thus to love them; which we cannot do. And the reason of this is, for that his love is only from his own will, as our being his creatures also is; and so the first objects of election may be res creabiles, non tantum quæ actu creatæ sunt et existunt,—things that are looked upon by him but as yet to be created, not only those that are supposed actually to exist.

SERMON VI

> Having predestinated us unto adoption by Jesus Christ for himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—VER. 5, 6.

THE coherence of these words with the former stands thus: they contain a second instance of that general of his premised, ver. 3, wherein the Apostle had said that God had blessed us with all spiritual blessings in heavenly things in Christ. Now, as in that verse he mentioneth both an act of blessing us, 'he hath blessed us,' and in the general or total speaks of certain blessings themselves wherewith God hath blessed us, 'with all spiritual blessing in heavenly things in Christ;' so in these following verses he accordingly instanceth in particulars, namely—

1. Election, ver. 4.

2. Predestination, ver. 5.

Both which are acts of blessing us.

His first instance is in election: 'according as he hath chosen us in him before the foundation of the world.' Here is the act of blessing, that God chose us in Christ, and so blessed us; for blessing was joined with choosing, as a concomitant of it; God then giving us all spiritual blessings when he chose us, as out of other scriptures I have shewed. So that the meaning is, that then, and in that act of choosing, God thus blessed us; and that particular blessing bestowed by that act is, that we were blessed with a perfect holiness, as it there follows, 'that we might be holy and without blame before him in love.'

The second instance he giveth is predestination: 'having predestinated us unto adoption' &c. Herein again predestination is the act of blessing, and that from eternity; and adoption is the particular blessing wherewith we were blessed. And this is the fruit of predestination, as perfect holiness is of election.

Now, as an introduction to the opening of these words, you will expect I should first distinguish between chosen and predestinated, or between God's election and predestination. To choose, is to single and cull out from others, or out of a common lump; and to predestinate, is, in English, to fore-ordain, or fore-appoint to some end. Now, how do these differ, as they were then done by God?

1. It may be there was no difference intended; but the Apostle being to repeat the same thing, or one and the same act, his scope being apart to mention those particular blessings by that one word, as they are bestowed upon us by that one and eternal act of God's love, he takes occasion about them to use two several words or expressions thereof; especially considering that those eternal acts of choosing, predestinating, &c., were all but one entire act in God, even as his essence is one. And yet the Holy Ghost is pleased to express it by two acts; whereof the one notes out one thing more eminently, and the other another thing, so to convey all of it the fuller unto our apprehensions, according to this latter conception.

2. Some distinguish them thus: that election or choice imports more eminently an act of God's will, for choice is an act of will; but that predestination is an act of his understanding, as working by counsel. So, ver. 11, this seems explained, 'Being predestinated according to the purpose of him who worketh all things after the counsel of his will.' But more expressly in Acts 4:28, 'Whatever thy counsel did fore-determine to be done.' The word is the same that is here, προώρισε. So then the difference here should be, that election imports simply him decree to the end; but predestination should further note God's contrivement or preparation of means to the obtaining of that end.

3. But though other scriptures may hold forth this second difference, yet that it should be here in these two verses intended, I see not. For adoption here is set forth to be an end, as well as holiness; nor are there any means in this verse mentioned. And of the two, holiness is rather a means, or a foundation laid to adoption, than è contra; and therefore Rollock rather calls election, is here used, the decree of the means, and predestination the decree of the end. But yet that this notion of his should be the Apostle's scope here, I cannot wholly assent to neither; for the holiness unto which

we are here said to be chosen is perfect holiness in heaven, which is the end we are ordained unto, as well as adoption. And, indeed, both of them are decreta finis, decrees about the end, as I shall afterwards shew.

Wherefore, the best difference that I can find out, and that is proper to the scope of the text, is, that election, although it be a decree about the end, or at least one main end concerning what God ultimately meaneth to do with us, as well as in predestination; yet together therewith it does eminently note forth a singling or culling out some persons with a special and peculiar love from others of the same rank and condition;[1] both out of things possible, which God had in his knowledge, which his power could have made, but he never decreed a being unto, which are as infinite as his knowledge and power are, (and even out of these there is an election,) as also out of all persons, whom he did make and actually give an existence unto, both men and angels, of whom some he laid aside, as in the case of the angels is undeniable. So that election being a preferring of some before others, doth connotate the terminus à quo, the term or mass of persons from which; but predestination more eminently notes out the terminus ad quem, the ultimate state unto which we are ordained.

And secondly, because by this election, or first calling out from others, we are not ordained to a sole and separate being in ourselves; such as other persons, whom he decreed not to save, are only to have,—they all stand upon their own bottom; but a being in Christ, as a Common Person and root to spring in and out of, and that in him we were considered and chosen to be in the very first act of God's choosing us, (as in God's heart we may be said to have stood, although, until converted, we have not an actual being in Christ, according to the rules of the Word, which God will judge us by, but are 'without God,' and 'without Christ,' as chap. 2 shews;) and therefore unto 'chosen' is added 'in him,' that being the first act that gives us a subsistence thus in God's mind, and that in Christ. Hence therefore election, the first act, having thus singled us out from all things, and decreed us a representative being in Christ as members in a head, together with our being, predestination then further imports a second act of ordaining us to a glorious well-being

in him, as the end God means to bring us to. It adds adoption, and by adoption is meant the right unto the glory of heaven, as I shall by and by shew you, and this is bestowed upon us as a privilege or dignity—ἐξουσία, as it is called, John 1:12—over and above our first being in him; for in him we must first be, ere we can partake of anything through him. Now, election was the first act that did put us into him, and then predestination was that which conveyed unto us all those privileges which we have through him, and union with him, whereof adoption and holiness are the highest and most eminent.

To illustrate this, we must know that things must be purposed to have a being ere they can be supposed to have a well-being from Christ; according to that maxim of him, that is, of the Father, whose work all this is, 'Of him you are,' and have a new being, 'in Christ,' which Christ is then 'made to us wisdom;' and many other privileges we have by him before we can come to have a well-being. In like manner, we must first be supposed to have a being in Christ—'Of him ye are in Christ Jesus,' 1 Cor. 1:30—ere we can be supposed to partake of anything from him, or of any extrinsical or intrinsical privilege that is his, or that cometh from him. You know, ere a man can have any privilege in the visible world, he must be a man, that is, a son of the first Adam. God indeed hath given the world to the sons of men, but yet the conveyance and the charter by which they hold it is their coming from Adam by multiplication, as it is Gen. 1:26, 28; so as, before any soul, if you could suppose it extant before it comes into the body, can come to enjoy the right or privilege of anything in this world, it must be by being united to a body that cometh from Adam by propagation, and so it becomes one of Adam's posterity. So is it here. Before ever you can come to have a right of inheritance in anything of the other world, you must first be supposed to be in Christ. Now, election is that which first gives you a being in Christ, and then God by the act of predestination did appoint you a well-being through him.

Again, look as God in his decrees about the creation did not consider the body of Adam, singly or apart from his soul, nor yet the soul without his body, (I speak of his first creation and state thereby,) neither should either have so much as existed, but as the

one is the other; so nor Christ and his Church in election, which gave the first existence both to Christ as a Head, and to the Church as his body, which each had in God's decrees.

And holiness, which is the fruit of election here, is the image of God, and a likeness unto him, which makes us capable of communion with him, As likeness in one man unto another makes him sociable and fit to converse with another man his superior, so holiness for communion with the great God; and therefore the Apostle says, 'without holiness no man shall see God,' nor indeed 'can see him,' as Christ, John 3:3. Look as some colours are the groundwork to the laying on of other, and all colours to varnish, so is grace a groundwork unto glory and communion with himself. Look as reason in the foundation of learning, no man being able to attain it, unless he hath reason, so we cannot attain the glory of heaven, which is meant by adoption, till such time as we have holiness, and perfect holiness. 'Without holiness no man shall see God.' So that holiness is the image of God, which makes us like unto him, and fit for communion with him; and heaven is but communion with God.

But then, if you ask me what adoption is, it is plainly this: it is a right to the glory of heaven, and that is superadded to holiness. 'We groan within ourselves,' says the Apostle, Rom. 8:23, 'waiting for the adoption, to wit, the redemption of our bodies;' that is, till we shall be brought to heaven, and to that full and consummate glory there, which not only the soul, now made perfect, hath, but which the soul and body together shall have when that last part of our redemption is finished, in the resurrection of the body. And therefore it is expressed by the redemption of the body, it being that glorious state that follows thereupon. And this we are by predestination ordained to, as the end that God would bring us unto. And so, some conjoin those two, adoption and glory, Rom. 9:4, that is, glorious adoption, or adoption to glory. And if you look into 1 John 3:2, you shall then see another place, where being the sons of God, or adopted, is put for heaven. 'Behold,' says the Apostle, 'what manner of love the Father hath shewed us, that we should be called the sons of God! Beloved, we are now the sons of God, but it doth not yet appear what we shall be; for we know that, when he shall appear, we shall

be like unto him; for we shall see him as he is;' even the Lord Jesus Christ in glory. So then, adoption contains all the great dignity of a Christian in this life;[2] but ultimately, and more especially, as here, that fulness of glory whereby we shall be like to Christ in his glory; according to that in John 17:22, 'The glory thou hast given me, I have given them.' In a word, adoption and holiness here are all one with what the Psalmist speaks, 'He will give grace and glory; and no good thing will he withhold from them,' &c. Perfect grace and holiness, that is the fruit of election; and glory added to grace (that is the varnish of it) is meant by adoption. And so you have the first thing, the difference between perfect holiness and adoption.

But then the main question remaineth, Why is holiness made the fruit of putting us into Christ, or choosing us; and why is adoption or glory made the fruit of predestinating us? for so you see the words carry it.

You shall see a clear reason for this. Holiness must needs be the fruit or consequent of our being chosen in Christ; for it is essential to a being in Christ. It were an absurdity to say that God did ordain a man to be in Christ, and not ordain him to be holy. Because if God ordains him to be in Christ, he ordains him to be a member of Christ, and the spouse of Christ. Now the head and members must be homogeneal, and husband and spouse most be of the same kind and image. When Adam was to have a wife, she must be of the same species, she must have the same image upon her. None of the beasts was fit to be a wife for Adam. God brought them all unto him; but among them all 'there was not found a meet help for him,' Gen. 2:20, because they had not the same image that he had. And whoever has his being from Adam, must likewise have reason from him, as a necessary concomitant of such a being. So if God chooseth a man in Christ, he must necessarily be holy. And this is the reason why holiness is annexed to our being chosen in him, the ordaining us to be holy being a natural and absolutely essential consequent of our being elected in him.

But then, why is glory the fruit of predestination?

Now I have given you the reason of the first, the second will easily follow. God might have made us perfectly holy in Christ, and not have added glory to it: Rom. 6:22, 'You have your fruit unto

holiness,' says the Apostle. If there had been holiness, there had been fruit enough; but here is more, 'and the end everlasting life.' So likewise, here is glory added to holiness as a further fruit and privilege. Therefore, as God by election putteth us into Christ, so he hath a further business about us; he predestinated us to glory and to the adoption of sons in him. It is a new grace, and therefore it is expressed to be the fruit of a new and second act, even predestination. Plus est nos esse filios quam esse sanctos, (it is Zanchy's speech,) It is a further thing to be sons than to be holy, to have heaven, and be received to the glory of God, than to be partaker of the holiness of God. Predestination therefore is here said to come over us after election a second time. God addeth thereby glory to grace, (as the Psalmist speaks,) as a fresh, new, and second gift; for gifts both and each are by the Psalmist said to be, 'He will give grace and glory.' Grace or holiness by election, glory by predestination.

And here, ere we go any further, let us pause a little, and view the harmony that is between these things here in the 4th and 5th verses, with what the Apostle had said before and ushered this in by. He began in the 3d verse, 'Blessed be the God and Father of our Lord Jesus Christ.' When I opened those words, I gave this meaning of them, that God is first and originally the God and Father of Christ, and so becomes our God and our Father, according to that in John 20:17, 'I ascend to my God and your God, to my Father and your Father.' When I shewed you how he is the God and the Father of Jesus Christ himself, I gave this difference, that he was the God of Christ as man, because he chose the human nature unto that dignity. Nay, he chose the second Person to be the Mediator, 1 Peter 1:20, and so was the God of Christ by election. But supposing that man to have been once chosen and united to the Son of God, and he becomes his Father by the relation of having begotten his Son; and that relation becomes natural between his Father and him. But he is not thus to us a Father by a natural relation as to Christ, but wholly by adoption,—which of Christ must not be said,—and so by predestination only, 'who hath predestinated us to the adoption of sons,' with difference from Christ. Adoption in us depends wholly and merely upon predestination and no natural relation. Again, as

he is our God so considered, he chooseth us to be holy before him, according to that express saying, 'Be ye holy, for I the Lord your God am holy,' Lev. 19:2. As he becometh our Father in Christ, he predestinateth us to adoption of sons. Here are two relations God beareth unto us in Christ; he is our God, and he is our Father, so ver. 3. And here are two acts of God towards us from everlasting that proceed from these: namely, election, ordaining us to be holy in conformity to him as our God; and predestination to the adoption of children, is he that thereby would and did become a Father to us.

I conclude this with what Zanchy observes, with what follows after. The two (saith he) acts of God for us, in this ver. 4 and 5, agree with those words which follow in ver. 6, 'to the praise of the glory of his grace.' That God should choose us in Christ to be perfectly holy, there was grace; but that he should add glory and heaven and sonship unto it too, this, says he, is to 'the glory of his grace.' And so he makes an auxesis of it, a further heightening of his love, that he not only chose us to be holy, but also predestinated us unto adoption and glory: to the shewing forth, not only of grace, as in holiness he did, that being the image of his grace; but the glory of his grace, as in adoption, that being the image of his glory. I will not much urge this, as here intended; I mention it only because he adds it; and certainly some such aim there might be, in that aspect which these words have to the former. And so I pass to some observations.

Obs. 1.—In the first place, from what hath been said, take notice how absolutely necessary holiness is unto salvation, which will appear to you, out of what I have said, by these four things:—

First, Not only that in these thoughts which God had towards us, he did first pitch upon holiness, and then upon adoption or glory; and so he preferred holiness to glory, and so should we prefer it to all other privileges which we have by Christ;—

But, secondly, that holiness is a necessary and essential concomitant to being in Christ, and all other privileges superadded. There was no thought to be had of being in Christ, without being holy. Look how incongruous and absurd it were to make a beast a son and member of Adam; so incongruous and absurd were it to make one that is unholy to be a member of Christ. God never at first

cast a thought on us to be in Christ, but with an intention that we should be holy. 'He hath chosen us in him to be holy,' saith ver. 4.

Yea, in the third place, God is not your God, unless you be holy: 'Be ye holy, as the Lord your God is holy.' God, as I told you, becomes your God by election, as he becomes your Father by predestination. If, therefore, God be your God, them be you holy as he is holy.

And, fourthly, grace is the foundation of glory. There is not a thought to be had of going to heaven without it; you must first be holy, ere you can be so much as capable of that glory; for the height and top of it is communion with God, and God is holy.

So you see, from what hath been said of predestination, he hath predestinated us unto adoption; that is, a sonship in law, in and through Christ, his natural Son. Do but think with yourselves, by way of inference, you that are believers indeed, what your privileges by your being in Christ will rise unto, by considering what is and needs most be included in this little word, sonship and adoption. No less than all privileges in this world and the world to come, every one of them in the present right to them; 'now,' says the Apostle, now at present, 'we are the sons of God, but what we,' by virtue of this our being sons, 'shall be,' none in the world, nor we ourselves, can know; none do or can come to know the consequents hereof. As we say of a mighty rich man, he knows not the end of his wealth; so we may say of a man's being an adopted son of God, none knows what this will bring a man to in the end. If a son then an heir, a co-heir with Christ, yea, an heir of God; to possess and enjoy God, as Christ doth. I say as Christ doth; for so it follows in that of John, 'When Christ shall appear, we shall be like unto him;' just like in our proportion; as he enjoys God, so shall we. Yea, and over and above, he shall have all things into boot. 'I will be his God, and he shall be my son;' and what further follows upon being a son? 'He shall inherit all things.' God himself hath but all things, and thou shalt have all things too; and this is to be predestinated unto adoption. Brethren, think of your privileges.

I have expounded what it is to be chosen in him, and what to be predestinated to adoption.

The division of the fifth verse:—

The rest that follows in the 5th and 6th verses is to set forth the causes of this our predestination. I call them causes in a large sense.

1. The instrumental cause, Christ: 'by (or through) Jesus Christ;' for in and through a relation unto him it is that we are sons and heirs of heaven, as in that Rom. 8:17 it is declared, 'co-heirs with Christ.'

2. You have the principal efficient cause, and, in him, the mover of God thereunto, viz., the good pleasure of his will: 'according,' saith he, 'to the good pleasure of his will.' All is resolved into that, as the supreme first mover of all, and you in your thoughts are to attribute all to that, when you think of your being made holy or happy.

3. The final cause, both for whom and for what.

(1.) For whom; and the word εἰς αὐτὸν is such as will serve either to signify 'for himself,' and so referring unto God the Father, or 'for him,' that is, for Jesus Christ the Son of God, who is also together with the Father one end of this our predestination unto adoption; therefore that which our translators translate 'to himself,' as referring to the person of God the Father, I would likewise render 'for him;' that is, for Jesus Christ; reading the words thus, 'who hath predestinated us to adoption by Jesus Christ, for him' as the second end; for whom.

(2.) For what; 'to the praise of the glory of his grace,' so ver. 6; that is, for the glory of his grace who did predestinate, which is God the Father.

And so you have the rest of these verses analysed to you.

There in nothing questionable herein, but only that I should translate it predestinated to adoption 'for him,' and so to carry it to Christ, that he was intended as one final cause of our predestination to adoption, as well as the instrumental; that is, that it was intended by God that contrived all in it, so as that it should be for him as Well as by him.

I will give you the several interpretations or readings of the words 'for himself.'

1. There are some would interpret it by ἐν ἑαυτῷ; to this sense, that he hath predestinated us 'in himself,' to shew that it was God's

sole act immanent within himself, and in that respect to give him the glory of it as the contriver, &c., 'within himself.' But this will not hold; for, first, it is harsh in the phraseology of it, to render εἰς ἑαυτὸν by ἐν ἑαυτῷ.

2. That God was the cause of predestination, we see how that followeth after, for the Apostle attributeth it unto his will in the next words, 'according to the good pleasure of his will.' And certainly, in so brief an enumeration of causes, he could not use a repetition. And therefore—

3. Others read it, as here our translators have also turned it, 'unto himself,' to this sense: 'Having predestinated us unto adoption to himself,' that is, to be children adopted to himself.

Holy Baines, not being satisfied with this last reading of it, gives two reasons against this interpretation. First, saith he, that God did predestinate us to be children to himself, is sufficiently implied in the sole word 'adoption;' for to whom should we be children but to him? Not to Christ. Again, secondly, the Apostle, saith he, doth not say that He hath chosen us to be sons in the concrete, but he hath chosen us unto adoption in the abstract; so the words in the original do run. Now, says he, to add 'to himself' unto 'adoption' in the abstract, that is not proper. If indeed he had said, 'He hath chosen us to be sons to himself,' that had been proper; but the words run in that tenor: and therefore Mr Baines, to avoid this, rather chose that interpretation, which yet of all is the worst, 'He predestinated us in himself.'

That translation and interpretation therefore which remaineth is this, that God hath predestinated us either 'for himself' as the end thereof, or 'for him,' namely Christ, as the end of predestinating us to this adoption. And the words will fully bear the one as well as the other; for the preposition εἰς doth oft-times signify 'for,' as it doth denote the end or final cause; as in the very next verse, ver. 6, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ 'to,' or for, 'the praise of the glory of his grace,' as noting out the final cause. It is the same preposition there that is here used, as likewise in that Rom. 11:36, 'All things are of him, and through him, and for him,' εἰς αὐτὸν; they are the same words.

But then, if that particle εἰς be admitted to signify 'for,' as importing a final cause, the question will be, whether it be for himself,—that is, for God the Father, that he should make himself the end,—or whether it be for Christ, whom the Apostle had mentioned in the words immediately foregoing.

I confess, that when I expounded that verse in my lecture, and long after that, when I first perfected my notes upon that verse, I observed it not, as to such a purpose and issue as I shall now further drive at. But I understood it then as only to intend that we were predestinated to and for Christ, and to the glory of Christ, and so I handled it at large. But seeing the Greek word may as indifferently, with a variation of the aspirate, be rendered 'to himself,' and so refer unto God the Father; and finding that the Scriptures do frequently express God's electing of us by choosing us to himself and for himself, as I found when I lately handled the doctrine of election, (upon Rom. 2:4–6,) and that there was so much and so great a matter comprehended and contained in that expression; I have been thereby moved to take that interpretation in also, it being a rule I have always measured the interpretation of Scripture by, as I have oft professed, to take Scripture phrases and words in the most comprehensive sense; yea, and in two senses, or more, that will stand together with the context and analogy of faith.

Junius, in his conference with Arminius, apprehended some great matter, beyond what was ordinarily pitched on, to lie intended in that small word. But he not explaining what, but groping at it, Dr Twiss, who wrote the defence of that conference, yet finds fault with him for obscurity, as not knowing what to make of Junius' meaning.

Others, to whose interpretation our translators seem to incline, do give this as the sole sense of these words, that God predestinated us unto adoption of children to himself: so as the whole intendment should be taken up in this particular, that he hath chosen us to be children to himself: the word 'to himself' referring only unto our being children to him; that is, his children.

But, says holy Baines, as I observed, it is not in the Greek said that he predestinated us to be 'sons' to himself in the concrete; but that he chose us to adoption in the abstract. Now, says he, to have added

'to adoption' in the abstract to 'himself,' is not so proper. Of which I have spoke before.

So that I understand the word 'to himself' not primarily or alone to refer to adoption of children to him, but to refer distinctly and as Immediately unto his having predestinated us, and separated us to his own great and glorious self, and for and to his great and blessed Son. And that to have been another distinct and larger end of his predestinating us than adoption, over and above, and beyond that. And though that be as a special end mentioned first, yet that is but a more particular and lower end in comparison of this other, of God's predestinating us to himself.

Let us take up his meaning thus, as if he had said, 'He hath predestinated us to adoption,' that is one end, or benefit rather. But, which is more and further than that, he hath predestinated us even to himself also, in the full extent of what that will bear and hold forth. And truly, that which would further persuade unto this is, not only that it enlargeth the scope of the text to the utmost amplitude, but also, that 'by Jesus Christ' comes in between unto adoption' and 'to himself.' Whereas, if he had only intended that we were chosen unto adoption, that is, of children to himself, he would have placed them immediately together, and said, 'He hath predestinated us unto adoption to himself by Jesus Christ;' but he puts 'by Jesus Christ' between the one and the other.

FOR HIMSELF: THE END OF ELECTION

I shall, for an enlargement and confirmation of this, ran over some places in the Old and New Testament wherein the same expression is singly and in this general sense used, that God chose us for himself, and not limitedly unto this one particular, unto adoption to himself.

1. In the Old Testament, Ps. 4:3, 'Know that the Lord hath set apart him that is godly for himself.' What is it to set apart, but to choose and sever from the rest, even as here in the text, to reserve, doth imply?

2. And, secondly, Who was it that he speaks of? David himself, whom elsewhere God had chosen, Ps. 89:19, 20.

3. And, thirdly, For what or whom did God choose him? Not to kingship only, but 'for himself,' says that text. And therein consists the height, the top-glory of our election, is it was of his. The word 'set apart' in the Hebrew signifies magnifying or exalting; and Ainsworth puts both together, and translates it thus, 'hath marvellously or wonderfully separated.' Now this great and wonderful exaltation lies in his separating, choosing us for himself. To have set us apart for kingdoms, for all the glories found in heaven and earth, had not been no much as to separate us for himself. And agreeing with this is that Isa. 43:20, 'My people, my chosen;' so he had styled them. And it immediately follows, ver. 21, 'This people have I formed for myself, they shall shew forth my praise;' which latter words are explicative of the former, 'My chosen.' There is a double formation, one in and by regeneration, &c., as that phase, 'till Christ be formed in you,' shews. But this is but an imperfect formation, as those words also imply. Nor is it all the forming of Christ in us that is yet to be, for it is to be perfected in glory. But there was a foregoing one in God's everlasting decree of choosing us, 'My people, my chosen;' and that is the greatest formation of all. God's eternal choice was the womb wherein this birth was first conceived, and therein perfectly formed as to what we should be for ever. David, speaking of his body, maketh a double formation of it, Ps. 139, first one in the womb, which God saw and had an eye upon, that it should be done according to his mind and model; and of this he speaks, ver. 15, 'My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth.' The other in God's decree, ver. 16,' In thy book all my members were written.' In like manner there is a double spiritual formation of the elect, and of their souls. One in election, which was the whole of what they should be to his praise; therein it was that we were blessed with all spiritual blessings at once. God cast the mould of all that we should be. All formations in this life are but imperfect draughts wrought by piecemeal, according to that pattern; they are all, to eternity, but several degrees of perfecting and filling up the idea of that first draught in God's heart of what he chose his to be, which he purposed within himself Eph. 1:11. In that mould were all the prints engraven which

we were, by being cast in, to bear the image of. And in this respect he is said in Isaiah to have formed them, 'They shall shew forth my praise;' which is the same tenor of language with Eph. 1:5, 6, 'Having predestinated us to himself, to the praise of the glory of his grace.'

If you desire yet a plainer scripture, wherein this phrase is, in terminis, applied unto God's choosing his people as the end thereof, take that in Ps. 135:4, 'For the Lord hath chosen Jacob for himself, and Israel for his peculiar treasure.' This for the Old Testament.

In the New you have the same. Besides this in the Epistle to the Ephesians, Rom. 11:4, 'I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal.' Here is a precedent of election alleged of seven thousand men in Elijah's times, which is thus expressed there by God, 'I have left or reserved to myself,' &c. And this in the fifth verse he expressly terms 'an election of grace:' 'Even so then at this present time also there is a remnant according to the election of grace.' His 'even so then' interprets God's mind in that speech of his to Elijah, 1 Kings 19:18, by way of parallel, and manifestly shews his saying, 'I have reserved to myself,' to be all one and equivalent unto, 'I have an election of grace of seven thousand, whom, by virtue of that election and separation to myself, I have kept from Baal's idolatry;' and thereby plainly infers his ultimate end in choosing was an election to himself. But this I have elsewhere more largely opened.

Again, when Christ himself from heaven was pleased to give Ananias an account of his so dearly beloved Paul, the truth of his conversion, to the end to assure him of it he brings forth his own and God's having elected him; from whence, as the original of all, he had now effectually called him, and meant and had designed to employ him in his greatest services. And how doth Christ express his election there? 'He is a chosen vessel to me,' saith Christ, Acts 9:15.

So then, whether it be God the Father predestinating us to himself, or his predestinating by Jesus Christ to him,—that is, to Christ,—we have warrant to apply it unto either; and by applying it unto both, we make up the full comprehensive intent of the Apostle in that speech. I shall therefore, in the handling, speak to it—

1. As in relation to God himself.

2. As to Jesus Christ.

1. For himself; that is, God the Father.—What it carries with it as it relates to God the Father.

(1.) It notes out a special propriety: 'These I have chosen or reserved for myself,' is as to say, 'These I have laid my hands upon to be mine.' In that of Isa. 43:21, fore-cited, he had said just at the verse before, 'The beasts of the field shall honour me;' that is, they in their kind. And in another place, Ps. 50, he sets his mark upon them, (as men do on their cattle;) they are his, ver. 10, 'For every beast of the forest is mine, and the cattle upon a thousand hills: I know all the fowls of the mountains, and the wild beasts of the field are mine,' and so shall honour him in their kind. Ay, but these are my people, my chosen; I have formed them for myself, &c., and are therefore dignified by being styled 'the first-fruits of his creatures,' James 1:18. Consecrated to him out of the whole, Jer. 2:3, 'Israel is holiness to the Lord, the first-fruits of his increase.' Observe—

First, That he, the great God, though most blessed of himself without any of his creatures, and needed not have made them; yet he says of the whole lump, 'Ye are mine;' as if a rich man should say of his goods of his own getting, 'These are my increase.' But—

Secondly, Of his chosen people he says, 'These are the first-fruits of my increase, and holiness to the Lord.' Not only denoting their duty of devoting themselves, and all they are, unto his glory; but furthermore, it denotes his consecrating them to himself, as Num. 18 in the type explains it. Our Saviour Christ, in John 17:9, makes a great matter of this, of God's taking them to be his: 'I pray for them: I pray not for the world, but for them which thou hast given me, for they are time.' He had spoken before of a world of other men, whom he professeth not to pray for, but limits himself to that peculiar company who were his by election, the first-fruits of the whole; 'who,' says he, 'were thine,' and therefore also mine. By so vast a difference made between them and the world, as that he should profess to lay out the strength of his mediation for them, and not for the other; and that upon this ground and motive, 'For they were thine, O Father!' He gives it as the reason that moves him so to do; and that which Christ considers in our behalf, as that which had wrought so great and special an affection to us, how greatly ought it

to affect us! Now, how is it that they are made his but by choice and election? For otherwise all the world is his. And you have this in Paul likewise, 'The Lord knows them that are his' Which special propriety set upon them, and owning of them as his, is equivalent as to say, they are God's elect, Rom. 8:33.

(2.) It is a choosing us to be holy before him; a consecrating us unto his service and worship. And this is especially instanced in and aimed at in Rom. 11:4, which I fore-cited. 'These,' says he, 'I have reserved to myself,' whilst he left the rest unto the worshipping of Baal; but these I have reserved to cleave unto and worship me in purity and in truth. And besides what is here, heaven is an everlasting, perpetual worship of God. Thus also in Paul's instance, Acts 9:15, there is his particular designment unto bearing Christ's name wad sufferings for him; for which he is, in a special manner, set out as a chosen vessel: 'He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the chicken of Israel.'

(3.) It is to choose them for his glory. For his glory, as manifested, is said to be himself; which therefore, he says, 'he will not give to another.' And here, in the following verse, it is added, 'unto the praise of the glory of his grace.' Of which I have spoken elsewhere, as it is conjoined with his choosing us for himself. But—

(4.) That which I most pitch upon as intended in this expression, is his designing us to the nearest oneness and entire communion with himself.[3] A man chooseth goods, and dwellings, and servants for his use, and kings used to make a collection of rarities and precious things for their special delight, Eccles. 2:8. Yea, but to choose a spouse, a familiar intimate friend, (as Zabud is called Solomon's friend, 1 Kings 4:5,) imports something higher. And further, it is one thing for a king to choose to such or such an office or dignity, as to choose his lord chancellor, treasurer, chief justice, &c.; that is a choice unto things, to places, and but to outward privileges only: but it is another thing to choose his wife, to lie in his bosom, to be one flesh with him, and another self with himself; or an intimate companion, to be as one soul with him. This latter is to choose to and for himself, and for his own person, and unto the highest communion with himself, and a participation of himself; the other is but to outward honour, and for his business, his service,

and the like. It is in such choices for himself, in which the grace and favour of a king in choosing is most seen and shewn; that is a choice indeed!

2. For him; that is, for Jesus Christ.—In the interpretation before, I said the words εἰς αὐτὸν would bear either 'for himself,' as referring to the Father, or 'for him,' referring to Jesus Christ, last mentioned. And the Holy Ghost intended both these senses; but yet, if we were to choose but one, this would make me think Christ rather to be here intended than God the Father, because the Father's being the end of predestination unto adoption, follows after 'to the praise of the glory of his grace,' namely, of the Father, whose free grace is thereby magnified; although it must be also acknowledged that his ordaining us for Christ is to the glory of his grace also.

So then let us consider whether it may not be intended of Christ, εἰς Χριστὸν, 'for Christ,' for which there are these reasons:—

1. The words αὐτὸν and αὐτὸν are promiscuously used, either for him or himself.

2. I find that many copies do so read it, εἰς αὐτὸν, 'for him,' even for Christ. So the Vulgar edition, and so some interpreters of all sorts do carry it, as Cornelius à Lapide, the Jesuit; Vorstius, Stapulensis, Castilio, Lubin, and others.

3. And, to conclude all, there is this reason for it: If Jesus Christ were in predestinating us aimed at by God, as an end thereof, as I shall presently make good unto you, then certainly he may be supposed to come in here. And so he doth. Where the Holy Ghost sets himself to enumerate all the causes of predestination, he mentioneth God the Father as the end of it, over and above, or besides, in those words, 'to the praise of the glory of his grace;' and if Christ should not come in here, he should come in nowhere, as a final cause. He cometh in as a Common Person, that is, as our Head, in those words, 'having elected us in him;' also, as a means, in those words, 'having predestinated us unto adoption by him;' but as an end, together with his Father, nowhere cometh in, unless here, by translating these words, εἰς αὐτὸν, for him.

I come now to some observations, the first of which shall be a general one; there being three following more particular, to make up this general one, which this:—

Obs.—See here the fulness of Jesus Christ. We are elected in him, so says ver. 4, as a Common Head; so we are predestinated to adoption by or through him, so saith ver. 5; and we are predestinated likewise for him, as it follows in the same verse. He is made in God's aim the end for which he did predestinate us, as well as the glory of his own grace. Take notice of Christ's fulness, these three things being attributed unto him—in him, through him, and for him; that is his honour. But the Father hath this peculiar honour above him, that all things are said to be 'of him:' so, Rom. 11:36, 'Of him, and through him, and to him are all things.' Now, in Christ, and through Christ, and for Christ are all things, but not of Christ. God the Father, as he is Fons Personarum, the fountain of the other two Persons, so he is the fountain and first mover of all the works of the other Persons—their motion comes from him. You have the same thing expressed, by way of difference, between God the Father and Christ, 1 Cor. 8:6, 'There is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.' So also, 2 Cor. 5:18, 'All things are of God, who hath reconciled us to himself by Jesus Christ.' I will only cast in this further observation, that as here, in the matter of election about our salvation, the honour of these three are given Christ,—in him, through him, and for him,—so the same three are likewise attributed to him to express his influence into the matter of creation and common providence towards all creatures. In that Col. 1:16, (an epistle of kin unto this,) ἐν αὐτῷ, δι’ αὐτοῦ, εἰς αὐτὸν παντὰ·—in him, for him, and through him all things are said to be created; of which I have spoken elsewhere.

This general being premised, I come to the particulars that here make up Christ's fullness.

I have before explained to you how we are chosen in him, and shall now further open what these two hold forth of glory unto Christ, that we are predestinated to adoption 'through him,' and 'for him.'

These words, εἰς αὐτὸν, will first of all bear this sense, ad illius exemplum, after his example or pattern; and if that phrase should not bear so much, yet this will, 'being predestinated to adoption through him.' The meaning is, that Christ being the natural Son, we are made sons like him, even as, in many other things, in that which he is in himself, we are made the like in him, and conformed therein to him. Is he chosen? so are we, thus ver. 4. Is he beloved? so are we, ver. 6. He first, and then we in a conformity to him; even as he is a Son, so are we in him, ver. 5.

1. The first particular then is, that Jesus Christ was set up by God as the exemplary cause of us in our predestination. The meaning whereof is this: I will (says God) make those whom I choose in Christ to be like unto him; he shall be their pattern. He is my natural Son, and I will make them my sons through him.

To prove that this is intended in this our being predestinated to adoption through him, I will only give that place in Rom. 8:29, 'Whom he foreknew, he also predestinated to be conformed to the image of his Son;' that is, God did set up Christ as the prototype and principal masterpiece, and made us as little copies and models of him. That Christ came, and took frail flesh in this world, and suffered unto death as he did, therein we were his patterns; he was conformed unto us in that. He had never come into this world had we not first fallen into sin, and brought a frailty upon our nature: Heb. 2:14, 'Forasmuch as the children are partakers of flesh tad blood,' (that is, of the frailty of man's nature,—flesh and blood cannot inherit the kingdom of God,) 'he himself likewise took part of the same.' Here now our frailty is made the pattern of his. So likewise, Rom. 8:3, 'He sent his Son in the likeness of sinful flesh.' Because we sinned, and so subjected ourselves to frailty, therefore God made his Son like us. Mark the phrase there used, God sent him 'in the likeness of sinful flesh.' But though we were patterns to Jesus Christ himself in all matters of frailty that befell him in his way to heaven,—wherein yet, in another sense, he is a pattern to us, in regard of the measure of afflictions wherein he exceeded, and therefore we are said to be conformed to him in sufferings,—yet I speak in respect of what was the consideration upon which God's ordaining of Christ unto afflictions and frailties was first founded,

and that was, because we had sinned and become frail; and so, forasmuch as we partook of flesh and blood, he took part of the same. But take Christ as now in his glory, and invested with all his privileges as he is the Son of God, and as perfectly holy, &c., and thus he is our pattern. 'We are now the sons of God,' saith the apostle, 'but it appears not what we shall be; but this we know, we shall be like him when he shall appear.' I could amplify this unto you in the first and second Adam's conformity one to the other, from that place, 1 Cor. 15:49: as we are conformed to the image of the first Adam—he was earthly and we are earthly; so we are to be conformed to the image of the second Adam—he is heavenly, and so are we to be.

And as Christ was thus set up by God, as our pattern and exemplar in our predestination, so—

2. He was set up as the means or virtual cause through whom, that is, by virtue of whom, God would adopt us by union with him. Jesus Christ, you know, is himself God's natural Son; but how shall we come to be sons? God putteth us into Christ, he chooseth us to be in Christ, to be married to him, and he betrothed us to him from everlasting; for Jesus Christ then betrothed himself unto us, when in election he undertook for us with his Father; and so we become sons-in-law unto God. So that Jesus Christ is the instrument, or rather virtual cause by or through whom God makes us sons. Even as a woman comes to be a man's daughter-in-law by marrying his son, or by his son's betrothing himself to her; so are we sons-in-law unto God,—as the word 'adoption' plainly signifieth,—even by a positive law; and this by marriage with his Son, which makes the relation nearer and stronger than those kind of adoptions among men do, when marriage with a child is not added to it.

Now, how is this being adopted through him to be understood? O, being made sons through his merits, or through the more relation to his person?

I answer, through the relation to his person, and Christ's being a Son. I am in this of learned Mr Forbes's mind, that adoption, as primitively it was in predestination bestowed upon us, was not founded upon redemption, or Christ's obedience, but on Christ's personally being God's natural Son. Our justification indeed is built

upon his obedience and sufferings, as ver. 7 hath it, 'in whom we have redemption, even the forgiveness of sins, through his blood.' But our adoption is through his being the natural Son of God, and we his brethren in relation to his person. To explain this: God ordained us to communion or fellowship with Jesus Christ in all things, so 1 Cor. 1:9, and so to partake of all his dignities, and whatever else in him we were capable of; as of all things in him, so likewise things even as they are in him, both in respect of order,—that in that order they are in him are they also intended unto us,—and also in such manner as that which is bestowed on us doth answer to what is in him; and likewise in respect of causation, that anything which we have answering unto what is in him, is still founded upon that which is in Christ answering thereunto.

Now, as this privilege, to be the natural Son of God, was first in Christ himself, and was the foundation of merit in him; so this grace, to be God's adopted son, is first intended and founded upon his being God's natural Son; and then after that was intended what is the fruit of Christ's merit, namely justification founded upon his obedience.

Only let me add this caution, that we having indeed lost all our privileges, Christ was fain to purchase them anew. And so indeed it is true that adoption and all the rest are the fruits of his merits, as actually they come to be bestowed. Therefore the Apostle, Gal. 4:5, saith, that he redeemed us, 'that we might receive the adoption of sons;' mark the phrase, that we might receive adoption. Our sins and bondage under the law and curse of it were an obstacle and impediment why God could not actually bestow adoption. And so indeed it is true, that our receiving adoption depends upon redemption; yet still intended it was, and founded upon our relation to Christ's person as he is God's natural Son, and we married unto him. And so, when sins are by his merits done out of the way, then this comes to take place. And so justification is by Junius rightly called via adoptionis.

Now then, election that gave us relation to Christ, did put us into him; God chose us in him. And then came predestination, and gave us this privilege. Is Christ my Son? says God. They shall be my sons, too; they shall be like him. Is he my heir? They shall be heirs, and

co-heirs with him. And this may help to solve that question among divines, whether adoption or justification be the first benefit. For, I answer, that in God's intention of bestowing it from everlasting in predestination, adoption is the first, as being founded upon our mere relation to the person of Christ; and this without the consideration of merit. But for the actual bestowing it upon us, pardon of sins goes first. We are redeemed from under the law, that we might receive the adoption of sons, and that God might own us as such; so, John 1:12, to as many as believed he gave this privilege, that they should be the sons of God.

Now, take notice of this difference, to see your privilege yet further, as you are in Christ. Adam was created holy, perfectly holy; and, Luke 3:38, we read that he was the son of God, but nowhere that he was the son of God by adoption through Christ. In the 38th of Job, the angels are called 'morning stars' and 'sons of God;' but nowhere are they called such by adoption through Christ. They were sons indeed, per gratiam creationis, because God made them, and in his own likeness, and so by creation was their Father. But they are not sons per gratiam adoptionis, especially not in Christo, vel per Christum, as divines speak. They are not sons by the grace of adoption, nor sons-in-law of God by being married unto Christ. No, this is proper only to believers. Now consider the greatness of this privilege. What, says David, is it a small thing to be son-in-law to a king? You may haply be a king's favourite or creature, as the term is; he may make you great; but to make you his son-in-law by marriage of his daughter, this is a further and more royal privilege. The angels are God's favourites and creatures; he made them what they are. But we exceed them; we are his sons, by being put into his Son Christ, and by a relation to his person. To which of all the angels hath it at any time been said, You are adopted sons through Christ? And which of them hath Christ called brethren? I will not say it is the meaning of that place, Heb. 12:22, (I will but suggest it,) 'You are come,' says the Apostle, 'to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the firstborn that are written in heaven.' Why are we called God's first-born,—for the Apostle seems to intend the church of elect men as distinct from the angels, for he had mentioned them

before,—but because that as Jesus Christ is called God's first-born comparatively unto us, he being God's natural Son, so it may be that we are called God's first-born in comparison of the angels, in regard that we have a higher privilege of sonship than they have? For we are sons through Christ. God hath predestinated us unto the adoption of sons through Christ.

And so I come to the third thing in the text, that as we are predestinated unto adoption through Christ, so also for Christ. So that Jesus Christ is likewise the end which God set up in predestinating us to this adoption and glory, and to perfect holiness. And this is the highest honour of the Lord Jesus Christ. It is a point of some difficulty, and therefore I shall somewhat the longer insist upon it.

The meaning of it is this. God having a natural Son, the second Person in the Trinity, whom he would make visibly glorious in a human nature, through, an union of it with this divine nature, or second Person,—which human nature should by that union become his natural Son,—now upon the glorifying this second Person did God's decree primarily pitch; and for his greater glory, ordained us to be adopted sons through him, and as brethren unto him; for should he be alone? No; God will have his natural Son to have fellows; and therefore he predestinateth others for him, to be his companions; thus, Ps. 45:7, they axe called. 'God,' saith the Psalmist unto Christ, 'hath anointed thee above thy fellows,' or peers. As, Zech. 13:7, the man Christ Jesus is called God's fellow, so in this psalm we are called Christ's fellows. And therefore God hath predestinated us to adoption of sons, as through him, so for him, that he might have company in heaven—to what end you shall see by and by. He is God's fellow; we are his fellows. He is God's natural son; we are sons by marriage with him. John 12:24, Jesus Christ compares himself to a seed, which, saith he, if it dies not, it remains alone. His speech, implies, that he was loth and had no mind to be in heaven alone; No, says he, I will have fellows there. Christ was to have company in heaven with him. And you shall see how this tended to the glory of Christ; for he is made the end of this decree of us and our adoption—

1. To greaten his glory and excellency the more, by comparison with younger brethren, that his glory might the more appear, as by comparison things do; in that he is, as Rom. 8:29, 'the first-born among many brethren.'

2. God did ordain other sons besides him, for him as the end, that there might be those about him who might see his glory and magnify him, as you have it John 17:24. God had given Jesus Christ, by choosing him to the union with our nature, an infinite glory. Now, says Christ there, 'Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.' And, in 2 Thess. 1:10, it is said that Christ shall be 'glorified in his saints, and made wonderful in them that believe.' Those that believe are for this end, that Christ may be made wonderful in them, and also to them. And at the 10th verse of that 17th of John, 'I am,' says Christ, 'glorified in them.'

3. God thus ordained us to adoption that Christ might be glorified by being the cause of all our glory by adoption, and in that all we have, we have it through him, as it is here. And reason good that he should be the end of all, through whom we were to have all, and that we should be for him. So, Rom. 11:36, they are conjoined, 'Through him, and for him, are all things'—namely, through and for God, of whom the apostle there speaks. And so it is said of Christ, διὰ αὐτοῦ, and εἰς αὐτὸν, as being therefore for him, because through him. In Col. 1:16, you read that God created all things 'in him' and 'for him.' I have shewed, in another place, that it is meant of Christ, as supposed to have a human nature. And it followeth at the 18th verse of that chapter, that 'he is the head of the body, the church, who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.' God set him up to be the head of the body; and if he be the head of his members, he is then their end. This I gather out of 1 Cor. 11:3, compared with ver. 9: 'The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.' Part of the meaning whereof is, that God ordained Christ for himself, man for Christ, and woman for man; which is manifest by comparing this with what is said at ver. 9, 'The man was not created for the woman, but the woman for the man;' he having said before, that the head of the woman is the man. He

speaks this indeed of Christ's priority to man in common by the law of creation. Therefore he says, 'The head of every man in Christ,' not believers only. Yet I may well draw the like argument from that his common natural relation of headship to every man, into this his special relation of being a head to his Church: that if he be their head, that then they were created for him; they were ordained for him, and not he for them. Adam, you know, was Christ's type. Now he was not made for Eve, but Eve for him. And look what Adam was in creation, that was Christ in election, when we were put into him. God first made Adam; and then, seeing it was not fit for Adam to be alone, he brought Eve as a companion for him. So did God bring the Church unto Christ as a meet companion for him, for it was not meet that he should be alone; and so we were chosen for him. As therefore the woman is called 'the glory of the man,' in the same 1 Cor. 11:7, so are the saints called 'the glory of Christ,' 2 Cor. 8:23; and John 17:10, 'I am glorified in them,' says Christ, &c. So that in election Christ held the primacy, the firsthood,—as in dignity, so in older,—in that we were ordained for him. And so it follows in the conclusion of all, in that Col. 1:18, 'that in all things he might have the preeminence.'

Now to enlarge this a little. In the decrees of election, the consideration of Christ, as to assume man's nature, was not simply or only founded upon the supposition or the foresight of the Fall, as if occasioned only thereupon. For besides what the former explication of those words, that we were 'chosen in him,' does afford; this also, that we are 'predestinated for him' as the end of all, gives a sufficient ground against such an assertion. Now, mark my expression. I say, not only upon the consideration and foresight of the Fall; and that upon this ground, that all things were predestinated and created for him. Whereas to bring him into the world only upon occasion of man's sin, and for the work of redemption, were to subject Christ unto us, as he was to be incarnate and hypostatically united to a human nature, and to make us the end of that union, and of his personal dwelling in that nature. Whereas he, as so considered, is the end of us, and of all things else. This were also to have the person ordained for the benefits (as redemption, heaven, &c.) which we were to have by him, which are

all far inferior to the gift of his person unto us, and much more to the glory of his person itself. His person is of infinite more worth than they all can be of.

Neither yet, on the other side, do I, or dare I, affirm that Christ should have been incarnate, and assumed our nature, though man had never fallen; because all things are ordained to fall out no otherwise than they do. God therefore never made such a single decree alone, that Christ should come into the world, but as always having the Fall in his eye, and his coming to redeem also. I account that opinion as great a chimera and fiction as many of those school questions and disputes, What should have fallen out if Adam had stood? &c., which are cut off with this, That God never ordained his standing. This is all that I affirm in this point, that God, in ordaining Christ, the second Person, to assume a human nature, had not Christ in his eye only or chiefly as a redeemer, but withal looked upon that infinite glory of the second Person to be manifested in that nature through this assumption. Both these ends moved him; and of the two, the glory of Christ's person, in and through that union, had the greatest sway, and that so as even redemption itself was subordinated to, and ordained for the glory of his person, as the end of all first and chiefly intended.

I shall open it unto you thus. When God went about to choose Christ and men, he had all his plot before him in his understanding, through the vast omnisciency of that his understanding, (by divines called his Simple Intelligence,) which represented unto him, as this plot which his will pitched upon, so infinite more frames of worlds which he could have made; and all these he must be supposed to have had in his view at once, afore ever his will concluded all that was ordained to come to pass. Now, he having Christ, and the work of redemption, and us, and all thus before him, the question is, which of all other projects he had most in his eye, and which his will chiefly and primarily pitched upon to ordain it? I say, it was Christ and the glory of his person. God's chief end was not to bring Christ into the world for us, but us for Christ. He is worth all creatures. And God contrived all things that do fall out, and even redemption itself for the setting forth of Christ's glory, more than our salvation.

And the reasons for this are—

1. (Out of ver. 6.) That Christ is God's beloved, and beloved for himself. And Deus unumquodque amat prout illud amabile est,—God loves every thing according to that degree of loveliness that is in it. Now Christ, or the second Person dwelling in that human nature, is per se amabilis, amiable for and of himself, and so is by God eligibilis per se, et propter se, of and for himself, as being an absolute good, which no other creature is. Whereas the work of redemption performed by Christ was not per se amabile, not loved or pitched upon for itself. But that which gives the loveliness unto it is a remedy for sin, as Rom. 6:10, and in that respect the goodness of it is not absolute and intrinsical, but accidental; but the goodness, the loveliness that is in Christ's person, is absolute, and in itself such. And therefore, to have ordained it for this work only, had been to have lowered and debased it.

2. (Out of ver. 5.) The grace of the hypostatical union infinitely transcends that of adoption. The being God's natural Son far surpasseth our being his adopted sons, and therefore was in order ordained first. And therefore it is that, as the text also hath it, we are said to be predestinated unto adoption through him; that is, through him as God's natural Son, and that as supposed man. For unto him as God-man is it that we have this or any other relation.

3. Yea, thirdly, the work of redemption itself was ordained principally for Christ's glory, more than for our salvation. In Phil. 2:7, the Apostle tells us, that Jesus Christ took upon him the form of a servant, and became obedient to the death (there is the work of redemption;) 'wherefore,' saith he, 'God hath highly exalted him, and given him a name above every name,' &c. The plot of redemption therefore was subjected to the glory of Christ, and not Christ to it.

4. Now, fourthly, I might shew that then, when God took into his counsel and foreknowledge all his works projected by him, and this of Christ's assuming our nature as one among the rest, it was Christ's due that he should be the end of all, and that all God's decrees should be so framed as to make him the end of all, as well as God's own glory. So that in this there was that respect had unto Christ in those decrees of God, and he was so made the end of all

therein, as no mere creature, no not the most eminent, could have been. There is a transcendency on Christ's part in this, that holdeth good in no creature. God might have made the angels and the elect, and not ordained the angels to serve the elect. That one creature is any way made the end of another to serve it, was a matter of liberty unto God, and depended merely upon his arbitrary institution. But if God will ordain Christ and a world, angels and men elect, or whatever else together with him, it is due that God's decrees about all these be so shaped and cast that all should serve him; for they must all be his inheritance, and so he must be set up as the end of them all. And this is such reason as no man, can deny. But I have spoken to this upon Col. 1:16, 17. That which I shall further add to this point, and which is more proper to this place, is, whether Christ's glory was considered by God as a motive unto God in predestinating, as God's own glory was. I know orthodox divines do grant that Christ was set up as the end of all things predestinated, who yet dispute and doubt whether Christ was so considered of God in the act of predestinating as to be the motive to move God's will to predestinate us, and ordain all things else with Christ. For, say they, nothing out of God is or can be any motive to him to predestinate; for he purposeth al things in himself.

For the resolution of this, I say—

1. That it is certain that the only determining or first moving cause that inclined God's will to predestinate both Christ and all things else with him, was his own will. He was so happy in himself, that he needed not that glory which is manifested in and by the union of the second Person with a human nature.

2. Yet, secondly, it is as certain that, so far as the manifestation of the glory of all or any of his attributes did or might move him to predestinate us, or ordain any of those works which he hath ordained, so far might the glory of the second Person move him to manifest it in and by this union, which was the highest way of glorifying him. In the sixth verse you read (and so in the thirteenth) that God predestinated us 'for the praise of the glory of his grace;' that is there made an end that moved him. Now, what is the glory of his grace? It is but the glory of one of God's attributes. Suppose then you put instead of it, 'to the praise of the glory of his Son.' Is not a

person of the Trinity as near to him as one of his attributes? Is not his Son as much to him as his grace? Certainly he is. And then he might as well aim at the highest glory of the second Person, which ariseth from this personal union, as at the glory of his grace in predestinating us. Thus, John 5:22, 23, 'God hath given all judgment to the Son, that all might honour the Son as they honour the Father.' He therefore took his Son's glory into consideration, as well as his own.

And whereas it is objected, that nothing out of God can move God, it is true he predestinates all things by his own will and essence, even as he understands all things by his essence; so as that only was the cause that cast that determination in his will to the decreeing anything at all; yet so as, notwithstanding, the praise of the glory of his grace or power, &c., must be said to have moved him in the act: and this, although this praise of his glory be a thing out of himself,—as indeed it is, for it is that shine or result of his glory that arises out of all in the hearts of angels and men. But though this praise be not essentially God, yet it is God's; it is relatively his, and it is his peculiar. And so to say that it moves him in predestinating, is all one as to say that himself moves himself, For this praise relates to himself, and so he is said to make all things for himself, that is, for the praise of himself; which praise yet is not himself essentially, but his relatively. Now, even so the glory of the second Person, to be manifested in the human nature through that hypostatical union, is a thing out of God. It is not the person of his Son, but is relatively his Son's; and so moves him in the same order that the praise of the glory of his grace did. Only, to prevent mistakes, take in these four cautions:—

First, That take the human nature which was assumed, and that as in God's simple intelligence it came up before him, as all ours did, and it was not anything in that human nature that moved him to predestinate it, or any thing else for it. Not was the glory of that human nature made the end in the act of predestinating; but it was the glory of the second Person only, which God saw might be more fully manifested in this personal union than any other way: that was it that moved him, and that was made the end of all. For otherwise the assuming of a human nature was as mere an act of

grace as to predestinate any of us was. Yea, Christ might have assumed (take all things as they lay in a possibility before him) any human nature else unto that dignity, as well as that which he did assume.

The second caution is, That much less were Christ's merits considered as any motive unto God. They are but actions which are means of Christ's glory, and so far less than the glory of his person, and so are to him but as God's works are to himself. It was therefore the glory of his person alone that can, in the business we now speak of, be any way called a motive.

And that, thirdly, not unto the act, but in the act; for as for the act itself, God's will cast it beyond the force of the simple consideration of any such extrinsical glory that could arise unto him or any of the three Persons. Nothing without himself raised up that will in him; only, inter prædestinandum, in the act of predestinating, he set up this glory of the three Persons as the end for which he contrived and ordained all things: which must needs be; for if the terminus, or purpose of his will, was works without himself, then the encouraging motive to those works is suitably short of glory, which ariseth to him out of these.

And, fourthly, That Christ and his glory was set up as the end, is not to be understood as if God by one single act or decree did first predestinate Christ and his glory, and then by a new and distinct act chose us for him. But, that God having his whole platform, both about him and us, in one entire view before him, predestinated all by one entire act; yet so as in predestinating us, he was moved by the glory which Christ should have in us whom he predestinated together with us, as both his end in predestinating us, and our end also; and accordingly did mould this whole contrivement so as we and all things else might most advance the glory of Jesus Christ, as was his due.

Notes

1. The proper object which election is carried unto are the persons. It is of persons as of persons. He hath chosen us to bring us to such an ultimate end, ordained for us.

2. There is adoptio imperfecta or incompleta, namely in the jus and title to it that is now bestowed.

3. This head I have largely run out upon in that part of a discourse about election, “That God hath made it his top and ultimate design in election to ordain us unto a super-creation, union with himself, and an immediate communication of himself;” unto which I refer the reader for the rest.

SERMON VII

> According to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.—VER. 5, 6.

I COME to those other two causes mentioned in the text; as—

1. The efficient and principal cause that cast it; and that is merely the 'good pleasure of his will.'

And, 2. here is another motive, besides the glory of Christ beforementioned; and that is, 'the praise of the glory of God's grace.' 'According to the good pleasure of his will, to the praise of the glory of his grace.' The one is mentioned first, as that which did only cast the act, and move God to predestinate; the other, as that which yet moved him in the act itself.

Now, for the explication of both these in general, you may thus conceive the difference between them. God, blessed for ever, deliberating, as it were, with himself whether he should make any creature or no, whether he should decree any children unto himself, or his Son to take human nature; that which cast the matter was merely the good pleasure of his will. He might have been blessed for ever without this; he needed not have cared to make so much as one creature, nor to ordain the second Person's assumption of a human nature to glorify him. He needed not that external praise of the glory of his grace that ariseth from us. He was glorious enough without all this. What cast it then? Nothing but the good pleasure of his will. Here is God's prerogative and blessedness.

And the reason why nothing but God's own will could move him to it is, because all that the creature can be to him, or do for him, falleth short of him, and of the glory due unto him. Neh. 9:5, 'Bless the Lord your God: blessed be his glorious name, which is exalted above all blessing and praise.' God is above all blessing and praise; for him, therefore, to aim at the praise of his grace, this was not motive sufficient to determine his will simply to do it. It was his own will that merely cast it, only it being determined to

predestinate creatures, it propounded to itself the praise of the glory of God's grace, wisdom, and other his attributes; and so they move him in predestinating, though not to predestinate.

More particularly, for the first, the efficient, determining cause of predestination. If you observe it, it is not only put upon God's will, but upon the 'good pleasure of his will;' so saith the text. And this also is to be confined only to that part of his decrees of election, and predestinating men unto salvation; so as, between those decrees and all other there is this difference, that when other things, and making of other creatures are spoken of, the decrees about them are only put upon his will; as Eph 1:11, 'He worketh all things according to the counsel of his own will'—barely 'his own will.' But when, he comes to predestinate and to save poor creatures by Christ, there comes in the 'good pleasure of his will,' as the determining cause. 'He predestinated us according to the good pleasure of his will,' κατὰ τὴν εὐδοκίαν τεῦ θελήματος αὐτοῦ,—that is, this is the strength, the height of his whole will; this is the chief pleasure of it, even to predestinate us for Christ. Piscator, upon Matt 11:26, where the same word is used that here we meet with, 'Father, I thank thee that thou hast hid these things from the wise and prudent ones, and revealed them to babes; even so, Father, it pleased thee,' ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου—therefore, says Piscator, reprobation is an act of God's good pleasure of his will, as well as election is.

My answer to this is, first, that when he there thanks his Father, and says it was his good pleasure, this hath not relation so much unto God's reprobating others as to his revealing of those things unto these babes; only this his good pleasure towards them is set off by his hiding it from others whom he reprobateth. The like manner of speech we have in many other scriptures, both in the Old Testament and the New; as, Rom. 6:17, when Paul says, 'God be thanked ye were the servants of sin, but now have obeyed,' &c., his thanking God hath no reference at all to their having been the servants of sin, simply as such considered, but unto their having been now converted, and so obeyed, &c.; only, comparatively, the mercy of their conversion is set forth by their having been the servants of sin. So here, Christ gives thanks only for the converting

of these babes, and not for the reprobating of any. Only he mentions their reprobation and rejection, as that which made this benefit the greater, and his good pleasure in shewing his free grace the more visible and apparent.

But, secondly, whatever God willeth may in a general sense be called his good pleasure; for if it did not please him, he would not will it. But still it is not said there, as here it is, that it was the good pleasure of his will. The phrase there hath not that adjectum, that addition to it, that here it hath. The meaning whereof is, that of all the things that God willeth, this alone (comparatively) is his good pleasure. He is pleased with nothing that he willeth so as he is with this. It is true he damneth men, but he doth it as a judge that condemneth a malefactor with a kind of regret and displeasure. And this may be truly said of it, that it is a mixed action. God hath something in him that moves him to the contrary, for he loveth his creature; only other ends prevail. But when he cometh to save men, here is the good pleasure of his will; his whole heart is poured forth in this: Jer. 32:41, 'I will assuredly establish them with my whole heart, and with my whole soul.' God, when he shews mercy, when he predestinates unto glory, he doth it with his whole heart; there is nothing in him to contradict it; here is no mixture in this, all that is in him agreeth with it. It is therefore not only according to his goodwill, but it is the top and height of his will; the most pleasing thing unto him of all the things that he willeth. It is 'according to the good pleasure of his will.'

Thus you have that which the chief cause, which I call the determining cause—namely, the will of God, 'the good pleasure of his will;' that was it that caused him to predestinate.

Now, let us come to the other, the end that moved God, even 'the praise of the glory of his grace.' And here, for explication, take notice of the difference between the 'glory of his grace,' and the 'praise of that glory.'

This 'glory of his grace,' here spoken of, is that glorious attribute itself, which is God's essence, which was in itself glorious, and had continued so, though no creature had been predestinated. But the 'praise of that glory' is that holding forth of the glory of this grace, that men might praise it, and give glory to it. So, then, conceive thus

of it. The Lord had grace in him, glorious grace; that was his essence. And that which moved him to predestinate us was, that this grace of his might be praised. This is the meaning of these words, 'to the praise of the glory of his grace.' It is all one with what you have Rom. 9:22, 23, 'He was willing to make known the riches of his glory on the vessels of mercy.' God had riches of glory in him: yea but, saith he, I will make it known. This was it that moved him; yet not so but that he could have done otherwise, he needed not to have cared for it. But his will determining to go forth of himself to glorify himself, he will do it to purpose; he will lay open all the riches that are in him 'to the praise of the glory of his grace,' as here you have it.

And the reason of this is, because as bonum est sui diffusivum, all goodness is communicative of itself, so glory is manifestive of itself, even as the light is; and this moves him to manifest this his glory.

You must know that God hath a double glory: an essential glory, namely, that of his attributes, as of wisdom, all-sufficiency, grace, &c.; and he hath a manifestative glory, whereby the glory of all these attributes is manifested unto the world. And this may move him; in that, although it be not his essence, yet it is his relatively, though not essentially.

Now observe further, that only the glory of God's grace is mentioned by the Apostle, when he speaks of that which moved him to predestinate. Why doth he not say, To the glory of his holiness? or, To the glory of his justice or power? All these were and are manifested in the things purposed in election too; but he sheweth his holiness elsewhere, and his power and justice elsewhere. He sheweth his holiness in making the law, his power in making the world, his justice in throwing men to hell. But his grace he shews nowhere so much as in the predestination of his children, and what he hath predestinated them to. He sheweth all his attributes therein, and grace over and above all the rest. Therefore that is here singled out and alone mentioned, especially because the act of predestinating itself, that is simply and only from free grace. And therefore you still find, that wherever election is spoken of, it is put upon his grace; both in that he chooseth freely, seeing nothing in the creature to move him, and in that he therein puts a difference

between his elect and others. And therein lies the formalis ratio of grace, Rom. 11:5, 6, 'There is a remnant according to the election of grace; and if by grace, then it is no more of works.' Other men God left, to deal with them according to their works; but in predestinating his children, he dealeth with them according to his free grace in Jesus Christ.

To come now to some observations.

Obs. 1.—You see that God is a glorious God: he hath glorious grace, so saith this text. He hath glorious power, so Rom. 6:4. He hath glorious mercy, so Rom. 9:23. All his attributes are glorious. 'Shew me thy glory,' said Moses, Exod. 34:6. Then 'the Lord passed by and proclaimed, The Lord, the Lord God, merciful and gracious,' &c. This is God's chief glory; his essential attributes are his glory.

Obs. 2.—You see that which moved God, in doing all that he doth, is his glory. He predestinated us for the glory of his grace; and certainly if in this, then in all things else he aimeth at his glory. If God should not, in all that he doth, aim more at his own glory than at our salvation, he were not a holy God. For what is holiness in God? It is that whereby he aimeth at himself; and he should descend from his being holy, if he should aim at our good more than it his own glory. This you have Isa. 6:3, 'One angel cried unto another, Holy, holy, holy, is the Lord God of hosts; the whole earth is full of his glory.' God was to shew himself to be a holy God; that is, he was to glorify himself; that is the meaning of it. And therefore of all sinners he hates a proud man; 'He resists the proud,' because he is a competitor with God himself for glory, and contends with him for that which is most dear unto him, and his own prerogative alone, which the great and glorious God of all things cannot endure. And therefore of all sins God hateth pride and vain-glory; for all glory is his due, and justly belongeth to him alone.

Obs. 3.—You see that God was so perfect in himself that he needed not to have made any world, nor predestinated any unto the adoption of sons; for it was merely the act of his own will. Though his own glory moved him in the act, yet it was his will that cast and determined the act itself. If God will manifest himself, he will do it like God; he will make his own glory the end of all; and it becomes him so to do. He should not he a holy God else. But yet the thing that

cast it was his will; because he could have done otherwise if it had pleased him, Rom. 11:35, 'Who hath given to him, and it shall be recompensed to him again?' All that the creature doth is nothing to him. Paul challengeth all the creatures. Bring in your bills, saith he, and if you can say you have added anything unto him, you shall have it recompensed unto you again. All the righteousness that the angels have in heaven, and that the saints have on earth, what is it? It is nothing to him. Job 35:7, 8, 'If thou beest righteous, what givest thou him? or what receiveth he of thine hand? Thy righteousness may profit a man as thou art,' but it can never profit God, he is blessed in himself. Nay, I go further; our Lord and Saviour Jesus Christ added nothing unto God by all that he did or suffered. It is true he sets forth the glory of God, but he addeth nothing to God. Ps. 16:2, 'My righteousness reacheth not to thee.' It is Christ that speaks those words, for that psalm, is a psalm of his resurrection, and is quoted to that purpose by the Apostle, in Acts 2:25–28. Now, says he, my goodness extends not to thee, O Father; it only reacheth to the saints that are on earth, to do them good; but as for thee, thou art above it. Therefore it must needs be God's own will, and his mere will, that moved him to predestinate any. Fall we therefore down before this great God, in that he minded us to choose us, notwithstanding he was completely happy in himself before the world was, and could have continued so still, and all his works add nothing unto him; for if they did, he would have made them sooner, he would certainly have created them from everlasting. But he let almost an eternity of time run out, ere he put forth his hand to make any of them, for indeed he had no need of them. The three Persons delighted one in another from all eternity, and needed no companions else save themselves. God cared not for what the creature could add unto him. Nothing moved him to elect us but merely the good pleasure of his will.

Obs. 4.—You see here that God predestinated us 'for the praise of the glory of his grace.' God's glory therefore is more interested in our salvation than our own good is, for not our benefit comes in here, in the mention of what moved God, but the praise of the glory of his grace only. You think it so difficult a thing to work God off to save you. Why, he hath that in him which moveth him now, and did

move him from everlasting to do it! He hath the glory of his own grace to move him to it. This is to us the greatest ground of security in the world, that God's glory is interested with our good: Eph. 1:12, 'That we should be to the praise of his glory who first believed on Christ.' Wilt thou come and believe? Thou canst not do God a better turn; for this advanceth the praise of the glory of his grace; and God is for this reason more moved to save thee than thy heart can be to be saved thyself.

Obs. 5.—I told you it was the highest pleasure of his will; nothing pleased him so as this. Observe then, that of all things else which God purposeth, this, even to shew grace to poor sinners, pleaseth him the most. He willeth many things, and he works all things by the counsel of his own will; but this is according to the good pleasure of his will. There are many scriptures to this purpose. 'In these things,' speaking of acts of mercy, 'I delight,' Jer. 9:24. 'Mercy is his delight,' Micah 7:18. Yea, his delights are said to have been in this before the world was, Prov. 8:31; where besides this there is nothing else mentioned.

Obs. 6.—Observe that God hath set up his Son, 'for him,' saith ver. 5; and his own free grace, 'to the praise of the glory of his grace,' saith ver. 6. These two are to share the glory between them; even Jesus Christ and himself. If Christ had not been his Son, and equal with himself, he would never have done it. No creature shall have a share in this glory, but all things are ordained for his Son, and for the praise of the glory of his own free grace. And accordingly, he hath wrought faith in our hearts to give all the glory unto free grace and to his Son. If you had been saved by love, that would have been diminishing from free grace and from Christ; and so would works and duties. But faith, that is a principle fully suited to God's own intent; which is, to set up his Son and free grace, and to magnify these two. You shall find in Scripture that God is said to be 'all in all,' and so is Christ said to be 'all in all' too. For these two share all the glory between them, that so men may honour the Son, even as they honour the Father, as I said even now. In 1 Cor. 8:6, the Apostle says, 'To us there is but one God, the Father, of whom are all things, and we for him;' (as you have it in your margins;) 'and one Lord Jesus Christ, by whom are all things, and we by him.' Here, you see, they

share it between them; only with this difference, that all things are said to be of God, and by him too: but all things are not said to be of Jesus Christ, but only by him.

We have seen and explicated two of those blessings intended to us, and bestowed on us from everlasting. First, election in Christ to be perfectly holy, as we shall be in heaven, for God looked at his works as he would like them to be at last; and, secondly, predestination to that glory that adoption, or being a son of God, bringeth with it. Now follows a third benefit: 'wherein,' saith the apostle, 'he hath made us accepted in the beloved.' This I am now to speak to; and so to proceed—

Ἐχαρίτωσεν, 'He hath made us accepted.' I must open the force and signification of this word first. It is as much as if he had said, he hath made us caros, 'dear,' to him. Out of God's free grace he hath made us pleasant unto him in the beloved; so saith Calvin. The Papists, they would have the word to signify God's bestowing inherent grace of holiness upon us, and making us gracious or holy; and that which perverts them in this their interpretation is, their aiming to magnify the virgin Mary, for the word here in the original is used but once besides in all the New Testament, and that is Luke 1:28, 'Thou art highly favoured,' &c. It was spoken by the angel unto Mary. So we translate it; but they read it, 'Thou art full of grace.' They will needs carry this word to inherent grace in us, that so by this the fulness of grace in the virgin Mary may be extolled; that she being, and that God foreseeing her so full of grace, had therefore chosen her to be the mother of Christ. But the word is, in respect of us, a passive word, and indeed a made word, usurped by the apostle himself for his purpose; and there in Luke signifieth this, that God made her acceptable to him, and cast an infinite favour upon her; and this is proved by what is said in ver. 30 of the same chapter, 'Fear not, Mary, for thou hast found favour with God.' It was not that she had grace in her, but that God had cast grace and favour upon her; so that the meaning of the word is, he hath rendered us acceptable or gracious; or, most fitly in one word, he hath ingratiated us. The meaning is, not that God foresaw grace in us, but that he cast his favour upon us, and settled his delight in us—he made us dear, precious, and delightful to himself. And this to be the

meaning of the word, and not that, as the Papists would have it, appears—

First, Because the apostle had mentioned the blessing of inherent holiness before, 'to be holy before him in love;' and also mentions conversion and regeneration, the imperfect work of faith and holiness in this life, afterwards, in ver. 18.

And, secondly, it appeareth likewise by what followeth, 'in his beloved;' that is, as he hath loved Jesus Christ, and delighted in him, so in this his beloved he loveth, pleaseth himself in, and delighted in us. This is the meaning of his making us accepted in the beloved.

In the interpretation of these words, I have not a little been troubled unto what rank to refer this blessing: whether I should refer it to a part of justification, (which, we know, consisteth of these two particulars, forgiveness of sins and acceptation of our persons,) and so this to be a part of our justification in Christ, bestowed upon us in time here in this life; or whether I should interpret it of an action of God passed towards us from everlasting, (such as are election and predestination,) and that action as including also a blessing principally intended to our persons unto everlasting, and after this life, such as I have shewed you perfect holiness and adoption to be. I confess, in the end I inclined unto the latter, and found that Zanchy is with me in it; and I will give you these reasons for it, why it is not meant so much of that acceptation of our persons which is a part of justification,—though it may include that also, and that acceptation of our persons is the fruit of this,—but rather referreth to an eternal act towards us, and an eternal blessings, even to eternity, to be bestowed on us. For, first, it runneth in the same key with the other two, 'he hath blessed us,' and 'he hath chosen us;' so 'he hath accepted us"—they are all spoken in the time past; whereas, when he cometh to redemption or justification, he changeth the phrase and tense, 'in whom we have redemption.' Therefore, I cast this, 'having accepted us,' into the former rank, with having chosen and blessed us from eternity, as noting out three prime instances of God's eternal love.

Second, The order of the apostle's ranking of it, and his bringing of it in, would argue that he did not intend to speak of that acceptation of our persons which is a part of justification.

For, first, it comes in before forgiveness of sins, whereas that acceptation of our persons unto justification of life follows upon forgiveness, and doth necessarily first suppose it.

And, secondly, it is not only mentioned before forgiveness, but redemption comes in between it and forgiveness.

So that, I say, I rather account it to be one special act of God's love done towards us from everlasting, such as election and predestination was; and so it implieth both a third act and a third blessing, of the same sort with the two former.

It is not that acceptation of us which is the second part of our justification, for that is expressed by an accounting us righteous in Christ as our righteousness, and some such thing should have been put in as the ground of it; but this is an acceptation of our persons in Christ as he is God's beloved, and simply refers thereto, and so into Christ's person as God's beloved one.

But then the question will be, both what distinct act of God's this is, differing from election and predestination, and what differing blessing it is from perfect holiness and adoption unto glory?

In the first place, some say, that it imports that love of God which was the foundation both of God's choice and of his predestination; that he hath therefore chosen and predestinated us, because he hath accepted us, that is, set his love upon us, in his beloved Son.

But that was supposed in God's choosing us; for dilectio prœsupponitur electioni, as Aquinas well speaks. Yea, and this is also sufficiently expressed in the words foregoing, 'to the praise of the glory of his grace,' that is, of this his free love borne to us.

Again, this acceptance of our persons is not, as here it succeeds, that love or acceptation upon which he chose us, but is a branch or fruit following of it, and distinct from the act of his choosing us; it hath not an identity or sameness of act with choosing us itself. Though it is put forth in and together with choosing us,—yea, though it be said to have been in the beloved, Christ,—yet that first love that caused him to choose us, and not others, was immediately carried unto us in the act of choosing us as unto Christ himself, and moved him to choose our individual persons as immediately as he was moved to choose Christ himself; only, he was pleased to choose

us in Christ, as a foundation or ground which he planted us into when he chose us, and by choosing, or when he chose us, he put us into Christ. But being thus chosen in Christ, then this fruit followed upon it, to accept us in Christ, as his beloved for ever after.

I take it, therefore, not so much to be an antecedent love to the election of our persons, as a consequent love or complacency, as I may so call it, or delighting in us, and accepting of us through his beloved, when he had chosen us in him, and set us into him; his delight even then was with the sons of men, Prov. 8, in his forethoughts about them.

And here I take not antecedent and consequent love in the Jesuitical or Arminian sense, whereby God should be said to love us with such a consequent love as ariseth from a foresight that we will believe, and so chooseth us, and in that sense should be said to choose us in Christ. There is a twofold love—amor beneplaciti and amor complacentiœ, an old distinction.

First, a love of good-will, whereby God doth bear a good-will to us, and so resolveth to choose us and give us to Christ; and this is spoken of in the former verse, 'He hath chosen us in him, according to the good pleasure of his will.'

And, secondly, there is a love of acceptation or complacency, or of delight and resting in what he hath done. God thereby delights himself in the creature which he hath thus set up and chosen in Christ, and this from everlasting, as I shall shew you by and by. It is called in Zeph. 3:17, a 'resting in his love,' and supposeth election first. When God hath chosen us, he takes delight in and is infinitely well pleased, both with this design and contrivement he hath towards us, and with our persons also, as considered in and through his beloved Son; even as a father that means to bestow his son upon such a woman, first takes a liking to the woman, (here is the love of goodwill,) which makes him choose her for his daughter, and pitch upon her, rather than upon any other, to make her his son's wife. But yet, when he hath betrothed her to his son, then he loves her with another and a further kind of love—he accepts her, he delights in her, and hath a complacency in her, as considering her to be his daughter, as wife unto this his son. This I take to be the orderly joining and meaning of these two words, 'having predestinated us

unto adoption,' and 'accepted us in his beloved,' the latter act following upon the former.

The next question is, how this act of God towards us may be said to have been from everlasting; and how God may be said to have delighted in us before we were?

1. For this, that God did put forth such an act from everlasting, consider that scripture, Prov. 8:30, 31. If you read the verses before, Christ tells you there what God and he did before the world was. 'I,' says Wisdom, or Christ, 'was' by him, I was brought up with him, and I was daily his delight; rejoicing always before him in the habitable part of his earth; and my delights were with the sons of men.' All this was from everlasting, for read ver. 25–27, and he saith, 'it was before the mountains were settled, or the hills brought forth,' &c. So that Christ did then look upon us as delightful unto him, and God did the same in his Son.

2. For the clearing of it, we must remember what was said before; that when once God had first chosen us in Christ, look how far it may be said we had a being in him. So far God might take, and did take a view of us, as represented existing in him; and so please himself with us, as so viewed and considered, and look upon us with a gracious eye; and also rejoice and comfort himself in what he had done for us. And by this our representative being as in Christ, I mean not that kind of being before God which all other creatures he meant to produce had in their several ideas or appearances in his thoughts. But we further had a representative being in Christ, who actually stood before God, or 'by him,' as Solomon's word is. This representation becometh then real, when made in him and by him, by his undertaking to stand for us, and as in our stead undertaking as our head to represent us. And this gave us a real being in Christ, and as far differing and excelling those ideas of other creatures as the images or shadows of men, pictured for the ghosts of men when they are dead, do from those drawn with the brightest orient colours in oil, which painters make to set out men alive to the utmost life that may be. And by way of difference, we call the first but shadows; and such were the ideas of all other creatures in the mind of God, in comparison to what the elect had in God's mind, being set in Christ, who gives a being of him, yea, and in Christ

Jesus. But still I must remember you of these two things I so often mentioned, that my meaning may be understood:—

The first, that this benefit of acceptation of our persons in the beloved I refer to those other antelapsarian benefits, severed from those of redemption, as hath been all along inculcated; that is, as flowing to us from Christ as our head of union with God; and to us as considered as purely creatures and abstractly before sin befell us, in that supernatural state which we were, at the first sight of us by him, ordained unto as creatures, and our persons also considered as one with Christ.

The second, that it is that acceptance of us in Christ which comes and flows merely from the person of Christ as God-man.

From which you may observe, that when the Apostle saith, God hath thus accepted us in the beloved, he doth not say that this acceptation of us is in the blood of the beloved, or the merits of the beloved. It is not so founded, but it is founded upon our relation to his person. God had chosen us in him to have relation to his person; and so, Jesus Christ being beloved, God accepteth us in him, for this our relation's sake unto him as the principal beloved. As a father when he hath betrothed his son unto a woman, he loves her for the relation she hath to the person of his son; so doth our God. This acceptation of us, even of our persons from everlasting, it is founded upon Christ's being beloved. And therefore you shall find, that the love wherewith God loved Christ, and the love wherewith he loved us, are said to be one and the same love, John 17:23, 'That the world may know that thou hast sent me, and hast loved them as thou hast loved me.' We were so represented by Christ, and considered in him, that we made up one Christ mystical; as the head and the body make up but one man.

Again, this seems to be some special favour and peculiar grace unto the sons of men elect, and not to the angels, as here it is spoken of. The angels, we read, are elect, 'the elect angels;' but we nowhere read of them that they are elect in Christ. Likewise that they are the sons of God, by creation namely; but not adopted sons through Christ, as we here are said to be. And so they are highly favoured of God; but nowhere that they are accepted in the beloved, as here we are said to be. It may be said, they are highly favoured as menial

servants to God, but not as sons adopted. Many courtiers were in high favour with Saul; but David speaks of his being son to him as an higher matter by far. As in nobility there are higher ranks than other, so among the nobles in heaven. The angels, it may be said, God hath loved them with a special love, and he hath loved Christ and both from eternity; but it is nowhere said, that he hath loved the angels as Christ said there, 'Thou hast loved them, as thou hast loved me.' And how special a privilege this is I shall express to you by this similitude. The sun, you know, shines upon all the world; but if you take a burning-glass and hold it in the point of union or concentration, between the shining sun and something that you would have inflamed, hereby the sunbeams are contracted, and do fall upon that object with a more intense heat and fervour, even to an inflammation of it; and this by reason that the beams were first contracted in the centre of the glass, and then diffused and with more vehemency darted upon the object under it. Thus God loveth all his creatures; his love is 'over all his works,' so the Scripture expresseth it; but he loves them not in his beloved, he accepts them not in him. But now for the sons of men elect, that Son of God, who is his beloved, contracts all the beams of God's love into himself; they fall all upon him first, and then they through him shine and diffuse themselves upon us all, with a ray infinitely more strong and vigorous than they would have done if we had been considered in ourselves alone. And this is the advantage of being accepted in the beloved. God loves us with the same love wherewith he loved his Son.

To come now unto some observations from hence.

Obs. 1.—Observe here, that Jesus Christ is God's beloved in an eminent manner. Look, as God put all light into the sun, and that diffuseth and communicateth light unto all the stars; so Jesus Christ hath contracted all the love of God to himself, and through him it is diffused upon us. He is Υἱὸς τῆς ἀγάπης, the Son of his love, as he is called, Col. 1:13. You read it translated there 'his dear Son;' but the Greek hath it 'the Son of his love.' Christ hath, as it were, engrossed all God's love unto him: 'This is my well-beloved Son, in whom I am well pleased.' Yea, indeed and in truth God is not well pleased with any of the creatures, but as they have relation to him and are his

servants. Otherwise, he findeth folly in his angels, Job 4:18. They would not have pleased him, had they not come under his Son, and had relation unto him some way or other, and subserved for his glory. In loving his Son he loved them; but he loveth us as being planted into him. The Trinity could not please itself out of itself. He is the beloved.

Obs. 2.—Is Christ thus God's beloved, with and in whom he is so fully pleased; and is he not thy beloved, as it is in the Canticles? What is the matter? Is thy narrow soul more curious about an object for its love than God himself is? Oh, let him be to each of us our beloved! If he be God's beloved, he may as well be thine. Is he able to satisfy God's vast thoughts; and is he not able to satisfy thee, poor creature? God himself is satisfied and at rest in him: 'I was daily his delight,' says Christ, Prov. 8; and wouldst thou be happier than God is? Is he God's beloved Son, in whom he is well pleased; and wilt thou be pleased in anything else save Christ?

Obs. 3.—Observe that Christ is said to be 'the beloved' simply in and for himself, and 'in whom we have redemption' comes afterward, as a superadded thing. So that, set aside the work and benefit of redemption that is to be had in and by Christ, and there is a loveliness in his very person beyond all, for which we should desire him. You that are sinners do love him because he hath redemption for you, and so you have need of him; and you do well so to love him, for he deserves it. But yet, let me tell you, Est aliquid in Christo formosius Salvatore,—There is something in Christ more beautiful, more amiable and glorious, than his being a Saviour. God cannot love him for any benefit of redemption by him; and yet he is God's beloved. He is primum amabile, loved for himself; and so let him be to thee.

This is the first sort of observations from hence.

A second sort is this:—

Obs. 1.—If thou art in Christ, fear not sin; for God from everlasting saw all thy sins, and yet, for all that, he continued to accept thee in his beloved, It altered his mind not a whit. He was so much pleased with his beloved, that though in his own prescience he foresaw what we would be, yet, having chosen us in his Son, he accepteth us in him; and so, now that we actually exist and sin

against him, he, notwithstanding, finds so much contentment at home in his Son, having him by him, that he can patiently bear with us, and please himself in Christ. And so, though he see thee sinful for the present, and foresaw thee sinful from everlasting, yet he still accepts thee in his beloved. And the reason is, because Jesus Christ is more beloved of him than sin is or can be hated by him. If ever sin should come to have more interest for hatred in the heart of God than Christ hath for love, thou mightest well fear: but he hath accepted thee in his beloved, therefore, be not thou afraid.

Obs. 2.—Hath God accepted thee, and rendered thee thus dear unto himself in his beloved? No matter though the world hate thee. The world shall hate you, says Christ, John 16:33: 'In the world you shall have tribulation;' but it is no matter, 'in me you shall have peace,' &c. God accepts thee in Christ; he renders thee dear unto himself in his beloved.

Obs. 3.—Go therefore unto God, to be accepted only in and through his beloved. Here is the greatest and strongest argument for it that can be. It is said before, in ver. 4, that God chose us unto perfect holiness, and ordained us to perfect glory, and to be sons to him, ver. 5, and both these as we shall one day be in heaven. And yet, after both these, the acceptation of our persons in the beloved comes in as a third and distinct benefit; so that all this would not have pleased him so much as one look upon us in his beloved. It is not perfect holiness, nor that complete glory which we shall have in heaven, that makes us accepted with God comparatively to this, to be considered and accepted in the beloved. And wilt thou now go and bring thy imperfect graces and menstruous duties? Art thou in glory yet? Art thou perfectly holy? If thou wert, yet consider here is a third benefit besides all these, 'He hath accepted us in his beloved;' which let thy soul look out for, notwithstanding all thy grace and holiness.

And so I have gone over the three first blessings, which are eternal ones, and absolutely pitched upon our persons in the relation we have to the person of Christ. God chose us to be in him, and because he is holy, we must be holy: holiness, therefore, is essential to our being in Christ. God predestinated us in Christ, therefore we must be sons, as he is; and so we are predestinated to

adoption in him, his natural Son. And then, God hath accepted us in his beloved; and therefore as he loveth him, so he loveth us. All these three blessings are not founded so much upon the merits of Christ as upon the relation we have unto his person. And they are the blessings which were first and absolutely intended to our persons, simply in the relation which by election we had given us to the person of Christ.

And so much for the sixth verse.

Come we now to the mercies which we have in relation to Christ's merits, couched in these three following verses:—

In whom we have redemption through his blood; the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.—VER. 7–9.

The Apostle here changeth the key of his language: 'He hath chosen, he hath blessed, he hath accepted.' This was his language before; but here he beginneth to alter it. Here he varies the tense, and says, 'In whom we have redemption,' &c. Because he comes now to a new sort of blessings, therefore he speaks in a new key. And so interpreters almost generally observe.

Now for the general analysis, both of all these words from ver. 4, and likewise of these blessings.

There are two sorts of divisions, which these words and the former may be cast into.

The first is a trichotomy, or dividing of them into three parts.

You know there are three Persons in the Trinity, the Father, the Son, and the Holy Ghost. And these three Persons have three several works:—

1. The Father's work was to choose, to predestinate, and to accept in his beloved. His work therefore is in the 4th, 5th, and 6th verses.

2. The work of the Son is redemption, &c.: 'In whom we have redemption through his blood,' ver. 7, &c. It is not meant of redemption passive, or which we receive as the fruit of his having redeemed us; but of that redemption active, which was in him, and

wrought by himself. And therefore it is not said 'by whom,' but 'in whom we have redemption through his blood.'

3. And then the Holy Ghost's work is the application of all these unto us, when the Spirit doth in and by conversion bring home all these to our hearts. And this you have in the 8th and 9th verses, 'Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will,' &c.—This is one division whereinto you may cast these verses and the blessings mentioned in them.

But there is a second, and that is a dichotomy, or division of them into two parts.

There is one sort of blessings from the 4th verse to the 7th, and another sort of blessings from the 7th verse to the 10th. And so, as there are three Persons, and their works described to be three, so there are also two triplicities of blessings, as I may so call them.

The first three are such blessings unto which God absolutely chose us in relation to Christ's person. And they are—

1. Perfect holiness, ver. 4.

2. Perfect glory, or adoption, ver. 5.

3. Acceptation of our persons in and upon that our relation to his beloved, ver. 6.

But then, secondly, there are three other blessings, founded upon our relation to Christ through his merits. As—

1. Redemption, taking it in the largest sense for whatever redemption may extend to; for redeeming us as well from misery as from sin, and for the purchasing of all those blessings which we had forfeited: 'In whom we have redemption through his blood,' ver. 7.

2. Justification; which is one fruit of redemption: 'The forgiveness of sins, according to the riches of his grace,' ver. 7.

3. Vocation, or calling us; which is the work of the Spirit: 'Wherein he hath abounded toward us in all wisdom and prudence; having made known to us,' &c., ver. 8, 9.

Calling, you know, is either external or internal. External is the preaching of the gospel; that you have in the 9th verse, 'Having made known to us the mystery of his will.' Internal is the working

faith and holiness in us; which is mentioned in the 8th verse, 'He hath abounded to us in all wisdom,' the principle of faith; 'and prudence,' which is the principle of holiness, as interpreters carry it.

Now, observe what is common to these two several sorts of blessings.

First, They come from God's decree, both the three latter and the three former. How this is true of the three former you have already seen. We were elected to be holy, and predestinated to adoption, according to the good pleasure of his will, &c. And the three latter do depend upon the same good pleasure of his will from everlasting: 'In whom we have redemption, &c., according to the good pleasure of his will,' ver. 9. So that God's good pleasure is as well the fountain of these three latter sort of mercies, and therefore cometh in the rear of them too, as it was of the three former. And so Erasmus saith that this, 'according to the good pleasure of his will,' referreth as well unto redemption and forgiveness of sins, as it doth to calling us and giving us wisdom and prudence.

Secondly, They have this likewise common unto them, that there is free grace in them both. For the Apostle speaking of the first sort of blessings, he saith, 'He hath chosen us, and predestinated us, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved,' and then coming to the other sort of blessings, at the 7th verse he saith, 'We have redemption and forgiveness of sins, according to the riches of his grace.' And then it follows, 'In which,' namely, grace, 'he hath abounded toward us,' in converting us also, ver. 8. So that still here is free grace in both.

And, Thirdly, They are both sorts in Christ. God chose us in Christ, predestinated us through Christ, and accepted us in the beloved: there is the first sort. 'In whom we have redemption, and the forgiveness of sins through his blood:' there is the second sort. We have all in and through Christ, both the one sort of blessings and the other. These are common to them all.

But before I come to expound these words in the 7th, 8th, and 9th verses, and give you observations out of them, give me leave from the connexion, and the Apostle's thus ranking these blessings into these two sorts, to give you in my transition between them the

greatest matter of note—that I know of—I can commend to you, and it shews their distinction.

In these verses (take them all together from the 4th verse to the 10th) the Apostle seems to hold forth unto us two several parts of God's decree—two designs contained in it; and these framed according to those two ranks of blessings before-mentioned. There are two parts, I say, of the mystery of God's will towards us from everlasting; two contrivements that God had towards us poor creatures; and both of them, as you will see in the handling of them, infinitely glorious.

The one is, the decree of the end that God hath ordained to bring us unto, decretum finis.

The other is decretum viœ, or medii, the decree of the way through which God leads us in bringing us to that end. Divines use to distinguish them thus, terming the one decretum intentionis, the decree of God's utmost intention to us: the other decretum executionis, the decree of his executing or bringing about the things intended, and is likewise by them called decretum mediorum, but I rather call it decretum viœ. The distinction is common among divines; but I find but few that apply it unto this scripture, though some do it. And we shall see these words naturally to part themselves into these two decrees:—

1. Here are God's decrees concerning the end unto which he meaneth to bring us, or about what he meaneth to do with us, and make us to be at the last. He intendeth to make us perfectly holy and perfectly glorious, like his Son; he meaneth to delight in us for ever, as considered in his beloved. And these decrees the 4th, 5th, and 6th verses do contain.

2. Here are the decrees of the way unto this end; that is, of what shall fall out to us in his leading us through this way unto this end—namely, perfect holiness, glory, &c.—and of what shall betide us ere we come to enjoy all this. The Apostle plainly intimates unto us, that we shall fall both into sin and into misery, and so have need of a Redeemer. This same Head we were chosen in must come to redeem us, and our sins must be forgiven, and we must be called, and must have faith; and all these things wrought in us before we can come to heaven. This is the decree of the means, decretum viæ,

as the other is decretum patriœ, (via and patria, you know, is an old distinction;) and this latter is expressed in the 7th, 8th, and 9th verses.

For this distinction itself you shall find it founded upon Scripture; as Heb. 2:10, where the Apostle, speaking that God had ordained Christ to be the author, captain, and leader, ἄρχηγος, of our salvation, says, thus it became him 'in bringing many sons into glory.' So we translate it. The words in the original are πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα, 'in leading many sons unto glory.' Here you see is the glory which God means to bring us unto as the end, and here is a way implied through which he leads us unto that glory. Here is the Canaan, and here is the wilderness through which we are to pass unto it. And as we are thus ordained to an end, and led through a way unto it; So is our Redeemer too. You shall find the Scripture speaking in the same language concerning him also. So, Ps. 110:7, the Psalmist, speaking of Christ, tells us what he shall be in heaven, ver. 1, 'Sit thou at my right hand,' &c.; but before he comes thither, 'he shall drink of the brook in the way.' Our Saviour Christ is ordained to drink of fulness of pleasure in heaven at the end. 'At thy right hand,' says Christ, Ps. 16:11, which psalm was written of him, 'are pleasures for evermore:' rivers of pleasure, as they are called elsewhere. But he must drink of a bitter cup before he comes thither; he must 'drink of the brook by the way.' So that God had another decree about him too, even the decree of the way.

Now, to sum up all; if you speak of what God hath ordained us unto as the end and issue of all, it is contained in the 4th, 5th, and 6th verses: to be perfectly holy, and perfectly happy, and for God perfectly to delight in us; this is the end and upshot unto which God meaneth to bring us.

But by the way, to make the end and conclusion of all the more illustrious, God, in and by the same everlasting decree, ordained to permit the fall of these his elect. So that instead of these three, perfect holiness, perfect glory, and perfect acceptation with God, he throws you into a condition wherein you are perfectly unholy, perfectly unhappy, and perfectly hateful unto him, as in yourselves considered. This is an accident that falls out by the way; you shall see who will cure it presently. Instead of perfect holiness, here you

have nothing but sin; instead of glory, and being the children of God by adoption, you have nothing but hell, and then being the children of wrath; and instead of being accepted by God, you are made a curse: 'Cursed is every one that continueth not in all that is written in this book to do it.' This curse seizeth upon all mankind, and upon yourselves although elected to the contrary. Here God's first design about the end unto which he means to bring us, seems utterly dashed and spoiled; and we are as far off from all that glory intended as possibly could be imagined. And what does God order then? Even that this Christ, God-man, he in whom he chose us, and he to be a Head unto us from everlasting, who is the 'Captain of our salvation,' as he is called in that place before-named; that he should come and take frail flesh, come 'in the likeness of sinful flesh,' and become our Redeemer: 'in whom we have redemption through his blood.' Through him, says God, I will forgive all their sins into which they are fallen, (as the word here used for sins fitly expresseth it, παραπτώματα,) and though they have nothing but unholiness, wickedness, and unbelief in them, yet I will abound towards them in all wisdom and prudence, and turn them unto me, and that in this life; and then bring them to that perfect holiness and glory, and to that perfect acceptation with me in the world to come, that I have ordained them unto.

SERMON VIII

> In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—VER 7.

I STAND here, at the 7th verse, between two of the greatest—what shall I call them?—heights or depths of God's wisdom and grace towards us; and as that angel in the Revelation had one foot upon the earth and another upon the sea, so I stand with one foot upon the blessings ordained us from eternity, and intended us when we come in heaven, and the other upon the blessings intended us here in this world. They are both of them two vast arguments, and therefore you shall give me leave to be somewhat larger than ordinary about them. For of all the mysteries of the gospel, since I knew it, this hath most swallowed up my thoughts.

Two things I shall observe about these two sorts of decrees and blessings.

First, I shall shew you how these blessings differ, as before I shewed you what was common unto them among themselves.

And, secondly, I shall give you a glimpse of that infinitely glorious harmony between these two contrivements, and of the wisdom of God that shines in them both. The greatness of the point deserves this.

For the first, How these blessings differ.

First, The first sort of blessings, perfect holiness, adoption, &c., were ordained us without the consideration of the Fall, though not before the consideration of the Fall; for all the things which God decrees are at once in his mind. They were all, both one and other, ordained to our persons. But God in the decrees about these first sort of blessings viewed us as creabiles, as creatures which he could and would make so and so glorious. For God can easily ordain the subject, and the utmost well-being of it both at once; and this might well be the first idea taken of us in God's purposes, because such is the perfection of God's understanding that he at first looks to the perfection and end of his work. But the second sort of blessings

were ordained us merely upon consideration of the Fall, and to our persons considered as sinners and unbelievers. And the first sort were to the praise of God's grace, taking grace for the freeness of love; whereas the latter sort are to the praise of the glory of his grace, are with an ἄυξησις, an endearment of a greater degree of his grace, unto a further glory of his grace and an illustration of it, taking grace for free mercy.

Secondly, Those first sort of blessings are ordained to have their full and plenary accomplishment, and to take place in that other world, and are suited to that state into which we shall them be installed. And as in God's primary intention they are before the other, and therefore are said to have been 'before the foundation of the world,' ver. 4, so they are to take place after this world ended; they being the centre of all God's thoughts towards us. Then we shall be so holy as Satan himself shall find no ground to carp at us. Then we shall receive the adoption of children; and though we are now the sons of God, yet then it shall appear to us and all the world, by that infinite glory that God will then bestow upon us. But those second sort of blessings were ordained for our entertainment in this world, and are suited unto that condition which we shall run through unto the day of judgment.

Thirdly, The first sort are founded merely upon our relation to the person of Christ, as is manifested in all those three mentioned, ver. 4–6, 'chosen in him,' and therefore holy; because as he, being the Son of God, was to be holy, Luke 1:35, 'That holy thing which shall be born of thee shall be called the Son of God;' so are we, we being members of him. And as this is true of holiness, so of the other two it is more plain. But this second sort are founded merely upon the merits of Christ; as redemption through his blood, and so forgiveness, conversion, &c. In a word, these latter blessings are but the removings of those obstacles which by reason of sin stood in our way to that intended glory. In the fulness of time God sent his Son to redeem them that were under the law, that they might receive the adoption of sons, Gal. 4:5.

I come now to the second thing propounded, That glorious harmony of wisdom and grace, &c., that shines in these two designs,

and in the reducing them unto these two heads; the one subordinate and subserving the other.

It is true, if we speak rigidly, there is but one act and one entire object of God's decrees; for God doth all at once. Yet according to the language of the Scripture, wherein God condescendeth to our apprehensions, and hath plotted all things to our apprehension, to take us the better, you shall find that there are two plots or designs that God had towards us.

He had a primary plot, which was first in his intention; and he had an after plot, subordinate to the other. His first plot was to choose us to that state which we shall be in in heaven. His after plot, that he had towards us whilst we are in our way, was to redeem us and reconcile us unto himself by his Son Jesus Christ. To open the glory of this mystery unto you:—

First, God made two worlds for us. He made this world, and put us into it holy once, in Adam. But, alas! we stood not long in that state, but fell into sin. Then God hath made the world after the day of judgment. Now, answerably, he hath two designs about us. Whilst we are in this world, under sin and misery and imperfect holiness, he hath the design of redemption; to justify us, to forgive us our sins, and to abound towards us in all wisdom and prudence. And when we come into that other world, namely heaven, there he hath ordained perfect holiness for us, and acceptation with himself in Christ's person as the beloved. Again, answerably, as God hath two worlds into which he puts us, and two designs about us in those worlds, so he hath ordained us two sorts of blessings answerable to those two designs; the one for this world, the other for that to come. He hath perfect holiness, glory, and acceptation of our persons, for the world to come; and he hath other blessings, redemption, justification, forgiveness of sins, calling us, &c., for this life and this world.

Secondly, Answerably, Christ runs through a double state; one that was intended him first and simply, which, in John. 17:5, he calls 'the glory he had with his Father before the world was;' that is, to speak the lowest sense of those words, the glory which God first and absolutely intended him before he had created the world, and before or without the consideration of Christ's coming into this

wicked world or earth. For he cannot hereby mean the glory of the second Person, for that must not be begged or prayed for; and, ver. 24, it is said to be given him; and therefore it is a glory which he hath as God-man. He hath a glory now in heaven which was intended him before the world was. But then Christ had another state, even a frail state, clothed with our frail flesh and blood. He came down here, and takes upon him 'the likeness of sinful flesh,' in all the infirmities of it, and here he drinks of the brook by the way; he suffers, and so redeems us.

In the third place, Christ by both these states comes answerably to have a double relation to us: the one of a Head and Common Person, simply considered as an author of salvation (as he is called, Heb. 2:10) more strictly considered; the other, as he is a Redeemer. You have them both in Col. 1, ver. 18–20 compared together; where the Apostle describeth our Saviour Christ in both these his fulnesses. First, he tells what Christ is absolutely ordained unto, and his body with him, ver. 18, 'He is the head of the body, the church; he is the beginning, the first-born from the dead,' and so the founder of that state we shall have after the resurrection; 'that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell,' even the fulness of all relations to us, ver. 19. And what followeth? 'And, having made peace through the blood of his cross, by him to reconcile all things to himself,' ver. 20. Here is the relation of a Head, and likewise the relation of a Redeemer and Reconciler too. God chose us in him, predestinated us in him, and accepted us in him; and besides this, 'in him we have redemption through his blood, the forgiveness of sins,' &c. That place in Colossians answereth this here in Ephesians.

In the fourth place, From both these doth arise unto Christ a double glory, which he is ordained to. The one intrinsical, due to him as he is the Son of God dwelling in a human nature, and being therein a Head of a glorious body, the Church; in whom, as such, and so beloved of God himself, and for his sake merely in respect of his person, they are beloved of God in him. And then, besides this, there is another glory more extrinsical, and acquired by the work of redemption; purchased and bought with the sweat of his soul, as,

Phil. 2:8, 9, 'He humbled himself, and became obedient unto the death of the cross; therefore God also hath highly exalted him,' &c.

And thus, fifthly, you see how these double sorts of blessings come to be bestowed upon a different ground. Those blessings which are the blessings of the end unto which God will bring us,—namely, perfect holiness, glory, and acceptation of our persons in heaven,—they are founded merely upon our relation to Christ's person. Therefore we see it is here said, that we are chosen in him to be holy before God in love; and we are predestinated through Jesus Christ unto the adoption of sons,—he being a natural Son, and we adopted in him; and we are accepted in him, he first being God's beloved; and it is merely our relation to his person that is the foundation of these blessings. But when the Apostle comes to the other sort of blessings, as redemption, forgiveness of sins, and the like; these he founds upon Christ's blood—'In whom we have redemption through his blood,' &c.

And thus, in the sixth place, we come doubly to be saved; saved over and over; and hereby we obtain a double right to heaven. We have one right founded upon our relation to Christ's person, being chosen in him, and accepted in him. And then we have all these bought over again, when we had forfeited them, by Christ's purchase in redeeming us. And for this you have a scripture in the 14th verse of this chapter, where you shall find that heaven is both an inheritance and purchased too: 'Which is the earnest of our inheritance, until the redemption of the purchased possession.' And therefore, Rom. 8:23, heaven is called both 'the adoption,' in respect to its being an inheritance, by our being chosen heirs with Christ; and also a 'redemption,' as being purchased by his blood.

In the seventh place, Hereby God hath a double glory too. Here are two editions of his attributes besides that in the works of creation, and both in Christ. One in the person of Christ, simply and alone considered, in whom the glory of God doth shine: the other in the story of his mediation and the works thereof, in which all the same attributes are manifested over again and anew by works of his and the merit of them. It would be too long to go over them all; as to shew the double glory of his wisdom, the double glory of his grace, power, &c. A double glory riseth to God's wisdom, in that he

could make one Jesus Christ serve for two designs, the greatest that ever were, and either of them worth the incarnation of his Son; I mean his taking our nature upon him. For I appeal to you, suppose that God should have created the man Christ Jesus in heaven, in that glory which now he hath, and he should never have come down hither to suffer and die, as he did; suppose withal, that God had taken up all his elect unto himself in heaven, or created them there at first with him, as he did the angels, so as they had never been in the other Adam, nor in this world, but had been made sons and heirs with Christ and members of him as their Head, and so God delighting himself in them, and they in him, from their first creation;—suppose God had done no more, I appeal to you if this had had not been worth the assumption of our nature? For here had all the attributes of God been manifested; here had been infinite love and free grace shewn; here had been the greatest power, the greatest goodness, the greatest holiness, and whatever else you will, in all these manifested. But you may haply say, here had the manifestation of one attribute been wanting, namely, mercy to creatures in misery. I answer, this mercy is but a further extension of the same love, causing God to continue to love them as sinners, whom he loved with a free love as creatures. Love is the foundation of mercy; and so that love in God was so great that it would have turned into mercy, if there had been need: Eph. 2:4, 'God, who is rich in mercy, for the great love wherewith he hath loved us,' &c. Yet, the more evidently to shew forth this, he leaves us to sin and misery, and then sends his Son to take frail flesh upon him, and to suffer and die to redeem us. And in this work of redemption appear al these attributes anew, his power, justice, wisdom, holiness, &c., as I said before.

Eighthly, God ordered it thus so, to take us the more whom he would bring to heaven. Had we at first been brought to that communion with Christ which we shall have in heaven after the day of judgment, without having known either sin or misery, it had been a good and blessed condition indeed; we should infinitely have rejoiced in it, and had reason so to have done. But certainly heaven will be sweeter to us by reason of our having once fallen into sin and misery, and then having a Redeemer that came and freed us

from all, and then brought us to heaven. Oh, how sweet will this make heaven to be unto you! Rom. 9:23, before God brings the vessels of mercy unto heaven, it is said, he 'prepares them unto glory.' Now, what is it that prepares them to glory? It is couched in that expression therewith joined, that they were 'vessels of mercy,' that is, that once had been filled with misery, and then he takes them up to glory. This adds a shadow and a foil to glory, to make it the more glorious in their apprehensions. In an ante-masque you shall have hell first presented; and that being removed, you have heaven presently before you. Thus doth God with us. All that falls out to us here, together with the whole work of redemption, it is but an ante-masque and prœludium to take us up in our thoughts while we are here in this world: so to render that glory which we shall have in heaven the more resplendent and glorious.

This double plot serveth also to make the story of Christ's love the more illustrious to the Church, his spouse. Those that write romances and feigned stories, you shall have them set up some one man and some one woman, whom they mean to magnify and exalt to the dignity of a king and queen, and in the end marry them gloriously together. This they drive at; this is their first project when they set themselves to write such a book. But that they may take the reader the more, before this conclusion they will in their fiction throw this man and woman into the greatest and most desperate extremities that can be imagined, separate them in the greatest distance each from the other, that the reader shall judge it impossible these ever again should meet in a happy enjoyment and embraces. They will hurry them through all sorts of misfortunes and disasters, and make that lover to endure the greatest hardships, and run through the most hardy and heroical adventures and hazards for that his espoused love, that can be; so to effect and bring about in the end her and his liberty and mutual content in the enjoyment each of other. This makes the story to be read along with pleasure; to see all the way the constancy of them both in their begun loves, and in the end to see them both extricated out of the depths of miseries, and to meet together and enjoy each other, and become most great and glorious princes. This useth strongly to take those that are but readers, and that when they know it is but

feigned; but if it were real, how would such a happy catastrophe take with and affect those lovers themselves! Now, just thus hath God set up Christ and the Church, his spouse, to be married together in heaven for ever; that is his plot. But he first throws her into sin and misery, and then sends his Son Jesus Christ to rescue and relieve her, so to shew his love unto her to the uttermost; and all this so to take our hearts the more when we shall come to see his person in heaven. 'God commendeth his love to us in this, that while we were yet sinners, he sent his Son for us,' &c. God loved us in ordaining us to life; but I will commend it yet more, says God, for they shall be in a state of death, and then I will give my Son for them to redeem them. So that this plot of redemption was but a further improvement or edition of the love of God and of Christ.

And then, lastly, God's love is set out unto us by a double gift of Christ to us and for us; whereof the gift of him as of a Redeemer to us is of the two the least. Thou art a good soul; tell me whether dost thou prize more the person of Jesus Christ given thee, or the benefits thou hast by his death? Thou wilt say, I prize the person of Christ most—and thou pitchest right; it is more worth than all his benefits. I use to say, and it is most certainly true, that Christ's love is more than his sufferings; his sufferings worth more than all his benefits; but his person is more than either benefits or sufferings. Now God, in choosing thee in him to be a son, and placing thee in him by election, and in him accepting thy person, gave thee in this, his person, and a relation to him, to live with him, and to have communion with him, and to be like to him for ever. And this is the first gift, and that which first he intended to thee. But then, over and besides this, God gave him as a Redeemer for thee; and this redemption is but a benefit which thou hast by him. And, indeed, it was but to remove objections that lay in the way unto that other great plot, as hindering the accomplishment of it; as I remember Cyril well expresseth it, Prœfunditur nobis Christus, saith he, ut possit natura humana, superatis malis quœ interim acciderant, ad pristinam gratiam Christi et dignitatem recurrere;—It was to recover us out of those evils that fell out by the way, unto that dignity which God in Christ first chose us unto.

And, to conclude, the knowledge of Christ, and communion with his person and the glory thereof, is part of the happiness ordained for us in the world to come. But the knowledge of Christ in his benefits of redemption is that which takes up our thoughts here; and both do conduce to make him most glorious and most dear unto us, and us most completely happy in him.

Ver. 7, 'In whom we have redemption through his blood,' &c.

Here is—

First, Redemption itself.

Secondly, The Redeemer: 'in whom.'

Thirdly, The price of this redemption paid or laid down: 'his blood.'

Fourthly, One fruit of this redemption instanced in for all the rest: 'the forgiveness of sin.'

Fifthly, The spring or source of all this, the benefactor or founder of all this: 'the riches of his grace.'

First, The redemption itself, which is larger than forgiveness of sins; for redemption reacheth to glory also. Glory was to be purchased anew. And why? Because, though we were predestinated to glory in our relation unto Christ's person as our head, yet we forfeited it all, and it must therefore be bought again; and therefore the glory of heaven, in Luke 21:28, is called redemption. 'Lift up your heads, for your redemption draws nigh,' saith Christ, speaking of the latter day. You have the like place, Rom. 8:23, 'We groan within ourselves, waiting for the redemption of our bodies.' And, Tit. 2:14, sanctification itself is called redemption, 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' Redemption is a large word; for Christ was fain to buy all that God intended us, because we lost it. That is for redemption.

Second, This redemption, as is said, we have it in Christ; 'in whom,' saith he, 'we have redemption.' He speaks not of the redemption we receive here, but of the work of redemption which Christ himself wrought—that is the cause of all the redemption we receive; for, he saith, it is redemption in Christ. There are some put this difference between being redeemed in Christ and redeemed

through Christ: say they, the elect only are redeemed through Christ—that is, his redemption is applied to them. There is an universal redemption for all men, but it is only efficacious for them that are elected; they only are redeemed through Christ. But it is confuted here out of the text, by comparing the coherence. Who are redeemed? We, saith he. What we? Observe of whom he speaks before: according as he hath chosen us in him, and predestinated us in him, and accepted us in him; those us that were chosen, they are redeemed, and no other.

In the second place, he saith, 'we' have it 'in him.' What is the meaning of that? What doth that imply?

It is spoken, first, in a distinction from the fathers in the Old Testament. It is true they were redeemed virtually, but the thing was not done. They did not see Christ; 'they saw his day afar off' indeed, and he was 'the Lamb slain from the beginning of the world;' but he had not yet done it; but we have it—Christ hath done it. We see Jesus, saith he, Heb. 2:9, tasting of death for every man, and crowned with glory and honour. In Heb. 9:15, you shall find there this expression, 'For this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament—' Mark the expression: he was to die 'for the redemption of the transgressions that were under the first testament.' The meaning is this: that the world had gone upon the score with God, he received not one penny of money for all the fathers he had saved. They had been redeemed indeed; they had the fruit of that redemption that was afterward to be done; but as yet Jesus Christ had not paid his Father one penny of money. Now, then, he comes under the New Testament; and he is the Mediator, that by means of death he might be for the redemption of the transgressions that were under the Old Testament; that he might cancel all those bonds. You have the like expression in the 3d of the Romans.

So that, my brethren, it is a help to your faith in comparison of them; they had redemption only in the promise; they saw it afar off. We have redemption in Christ; it is done, it is past. We see Jesus tasting death, see him hang upon the cross, by faith, and see him now he is in heaven 'crowned with glory and honour;' so saith the

Apostle in that place, Heb. 2. You have more help to believe than our forefathers had.

Secondly, we have redemption as in a Common Person in Christ. We have it not only when it is applied to us, but we have it in him as we had condemnation in Adam, before we were born in the world; so we had redemption in Christ when he died.

The next thing I would have you observe is this, and it may mightily and wonderfully instance the love of God towards us: The last words he had said of Christ, if you mark it, in ver. 6, was that he was God's beloved; 'He hath, made us accepted in the beloved.' What is the next word after in this 7th verse? 'In whom we have redemption through his blood.' It is Chrysostom's observation: It is strange, infinite strange, that he that was God's beloved, whom he delighteth in as in himself, that God should ever send him to be a Redeemer, and to shed his blood for sinners. What! was he God's beloved, and have you redemption in him too? Should God sacrifice his beloved? God chose us to be holy in heaven with him, to be sons with him there, to delight in us there. Let that plot stand, let them never come to be sinful, let me have them up in heaven presently with my Son. One would have thought God might have said this. No, God would commend his love yet further. He would let them fall into sine; to redeem them, he would sacrifice this beloved. He had so much love in his heart that he could commend it to us no way but by sacrificing his beloved. He might have chosen whether he had done so or no; he might have made us as happy in heaven as now we shall be; it needed not have cost him the blood of his Son. But now he wonderfully sets out his love to us, in that we have redemption in his beloved.

So much for the Redeemer, which was the second head.

The third is, The price; and that is his 'blood:' 'redemption through his blood.'

The Hebrew word for redemption importeth somewhat more than redeeming by price; but the Greek word that is here used, and elsewhere, imports only a redeeming by price, not a redeeming by force. When God came to deal about our salvation, considering us sinners, saith he, I will have a full price, or I will not save you; I will be satisfied to the uttermost. He will have redemption by a price, so

the word signifieth, ἀπολύτρωσις. He will have them bought. What I give I give, saith he; what I sell I sell. I will sell their salvation, and I will sell it to the uttermost. I will have a full price for it. 'You are bought with a price,' saith the Apostle, over-bought. And, 1 Tim. 2:6, it is called ἀντίλυτρον, an adequate price, a price that if you weigh it in the balance it is heavy, it weighs down the other; it is sufficient for it, it was a full price. In Rom. 3:26, and so on, you shall find there that when God came to justify a sinner, he saith he will be just too. I would fain save the sinner, but I would be just too. Therefore he will have a price, a full price, and therefore it is called redemption by price.

But what is meant by his blood? His blood is only mentioned; not that his active obedience doth not go into it. Take all Christ, good brethren. But because his blood was the last part of the payment that cancelled all the bond, therefore his blood is still mentioned in Scripture. And his blood is more mentioned than the other. Why? To answer the expression of the type in the old law. There was the blood poured out, you know, and there was blood laid upon the horns of the altar, and all things were sprinkled with blood. What did the blood signify in the Old Testament? Blood in the Old Testament signified the soul of the beast; saith he, the life of it, or the soul of it, lieth in the blood. So in the New Testament still, the blood of Christ is mentioned, to signify the sufferings of his soul; and it is mentioned, too, to answer the type. In the Lord's Supper you have bread, to signify the breaking of his body; but you shall find that he ascribeth more peculiarly his sufferings to his blood, signified by the wine, to represent the sufferings of his soul; and therefore his soul is said to be 'poured forth.' Fall down, my brethren, before the Lord Jesus Christ. 'Thou art worthy to receive all honour and glory, for thou hast redeemed us to God by thy blood,' say the angels and saints, Rev. 5:9.

Fourth, The Fruit. So much for the price. What is the fruit of it? Forgiveness of sins. What sins? Look in Col. 2:13, 'Having forgiven you all trespasses'—all, past, present, and to come. He retaineth sin in your consciences to humble you, to break you; and when men are cast out of the Church, he then bindeth in heaven upon their

consciences what is bound on earth; yet, considering you in Christ, he forgiveth all sins, strikes off all at once by his blood.

And what is this great business of the forgiveness of sins? We that are poor sinners, when we are first humbled and see our sins, oh, what a mercy is it that our sins were forgiven! True, but it is a small matter, my brethren, forgiveness of sins is; it is buried in the foundation; heaven, glory, eternity, communion with Christ and God, being all in all. I say, it is but a small thing, it is but the foundation of this great building; in heaven all sins will be remembered no more. Yet we poor souls, as we have reason, we come to Christ for forgiveness of sins first, and we do well, as we are sinners. He is the fittest object for us, as he is the Saviour of us from our sins, take him in his blood; but when we are come to Christ once, you find perfect holiness, you find adoption, glory, acceptation in his person; you find in his person more than in all his benefits, than in forgiveness, or whatsoever else.

Lastly, What is the cause he bestoweth all this? The riches of his grace; 'according,' saith he, 'to the riches of his grace.' Grace, you must know, signifieth properly God's freeness in doing it: 'He hath justified us freely by his grace' Rom. 3:24. Therefore the love of God is called grace, because it importeth a freeness of his love; and the mercy of God is called grace, because it importeth a freeness of his mercy. Grace is taken in the first sense in the 6th verse. It is taken in the second sense here in this 7th verse; for the freeness of shewing mercy, for mercy referreth to forgiveness. I shall have occasion to handle these things when I come to the second chapter, ver. 4–7. In a word, now observe what is the reason, when he said he did bless us first, it was 'to the praise of the glory of his grace;' when he speaks of the forgiveness of sins, then comes in 'the riches of his grace.' What is the reason of this difference?

This is the reason of it, saith God. My attributes they are mine, and they are yours; they are mine for my own glory, but they are yours for your benefit; all the riches of my grace, take them to your use, (riches, you know, are for use;) all the riches that are in me take them as they are riches, as they may be employed to the good of the creature take them—they are yours as much as mine, only the glory

shall be mine. 'He hath predestinated us to the praise of the glory of his grace;' but he forgiveth sins 'according to the riches of his grace.'

And why riches of grace?

It is to help your unbelief. When you come and see your sins told out before you, set in order before you, and piled up as high as heaven, and as low as hell, thinks the poor soul, where is the wealth, where are the riches, where is that that shall forgive all these sins? Here it is; here is riches of grace told out before you; here is the blood of the Lord Jesus Christ manifested to you. Riches of grace. Thou needest not bring one penny. God is rich enough; what shouldest thou bring thy duties or anything to the forgiveness of sins? Here is riches of grace doth it, not a penny of ours; get but faith, it is the key to unlock this treasure, and to possess thee of these riches. There are multitudes of sins, here are multitudes of mercies; riches implieth multitudes, abundance: 'according to the riches of his grace.'

There is one difficulty I must open, and I have done with this verse. I shall be then over the greatest difficulty that I know in this chapter or epistle. I shall do it in a word.

There is this one objection or scruple: How doth God forgive sins according to the riches of his grace when he receiveth a price for it? Doth a man forgive freely when he is paid for it?

This stumbles the Socinians. Indeed, the gospel is made up, say they, with nothing but contradictions. God is paid for what he doth, and yet it is done freely. God chooseth men to life and salvation, and it is done immutably; ordaineth what their wills shall do, and yet they work freely. These are contradictions; we could name many more; amongst the rest this is one.

It is answered, first, It is true Justice had a satisfaction, but who called Christ to give this satisfaction? Not Justice, but it was Grace did it. Justice indeed stood upon it, kept her own distance. I will be satisfied, saith Justice. But who spake to Christ to pay this? Grace did. So that here is one reconciliation of it; it is according to the riches of his grace, because grace did move Christ to do all this for us.

Secondly, The merits of Christ, though they be a price of themselves, if Christ had offered, 'I will die for my people now they are sinners,' God might have refused it. Quando aliud offertur, &c. It is a law maxim, 'When another thing is offered than what is in the obligation, the satisfaction may be refused.' The meaning is this, as if God should say, I will be paid by them that sinned; I will not take your offer. It is true your merits are worth it, but I am at my liberty whether I will take them or no. Now here is grace; I will take my Son, I will sacrifice him, and accept of that satisfaction.

Again, thirdly, you must know this, That it is to God that Christ did all he did; he calls himself his servant,—'my elect,' saith he, my servant. 'I came down,' saith he, John 6, 'not to do mine own will, but the will of him that sent me.' He did it all upon his Father's cost, merely upon that motion. Hence then, because that the very death of Christ was the gift of God, as he is called, John 3:16, 'He gave his only-begotten Son;' hence to us it is free grace.

And then, in the fourth place, That God should accept thee and me through his Son, and forgive us our sins through his merits, it is free grace. Thou art bought without any of thy money; it is free to thee. Though it cost Christ's soul dear, it cost thee nought, as the phrase is, Isa. 52:3, 'You have sold yourselves for nought;' it is free to us. Thus you see grace and Christ's merits are reconciled. God takes a price, and yet he doth it freely.

And, lastly, let me add this, The more that God paid for to buy us, if it were his own he paid, the more grace it was to pay it. He gave his Son; he was his own, his only-begotten Son; he gave him, he gave him freely; he might have saved you without Christ's satisfaction, that is certain. Christ, when he was to go to suffer, useth this as the utmost argument with God: 'Father,' saith he, 'all things are possible with thee;' thou canst save the world another way; if thou wilt, thou mayest forgive them freely without my satisfaction; let this cup pass from me. No, saith God, I will do it this way to choose; I will have thee to die for them. Well, saith Christ, 'not my will, but thy will be done.' Here is free grace more than if he had no satisfaction made, because his grace giveth this satisfaction. He hath redeemed us 'by his blood,' yet according to 'the riches of his grace,' I have done with these words.

SERMON IX

> Wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.—VER. 8, 9.

THE Apostle's scope in this chapter is an enumeration of the grand particular blessings which we have in Christ; which blessings are either such original blessings to which we are ordained from eternity, and shall enjoy in the end and issue of all, or they are such blessings as in the world were wrought for us in Christ, and are applied unto us in this life in and through Christ. There are decreta finis,—that is, of our journey's end, &c., that God means to bring us unto. Perfect holiness in the 4th verse; adoption or glory, through being sons, in the 5th verse; a perfect complacency of God for ever in us in his beloved Son, mentioned in the 6th verse, for the sake of his Son's person, and what he is in himself, the natural Son of God, and the beloved one of God, and communicated to us by our relation to him and union with him. There are likewise decreta executionis, the decrees of execution, or of the way to that end, heaven; which are these that follow in the 7th, 8th, and 9th verses—redemption through Christ's blood, &c. And these benefits depended upon what moreover Christ wrought and did for us; he redeemed us by his blood. And this he performed in this world; and in respect to this work he is to be considered as Redeemer, and our persons considered by God the Father as sinners, children of wrath, &c. And here begin the benefits of application.

Remission of sins in the first, and is the foundation, and is put for the whole of justification, as his blood speaks his whole obedience and redemption in parts,—viz., the price as paid by Christ, and the benefits purchased, which are redemption, &c. Then, secondly, there is the work of vocation, our first conversion to God, and of faith and sanctification;—the whole work, as it is imperfect from first, and wrought in us from first to last, which God hath begun to

work, and will continue to perfect till the day of our death. And this is expressed by those words of the 8th verse, 'wherein he hath abounded in all wisdom and prudence.' He by these two words expresseth the chief and leading principles of sanctification wrought in us, and which comprehend in them the whole complex of the work of grace in this life wrought in us first and last. For the Apostle being to contract and crowd up these benefits into a compendium, he speaks synecdoches, and mentions parts for the whole of each kind, which he afterwards dilates upon in particulars.

I shall now repeat nothing more of what I delivered on the former verses. I come immediately to that which is the next benefit here before us; his having 'abounded toward us in all wisdom and prudence,' &c.

It is, as you will see by the opening of it, the blessing of conversion, and of our calling, and the working faith, and also our imperfect holiness which God works in us here by the gospel. And he saith three things of it:—

I. HE SHEWETH YOU THE GREATNESS OF THE BLESSING; he saith that God hath abounded in grace in bestowing it: in which grace it is he hath abounded.

II. YOU HAVE THE BLESSING ITSELF, and both the parts of it: both the inward calling, working 'wisdom and prudence' in us; and the outward calling, 'having made known the mystery of his will,' &., in the preaching of the gospel, and the revealing of it.

III. YOU HAVE THE CAUSE OF BOTH, and that is his good pleasure: 'according to his good pleasure.'

IV. And then, fourthly, (for I may add that,) you have THE CAUSE OF THAT GOOD PLEASURE TOO: 'which,' saith he, 'he had purposed in himself.' So you have the division of these 8th and 9th verses.

Divines, you know, make two parts of our calling. There is vocatio externa, that is common to all men that hear the gospel, and to whom the mystery of the will of God is made known. But then there is an internal calling, a work upon the heart, whereby he doth work wisdom and prudence in us to embrace this word, and to lay hold upon this mystery, and give up our souls unto it.

And then for the inward calling, you know divines reduce it to two heads. First, the working of faith; secondly, the working of holiness, or change of heart and life. All is reduced to these two, holiness and faith, as I shewed you out of the first verse of this chapter: there are the saints and faithful in Christ Jesus. Now accordingly the Apostle hath two words here. Here is wisdom, which is the principle of faith; and here is prudence, when, as I shall shew you, is the principle of sanctification, and is put for the whole work.

I. To begin first with that whereby he setteth out the greatness of the blessing—'wherein he hath abounded toward us,' ἐπερίσσευσεν. To open that word a little, 'abounded.' The word in the Greek is taken either to signify an abundance that one hath and hath received, taken passively, as I may so express it; as when in Scripture we are said to 'abound in grace,' as in some places we are; or else it is taken actively, as it implieth abounding in the giver, in the bestower, when one bestoweth out of abundance. As there is plenitudo fontis, and plenitudo vasis, a fulness in the fountain, and a fulness in the vessel; both are said to be full, but the fountain is said to be full as that which communicateth, as that which bestoweth, which fills the vessel, and the vessel is said to be full as having received all from the fountain; so we are said to abound in grace, when he has filled us with it. 'Of his fulness,' which is the fulness of the fountain, 'we have received grace for grace,' saith the Apostle, John 1:16. So now here is πλήρωμα fontis, and πλήρωμα vasis. Here is signified the abounding of the fountain, namely of God, as a fountain communicating; and the abundance of the vessel, of us receiving. Now it is the abounding of the fountain that is here meant. And of that there are two meanings too, which I find in Scripture; two significations or uses of the word.

First, It referreth to something abundantly or largely bestowed. When God doth largely or abundantly bestow, then he is said to abound; or as they do translate it, 2 Cor. 9:8, where the same word is used, He is able to make all grace to abound towards you.' The meaning is not, he abounded in wisdom by making wisdom abound in us; for always when it is so taken it is joined with an accusative case, as it is there in that place of the Corinthians with πᾶσαν χάριν.

But here it is not πᾶσαν σοφίαν, but ἐν πάσῃ σοφίᾳ, not making grace abound; but (which is the second meaning of the word or phrase, 'in which God abounded') it doth not only import that God did cause wisdom, &c., to abound, but that he out of abundance of grace in himself bestoweth wisdom. And so I find it to be used Luke 15:17, abounding in bread, in my father's house, says the prodigal. It is in the genitive case, as it is here; 'bread enough,' so we translate it: so here God aboundeth in his grace, and it is all one as to say his grace aboundeth; or as the English phrase, when we say one 'aboundeth in love,' it is all one as to say 'his love is abundant.'

So that the meaning of it in a word is thus (to gather it up for the weaker understandings:) that God out of abundance of grace in himself bestoweth upon us, in converting us, wisdom and knowledge, wisdom and prudence, faith and holiness, as you shall hear afterwards; and his scope is to magnify the riches of grace that is in God, in bestowing such benefits on us. His grace aboundeth in the doing of it. And so it is all one with what Paul saith of himself in 1 Tim. 1:14 (a parallel place to this.) Paul speaks there of his conversion, as he speaks here of the Ephesians', and every Christian's calling and conversion and works inherent in him. He saith here, 'wherein God abounded,' namely in grace. So he saith there, 'The grace of God was exceeding abundant toward me' (exceeding abundant, ὑπερεπλεόνασε, it was over-full) 'with faith and love which is in Jesus Christ,' some way answerable to receive it. Here he reduceth the work of culling to two heads too, faith and love, faith and holiness, for love is the principle of holiness; and wisdom and prudence do, by a metonymy, or by a synecdoche rather, imply both these. So that that which Paul saith of his own calling there, the same he speaks of our calling here, and the one expresseth the other. There he saith the grace of God was over-full, it overflowed; so the word signifieth. And here his comparison is from a fountain. Grace gushed out from God's heart as a fountain, when he first bestowed saving wisdom and prudence, when he first converted them. This is the meaning of the words, 'wherein he hath abounded toward us.'

I should not have stayed so long upon the word but for the sake of some observations which this expression will afford.

Obs. 1.—When you would set a right value upon any blessing bestowed upon you, you are not to value it chiefly by the blessing itself bestowed, but by the grace in God out of which it comes. He doth not say here he gave abundance of wisdom and abundance of prudence, though all the quantity is noted here, but he saith he abounded in grace when he did it. The Apostle would have them set the value of this blessing upon the grace which was the fountain of it. 'Wherein,' saith he, or 'in which he hath abounded toward us.' My brethren, learn to value spiritual blessings and temporal blessings likewise, not by the things themselves, but by the love of God from which they come. A small blessing may be out of abundance of love. So in what we do for God, a cup of cold water, the widow's mite. God may abound in grace to thee in bestowing it, when the blessing is in the matter of it but little. What is the reason that many good souls, that have true grace wrought in their hearts, are so unthankful? They look to the grace wrought in them, and they see that there is but a little of that, and therefore they value all by what they find in themselves, by the blessing wrought: 'I find but little in me, if any at all.' And while thus they value the blessing by what they find in themselves, they prove unthankful to God. Whereas that little grace thou hast, that little faith, be it but as a grain of mustard-seed, it proceeds out of abundance of grace in God. 'Wherein he hath abounded toward us,' saith he here, in working the least beginning of true wisdom and prudence in the least saint. God abounds infinitely in his love to thee, when thou hast but the least beginnings of grace in thee, as small at first as Nicodemus had.

If you mark Paul's expression in 1 Tim. 1:14, the place even now quoted, he doth not say that his faith and love in Christ were exceeding abundant. No, but saith he, the grace of our Lord was exceeding abundant in bestowing faith and love upon me. He looks not to the quantity of his faith or his love, but he looks at the grace of both; and how doth he magnify that? He had said before two things of himself. First, saith he, 'I was a persecutor and injurious;' I hated the saints; there is the first. But, saith he, 'I did it ignorantly in unbelief;' I was an unbeliever, and I was a persecutor. Now, for God to work faith instead of unbelief, and love to the saints instead of persecution and hatred of them, in me, that was once an unbeliever

and a persecutor, the grace of God was exceeding abundant herein. He looks not to the work wrought, but he looks to the grace that bestowed it, considering the circumstances of the condition he was in before.

Obs. 2.—Observe what thing it is that this big swelling word 'abounded,' overflowing, gushed out, as I may so say, is used about. What is it that he shewed abundance of grace in? It is the work of conversion, working in them wisdom and prudence, that is, faith and holiness; as you shall see by and by.

The observation, then, from thence is, That God sheweth abundance of mercy in converting of a man. It is an abundant grace he singleth out, that you see here eminently, and Paul, in that other place, said it was overfull; he was, saith he there, exceeding abundant, speaking of his conversion.

To give you another scripture for it, 1 Pet 1:3, 'Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy hath'—done what for us?—'begotten us again.' There is an abundance of mercy eminently above all other works in a man shewed in his conversion.

I might enlarge upon this, but I will only give you one reason, and so pass from it. It is the fundamental mercy to all grace and glory. It is the first appearing of the love of God to a man: Tit. 3:4, 5, 'After that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.' God's love is like a river or a spring that runs under-ground, and hath done so from eternity. Where breaks it up first? Where bubbleth it first? (as the word in the text signifieth; it is a similitude I have used before, but the words in the text will bear it.) Where doth this fountain begin to bubble up or issue forth? When a man is first called, then that love that hath run from everlasting under-ground, and through the heart of Christ upon the cross, breaks out in a man's own heart too. And it is the fundamental mercy of all grace and glory whatsoever.

My brethren, the word here used doth compare God to a full fountain, which was restrained till the fulness of time came, when he would break forth in love to a man. Oh! when shall it once be?

saith he. And when the time comes, his love and mercy gush out upon a man, when he calls and converts him. This is the meaning of the word in the Greek. It was the time of his espousals, a time of love. So much for the first thing in the text; that whereby he sets out the greatness of this blessing, 'wherein he hath abounded toward us.'

II. I come, secondly, to the blessing itself; wherein, as I told you, there are two parts. Here is first the internal part, the work of grace upon the heart, expressed here by wisdom and prudence. And here is the external calling, in the 9th verse,' making known the mystery of his will,' &c.

He expresseth conversion, and the whole work inherently wrought in us, by the making of a man wise. It is usual in the Scriptures, and you may oft-times meet with it: Ps. 19:7, 'converting the soul—making wise the simple;' Prov. 2:10, the beginning of conversion, and so all along, the increase of all grace to the end, is expressed by wisdom entering into a man's heart, 'If wisdom enter into thy heart,' and so goes on to do more and more: not into thy head only,—a man may have all that, and be a fool in the end,—but when it entereth into the heart, and draws all the affections after it, and along with it, 'when knowledge is pleasant to thy soul,' then a man is converted; when God breaks open a man's heart, and makes wisdom fall in, enter in, and make a man wise.

Wisdom.—It is taken sometimes for the doctrine of the gospel, in which a stupendous divine wisdom is to be seen and adored: 1 Cor. 2:7, 'We speak,' saith he, 'the wisdom of God in a mystery, even the hidden wisdom,' &c. Speaking of the doctrine of the gospel, he calls it the wisdom, and the hidden wisdom of God.

Or else, wisdom is taken for the gift of saving grace, working a principle in the soul, whereby our souls are made able to take in all the truths of the gospel effectually. And so it is taken in this very chapter, ver. 17, for the grace of wisdom in the knowledge of Christ, and to be wise to salvation. He prays there that they 'may have the Spirit of wisdom and revelation in the knowledge of Christ;' that is, to have the Holy Ghost working wisdom in them, and giving a principle to be capable of ail the spiritual saving truths that discover the knowledge of Christ, and to enlighten that principle, to

take them in and wisely to apply them to themselves; in one word, to be wise unto salvation.

Some have thought that in 1 Cor. 1:30, Christ is said to be made, in this sense, 'wisdom' to us, as particularly intending the grace of graces, namely the principle of faith,—now, it is certain it is a distinct thing from sanctification and justification, as there the apostle useth it,—and that it is made thus distinct from the other, and set first, because thereby we are enabled to take in all the spiritual truths of the gospel, so as to have a man's soul saved. Christ is made wisdom to us when the soul is humbled, emptied of itself; and when a man comes to himself, his eyes are enlightened to behold, and he is made wise to lay hold upon, that offer of mercy made to us in the Lord Jesus Christ. But we must not exclude that objective wisdom—that is, all that wisdom which God in the doctrine of the gospel contrived and prepared, which is called 'the wisdom of God in a mystery'—with which the apostle in that chapter had outfaced the Greeks that were so for wisdom; that, in comparison of which all the wisdom in this world, civil, moral, natural, he says, is foolishness and comes to nought, and which the doctrine of Christ utterly outshined. And sol judge that in that place, 1 Cor. 1:30, both this inherent spiritual wisdom in us, and objective wisdom which is in our Christ, as revealed in the gospel, are meant.

Now if you ask, which of the two are meant here, whether wisdom taken for the doctrine of the gospel, or for the gift of God working faith in the heart? I answer you, as I have said, it is taken for the gift of wisdom wrought in a man's soul, whereby he applies all the truths of the gospel and wisdom of the gospel to himself. For—

First, So it is taken plainly in the 17th verse, where he calls it the 'Spirit of wisdom and revelation,' by the Holy Ghost working wisdom in a man, and then revealing to that new eye of wisdom spiritual truths.

Then, secondly, it is taken rather for the gift of wisdom bestowed upon us, than for the doctrine of wisdom revealed in the gospel, because that follows in the 9th verse, 'having made known to us the mystery of his will;' therein the doctrine of wisdom is revealed. Therefore, when he speaks of wisdom and prudence in this 8th

verse, he meaneth a heart made wise and prudent, the work of wisdom in a man's soul.

And then again, thirdly, there is this reason why it is meant of the gift of wisdom and of faith wrought in us, by that parallel place, and indeed almost parallel epistle, Col. 1:9, where the apostle prays that they may be 'filled with the knowledge of his will in all wisdom and spiritual understanding;' and that word, 'spiritual understanding,' puts it out of doubt that the knowledge of spirituals within us is meant.

Fourthly, And then that it is particularly meant faith, a fourth reason for that is this: that when the apostle comes to dilate this general head of the work of God, thus here expressed by 'wisdom,' &c., inherent in us, into diverse particular works wrought in them, which he doth in ver. 11–13, both to Jew and Gentile, he enumerates and instanceth in their believing on Christ. 'In whom,' saith he, 'we have obtained an inheritance'—viz., the Jews—'who first trusted in Christ.' The like saith the 12th verse. Then coming to the Gentiles, 'In whom,' saith he, 'ye also trusted, after that ye heard the word of truth, the gospel of your salvation.' So that his scope is to lay open the grace of faith and spiritual knowledge.

Now, brethren, to shew you how wisdom and prudence do differ, that is the second thing I must make good; for here are two things mentioned, 'He hath abounded toward us in wisdom and prudence.'

To open this, I shall difference them unto you by their objects. You know there are two sorts of things revealed; the first are Credenda, as we call them, things to be believed, all evangelical truths, the mysteries of salvation, the revelation of God's free grace, and of Christ, and of all he hath done and is made to us. Secondly, There are Agenda, things to be done and practised by us; that strictness and holiness of heart and life which they that do believe are to take up. Into these two is the whole will of God divided; it consists either in things to be believed by us, or in things to be done by us. It is that division the apostle makes, 1 Tim. 1:19, 'Holding faith and a good conscience.' By 'faith' he means the doctrine of faith; all things that are delivered to us to believe, we are to hold these fast. And by a 'good conscience' he means, by a metonymy, holiness and obedience, the things we know we ought to do, whereof a good

conscience is the principle. Now then, as all things in the Word are reduced to these two heads, so all the works of grace upon a Christian's heart are reduced to two heads:—

First, A principle of wisdom, to take in and believe and see the worth and excellency, as by faith we do, of things that are to be believed by us, and which God revealeth for our salvation. And—

Secondly, To have a principle of prudence, savingly, spiritually, and effectually to see that holiness and obedience we owe to God, if we believe, and if we be saved, and so to see them as to have the heart taken with them. And that is prudence.

First, Wisdom is that gift of knowledge or faith whereby we believe all spiritual truths that are to be believed, and our hearts are affected with the goodness of them. For, brethren, therein lies wisdom, to see the excellency of a thing, and to be taken with it, and to choose it. A man is wise when he is wise for himself, as it is said, Prov. 9:12; when a man knows what is good for him. That same merchant by whom and by whose carriage the conversion of a sinner is expressed to us, was a wise merchant; for he saw a pearl of great value, and he had the wisdom to like it, and to sell all he had for it; and this was by faith wrought, as I shall shew you by and by. When wisdom enters into the heart and becomes pleasant unto a man, as it is said, Prov. 2:10,—takes the whole man,—when a man sees by faith those spiritual things so really as his whole heart is drawn after them, he chooseth them as excellent for him; this is wisdom. You have it expressed by the Apostle, in Phil. 1:9, 10, for he useth several expressions in several epistles, as his manner is, but intends one and the same thing. He prays, 'that their love may abound in knowledge and in all judgment, that they might approve the things that are excellent.' Where you have such a knowledge as works a love to the things known, and an approving of the excellency of them, this is spiritual knowledge, this is wisdom; for ἐπίγνωσις, the chiefest part of wisdom, as Aristotle saith well of it, is to discern what is good, and to pitch upon it and choose it. Now, when a man sees all the truths of the gospel and the excellencies of them spiritually, so as all his heart is taken with them, and they become pleasant to his soul, not the knowledge of them only, but the thing; when they are as the only pearl for which he sells all;

then is a man made 'wise to salvation'—you have the expression, 2 Tim. 3:15. When a man is made wise to save his own soul, sees the things of the gospel so as he is taken with them, and hath the wit never to leave them after, this is the first thing that is wrought.

Now, my brethren, it is faith that doth enable you thus to see the excellency of spiritual things, to choose them, to embrace them, and never to depart from them. Therefore faith is truly called wisdom here. I will give you a scripture in which you shall have two instances of it, to name no more. It is in Heb. 11:13, 24. At the 13th verse, 'These all died in faith, not having received the promises, but seeing them [by faith] afar off, [for that is the meaning,] they were persuaded of them, [they believed the truth of them,] and they embraced them,' they laid hold upon them as good for them. This faith makes you to do, to see all the spiritual things in the Word really, and to embrace them as good for you. And the other instance is that of Moses, ver. 24, 'By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.' Here faith made him wise. He saw what was the best bargain; it made him put a value upon the true riches; it made him to leave all the world, to refuse to be called the son of Pharaoh's daughter, or whatsoever preferment else he had at court, and to choose affliction rather with the people of God, because by faith he esteemed the reproach of Christ greater riches than the treasures of Egypt. So that now, to have that wisdom as to see spiritual things, the real nature of them, to set a value upon them, to approve the excellency of them, to be taken with them more than with all the things of the world, and he hath that light and knowledge of them begotten in his heart which he can never sell away again, but it works his heart off from all things else,—this man is a wise man; and this is wrought in your hearts by faith. This is the first thing.

Secondly, Prudence is that principle of wisdom that doth change the heart; which, as faith looks out to the truths of the gospel, and the promises of the gospel, to Christ and to God, and free grace, and the like; so this spiritual prudence looks out to all that is a man's

duty, that God requires of him again,—to holiness, to obedience, to the whole law of God, to the whole will of God; and a man's heart is taken with them too, and that man whose heart is drawn by them, through seeing the excellency of them in his judgment, is a wise man, is a prudent man. What is it that turns a man's heart to righteousness and holiness? It is a spiritual knowledge of what holiness is, and what that obedience is that we ought to perform to the Lord. I will quote you one or two places for it: Luke 1:17, where the very same word is used that is used here. He tells us there that the end of John's ministry was to turn men; to what? 'The hearts of the fathers to the children,' that is the first that respecteth matters of faith. The Pharisees had in their doctrine led many from the gospel and from the faith of Abraham, and the children of Israel did not believe as their fathers did. He turns them to their fathers, to believe as Abraham did, and not as the Pharisees taught them. And then it follows, 'and the disobedient to the wisdom of the just,' of the righteous. It is the same word in the original that is translated here for prudence in my text. That wisdom that doth make a man righteous, that changeth his heart, makes him take in all that holy and righteous law of God, see an excellency in it, that it is right in all things, as the prophet David speaks, Ps. 119; this is prudence. And this is the second thing wherein conversion lies: to make a man a prudent man, prudent with the prudence of the just; to make a man righteous, to make a man just, to make a man holy. It is a practical skill, as I may so call it, which God imprints upon a man's understanding, that frames the heart and makes him wise to do good. You read in Jer. 4:22, where the prophet, speaking of wicked men, saith, 'They are wise to do evil,' they are wise enough there; 'but to do good they have no knowledge.' Now to have an understanding to do good, to have such an understanding as changeth a man's heart and makes it conformable to the law; this is prudence. And it consists in two things, that I may open it unto you:—

First, It consists in enabling a man to take in all the rules of holiness, or the more fundamental rules of holiness, in a spiritual manner, to know the rule spiritually. A man's heart must be changed to do that. The Apostle prays, Rom. 12:2, that they may be

'renewed in their minds,' (to be changed there, is to have their minds turned;) to what end? 'That you may approve,' saith he, 'of that good and acceptable will of God;' to take in the will of God, or any part of it, in the spiritualness of it, to approve it in the excellency of it, and to esteem it right in all things. My brethren, to know the rule spiritually, is from spiritual prudence; it is from grace to say the law is holy, spiritual, good. The carnal part of the law, carnal men say it is good. But to say of the spiritual, the holy part of the law that requires the whole heart to be obedient to God,—as such principles as these, to lie in no known sin, to aim at the glory of God more than at a man's self, and the like,—for a man to take in such principles as these, and to approve them from his very soul, this is wisdom, this is prudence, this is part of the prudence of the just that makes a man righteous.

Again, in the second place, it imports a skill that God imprints upon the mind of a man to manage his whole man, to do according to what he knows. 'We know not how to pray as we ought.' The Holy Ghost comes and imprints a skill upon a man's heart, and teacheth him how to pray acceptably to God, which no man in the world can do. To make an acceptable prayer to God, is as much as to make a world; to have the skill of it, to have the knack of it, as I may call it, to have the wisdom in the performance of any holy duty; for there is a skill, a wisdom that belongs to the performance of holy duties. When you take an apprentice you teach him two things; you teach him the rules of your trade, but when he hath learnt the rules he must by use get a skill in his fancy to enable him to work. Now, that which men get by time and use, which you call habits, that doth God imprint in every godly man's heart when he first turns him. As he teacheth him the rules, so he imprints the habit of skill, a spiritual wisdom to manage his heart. To be able to pray, to believe, to do all things acceptably, this is prudence, this is that holy skill, for God undertakes to teach us; he takes no apprentice but he teacheth him his trade. This is my covenant, saith he, 'they shall all know me, from the least to the greatest; they shall be all taught of God.' It is part of our indenture and his indenture with us, as Ps. 25:12. He imprints a holy skill in the heart, that guides a man's feet into the way of peace, as the expression is, Luke 1:79.

It is, my brethren, expounded in that parallel place I quoted but now, Col. 1:9, 10. He prays that they may be filled with all wisdom and spiritual understanding. For what end? 'That they might walk worthy of the Lord unto all well-pleasing, being fruitful in every good work.' Now, to have that skill as shall so guide and frame the heart to the law and will of God, that a man shall be able to walk worthy to well-pleasing, to do that which is acceptable to God in some measure, this is this spiritual prudence which is put for all sanctification, as wisdom is put for faith. So that here you have the two parts of conversion: here is wisdom, which is put for faith; here is prudence, which is put for that principle of sanctification which doth change and turn the whole man, make it obedient to the will and law of God.

And now I have opened it, I will cast in but this. Here you see four particular blessings, for now I shall so rank them in ver. 7, 8: here is redemption, 'in whom we have redemption through his blood;' here is justification, or forgiveness of sins, that is a second; here is wisdom, which is put for faith, believing spiritual truths revealed in the doctrine of the gospel; here is prudence, which is put for that principle of light which changeth a man's heart, and makes him holy, and sanctifies him, and so it is put for sanctification. Well, then, here you have the same four blessings which Christ is made to us, reckoned up, 1 Cor. 1:30, 'Of him are ye in Christ Jesus, who of God is made unto us wisdom,' there is one; 2. 'Righteousness,' there is justification, or forgiveness of sins; 3. Here is 'sanctification,' which prudence is put for; and, 4. 'Redemption.' And so I have done with the opening of the words.

You will ask me now, why doth the apostle express the work of grace, faith and sanctification, by wisdom and prudence?

One reason is this, because he useth several phrases in several epistles. Sometimes he calls it spiritual 'wisdom and knowledge,' sometimes 'wisdom and prudence,' sometimes he calls it 'sense,' αἴσθησις, as I remember he expresseth sanctification; so that light that sanctifieth a man is a spiritual sense, whereby a man tasteth the goodness of spiritual things; so he calls it in the Philippians, as the other is in the Colossians. This is one reason; he useth several expressions in several epistles.

Secondly, he wrote to the Grecians, and to the Asiatics, to those at Ephesus, who were all for wisdom, they liked nothing but what had wisdom in it. The Jews' humour was to seek for a sign, the Greeks were for wisdom, and therefore they refused the gospel, because to them it was foolishness, it had no wisdom in it. Saith the apostle, Here is wisdom; seeing you prize wisdom so much, I will speak to you according to your own desires. Mark what a blessing God hath bestowed upon you; he hath made you wise to salvation, he hath made you able to keep the law, and to obey the will of God; which prudence doth change your hearts, saith he; therefore, he expresseth sanctification by wisdom and prudence. He speaks to them in their own language.

A third reason is this, because the truth is that the work of grace lies in working upon the understanding of a man; it lies in working spiritual knowledge in a man; however men little think of it, it is a light let into the heart that saveth a man, a different light from that wicked men have. Eph. 4:22, he bids them 'put off the old man, and put on the new.' How must they do that? 'Be renewed,' saith he, 'in the spirit of your mind.' If the spirit of a man's mind, if the understanding be renewed, it changeth the whole man presently. Therefore, because the main of the work of grace, or at least the first of it, lies in working upon or renewing the mind, therefore it is expressed here by wisdom and prudence. You have the like, Col. 3:10. The image of God is renewed; it is renewed in or by knowledge. God when he doth frame and paint his image upon the heart, what doth he? He lets it in by the understanding, openeth a man's eye to see spiritually what true holiness is, and what the love of God is, and how a man must aim at the glory of God; and with this light let into the mind and understanding, the heart being taken with it, the image of God is framed in men's spirits. Therefore it is expressed by wisdom and prudence.

But here is one particle yet more to be explained, 'all wisdom.' Do we receive all wisdom and prudence when we are turned unto God?

The meaning therefore of that is this: it is taken, first, for all kinds, for all sorts, something of everything, as we use to say. They are made wise to believe truths, and they are made wise to do what they know; their duties in their callings, their duties in their

relations. There are several parts of the will and mind of God which God instructs a man in, so far forth as it is necessary for him to know to be saved. 1 John 2:20, it is said, the Spirit teacheth us 'all things.' What is the meaning of that 'all things?' Why, all things necessary to salvation, all things that go to save a man; and so the poorest soul that is knoweth all things, hath all wisdom and prudence in him. He hath all necessary knowledge to save his soul if God should call him presently; therefore it is called all wisdom and prudence.

And, in the second place, it is called all wisdom and prudence for the excellency of it; it is instead of all wisdom, and better than all wisdom else, as, ver. 10, he calls the saints 'all things in heaven and in earth.' Why, there are more things in heaven and in earth besides them? Yea, but they are worth them all; God looks upon none else, cares for none else; they are his all, as if there were no other thing. So here, 'all wisdom and prudence,' because this is instead of all, it is worth all; this is the whole man, as the expression is, Eccles. 12:13. For whatsoever else is in a man, whatsoever wisdom and knowledge he hath else, it is worth nothing; he that hath this hath enough, he hath all.

Then, thirdly, take in all believers, whom he speaks of here collectively, and they have all wisdom and prudence amongst them. The Apostle speaks here of himself and of the rest of the apostles, and of all that are called by the gospel. He speaks generally and collectively of all saints; they have amongst them received all wisdom and prudence; it is in the pack of them.

And then in Christ there are all treasures of wisdom and knowledge laid up for us, and we are complete in him; so saith the apostle, Col. 2.

And all wisdom and knowledge is hid in this word, and if thou hast grace, thou hast a principle to understand it savingly more or less; if thou wilt dig for wisdom, thou hast a principle of wisdom which a wicked man wants; thou hast all wisdom and knowledge in semine. And though we know but in part, yet in Christ is hid all wisdom for us, and all the wisdom that is in Christ is made ours too, for our good; and we shall one day know it all, that is more. This wisdom and prudence will bring thee to know all the treasures that

are in Christ, and therefore God hath abounded to thee, in semine, in all wisdom and prudence when first he turns thee.

All the gifts of the apostles and prophets, they are all ours, all thine when thou art once called; therefore God hath abounded toward us in all wisdom and prudence.

And then, lastly, and, it may be, chief of all. The apostle speaks of it in relation to them under the Old Testament; they received truths but by piecemeal, at 'sundry times,' as the expression is, Heb. 1, now one and then another. But now, under the gospel, God hath hidden nothing, he hath unlocked all; therefore the least in the kingdom of heaven is said to be greater than John the Baptist, the least saint knows more than John Baptist did. So, comparatively to those under the Old Testament, God hath abounded toward us in all wisdom and knowledge. And so much for the opening of the words.

I will come now to gather some observations from them (for I see I cannot instance in all I meant.) The first observation is this:—

Obs. 1.—A godly man only is a wise man. He that is turned to God, he that is made wise to save his own soul, he only is a wise man, and all the rest of the world are fools; because let them seek for whatsoever excellency they will, yet they lose their souls in the end. 'Thou fool,' saith Christ,—he thought himself a wise man to get riches,—'thou fool,' saith he, 'where will thy soul be to-night?' He was a fool for his labour. A man that knows how to believe savingly, and that is wise for his soul, that man is only the wise man. Other men are wise in their generation, as Christ distinguisheth it; they are wise in their kind; take them in the world, and there they are wise indeed, and wiser than the children of light. But, saith the apostle, God hath chosen the fools of the world to confound the wise; he did it on purpose, it was his plot. The chiefest thing the wise ones of the world brag of is their wisdom. God hath taken out fools, that have less understanding, makes them able to save their souls; and at the latter day, who is the fool then? Thus he confounds all the wise ones in the world. They are only wise that are wise to salvation.

I will give you a scripture for it. It is in Job 28:28, 'Behold the fear of the Lord, that is wisdom; and to depart from evil is

understanding.' That is the understanding, the only understanding; and if men be wise never so much in anything else, they are fools.

Obs. 2.—Whomsoever God saveth, he doth give them so much knowledge in spiritual things as shall make them wise. Let them be never so ignorant before, they that are come to years of discretion, they shall be wise to save their souls. Do but observe it; men that had but little wit in them before, when they are turned they will speak of faith and of Christ and of the mysteries of salvation exceeding strongly and wisely. What is the reason of it? When God is master and teacheth a man, how soon is he learned whom he teacheth! No such schoolmaster as God is; he aboundeth toward a man in wisdom and prudence, so that a man hath abundance of knowledge the first day almost. You shall see it in many poor men that are turned to God. I will give you but a scripture for it, and so pass from it. Isa. 35:8: the prophet speaks there of the times of the gospel, when Christ was to preach the word, as appears by the former verses. He tells us there that Christ is 'a way, and a highway,' that way that leads to life, 'and it shall be called, The way of holiness,' (which men miscall, and call by a thousand other nicknames, but that is the true name of it, The way of holiness,) 'and the unclean shall not pass over it.' Take an ungodly man, he shall never hit on the way, let him be never so wise; for so the opposition implies, as you shall see by and by. For whom, then, shall this way be? 'It shall be for the wayfaring men; though fools, they shall not err in it.' Art thou a wayfaring soul that art a-going to heaven, and hast a mind to go to heaven? And art thou simple, hath God given thee a heart to desire to be saved and to seek after Christ? Take the greatest doctor in the world; if wicked, he shall not find out the way that thou shalt find. Another man, a fool, shall find it; he shall not err in it, because God, whomsoever he doth save, himself is the master, and teacheth them this wisdom. And so much for that 8th verse; I will speak a little of the 9th, and so I will have done.

Ver. 9, Having made known unto us the mystery of his will, according to his good pleasure, &c.

Here, as I told you, he comes to external calling, the making known to us 'the mystery of his will,' whereby he doth work

spiritual knowledge and understanding in a man. Now, to open this a little.

What is meant by making known? You all know that he did it by the preaching of the apostles; he doth it now by the preaching of the word, and by the Scriptures opened to you, whereby all that hear it and know it are called.

But what is meant by 'the mystery of his will?' for this is the only, the chief hard thing here.

Some men do take it thus, to shew the difference between the knowledge of believers and others. Others may know the will of God, they say, but there is a mystery in the will of God which only godly men know, and God reveals it to them. As in Col. 1:27, 'To whom God would make known'—speaking of the saints, as you shall see by comparing the 25th and 26th verses together—'the mystery which hath been hid from ages and from generations, but now is made manifest to his saints; to whom he hath made known the riches of the glory of this mystery.' My brethren, the mystery of God's will, and the riches and the glory of it, the saints only know.

But I rather think that the aim of it here, (though this be a truth, and I shall have occasion to mention it by and by,)—yet I think the main thing intended here is not to express the difference of wicked men's knowledge of the gospel, and godly men's. But it is taken for the substance of the gospel itself. The doctrine of the gospel is called the mystery of God's will, 1 Tim. 3:16, 'Great is the mystery of godliness, God manifested in the flesh.' The doctrine of salvation by Christ was a great mystery.

Here I must open two things to you:—

1. Why it is called a mystery.

2. Why the mystery of his will.

First, Why it is called a mystery. A mystery is that which is a secret hidden, a thing unknown, which could no way have been known unless it had been revealed by him that knew it. A mystery is properly a thing hidden, 1 Cor. 2:7, 'We preach the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world.' Therefore it is a mystery, because it is hidden. So a secret unknown is called a mystery in 1 Cor. 15:51, 'Behold, I shew you a

mystery.' What is that? 'We shall not all sleep, but we shall all be changed.' Some men shall not die at the latter day. Who knew this before? It was a thing unknown, it is not in all the prophets, nor in all the Old Testament; it is a thing we had not known, had not Paul told it us; it was a mystery.

Now to come to the gospel, it is a hidden mystery, the most hidden secret that ever was. It was hid where all the world could not have found it; no, all the wit of men and angels could not have found it where it was hid. It was hid in God's breast, in God's heart, 'hid in God'. You shall see the very expression in Eph. 3:9, 'To make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God.' If you will know, saith he, in what field it lay, it was hidden in God.

Hid from whom?

First, From all the wise men in the world; they could never have found it out. Those that search into mysteries of state, and would know arcana imperii, think they are wise men, and that they know great matters. What saith the Apostle? 1 Cor. 2:8, 'We speak the wisdom of God in a mystery, even the hidden wisdom, which none of the princes of this world knew.' They that have all secrets in their heads, and know how to govern states and kingdoms, none of them all knew this, nor could ever have known it.

Nay, secondly, the gospel was hid from all the saints in the Old Testament, as now it is revealed. In Col. 1:26, the Apostle saith it was hidden from 'ages and generations,' from all the generations past; hid from the beginning of the world, as you have it, Eph. 3:10. You shall find in 1 Pet. 1:10, 11, that the very prophets that wrote the Scripture did not fully understand what themselves wrote in all things concerning the gospel. 'Of which salvation,' saith he, 'the prophets have inquired and searched diligently,'—they inquired by prayer, and searched diligently by study of their own writings,—'who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you.' They had them in

their writings indeed, but they ministered them to us, and that was the chief answer they could get upon all their prayers and study.

Lastly, It was hidden from the angels. The angels were near God, but they were not in his bosom; they were his favourites, indeed, they were courtiers, they stood round about him, but they knew none of it. No, God hid it from them. Not a creature knew it, not an angel in heaven knew it, as we now know it. Nay, the churches know it before the angels know it, and the angels do learn of the churches. That is part of the hiding mentioned, Eph. 3:10: it was hidden in God, 'to the intent that now unto the principalities and powers in heavenly places'—that is, to angels—'might be known by the church the manifold wisdom of God.' They learned the gospel of the Church; therefore they come to hear sermons. Brethren, the churches are full of angels, they love to hear the gospel preached; and you know Peter tells us they pry, they bow down their necks; it is in 1 Pet. 1:12, 'which things the angels desire to look into.'

Thus the hidden gospel is a mystery so hidden as none could have known it. Adam knew the law; it was written in his heart. We have principles of the knowledge of the law in our consciences; when we hear the law preached, we have a principle in our own consciences within us that goes along with what we hear, and answers to it; we cannot deny it. But there is not the least footstep of the gospel in the wisdom of all the men in the world: there is nothing in the heart of man to answer to it. If the gospel be revealed, God must create light. When it was first discovered, he created light in their hearts to whom it was revealed. We were nothing but darkness. Saith the Apostle of himself as well as others, 2 Cor. 4:6, 'God, that commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Christ.' God must bring in a light, saith he, or else not we nor any of the apostles could ever have found it out.

What is the reason of this?

Because it is the 'mystery of God's will,' which reason we have in the text. Who could have known that God would ever have saved sinners? Who could ever have thought it? He had said, he had pronounced it as his will, it was gone out of his mouth, 'In the day thou eatest thereof, thou shalt die the death.' Here was a riddle now

for all the angels in heaven. How could they have known the mystery of God's will, that he would save sinners? Adam stood trembling, poor man, and the devil thought all cocksure. I shall damn them, thought he, as sure as I have damned myself. And all the angels stood mute, till God himself came and makes the promise to us. Rom. 11:32, saith the Apostle, 'God hath shut up all in unbelief, that he might have mercy upon all.' That God should let man sin, and permit sin to spoil his creature, and when he had done, should mean to save it, and have mercy upon those that are shut up under unbelief,—'O the depth,' saith he, 'of the riches both of the wisdom and knowledge of God!' so it follows in the next words, 'how unsearchable are his judgments, and his ways past finding out! Who hath known the mind of God? or who hath been his counsellor?' Who could ever have known this, had not God revealed it, that this was his will? No counsellor, my brethren, but one; that is 'the wonderful Counsellor, the mighty God,' as he is called, Isa. 9:6. Therefore in John 1:18, where the Apostle speaking of the gospel of grace and truth that came by Jesus Christ, as the law came by Moses, (he speaks of the revelation of this gospel in opposition to the law;) saith he, 'No man hath seen God at any time,' that is, hath known the mind of God. That is meant by seeing God there, it is a Jewish proverb of knowing God's mind. 'The only-begotten Son, which is in the bosom of the Father, he hath declared it.' None in the world could have declared this will and mind of God, but only He that was in his bosom, that was familiar with him, his only Son; therefore he came down from heaven, and first broached the gospel: 'which was first preached by the Lord himself,' saith the Apostle, Heb. 2:3.

Moses, my brethren,—St John speaks of him in the verses before, and he saith the law was given by Moses,—Moses was very intimate with God; he 'saw God face to face;' so the expression is, and God shewed him his glory. 'The law,' saith he, 'was given by Moses;' yea, 'but grace and truth,' the gospel, 'came by Jesus Christ.' Though Moses saw God face to face, he was not in his bosom, as Jesus Christ only was; and he only could reveal it, he only knew this mystery and mind of God.

I should likewise shew you that it is a mystery for the depth that is in it; but I shall let that pass. For an observation—

Obs. 1.—Let all that live under the gospel, and saints especially, acknowledge what an infinite favour of God it is to know this mystery of his will, as you do; that God will save sinners, and that you see the reason of it too. For it is brought down to you in a plain manner; you see such a satisfaction in Christ as will satisfy a man's reason. Bless God for that infinite mercy. You see how dainty God hath been of his gospel; he kept it hidden from all ages and generations till the apostles' times; above four thousand years. And saith our Saviour, Luke 10:24, Blessed are your eyes that you see, and your ears that you hear, such things as all the prophets and kings have desired to see and hear, and could not. 'I tell you,' saith he, 'many prophets and kings have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them.' Thou wouldst wish thyself to be a king, if thou desirest to be happy; or thou wouldst wish thyself to be a prophet, an old prophet, such a one as Elias was, or Isaiah, or Jeremiah, or some of them; nay, wish thyself as Solomon and David was, both prophet and king. Thine eyes and ears are more blessed than they. For these kings, saith he, and these prophets, neither could see nor hear those things which you both see and hear. Why? Because you hear and know the Mystery of His Will. My brethren, it is the greatest privilege in the world. Our Saviour Christ was a man of sorrows. We seldom find him rejoicing, but once; and upon what occasion was it? Look in the 21st verse of that 10th of Luke, just before these words: 'In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' And so he goeth on in his discourse, 'Blessed are your eyes,' &c.; that is the coherence of the words. Doth our Saviour Christ, our Head, bless God for revealing the gospel to us poor sinners, for to save our souls, and accounts it the greatest mercy of all others bestowed upon us, and shall not we? Doth Christ himself thus, as it were, fall down upon his knees and thank God for it, and shall not we?

You will object and say to me, But it is a common mercy; we see many wicked men partake of it.

I answer first, Why do wicked men partake of it? Because there are saints among them, and live in the places with them; therefore the gospel comes to them. 'I have much people in this city,' saith God, speaking of Corinth, and therefore he sent Paul to preach amongst them. And so, 2 Cor. 4:15, 'For all things are for your sakes.' That Paul had all that knowledge, and all those gifts, it was for their sakes, it was for the elect; and therefore you have reason to be thankful for it; wicked men should not know a word of it else.

Secondly, Wicked men, though they hear the gospel, yet they hear, but understand not. There is a mystery in the gospel, which wicked men hear, and know not. There is, I say, a mystery in it; I passed it over before, I will speak but a word of it now: Matt. 13:11–14, 'To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given.' Here Christ speaks of the mysteries of the gospel; a man must have it given him to know it, which is not done to wicked men. Here both heard the same parables: Christ, saith the evangelist, 'spake in parables;' and so he goeth on; saith he, 'Seeing, they see not; and hearing, they hear not, neither do they understand,'—that is, they do not understand savingly.

In 1 Cor. 2:7, the place I quoted but now, 'We speak,' saith he, 'the wisdom of God in a mystery.' It is called wisdom in respect that wicked men may see and understand a rationality in it; but there is a mystery in this wisdom which godly men only see, and it must be given them to see it. 'The secret of the Lord is with them that fear him,' Ps. 25:14. So that now, though you think it a common mercy, yet it is a peculiar mercy to know the mystery of the gospel; to know the riches and the glory of it. It is a peculiar mercy to the saints.

Obs. 2.—The mercy lies in this, to know the gospel, the mystery of his will. He doth not say, to know the law. How slightly the apostle speaks of the law. 'The law,' saith he, 'came by Moses.' It is a slight speech, in comparison of 'grace and truth;' that, he saith, 'came by Jesus Christ.' It is the mystery of his will in the gospel that he purposed in himself, the knowledge of which a man should prize. This is the glory of Christ, and this is the glory of our preaching: 'He hath ordained it for our glory,' saith he, 1 Cor. 2:7. The preaching of the gospel is that which brings in souls: Luke 16:16, 'The law and the

prophets were until John,' but now the gospel is preached, men crowd into it, press into it, they come thick and threefold to it; men come in now when the gospel is preached infinitely more than when nothing but the law and the prophets were preached. 'The law and the prophets were until John; since that time,' saith he, 'the kingdom of God is preached, and every man presseth into it.' This is it that bringeth men in, my brethren. 'Woe is me,' saith the apostle. Why? He saith not simply, 'if I preach not,' but 'if I preach not the gospel;' that is the main thing.

Second, There is but one thing more to be opened, and that is, why it is called the mystery of his will.

One reason is this, because the will of God is the foundation of the gospel. What will you resolve it into? You must resolve it into his will, and into nothing else. 'I will have mercy;' this is the gospel, but his will is the foundation of it. 'I will have mercy upon whom I will have mercy;' and his will sets his understanding a work, as it were, to find out ways to bring about the salvation of mankind. 'He worketh all things after the counsel of his own will,' as it follows afterward in the 13th verse. Hence, therefore, it is called the mystery of his will.

I will give you another reason for it, which is the better reason for you, because the most comfortable thing we know in the gospel is the will of God to save sinners. Mark what I say, if thou knewest all that God knows, (it is a great word,) if thou didst not know this thing, that his mind and will were to save sinners, thou wert undone; the knowledge of this is worth all the rest. To know that God is merciful in his nature, this will not do it. You might have known that and despaired, for it might have been said, It is true, he is merciful in his nature, but the question is whether he will be merciful or no? 'Yea, but I will have mercy;' this word is worth all the world, this is the gospel.

It is called the mystery of his will, thirdly, because you might have known that Jesus Christ had died too, yet if you had not known it is the will of God to accept of that death for sinners, you had been undone still, if you could possibly have supposed this. What saith the apostle, Heb. 10:10, when he comes to speak of the sacrifice of Christ, what influence it had into our salvation? 'I came to do thy

will,' saith he; 'by the which will we are sanctified through the offering of the body of Jesus Christ once for all.' What is it that saveth you, that sanctifieth you? It is not simply the offering of the blood of Christ; if you had heard Christ had died, that would not have comforted you, had it not been for this will: by this will you are sanctified through the offering of the body of Christ.

Take an observation or two from hence.

Obs. 1.—You see, my brethren, what is the pith of the gospel. It is the mystery of God's will; to know but this, that God will save sinners in the blood of Christ, this is the pith of the gospel. This is that which is essential to salvation; and you see too, that it is but a small thing to know that God will save sinners in Christ. How gracious hath God been! He hath not laid upon you to know all the hard things in the gospel, which scholars know, and many believers that have large understandings know, or else you cannot be saved. But this is the kernel of all, God will save sinners. It is the mystery of his will; dost thou know that? Hath that taken thy heart? Thou knowest that which will save thee, if thou knowest no more; thou knowest that which faith may feed upon, and which will make thee happy everlastingly.

But, saith a poor soul, Will God save sinners indeed? (when the soul begins to believe this in good earnest.) Hath God a mind to save such sinners as I am? saith he: I have reason to be content to be saved then. And so he giveth up his soul to God and to Christ, and so the bargain is made. Faith is to know the mystery of his will; it is resolved into that.

I will give you but a familiar instance, that the knowledge of this one thing is worth all the rest. Suppose that one had lived in Solomon's time, had been a subject to Solomon, a great favourite in his court, and had run into treason, so that it was in Solomon's power to take away his life, and Solomon should yet use him exceeding kindly, open to him all his heart,—you know that he had the most knowledge that ever man had, both in matters of nature and in the book of the law,—and he should tell him all his notions;—and he had as many notions in his head as there were sands on the sea-shore, for it is said he had a heart as large, he had a vast knowledge;—and suppose that Solomon should have told him

all these, this poor man, being a traitor and in Solomon's power to put him to death when he would, if he had known but one thing of him, that Solomon would but say to him, 'I will pardon thy treason, I will save thee, thou shalt not die,'—this would have pleased him more than all the knowledge Solomon could have imparted to him. So I say here, we are traitors, and have deserved death, and it is in God's power to destroy us. If now God reveals unto thee that he hath an intent to save sinners, haply he doth conceal other things from thee; thou hast not a large understanding, thou canst not take in much; but this I know, that God hath a mind to save sinners in Christ, and I will give up myself unto him. But dost thou know further that he meaneth to save thee? It is worth all the knowledge else in the world. Why? Because it is the mystery of his will.

Obs. 2.—See the grace of God in applying himself to all sorts of believers, in revealing the gospel to weak as well as strong; he hath applied himself to weak capacities. If the gospel lay all in great hidden wisdom and rationalities, and that a man must know all the depths of wisdom in it, all the rationalities of it, the coherence of one truth with another, before he can be saved, many poor weak understandings should have been undone, and never should have come to be saved. God doth load your hearts but with one truth, I will save sinners in and through Christ. Hast thou learnt this in the gospel? This will save thee, the gospel is the mystery of his will. And, my brethren, he hath applied himself to weak understandings in faith too. Why did he choose faith of all graces to save a man by? Because the poorest in the world, the weakest understanding, can believe and trust. When he heareth that God will save sinners, he is able to trust God as strongly and as firmly as the wisest understanding man in the world. Nay, your weak men, they are aptest to believe, they are more suited for faith; let them but have this revealed to them, that God will save poor sinners, it lies but in a trust. When a man's heart is convinced of this, and a poor soul is able to do it, he doth it as strongly as the greatest understanding in the world can do. Thus God hath applied himself.

Obs. 3.—Though the gospel be a mystery, yet you see God hath made it known. Observe from hence, that God cares not who knows it; he kept it indeed hidden awhile, but now he would have all men

see it. So it is, Eph. 3:9, 10, 'That all men might see what is the fellowship of the mystery,' &c. It is the glory of God and of our religion, that we desire to have all known, all the mysteries of it. We do not as the Papists do, that keep things from the people. Know it to the uttermost in God's name, and let all God's people in their sphere and place prophesy; let them be all as prophets, to know the uttermost mystery of God's will. God hath abounded, not to ministers only, but to all his saints, in all wisdom and prudence, and hath made known the mystery of his will to them; let them all get what knowledge they can of it. It was not the nature of other religions to do so. The wise heathens, and the priests of the Egyptians and other heathen nations, had mysteries in their religion, but they kept them as mysteries, they never told the people of them. Popery, you know, is called a 'mystery of iniquity,' as this is called the mystery of God's will; for the devil hath made a gospel for his eldest son, as God hath for his Son. But what is the reason they will not let you know it, but keep you in ignorance? Because it is a mystery of iniquity, and people would come to see the iniquity of it, if they knew the mystery of it. But the gospel, it is the mystery of God's will. Saith God, All that ye know by me is, that I will save poor sinners, that I delight in mercy. I care not who knows this, saith God. It is a matter of grace, and therefore he makes known the mystery of his will. This is the glory of our God, and the glory of our religion, and the glory of the gospel. Would that all the saints in the world understood every tittle of this book! then our sermons would be understood, and we should preach with ease, my brethren. God desires this, and we desire it, to have all men know the mystery of his will.

According to his good pleasure, which he hath purposed in himself.

III. That which remaineth is this, that which was the moving cause of making known the mystery of his will, and of calling home those whom he had called, and shall call to the end of the world. It is 'according to his good pleasure, which he had purposed in himself.'

When I opened the 5th verse, I shewed that εὐδοκία, the 'good pleasure' of his will, was that which of all things else he is pleased most with, though he willeth other things. Here it is simply said,

'according to his good pleasure,' but the thing is all one. It was out of the good pleasure of his will that he did choose us and predestinate us to glory, to adoption, to perfect holiness, as the 4th and 5th verses have it. And it is out of the same good-will that he makes known the gospel savingly to any one's heart, and converts him, and turns him to him.

It is a known place, that in Matt. 11:25, (to confirm this to you,) 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight,' ὅτι οὕτως ἐγένετο εὐδοκία. The word is the same that is here. It was thy good pleasure that thou shouldest put this difference, to reveal it unto some, and those babes, and pass by the wise and prudent. He speaks it of making known the mystery of his will, the thing in the text. Now, when he saith, 'I thank thee, because thou hast hid these things from the wise and prudent, and hast revealed them to babes, for so it seemed good in thy sight,' it is not that he doth make the ground, the terminus of it, to be in God's hiding of it simply from the wise or from the prudent; but the thing he giveth thanks for is his revealing it to babes. Only, here is the mercy set off the more, there is this foil cast upon it, that he hideth it from the wise and prudent, while he revealeth it unto babes; and herein is seen, by refusing some and taking others, the good pleasure of his will.

It is a like speech too, that in Rom. 6:17, 'God be thanked, that you were the servants of sin, but you have obeyed from the heart that form of doctrine which you were delivered into.' He doth not thank God that they were the servants of sin simply; but that which he thanketh God for was, that they had obeyed that form of doctrine they were delivered unto; only seeing they were the servants of sin once, the mercy is set off by this so much the more. Just so here, 'Father, I thank thee, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; for even so it seemed good in thy sight.' I shall have recourse to this place by and by.

You have the like in 1 Cor. 1:21, where the same phrase is used, the same word of God's good pleasure that is here; and it is spoken

of God's revealing the gospel to the babes of the world, as you may read there throughout the chapter. 'Not many wise, nor many noble,' &c.; and the reason was this, because God would confound wise men after the flesh, by enabling poor creatures to save their own souls.

I will make but an observation out of this, and so pass from it.

Obs.—God's making known the mystery of his will and the preaching of the gospel, and enlightening of men unto life by the gospel, doth not depend upon, nor is it dispensed according to, preparations in the creature, but it is according to his good pleasure. There are those that affirm otherwise, but this one place, compared with many others, sufficiently confutes it: 'Having made known unto us the mystery of his will, according to his good pleasure.' If you would know why the gospel is preached in that powerful manner in England or in London, and not in many other places of the world, and not in many other places of the kingdom, it is merely upon the good pleasure of God.

It is a thing that will never be answered. Why did God suffer the Gentiles so long, three thousand years, to walk in their own ways without revealing to them the mystery of his will,—for it was three thousand years and upward after Abraham,—and chose the Jews to whom he would make known his law? 'He dealt not so with any nation,' saith the Psalmist; 'neither had the heathen the knowledge of his law.' It was merely God's good pleasure. Moses tells them, Deut. 9:6, that it was not for their righteousness; for they were a stiff-necked people. In obstinacy they surpassed all other nations; they were the most perverse and the most unbelieving people of any other in the world. And, Deut. 10:14, 'Behold,' saith he, 'the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people.' It was merely the good pleasure of his will that did it. And why doth Moses' mention his title, of being Lord of heaven and earth, but to shew that this proceeded from his sovereignty, that he chose this people and revealed the word to them? All the earth, saith he, is mine, and I have angels in heaven; I need no man upon earth at all.

He might have left them all to their own ways. 'The heaven of heavens is mine; the earth also, with all that is therein.'

You shall find in that place I quoted even now, Matt. 11:25, that Christ resolveth it, why God revealed it to babes, into the same principle, by the title he giveth God there when he giveth him thanks: 'I thank thee, O Father, Lord of heaven and earth, because thou,' &c. God sheweth his liberty in this. And do but mark upon what occasion those words of Christ's come in. 'At that time,' saith the text, 'Jesus answered and said, Father, I thank thee,' &c. Our Saviour had in the 20th and 21st verses upbraided the cities wherein most of his mighty works were done, because they repented not. 'Woe to thee, Chorazin! woe to thee, Bethsaida! if the mighty works which were done in thee, had been done in Tyre and Sidon, they would have repented long ago, in sackcloth and ashes.' If God had gone and revealed the gospel according to preparations in men, certainly he would not have passed by Tyre and Sidon, and preached it to Chorazin and Bethsaida; for he saith that Tyre and Sidon would have made better use of it, they would have repented long ago. And Tyre was of all nations the most ingenuous to the Jews; they helped to build the temple, you know; yet God passed by them. 'At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them to babes.' Thou goest in revealing the gospel by no such conditions in men, but dost it as the Lord of heaven and earth, out of thy good pleasure. And so much for that, 'according to his good pleasure.'

Which he purposed in himself.

IV. These words 'which he purposed in himself,' some copies, and as good as any other, leave προέθετο out, and so they do not refer them to the 9th verse, but to the 10th. 'He purposed in himself to gather together in one all things in Christ.' Yet because some have it, and thus you see it is read, and indeed more generally by interpreters, therefore by referring them to this 9th verse, let us see the reason why these words, 'which he purposed in himself,' come in after all as having relation to his good pleasure.

It might first be said, It is true God doth it out of his good pleasure, but yet notwithstanding, though his own will cast it, is there nothing at all he looks at in the creature why he doth it?

Nothing at all! It is, saith he, 'his good pleasure,' which he purposed in himself, merely in and out of himself. He looked to nothing but himself, when he did thus purpose eternal salvation to any, or to call them by the gospel.

And, secondly, whereas they might inquire, and say, Was it out of a fixed will, taken up from everlasting thus?

Yes, saith he, it was not a mere velleity, but it was a purpose, secum statutum, he purposed with himself, unalterably; so, indeed, Beza saith that God's purpose is mentioned to shew the firmness of election, as in Rom. 8:28, where the purpose of God is mentioned, to shew the firmness and stability of his will and resolution in it: 'He purposed.'

If the words be referred to the 9th verse, then you may observe from thence these two things out of it:—

1. That effectual calling is the fruit of God's everlasting good-will to us, James 1:18, 'Of his own will he hath begotten us.' It was his will and his purpose he took up from everlasting. His begetting us is of his will, of his purpose, which he purposed, saith he, in himself. And therein now, our begetting differeth from that of Christ's. Christ is his natural Son. As he is the second Person, he begat him not of his will; as he is man, indeed, so be came under God's decree as well as we; but as he is the natural Son of God, the second Person, he was not begotten of his will: but so are we by an everlasting purpose, by an everlasting decree, which he purposed in himself. So that, my brethren, look how you are called, and when you are called; it was all as God had plotted it from everlasting. He appointed that thou shouldest go to such a sermon, and there hear such a word spoken as should strike thy heart. It may be it was spoken by the by, or it may be thou camest into the church by the by, and thoughtest to go to another place, but God turned thee in. This was plotted from everlasting. God doth his great works by the by oftentimes, and so he converteth souls; yet they are plotted from everlasting. It is his purpose within himself.

There is one word yet in this 9th verse, 'which he purposed in himself.' Some read it ἐν αὐτῷ, which be purposed in him, namely, in Christ. But because that is so much before and after, certainly he meaneth ἐν αὐτῷ, in himself; the word signifieth either, as I have formerly shewed what is the meaning of that. He did not view anything in us, or out of himself, when he decreed anything concerning us. God hath no efficient cause to move him but his own will. He hath no final cause that ultimately moveth him, but his own glory and his Son's. He consults with nothing; he looks not out of himself. As he understandeth all things by himself and by his essence, so that, that casteth his will this way or that way, is himself. The meaning is not but that something out of God moved God, if we would speak strictly. I shall shew you why: for, take the glory of his grace, that you know moveth him; go the 6th verse telleth us, 'He did predestinate us, to the praise of the glory of his grace.' Now the praise of the glory of his grace is a thing out of God, for it is that manifestative glory that ariseth from the hearts of men and angels to him, upon his works that he declareth to the sons of men. It is that which ariseth out of all. He looked and saw that, in the creature which he made, there would be such a praise arising. This moveth him, and yet it is out of himself. How, then, is he said to purpose all in himself?

In one word, thus: although the praise of the glory of his grace is but a creature, yet relatively it is God, it is his own, it is himself, it hath relation to himself. 'My glory,' saith he, 'I will not give to another;' no, not this glory which thus ariseth out of the creature; not only his essential glory, but not that manifestative glory he hath out of all things. It is incommunicable to any creature. Though it be not essentially himself, yet relatively it is; therefore, Prov. 16:3, he is said to have 'made all things for himself, and the wicked for the day of evil.' And now to say that the praise of the glory of his grace moved him, is all one as to say himself moved himself; because it is his, and it is incommunicably his. So much now for that 9th verse.

SERMON X

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which an in heaven, and which are on earth; even in him.—VER. 10.

THESE words contain the whole of God's everlasting purposes of grace (sever them from those of creation and providence) toward all or any, either in heaven or earth, whom he regards or loves.

This is his comprehensive scope; and that both the coherence of them with the former, and the matter itself, when opened, will discover and declare. First, the coherence these words have with the whole he had been discoursing of from ver. 3 until now. From ver. 3 unto ver. 7, he had been enumerating the particular purposes of God's grace to us men in Christ,—the things on earth,—how from everlasting he had chosen, predestinated, and graciously accepted us in his Son Christ. And then, from ver. 7 to this, how he had redeemed us, forgives us, and calls us according to the same rich grace in Christ. Which done and said of us men, whom this epistle was wholly wrote to and concerned, he then brings forth the whole of God's design in the utmost extent of it, so to glorify this grace and this Christ. 'To gather in him,'—not us only, you and us men, the things on earth, but all things that are in heaven also,—'in him I say;' and it is as if he had said, 'For a conclusion of these particulars, I will give you the total sum of all in comprehensive words.'

That particular account begun concerning us men, occasioned and drew out this general conclusion and glorious coronis.

The words immediately before, 'he purposed in himself,' there are two known variations of them, yet so as either stream falls into this scope.

1. Some copies, and those more ancient, have not that word 'which.' They render it not, 'which he purposed in himself,' but simply thus, 'he purposed in himself.' And so those words before them, ver. 9, 'having made known the mystery of his will, according to his good pleasure,' they give a full period to his former sentence,

ver. 8, and then these words, 'He purposed in himself,' begin anew, and do of right belong to this 10th verse, and are to be cut off from the 9th verse. And so the scope runs naturally to shew, as hath been said—

2. What was the whole, and all, and utmost, of what he purposed in himself—namely this, to gather all in Christ, the good angels, as well as us men, thereby to shew the fulness of Christ's glory. For, secondly, if that word 'which' prove to be that which fell from Paul's pen, (as most copies,) yet still the current empties itself into the same meaning: for whereas, in the 9th verse, he had set out the rich grace of God shewn to the Ephesians, as also himself in particular,—that he had called them unto Christ by the knowledge of his will, 'making known to them the mystery of his will;' which grace of gathering them personally first unto Christ he attributes unto the good pleasure of his will, as it follows, 'according to his good pleasure,' κατὰ τὴν εὐδοκίαν, ἣν—that is, according to that, even that same good pleasure which, or out of which, he had purposed to gather universally all of them he loved in heaven or earth in his one Christ,—so as comfort yourselves, and adore that grace, which herein is the very same unto you which it is unto any or all of angels and men. And what love can be supposed greater? Yea, and this is your privilege, to be taken into that general account and number of that general assembly, consisting of a universal 'company of angels,' &c., the privilege of which the Apostle doth so celebrate, Heb. 12. What shall I say more? You have the bottom of God's heart, the centre and circumference of his decrees of grace, the greatest birth the heart of God was ever big with; so great, as God having been in travail with it from everlasting, as became so great a design, had also appointed a 'fulness of time,' a centre of time, for the delivery or discovery of it; which began when Christ was first revealed, 'seen of angels,' things in heaven—'believed on in the world,' both of Jews and Gentiles, which shall be gathered together in that last and general assembly in heaven. This is the coherence and general scope.

There are two eminent phrases to be opened:—

First, What is meant by 'all things in heaven, in earth.'

Secondly, What the import and signification of this word, of 'gathering together in one,' ἀνακεφαλαιώσασθαι, by which the Apostle undertakes to express the ultimate and most perfect design of God toward all his elect. What it signifies and extends itself unto I shall, for a clearer view of what I am to deliver—

First, Explain what is meant by 'all things.' And then—

Secondly, Set forth the particular heads I mean to treat on.

Thirdly, After that, I will give the import of that other phrase, 'gathering together in one;' the reason of doing which latter after the other will easily appear, because the variety of the signification of that phrase will be found to fall in with all these heads.

First, What is meant by 'all things.'

It expresseth those two sorts of intellectual creatures who are here set out and distinguished by their original countries they belong unto, the places of their habitation, heaven and earth. The Hebrews are wont thus to express them, as in the Second Commandment—

1. 'Thou shalt not make the likeness of things in heaven above;' whereby are meant angels, who sometimes took shapes;

2. 'Nor of things on the earth beneath,'

3. 'Nor under the earth;' devils, who appeared in the shapes of hairy ones, satyrs, &c. You have the very same, Phil. 2:10.

Now of this third dominion of God's,—viz., that of devils, or of those in hell under the earth,—of this sin was the sole founder. But God only took out his original dominions, heaven and earth, for the subjects of this his choice. Those under the earth are left out, as they are said 'to be without;' there is no gathering thence. But two colonies he hath singled out of earth and heaven.

Secondly, These are two sorts of intelligent creatures, angels in heaven, and men on earth. Beza and others would have the souls of elect men, that were in heaven when Christ died and ascended, to be the 'things in heaven,' but without any instance of any scripture where they are so termed; and also that parallel place, Col. 1:18–20, that Christ is the head of the body, by whom God hath reconciled 'all things to himself, whether things in earth, or things in heaven;' the phrase is clearly interpreted by ver. 16, 'By him all things were

created, that are in heaven, and that are on earth;' as being distinguished by the places which by their creation they belong unto.

If, secondly, you ask, Why the persons of angels and men are meant by things?

Resp.—It is ordinary in Scripture so to express it: Gal. 3:22, God hath shut up 'all things under sin,' τὰ πάντα; which is elsewhere expressed, Rom. 11:32, τοὺς πάντας, as meaning persons.

If, thirdly; why all? The answer is, the apostle intends all whom God cares for; and indeed those only are, whom God's favour gives being unto: 'Of him ye are in Christ Jesus,' 1 Cor. 1:30. Again, secondly, all; that is, all sorts in either. (1.) In heaven, there are several ranks of angels, which Col. 1:16 warrants, 'thrones and dominions;' as you see among peers, dukes, marquises, earls, although they are all of the same house; so here. Here are archangels, angels; the Scripture mentions both. (2.) On earth there are several ranks of men. Now God affects to have of all, 1 Tim. 2:1, 2, of all nations, countries, families, conditions, that shall be made happy by him.

Secondly, The heads of the ensuing discourse.

The eminent particulars contained in this total of God's purposes of grace, the subjects of my discourse, are—

First, The utmost of that thing itself which God intended to bring all his unto. It is an union with himself, and a collection of all things to himself.

Secondly, His setting forth and singling out the person of Christ, the great Him here; 'in him,' I say, in whose very person he first purposed to gather up all sorts of things, and thereby to fit him to become a head or centre, in which he might gather all whom he loved.

Thirdly, That he hath taken his elect out of all sorts of persons that were in heaven or are in earth, and united them in Christ, as in, and through, and under one common head.

Fourthly, That to illustrate his grace, and the glory of his Christ the more, he ordained a first and second gathering or union of all

these; and the first being slippery and failing, he ordained a firm and everlasting union at last, in and through his Son.

Fifthly, The manner of his effecting this, 'by Christ.' And so you have the heads to be treated on.

Thirdly, Let us consider the import and extent of this great word, ἀνακεφαλαιώσασθαι, and the several significations of it, which the Holy Ghost singled out on purpose to express this whole of God's design, and the several particulars forementioned therein.

I shall but give you what is collected from approved interpreters and critics, of which it is too large to give the account.

I. In general, it imports to join many things in one, and to bring them to an unity. This sense our translators favoured, rendering it simply thus, 'a gathering together in one.' And this general sense of the word falls fitly in with the first of those heads mentioned, viz., That God's utmost design was an union with himself.

II. Particularly. This more general contains many more particular significations under it:—

1. It is a similitude taken from arithmetic, and signifies a summing up many lesser broken numbers and accounts in one total sum, as merchants do. Thus the tale or total sum of bricks to be gathered by the Israelites, Exod. 5:18, is rendered by the Septuagint, κεφάλαιον, which is a phrase akin to that of κεφαλὴ, the head. The Grecians placed the total sum of any account at the top, as we on the contrary at the bottom of it; and whereas we call it pes computi, discomputation, the foot of the account, they termed it κεφάλαιον, the head or top.

2. The word is a similitude from rhetoric,—that is, to sum or gather up many particulars, which have been largely and particularly dilated, on, into one word or sentence, which is the brief or compendium of them all. Thus Rom. 13:9, having rehearsed many particular commandments, Thou shalt not steal, murder, &c., he concludes, 'And if there be any other commandment, it is briefly comprehended' (it is the same word that is here) 'in this one saying, Thou shalt love thy neighbour as thyself.' And these two significations do correspond with the second head, and fitly serve to

express how that in the very person of Christ are summed so many particulars as in one sum, or one brief sentence.

3. It is a similitude taken from politics, as when we would express many nations or persons united under one prince, as their head. Thus Chrysostom understood it, and many since. And so in the natural body, ἀποκεφαλαιῶσαι is, 'to cut off the head,' truncare caput; opposite to which is this word here, 'to gather under one head.' And this signification suits and serves the third head, namely, that all things, all sorts of angels and men, are gathered up under Christ, as their head and natural prince.

Lastly, there is an ἀνὰ added, 'to gather again a second time,' to redeem or collect things or persons that were scattered asunder, as the dead bones in Ezekiel, which being disjointed came together miraculously again, and made up one body under one head.

And this serves fitly to the two last heads proposed, so as not one of them can be spared. You have the heads of my subject cut out, and the words opened as holding them forth. Now to give you the story of all these. For the first head:—

HEAD I

That the great God purposed and designed an union with himself of those whom in a special manner he had set himself to love; and that this union is the deepest and furthest design of his heart, of any he hath toward them, or the whole creation. The full demonstration of his manifold wisdom and power moved him to make a variety of persons, things, yea, of worlds; but then his goodness and his love moved him to reduce out of that variety an all out of every sort, as a pledge of his respect to all, unto an unity again, and that with himself; and this union is the top perfection of all his works, as that, John 17:23, 'I in them, and they in me, that they may be made perfect in one.' It is the perfection of the creature, whereof the unity of the three Persons is the pattern, and the perfection of God's design.

HEAD II

The next thing to be considered is, what medium, means, or cornerstone and foundation it was which God laid and designed, in and by whom most efficaciously and harmoniously to accomplish this designed union between himself and all things in both worlds. For the whole creation was at that distance from God, as God would have them know and retain the sense and remembrance of it, even when this union should be in its height and perfection; and to that end neither admits the generality, the all here, to an immediate union with himself; and those he doth admit but in and through another, and him the text names and holds up with the greatest eminence, 'in him, in him I say;' thereby shewing that it wag this great He, and he alone, that was or could have been the foundation of this work.

Him, whom God hath made both Lord and Christ, and to that end singled forth and made up, and constituted him such a person as should be the centre, the compound of all things which he meant in and by him to unite.

And herein let us adore the infinite wisdom of God, to find out and contrive such a kind of person to be his instrument therein; remembering all along that we are not at present speaking of redemption, but only of union.

Now, to set forth this in general, let us consider, that if there were a general counsel of all sorts of intelligent natures, called by God, and commissionated to choose out a head to this all of themselves, they would certainly pitch upon such a one, if such a one could be found out by them, in whom all the interest and concernments of them all do meet. Now this hath God done for us, without us, in this choice of his Christ and our Lord. For what can, or could be supposed more harmonious than that, when God meant to unite the variety of all sorts in one head, he should ordain that one head in his person to be the sum of all their natures and conditions, and yet a person of himself, and distinct from them, and independent of them; and so Christ mystical, the Church, and Christ personal, who were to be espoused together, might suit and match, and alike

consist of all things, to the end they might be like in all things as near as possible might be?

And this collection of all in the very person of Christ takes up two of those fore-mentioned significations of this word, ἀνακεφαλαιώσασθαι. First, the casting up of divers numbers in one total sum; secondly, the epitomising or summing up a variety of dilated discourses into one sentence.

Let us run through the divided numbers which 'all things, in heaven or earth,' are parted into.

The first great and more general division of all things is, God and the creature, and to cast up or bring in these two into one sum or total was the hardest piece of arithmetic that ever was. And yet none of us creatures had ever come into this after-account or second union with God under Christ, if God himself had not come into and made one of this first account and highest union, that is, of God and a creature making one Person.

Deny Christ to be God, and deny him to be head, and dissolve all our union with God, as also reconciliation unto God, the foundation of all is taken away. The mutable creature could never fix unto God, but by this sure and immutable foundation.

Secondly, Come we then to creatures. Among them there is another division; for as God hath made two worlds, so two possessors of them—the angels, the intellectual natures of the world above; and us men on earth, the lower world. It is true, that because the redemption of men was in his eye, as well as this of union of all things, therefore 'he took not the nature of angels;' and besides, therein there was a more special respect and inclination had unto men, rather than unto the angels, as Heb. 2 shews. Yet withal it must also be affirmed that, in order to the fetching in of this general union of all things both in earth and heaven, this was the only way to comprehend and grasp both and all,—to take into one person with him one individual nature of man, rather than any other. And hereby, and by this alone, he hath summed up all in heaven and earth in his person. Not only because in the nature of man, as in a little world, all things are summed up in both worlds; man having a spirit, which like the angels can subsist alone, out of the body, and live in their world, i.e., in heaven; but he hath a body also, which

consists of all sorts of creatures here below. The heathens observed, and their poets feigned, a piece of everything else went to make up man. Whereas, had he taken the nature of angels, then the 'all things on earth' had been quite left out of this account; for though man hath a spirit like that of the angelical nature, yet that spirit being ordained to dwell in a body, and that body being a part of man, and constitutive of him as such; (and therefore Christ proves the resurrection of the body of Abraham by this, that else it is not Abraham, the man Abraham, unless soul and body be joined.) But upon a further ground we shall see it was that in taking of man's nature he took in angels, also, that is, the condition of angels.

It is true, had he been no more but an earthly man, as Adam his type, this design of taking in all had fallen short. 'But the person who assumes and takes into his person this individual nature of man being God, the Son of God, that man whom he so assumes is instantly a heavenly man, as to his condition, 1 Cor. 15:47, 48. And although the substance of his nature is the same as ours, yet the state is heavenly, and to be ὡς ἄγγελοι, as angels; yea, 'far above all principalities and powers,' Eph. 1; yea, 'higher than the heavens,' Heb. 7:25. It is not his right only to be in heaven, but he is Lord of it, 'the Lord from heaven,' as 1 Cor. 15:47, and other scriptures speak, as John 3:13, and is spoken as if, as he is man, he had first been actually in heaven, because it was a real condescension in him to take our nature with its frailty, by which he became for a little while 'lower than the angels,' Heb. 2. His natural due was that heavenly state, and to be as glorious as he is now. Here then is in an instant all in heaven and earth met, and all their interest. For though man could say, He hath our nature; yet the angels could withal instantly reply, But he is our countryman; by right we should have him here, and there he must in the end be, and live for ever. None of his creatures could say' We have a King and Head in whom ye have no share or alliance unto.

You know how sharp the contention grew between the men of Judah and the ten tribes, 2 Sam. 19, about David their king. 'He is nigh akin to us,' say the men of Judah, ver. 42, 'flesh of our flesh, and bone of our bone.' They of Judah plead, as he was David; so ver. 9, 'But he hath saved us out of the hands of our enemies, and delivered

us out of the hands of the Philistines.' As he was king, say the ten tribes. And thereupon the men of Israel answered, 'We have ten parts in the king, and we have also more right in David than ye.' But, my brethren, here neither things on earth, neither things in heaven, need either of them to complain or quarrel about the like in Christ; for God hath summed up all in their King, Jesus, that so he might become their catholic King and universal Head. He is flesh of our flesh, and bone of our bone, and by birth akin to us, might man say, which the angels cannot. But this they can truly reply instead of it, But he is a heavenly man, and that by right of inheritance from a higher birth, which his person had from everlasting. Heaven is his country; his court is for ever to be there; his throne is there erected; and by birthright he is to sit at God's right hand. He is a spiritual man, 1 Cor. 15:46; yea, and 'a quickening spirit' unto us, and to you the sons of men also: yea, and you men, if you will enjoy your King and his presence for ever, you must come up or be brought where we are, even as Christ prays they may, John 17, 'be where I am, and see my glory;' and 'I have given it them'. So. then, neither can they say, 'they have no part in Jesse.'

Yea, here I may add that, in taking man's nature there was this further advantage: there was a gratification to all kinds of creatures else; they can all say, We have something of every one of us in him. Man's nature being the epitome of all, the centre of both worlds, higher and lower,—the elements, vegetatives, sensitive creatures,—man is the little idea of all species or kinds of things; and this great idea, the Son of God and the image of God, they married together; and a happy match it must needs prove, which brings God and all creatures thus into one person.

Thirdly, Come we to 'things on earth,' the sons of men. Amongst them we find one famous division of Jew and Gentile; and that Christ might be a meet head to both, God hath summed up both Jew and Gentile in him. And yet as touching the former, between men and angels, the election was that 'he took not the nature of angels,' Heb 2 (which you have seen removed:) so here, that which follows, that he 'took on him the seed of Abraham, serves wholly to exclude us Gentiles from having any portion in his person.

But the answer is as ready. It is true that, immediately and more eminently, he came of the Jewish race, Rom. 9:5, 'Whose are the fathers, and of whom as concerning the flesh Christ came.' And as in that other division between angels and men, the portion that man hath in him preponderates; so it is here on the Jews' side also, yet withal not to the utter exclusion of the Gentiles. For, to allude to that speech of the ten tribes, concerning David, we Gentiles have ten parts in him. There were ten patriarchs that were his ancestors and ours, and came to us and the Jews, before this division of Abraham's seed was brought up in the world; and two thousand years or more before Abraham was styled the Father of the Faithful, and the Promised Seed, Eve was called the Mother of all Living: and so, that both Jew and Gentile had the first promise of the seed that should break the serpent's head, to be her seed. Yea, and after that division made from Abraham, you have two Gentiles mentioned in his very genealogy, Rahab and Ruth, as his great-grandmothers. So it was he would have some of the Gentiles' blood run in his veins, as well as that of the Jews.

Thus you have now seen, 1. God's most deep and comprehensive design to be the union of all things with himself. 2. The fulness of fulness in the person whom he singles forth to be the means or effecter of it; and therein two of the forementioned significations of the word ἀνακεφαλαιώσασθαι taken up therein.

HEAD III

We come now to the persons gathered. The third head proposed was, That God out of all sorts of persons, both in heaven and in earth, hath designed to collect a body and select company to union with himself, and through Christ as their Head. Which the third particular import of this word gives warrant to; it signifies, 'gathering together as in one head.'

As he is an arithmetical head, so he is a political head. He is a Prince, and a Lord, and a Head to all things in heaven and in earth, and they are made all one, in being reduced to him as to a head. 'He hath given him to be the head over all things to the church,' Eph. 1:22. So that, my brethren, this is the second mystery I am to unfold to you, That as in the person of the Lord Jesus Christ there is God,

and angels and men, Jew and Gentile, summed, up in him; he partakes in his person of all these: so his body, if you will so call it, or rather his family, whereof he is head,—(for I do not know that the angels are called members of his body, that is peculiarly the privilege of the saints),—but they are all gathered into one commonwealth, into one city, into one family, both angels and men, unto him as their head. And that same universal Church, that shall appear at the latter day when the fulness of time is out, when the glass is run; for then he will have them all about him, and they will all be under one head; and so that family of his, which shall all come unto him, will have a conformity to his person. Christ mystical will have a conformity to Christ personal; as Christ personal was summed up of all, so will that whole family of his, that whole commonwealth of his, whereof he is the head, be summed up of all too, both angels and men, Jew and Gentile, all sorts of men; all things in heaven, and all things in earth, shall all be gathered in one in him.

And this is that same great μυστήριον, as the Apostle calleth it, Eph. 3:9: 'To make all men see,' saith he, 'what is the fellowship of the mystery,'—and the angels come in there too, at the 10th verse, for by the preaching of the gospel they have a fellowship with him as well as the Jew and Gentile,—'to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' This is that great association of all the creatures, whereby they are all, though they are two several kingdoms, as England and Scotland are, yet all united; there is an association under one monarch, so under one Christ, that they come alt to relation to one as their head, and all mate up a family, and a commonwealth, and a kingdom too.

There are two things here to be treated of.

(1.) That the good angels, as well as men, are united and come into this society under Christ as a head, which alone I need insist upon; for of men there is no question.

(2.) That all of each—that is, all sorts of angels and all sorts of men—are taken in to make up this body or society.

(1.) Angels, as well as men; which I explain by these particulars:—

First, When I say they are 'gathered in one in Christ,' I mean not as a redeemer, but simply as a head. The difference of these two I shall in another section give the account of. I observe that, Rev. 5:9, 11, 12, when the two first rounds, or rings, gathered about the Lamb and the throne, the first and nearest is of men, of angels the second; and both celebrating the Lamb that was slain.

This in general, That Christ is head both to angels and men.

(2.) The second branch, That all sorts of each, both angels and men, were gathered unto him, as in that one head.

[1.] All sorts of angels. There are several ranks of angels, which Col. 1:16 doth give us the heraldry of: 'All things that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions,' (there are things in heaven,) 'principalities or powers.' 1. Thrones speaks kingly power to be among them, Dan. 10:13, 'Lo, Michael, one of the chief princes,' as he is there called, which is spoken of a good angel; for it is Michael. 2. There are dominions, viceroys, as it were ranks, and orders under them; and this order in hell is kept, by which their kingdom is governed; there is one that is the Prince of Devils, even as under a king there are dukes, and marquises, and earls, &c. And these good angels are all of one house, consisting of the original peers of heaven. And this distinction of angels, for we presume not to give any more ranks of them, (as the counterfeit Dionysius and, from him, the Papists do;) we elsewhere find in Scripture that some are called archangels. One at least, Jude 9, who was a mere created angel, as is evident by this, that he 'durst not bring a railing accusation;' which must not be applied unto the second Person as God, as some have done. Likewise, 1 Thess. 4:16, it is said, 'The Lord shall descend with the voice of an archangel;' which archangel is distinct from the Lord himself. The angels then are of several ranks, and there are of all sorts of them in heaven.

[2.] Men on earth. Christ hath a body of men, made up of all on earth, an elect of all sorts.

The first division of things on earth is into Jew and Gentile, in common; that the Church of men consists of both these, is known to all.

Secondly, Among the Gentiles there are many nations; and, Gen. 18:18, the promise is to Abraham, that in him (i.e., in Christ) all the nations of the earth should be blessed, and it is repeated again in chap. 22. It is not only that Christ should sprinkle 'many nations' with his blood, Isa. 52:15; but the first promise saith, 'all nations.' Ps. 86:9, 'All nations whom thou hast made shall come and worship before thee, O Lord, and shall glorify thy name.' Christ therefore gave commission that the gospel should be preached to all nations; and so it shall be before the end of the world.

Then, thirdly, in every several nation there are many kindreds, families or fatherhoods, as Peter speaks of them, Acts 3:25, out of Gen. 12:3, 'In thy seed shall all the families of the earth be blessed;' and that is twice said, as well as the other of nations. And if you will hear the whole Church of the New Testament sum up all in their own names, Rev. 5:9, 'Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' He multiplies words enough, even as lawyers use to do, that he might be sure to comprehend all.

Fourthly, There are other divisions. Sinners of all sorts; several ranks, kinds, and degrees of sinners. And God will save out of all these sorts, but of one; and they are such of the sons of men as join issue with the serpent, and sin the devil's sin, the sin against the Holy Ghost, and are in the state of the devils while they are upon earth; and therefore are not to be reckoned with things on earth. But of all sorts of sinners our Saviour Christ hath said, Matt. 12:31, that they shall be forgiven. 'All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men.' He doth not say that all manner of sins may, but he saith that all shall be forgiven in one or other. And he through whose hands all pardons run, it is he saith this. God hath ordered his elect, take the whole body and bulk of them, to fall into all sorts or sins, one or other of them; so as there is no sort, kind, or degree of sin, no way of sinning, manner of sinning, or aggravation of sin, but in some or other it shall be pardoned, and he doth it to glorify his grace in Christ, in whom he gathers them; and this was the mystery of that sheet which Peter saw coming down from heaven, tied at the four corners, as pointing to all the four quarters

of the world; 'in which there were all manner of unclean creatures; four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,' Acts 10:11, 12. It imports all sorts of sinners, all the world over, the most venomous creatures, as many creeping things are; of those should the Church catholic consist.

Lastly, There is another division of the outward ranks of men; and out of all doth God take some. 1 Tim. 2:1, he exhorts that prayers and thanks may be made for all men; for kings, and for all that are in authority. He takes up kings, and of all sorts and ranks that are in authority else; yea, and out of all men; and therefore he would have thanks given for all sorts, as well as prayers made. You know your calling, brethren, not many wise, not many noble; yet some. I am a debtor to the wise, and to the weak, saith Paul; and God takes fools as well as wise men. The fools shall not err therein, Isa. 35:8; though they be natural fools, he can come at their hearts.

And so you have the third head in general mentioned, and the third signification of the word ἀνακεφαλαιώσασθαι filled up and made good.

HEAD IV

That God, to illustrate the glory of his grace, and of his Christ, purposed a second gathering after a first, both of men and angels. This the word 'to gather again' implies; recolligere. This ἀνὰ, as Bishop Andrews on this text, must not be lost; it is an addition of infinite importance, to amplify the glory of God in this purpose of his. It imports—

1. A first and second gathering of these 'all things,' or a double union of these creatures to God; whereof the first being slippery and failing, he ordained the last firm and fixed in Christ, never to be broken or dissolved again. The first was not firm enough, but soon and easily dissoluble.

2. This ἀνὰ, or again, imports a miserable scattering of the first gathering to fall out between the first and second gathering; a dissolution of all first, on purpose decreed and permitted by God, to make this second gathering, and oneness with himself, and unity

one with another, which was the ultimate aim of his design, more illustrious.

3. A third thing is the way, and manner, and means of doing it; it is in Christ.

The first serves to magnify his grace in Christ, the Head, to angels, who are all things in heaven. And the second to magnify his grace to the sons of men, the all things in earth, both as a Head and Redeemer. And all put together contains the whole counsel of God unto both. God united man and angels to himself in their first creation, and one to another. The elect angels stood in need of a second union, or gathering of them in Christ, as a head; to put them out of danger and possibility of being scattered, as their fellows had been; and therein lies their obligation. And elect men having all run into an actual riot and rebellion, and were separated from God, and scattered from one another, needed a gathering together again; and both in and through Christ, to fix either for ever from a perpetual hazard of departing. And the opening these things, and being added to the former, bring in an infinite revenue of glory unto God and Christ; and do give us indeed an account of the whole counsel of God: and still he renders it more and more complete.

For the first branch. There was an union of man and angels to God by the mere law of creation, and covenant of nature or works. And though the angels—for I speak of them now in common, and so of the elect angels, in the general condition with them that are fallen in their first creation—were created in heaven, and man upon earth, yet the same law of nature, and the same terms and tie of union, were alike enjoyed; and thereby they had an union and communion with God; but merely by their graces, and the exercise of them, according to the covenant of works. So, as long as that held, their union held, but not a moment longer.

For though the law of creation that was common both to men and angels had this meet dueness in it, as was said, that God should create them in that estate, and afford them help suitable thereunto; yet no law of nature or creation, either to angels or men, had a promise that God should keep them and preserve them in that estate from falling. They were as glasses without a bottom, which soon fell and broke; which by the event was made good, by the fall

both of men and some angels: which shews the weakness and the slipperiness of this first union in either of them.

As concerning the ANGELS, if God would assure them to himself from the possibility of falling, they must be headed in Christ, or by Christ; they must be gathered by a gathering together in Christ as a head a second time, and then all is in sure hands. If therefore the query be, Wherein should the grace vouchsafed to them lie, so as they had need of Christ to interpose, and to make this second gathering of them, whereas they never had fallen actually?—for it may be thought needless—the necessity lay in this:—

First, If it were no more but the weakness and slipperiness of their first union: therefore, if there were no more, it was necessary they should be fixed in him by an immutable relation to him who is the Rock of Ages, and then they are in sure hands. For Christ is as sore and immutably fixed as the Son of God himself, by personal union with the Son of God; and they, if they be chosen in him, and accepted in him, and have a relation unto him as to their head, are made as immutable as Christ is. Job 4:18, 'Behold, he put no trust in his servants, and his angels he charged with folly.' The Lord foresaw that if he kept to the laws that the condition of works required, and unto the dues of it, he could be sure of none; and he plainly saith he could put no confidence. And indeed he had little reason; for you know how all on earth served him, and how great a part of heaven (in the event) did serve him. Those morning stars fell. And this in Job is spoken of the good angels, his servants and courtiers he had about him. And all my creatures may serve me so, if they be left unto their first condition, to the law of their creation. And if they stand a thousand years, yet what Grotius dreams may be now, (upon those words, Gal. 1:8, 'If an angel from heaven, &c., let him be accursed;') as if angels might still fall; though that be false now since their confirmation in grace by Christ, yet it was true once; and he chargeth them with folly, because he saw their aptness to folly. He saw the possibility of it, and therefore could have no settled contentment in any of them in that estate, nor perfectly love them; but loved them tanquam aliquando osurus, as those whom he might one day hate, which prejudgeth perfect love; and therefore upon a foresight of their creature condition, he vouchsafed a second

gathering of them in Christ, so to fix them. And hence arose quœdam simultas, I will not say a grudge against them, for they had no sin; yet a kind of displicency with them, as mere creatures, if alone and apart considered. And then his charging them with folly might, and did arise, because he is so holy a God; and he is so infinitely holy, as that though in justice he hath nothing against them,—for he knows they are creatures, and whereof they are made,—yet still they are not of that holiness he would be pleased in, as Calvin doth interpret it. Upon all these grounds his grace first fixed them in Christ the Rock of Ages, as in their head, and a firm union with him as in that relation; for if he became and undertook to be a head to them, he would not lose his members.

And, secondly, thereby he pleased himself in them through him in whom only he is well pleased; which saying reaches the angels as well as men, even all intelligent creatures he is any way pleased withal; and he is pleased with the relation they bear to his person. Yea, thirdly, to take away all distaste aforesaid, they needed a kind of reconciliation, reconciliatio analogica, as learned Davenant. It was not a reconciliation by a price, so as to purchase their peace for sin actually committed; they needed not that. Reconciliation is a larger word; there is a reconciliation preventive of them that have any aptness or possibility to fall out, so as to make them fast friends for ever, and to make them sure unto himself, and to take away all occasion of jealousies; and so they were, as Bernard saith, suo modo redempti. Fourthly, I shall add this further, mercy does not lie only in pardoning, but in preventing. It cost Christ's blood to keep us from the sin we might have committed, as well as to obtain forgiveness for the sins we have committed; and therefore the Apostle saith he hath redeemed us from our vain conversation, even which we might have fallen into. God knows our thoughts afar off: and what they would be of ourselves. Angelica natura egebat misericordiâ Dei, ne posset errare, so saith Ambrose. So you have seen the need the angels had of their second gathering, and that by Christ.

I shall for the opening of this, do these three things

1. Prove it by other scriptures.

2. Explain it; and that by two things—

(1.) What fellowship and association angels and elect have, and shall have, one among another.

(2.) What communion, and fellowship, and relation angels have to Christ, as to a head.

3. Give some cautions, that you may not be mistaken in the point.

1. First, For the proof of it. There are many places brought, but the truth is, I know none come home to it no much, and therefore I will but name it, as that, Col. 2:10, 'In him dwelleth all the fulness of the Godhead bodily; and you are complete in him, who is the head of all principality and power.' By principalities and powers, in the usual phrase of Scripture, is still meant the angels: Eph. 1:21, 'He hath raised him up,' speaking of Christ,' and set him at his own right hand in the heavenly places, far above all principalities and powers, and might and dominion, and every name that is named, not only in this world, but also in that which is to come.' Now, saith he, what need you go out of Christ? you are complete in him. Why are we complete in him? Here is his reason: if the angels are complete in him, that are the highest creatures, that stand at God's right hand, and in his presence,—if he be their head, then you may very well be complete in him, you poor men that live on earth. 'You are complete in him, who is the head of all principalities and powers.'

I will give you some general expressions that will prove it and explain it. First, the angels and men do make up one family unto God, whereof Christ is the head, or the pater-familias; as you know it is the ordinary expression in all languages to call the master of the family the head of the family; so is Jesus Christ to angels and men, that make up one family to God. And, my brethren, so it falleth out, that the very text hinteth this to be the Apostle's meaning, for that which we translate, 'in the dispensation of the fulness of time,' is in the original εἰς οἰκονομίαν, the household dispensation, the family dispensation, as many read the words. That is, he hath gathered them all in one for a family dispensation, for a family government of them, into one family, so to order and govern them, and dispense to both, to angels and men, as to one family, now to be dispensed in these last times.

That which fitteth this interpretation, is that, in the third of the Ephesians, ver. 15, 'Of whom,' saith he 'the whole family in heaven

and earth is named.' He had named Christ just before; saith he, ver. 14, 'Unto the Father of our Lord Jesus Christ, of whom (of Jesus Christ, namely) the whole family, (he takes all in, both angels and men,) in heaven and in earth is named.' They all hold of him. You know he that is the head of a family, they have all their name from him; as that of the Turks, they call the Ottoman family, because Ottoman was the first of them. It is spoken there by the Apostle in opposition to the Jews; for the Jews boasted that all God's family was in Abraham's house, in Abraham's children. No, saith he; not only is the family of God not restrained unto Abraham's children, but it is diffused and dispersed Over all the earth, and not only so, but it reacheth to heaven, too; and all on earth, and all in heaven, make but one family to God—angels and all. For, otherwise, when the Apostle wrote this, there were few in heaven but Jews, and so he had not spoken so appositely to what the Jews intended, who would arrogate all to themselves. No, saith he, though God hath appointed Abraham, and erected a family in him, peculiar to the Jews, yet all in earth hold of Christ, and all in heaven, too, and all are named of him. He is the foundation of both families, and they make all but one family: 'The whole family in heaven and in earth.' I will not stand to open to you the meaning of the word 'named' any further; his meaning is general, him universal. He had said two great things of Christ just before: he had said, in the 9th verse, that 'God created all things by Jesus Christ;' he had said, in the 11th verse, that 'God purposed all things in Jesus Christ;' now he telleth you that 'things both in heaven and earth,' that whole family, angels and men, (he bringeth it in here at the 15th verse, to honour Christ,) are all 'named of him.' They all hold of him, he owneth them all, and they all own him, and they have their being of him, as the word named oftentimes signifieth.

Again, another expression is, as they are called one family, whereof he is the head, so they are one city, both angels and men. They make one Jerusalem, mints on earth and angels in heaven, whereof Jesus Christ is the governor, and the king and head, a political head. For this, see Heb. 12:22, 'You are come unto Mount Sion,' which was the place of worship before, 'and unto the city of the living God, the heavenly Jerusalem.' Here are the generals. Now

who are the inhabitants of this city? Who are the citizens? Who are the worshippers in Mount Sion together? It followeth, 'to an innumerable company of angels, to the general assembly and company of the first-born.' All these make up one city to God, they make up one heavenly Jerusalem, they make up one company of worshippers, as you shall see afterward. Now, because when a man a converted, he cometh to all these; that is, he entereth into an association with all these, he is made free of the company of all these; therefore they are said to be gathered in one in Christ.

My brethren, the angels are part of the worshippers of Christ as well as we; as they are part of his family, as they are part of his city, whereof he is the King and Lord, so they are part of his worshippers; and, as you shall set anon, we, with all them, worship God and him together, both here, and shall do so hereafter. They are worshippers of him, and in that sense make a part of the Church; for ecclesia colentium, a church is properly for worship. If they be therefore part of the worshippers of Christ, they come under his Church, they are a part of it; particular churches are ordained for worship, and so is the general Church for a worship to be performed to Christ. And it is the proper expression of the members of a church, what they are designed unto—they are worshippers. Now, in Heb. 1:6, you shall find that the angels are all worshippers of Jesus Christ, 'And again, when he bringeth his first-begotten into the world, he saith, Let all the angels of God worship him,' speaking of Christ. I will not stand to open the phrase, whether it be at his first coming or his second, for some read the words thus—so Cameron doth, and to me it certainly seemeth the meaning—'When he bringeth his Son again into the world,' so the word εἰσαγάγῃ better beareth it; the second time, when he cometh to judge the world, then the angels of God shall worship him, together with all saints, and all the elect, before all the world. I will not further open the place; I only allege it for this, that they are worshippers of Christ.

See but the reason of this head; you have seen Scripture for it. First, it is due to Christ. If that man Christ shall be the Son of God and the heir of all things, it is his due that he should be the head of the best of God's creatures, of angels that are saved as well as men,

that he should be the head of God's family. The eldest, you know, were the head of the family. Are the angels a part of God's family? Will you shut them out? No; they are a part of God's family as well as you, (how, you shall see afterward.) If they be, then the eldest son, the heir of all, is the head of that family, and so of the angels, by the law of nature. It is Christ's due, and therefore they all hold and depend upon him.

Secondly, That all, thus gathered together to one head, to make up one family, and one city and church to God, it was for the infinite glory and splendour of this church. What could be greater than that all in heaven and all in earth should be united one day in one to worship God, and all to bow at the name of Christ, as the apostle telleth us, Phil. 2? God appointed his Church to be all in one place; he would have them all up to heaven; and therefore he appointed them all one happiness. He hath appointed them to be al one city, therefore they shall have one head, they shall be united all together in one. He loves lot scattering and distraction, to have two companies of worshippers at last, for God is one. It is therefore for their perfection, it is therefore for their greater splendour, as you shall see in the observations that I shall raise.

Thirdly, Men and angels were capable of this union, to be knit together thus under one head. Why? For we agree both in an intellectual nature; we have the same understanding, and will, and affections as they have, (take us as we are souls;) we are capable of the same common happiness that they have, to see God and to see Christ; we shall one day, after the resurrection, be made like unto them—so the expression is, Matt. 22:30. If we be brought up to the same condition with them, shall have the same happiness, shall live in the same place, why should we not have the same Head, and be joined all together, that as God is the head of Christ, Christ may be the head of all, both angels and men?

Last of all, By this is made up a most complete parallel opposition with Satan, who is the head of wicked men and of the devils. So God ordaineth it; he made two heads, and all the world falls to one of them. The devil, you know, that great devil, is the head of the evil angels; therefore, Matt. 12:24, he is called the prince of the devils. He is the head of all wicked men; therefore, John 12:31, he is called

the prince of this world. And when the world is at an end, let that devil take all his angels and wicked men, and he as a head is tormented with them for ever; they are cast into the fire with the devil and his angels, you know it is said of wicked men. Answerably, as this great devil, whom God setteth up against Christ, is the great—I cannot call him Antichrist, because he is no way for Christ—but he is the great one that opposeth Christ, whom God setteth up against him to share the world with him. As he is the head of all that are wicked on earth, and of all in hell, so is Christ opposite, the head of all that are godly on earth, and of all in heaven; and though the devil is not of the same nature with men, yet he is the head of wicked men, he is the prince of the world, and he rules effectually in the children of disobedience, Eph. 2:2. So likewise, though Jesus Christ is not of the same nature or substance with the angels, yet he is the head of angels, of all principalities and powers, and rules as effectually, nay, ten thousand times more effectually, for Satan is not such a head as Christ is. And when Jesus Christ hath taken up his all, the devil will take all the rest. Christ is made the head of all things in heaven and in earth; he takes out his saints, and the devil takes all the rest; they share the world between them. So you have the thing proved both by Scripture and by reason.

2. The second thing, then, that I am to do is this, to explain this association between men and angles, under one Christ.

(1.) And, first, as I said, I shall explain the association between men and angels one amongst another, what the fellowship is between angles and men, as making up one family to God. And then, secondly, what communion, what relation, what union and communion, the angels have with Christ, as with a head. This I must explain.

First, Men and angels, amongst themselves, have this fellowship under Christ their head, that they are all worshippers of God and Christ together. They are so in this world, and they shall be so more completely and fully in the world to come, when that fulness of the dispensation of all time shall take place at the latter day. First, I say, there is an association in worship in this world between angels and saints. Little do we think it, but the angels fill our churches as well

as men, and are present at all our congregations and assemblies. Because we are to be with them hereafter, and to worship God together with them, therefore they come down and are present at the worship of God here with us. I could give you many proofs for it; I will but name one or two.

What was the reason that the tabernacle and temple at Jerusalem was all full of cherubim? Read Exod. 25:19; there were to be two cherubim over the mercy-seat, in the Holy of Holies. Read Exod. 26:1; all the curtains that were to be for the tabernacle, they were all to have cherubim wrought in them. Cherubim are angels. Go from thence to the temple of Solomon, 1 Kings 6:23, there you have cherubim again, at the mercy-seat too; and then, ver. 29, all the walls of the house round about were carved with carved figures of cherubim, with angels still; nay, the very doors for the entering into the Holy of Holies, and the doors of the temple, had cherubim carved upon them. All this betokened that angels still filled the temple as well as men; and therefore, 1 Cor. 11:10, (surely it is the meaning of it,) he biddeth women to be modest, to be veiled, to shew subjection, not only because of men, but because of the angels—so the text is there—that are present at their Christian assemblies. He instanceth in the least misdemeanour, and argueth from the lesser to the greater, to make this a motive, that men should behave themselves religiously and holily in the churches of Christ, because the angels are present. If, saith he, you are not to suffer the angels to easy in you the least immodesty, then much more, any other misbehaviour.

In Rev. 5:11, you have the Church of Christ described, and there you have twenty-four elders and four beasts, which are the people and officers of congregations, and they sing a new song unto Christ, ver. 9, 'Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld,' saith he, 'and I heard the voice of many angels round about the throne,' Angels are round about the throne; they are present at the courts of God's house; still they are worshippers, you see, together with us on earth.

Secondly, They do delight to hear Christ preached, because Christ is their Head, and therefore are present. The text is express, Eph. 3:10; he sheweth there the end why to him was committed, and so to others, the preaching of the gospel: 'To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.' They do not know it out of the Scripture simply, but as it is opened in the church, by the ministers of the church, for the good of the church, so they come to know it; and they delight to do so, for so you have it, 1 Pet 1:12. Saith he, speaking of the fathers before in the Old Testament, 'It was revealed unto them, that not unto themselves, but unto us they did minister the things which are now reported unto you' (he speaks in general) 'by them that preached the gospel with the Holy Ghost sent down from heaven; which things the angels desire to look into.' The angels are present, and they are glad to hear Christ laid open and preached unto men, to hear their Head spoken of. They are worshippers together with us of Christ.

Then, thirdly, Here on earth they have joy when any poor soul is converted. As they come to church, be they observe who is wrought upon. When they see a poor soul go home and humble himself, fall down upon his knees and become a new creature, news is presently carried up to heaven; for the text saith, Luke 15:10, that 'there is joy in the presence of the angels of God'—that is, in the court of heaven, amongst them all, so the word signifieth, ἐνώπιον, in the face of all the angels; it is the same word used, Luke 12:8, 'him shall the Son of man confess before the angels of God,' he will own him in his court, and confess him in the presence, in the face of all the angels; so there is joy amongst the angels, they rejoice before God—'over one sinner that is converted,' over a poor soul that is gathered unto Christ their Head.

This association, my brethren, we have with them, besides all the services they do us, which I cannot stand to repeat and reckon up unto you; for all the angels are our fellow-servants; so that angel calleth himself, Rev. 22:9. And Jacob's ladder that touched heaven, the angels ascended and descended upon it; and Christ himself, John 1:51, interprets it that he is the ladder; they all come down

upon him and ascend upon him, for the service of men. He is their head, their ruler, their governor.

But as we have in this world this association with them, so in the world to come we shall all worship God with one worship, both angels and men together. Such he there is Heb. 12, the place I quoted before; 'you are come to the Mount Sion,'—so he calleth the Church, which consisteth both of angels and men, as I observed before. Mount Sion, you know, was the place of God's worship. What is his meaning, then, when he saith, 'you are come to the Mount Sion, to the heavenly Jerusalem?' You are all come, saith he, to the place of worship whither angels are come up; for al the tribes came up there, to that Mount Sion, to worship God—the mount where all the angels are, and where all the souls of just men made perfect shall come up in their succession, and all to worship God. It is called Mount Sion, because it is the place of God's worship. And that which we translate the company of angels, μυριάσιν, it is the solemn assembly of angels; so the word signifieth, such an assembly as was at a solemn feast of the Jews, whither all the people came up. The men that dwelt at Jerusalem, he compareth them to the angels, for that is their standing seat and dwelling; and we that are upon earth, he compareth to the tribes that came up to the solemn assembly, to the solemn feast. And he calleth them the general assembly, for there God will have all his children about him. So that both angels and we one day shall be common worshippers, live in one kingdom together; we shall be as angels; so Matt. 22:30.

We are beholden to the man Christ for doing this, for he hath blessed us with heavenly blessings as the third verse hath it. We shall live in one city, in one place. I will give you but one scripture for it, and so I will end. It is Zech. 3:7. There our Saviour Christ, the Angel of the Covenant, makes this promise to Joshua the high priest, and to Zerubbabel, 'If thou wilt walk in my ways, and keep my charge,'—in my house, my material house, while thou art here below, I will give thee a better house than this,—'I will give thee places to walk amongst these that stand by,'—I will give thee a place amongst the angels; for they were they that stood by, and appeared upon the speckled horses, as chap. 1,—I will give thee a better house, a better temple; thou shalt live with angels, and dwell with

them, and worship with them; thou shalt be raised up to a heavenly court, even to holy angels, if thou wilt keep my courts here below. Thus you see what an association men and angels have amongst themselves, both in this world, and in the world to come.

(2.) Well, let us see what communion they have with Christ as a Head. First, some say that Jesus Christ is a head to them only by way of eminency and external government, because he is the principal and the head of all power, he hath all power in him; therefore, because he governeth them and ruleth them externally as a king doth his subjects, in that respect only they say he is a head.

But, my brethren, he is a head in a nearer relation to them than so. Why? For, first, so he is to all creatures in respect of government; all creatures are subject to him.

Again, secondly, the angels are a part of his family, as I shewed before. Now, though he that is master of the family be a lord to all the things in the house, and the master of them all, yet he is a head only to the persons, for he hath a more near relation to the persons in the family than he hath to all the goods. God ruleth all the world, he ruleth all the goods belonging to this family in heaven and in earth, and they are all subject unto him; but he is a head of the persons in this family, of which angels are a part as well as men.

Thirdly, this were to make Christ the head of the angels, as the Papists do make the Pope head of the Church, but by external government; certainly he is more than so. Nay, it were to make Jesus Christ head of the angels in heaven, as the devil is head of evil angels and wicked men, by ruling of them only externally. Certainly he is more than so, when they are made part of the family, when the Scripture saith that he is the head of all principalities and powers. Therefore—

In the second place, he is a head to them by way of secret influence of grace and glory. If Jesus Christ be a head, it is fit that he should do something for them, that they should be beholden to him, that he should not only have that headship by virtue of his dignity and excellency, but that they should have some benefit, some influence arising to them from Christ, if that thus he shall be advanced to be a head over them; for God will never advance Christ to be a head over any but they shall have benefit by him.

First, they had their creation by him, Col. 1:15, 16. The apostle telleth us there that all things, whether visible or invisible, are created by him. 'By him,' saith he, 'were all things created, that are in heaven, and that are in earth,' here is the same enumeration, 'visible and invisible,' here is angels and men, 'whether they be thrones or dominions, or principalities or powers, all things were created by him and for him.'

Yea, and, my brethren, they were virtually created by him as supposed to take man's nature; for of him, as supposed to take man's nature, doth the Apostle there speak: 'who is the image,' saith he, 'of the invisible God, the first-born of every creature,' which can be ascribed to Christ no way but as he is God-man, and so all the rest likewise; but I will not stand upon that.

In the second place, he is the common principle of their grace, as well as their being. Eph. 1:23, it is said, that Christ 'filleth all in all,' speaking of him as he is a head, and as he hath a body; it is the same phrase that is used of God after the day of judgment: 1 Cor. 15:28, he saith, that God will be 'all in all.' God is all in angels, and all in men then; so is Jesus Christ—he is that universal principle of all grace.

And there is this reason for it; for whatsoever hath anything by way of participation, it is reducible to something that hath it per se, of itself. The angels have grace, but they have it by participation; therefore they are reduced, as well as men, to something, to some head, to aliquid primum, which hath grace in him per se. That only Christ hath; he only is of himself beloved; he only is the sun, the Church is the moon, and the angels are the stars. They are the 'morning stars,' as they are called, Job 38. He enlighteneth both the moon and stars. But, however, this may be certainly said, that they were kept from falling by virtue of Jesus Christ to come. In the same first of the Colossians, having reckoned up all things in heaven and in earth, as created by him, he addeth, 'and by him all things consist' Angels and men are all kept by him; the station they have is in and through the Lord Jesus Christ.

And there is this great reason for it: because to stand in grace and not to fall, is a supernatural gift, more than was due to the angels, as creatures, though they were never so excellent. The devils fell, the other angels stood; what put the difference? It must be some

supernatural grace. Now Christ is the fountain of all grace, the great beloved, the universal principle. Job 4:18, it is said there that God 'charged his angels with folly;' he put no confidence in his servants. The good angels had a possible folly in them, though they had not an actual folly; they might have sinned, yea, it was impossible, being but creatures, but that they should have a possibility to sin of themselves, take them as creatures. They were indeed a house of stone, whereas man is but a house of clay: 'how much less,' saith he, ver. 19, 'we that dwell in houses of clay?' But though they were as a house of stone, yet that stood upon a quagmire, the shocky weak will of a creature. And so they were apt to fall without propping. Now, what hath underpropped these creatures that they stand? What putteth the difference? It is because they are united, they are headed in Christ, they belong to him. Only Christ of all creatures could not sin; for if that man could have sinned, there had been a person in the Trinity wanting. The second Person must have come down from heaven himself, if that man could have sinned, for he was united to it; and as the blood is called the 'blood of God,' so the sin would have been the sin of God, which would have been blasphemy to imagine. He only could not sin. And the angels, as they stand now, it may be said of them that they are impeccable; they cannot sin, and they shall never sin to all eternity, because they are underpropped by this corner-stone, that is the basis of all parts of the family both in heaven and in earth. It is Jesus Christ that underprops them; both things visible and invisible, things in heaven and things in earth.

Now, my brethren, if they had had no grace from him at first, or had none now, but that which they had only by a covenant of creation; yet, notwithstanding, to have this privilege annexed to their grace, that they should never fall as the devils did, and be out of all danger of sinning as they did; this is an infinite privilege, it is worth their acknowledging Christ their Head, if they had no more by him. It is said of glass, that if it could be made a metal that would not break, it were worth all the gold and silver in the world; and therefore it is reported of an emperor that put a man to death for making of glass that could not be broken, as being an invention that would spoil all the gold and silver in the world. My brethren, the

angels are glorious vessels, but they are as glass. What doth Christ now? He makes them that they cannot fall, they cannot be broken, and this is more than all their grace; and this they have from Christ, as he is their head, and as they belong unto him.

Lastly, They have a happiness in Christ, in seeing of him as well as we. I take that to be part of the meaning of that 1 Tim. 3:16. I have often wondered at the expression there; I shall give you what I think to be the meaning of it. Speaking of Christ, and of the great mystery of godliness in him, saith he, 'God, who was manifested in the flesh,'—and there was more of God manifested in the flesh in the person of Christ, than there is in all creatures that were made, or possibly could be made,—'justified in the Spirit,' which was spoken of his resurrection, 'seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' Here are two principles, faith and vision. Here is faith attributed to men; they cleave to Christ their head by faith, 'believed on in the world.' The angels cleave unto him by vision, 'seen of angels;' admiring him with infinite joy, looking upon him as their Head. They saw more of God manifested in that man Christ Jesus, than they had seen in heaven before. We cleave to him by faith; they cleave to him by sense: that which we shall have, for we shall see him one day as he is, that the angels do, and are made happy in him; the same eternal life that we have, they have, 'and this is eternal life, to know God, and to know Jesus Christ,' John 17:3. Their happiness lieth, as our happiness, in seeing God incarnate, in seeing God in the flesh, in seeing God face to face, and his Christ for ever.—And so much for the association which the angels and the elect have, and shall have, one among another, and what communion and relation they have with and to Christ, as a Head.

3. I will give you but a caution or two, which is the third thing I am to do, and so I will conclude.

The first caution is this, That Jesus Christ is only a Head to them, he is not a Redeemer. The expression here, ver. 7, is not, that he redeemed angels and men. No, saith he, 'in whom we have redemption,' we only; but both they and we are gathered to him, as a Head, as the word here signifieth. You know I told you, that there are two sorts of benefits we have by Christ, the one founded upon

our relation to his person, the other founded upon his merit and redemption. Now, the benefits that angels have by him are not founded so much upon his redemption, (how far it is, I shall discourse upon the third thing when I handle this, 'hath gathered together all things to himself;') but the benefits they have by him are founded upon their relation to his person. That is the first caution.

The second caution is this, That it is certain that Jesus Christ is so a head unto men, as he is not unto angels. Though he is a head both to them and to us, and all, both angels and men, are gathered together in one head in him, yet he is so a head to us as not to them. You shall see a wonderful privilege that we have in this same first of the Ephesians, ver. 21. This chapter holds forth this unto us; for there the Apostle telleth us that God hath advanced Christ 'far above all principality and power, and might and dominion,' meaning angels, 'and hath put all things under his feet, and hath given him to be the head over all things to the church.' Here the Church, and his headship of the Church, is a distinct thing from that relation he beareth to angels, as here it is mentioned: he hath a superiority over angels for the good of the Church; he is so a Head to his Church as not to angels. I know they are mentioned as well as men in that verse. But how are they mentioned? Not that he is the head of them as he is of men, that is not the scope of it; but the scope of this place is only this, that he that is above principalities and powers is the Head of the Church; he beareth a more special relation to them than he doth to principalities and powers, and is above them in order to his headship of the Church. Hence it is that the angels are not called the members of Christ; you have not such an expression in the whole Book of God. As God is said to be the 'head of Christ,' 1 Cor. 11:3, having an influence into Christ, yet Christ is not a member of God. So, though the angels are said to come unto Christ as a head, and he is their head, yet members of him nowhere you read it; for that is peculiar only to the saints, to the elect here on earth, to the sons of men.

I will give you more things wherein we differ from them. Jesus Christ is not a Common Person representing them as he represented us, as he did while he was here below. We obeyed in him, we died with him, we rose with him. Not so the angels; he did not act their

part, he was not a Common Person to them; therefore they are nowhere said to be elected in him: but we are said to be elected in him, and he did sustain a Common Person while he was here below.

Thirdly, We are brethren to Christ, and so not the angels; you have nowhere that said. I will give you a scripture or two for it; one is that in Heb. 2, and the scripture is exceeding express. The Apostle there goeth to prove that Jesus Christ took the same nature with us. How doth he prove it? 'Because,' saith he, ver. 11, 'he calleth us brethren, saying,'—he takes a place out of Ps. 22:22,—'I will declare thy name unto my brethren, in the midst of the church I will sing praise unto thee.' And at ver. 14, 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.' And ver. 16, 'For verily he took not on him the nature of angels, but he took on him the seed of Abraham.' So that the place is clear and express, that therefore we are brethren to Christ, and Christ to us, he having the same nature with us; therefore the angels are nowhere said to be adopted sons to God, as men are said to be, as not having relation to Christ, as to a husband, and in that relation being sons of God. To give you another scripture for this, Rev. 19:10; you shall find there that the angel indeed calleth himself fellowservant with John, but he doth not call himself brother! nay, he doth not call himself brother, though he mentioneth the saints as John's brethren, 'I am thy fellow-servant, and of thy brethren.' The like you have, Rev. 22:9, 'I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book.' The saints of God are brethren one to another, and unto Jesus Christ. The angels are but their fellow-servants.

Much less are they the spouse of Christ, much less have they the relation of a wife to him as a husband; this is proper to the headship of Christ over believers: Eph. 5:23, 'The husband is the head of the wife, as Christ is the head of the church, and the Saviour of the body.' He is not a Saviour of the angels in a way of redemption, for he speaks of the Church which hath 'spots and wrinkles' in it, as ver. 27. The Church is the queen, the angels are but his guard round about his throne, Rev. 5:11.

I will give you one caution more. Though they have not these relations to Christ, yet they have the relation of servants, and

servants are a part of the family. The family, you know, is usually made up of servants, and sons, and the wife. Now the relation of sons and the relation of wife, this the sons of men bear unto God and unto Christ, and of being brethren too unto him; but the angels are but servants sent out. They are his angels, and indeed in that respect he is called their father and their head, as the master is called the father of the servants, 2 Kings 5:13. So I have expressed to you what association the angels have with Jesus Christ, and one with another.

I will make some uses of what hath been delivered, and give you some observations, and so end this great point.

Obs. 1.—You heard how that all things are the elect of angels and men, which God summeth up in Christ. The first observation then is this, See what reckoning God putteth upon things he calleth his elect children, angels and men, all things; he looks upon all things else as nothing, they are of no esteem, they have no value with him. They are God's all that belong to Christ, both angels and men, and the rest are the devil's, as I said; therefore you know the Scripture calleth souls that are damned, lost; they are not: 'The men whom thou rememberest no more,' Ps. 88:5. God makes no reckoning of them, he accounts them not. The things in heaven and in earth that belong to Christ are the 'all things;' they are the choice of all, they are the first-fruits, as they are called, James 1:18.

Let us therefore, if we would have a being, get into Christ; let us gather ourselves to that Head. You are lost else, you are of no reckoning with God, nor shall not be to all eternity.

Obs. 2.—A second observation is this. Have we this association with angels? Shall we be as angels hereafter? Let us live as angels now. We must live with angels for ever, we must be made like to them, we are come with them unto one Head, Christ. Be as angels now.

And, my brethren, let it be one motive to you to keep you from sinning. If men were by, you would not sin. Think with yourselves. Angels may be by while I am sinning, whom I am gathered unto, and with whom I must live for ever. 1 Tim. 5:21; what is the meaning there, 'I charge thee before God, and his elect angels?' He chargeth him that he should not in the execution and exercise of

government in the Church be partial, 'I charge thee before God,' he seeth thee; 'and before the Lord Jesus Christ,' he sees thee; and 'the elect angels,' some or other of them see thee too. What is the reason of this? If that angels did not see and were not witnesses, many of them, or some of them, of men's carriages, why should this charge be laid upon Timothy? 'I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality.'

Obs. 3.—Observe again, in the third place, from what hath been delivered, That the saints are nearer unto Christ than angels are, as I told you before; he is so a head to men as he is not to them. Both their union and ours with God is by Christ; now, if we be more united to Christ than they are, then we are more nearly united to God too; more nearly united to Christ we are, for he is our brother, he hath our nature, he hath more of ours, he hath done more for us; we are sons by adoption in him, he is our husband. To which of all the angels was it said that Christ is their husband? Of which of all the angels is it said that Christ is their Saviour? The Church of God is the queen; the angels are our guardians. We belong to one family, we are worshippers together; yet you shall find in Rev. 5:11, where the Church is described, that the angels are farther off from the throne than the four-and-twenty elders; and the like you have Rev. 7:9–11.

SERMON XI

> That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—VER. 10.

THE coherence of these words I have formerly shewed you to be a relation unto what is said just before, 'He had purposed in himself.' What was it he purposed in himself but this, as the words may be truly read, 'to gather together in one all things in Christ?' I told you my thoughts were, that the Apostle did here, having spoken of God's decrees, of election in Christ, and redemption in Christ, &c., in the conclusion of the doctrinal part of his discourse, give you the sum of all God's purposes in himself, both towards Christ and us; and he expresseth it in this, that it was to 'gather all things in one in Christ, both which are in heaven, and which are on earth.'

The great thing to be opened (which I have made entrance into) is, what is meant here by gathering together in one, which seemeth to be the adequate design and project of God's heart towards Christ and us for ever, and comprehensively to contain all under it.

That by 'all things in heaven,' and 'all things on earth,' angels and men are meant, I shewed the last time. I told you the word ἀνακεφαλαιώσασθαι implieth, first, a summing up of many numbers into one. I gave you an account of this.

God, intending to sum up all things in heaven and in earth in Christ, summeth up first all things in heaven and in earth in Christ's person, as the foundation of the other summing up of a mystical body too.

All sorts of divisions God summed up in Christ. God and the creature first, he cast them up into one sum; for he made God and the creature one Person.

He takes, in the second place,—whereas he had two reasonable creatures, angels and men,—the nature of a man and uniteth it unto God, and the condition of an angel; for that is his due too. That man (if he be united unto God) is called The heavenly man; he is not an

earthly man, nor to be an earthly man, though for our sins he took frail flesh; but that which is his due is to be a man, and like an angel for condition. He summeth up the condition of things in heaven, and the nature of men on earth, in his own person.

Then come down to earth, and there you have Jew and Gentile; he summed up both in Christ, for Christ came of both. Jew and Gentile, all the world, Christ and all, had the very same great-grandfathers, those ten men that were from Adam to Noah. Thus he summed up all in his person.

When he had done, he summeth up of all a body to him answerable to his person; or rather a church, a city of the living God, a family to him, as the Scripture expresseth it. He takes of all things in heaven, and of all things in earth, and he makes them up unto Christ, as a Head, one body.

That Christ was the Head of angels, I shewed in the last discourse. That there is an association between angels and the saints, I shewed likewise; and this under Christ as a Head. All these particulars I have largely opened; I shall not stand to repeat them. Only there is one thing which I added not in the last discourse, concerning that of angels, and that is this, Why it is said all things in heaven? You know, when we say all things on earth, it is all sorts of men, all ranks of men upon earth. Are there any several sorts of angels in heaven?

My brethren, for certain there are several ranks of them; what they are we cannot define, but that there are several ranks of them, that known place, and many others might be brought, Col. 1:16, 'By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.' The angels are called principalities and powers; that we have an express place for in this first chapter of the Ephesians, ver. 21, 'He set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.' He expresseth these several ranks of angels, for there is acies ordinata of them, by the ranks that are here on earth, by way of similitude, so to convey it to our apprehensions. Some, he saith, are thrones. Thrones importeth kingly power, as we

read in Dan. 10:13, 'He was the first of the princes,' speaking of one of the angels; and likewise we read of an archangel. Some, he saith, are dominions, which are as viceroys; and principalities, which among men were governors of provinces; and powers, which were ordinary lower magistrates. He expresseth it by these ranks, not that there are but four, or how many we know not, but he conveyeth what is in heaven to us by what is on earth. Now, of all these sorts of angels, he hath taken some, (as perhaps of all these angels some fell, as of all sorts of things in earth some are gathered to Satan,) but of all sorts of things on earth, he gathereth some to Christ, and so in heaven too.—So much for that.

Now I must come to shew, that he hath gathered all things on earth to Him. That which I handled in the last discourse was but the gathering to a Head, as the word signifieth, of all things in heaven, with things on earth. Now, God hath taken all sorts of men on earth, and meaneth to make out of them a body unto Christ. And therefore he expresseth it by the word τὰ πάντα, all things; because he takes all sorts of things and conditions whatsoever; therefore he expresseth it, I say, rather by things than by persons, as implying all conditions of men.

The first great division upon earth, what is it? It is both of Jew and Gentile. He will take of both these. I shall not need to prove it, for I shall meet with it again and again in opening of this place. In the very next words to my text, which therefore argueth that to be his meaning, he speaks of the calling of the Jews first, at the 12th verse, 'That we should be to the praise of his glory, who first trusted in Christ;' there is the Jews. 'In whom ye also trusted,' ver. 13, 'after that ye heard the word of truth;' there is the Gentile. It is a thing I must often speak to, therefore I will speak little to it now.

Come to the Gentiles. They are divided, we know, into many nations, which God hath made here upon earth. God takes, first and last, of all the nations upon the earth, to make up a body to his Son Christ. In Gen 18:18, there is a promise made to Abraham, that in his seed all the nations of the earth shall be blessed. The like you have, chap. 22, repeated again; for you have two places for it. And in Prov. 8 it is said, the delights of Christ were in the habitable parts of his earth, so the expression is, ver. 31. Wherever God hath earth

inhabited, there Jesus Christ hath some from everlasting whom he did delight in, and shall do to everlasting.

Then come to nations; and there you have several kindreds. Now go, take all the kindreds of men that continue from the beginning of the world unto the end; God will take of all families and kindreds too. You shall find that the promise made to Abraham, as it runneth that all nations shall be blessed in him, so it runneth that all families of the earth shall be blessed in him too, and, as Peter interpreteth it, 'all fatherhoods;' so the expression is, Acts 3:25. In Gen. 12:3, 'In thee shall all the families of the earth be blessed.' The like you have in Gen. 28:14. Twice it is said that all nations shall be blessed in Abraham, and in his seed; and twice it is said, all families shall be blessed—that is, all kindreds shall be blessed in him and his seed.

Then there are other divisions besides. There are several sorts and ranks of sinners. God hath excepted but one; and what is that one? Those that on earth become the serpent's seed, and so join issues with hell; those that sin against the Holy Ghost, and have the venom of this sin in their spirits, of revenge against God, such as the devil hath: except those, God takes of all sorts. It is a known place, Matt. 12:31: He, through whose hands all the pardons of the world go, Jesus Christ, that stands at the sealing of them, saith, that 'all manner of sin and blasphemy shall be forgiven unto men.' He doth not only say, it may be forgiven, but he expressly saith, it shall be forgiven. God hath so ordered it, that as all mankind shall fall into all sorts of sin, so shall some of his elect do, some into some, and some into another; that you can instance in no sin, or way of sinning, or aggravation of sinning, which shall not be pardoned to some of the sons of men.

Then go, take all ranks, (there are other divisions yet,) take all ranks of poor and rich, kings and nobles, wise and fools; God takes of all these. He takes of fools, as he saith, Isa. 35:8, 'Though fools, they shall not err' in that way. Natural fools, God takes some of them, and teacheth them to know Christ 'Pray,' saith he, 'for kings, and all in authority,' 1 Tim. 2:2; for God would have all men to be saved, all sorts of ranks.

Obs. 1.—See now, my brethren, of whom the Church universal consisteth, and see the glory and splendour of it: all things in

heaven, and all things on earth; all nations, all families, all kindreds; whatsoever divisions you can make. You have it, Rev. 5:9, and likewise Rev. 7, where the Church universal is represented, perhaps under a particular way; yet, I say, you shall find it represented there. First, in the fifth chapter, the four beasts and the fourandtwenty elders, they cry unto Christ, they give glory unto him; 'for,' say they, 'thou wast slain, and hast redeemed us unto God by thy blood out of every kindred,'—there is families,—'and tongue, and people, and nation.' And all things in heaven come in too, ver. 11, 'And I heard the voice of many angels round about the throne.' You have the like words, chap. 7:9, 'I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb.' And ver. 11, 'All the angels stood round about the throne, and about the elders.' The angels come in too. Men are nearer the throne; for if you observe it, the angels do stand about the elders. Men are nearer, because, as I said before, they have a nearer relation to Christ; he is in such a way a head to them as he is not to angels.

This, my brethren, is the glory and the splendour of this universal Church, of the body of our Lord Jesus Christ. And what should this teach us, by way of use and observation, but to long for that day when we shall all meet thus together; when God will bring men out of all parts of the earth, where thou shalt meet with some of thy kindred, some of thy nation, some that have been just such sinners as thou art? What a glorious day will that be! We account it a glorious day when the fulness of the Gentiles shall come in, and Jew and Gentile shall make up one sheepfold, and Christ be one shepherd; and it will be a glorious day indeed. But the day that is to come, when Christ shall have all his children about him; when Godman, in whom all things are summed up in his person for excellency; and when men and angels and all shall be gathered up to him, that have been from the beginning of the world to the end of it, when that general assembly shall be full and complete, and he shall not want, no not the least joint, the least member; what a glorious day will this be, when God hath all his sons about him! He forbeareth now opening the fulness of his glory, because he hath

not all his sons about him: but when he hath them all about him, then he will bring forth all his riches, all the treasures of his glory. As you know Ahasuerus did, when he had the princes of the provinces before him in his great palace, Esth. 1:2. He was king of a hundred and twenty-seven provinces; and the text saith, 'He sat on the throne of his kingdom, which was in Shushan the palace; and he made a feast to all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him.' It seems it was a great occasion; whether to shew the greatness of his glory, or for what other end he calleth them up, they were all before him; and then he makes a feast, such a feast as never was read of. So, when God shall have all the princes of the earth, the firstborn, before him; when men shall 'come from the east, and from the west, and sit down with Abraham, Isaac, and Jacob in his kingdom;' then will God feast, then will he bring forth all his glory, and empty himself for ever.

Obs. 2.—Therefore, my brethren, long for this day, and let your hearts seek to be one of this number, not to be left out of this all. For your encouragement herein consider this, which is a second observation, That no condition can be said to be any hindrance to you from being in Christ. Thou canst object nothing against thyself, neither poverty, nor folly, nor want of memory and understanding, nor weakness, nor sinfulness,—I say there is nothing at all thou canst object against thyself, which may hinder thy salvation. Why? Because God takes all sorts of things on earth. Thou canst say nothing of thyself, but that there are some whom God hath saved just like thee. 'There is no difference,' saith he, Rom. 3:22; he 'justifieth freely by his grace.' There is no difference; take a beggar and a king, they have the same shadow in the sun. Sins, my brethren, make no difference, the greatness or the smallness of them, to hinder salvation. Mountains bear no proportion, more than mole-hills, to the heavens, they are so high. If one were in the heavens, the earth would seem as a round globe; mountains would not be seen more than mole-hills are.

Obs. 3.—Again, in the third place, you may see here the infinite goodness of God to all, that he takes of all sorts of things, of all sorts of ranks; of angels in heaven, he takes of all things there; of all sorts

of things on earth, in all their several varieties. This is a great respect God hath to his creation, in that he will do so. He created and made all things, and he made them all by Jesus Christ, and therefore he shall have the first-fruits of every one, and of every sort of thing. I take it to be part of the meaning, though not all, of that Eph. 3, where, speaking of this mystery, 'that all men, saith he, ver. 9, 'should see the fellowship of the mystery,' (having spoken of the calling of the Jew and Gentile before, ver. 8,) that mystery 'which from the beginning of the world hath been hid in God.' What cometh in afterward?—'who created all things by Jesus Christ' He made all things by him, saith he, and therefore he will save of all sorts by him. He hath respect to the whole creation; he will have some of all sorts in it. Therefore, Acts 10:34, when they saw that God did save the Gentiles as well as Jews, what conclusion do they make out of it? 'Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted of him.' And there is another reason intimated in the next verse following, ver. 36, 'The word,' saith he, 'which God sent unto the children of Israel, preaching peace by Jesus Christ; he is Lord of all.' Is he Lord of all? He will save of all sorts by him.

God, as he hateth nothing that he hath made, as it is his creature; so he will shew the freeness of his grace by saving all varieties of his creatures. For therein lieth the freeness of his grace, that no condition shall hinder. I conclude with that which the Apostle concludeth (Rom. 11) all the doctrinal part of his epistle. He had shewed that Jews and Gentiles were both corrupt, in chap. 2 and 3. He had shewed that God would save both of Jew and Gentile, in chap. 9, 10, and 11. How concludeth he? Ver. 30 of that 11th chapter, 'As you in time past' (speaking to the Gentiles, they take their turns) 'have not believed God, yet have now obtained mercy through their unbelief; even so have these also' (speaking of the Jews) 'now not believed, that through your mercy they also might obtain mercy,' that both they and you might have mercy together; 'for God hath concluded' (it is translated them, but the word πάντα is) 'all,' Jew and Gentile, 'in unbelief, that he might have mercy upon all.' And upon this he doth, as we all should do: 'O the depth of the riches

both of the wisdom and knowledge of God!' (and mercy too;) 'how unsearchable are his judgments, and his ways past finding out!'

So much now for that part of gathering a body out of all sorts of things on earth and things in heaven, I have shewed you, in opening these words, first, that God hath summed up all in Christ, he cast up all as into one number in his person; which was the first signification of the words. He gathereth all things, both in heaven and on earth, as a church, as a family to him, as unto one head; that the word likewise signifieth.

There is a third thing that is to be added to the signification of this word; there is ἀνὰ, that he doth this again; there is a gathering together under one head again the second time; so the word signifieth. This same ἀνακεφαλαιώσασθαι, (as I remember Bishop Andrews in a sermon upon this text hath it,) saith he, the force of it is not only to signify a collection, a gathering of all; but it is a recollection. It is true, our translators took not notice of it, they translate it simply, 'gather together in one;' but all know that the word signifieth again; 'to gather together again under one head.'

Now this gathering together again may import two things. First, a gathering a second time of all things in heaven and in earth. Secondly, it doth imply a scattering first; that he doth after his first gathering of them scatter all a-pieces as it were, severeth them one from another, and from himself. They are like members disjecta, like members rent and separated from their head; and then he gathereth them all together again, ἀνακεφαλαιώσασθαι importeth recollectionem; they were scattered from Christ, and so gathered again to him, as to a head.

Against this interpretation there is this great rub in the way—that the angels, the things in heaven, never were scattered; why should they be said to be gathered together again, with all things on earth, unto Christ as a head? Therefore interpreters have been exceeding shy of interpreting 'all things in heaven' to be meant of angels. I must first remove this rub; it is the main difficulty.

There are two interpretations that may help to remove it. The first is this, that although both things in heaven and things on earth were not both scattered, yet if things on earth were, it may be said to be a gathering together of all; take them altogether in sensu

composito, though not in sensu diviso. Some explain it by this similitude. Suppose two nations were united under one monarch, and one of them falls off, and turn all rebels unto him, and rend themselves away from that other nation with which they were at peace and union under that one head. As when those seven provinces revolted from the Spaniard, there were ten remained still firm unto him. If ever these seventeen, the seven and the ten, unite themselves together again, and subject themselves, as before, to him as their head and monarch, and lay down hostility against him, it might be said that here is a gathering of them all, a reducing of them all to their former obedience, though but one part fell off. This is a similitude that one giveth of it to explain it. The like you find in Calvin. Suppose you find, saith he, a house, a great part whereof were fallen down, and some stood still; if that part that is fallen be built up again, the whole house is said to be rebuilt. So it is here. And this is the first interpretation to reconcile this difficulty: that because men were scattered, that part of the house on earth, the family on earth, were scattered from him, which were once joined unto him, unto one head, unto Christ, (God united all, angels and men unto him,) yet now being gathered together again, all is said to be gathered together in one unto him.

There is a second, which I do find that both Calvin and others have, and is more hard to explain. I will do it as clearly and as briefly as I can. I shall express my meaning perhaps in somewhat a differing way from theirs, yet it comes all to one. And it is this. That even of the angels themselves there is a double knitting of them unto God. First, a common, that they and the devils (created once holy) had, and that Adam in innocency, and all mankind in him, had in common together. And the other is a special union unto God, and that by Christ. So that though there was not an actual scattering of them from that first union of theirs, but even that also held and continued firm; yet it was prevented by a further union, by a gathering of them in one in Christ as their head, unto God, that did fix them for ever to stand firm unto him.

I may express it unto you well thus: that God, to magnify his grace the more,—both his glorifying grace to angels and men, and supernatural grace to stand for ever, which is a supernatural

grace,—did ordain, to exalt this grace, two several knittings, two unions and communions of his creatures, (made holy at first,) to himself: whereof the first was not sure nor steadfast, nor would not perhaps have held to eternity. They would have dropped off one after another, if God had let things go on so; there would have been a perpetual hazard of the angels departing and scattering from him. The things on earth actually fell from him, the other were in danger; and therefore God, to make all fast and sure, ordaineth a second union, and a gathering together again in Christ.

To explain both these knittings to God;—it will, as I said it would, contain the whole design of God, both of creation and the instauration of the creature in Christ, and redemption and whatever else;—to explain, I say, this double knitting to God, this knitting the first time, and knitting again, I shall do these two things:—I shall, first, shew you what union at first in common the good angels, and those that are now bad, and man, and all had with God. And then, secondly, the necessity of a further union for their perpetual and everlasting standing in grace, and their enjoying their full glory in heaven.

For the first, To shew what this same first union and gathering of all creatures both in heaven and on earth in common was.—It was by their creation and the covenant thereof; that covenant that passeth between God merely as a Creator, unto them as his creatures, which was common both to good angels that stand, and them that fell, and man in his innocency, who also fell. Now, my brethren, this you must know, that although man was created on earth, and the angels created in heaven, in a higher condition of knowing and enjoying God; yet so as, take them merely as creatures, and as a covenant shall pass between God the Creator and them, they are both under the same law of nature, so as they may fall from their condition as well as man; and there was no law, either of nature or justice, between God and the creature, could any way oblige God to uphold and to maintain them. Thus slippery was the first union, simply considered as creatures. I need not stand to shew you how both angels and men were first united to God. Adam is called the son of God, Luke 3:38, by creation. And the angels are

called the sons of God, as they were first made, when they were holy and standing holy, Job 38:7. United then they were both to God.

And, in the second place, although we cannot say that there was a perfect association between angels and men then in the state of innocency, as now under the state of grace there is, (which I shewed you before,) and shall be for ever; but that angels should remain in their heaven, and man should have remained on his earth: 'The first man,' saith he, 'is of the earth earthly;' he speaks of man at best. I am not of the mind of some of those modern divines that have said, that the sin of the angels was this, that God did send them down upon earth to attend man; this they stomached, and tempted man to sin, and that was their sin. There is no ground of that at all, to think that, under the law of nature, the elder should serve the younger. It is a privilege we have by Christ; they are his 'ministering spirits, sent forth to minister for them that shall be the heirs of salvation,' Heb. 1:14. Yet concerning the association of both then, we may say this, that it is most certain that the same things whereby Adam, knew God, by the same things did they know God; though also in a further degree, and in a higher measure. And therefore, as before I said there was an association both of angels and men in this respect, that angels themselves do pry into the things of the gospel, and so are present to our assemblies; so likewise in this respect both angels and man then had a kind of association in this, that the angels themselves took in the glory of God from things here below. They rejoiced when they saw the world made, when they saw God to limn out the world, and fill up that first draught of the chaos as he did, and when he brought man in the lord of all. That you have an express place for, Job 38:7. He saith, that when the foundations of the earth were laid, the angels, that were created the first day with the heavens, shouted for joy: 'The morning stars sang together, and all the sons of God shouted for joy.' They are called the morning stars, because they began early to glorify God, they were matutina; and they are called sons of God: it is said they all shouted for joy; and if they shouted for joy when the foundations of the earth were laid, certainly then when man was made they stood by as spectators to see God, I say, limn out the world, and perfect it in man's creation. So that though man should not have known, nor knew

things from heaven, yet they knew things on earth; and therefore in that respect there was some kind of fellowship, they partaking of the same things that we did, though not we that they did.

And then, again, if there were not a fellowship, nor ever should have been,—and we have no ground at all to think so that I know of,—yet this is certain, there was a peace amongst them in these two kingdoms of God, of which he was monarch and lord. Though they remained distinct and divided, yet notwithstanding they were at peace, they were not at hostility, they were gathered in peace under one Lord then, both men and angels, and so united unto God. And they did glory in the good of man certainly; as they sung at the birth of Christ, 'Peace on earth, and good-will towards men;' they shouted when man was made, if they shouted when the foundations of the earth were laid. So that you see there was a common union, both to God, and some way among themselves; there was a peace at least.

But you will say unto me, This first union, was this in Christ? The word again, you will urge, will imply so much,—they are gathered again to a Head in one in Christ. Was he the Head, then, both of angels and men in creation?

For that I answer, first, it was not absolutely necessary, (though the force of the word will hold.) They were gathered unto one Head, God; for in 1 Cor. 11:3, you shall find that God is called the 'Head of Christ,' and so of all things else, of all men and angels; he is the supreme Head of all, above the rest. They were gathered unto one Head, God; that is certain then. But that they should be gathered first unto Jesus Christ as a Head, as God-man, that is not necessary. It is true that the second gathering is in him as a Head.

Yet, in the second place, there is much in the current of the Scripture, which I shall have, sometime or other, opportunity to allege, that even Jesus Christ was the 'corner-stone' of the creation, both to men and angels. If he would not have been a creature, God would not have made a creature else. The meaning of it is not as if that he should not have been incarnate, if man had never fallen; but that neither men nor angels should have been made if Christ had not been to have been incarnate, which was at once ordained together with him. I could name many places for it. Rev. 3:14, speaking of Christ, 'These things saith the Amen, the faithful and

true Witness, the beginning of the creation of God' You have the like, Col. 1. He reckoneth up all the uses of God-man, and he saith, ver. 16, that 'by him all things were created, visible and invisible,' (there is the first gathering unto him;) and then, ver. 20, he speaks of reconciling all things in heaven and on earth, which is the second gathering, and the same with that in the text.

But then another question will be this: Was Jesus Christ the Head of the creation? What scripture is there for that?

For that I will give you but this place, 1 Cor. 11:3, &c. Saith he, I would have you know, for perhaps it was a thing they did not so much consider, that the head of every man is Christ, the head of the woman is the man, and the head of Christ is God. He speaks of Christ as God-man; for so only God is said to be his head. He doth not only say he is the head of the elect angels and men, but of every man, and that by the law of creation; for as the man by creation is the head of the woman, so is Jesus Christ the head of the man; therefore ver. 8, 9, saith he, 'The man was not created for the woman, but the woman for the man.' He speaks of creation expressly. So we elsewhere read, 'All things were created by Christ, and for Christ,'—that is, by virtue of him. For as he was the 'Lamb slain from the beginning of the world,' that he might redeem it, as he did those that were before he was incarnate, so virtually he might have an influence into the creation also, he being to be incarnate.

So now, my brethren, you see the first gathering how it was. But then you will say, If he was their head in creation, there is this difficulty yet, why did they not then stand? Why did not he preserve them, being their head, by virtue of being the head of the creation also?

The answer to that is easy, and it is this. He was their head by creation, but in a common relation, but by way of eminency, as being the chief of the creation of God, and as the Lord and heir of all, in a natural way, by a natural due; and therefore, notwithstanding it was his due thus to be their head, it went no further; he left them to the course of nature. But now his being a head a second time, in this second gathering, it is by a special protection, undertaking to preserve them in a more peculiar

manner, and that in a supernatural way, to bestow supernatural glory, and if they fall to redeem them, as he did the sons of men. So that now, by a natural due of his, he was the head in creation; by a special undertaking, by a special protection, (as I may so express it,) he becometh a head in the second gathering; and therefore he will be sure now to hold them fast enough. Thus you see what this first gathering in Christ was; you have that explained as briefly and as plainly as possibly I could.

Secondly, We come now to the necessity of a second gathering, both of angels and men.—Still the difficulty will be on the angels' part; of men, (you know they falling,) there is no difficulty at all about them.

To represent this necessity unto you, my brethren, it is thus in a word. All things, angels and men, though they were by the common tie of creation, being made holy, knit unto God; yet only by no other term of justice or union, no stronger than what was simply due to the creature as the creature, and as it was meet for God as a creator to carry himself towards the creature. It was not ultra debitum, beyond the due of the creature, as the school-men express it. Now, therefore, it was not a due to the creature, nor no obligation by the law of creation that was between God and the creature, that he must uphold it; but that he might leave it to shew itself what it was to be a creature. What assistance, therefore, he giveth to uphold and to confirm in grace, and perpetually to stand, is above the bargain, above the covenant of creation, above the obligation of nature; it is wholly supernatural, and it is of grace; it is more than nature's due. So that, as I said before, though the angels themselves were created in heaven, as man upon earth, yet they stood by the same common law, and no otherwise, that man did upon earth. It is true, indeed, this of the angels, they had stronger natures and were built of stronger matter, and so were less subject to fall; they were more able to stand; yet still, if left but to the mere assistance that by the covenant of nature God was to give them, though in heaven, they would fall as well as man. See a scripture for this, wherein angels and men are compared together, Job 4:18. It is a scripture which in this argument divines have recourse unto, and I shall have recourse unto it afterward. 'Behold,' saith he, 'he put no trust in his servants;

his angels he charged with folly: how much less in them that dwell in houses of clay?' Comparing men and angels together, saith he, the angels had two advantages: they were, first, by nature made of stronger stuff; alas! man dwells in a house of clay, a house of cards, that is easily tumbled or blown down; but they are built of a house of marble, that is stronger and abler to stand. Secondly, they had this advantage, that they were God's servants in a more peculiar manner; so they are called his, because they were his servants about his throne, at court. Man was his subject, but they were his household servants then in a more peculiar manner, and therefore nearer God. Yet, notwithstanding these advantages, saith he, God could put no confidence in them, he could put no trust in them; and he had a great deal of reason not to trust them, for you know how a great part of things in heaven served him when they fell. He chargeth them that fell with folly, with damnable folly; he spared them not, for he laid the guilt of sin upon them, and threw them down to hell, as Peter saith; and he chargeth the other with possible folly, as I shall shew anon.

So that you see by the law of creation—(for it is that law which he disputeth there; 'Shall a man be more pure than his maker?' It is the words immediately before, in the 17th verse; he bringeth it in, indeed, to another purpose; yea, but take God as he is a Maker, the one as the clay, the other as the potter)—he is no way obliged to make them stand as they are of themselves, but they are creatures that are not stable, as the word signifieth, and as some translations have it. You see then the angels,—and there was sufficient proof for it,—that by that law wherein they were first gathered to God, by that knot, by that covenant—it was too slippery—God could put no trust in them; all the angels might have served him as the devils did.

Again, there is this infallible reason, for it is an inseparable property of the creature, by an essential defect that cleaveth to it, that it is mutable, it is changeable, and may be tempted to sin. I call it a property of the creature, for in James 1:13, 17, compared together, you shall find that it is made the property of God alone to be immutable and without shadow of turning.

Now then, my brethren, you see that for these angels, if God would be sure of them, if he would put confidence in them, there

must be some further knitting of them to him, by some further covenant, some further medium, by some higher law than this merely of creation, that passed between them as creatures and him as their Creator. There needed therefore a second gathering. Out of this that hath been said, you see then, that although they were not actually scattered, yet they were in danger; they had need therefore be fixed in a head; they are glasses, and they had need of a bottom, which might keep them from falling; and these morning stars, the Lord Jesus Christ had need hold them in his hand, or they may fall down from heaven, as Lucifer, that great devil, did. They needed supernatural grace to confirm them; it is not their due by nature; it is not their due by creation. And by whom should they have this grace? By whom should they have this protection? Why, from him whose ministering spirits they are; his ministering spirits, he calleth them so because he hath a special interest in them; they are not our ministering spirits, it is nowhere said so. They are sent indeed for our good, but they are his ministering spirits; he hath a proper interest and title in them; he is the fountain of grace, and everything that hath anything by participation is reduced to that which hath it of itself. Now the Lord Jesus Christ is that man of grace; he is the fountain of all grace; therefore if they have supernatural grace, they must have it from him, and therefore in him. When the Apostle had reckoned that he had created all things in heaven and in earth, he addeth that still in him all things consist, angels and all; the standing they have, this consistency, it is from the Lord Jesus Christ, Col 1:17. He is the corner-stone of both the buildings, both that in heaven and that in earth.

For, my brethren, let me give you the reason of it. It is only Jesus Christ's natural due,—it is his natural due, only being the natural Son of God,—that after he is united to the Son of God, God should be engaged by a law, a law of nature, to uphold him, to be impeccable, to be put out of the danger of falling. It is only proper unto Jesus Christ; it is his law of nature, for he is the natural Son of God. It is his privilege to have life in himself; so you have it, John 5:26, 'For as the Father hath life in himself, so hath he given to the Son to have life in himself.' No creature hath so that it can stand of itself;

therefore he having life in himself, if they stand and continue to have life, they have it from him.

Likewise, let me say this unto you, that the fulness of the glory in heaven, which is by a union with God, the angels could not attain to it, nor had it by the law of their creation; it is supernatural to them. The Papists ascribe it to the use of free-will, and to their merit; but it is above the due of the creature, as the best divines hold it. This utmost glory in heaven, that beatifical vision which we shall have after the day of judgment, and which the angels are brought unto tanquam ad terminum, as unto their utmost happiness, this is only Jesus Christ's natural due. So to see God as Jesus Christ himself doth, (and with the same kind of sight shall his members see him, though for degree he exceedeth, as we are anointed with the same Spirit that he is, though in degree, he above measure;) that sight which is thus proper to Christ, is the transcendent privilege of the Son of God. It is peculiar unto him, and it is by virtue of him we have it, both angels and men.

I will give you both Scripture for it and reason. John 1:18, 'No man hath seen God at any time.' It is translated no man, but it is none, οὐδεὶς, hath seen God; you may take it of all creatures at any time. 'The only-begotten Son, which is in the bosom of the Father, he hath declared him.' If angels had seen God as Christ seeth him, they might have declared him: it had not been Christ's peculiar prerogative to help us to that sight, if the angels had had the fulness of that beatifical vision which the Lord Jesus Christ hath, and bringeth all unto at last.

And, my brethren, I will give you this reason for it. (Another scripture there is, it is Ps. 16, it is a psalm of Christ, and he it is that saith, 'At thy right hand there is fulness of joy, and pleasures for evermore;' he was able first to speak that speech.) There is, I say, the greatest reason for it that can be. The angels did not, by the law of their creation, receive that full sight which now they have in heaven, not by the law of their creation; though they that stood might have it at first, but it is probable otherwise. There is this evident reason, for otherwise those angels that fell had never fallen. Had they been filled with the sight of God which the saints of heaven shall be for ever filled with, it had kept them from sinning.

Why? Because there had not been a possibility of thinking there was any other good, not a possibility of it. If the creature knew God to the uttermost,—knew God as we shall know him one day, as we are known of him,—and saw his face with that clearness as Christ, the saints, and angels in heaven now do, they could not have turned their thoughts upon anything else. Therefore you must suppose there was but such a sight and knowledge of God as they might entertain a thought of some better good thing; for the will of any creature, whether sinning or otherwise, must still be pitched upon some good. Therefore the school-men do rightly say that the utmost beatifical vision of God doth captivate, doth swallow up the mind. When we see God to the full, we shall be so in love with him that the heart shall never turn off from him. That 'fulness of pleasure,' those 'rivers of joy,' carry the soul away with a torrent for ever; it can never go back against the stream. The love of God constraineth. Now you see the angels did fall, and therefore certainly that fulness of the sight of God they had not; and if it had been by virtue of their creation they would have had it. To think that it should be by their own works, we know no such covenant; it is that, as you see, that is proper to the Lord Jesus Christ so to see God, he only lying in his bosom: by virtue of him men see God, and shall see God; by virtue of him angels see God.

And so much now for that, why there was a necessity of their being gathered unto Christ, as unto a head, a second time: both that they might have confirmation in grace, that God might put trust in them; and, secondly, that they might have fulness of glory, and that beatifical vision, that might make them impeccable, and without danger of sinning for ever.

There is yet somewhat more in that first of Colossians, (I confess I need not meddle with it, for it is out of my text, but yet it cometh fitly in.) It is said, 'He reconciled all things, both in heaven and in earth.' Interpreters are very shy here of interpreting it of angels, because they needed, they say, no reconciliation, for reconciliation doth suppose enmity. Therefore to speak to this a little.

This reconciliation, you see, is more than a second gathering; what need had they of this? Bishop Davenant saith of it that there was reconciliatio analogica, something that had the shadow of it,

something like it. I shall give you my sense of it thus: when God had experience that the angels fell from him, and fell from him so at a clap, Why, might he think, they will all serve me thus, if they be left to the law of their creation; they may drop away thus, and turn rebels one after another, and as I have lost man, so I may lose all the angels too; it is in their nature to do it, the creature is apt to do it; I see experience in some of their natures already, made of the same metal with them. Now, my brethren, this must needs be supposed, that God is not contented with his creature, taken merely in itself, it breedeth a kind of simultas, a kind—I cannot call it of grudge, because there is no sin—but a kind of unsatisfiedness and displicence. Therefore the Scripture doth not only speak of the evil angels that fell, that God put no confidence in them; but it speaks plainly of the good angels, that God put no confidence in them, seeing the evil angels' fall, Job 15:15, compared with that place I quoted before, Job 4:18, 'Behold,' saith he, 'he putteth no trust in his saints; yea, the heavens are not clean in his sight: how much more abominable and filthy is man?' Whom doth he call saints here? He meaneth the angels. It is the same paralleled speech with the other, 'He put no trust in his. servants, and his angels he chargeth with folly.' And it is plain he meaneth the angels by saints here, for he opposeth them to man; 'how much more abominable and filthy is man?' They are called in Scripture the saints of God oftentimes, as in Dan. 8:13, 'I heard one saint speaking, and another saint said to that certain saint that spake,' &c. Then saith he, 'the heavens are not clean in his sight.' By heavens he meaneth angels too, or at leastwise they may be meant by heavens, for in Scripture often they are; as the devils are called the gates of hell, so the angels are called heaven, from the place where they are.

Now, saith he, these heavens, these heavenly creatures, these holy ones, the angels, they are not clean in his sight; he seeth a possibility in them of sinning. And as he repented that he made man when he saw man fall from him, so when he saw some of the angels fall from him, there was just ground of repenting for making angels; for, saith he, all these may fall too, if let alone. He could take no contentment in them. Here is some ground for a reconciliation, to take away all this discontent. God could not love them perfectly,

unless they could stand for ever. Why? Because he must so love as some time he must hate; and that, you know, is not every way perfect love; amare tanquam aliquando osurus. Therefore now, as it is not only called mercy to deliver the creature out of misery, but it is truly mercy to prevent from misery; it is more than goodness to do so—it is mercy. Mercy respecteth misery, either misery that it may fall into, as well as mercy to deliver out of it; it is analogically mercy, though the other is more properly mercy. So there is quædam analogica reconciliatio; whether this was by the blood of Christ or no, I will not now stand to dispute. This is certain, Christ needed not to have died to preserve angels in their standing; the necessity was only on man's part for satisfaction; there is a plain place for it, 2 Cor. 5:14, 'In that he died for all, we conclude that all were dead.' That he died thus out of necessity, it must be for them only that are dead. Yet, dying for men, there might be this overplus in it, that for the merit of his obedience' sake, he having relation to angels, they might have, not a satisfaction, but a benefit by it. And if it be true, which some divines—not Papists only—say, that he did mereri sibi, merit for himself, he hath the benefit of his death; being exalted on high, he hath a double right to glory; so likewise he might for them too.—And so I have done with this thing, things in heaven, the angels; and thus much for them.

I will but anticipate a use, or observation or two.

Obs. 1.—The first is this, Has God now purposed in himself, as the text telleth you here, such a great and vast price as this is, and is this the story of the purpose of his heart? (and I have not told it out.) My brethren, I appeal to you all, whether the heart of man could ever have invented such a story as this is: One God, making the creature one with himself; and, the creature falling from him, making him one again; in making of all things, in summing up of all in Christ, that is the founder of this gathering again, making up a body of all things in heaven and in earth unto the Lord Jesus Christ. I cannot stand to lay open the particulars of it; you have heard it. The text saith, 'He purposed it in himself;' it could have come into no one's heart but his; it was hid in God, it was purposed in himself; the 'wisdom of God,' therefore, it is called, Eph. 3:10.

Dost thou not believe that there is a God? Come hither, let this convince thee. Could all intelligible natures, all reasonable creatures, invent such a story as this? You think the GunpowderPlot to have been a plot so desperate that it must have been hatched in hell, it could not be formed in any man's brain. My brethren, this plot here could be hatched nowhere but in heaven, and in the heart of God. Go, and take angels and men, lay all your heads together and make such another. Such a God, such a Christ, thus great, having such a kingdom made out of all, both in heaven and earth, scattered from him, and reduced again; how infinitely doth this set out God and Christ! It is beyond the thoughts of men and angels to invent such a thing as this. No story ever had such a winding up as this. Read all histories, all romances, that men are pleased withal, they have not the shadow of such a plot as this. Take all the plots of all the great ones of the earth, and all their petty plots come to nothing. The wisdom of the world is foolishness in comparison of this. We preach wisdom, saith the Apostle, in a mystery, which none of the princes of the world knew; their wisdom comes to nothing before this, it all vanisheth. To set up so great a monarch that hath alliance to all his subjects, and to make him king of all the world, of both worlds, and to have some out of all in heaven and in earth to be made subjects unto him, and he in his own person to have all things in him; and they falling from God, he being able to knit them all again a second time. 'Without controversy,' saith he, 1 Tim. 3:16, 'great is the mystery of godliness.' What is it? This very thing I have spoken of. It is first, 'God manifested in the flesh,' God and man summed up in one. It could never have entered into the heart of man or angel to have a thought that the Son of God should have taken a creature up into his own person thus, and such a creature as all should be summed up in him. 'Justified in the Spirit,' that is, at his resurrection. 'Seen of angels,' to be their head. 'Preached unto the Gentiles, believed on in the world,' to be the head of them on earth by faith too. This is a mystery without controversy; no man that readeth it or heareth it, but he must fall down before it. This is not man; this is not the wit of angels; this is, without controversy, from an omniscient understanding that knoweth all things, and hath infinite depth in

him. Nay, my brethren, of all the arguments that ever fell upon my understanding to convince me that there is a God, there is none like unto this.

Obs. 2.—A second observation is this, See the several steps of the goodness of God to his creatures in these three particulars, which that which I have handled doth shew. First, there is his simple goodness as he is a Creator, communicating himself unto them as to creatures by the law of creation, but not beyond their due as creatures. This was the state of Adam in innocency, and this was the state of the angels that fell. Then, secondly, there is a further degree of goodness shewed,—which becometh grace, which hath a peculiarness in it, it is supernatural, it is beyond the common tie of creation,—to keep them from failing; this he shewed to the angels that stood, when he let the other fall, which prevented them from falling. Well, but there is a third degree beyond all; that is, when actually they did fall, as the elect of the sons of men did, then here is riches of mercy, to gather them all to himself, in him again, and that by his blood. This is the mercy, this is the top of the mercies of God; and the truth is, to shew forth this, he shut up all under sin, that he might have mercy upon all. It was but to shew mercy so much the further. There was his mercy in preventing this, but there is infinite depth of mercy in recovering out of this; when they were all scattered from him, to gather them together again.

SERMON XII

> According to his good pleasure which he hath purposed in himself, in the dispensation of the fulness of times to gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.—VER. 10.

THESE words, as I have formerly, in opening the coherence of them, shewed, do hold forth the fall purpose, the whole birth, that lay hid in God's eternal purposes and decrees. All that God purposed, both concerning Christ and concerning us,—him as a Head, and us as members,—are all gathered into this one expression, 'He purposed to gather all in one in Christ, both things in heaven and things on earth.' That by things in heaven are meant angels, I have shewed. That by things on earth are meant men, I have shewed also. There are 'all things in heaven,' for there are several offices of angels at least; and there are 'all things on earth,' there are several sorts of men. Now, God hath gathered together all things in one. The great thing to be opened, as I promised at first, which containeth in it all that God intended both toward Christ and us, is this word, which is translated to gather together in one, ἀνακεφαλαιώσασθαι. It is a teeming word, a pregnant word, that containeth all that God intended toward Christ and us in the womb of it.

At the first, I did give you four approved significations of it, that none that knoweth and studieth the meaning of the word can deny.

The first; it signifieth a summing up, a casting up of several figures into one total sum.

The second is, it is a gathering together of several members or parts unto one head.

The third, which is rather an addition unto the second; it is a gathering of them again. There is ἀνὰ, a doing of it the second time.

The fourth is, a reducing things unto their first principles, to their first estate, instaurare, as I shall shew you anon.

I gave you these, when I made entrance into the words, to be the four several meanings of it. There is a fifth, which I will not stand

upon. And these four contain all that God intended both towards Christ and us.

First, as a foundation to the great restoration of all things, the great recapitulation and gathering of all under one head, God layeth this foundation—he summeth up all things in Christ's person. He was to make him a head, and he would make him a head that should partake of all the body; one that should be a fit and a meet head, fit to be King of both worlds. He casteth up, summeth up in him, into one total, all divisions whatsoever, all things in earth and all things in heaven.

He summeth up in him God and the creature. That was the first great division.

He summeth up in him the nature of man and the condition of angels; for he is a heavenly man and far above angels. It is his due, and he possesseth it now.

He summeth up, in man's nature assumed, both Jew and Gentile; for he came of both.

Thus he cast up all sorts of divisions into one total sum in Christ's person first, and made that a foundation unto a second; and that is this, to gather together all things in earth and in heaven under one head, that is both head of angels and men; that angels and men do make up one great association under this one Head and Monarch, Christ; and that of all sorts of angels, and of all sorts of men, make what division you will,—nations, tongues, kindreds, sinners, ranks, whatsoever,—he gathereth together of all such, and makes up a body to Christ. That is the second.

The third was this, which I entered upon in the last discourse, that he hath made a second gathering of all things in one. In Christ there is a second gathering. There is a twofold union of creatures reasonable, with God, and amongst themselves, a first and a second; ἀνὰ is not to be lost. Yea, and he hath gathered together again the second time after a scattering, when they were dispersed, broken all in pieces; he makes up all again in Christ, to make his glory so much the more illustrious.

In the first place there was a first gathering of all things unto God, as under a head, which was that gathering of all in heaven and in earth by the law of creation; which I explained in four things.

First, that both angels and men were, by that law of creation, united to God. It was their due so to be; a natural due, if he would make them creatures reasonable.

Yet, secondly, so, as they were both united to God, but by the same like common tie, they might both fall in pieces.

Then, thirdly, there was a peace between both these among themselves, if not an association; which indeed the Scripture holds not forth; but a peace there was.

And then, fourthly, in some respect this might be said to be in Christ; not as a head undertaking for both, but by his natural due. It was his right, if he were to be a creature, to be the head of that creation, the 'beginning of the creation of God,' as he is called, Rev. 3:14.

Now, I shewed there is a second gathering in Christ, as a head undertaking both for men and angels.

First, for the angels' parts, it was the thing I shewed you, the necessity of second union, and that in Christ. I cannot stand to repeat the particulars. They needed both confirming grace, as I shewed out of Job 4:18, compared with Job 15:15. They needed elevating grace, to that fulness of the vision of God which is only Christ's natural due, as John 1:18, 'None hath seen the Father,'—it is not only no man, but it is οὐδεὶς, none,—but only by way of participation from him who lay in the bosom of the Father. There is a vision of God which the angels were not created unto, which in Christ they are raised up unto.

Then, again, I shewed there was a kind of reconciliation of them, a gathering together in that respect, as the phrase, Col. 1:20, importeth, where all things are said to be reconciled, both in heaven and in earth. It is not a proper reconciliation indeed; but when God saw that his angels served him so, the most part of them, he chargeth the rest with folly. It was in their nature to do it, he could not trust them; it might have made him repent that ever he made angels. Christ takes this off, it is not an actual falling, but a possible

falling, and fixeth them to God for ever. Thus he gathered all things in heaven to himself by a second gathering; for that is the point.

Now, that which I am to handle is this, That there is a second gathering of men, of all things on earth; and that is clearer than the other.

God doth not preserve men only from a danger of scattering by a second union with himself in and through Christ, but he actually preserveth them. He sheweth not his grace of preservation only; he withdraweth, or he leaveth them unto themselves, suffereth them all to turn head against him, to turn rebels, to the end he might get glory by a further degree of grace toward them, to shew forth the riches of his mercy in their recovery.

And, my brethren, this gathering of all things on earth in Christ, of men to himself, is the great gathering of all the rest. It was the greatest work of Christ. That of angels was but an overflow of it, cast into the bargain, to confirm them; but that which did draw forth all that was in Christ, to satisfy his Father, was to reconcile men unto him. This was the great scattering, for it divided heaven from earth, angels from men, men amongst themselves, as I shall shew you by and by. Therefore, when this cometh to be added unto the other, it makes it an universal gathering: it makes Christ a catholic King, the only catholic King, the only universal Head, to all things in heaven and in earth, when all come in again to him.

I shall explain or present unto you this gathering again in one of all things, all sorts of men on earth, by these four particulars:—

I. I told you, first, it implied a dispersion, a scattering; therefore I will briefly lay forth the desperate, miserable, forlorn, scattered condition of the sons of men, by the sin of Adam; how all in earth and in heaven were fallen in pieces, divided, and at enmity.

II. I shall, secondly, shew you the making up of all this again; what a complete, full, and entire gathering together in one there is of all that were scattered.

III. And then, thirdly, because God's second works always exceed the first, therefore this gathering again is with an addition of a more near, and entire, and more glorious union than at first; a more indissoluble union, never to part again.

IV. And, fourthly, that all this was done in Christ, or by Christ, as you shall hear anon; and by what it was in Christ that all was thus gathered together, when they were all scattered and broken in pieces.

These are the four heads which I shall now insist upon; and all are necessary to open this text.

I. First, I shall shew you the division, the scattering, that was of things on earth, both from what is in heaven, and from amongst themselves.

First, What is in heaven? There is God there, he is the chief in heaven. Why, they were all cut off from God. It is called a 'departing' from God, in Jer. 17:5, and Heb. 3:12. It is called a 'going astray, like sheep,' after a thousand vanities, in Isa. 53:6. 'This people,' saith he, Jer. 5:23, 'hath a revolting and a rebellious heart; they are revolted and gone;' clean gone from God, and gone for ever, if God take not the care of them: so the phrase is there. And, Col. 1:21, there are three degrees, which indeed comprehend all: 'You were,' saith he, 'alienated and enemies;' once they were friends, God and they were one; now they are strangers; not only so, but 'enemies in their minds;' yea, thirdly, 'in evil works,' all sort of hostility, not only in outward actions, but in inward dispositions; and by means of this, an eternal wall of separation is set up between God and man, Isa. 59:2.

Here now is one division, all on earth cut off from him, 'without God in the world;' it is the expression the Apostle useth, Eph. 2:12.

Secondly, What else is there in heaven? There are angels. Men are scattered utterly from them, because, as I told you, though there were not an association, yet there was a peace; though there were two worlds divided, distinct, though there was no trade, yet there was no enmity. But through man's fall there was; for the angels cannot but hate where God hateth, and they cannot but be angry where God is angry. And therefore you read, Gen. 3:24, when man by sin was cast out of paradise, then cherubim came, with their swords turned every way to keep man out, with their swords drawn upon him. You never read of angels till then. When Balaam went on in a perverse way, Num. 22:22, it is said, 'The angel of the Lord stood in the way for an adversary against him.' They are adversaries, they

are enemies to men in their evil courses and ways; and howsoever some divines have thought that all executions of judgments here below have been by evil angels, yet the Scripture evidently sheweth that they ordinarily and mostly be good; we have more instances of the one than the other. Those that destroyed Sodom were good angels, and Lot entertained them as such: 'The Lord,' say they,' hath sent us to destroy Sodom,' Gen. 19:13. They were angels created; therefore, Heb. 13:2, Lot is said to have 'entertained angels.' The like may be said of that, 1 Chron. 21:15; of that that struck Herod, Acts 12:23; and of that smote the camp of the Assyrians, 2 Kings 19:35. It is evident, for in all those places they are still called the angel of the Lord, which is never spoken of Satan.

There is once, indeed, mention of an 'evil spirit' from the Lord, but it is with an addition of evil; but the angels of the Lord are still good angels. And that angel that destroyed Jerusalem, which David saw with a drawn sword in his hand stretched out over the city, 1 Chron. 21:15, was evidently a good angel; for, ver. 18, he directs Gad to tell David where the temple should stand, and biddeth him worship; which an evil angel, God would never have used him to do it.

And, my brethren, if men be enemies to the Church of God, as wicked men by nature are, angels will revenge it. 'Take heed,' saith Christ, Matt. 18:10, 'that you offend not one of these little ones;' and he giveth the reason of it; 'for,' saith he, 'their angels do always behold the face of my Father which is in heaven:' they have angels that take their part. Thus they are enemies in this life unto wicked men; and at the day of judgment, you shall read in Matt. 13:41, 42, 49: 'The angels are the reapers,' saith he, ver. 39; and he sheweth there how they take the bodies and souls of wicked men. The good angels are their gatherers, but it is for hell. They gather all together, and 'cast them into the furnace of fire; there shall be wailing and gnashing of teeth.' It is attributed unto the angels.

Thus you see, I say, that angels and men are at odds, and all by sin; all is broken now. God is gone, angels are divided from us, and at enmity with us. All in heaven and earth is broken to pieces.

Well, come to things on earth; nothing but divisions there. There is not a man in the world but by nature is divided from all men. 'We,

like sheep, have gone astray, every one after his own way;' so it is Isa. 53:6. All went one way once, we all cleaved to God; we have left God, and are fallen all in pieces. 'God made man righteous;' there was but one way then, for so the opposition implieth; 'but they have sought out many inventions,' even as many as there are men, Eccles. 7:29; and, Tit. 3:3, 'serving divers lusts and pleasures.'

Then again, secondly, men are at enmity one with another, it is certain, more or less, homo homini lupus. Tit. 3:3, 'We,' saith he, describing man's natural condition,—'We ourselves lived in malice and in envy, hateful, and hating one another.' Hateful every man is to another more or less, he is hated of another, and he hateth another more or less; and if his nature were let out to the full, there is that in him, 'every man is against every man,' as it is said of Ishmael. Self-love, my brethren, that ruleth all the world, is the greatest monopolist that ever was in the world. 'Men shall be lovers of themselves,' as you have it 2 Tim. 3:2, 3; and what followeth? 'Covetous, boasters, proud, blasphemers, disobedient to parents, without natural affection, truce-breakers,' &c. Self-love breaks all bonds; all things in earth are scattered.

Go amongst all nations; there is nothing else but a fatal confusion amongst them; the Jew at enmity with the Gentile, and the Gentile with the Jew. All have heard how the Scripture sets it out, they were an abomination and curse each to other; of which I have treated elsewhere.[1]

And, thirdly, in religions, nothing but divisions, before our Lord and Saviour Christ came in the fulness of time. Look upon all nations, so many nations, so many gods; nay, so many cities, so many gods, as it is Jer. 2:28; nay, so many families, so many gods; there was not a family but chose a several god to itself; and therefore, 1 Cor. 8:5, 'there are lords many, and gods many.' Many indeed; for there was as many almost as there were men to worship them; each chose what god he pleased. And the Apostle in that place I last quoted, if you read it, you shall find, instanceth in both things in heaven and things in earth. All things in heaven and in earth, from stars to serpents that creep on the earth, the very onions were made gods amongst them! Thus was all the world divided; this was

the shattered condition of all mankind, of all things in earth, when Jesus Christ came.

Nay, my brethren, fourthly, there is another division yet. There was a fatal sentence to scatter men's souls from their bodies, their bodies to go to the grave, and to return to dust, which also is scattered up and down with winds, God knows where, and their souls to hell; called their own place.

And, lastly, to conclude; by all these gatherings, they are gathered to the devil, as their head and prince, though they know not of it; who is the prince of the world, that rules it; and the 'god of this world,' that is worshipped by the 'children of disobedience.' What a miserable shattering is here; all in earth broken in pieces, and all in heaven! And thus have I represented to you the state and condition of man dispersed.

II. Now I must shew you, secondly, that Jesus Christ hath made all one again; I must go over all these particulars, and make it good; that is the second thing.

First, as I told you, all things on earth were cut off from God. What doth Christ do first? He makes peace with God, that was the great business of all the rest; make peace with him, and all else will fall in. This Christ did, Col. 1:20, 'Having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they be things in earth, or things in heaven.' Here you see it: I need name no more scriptures, for I might give you many for it.

In the second place, angels come to be reconciled; you heard before they were enemies. I will shew you it in the general first, and secondly in the particulars.

First, in the general. They were enemies before, you heard; you shall see that the angels in Christ are made friends to souls and bodies. Read Luke 15:8–10: Christ makes there a comparison of a woman that had lost her groat, and she lights a candle and sweeps her house; and when she had found it, she calls in her friends and neighbours, and, said she, 'Rejoice with me, for I have found my groat which was lost.' Who are those friends? the next words shew that they are angels; for it is added in the very next verse, 'There is joy in the presence of the angels of God over a sinner that

repenteth.' They are made friends you see, the text is express for it. And in token of it what do they? Look in the second of Luke; they are so far friends, that as soon as they knew the Saviour of the world was born, they came flying down, a whole troop of them,—their hearts were fall of it,—to bring men the news of it; and to shew their rejoicing, they sing; they were glad at heart, and sing, 'Peace on earth, good-will towards men.' They are the first messengers of that glad tidings: ver. 10, 'Suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, peace on earth, and good-will towards men.'

Everywhere you shall find angels described throughout the whole Scripture to be the heavenly host, because they are the men of war, they are the militia of heaven, to speak in the language of the age; so they are called in that second of Luke, and they are everywhere else so called: 1 Kings 22:19, 2 Kings 6:17, Matt. 26:53. Christ calls them legions, as the devils are called. Now, my brethren, what do these angels that were soldiers, enemies, warriors against devils and men? They come in all their warlike habit and attire down to earth, and proclaim peace. It became them so to do. 'A multitude of heavenly soldiers,' saith he, 'praising God, and saying, Glory,' &c. What do they say? God is at peace with men, and we are at peace with men; we are in our armour still, but it is to fight for this gospel we preach. As in the Revelation, 'I am thy fellow-servant,' saith he, 'and of thy brethren, that have the testimony of Jesus.' If any man have the testimony of Jesus and hold it forth; if you be for Jesus, we are for Jesus and for you too, saith he. Angels and men are friends: Ps. 34:7, 'They encamp about the saints.' All that heavenly host turn all their weapons now for Christ, and for the saints. Therefore, when Ahab went to fight, in that 1 Kings 22:19, the whole host of heaven appeared; for the whole host of heaven standeth ready to defend the gospel; they are all friends to Christ and the saints; so that you see that all in heaven is for them. See another place, Gen. 32:1, 2. When poor Jacob went out to meet Esau, he went out trembling before; but the angels of God met him, and saith he, 'This is God's host;' there were two hosts of them, Mahanaim, two troops, so he calleth them.

Now, what is the cause of this, that angels come thus to be reconciled with us; that they come down upon the earth to serve men, and to be friends with them thus? It is Christ. Gen. 28:12, Jacob saw a ladder that touched heaven and touched earth. Who is that ladder? Christ himself is that ladder, and himself interpreted it so, John 1:51, 'You shall see the angels ascending and descending upon the Son of man,' as they did there ascend and descend upon that ladder that appeared to Jacob. The ladder, it touched heaven, it touched earth, for Jesus Christ hath both in him; he is a heavenly man, and he hath the nature of a man, he hath made up heaven and earth. You heard before how Christ was partaker of both natures, and by the one he hath a foot on earth, whereof the top is in heaven; and it is he that hath made the highway between heaven and earth an open passage. Therefore now angels are reconciled to men, heaven is reconciled to earth, and there is an intercourse, a trade, a highway, they ascend and descend familiarly; it was there to defend Jacob, and for many other ends they do it. Before, you heard, they kept man out of Paradise with a sword; but now you read, that they carry into Paradise the souls of men: as of Lazarus, Luke 16:22, and at the latter day, as in Matt. 24:31, 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.'

This is the general. Now see it in the particulars, that angels are, in all the particulars wherein they are at enmity that I instanced in, reconciled to men. In the first place, I told you before that they execute judgments and plagues. It was a good angel that destroyed in Jerusalem with the plague. Now read Ps. 91:10, 11, it is a pat instance of the contrary: 'There shall no evil befall thee, neither shall the plague come nigh thy dwelling: for he shall give his angels charge over thee, to keep thee in all thy ways.' You heard before that when man fell and was cast out of Paradise, angels stood there with a flaming sword to keep him out. Now you shall see the angels stand to let him in. Rev. 21:12, describing there the new Jerusalem, he saith there were 'twelve gates, and at the gates twelve angels.' It was Paradise, as appears, chap. 22:14, because there was the tree of life, for so it is described: 'Blessed are they that do his commandments, that they may have right to the tree of life, and

may enter in through the gates into the city.' It is an allusion to Paradise; there angels kept out, here angels carry in. The angels, you know, fetched the soul of Lazarus, and carried it into Abraham's bosom, Luke 16. And so at the latter day, Matt. 24:31, the angels shall take the saints that rise, and bring them all to Christ; so the text saith there. Here you see it, I say, in all the particulars wherein they are enemies, how they are made friends. Here is then angels and men reconciled after being broken to pieces.

Well, I shewed you in the third place, that all on earth were shattered to pieces, the Jew from the Gentile, one man from another. Now Christ hath made up this division too. Take any man, my brethren, that is the greatest enemy to any; let them have had the most desperate enmity that ever was between two mortal men; let these two men be turned to God, let them meet in Christ, they will love one another, it is certain. Take a godly man, set before him the greatest enemy he hath in the earth; do but put that question to him, What will you say if this man should be turned to God? Oh, saith he, I could fall down before him! He would do anything in the world to procure it and bring it about.

My brethren, the Jew and the Gentile were two, so they are called; it is the very word used, Eph. 2:15. They were two indeed, saith he, 'He hath made of twain one,' he hath reconciled both. Christ did it; it was by the blood of his cross he broke down the partition wall. The μεσότοιχον, the partition wall, of the ceremonial law is broken down: which is elegantly signified, alluding to the wall in the temple that kept the Gentiles from the Court of the Jews. The Jews were such enemies to the Gentiles, that they could not endure the gospel to be preached to them. They were all 'filled with envy;' so you read in the Acts the carnal Jews were. Well, but when Peter goeth and preacheth the gospel to the Gentiles, what say the godly Jews? See what they say, Acts 11:18, good souls,' When they heard these things,'—namely, that the Gentiles believed, that is the context,—'they held their peace, and glorified God, saying, Then hath God given also unto the Gentiles repentance unto life.' They fell down and glorified God. Here Jew and Gentile, that would not eat one with another before, are made friends; now they eat together at the same table, at the same Lord's Supper. Now there is one body,

one supper, one sacrament, one God, one Lord Jesus Christ, both Jew and Gentile one.

Go over particulars. Amongst the Jews themselves there were great divisions. There was the ten tribes opposite to the two tribes. Ephraim and Judah extremely opposite; you have it, Isa. 11:13. He speaks there of the envy of Ephraim, and how they were adversaries to Judah; but I will order it so, saith he, that 'the envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.' This is in Christ; for if you mark it, he speaks of the 'root of Jesse' in the 10th verse. Here now both these are reconciled you have the like, Ezek. 37:19. There are two sticks, the one is Ephraim, and the other is Judah. Take these sticks, saith he, and make them one; for I will make them one nation, and they shall have one king, and they shall be no more divided into two kingdoms. You may read it there at large, ver. 21–24. And you read how these are scattered as dry bones used to be; so as none knows who these Jews of the ten tribes are, as in a charnel-house none knows what bones are of such and such men. 'These bones are the whole house of Israel,' saith God to the prophet, ver. 11. Bones that were dried, their hope lost and cut off, and they scattered one from another.

Well, you heard that the Gentiles were dispersed one amongst another, and had a thousand religions; by the death of Jesus Christ they are all gathered into one. Take one place for it; it is John 11:50, 51. The high priest there prophesying of Christ's death, and shewing the end of it, saith he, 'It is necessary that Jesus should die for this nation,' (for the Jews.) And what followeth, added by the Evangelist? It may be it was the prophecy of the high priest at that time, but this followeth: 'and not for this nation only, but that also he should gather together in one the children of God that were scattered abroad.' All the Gentiles that were scattered, scattered in place, scattered in religion, thus divided, Christ dieth to gather them together in one, all them that belong to God's election, both in that age, and in all ages to the end of the world. Therefore now, when Christ came into the world you have it fulfilled; in the apostles' time there were as many gods as men, as many gods as cities, as many gods as families,—1 Cor. 8:5, 'There are lords many, and gods

many,'—as many as there were 'things in heaven and things in earth,' as I said before he intimateth it there. Their religion lay in having lords that were mediators unto their gods. But, saith he now to us, 'There is but one God, and there is but one Lord.' This alteration did God make in the very apostles' times. And, my brethren, let me add this to it. Since the greatest part of the world hath one God, though it have not one Lord; the Turks and we have one God, we have not one Lord indeed; but yet over all Turkey, over all the Roman empire, there is still one God to this day, and those heathen gods are all gone.

Thus he hath gathered together things in earth in one, in Jesus Christ; he hath reconciled the nations; and he will never leave till such time as he hath been the God of the whole earth, of the whole world. He saith, Isa. 11:9, when both Jew and Gentile shall come in, that 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa. 54:5, he saith that 'the Redeemer, the Holy One of Israel, shall be called the God of the whole earth.' Dan. 7:14, 27, he saith, there shall come a kingdom, after all the kingdoms, after the fourth monarchy, which is now a-destroying, (for the Pope is the last head of it,)—there shall come a kingdom of all nations, and tongues, and languages, and they shall serve him, and he shall possess all the kingdoms under the whole heavens, (it is not a kingdom in heaven.) He shall gather all in one, and there shall be but one kingdom, and one Lord, through the whole earth. This God will do in the end Thus you see, I say, that Jesus Christ hath reconciled all on earth, he hath made them up all again; he meaneth to do it by the virtue of his death.

Well, there was one division more that I named; as great a scattering as any of the former is not yet made up: and it is of things that are yet both in heaven and earth, and remain divided one from another; and it is of the saints from the very beginning of the world, and will continue so to the very end. For death and the grave hold and keep the bodies of them, remaining still in the earth, whilst their souls, being 'spirits made perfect,' are lodged together in heaven. Here is a great scattering. All the patriarchs that did die before Christ came, all that have died since, their bodies are in one place, and their souls in another; one is in heaven, and the other is

laid in the grave, and there resteth. Death hath scattered all the saints into two worlds, it hath reigned over all; and though he will be the God of all the earth, and join all nations together, yet souls and bodies are still divided of all that are dead, and of all the saints from the beginning of the world, and that shall be to the end. Now, what will Jesus Christ do? He will raise up all, and bring them all together, make up that division too. 1 Thess. 4:16, compared with Matt. 24:31. He saith there, the angels shall go into all the four corners of the world, when the great sound of the trumpet cometh,—he speaks of the latter day,—'and they shall gather together his elect from the four winds, from one end of heaven to the other.'

My brethren, the bodies of the elect, where are they? Some burnt and turned to ashes, all dispersed into the elements; who knoweth where every man's body is, and all the parts of it? All those atoms, all those bones, will God bring together again, and gather them all in one, and join their souls to them, and, saith he, we shall ever be with the Lord. There will be then a gathering together that shall never be dissolved. Thus, I say, he hath gathered together all in one that were all shattered and fallen to pieces.

III. The third head, as I told you, was this, That this second gathering shall exceed the first infinitely. I mentioned four particulars, you know, to explain. First, that all were fallen in pieces; secondly, that all shall be gathered together again; and that this second gathering shall exceed the first. It exceedeth it in two things; I will name no more. It exceedeth, first, in sureness and stability. That same first union with God by creation was upon slippery grounds. 'He putteth,' saith he, 'no trust in his saints,' Job 15:15. He could trust none of them. He could not send an angel down,—for he speaks of angels there, as I shewed before,—he could not send them on an errand to earth, but they might have fallen and been in hell before they came up again. It was a slippery knot, that of creation. But now they are headed in Christ. God would never trust creature more, he will make sure work; and what doth he? He headeth them all in Christ; and what saith Christ? 'My sheep shall no man take out of my hand.' If angels and men be once bottomed on Christ, they can never be parted again. Who shall separate us,

now we are again the second time gathered, from the love of God in Christ? It exceedeth in sureness, you see.

It exceedeth in nearness of the union too. We have a more near union with God, and one with another, than we had. First, a nearer union one with another; for in the first gathering by creation, as I told you at first, men and angels were at peace indeed, but they should have lived in two worlds. Man should have lived upon the earth, and they in heaven. They should not have come one at another, that is certain; man was an earthly creature, and he must have continued upon earth, as I have often hinted out of 1 Cor. But when we are gathered together the second time, angels and men live together in one world: men shall be like angels, Matt. 22:30; they shall 'bear the image of the heavenly man,' 1 Cor. 15:49; and 'we are come to angels,' Heb. 12:22; and we shall have places where they are, as I shewed out of Zech. 3:7. There is a nearer union now one amongst another than was before. And a nearer union with God too. For, my brethren, let me tell you this, that men that were thus shattered from God and fallen into this great misery, shall be raised up to the nearest union with God that can be; for aught I know, nearer than the angels. Rev. 7:11, there is the throne; the four beasts next that; the four-and-twenty elders next them; and the angels round about the throne and the elders. They are more remote from the throne than the beasts are, than the men are. Therefore, as I shewed before, Christ is our brother, which is nowhere said of angels; they are nowhere called brother; it is proper unto men, Heb. 2. Christ is our husband. It is not said of any of the angels that Christ is their husband, and that God is a Father to them by adoption through the marriage with Christ; there is a nearer union that these scattered ones have with God through Christ, upon this second gathering. So there is the third head explained.

IV. There is a fourth head, which shall be, and deserves to be, the coronis of this glorious story: They are said to be gathered together in Christ.

Well, in Christ. What will this hold forth? It holdeth forth that they are not only all gathered in Christ as unto a Head, but they are gathered by virtue of him. Not only gathered to him, but in him, efficiently, meritoriously, by something he hath done to gather all

together again, when they were all shattered in pieces. You heard how all things both in heaven and earth were gathered together and summed up in the person of Christ, who is the founder of this their gathering. We shall now see that ere he himself could effect a gathering together of all in heaven and earth, himself must be made the subject of a fatal scattering; and as the gathering of all things in his person is the fundamental medium unionis, means of union, of all things else that are united to God by him, that so this scattering is the means of all that reconciliation of things scattered, as hath been said. Christ had his ἀνὰ too; he had his gathering again in his own person; and therefore a scattering first that befell his own person; and what is true of us is first true of him. And by virtue of this it was that we were all gathered; for it is a sure rule, that what is done in us by him, the like was first done for us in Christ himself; as, if we that are poor be made rich, it is because he that was rich was made poor. So in like manner, if he would gather all things that are out of himself into one in himself, himself must be scattered in himself. As his incarnation was the summing up of all, so his death the scattering of all, and his resurrection is his gathering of all again; and we had not God's design complete without all these. Now, to shew that he was scattered and shattered in all but the personal union—

First, That his death was a scattering of him; it was a taking down all, as I may so express it. Indeed, the union could never be taken down; the union with the Godhead could never be dissolved, but it went as near as possibly could be. You shall see the expression the Scripture hath, John 11:51, 52. When he speaks of gathering all in one that were dispersed, he saith he must do it by his death. It is necessary, saith he, that Jesus should die for that nation. 'And not for that nation only; but that also he should gather together in one the children of God that were scattered abroad.' You know that death is a separation of all things, and so it was to Christ. Were we cut off from God? Look to that phrase, Dan. 9:26, 'Messiah shall be cut off.' There was a division, a separation made. There were these three things summed up in him—God, the condition of angels, the nature of man. They are all dissolved, there was a kind of

dissolution; it came as nigh as could be, so as he might still hold a personal union, for that was necessary.

First, God. God, you know, is called the Head of Christ, 1 Cor. 11:3. Now, when Jesus Christ came to die, as we were cut off by sin from God our Head, so there was as near a cutting off of Christ from God as possibly could be. 'My God, my God, why hast thou forsaken me?' saith he. 'My God, my God,' still; yet he was turned enemy to him. Zech. 13:7, 'Awake, thou sword, against the man that is my fellow.' He strikes him, runneth his sword through his soul. Here God was gone, yet God is his God still. You see here was one scattering of that was once summed up in him.

Secondly, all the creatures left him; first his disciples, as it followeth there in Zechariah, 'Smite the shepherd, and the sheep shall be scattered.' When he hung upon the cross, not an angel durst come to comfort him; though whilst in his agony in the garden, when the curse came not on him unto its height, not so until he hung upon the tree; and then when the curse came in its fulness upon him, no angel did or durst appear to comfort him. If the light of the sun would comfort him, God withdrew it; and, in Dan. 9:26, it is expressly said the Messiah had nothing. So in your margins.

In the third place, he was born, as I said, unto the condition of angels. He was a heavenly man, 'the Lord from heaven,' 1 Cor. 15; and it was his due to be advanced, as now he is, 'far above all principality and power;' and therein he hath but his due. This I shewed at first, when I told you there was a summing up of all in him. Now what saith Heb. 2:9? Saith he there, 'We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour,' &c. To give you the exposition that learned Camero hath given it, and certainly it is the right; the Apostle had shewed in the first chapter that Christ was above the angels, and that both as God and man it was his inheritance, his due, as he saith, ver. 4, 6. And, chap. 2:5, he sheweth that the 'world to come' is not put into subjection to the angels, but to Christ; 'so that,' saith he, 'he hath that glory and that honour above the angels, as due to him.' What did God make him now? 'He made him,' saith he, 'lower than the angels,' when he came to die. You will say, 'a little lower.' But that same βραχύ τι is but for 'a little time;' per illud

tempus passionis, for the time of his suffering, that is the meaning of it; for otherwise he was made a great deal lower than the angels. 'I am,' saith he, 'a worm and no man,' Ps. 22:6; that is lower than the angels, infinitely lower; but βραχύ τι, for 'a little while,' so interpreters many of them carry it. 'A little while,' saith he; that is, while he suffered death, as Camero interpreteth it. That man that had an inheritance above angels, to whom all things should be put in subjection under his feet, angels and all; this man, saith he, was for a little while made lower than the angels, and this while he suffered death. So that now, my brethren, you see that, as God hath forsaken him, so likewise, in the next place, here is the condition of the angels that he was born unto, that is gone too, while he tasteth of death for every man.

Well, but he is man yet? Why, but that is scattered too. What is man? He is the result of soul and body. Take the soul from the body, the humanity ceaseth; there is a body indeed and a soul still, but where is the man? Though he was personally united to the body in the grave, and the soul in Paradise, yet in a proper and strict sense there was a ceasing to be man. You know death is the dissolution of man into his soul and body. Take Christ's own expression, John 2:19; he calls it an unbuilding, or destroying of himself, 'Destroy this temple,' saith he; take it in pieces fling one stone from another,—for when he died, his soul went one way and his body another,—and, saith he, 'I will build it again.' The stones were pulled down, it was but unbuilt. It is true, it may be said that he is God-man when dead, but it cannot be said he was man when dead. Man he was indeed, in respect that his soul and body must be united again; but yet in a proper and strict sense, man he was not then. Here, I say, all is gone; here is a shattering even in Christ himself, so far as possibly may be. The anion could not be dissolved for then it could not have been said that God died, and that God was buried, and that God was raised, if the Godhead had not been united to the body, The union of the Godhead ceased not; the union of the soul and body, the man, ceased. Though it is true that the Godhead was united personally to his body in the grave, and to his soul in Paradise, and that union was never interrupted; yet our divines, speaking in a strict sense, say in triduo desiit homo, he ceased to be man; as man consisted of

body and soul united in one together, so he ceased to be man, during the time he lay in the grave. Here, I say, you see all is gone in his death. Here is his manhood scattered too.

Second, But what followeth? In his resurrection all was made up again; he gathereth all together again in one, and by virtue of this we are gathered together in him; for what is done in us is done first in Jesus Christ. To give you an express scripture for it: Acts 13, when Peter speaks of his rising again, saith he, at the 33d verse, 'God hath raised up Jesus again.' How doth he prove it? 'As it is written,' saith he, 'in the second psalm, Thou art my Son, this day have I begotten thee.' As if all had been shattered, dissolved, and taken in pieces, and he was, as it were, new born; God never saw his Son look like his Son till now; he begets him anew when he raiseth him, bringeth soul and body, and all is knit and made up again.

1. His body and soul came together again. 'He was declared to be the Son of God,' in that he was raised up by the eternal Spirit,—that is, the Godhead. Rom. 1:4, 'Destroy this temple;' he spake it of his body; and then at his resurrection it was verified that he built it up again; so then he was an entire man again, with soul and body united. 2. He is made now a heavenly man in qualities, not only such as the angels have, but far above the angels, and is become a quickening Spirit. 3. God is come again, and never so near him as now, for he hath admitted him to sit at his right hand. 4. He is advanced above all principalities and powers, 1 Pet. 3:22; yea, 'far above all principalities and powers,' Eph. 1:21. And let us see the same place that spake of his abasement, that 'he was made a little lower than the angels,' to give testimony of his glory; we see him 'crowned with glory and honour,' Heb. 2. And in heaven he sits as a Head and Redeemer, to draw all men to him in all times and ages to come, until he is complete in respect of his body, which is his fulness.

Thus you see, my brethren, how all is made up, when all was shattered, and all broken to pieces, by the shattering of Christ himself; God, and the condition of angels, and the nature of man, in a sense, all being as it were dissolved, although the union with the Godhead was kept.—So you see now this third interpretation made

good, that there is a gathering together again, when all in earth and all in heaven were shattered, in and through Christ.

There is a fourth interpretation, a fourth signification rather, to make up all complete. I shall give it you in a word; for it is a thing cast in by Christ, and therefore I will not insist upon it. I told you this, that he would restore all things to the first original,—I laid open that, when I expounded the words, I remember, at first. And, therefore, many translators read it instaurare, to restore all things, which is reserved, as the complement of all, in the fulness of time; and others, though they do not reject it, yet they say it is not the full meaning of the words, but it falleth short.

Well, my brethren, what doth this hold forth to us? You see all is in Christ's person; here are angels and men made a body to him. Well, take all things in heaven and in earth, all creatures else, and they shall all be restored to him; and when that is done, there is all God's full plot, all that was in his heart toward Christ, and us, and the whole creation. There is a time a-coming wherein the creatures shall be restored, all things in heaven and in earth, to their first original, and a more glorious condition, in and through Christ. It is a thing indeed that cometh in by accident; it was but cast into his bargain: he came to gather together men and angels; but yet this is cast together into the bargain.

To open this unto you a little. Man falleth. With his fall what should have fallen? The world should have fallen about his ears; as traitors' houses, you know, should be pulled down and made a jakes. What doth Jesus Christ? He buyeth the world of his Father. I will pay for it, saith he, and will have it into the bargain. He payeth for wicked men that live in the world; therefore it is said they deny the Lord that bought them: that is the meaning of that, 2 Pet. 2:1. He buyeth wicked men and all the world, at one lump, of God. In the meantime he upholdeth it. It was said of David, Christ's type, Ps. 75:3, 'The earth is dissolved, and the inhabitants thereof; I bear up the pillars of it:' and Christ 'upholdeth all things,' so saith the text, Heb. 1:3, 'by the word of his power;' it is spoken of Christ. And, my brethren, when he hath governed the world, and made it serve, though indirectly, that all works together for good; though wicked men have it directly, and the devils they carry the world away with

them, and have done since the creation, but they shall not do so always; there is a time a-coming wherein all things in heaven and in earth shall be restored to their first condition, to a glorious condition, in and through Christ.

Read but Rom. 8:19–21. There the Apostle is express for it: 'For the earnest expectation of the creature,' saith he, 'waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.' And delivered, saith he, they shall be, if not before the day of judgment, yet certainly while the day of judgment lasteth, which will be a long day, while Christ will be upon earth and judge angels and men. As the first Adam did bring them all into bondage by reason of sin,—for as all was created for him, so most justly the whole frame and fabric of what was made for him was subjected to bondage by reason of his sin, and would have fallen to nothing had not Christ upheld it,—so the second Adam shall restore all unto a liberty; and this, in Acts 3:21, is called 'the restitution of all things,'—not of angels and men only, but of all things.[2] It was meet that Christ, having taken the nature of man,—that is, the sum of all things,—that therefore all things should have some benefit thereby in their several kinds and capacities, and be in their kind gathered and restored according to their capacity; and when this shall be done, then God's design of gathering is fully accomplished And though the time was full in respect of the centre of it when Christ came; and therefore it is said that in the fulness of time he might gather all, in the text; yet the fulness of time in the circumference is yet to come, and is then when we shall be gathered to Christ, as, in 2 Thess. 2:1, the time of the resurrection and judgment is called.

And, my brethren, it became Christ thus, into the bargain, to restore all things in heaven and in earth. He created all things, therefore it is fit he should restore all things; they were all created by him and for him. The first Adam lost them, so saith Rom. 8; but

they were subjected under hope of a second Adam, that should come and restore them.

So now I shewed you the splendour of the universal Church out of Rev. 5, and we will add the creatures to them, at that general assembly at the last day. I shewed you that all things on earth will meet then, and the angels will meet then; a representation of it you have there, though I will not say it is the full intendment of the place, yet it will hold forth much unto us. Read over Rev. 5:9–13, you shall see all things brought into Christ's presence. First, you have men, 'all things on earth,' ver. 9. 'They sung a new song, saying, Worthy art thou to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.' Here is all on earth gathered together, as I shewed you before. 'And I beheld,' saith he, ver. 11, 'and I heard the voice of many angels round about the throne,' (here angels come in too,) 'saying, Worthy is the Lamb that was slain, to receive power,' &c. Here you see God hath gathered both angels and men together; they both come in. Well, now there is but the creatures wanting. Read the next verse, 'And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, honour, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.' Because not only angels and men are thus gathered in one unto him, but all the creatures shall be restored; every creature that is in heaven, and in earth, and under the earth, they all afford and administer matter of glory to man to praise God.—My brethren, now you see the sum of gathering all in Christ.

A MEDITATION OR TWO

First, View and contemplate, with admiration and astonishment, the glory and splendour of Christ and his universal Church, to move your hearts to seek to be one thereof and not left out of this number and gathering up of all things. You have the representation of this Church universal, during this world, in Rev. 5. And, chap. 7, you have, first, the Church of men—four beasts, and four-and-twenty elders, next the throne—falling down and worshipping him that is on the throne, and the Lamb. 'Thou hast redeemed us,' say they—there are all things on earth—'out of every kindred, tongue, nation, and people,' chap. 5:9. Secondly, you have a round of all in heaven; they come in too, ver. 11, 12, 'And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory; and blessing.' You have the like, chap. 7:9–11. Then, thirdly, you have a ring of all the creatures that are round about both angels and men, that afford matter of praise unto God for his creating them, chap. 5:13, 14. This is the scheme and representations, as in this world. Oh, but what will it be at the great day, when Christ will come in his own and his Father's glory, with all his holy angels,—when Christ, that hath all things in his person, shall appear in his fulness! And all the holy angels, and saints of the sons of men that have been existent from the beginning of the world to that day, and not one wanting, but that Christ will raise it up at the last day; and then when all these shall go to heaven, and be ever together, when God shall have all his sons about him, and his eldest Son in the midst of them, then he will bring forth all his treasures of glory, that shall last, and not be spent to all eternity.

Secondly, Make sure to be one of this great assembly; let men flock unto and get into Christ by clusters; Gen. 49:10, 'To him shall the gathering of the people be.' Jesus Christ setteth up his standard; come into Jesus Christ, not to be as Judas, who fell short by iniquity from this lot. It is a fatal saying of Peter's to Simon Magus, 'Thou hast no part nor portion in this matter;' that so innumerable a

company should be gathered under this one Head, and that thou shouldest be shut out. I have but further, to move you to it, two things out of the text: you must be gathered one way, either to Christ or Satan; you must fall either to Christ's or the devil's allotment and share. As Christ is the head of all that shall be saved, Eph. 1:22, so the devil is the head of all the children of disobedience, Eph. 2:2. And as Christ is the head of the angels, though he be not of the same nature with them, so is the devil of men; and at the end of the world, when Christ shall have taken out all these his own, all the rest shall be cast into the fire prepared for the devil and his angels. The old expression in the Old Testament was, that men were gathered to their fathers; the wicked unto cætus gigantum—unto the company of the giants, those wicked ones before the flood, from whom hell hath its denomination, as the first inhabitants of it, in Prov. 21:16. So the language of the New is, to be gathered to the devil and his angels, to the fire prepared for them.

Obs.—I will give you but one observation, and so I will end. The observation is this,—it is from this same gathering together again,—That God, to shew forth his glory, and his skill, and his grace the more, goeth over his works again the second time, spoils them, shatters them in pieces, and then makes them better than ever. This is his manner. Shattered, you see, are all things in heaven and in earth; here is his glory now to make them up again. This makes his glory illustrious, and his work illustrious. To give you an instance or two, and then to make a little use of it, and so conclude—

God created man according to his image, you know, at first, (and certainly had you lived with Adam, you would not have known how you could have been happier.) A glorious creature he was; he had the image of God drawn upon him, he was God's herald, he had his arms upon his breast On a sudden, after God had drawn this picture, he dasheth it, breaketh it in pieces, strikes out all he had done. What was the reason of this? He meaneth to make it up better; he meaneth to frame upon man the image of Christ, and make him like unto him. 'You bore the image of the earthly, but I will make a better image for you; you shall bear the image of the heavenly, you shall be changed from glory to glory.' Thus he goes over his work again, after he had spoiled the first.

So, likewise, he createth man at first immortal; there was a possibility he should die, but by the providence of God he should not have died. What doth God? He takes and divides soul and body, and flings the body into the grave, there to rot. What is his end in this? He will raise it up a spiritual body, more glorious ten thousand times than it was at first. What saith the Apostle, 1 Cor. 15:46? First, saith he, that which is natural, and then that which is spiritual.

Go, take his chosen people, the Jews; they were the only nation, his darling; theirs were the oracles of God, the promises, the covenant, and they were all in all with him for many thousand years. Why? He scatters them, breaks them all in pieces; the ten tribes he carrieth captive away long before the two tribes, and then the two tribes. And when he had thus scattered them all, what is his promise? Isa. 11:11, 12, 'It shall come to pass,' saith the text, 'that the Lord shall set his hand again the second time to recover the remnant of his people. And he shall gather together the dispersed of Judah from the four corners of the earth.' He will gather them together in one again. What saith the Apostle, Rom. 11:11? 'Have they stumbled,' saith he, 'that they should fall?' Or, as the prophet Jeremiah expresseth it,—we may allude to it, if it be not the meaning of the place,—chap. 8:4, 'Shall they fall, and not rise?' He compareth the casting off of the Jews but to a stumbling, it was no more; yet it was the greatest stumble that ever was, for they stumbled upon the Rock, Christ: they crucified him, and yet God calls it but a stumbling; but it was a stumbling of a long stride, for it was sixteen hundred years. But, shall they stumble, saith he, that they shall fall? No, he will recover them again. Shall they fall, and not rise? Yes, and their rising shall be 'life from the dead,' as it followeth, ver. 15. In Ezek. 37:3, God compareth them to dry bones: 'Can these dry bones live?' saith he. Their hope was gone, all was gone. 'Behold,' saith he, ver. 5, 'I will cause breath to enter into these bones, and they shall live.' He comes over them the second time, and makes all these bones come together, and flesh comes upon them, and they shall live, and he will never cast them off again. Compare but Rom. 11:26, the apostle quoteth but one Scripture to prove the calling of the Jews there; it is out of Isa. 59:20. Read but that chapter, and you shall find that when they are once called, he

will never cast them off again; but their seed's seed shall remain for ever. And, Isa. 65:17, he saith that the former heaven and earth shall no more be remembered, nor come into mind.

This, my brethren, is the manner of God. I should give you the reason of it, but I must pass on. I will conclude with a short use. You see here how all mankind ran into a confusion; here is a shattering in pieces of heaven and earth, and God gathered up all again. Fear not God's shattering nor breaking things in pieces. You think our kingdom now is running into confusion—confusion in opinions; the saints are divided, one runs one way, and another runneth another; one holdeth one opinion, and another holdeth another. My brethren, although the revealed will of God is that they should all agree, yet, notwithstanding all this scattering and division, God will in the end bring forth a glorious gathering together in one. If he pull down the tabernacle set up, and the frame and form of it, he will set up a better. If he pull down the temple, it is in three days to build it up again, and make it better, as Christ's body was when he rose again. Never fear, I say, God's shattering things, God's unbuilding.

To give you an instance. God set up a glorious church in the primitive times, and it was according to the pattern. What doth he do? He sendeth Antichrist into the world, and he pulls it down and defiles all the worship of God; there is a falling away to be, saith he,—so he calls it, 2 Thess. 2:3,—both in worship and doctrine. And what hath God done? He hath reasonably well built it up again, recovered this temple out of the hands of Antichrist; he had once all nations following him, as you have it, Rev. 13:4, 7. Why, ere Christ hath done, all nations shall worship him; he had lost them all, he gathers all again. Fear not his scattering then.

There was a reformation made when first we came out of Popery. My brethren, what is imperfect God will pull down certainly; he will scatter you, he will melt you: and what is his end? To fetch out the dross, and when he hath done, you shall have a purer reformation come out of all. This is his manner. Fear not, I say, therefore, his scattering. And he will never cease till he hath brought the Church, not only to that purity that was in the primitive times, but to a purer. When the whore is burnt and cast off, and the bride cometh to dress herself for the Lamb, as you have it, Rev. 14 and 18, the

Apostle saith he fell down and worshipped the angel that brought this news. This, saith he, is better than ever I saw, than ever was in his time; he would never have worshipped for it else; nay, he could scarce be brought to believe it, the angel was fain to say, 'These are the true sayings of God.' Thus, when God goeth to break all, he meaneth to mend all, and he will never cease till he hath brought the Church to the full stature of a perfect man in Christ. Fear not confusions, therefore, for the issue of them will be a closing in the end; it will be a gathering together of all again in one.

Again, after the reformation, the Church is to get power against Antichrist, and against all his adherents. The witnesses, saith he, shall have power to do thus and thus, Rev. 11. Yea, but after that power, when they have gotten it and carried it as you think they shall do, there will be an unbuilding, a scattering of the power of the holy people; so it is expressed, Dan. 12:7. He speaks there of these latter times. Fear it not, for if God pull down one temple, he will set up the Holy of Holiest afterward. And as it followeth in that same 12th of Daniel, 'Blessed are those that come to those days;' and thrice blessed indeed are they, for they shall see better times. Fear not therefore God's scattering. What a miserable confusion was there when man fell! All was scattered; man divided from God, from angels, from himself. Christ came into the world when all nations were divided, men from men, and things on earth from things in heaven. So he will do in the Church; scatter all, that he may make all up again; melt all, that he may mend all. Fear not then his scattering.

I have done, you see, with the design itself which God had. I am now to come to the time when this great dispensation began, when God did break up his decrees that had lain hid from everlasting in his breast, and ordered the dispensation and administration of things to his Church; and then I shall have finished the 10th verse.

The text telleth us that he purposed in himself in or for the dispensation of the fulness of time, to gather together all things in him.

Concerning this time, first, in general; the meaning is this, that God, that hath made every business under the sun, hath set a time for it. So you have it, Eccles. 3:1, 'To everything,' saith he, 'there is a

season, and a time to every purpose under the sun.' Here is now a dispensation of the fulness of seasons, (so the word signifieth,) and of the greatest purposes God had, not under the heavens, but before the heavens were, which he purposed in himself from everlasting. 'A time,' saith he, 'there is to be born.' If there be a time to be born, and a time to die, as the second verse saith, there was certainly a fulness of time when Messiah should be born, when all things should be gathered in the person of Christ in one, and when all should be scattered again, and he should die, as I opened before. 'There is a time,' saith he, ver. 3, 'to break down, and a time to build up.' So there is a time when he suffered all the world to lie scattered, and a time when he buildeth them up. The word dispensation is a family word, and is taken from rearing or building up a house. 'There is a time,' saith he, ver. 5, 'to cast stones away, and a time to gather stones together.' God let all the stones, both of Jews and Gentiles, lie scattered; but when the set time came he had pity upon those stones, as the expression is, Ps. 102:14, and gathered them all in one. It was a 'dispensation of the fulness of times.'

I am to open here these three things:—

1. What is meant by fulness of times.

2. Why dispensation of the fulness of times is added.

3. In, or for; for indeed the word rather signifieth for the dispensation of times than in.

First, For the fulness of times, when this great project of God began to take its birth, as I may so speak. There were some shows of it before, but when the great delivery was, that was when Christ came first into the world, and after his ascension into heaven, then Jews and Gentiles were called, and angels fall down before him and acknowledge him their Head, and all things were gathered together in one. There was, first, a fulness of times when this was done; and, secondly, a fulness of seasons, for so the word in the original signifieth. It is not only a fulness of time, as you have it, Gal. 4:4, but it is also a fulness of seasons; for so I say the word signifieth.

First, it was a fulness of time for this great work, when Christ came into the world. And why was it a fulness of time? What is meant by fulness of time here?

Then is time said to be full when all ages are run out, that God shall come to turn the glass, and set the lower end upwards, as I may so express it. Or, if you will have it in Gal. 4:2, 'the time appointed by the Father,' so it is called there; it is called 'the fulness of time' in the fourth verse. There is a time, saith he, that God hath set; so many ages shall run out, and when they are run out, I will turn the glass, and begin a new dispensation and administration of things in the world; I will send my Son. When times appointed by God are run out, then is a fulness of times. I will give you a scripture for that phrase; it is Luke 21:24; he saith, 'Jerusalem shall be trodden down, till the times of the Gentiles be fulfilled;' that is, till the times be expired that God hath given to the Gentiles to enjoy the gospel alone; and when that time is expired, he will call the Jews, and till then Jerusalem shall be trodden down. So that this is the first signification of it, it is till all times be run out that God hath appointed. There is, as you know, the first age of the world, and the latter age of the world. You may justly compare it to your hourglass, when the former age was expired, when all is run out, and the bottom glass is filled, then God cometh and turneth up a new administration, and beginneth another dispensation.

In the second place, it is not only a fulness of times, but it is a fulness of seasons; so the text hath it.

Christ came into the world in the centre of seasons, when the world was ripe, when all things called for him, the condition both of Jew and Gentile; the full time was come, the harvest was ripe, as our Saviour Christ doth express it to his apostles. When Christ came into the world to begin a new administration and dispensation of things, it is called a due time, Rom. 5:6, 'In due time,' or in due season, as the word is, 'Christ died for the ungodly.'

Now, why was it a fulness of time first; and, secondly, why was it a fulness of season?

It was a fulness of time—why? For the world had stayed long for it; they had stayed four thousand years before the Messiah of the world came. Great actions have long delays, so God doth order things in his dispensations; great mercies have long delays; the greatest mercy that ever was had four thousand years after it was promised, and then came the fulness of time.

But why a fulness of season? Why, my brethren, it was a fit season for the Jews, and it was a fit season for the Gentiles, that Christ should come into the world when he did, and that he should stay long before he came.

It was a fit season for the Jews; for the Church of God, which was only confined to the Jews, was, as a man, to grow up by degrees; to be a child first, and then to grow up to youth; and when a full age was come, then to receive their inheritance. This is the very reason the Apostle giveth, Gal. 4:2, 3, which respecteth the Jews; he compareth the Jewish church there, God's first church, to a child, though an heir, but an heir under age. 'This heir,' saith he, 'so long as he is a child, differeth nothing from a servant, but he is under tutors and governors.' He is under the government, under the dispensation of what? Under the elements of the world, under his A B C; for so was Moses' law. The Church of God was an infant, and was to grow up by degrees, first to learn its letters, its A B C; for such, I say, was the ceremonial law, the types of it. And then came David and the prophets, and led them up further; but the Church was not grown to man's estate till Christ came. What followeth then? 'When the fulness of time was come,' ver. 4, 'God sent his Son, made of a woman,' &c. It was fit that the Jewish church, or whoever was a church, it was fit they should for a while be under nonage, and have a dispensation, an economy, a dispensation that was fit for a child; but when they were come up unto man's estate, then the great heir of the world, Christ himself, their elder brother, cometh into the world to bestow their inheritance upon them.

In the second place, it was a fit season in regard of the Gentiles too. For, you know, I said it was to gather together all things on earth, not Jews only, but Gentiles, as I have expounded. Now God ordered that Christ should not come into the world till about the time he meant to have the Gentiles called; and there was great reason that he should stay the experiment many thousand years before the Gentiles should be called; he would not have Christ come into the world till he should break up his decrees, till there should be the great birth of his everlasting purposes, that both Jew and Gentile should come in.

When Christ was to come into the world, he was not to stay long for his reward. What was his reward that he bargained for? Not for the Jew only, but also for the Gentile. Isa. 49:5, 6; it is driven there, by God the Father, bargainwise. When he saw that he was to die only for the Jew, saith he, ver. 4, 'I have laboured in vain, and spent my strength for nought'. But what saith God in answer to him at the 6th verse, 'Is it a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel? I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth.' Our Saviour Christ would have complained if he had not had the Gentiles brought in after his death; therefore God ordered his coming into the world then, when he meant to have both Jew and Gentile to be brought in; then should the 'desire of all nations come,' as you know he is called.

And there was a great deal of reason that God should suffer the Gentiles and all the world to lie in sin, long before Christ came, that there might be a fulness of season for his coming. Why? I will give you Scripture reason.

First, He would have mankind try all the ways they could for to be saved, and when they had tried all in vain, lo! your physician, saith he; there is he that shall help you. You have it, Acts 17:26–29. He speaks expressly to the point. To open the text; he telleth the Athenians there, ver. 26, that God had made of one blood all nations of men, and determined their times and the bounds of their habitation; and he was pleased to set such times wherein the Gentiles should walk in their own ways; he would afford them but the help of nature, 'that they should seek the Lord,' ver. 27, 'if haply they might feel after him,'—find him in his works by groping in the dark,—'though,' saith he, 'he be not far from every one of you.' Let them try all their works of nature, whatever might do them any good; when he saw all these would stand you in no stead, then, saith he, he sendeth his Son into the world. When they had tried all in vain, then there was a fulness of season. 'God now,' saith he, ver. 30, 'commandeth all men everywhere to repent.'

I will back this with another scripture; it is 1 Cor. 1:21. He had left the world, the Gentiles, to their philosophy, (the 'wisdom of the world,' he calleth it, ver. 20,) to find out the way to be saved. Where

is the wisdom of this world? You philosophers, where are you? 'God,' saith he, 'hath made foolish the wisdom of this world.' All the light that nature hath, how made he it foolish? 'After that,' saith he, ver. 21, 'the world by wisdom knew not God,'—I will try you, whether by that wisdom I gave you by nature you will come to know me, I will turn nature every way. Mark now, 'After that,' saith he, when through their corrupt wisdom they did abuse that light God gave them, and instead of knowing God, worshipped idols, 'it pleased God by the foolishness of preaching to save them that believe' among the Gentiles; to send Christ, and by the preaching of the gospel to save these poor Gentiles, after they had tried all Ways. So that it was the fulness of season every way.

I will but add one scripture more, and so I will leave it. It was fit that all men should corrupt their ways to the full before the Messiah came. As they should try all ways how they could grope after God, and pervert all the wisdom and light God gave them, so to be corrupted to the uttermost; for then the physician comes most seasonable to administer physic, when the disease is at the height. Read but the 14th and the 53d Psalms, and read the last verse of both. The Apostle quoteth both those two psalms in Rom. 3:14, to shew that all mankind was corrupt. 'The fool hath said in his heart, There is no God. Corrupt they are, and have done abominable iniquity; they are altogether become filthy; there is none that doth good, no, not one; their throat is an open sepulchre,' &c. What followeth? 'Oh that the Redeemer would come out of Zion!' That is the last verse of those psalms. When David, by the spirit of prophecy, foresaw that all men should corrupt their ways, that they were all full of wickedness, and that the world could never be saved of themselves, and that they had tried all sort of ways to help themselves, and all in vain—then, 'Oh that the Redeemer would come out of Zion!' Now is the time for the desire of all nations, the Redeemer longed for, to come; he speaks it upon occasion of the universal corruption of all mankind. Here was a fulness of season, when God sent his Son into the world to gather in one both Jew and Gentile.

So now you see what is meant by fulness of time, and by fulness of season. Fulness of time is, when all the times appointed by God

were run out, fulfilled. Fulness of season is, when there was the fulness of season for the Jews, that were to be a child grown to age; for the Gentiles, when they had all corrupted their ways, then it was a fit season for the Messiah to come. And that is the first.

But, secondly, What is meant by dispensation; εἰς οἰκονομίαν, in, or for, the dispensation of the fulness of times? The truth is, to read it for is more genuine and more natural; and what is the meaning of it? Some interpret it, 'in the dispensation of tunes,'—that is, say they, time wisely dispensed. God is the steward of time, and he did wisely dispense it; he gave every age a portion, and in the end brought forth this fulness of time wherein he dispenseth his Son. But I take it, it is not so much meant of the dispensation of times properly taken, of times ordered, although that is a true meaning of it; but it is taken metaphorically—the fulness of time is said to have a dispensation, a new dispensation; which new dispensation is to gather all things in one. The latter days, when Christ came into the world, it should have a new business, a new dispensation; there should be a new administration of those times, to begin from that time and continue to the end of the world.[3]

We know that time is said to do that which is done in time; as, for example, you find in Scripture a day is said to bring forth, so here it is said that time doth dispense. He compareth it to a steward; as in other places he compareth it to a womb, or a mother, so here to a steward that hath a dispensation. It is not meant of dispensatio temporis, so much as dispensatio rerum, of things in time. In the 6th verse of the Epistle of Jude, the great day of the Lord is expressed thus—'The judgment of the great day.' Why, the great day is not the judge. It is called the judgment of that day because it is done in that day. So here, 'the dispensation of the fulness of time' is not the dispensation of time properly taken, the ordering of time, though that is included; but it is meant the business of time. So that the scope is this—that God did appoint that the latter days, which is meant the fulness of time, from the time that Christ was born, and so on; he intended this to be the dispensation, the business, the administration of the world from that time, to gather all together in one.

It agreeth with what the Apostle saith, Heb. 1:1. 'God,' saith he, did 'at sundry times, and in divers manners, speak in times past unto our fathers by the prophets; he hath in these last days spoken unto us by his Son.' There is a new business, a new dispensation of things belonging to the fulness of time, to the latter days, from the time of Christ. He beginneth to alter the dispensation of himself to his Church; he turneth the Jewish church into Christian, out of one nation to another; he turneth all the types of the law into his Son, for his Son is nothing but the types of the law really expressed. This is now the dispensation of the fulness of time; he makes that the business of the last age, to send his Son into the world, to make him the head of his Church visible; whom angels shall acknowledge, whom all things that are in heaven and in earth shall come into, that are his elect, both Jews and Gentiles. This was, saith he, reserved for the fulness of time, to be the business of the latter age. This is the meaning of it.

Obs. 1.—I will come to an observation or two, and so end. You see, my brethren, that there was a fulness of time when Christ came into the world; the world stayed long first, it stayed four thousand years. Learn this observation from it, That if you wait for a great mercy, you must have many times and days run out before the fulness of time cometh to have it. You cannot have a greater instance; for how long did the world stay for Christ? Four thousand years, as I said before. Thou art a poor soul that hast waited for Christ long to come into thy heart; how many years hast thou waited? The world waited four thousand years to have Christ come into it. It is the greatest mercy thou art capable of to have Christ come into thy heart; he is well worthy thy waiting for then. It is no argument that he will not come because he stays long; for should the world have argued, that because he stayed two parts of the three, therefore he would not come at all? No; great mercies are long a-coming, for the Messiah was so. The breaking up of God's heart, of the great design, of all the treasures there, you see it was hid in himself from the beginning of the world for so many thousand years. That is the first observation.

Obs. 2.—The second is this, That God may let men go on in sin long, and give them Christ too, for all that. You see, God let the world go on in sin, try all ways to help themselves, let all the world

corrupt their own ways; he did it for a long time, and at last in the fulness of time sent his Son. Thou mayest try all ways; try duties, try what thou canst, how far corrupt nature may go, and God may give thee Christ at last. He did so by the world; after that by their wisdom they knew not God, he sent his Son, made of a woman. When God hath given thee light, and thou hast tried a thousand ways, thy duties, and this and that, to get Christ, and thou hast set up a ladder to heaven, to get Christ this way and that way,—after thou hast tried all things, he sends Christ into thy heart; when thy case is desperate, when thy heart is forlorn, then Christ cometh.

Obs. 3.—There is a third observation, that I will but mention; it is this, That God is the Lord of all time. He appointeth the fulness of times.

Notes

1. Vide Sermon of Christ's being the Universal Peacemaker, on Eph. ii. 14.

2. And unto this doth Bishop Davenant, as divers others, extend this word, because of the word πάντα, speaking of things; and not πάντας, speaking of persons only.

3. See Jackson, Book vii. p. 42.

SERMON XIII

> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will, &c.—VER. 11–14.

I WILL give yon, first, the general scope of the words; and, secondly, I shall open them unto you particularly.

First, for the general scope of ver. 11–14, it is to apply all that he had doctrinally said in the first ten verses. He had spoken of predestination, of adoption to glory or an inheritance, of redemption, of vocation, and of gathering together all in one. Of these things he had discoursed in general, in a doctrinal way, from the 3d verse to the 11th. Now he beginneth particularly to apply all these; for in the opening of them you shall perceive there is nothing almost he had delivered doctrinally but he applieth and comforteth the people of God with it.

He had said that God had intended to gather all in heaven and all in earth to himself; that is the last thing spoken to in the 10th verse. To apply this to things in heaven there was no need, for he was not a preacher to angels, to speak directly unto them; therefore he applieth it only unto things on earth. All things on earth are divided into Jew and Gentile. First, therefore, he applieth it unto the Jews; 'in whom we,' saith he, 'have obtained an inheritance, that we should be to the praise of his glory, who first trusted in Christ.' Here are the Jews, whom God called first; we apostles, we Jews. Then he applieth it unto the Gentiles, and that under the Ephesians whom he wrote to: 'in whom ye also trusted,' ver. 13, 'after that you heard the word of truth,' &c.

He had spoken of a great gathering into one in Christ. Let us Jews, saith he, and apostles comfort ourselves, we have a part in it; and the Ephesians and the Gentiles, comfort yourselves, ye have a part in it too, (as you shall hear that the word signifieth by and by.) So much for the general scope.

Secondly, Now to open the words particularly; and first to begin with the application that he makes to the Jews in the 11th and 12th verses. The first word that we meet withal to be opened is this, 'in whom we have obtained an inheritance;' so it is translated, and rightly translated too; but I shall give you somewhat a larger meaning of it, which they that are scholars do well know agreeth with the meaning of the word; for I profess this rule and principle in opening of the Word, (though there be a more eminent scope of one thing than another,) yet to take in the most comprehensive meaning that can be given of things; for the Holy Ghost hath vast aims in writing of the Scripture.

Ἐκληρώθημεν, that is the word here which is translated 'we have obtained an inheritance.' To open this word to you; there are two things to be opened concerning it.

The first is, what the word cometh from and importeth.

The second is, the kind of the verb, for it is a verb; I shall make it plain by and by to the easiest capacity.

That which is contained in the substance of the word, for the signification of it, is this. The word κλῆρος, which it cometh from, noteth out, first, having a part or a portion in a thing. I shall give you clear Scripture for every signification I give you of it. It noteth out, first, I say, having a part or a portion in a thing, being partaker with others of the same thing. That is the first signification of the word κλῆρος, and so it cometh in fitly here. He had spoken of gathering all things in heaven and in earth in one, in Christ: 'In whom we,' saith he, 'have a part;' in this Christ, in whom all are gathered; let us comfort ourselves, we have a part. That is the first. I shall give you a scripture where the word κλῆρος, whence this word cometh, is taken for a part, a portion in common. Read Acts 8:21; speaking of Simon Magus, 'Thou hast no part or portion,' or lot or portion. It is the same word that this word cometh of.

Obs.—Now, my brethren, what is the observation from hence? Do but ask your own hearts; you have heard of this great gathering in the 10th verse; have you a part in it? have you a portion in it? You are to apply the word as you go; you see the Apostle doth so. When he had spoken of this general gathering of all things in Christ, now he cometh to apply it; 'in whom we have a part,' saith he; in whom

ye also have a part, saith he. Hast thou a part in it? Let me ask thee the question; ask thine own heart the question. Oh, to be found not to have a share in this great gathering, what a misery will it be! That is the first thing it signifieth, a part or portion.

In the second place, it signifieth a part or portion of an inheritance. The word κλῆρος is often used for an inheritance, as Acts 26:18, where he saith, 'an inheritance among them that are sanctified.' Therefore our translators well translate it, 'in whom also we have obtained an inheritance.'

In the third place, the word κλῆρος is taken for a lot. Inheritances, you know, use to go by lot. The Jews' inheritances were divided by lot; so Num. 34:13, 'This is the land which ye shall inherit by lot;' therefore it is called the 'lot of the inheritance,' Num. 36:3, and in many other scriptures.

Here, then, are three significations of this word. Here is, first, a part or portion; which part or portion is an inheritance; which inheritance cometh by lot. The word ἐκληρώθημεν doth imply all these: that is, in whom we have a part and portion; an inheritance annexed to that portion; and it cometh to us by lot. These three things are included in the signification of the word.

Now, my brethren, it is a word of a passive signification, and it implieth that we are passive in obtaining it; it is not a thing we seek for, but it is cast upon us. We have a word in the English, we say a man is disinherited; that is a passive word; there is no English word that shall answer it, to say a man is inherited, but he is endowed with an inheritance; he seeks not for it, it is cast upon him. Therefore in that place, Acts 26:18, it is called receiving an inheritance; 'that they may receive,' saith he, 'an inheritance with those that are sanctified.' The word here used in this text (saith Beza) is used of magistrates that were chosen by lot to their places; even as Saul was chosen king by lot, so do we obtain this inheritance, a part or portion in Christ by a kind of lottery: it was not a thing we deserved, it was a thing came to us we never dreamed of. It was not so much as sought for by us; the word here is a mere passive word, it was cast upon us; we found a share in Christ before we were aware, as it were, not thinking of it. Not but God awakeneth men first, but they do no more towards it, they know no

more of it, till God takes them and works upon their hearts, than a man asleep doth for the obtaining of an inheritance which is bestowed on him.

Obs.—What is the observation hence? This, You have heaven cast upon you, you that are believers, as it were by lot. Poor souls, you come hither to church, and here you put yourselves upon God's lottery; and you do well. What is the reason that a poor servant goeth away with Christ in her heart? She hath a draw for it, and she draweth eternal life; it is cast upon her. Ladies come here; here come men and women of great quality; perhaps they go away without it. It is cast upon men by lot. The greatest work that ever God did is to convert souls, and he carries it so as if he did it the most casually. You know the most casual thing in the world is a lot. A lot, you know, is a thing carried by a secret providence, for so he saith, Prov. 16:33, 'The lot is cast into the lap, but the whole disposing of it is of the Lord.' Here you come, and you are all cast into the bag of the Church, and God, by his secret providence, throws and casteth heaven upon thee, and letteth others go. Poor Zaccheus climbs up upon a tree (for he was a little man) to see Christ: 'Come down,' saith Christ, 'this day salvation is come to thine house.' Go, saith he, into the highways, and bring in the beggars; take whom you can find. God had predestinated them, yet it is carried so as if it came to them by lot; even as Saul, that went to seek his father's asses, and before he cometh home he was anointed king of Israel. 'What did ye go out to see?' saith Christ to John Baptist's hearers, 'a reed shaken with the wind?' They went out to see a novelty when they went to hear John; to see a reed shaken with the wind, or to see some great man clothed in gorgeous apparel, just as men go out to see shows; but yet John turned the hearts of the children to the fathers, turned many of their souls to God, that went thus out for other ends. Even thus God, I say, by a kind of lottery casteth heaven upon men; they obtained an inheritance by lot.

Now, my brethren, if you ask how and when it was that they came to have a part and portion in Christ; in whom we have obtained a lot, a portion, and an inheritance? Then, when they were converted and turned unto God; then it was that they came to have a right and portion in Christ and in this inheritance. It is not said

expressly in the text, but the coherence carrieth it strongly. Why? For, first, he saith, they were 'predestinated' by God, that 'works all things by the counsel of his own will.' How came they to have it? Not simply by predestination, but by a work which was the fruit of predestination, and by a work of grace; therefore many interpreters translate the word here vocati, we were called to an inheritance. Then, secondly, he mentioneth faith: 'We,' saith he, 'did obtain this inheritance, who first trusted in Christ.' So now, when they began to trust in Christ, then they began to have a part and portion in this lot. Then, thirdly, when he applies this ἀπὸ τοῦ κοινοῦ to the Ephesians, ver. 13, 'In whom ye also had a part and portion in him,' (for that is the best reference of the words,) 'after ye heard the word of truth, the gospel of your salvation, and believed,' &c. So that then it is we come to have a part, and a portion, and right to this inheritance, when we are savingly converted and turned to God. That is the Apostle's scope, and is as if he had said, When we were converted, and ye were converted, then both ye and we came to have a part and portion in this gathering universal, and in this inheritance.

I will give you a scripture or two to back this. The first is Acts 26:18. Christ from heaven speaks there, that he would send Paul to preach to the Gentiles, 'to open their eyes, and to turn them from darkness to light,'—here is conversion mentioned, you see; 'from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance'—that they might receive it, and obtain it by being thus turned—'among them that are sanctified by faith in him.' Mark, when they were turned, when men believe, when they begin to trust in Christ, as he saith here of the Jews, ver. 12; when after they have 'heard the gospel of salvation,' they believe, as he saith of the Gentiles, ver. 13; when they are called and sanctified, then it may be said that they began to receive or obtain this inheritance, though they were predestinated to it before. My brethren, you cannot without conversion either have a right to this inheritance, neither can you be made fit to be made partakers of it. In that place, Acts 8, where he speaks to Simon Magus, (Simon Magus lay still in sin, he was a carnal wretch;) 'Repent,' saith he; 'thou hast neither part nor lot in this matter.' He doth not say that he might not have for time to come. What reason doth he give why

he had no part for the present? 'For thy heart is not right in the sight of God; repent therefore.' He doth not say but he might have: Thou that art yet still in thy unregenerate estate, thou that hast not obtained a lot, a part and portion, yet thou mayest have; 'repent therefore,' saith he, 'of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee;' and if once he repented, then he should come to have a part in this inheritance and in this Christ, and in being gathered together in one, with all things else, in heaven and in earth.

Obs.—From hence you see, to give you an observation upon it, what it is that giveth you a part and portion in the inheritance with the children of God; it is being called, it is having faith wrought in you, it is being sanctified; for by all these are you gathered to Christ as your head. 1 Pet. 1:3, 'Who hath begotten us again to an inheritance,' saith he, (those are his words.) You must be begotten again before you have right to this inheritance, before you can 'receive an inheritance among those that are sanctified;' so you heard out of the Acts. I will give you but one scripture more to convince you of it, and it is a parallel place to this; it is Col. 1:12, 'Giving thanks to the Father, who hath made us meet to partake,' to have a lot, to have a share, 'in the inheritance of the saints in light.' What is it that makes you meet? It is being holy. Why? Because it is an inheritance of the saints, and an inheritance in light; and while thy heart is carnal and walketh in darkness, thou canst never come to have a part and portion in this matter. In whom, therefore, saith the Apostle, (here is the sum of all,) we have a part or portion, an inheritance strangely cast upon us, we know not how; we never looked after it, it was cast upon us by lot. How? By giving us faith, by calling us, by turning us to God; and by means of that we are come to have a part and portion in this inheritance. So you have the first word explained, 'In whom we have obtained a lot,' a portion, an inheritance by lot, by being called, and sanctified, and renewed.

Now, the Apostle, when he had thus applied this for their and his own comfort, leadeth them to consider the fountain. For, my brethren, we are apt to think with ourselves, we have grace wrought in us, therefore we have interest in Christ, and in him a part and portion in this inheritance, and so look no further. But

what doth the Apostle? He leadeth us up to the eternal love of God, (I pray, think of that;) for what followeth? 'In whom having obtained an inheritance—according to his purpose who worketh all things after the counsel of his own will.' Look to the fountain of all this, saith he; it is your being predestinated, and this from an everlasting purpose; and although it came to you, as it were, by a lot and by chance, and you were as far off from being called, when you were called, as any men in the world; but yet, saith he, it was a lot guided by God's eternal predestination. 'Being predestinated,' saith he, 'according to purpose.'

I shall open this a little. I handled predestination before, therefore I will not speak of it now; only this, remember that he speaks this of the Jews and apostles, for he applieth this to them: 'In whom,' saith he, 'we that first trusted in Christ have a portion, being predestinated.' You may read in the next verses, where he goes on to make the like application to the Gentiles, that he doth not mention predestination in that his application to them. He speaks of their calling indeed, but he doth not speak of their predestination; not but that they were predestinated, but why doth he choose to mention it in his speech to the Jews only? The truth is this, they had been the people of God, and had it by promise; they had God and heaven entailed to them; Abraham was their father. Yea, but saith the Apostle, for all this it was God's eternal love, it was his predestination, that was the cause of singling us out. And he mentioneth it not in his speech to the Gentiles, though he intendeth the same thing to them; for if the Jews and apostles had it by predestination, the Gentiles, that were without the promise and 'without God in the world,' had it from the same fountain much more. And he mentioneth it to the Jews, because election carried it away even amongst them, and election, the force of difference it puts amongst men was seen most amongst them, because, I say, they were the people of God by promise. Take two scriptures for it. First, Rom. 11:7. You shall see there that he makes the calling of the Jews to depend especially upon election. 'What then? Israel,' saith he, 'hath not obtained that which he seeketh for,' (multitudes of the people of Israel did not;) 'but the election hath obtained it;' it is the elect amongst Israel that have obtained it. Do not think, saith he, it

cometh to you by your father Abraham, as they thought; it is the election that obtained it. Secondly, Rom. 9:11. He speaks there of Esau and Jacob; he saith the purpose of God according to election was it that stood. It was said to the mother of both, that 'the elder should serve the younger.' Election, you see, carries it among the Jews; therefore his mentioning of predestination here cometh in seasonably, for they would have thought the promise to their fathers would have carried it. No, saith he, 'being predestinated.'

But why 'predestinated according to his purpose who works all things after the counsel of his own will?' There is an opinion in the world that there is a twofold predestination; that God dealeth with some men according to purpose, as he did with the apostles—converteth them infallibly, and they persevere. They are, they say, chosen according to purpose. But others, God dealeth with them according to their works. It is a truth, God deals with none but according to their works; but yet he doth not predestinate men to be saved according to works, for if he did, he should predestinate them for their works. It is not therefore brought in here by way of distinction, to shew that there is one predestination according to works, and if you walk thus and thus then God chooseth you to life; and another predestination which is peremptory. But all the scope is this, to shew the stability of it, to shew that God's choosing of men is stable, and firm, and unalterable; therefore it is called predestination according to purpose.

For this look into Rom. 9:11, the place I quoted even now; saith he 'that the purpose according to election might stand'—that is, that it might be unalterable; join purpose and stand together. What God doth purpose is immutable. 2 Cor. 1:17, saith Paul, (who was but a creature,) I promised, saith he, to come to you, to take you in my way as I came out of Macedonia. Paul did not come. 'When I therefore,' saith he, 'was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea yea, and nay nay?' No, saith he, what I purpose, that I will perform. Why will Paul do it? Because he would have the gospel receive no prejudice; I preach the truth, and I would be true of my word; therefore, saith he, if I promise a thing, and purpose a thing, I will do it. Will Paul do thus? then God will do it

much more; having predestinated us according to his purpose, it shall stand then;—'that the purpose of God according to election,' saith he, 'might stand;' so the word is in that Rom. 9:11. It signifieth, therefore, the immutability of God's counsel; that is meant by being predestinated according to his purpose.

I come now to the last thing in the verse; 'who works all things according to the counsel of his own will.' This is a third thing here in the words. For the coherence of it, how it cometh in: it cometh in, first, as a reason why God had converted them; or, rather, why their conversion, and their faith, and their obtaining an inheritance, was by predestination. It is a reason that will convince any man, that they, having obtained a part and portion in so great a business as heaven was, having grace wrought in their hearts that did interest them in that inheritance, that it must needs be by a foreknowledge, by a decree of God. Why? Because, saith he, God works all things else according to the counsel of his own will; therefore certainly this. The reason is very strong; he would convince them that God did work grace in their hearts as the fruit of predestination, he would convince them that God had given them heaven, which came to them by lot, he had done it by a set decree, from everlasting. Why? For, saith he, 'he works all things after the counsel of his own will;' he plotted every thing beforehand, therefore certainly this; he hath done every thing advisedly, nothing falleth out but what he had laid the plot before. If he had a hand, saith he, in any thing, or in all things that ever he did, he must needs have a hand in working grace in men's hearts, for it is more than all. If he bestowed any thing upon any creature,—if he hath given the kingdoms of this world unto men, and that he doth according to his will among the inhabitants of the earth, as it is said, Dan. 4, then certainly they that have the kingdom of heaven promised, have it by his decree. Here lieth the reason, and thus he argueth: because God hath a hand in all things, therefore he hath a hand in the conversion of men, therefore he hath a hand in bestowing of heaven upon men. And that is the first way; it cometh in as a reason of what was said before.

It cometh in, secondly, to shew how great a power it was that wrought grace in their hearts, and how much God's heart was in it

when he did it. He hath shewed as much power, saith he, in working grace in your hearts, as in working all things else; his heart is as much in this thing as in doing all things else. He doth put them altogether, you see.

How do you prove that to be the scope of such a phrase as this?

I will give you a scripture for it; it is Phil. 3:21; he speaks there of changing of our vile bodies, which requireth a mighty power, to make them like Christ's glorious body. How doth he express the greatness of this power? By just such a phrase as this here: 'who shall change our vile body,' saith he, 'that it may be fashioned like unto his glorious body.' How? 'According to the working whereby he is able even to subdue all things unto himself.' This phrase cometh in to shew that God putteth forth the same power in changing our vile bodies and making them like the body of Christ—the same power I say, and no less than that power—that must subdue all things, that created the world, that ruineth the world in the end, and annihilateth or bringeth down kingdoms, and doth everything. Well, you have grace wrought in your hearts here; how had you it wrought? By him, saith he, that worketh all things; no less power than that which goeth to work all things, goeth to work this; the same proportion of power that goeth to work all things else, goeth to work grace.

So now you have the general scope how these words come in.—To open the words particularly to you a little, for I would fain make an end of this verse—

First, The word here that is translated 'worketh,' signifieth to work effectually; 'He worketh all things effectually,' that is the meaning of it; he doth it according to the counsel of his will, and that will shall stand, it shall not be resisted; whatsoever he will do he doth effectually; you have it Ps. 135:6, 'The Lord is great; whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and in all deep places.' And Isa. 46:10, he saith, the counsel of the Lord shall stand.

In the second place, he saith, 'He worketh all things;' what all things? I will not meddle with sin, what hand God hath in it, though the very same phrase is used of it, Acts 4:28. The crucifying of Christ, the greatest sin in the world, it is said nothing was done in it but

what his hand and counsel determined; there was both counsel and hand in it,—that is the expression there,—at least for the ordering of all the circumstances of it. I only mention that; and consider all things else, God worketh all things effectually, his hand casteth all things. Doth there a hair come off your heads? A hair is a small matter; it is by the Father, Matt. 10:30. Doth a man shoot an arrow, and there is one behind the bush, and he killeth him? It is God that delivereth that man into his hand, Exod. 21:13. He ordereth the thing that is done by chance, and doth it effectually. God foretold that Ahab should be slain when he went out to battle; yet the text saith plainly that the arrow that did kill him was shot by chance: 'A certain man drew a bow at a venture,' so you have it, 1 Kings 22:34, 'and smote the king of Israel between the joints of the harness,' whereof he died; it was a mere adventure, but God guided it effectually, for he had prophesied that Ahab should not go home from that battle.

Things that are of the merest chance, God works them all. When Nebuchodonozor went to destroy Jerusalem, it was the greatest design that could be, a thing foretold seventy years before, in Hezekiah's time. You shall find in Ezek. 21:20, 21, it was a mere matter of chance that Nebuchodonozor went thither. The prophet there describeth the king of Babylon's journey with his army; he describeth his coming to Jerusalem, and how doth he describe it? 'Son of man,' saith he, ver. 19, 'appoint thee two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land: and choose thou a place, choose it at the head of the way to the city.' There were two ways; Nebuchodonozor came out with his army,—he did not resolve whither he would go; God had foretold he should go to Jerusalem,—he cometh out, I say, with his army, and he cometh to the head of two ways, one to go to Egypt, (as some,) another to go to Jerusalem. He was undetermined; what doth he do? He goeth and useth divination. 'The king of Babylon,' saith he, ver. 21, 'stood at the parting of the way, the head of the two ways, to use divination: he made his arrows bright,' or, as some read it, he did, by mingling arrows together, cast a lot which way he should go; 'he consulted with images, he looked in the liver.' He opened beasts to see whether there was good fortune, as some call

it, to go on the right hand or on the left. All this was foretold that he should do. Who knew what should be in the liver of that beast, and that his soothsayer should guide his way to Jerusalem, and assure him of good fortune in that way rather than in the other? The text saith, ver. 22, 'At his right hand was the divination for Jerusalem.' All his lots, shuffling of arrows, looking into the liver, all this did cast him to go to Jerusalem, and God had foretold this long before. You see he works all things, the most casual things that are, by his own appointment 'The lot is cast into the lap, but the whole disposing thereof is of the Lord,' Prov. 16:33.

Come to the wills of men, they are more ticklish things than matters of chance are; for what say men? We have a liberty, we can do what we will. But what saith the Apostle? Say not, 'To-day or tomorrow we will go to such a city;' but, 'If the Lord will, we will do this or that,' James 4:13, 15. But to give you an instance for it, that God ruleth the wills of men, for I cannot instance in many things; I will give you, to me, one of the greatest instances the Scripture affordeth. It is Exod. 34:24. God commandeth them that at three set times in the year all the men should appear before the Lord in Jerusalem. Now you know the Jews did live in the midst of their enemies; and might the enemies say, Now all the men are gone up out of the country to Jerusalem, we will go and destroy the women and children; this they might plot and order it many years before, what should hinder them? Why, saith God, go up three times in the year, and I will order it so that 'none shall desire thy land.' If God had not a strong hand upon the wills of men that he can turn them which way he pleaseth, how could he make that promise beforehand that they should not desire their land? If God did not effectually rule the wills of men, the inclinations of men's spirits, when they had all opportunity, all the reason in the world, all advantages, yet that they should not have a desire to the land,—how could God, I say, undertake this, unless he did rule the wills of men? My brethren, I profess I would not serve this God, if he did not rule the wills of men in this world. Why? Because I could have no temporal promise fulfilled; for most temporal promises depend upon men's will. If he did not rule the hearts of all the men in the world, of kings, of parliaments, what a confusion would this world

run into? How could I sue out any promise that God makes, wherein I have to do with the wills of men, as in most we have? Therefore certainly he ruleth, and ruleth effectually, things wherein men are most free; he doth either take away desire, or put in desire; turns their hearts to hate his people, or, on the other side, gives his people 'favour in their eyes,' as the expression is; it is just such another instance, Exod. 11:3. When the people of Israel had gone and brought ten plagues upon them, when all their first-born were slain; here was a fair way made for favour, was there not? That they should come after all this, and say, I pray, give us your jewels. What! after you have done us all this mischief? Yet, saith the text, God gave them favour in their eyes, and they gave them their jewels of silver, and their jewels of gold, and raiment, Exod. 12:35.

What a mighty thing is this in God's ruling the wills of men! Doth not this God, think you, work effectually in all things, when he ruleth the most ticklish things of all, the wills of men, and so the hearts of kings? I need not instance. Now, my brethren, if God thus doth work all things, certainly then he works grace much more, when he turns the will to believe. If he put a desire in you, if he take away a desire, it doth not lie in the counsel of your own will, saith he. There are those that think grace is wrought by the counsel of man's will. God indeed giveth me power to believe, or not to believe, and then the counsel of my will casteth it. No! it is according to the counsel of his will, not according to the counsel of thy will; as you know the Apostle saith, he works both the will and the deed. If he brings forth the will into the deed of all things else, much more in the matter of grace, whereby you come to 'obtain an inheritance among those that are sanctified.'

I should shew you why counsel of will likewise is attributed to God. I shall be too long if I go on to open that, I will therefore but make an observation or two, and so I will conclude.

Obs. 1.—Doth God work all things according to his will? Then give up thy ways to him. 'It is not in man,' saith Jeremiah, 'to direct his steps.' It is God that must direct them for thee, for he works all things according to his will. If any man in the world, if his understanding and will were a rule to mine, and I knew he were infallible, I would certainly go give up all my ways to what he saith.

As you say you must be ruled by him that bears the purse, you must be ruled by him that bears the understanding. Certainly, if any man have an infallible understanding, I will be ruled by him. God hath; he works all things, and all effectually by the counsel of his own will; therefore in all thy ways give up thyself to him.

Obs. 2.—Again, in the second place, (I cannot prosecute many,) God works all things according to the counsel of his own will. It is an inference that Job makes of it, chap. 23:13, 14. You shall find there, that Job professeth his sincerity, how fearful he was of offending God: 'My foot,' saith he, ver. 11, 'hath held his steps, his way have I kept, and not declined;' he obeyed him, he did not decline the least from his ways; 'neither have I gone back,' saith he, 'from the commandment of his lips: I have esteemed the words of his mouth more than my necessary food.' What is the reason of all this? It followeth, according to the coherence, as best interpreters give it, 'He is in one mind, and who can turn him? and what his soul desireth, even that he doeth; he performeth the thing that is appointed for me, and many such things are with him.' Saith he, I considered with myself this, that I were as good be subject to his will, for he will have his will upon me; I cannot resist his will, I were as good submit; 'he works all things according to the counsel of his will;' he performeth all things that are 'appointed for me;' he is of one mind, and I cannot turn him. I must therefore comply with him; hence it was that I have not gone from the commandment of his lips. I thought it was best to yield to him, and to give up my will to his. It is a strange argument, and you see the Scripture enforceth it.

SERMON XIV

> In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that you heard the word of truth, the gospel of your salvation, &c.—VER. 11–14.

THE scope of these verses I shewed you in my last discourse to be this: An application of all that which he had doctrinally delivered about predestination, vocation, and the like benefits,—an application of them, with some interfacings of what was not said before,—unto both the Jews and the Gentiles. Unto the Jews, or rather the apostles put for all the Jews, themselves being Jews, in the 11th and 12th verses: 'In whom we have obtained an inheritance who first trusted in Christ.' And, secondly, unto the Gentiles in the 13th verse: 'In whom ye also,' Ephesians, speaking to them in the name of all the Gentiles, as speaking of himself and the other of the apostles in the name of all the Jews.

His application unto himself and the rest of the apostles, and so to the Jews, is in the 11th and 12th verses. I made entrance into them in my last discourse. The 11th verse containeth in it two particulars.

First, It sheweth what God had done for them, and that in three things.

Secondly, He illustrateth those three things which God had done for them, by a general proposition, whereof each particular in the one answereth to the other.

First, He sheweth what God had done for them in three things; he giveth them the comfort of three things.

1. By effectual calling of them, by sanctifying of them, and working faith in them, by their having trusted in him, they were interested in a glorious inheritance. 'In whom,' saith he, 'we have obtained'—namely, by this sanctification and faith, as I shewed you before—'an inheritance.'

2. He mentioneth the ground and the spring (he applieth that also, and brings it home to their hearts) of God's calling them, viz., predestination; we having 'obtained an inheritance, being predestinated.'

3. He mentioneth the immutability of God's predestinating them; it was 'according to his purpose.'

So much for what he sheweth God hath done for them before, of which he giveth them the comfort.

Secondly, He doth illustrate these things by a general proposition, which containeth three things in it, answerable to these three. 'In whom we have obtained an inheritance, being predestinated according to the purpose' (these are the three first particulars) 'of him who worketh all things according to the counsel of his own will.' I shewed the coherence of these latter words before. That which now I shall cast in is, that the apostle doth fit, and suit, and proportion this general proposition, that God worketh all things according to the counsel of his own will,—he fitteth it unto the particulars God had done for them. He had called them to obtain an inheritance, being predestinated according to his purpose.

The meaning is this: that by the same counsel of his will, and by the same power that he had wrought all things else, by the same power he had called them, and sanctified them, by which they had obtained an inheritance; and by the same counsel of his will he had predestinated them according to his purpose by the same wherewith he works all things else. He sheweth that the principle by which he works all things is the same principle by which he wrought grace in their hearts. First, in working all things, there is an omnipotent power, an efficacious hand; for he is said to work, ἐνεργεῖν, to work effectually; by the same power, saith he, did he work grace in your hearts. In the second place, all things that he doth work, he did contrive beforehand by his counsel; by the same counsel, saith he, he did predestinate. Then, thirdly, that which casteth all, according to his counsel, was his will; 'He works all things according to the counsel of his own will.' Why, according to that will, saith he, He hath predestinated you; 'He hath predestinated you according to his purpose,' namely of that will. So that now, will in the one answereth to the purpose in the other; and

counsel in the one answereth to predestination in the other; for indeed predestination implieth an ordering, a disposing of things by counsel. And then, thirdly, his working grace, by which they were called, answereth to that power which he wrought all things by.

Here then, you see, there are three principles of God's working all things whatsoever he works, the salvation of men and all things else. Here is, first, an omnipotent power, which is executionis, as the thing that executeth and performeth all; he is said to work, and work effectually, so the word signified Secondly, here is his will and the sovereignty of it, which is imperationis, that which giveth the command for a powerful execution. Thirdly, here is his wisdom, that is directionis, as that which giveth direction both to will and power. 'He works all things according to the counsel of his own will.'

And, first, for the power of God in working, which is the first thing briefly to be explained; secondly, his counsel; and thirdly, the counsel of his will. I shall speak briefly of all these three. He works all things by an omnipotent power; and by counsel; and by the counsel of his own will.

First, For the power wherewith he worketh all things. The first thing I shewed about it before was this, that God hath an effectual hand in all things. I went over things natural, things moral, things contingent, the wills of men, and the like; I shall repeat nothing now. That is the first thing that the text affordeth, that God works, and works effectually; he hath a hand in everything.

The second thing concerning his power that the text affordeth is, that God's power is limited in his workings by his will. He doth not work all things that he can work; 'Unto thee,' saith Christ, Mark 14:36, 'all things are possible.' It is possible, saith he, that this cup should pass from me, and that men should be saved another way; but his power did not work this, it was limited by his will; so you know that Christ saith, 'Thy will be done.' God can, saith John, Matt. 3:9, raise out of these stones that you tread upon sons unto Abraham; he never did it, but do it he could. God doth not shew himself omnipotent by doing all he can do, but everything that he doth do, he sheweth an almighty power in it. Therefore divines use to say, that God, though he is omnipotent, yet he is not omnipotent; though he can do all things infinitely more than he hath done, yet

he doth not will to do all things that he is able, for his power is limited by his will; so saith the text: 'He worketh all things according to the counsel of his will.' 'If thou wilt,' saith he, 'thou canst make me clean,' Matt. 8:2. His power was able, but whether his will had determined his power to do it or not, that he knew not.

The third thing which this text holdeth forth concerning his power is this, that whatsoever God will do, that he doth effectually. 'He works all things according to the counsel of his will.' The meaning is, not only that all that he doth, he doth by counsel; but that all that his counsel and will decreeth, that he doth. 'My counsel shall stand,' saith he, Isa. 46:10.

So much now for that first thing, his power; which are all bottomed full upon the text.

Secondly, The second is concerning God's counsel in working. You know counsel referreth to the understanding, to the judgment. It is a considering what one meaneth to do, how to do it, and to do it the best way and most wisely; that is properly counsel. There is something in counsel which is in man which we must not attribute unto God, and something in man which may be attributed to God; for we must cut off all imperfection in what we attribute to God. There are two things in counsel in a man. There is, first, a discourse and inquiry what is best; he setteth his reason a-work, and one thought cometh in after another. And then there is, secondly, a judgment, when he hath considered all, what is the best. Now the first part we must cut off from God; he doth not advise and deliberate as men do, to take this thing, or that thing, one after another, by way of inquiry into his mind. No, for 'known to God are all his works from eternity,' saith the Apostle, Acts 15:18; as the word signifieth, 'he hath them all before him.'

How then is counsel attributed unto God?

Thus; that which is the result, that which ariseth in men's minds or judgments out of inquiry, a mature pitching upon what is best; this now, which is the perfection of counsel, which is the ripening and the maturity of it, this is attributed to God. This is certum judicium, a certain judgment of what is best to do. Thus God works all things according to his counsel. I will give you but one scripture for it; for we must still back everything with some parallel word,

that in the mouth of two witnesses everything might be established. Isa. 28:29; it is said there of God, that he is 'wonderful in counsel and excellent in working.' I cannot stand to open the coherence of the place, but it falleth in full to the business in hand. He is excellent in working, for whatsoever he willeth that he doth; and he is as wonderful in his counsel, for all that he doth is with the greatest ripeness of judgment, with the highest wisdom, that shall declare him as much to be God in the wise doing of it, as to declare he is God in the powerful doing of it. Thus you see in the second place what is meant by counsel.

Thirdly, Now then, in the third place, why is it said the counsel of his will? Here is a third principle, his will; and it is called the counsel of his will. I shall open it briefly. It implieth these particulars following:—

First, That God's will doth not pitch upon things blindly, but by an advised act; he knoweth what he doth, wittingly and willingly in all he doth; his will hath counsel joined with it.

It is said, secondly, to be the counsel of his own will, for so the text hath it, because he doth not go forth of himself for counsel; he neither doth regard the conveniency among the creatures one with another, but their conveniency depends upon his counsel. Men, when they counsel, look upon things; and as things are framed and fashioned, so they must frame their counsels; but with God it is otherwise, he frameth things according to the counsel of his own will, he adviseth with none: 'Who hath been his counselor?' Rom. 11:34.

In the third place, it is called the counsel of his own will, to shew that in casting whatsoever he meaneth to do, his will hath the supreme stroke. Still you shall find it in the Scripture, that all is attributed to his will; and observe the phrase here, it is not called the will of his counsel, but it is called rather the counsel of his will,—it is the observation of Catherinus and Museums upon the place,—to shew the difference between man's will and God's. The law of man's will is still to be determined by the understanding, so that the will of a man is the will of his counsel. My brethren, when God considered whether he would make a world or no, the consultation was not whether it was best to make it or not to make

it. Why? Because there was no best to God to do the one or the other; there is the greatest reason for it that can be, for it was all one to him whether he did it or no. What caused him then to do it? What did cast it? It was his will. His will setteth his counsel so to work, as it were, to do it the best way; but it is not his will being determined by his counsel as judging it best, for it was neither better one way nor other for God, for he standeth in need of no creature. So that in Scripture you have election attributed to his will, 'He hath mercy on whom he will;' you have creation attributed to his will, 'By thy will all things were created,' Rev. 4:11.

But now, though his will had the casting of it clearly, and therein lieth the sovereignty and liberty of the will of God in his works old extra, yet you will ask me, How far did counsel attend his will?

I answer in these particulars. First, God knew all that he could do, all that his power is able to do, and therefore did not pitch upon things that had a contradiction in them. As for example, that God should make a thing to be and not to be at the same time; his will did not pitch upon this, because his counsel dictated that they were not compatible; it was not fit for God to do. So likewise 'it is impossible for God to lie;' his understanding knew this, so his will did not pitch upon such a thing. Here is one act of counsel, he did not pitch upon things that have a contradiction in them.

In the second place, his counsel dictated to him, if I may so speak, that it was good to create, and to communicate himself to the creatures, to choose men to salvation, and that it is the property of goodness to communicate itself, and that it becometh goodness to do it. But yet still all this is not best, it is not best to God; we cannot say so; for he could be as happy without doing this as he is with doing of it; only I say his counsel said it was good.

Then, thirdly, if his will cometh to create and produce creatures, then wisdom dictates that it was best to do it the best way; if God will manifest himself, to do it to the uttermost; so will setteth counsel on work, or rather counsel presenteth to the will the utmost and best ways of glorifying of himself. Therefore, Heb. 11, you shall find there that all things that are made are said to be made of things not seen, namely, of God. 'By faith,' saith he, ver. 3, 'we understand that the worlds were framed by the word of God, so that things

which are seen were not made of things that do appear.' The meaning is this, that his understanding did present to him models of worlds, as it doth to an artificer, if he will raise up a building, how to make it and contrive it. He made things out of things that did not appear, that were in his own mind,—the ideas, the mould, the pattern of things, such as men have in their heads when they make a house and the like; and he pitcheth upon what is best. And thus far now his counsel attends his will. If his will resolveth to create, to do a thing, then counsel is set a-work to do it the best way; although it may be said that God had other ways as good, for his wisdom is not limited to one world, or to the things that are or shall be.

To conclude with one scripture, and so pass off from this: Ps. 104:24, 'Wonderful are thy manifold works; in wisdom hast thou made them all.' They are wonderful, and they are manifold, and he hath made them all in wisdom; and his wisdom sheweth itself to be as truly the wisdom of God, as his power shewed itself to be the power of God, in making them. And this is the subserviency or the concurrency that counsel hath with his will in working all things.

Obs. 1.—Now, my brethren, I should give you some observations from hence. I did anticipate some in my last, as namely this: If God works all things according to the counsel of his own will, you should not lean to your own will, nor to your own wisdom; give up yourselves fully unto God, as it is, Prov. 23:4.

Obs. 2.—In the second place, more particularly, If God works grace by the same kind of counsel of his will, and by the same power that he works all things else, as the text plainly saith, then he works grace infallible; for we see he worketh other things infallible. 'Let there be light,' saith he, and there was light. Let there be light, saith he, in that man's soul, and there is light. He works in us the will and the deed; not only the power to will, but the will itself.

Obs. 3.—The third thing that I observed is this, That the same thing that cast it why he would work all things, it was his will, not as judging it best for him,—it was not following the dictates of his understanding, as always is in us,—but only he saw it was good so to do. So likewise, of his choosing men, this or that man, of predestinating you and you, (for so the coherence carrieth it,) it was merely his own will, his own goodness.

There is no reason why thou shouldst believe, and another not; no reason, I say, why God, having infinite things before him, should choose such and such; why he should take such and such of those he meant to make; why he should love such, and not others; there is no reason but his will. His counsel propounded that it was good to love these; but that it was better to love this man than that man, here his will determineth it. It is not the will of his counsel, but the counsel of his will. As when he came to create, (it is the comparison that Aquinas hath, and it is an exceeding good one,) Take, saith he, that first chaos, that lump of darkness, out of which God made all things; that out of this piece fire should be made, that that piece should go to make earth, that the other piece should go to make air; that such a piece of the element should make a tree, such a piece should make beasts, such fishes; that that dust should make a man, Adam, rather than other dust; there is no reason of it, it is his will. That of mankind, that nature of man should be assumed, that Jesus Christ hath now in heaven, it was his will. So, saith he, is it in election; for God works all things, not according to the will of his counsel, as judging this man better than that by an act of counsel; but it is the counsel of his will. But when he hath pitched his love upon these and these men, then counsel is set a-work indeed, to contrive all ways to shew love to them; and all the ways the wisdom of God takes, is but to vent that love that was in his heart. Therefore Christ is given to die, and you to fall into sin; there are a thousand contrivements that the counsel of his will had, to manifest the glory of his grace, and the riches of his love.—And so now I fall off from that, and come to the 12th verse.

That we should be to the praise of his glory, who first trusted in Christ.

Here are two things in this verse:—

1. Here are the persons whom he applieth this to, designed out with a special privilege. We, apostles and Jews, that had this privilege first to 'trust in Christ;' we, saith he, were thus predestinated and called, and have obtained an inheritance.

2. You have what ought to be the end, what is the duty that every man is obliged unto, that cometh unto these benefits, that is

predestinated thus, and called thus. 'We should be,' saith he, 'to the praise of his glory.'

To begin with the latter, because it lieth first in the text. The coming in of these words, the coherence of them, is not so much to shew what was God's end in predestinating us, (that he had shewed before,) as what is the duty of every one that is predestinated; what this benefit should work upon their hearts; for here the apostle speaks by way of application; their duty is this, saith he, to 'be to the praise of his glory.'

I will not stand distinguishing praise and glory; I did it before, when I opened the 'praise of the glory of his grace.' Only first here; praise is all that God requireth. Ps. 50, Wilt thou, saith he, offer to me the rams or the bullocks upon a thousand hills? They are all mine already; what do I care for them, I can make enough of them. Thou wilt offer God thy duties, what are they to him? What is it then that will please him? Saith he at the last verse, 'He that offereth praise, glorifieth me.' It is glory he would have, nothing takes God else. Do what you will, if you do not aim at the praise of his glory, it never pleaseth him. He turns away a chapman, that would have given him rivers of oil. What care I, saith he, for thy first-born, that is the fruit of thy body? Why, he would have glory. Nothing, I say, takes God else.

In the second place, observe, he doth not, as before, say, 'to the praise of the glory of his grace' only, he doth not limit it to that; but he saith, when he cometh to obedience, to the praise of his glory in the general. For though in our faith we do most magnify the glory of his free grace in the pardon of sin, which faith layeth hold upon; yet in obedience we should aim at all his glory, all the ways he can be glorified in. And he will have glory out of every thing you do. 'Whether you eat or drink, or whatsoever you do, do all to the glory of God,' 1 Cor. 10:31.

In the third place, observe this concerning it: he doth not say, 'to the praise of his glory,' by words and by thanksgiving only; but 'to be to the praise of his glory.' It is real things, things that have being, that God requireth. My meaning is this, that your being, all you are and have, should be to his glory, not only in word, so the force of the word will carry it: 'that we should be,' saith he, that all you are, that

all you have, should be sacrificed and given up to God, 'to the praise of his glory.'

Now, though I might shew you how this is enforced from all the former, yet I should be too long. I will pass that by.—So much for the first thing.

Secondly, he cometh to the persons to whom he applieth this, designed out by a special privilege; namely, those 'who first trusted in Christ.' He hath predestinated us, called us, apostles and Jews, but to whom he vouchsafed this privilege, that we should first trust in Christ. He speaks, as I take it, especially of that we—that is, we apostles. Paul was an apostle; you know they were all Jews; but in their name and under them he meaneth all the Jews too that were believers. He applieth it to themselves first, and unto the Jews, as contained under them. As likewise, when he applieth it to the Ephesians, 'in whom ye also trusted,' he speaks but to the Ephesians only, but he meaneth all Gentiles. I speak this to reconcile two opinions of interpreters. Some say that the apostles are meant; others say that the Jews are meant The apostles had the honour to be the first-fruits of the Christian church, of the church of the New Testament; and therefore, as Christ preached to them first, and called them first himself,—for so you know he did,—so when he prayeth for his church, how doth he pray? For the apostles first, and then for all them that 'shall believe on him through their word,' John 17:20. For the apostles were the first-fruits; therefore we are said to be 'built upon the foundation of the prophets and apostles,' Eph. 2:20. They were laid as the first stones of this great building.

The word which we translate trusted is, in the original, and you may see it in your margins, hoped; 'who first hoped in Christ;' for, my brethren, hope is sometimes put for faith, as John 5:45, 'Moses, in whom ye trust;' in the original it is, 'in whom ye hope.' For the truth is this, I do not say the grace of hope is the foundation of faith, but it is most certain that a hopefulness that it may be I, founded upon the indefinite promise, is the foundation of faith. And, take the very apostles' faith, it was but at first a hoping in Christ; 'who first,' saith he, 'hoped in Christ.'

Now, the thing I would have you observe is this, that he mentioneth it as a privilege to be the first trusters or hopers in

Christ, and he applieth it to the Jews and to the apostles. You shall see parallel scriptures fall in with this: Rom. 1:16, 'The gospel,' saith he, 'is the power of God to salvation to every one that believeth; to the Jew first,' mark! 'and also unto the Greek;' but to the Jew first. Take another place, Acts 3:26. When Peter there first preacheth to the Jews, speaking of the resurrection of Christ, he saith, 'God, having raised up his Son Jesus, sent him unto you first, to bless you, in turning away every one of you from his iniquities.' The Jews, therefore, and the apostles, were the first that trusted in Christ; and then afterwards it was diffused from the Jews, by the apostles, unto all nations: 'Preach the gospel,' saith he, 'to every creature;' but 'to the Jew first;' they were to believe first—'who first trusted in him.'

I have wondered, when I considered this one thing, which will further open the text, that God should call so many Jews, and call them first,—for so he did, and there were multitudes of them, if you read the story of the Acts,—and after that cast off that nation. And why were they, when he meant to convert no more of them afterwards, to have this great privilege the apostle mentioneth here?

I will give you one reason of it. It is because they were the firstfruits of the Jews to be called afterwards in the fulness of time. Because God meant to call them afterward, as it is certain to me he meaneth to do, therefore he called so great a flush of them at first; and called them first, to shew that they shall be the elder brethren under the gospel, though they be cast off for so many hundreds of years. That which makes me think so is that which the Apostle saith, 1 Tim. 1:16; and I know them that interpret it as spoken of the Jews. Speaking of his own conversion, 'He shewed mercy,' saith he, 'to me first,' as one of the first-fruits of my nation, as in a type, (so the word is,) as in 'a pattern to them who should hereafter believe,' namely, to the Jews. They expound it particularly, as being a type of the conversion of his own nation; yea, and some have thought that in the same extraordinary way that he was called shall they be called too. So much now for the expounding of this—'who first trusted in Christ'

Obs. 1.—I will give you an observation, and so pass off from it; and it is this, That it is a great privilege, much to be valued by every

Christian, to be before others in Christ. You see the Apostle here mentioneth it as the only privilege, distinct, that the Jews had from the Gentiles, that they 'first trusted in Christ.' It is a privilege either to be before others in time; you shall find that, Rom. 16:7, where Paul giveth the upper hand of fellowship to Andronicus and Junia upon this ground: 'They were,' saith he, 'in Christ before me.' And so should younger Christians give unto elder, which may allay the pride and pertness of young ones, who are rather apt to censure old ones. Paul giveth it as an honour in that respect, 'who were in Christ before me;' as here it is made a privilege of the Jews, 'who first trusted in Christ' Or, secondly, it is a privilege, not only when one is in Christ before another, but more especially when one is the firstfruits either of a family or of a nation that have believed. You shall read, 1 Cor. 16:15, of the household of Stephanas, that it was the 'first-fruits of Achaia.'

Hath God singled thee out of a family where never one was converted before? This is thy privilege, thou didst first trust in Christ, and thou art the first-fruits that hast sanctified that family unto God; it is likely he will have more out of it, for you know the first-fruits sanctified the lump. Certainly there is that covenant which God makes with nations, that where he beginneth to convert, there are the first-fruits of more to come; and God goeth on to continue that covenant to that nation for ever, though for a while he may cast them off; for they that are converted are the first-fruits. You may observe it, that scarce ever the gospel came to a nation, but it hath continued more or less to this day. The Christian name is as much over the world as ever it was; though Turks dwell with them, and domineer and tyrannise over them, yet the Christian name is in all nations where it once was, because the first converted were the first-fruits of those nations that sanctified the whole lump. Therefore was Abraham called the Father of the Faithful; he was one of the first great believers in a way of difficulty. Therefore was Eve the Mother of all Living, she was the first believer; we have a warrant that she believed, we have not a certain ground that Adam did; for the covenant is made with her, the promise is made to the woman; she is called, therefore, the Mother of all Living, because she first trusted in Christ.

Obs. 2.—Observe again, in the second place, That if you have any privilege in grace above another, it dependeth upon predestination, as well as your salvation doth; it dependeth upon an act of God's eternal love. The Apostle, as he ascribed their salvation to predestination, so this privilege, that they first trusted in Christ; it was ordered by the counsel of God's everlasting will, 'being predestinated,' saith he, 'who first trusted in Christ.' Therefore, not only have recourse to bless God and his eternal decrees for his love in saving thee, but for any particular privilege that thou hast before others in point of grace; have recourse to God's eternal counsel, for it was the fountain of it, as well of the degrees of grace as of glory; they have all their spring from God's eternal decree, as well as who shall be saved and who not.

Obs. 3.—It may be made a motive to any one that hath been long in Christ, and in Christ before others, to be more holy than they. Why? 'That we,' saith he, 'should be to the praise of his glory, who first trusted in Christ.' We that were the first-fruits of the world, we that were in Christ before you; we, saith he, should more especially be to his praise. As there is a more especial favour, which God in his predestination shewed us, so there is a more especial duty lieth upon us, to be to the praise of his glory. Therefore the Apostle findeth fault with them, Heb. 5:12, that whereas for the time they might have been teachers of others,—they might have had abundance of grace and knowledge,—they were dullards, they were dwarfs in respect of growth in grace.

Obs. 4.—And last of all: You that mean to repent, when you come to lie upon your death-beds, if you do so, what do you lose? You last trust in Christ, and so you shall be dishonoured. Is it not better to turn while you are young, and so to be of those that first trust in Christ? The apostle here, you see, makes it a privilege of the Jews, that they were those that first trusted in Christ.—And so much likewise for the application of what he had said unto the Jews.

To come now to his application of it to the Gentiles, 'In whom ye also,' saith he; he saith no more; you have it indeed put into your translation, 'trusted;' it is not in the original, but he speaks by way of ellipsis, shortly, and cutteth off his speech. 'In whom you also,' you Ephesians, you Gentiles—you also; which you may refer either

unto trusting, which was in the verse before: 'In whom you also trusted,' as well as they, though they first, 'after you heard,' for so it followeth;—or else you may refer it, for the Holy Ghost hath a comprehensive meaning, and the Scripture is the shortest writing in the world, to what he had said to the Jews, cutting off this privilege, that they first trusted in Christ. 'In whom also you have obtained an inheritance, being predestinated according to the purpose of him who worketh all things according to the counsel of his own will, that you should be to the praise of his glory; having also trusted in him when you heard of the gospel of truth,' &c. You may refer it either to the one or to the other, and indeed to both. For, my brethren, the Apostle's scope is to make application of all he had said both to Jew and Gentile. Now, to go over the same thing twice to both had not been so comely; therefore he divideth them, and saith something of the Jew, which he applieth to them, and something of the Gentile, which he applieth to them, yet so as what is said of the Jew is applicable to the Gentile, 'In whom ye also had an inheritance, and were predestinated,' &c. And what is said of the Gentile, that 'after they heard the word of truth they believed, and were sealed,' is true also of the Jew; and because it would have been too long to mention them both, he divides it therefore, and cutteth it off with a short speech, 'In whom you also,' having reference to all that went before. So much for the coherence.

There are in this verse these three things:—

1. That the Gentiles did also trust in Christ and were called, and by calling had an inheritance as well as the Jews.

2. That this calling, and their faith, was by hearing the gospel, which he amplifieth by two encomiums of it:—

(1.) That it is the 'word of truth.'

(2.) That it is the 'gospel of their salvation.'

3. After that they had believed, they were 'sealed with the Spirit of promise.'

These are the parts of this 13th verse.

And first of all from this,—that he saith the same thing of the Gentiles that he saith of the Jews, cutting off that privilege that they were the first; the Jews trusted in Christ, and so did the Gentiles; the

Ephesians trusted in Christ, as well as the apostles; they were by faith partakers of an inheritance, as well as the apostles,—what is the observation from hence? In a word this—

That we are all saved by the same faith that the apostles are. We have all the same common inheritance, the same common faith. I will give you a scripture for both.

First, that we have a like faith: 2 Pet 1:1, 'Peter, an apostle of Jesus Christ, to them that have obtained like precious faith with us;' with us apostles, therefore he mentioneth himself as an apostle when he speaks it. We have likewise the same common salvation, the same common seal of the Spirit, 1 John 1:3, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.' We have assurance of the love of God, and walk in communion with him. You, saith he, are capable of having the same assurance, and we write to you these things, that you may have it; for the scope of that epistle is to beget assurance in the hearts of the godly. We are all saved by the same faith, and are capable of the same assurance, and shall have all the same salvation; it is called 'common salvation,' Jude 3. That is the observation from the coherence, 'In whom ye also trusted,' or 'obtained an inheritance,'—for you may put in both,—or obtained it by faith, or by trusting, 'after you heard,' &c.

After you heard.—He sheweth that their faith was wrought by hearing. I will not stand upon that, only this observation I shall give you out of it: That presently, as it were, after they heard, they believed; the gospel came no sooner to them but they were converted. It was the manner in the primitive times, God made quick work then. You shall find it backed by what is said to the Colossians, chap. 1:6. He saith there, that they had obeyed from the first day that they heard the gospel. Which, my brethren, may shame us; we live under the gospel many years; it is not after we have heard, but after we have heard and heard again, that we are turned unto God. How obedient were they! 'From the first day,' saith the apostle of the Colossians, there; 'after you heard,' saith he, here; as it were presently upon it.

I come, secondly, to the encomiums which here the apostle giveth the gospel by which they were converted. He calls it first a 'word of truth;' and, secondly, the 'gospel of your salvation.' I shall but briefly speak of these two, and shall shew you, first, singly, why the gospel is called a word of truth, and why the gospel of their salvation. Secondly, I shall shew you jointly why both are here mentioned together.

First, The gospel is called a 'word of truth,' not only because it is a true word, as being a Hebraism, but it is τὸν λόγον τῆς ἀληθείας, a word of an eminent truth. The greatest truth that ever God uttered, or shall utter, is the gospel of salvation by Jesus Christ; therefore it is called 'the gospel of that truth,' as we may so expound it. When our Saviour Christ told them that he was the Messiah, John 8:40, what saith he? 'I tell you the truth,' saith he, 'which I heard of God;' the greatest secret, the highest truth that ever was, which I heard of God, and which came down from heaven; as he telleth Pilate, John 18:37, that for this cause he came into the world to speak the truth. What was that truth? That he was the Son of God and the Messiah of the world. 'In him,' saith the apostle, 2 Cor. 1:20, 'are all the promises of God yea, and in him Amen.' He doth not only say, 'in him they are yea;' if yea will not serve, saith he, you shall have Amen to it; it is a truth of truths, it hath yea to it and Amen to it too. To give you an instance more. My brethren, there is no truth that ever God swore to, but this. The law is all truth, but the law was made without an oath, for if it had been with an oath we had been in an ill case, for God could then never have recalled it; what is a mere threatening he recalleth, bat what is done with an oath he never recalls. The gospel is sealed with an oath. God sweareth by himself, Heb. 6:13. Never any truth was sealed with an oath but the gospel, the promise made to Abraham.

It may, secondly, be called a word of truth in opposition to the law; for the law represented but a shadow; but now, saith he, you have the truth, you have Christ, that is the substance of all the law, you have him revealed and tendered to you in the gospel. It is a word of truth, of Christ that is the truth. 'The law came by Moses,' saith he, 'but grace and truth by Jesus Christ,' John 1:17.

Let your hearts, my brethren, get hold by faith of this truth. There are many controversies in the world on foot, as about the worship of God and a thousand such things. Though there be a truth in them, and a truth thou must inquire into, yet if thou hast learned this truth to lay hold upon salvation revealed in the gospel, thou hast learned the greatest truth of all, more than all truths whatsoever.

And believe this gospel, that it is a word of truth. The greater truth it is the more it requireth faith, and the greater sin it is not to believe it; therefore the apostle aggravateth the sin of unbelief of the gospel, 1 John 5:10: He that believeth not this gospel, saith he, this record that God giveth of his Son, 'hath made God a liar;' for God hath uttered the greatest truth of all in the gospel, he hath bound it with an oath, which he never did any truth else. He hath really exhibited Christ in it. You had him in a promise before, but now you have him really; when he gave Christ into the world, there is the truth of all the promises; he therefore that believeth not the gospel makes God a liar. Unbelief is the greatest lie that ever was. Why? Because this is the word of truth in an eminent way.

Secondly, Why the 'gospel of your salvation?'

First, Why of salvation? Secondly, Why of your salvation? speaking to the Ephesians.

First, Why of salvation? Because the matter of it is salvation. Beza, therefore, whereas he useth to translate it as we do, the gospel or the evangel, translates it here—and he doth it nowhere else but here, and in one place more—the 'glad tidings of your salvation.' He giveth it in the signification. Why? Because salvation is the gladdest tidings in the world. My brethren, if a man were in danger of drowning, go and throw him a crown, and bid him take hold of that and come ashore, and he shall have all the kingdoms of the world with that crown, and throw him a rope; he will take hold of the rope, and let go the crown. No, saith he, I will take this rope. Why? It will save me, it will tow me ashore. I may be drowned for all the crown. What could God have said to have pleased you more, than that you poor sinners should be saved? than to fling out to you the gospel of your salvation, as a tow to lay hold upon to get safe over the sea of his wrath, and to obtain at last an everlasting salvation? The matter of the gospel is salvation; it is called salvation, the gospel

is, Heb. 2:3; as the writing wherein a man's pardon is contained, is called the pardon itself.

It is likewise called the gospel of salvation, because it doth bring men to salvation, and because it is the 'power of God unto salvation,' as the Apostle saith, Rom. 1:16.

Now, my brethren, what observation shall we draw from hence? It is the 'glad tidings of salvation,' so Beza translates it; because, saith he, this is the best tidings that ever was. Here I will give it in the signification of it, saith he. I will not use the word gospel or evangel, but take it thus—it is the glad tidings of salvation. Oh, how should salvation, therefore, be valued by us! When the Apostle would set out the gospel to you, It is the gospel, saith he, of your salvation. What could he speak more to have moved the hearts of men than this? It is a word of truth, or it is a faithful saying; it hath truth and faithfulness in it, 'worthy of all acceptation,' that may draw you; but it is a gospel of salvation, saith he. When first this gospel was preached to these poor Gentiles, it is said, Acts 13:48, 'they were glad, and glorified the word of the Lord.' Oh, how glad should you be when you hear it preached! For you are not saved yet, you are not in heaven yet. It is the gospel which must save you and bring you there. It is the gospel of your salvation that works salvation in you, that bringeth you to salvation, that buildeth you up to eternal life, Acts 20:32.

I should have likewise shewed you why it is called your salvation, but I will pass over that. I have shewed why it is called the 'word of truth,' why the 'gospel of salvation;' but why are both these here put together? You shall find it called the gospel of salvation somewhere else, as Heb. 2:3, and the 'power of God unto salvation,' Rom. 1:16. And you shall find it often called 'the word of truth,' as Col. 1:5, and other places; but here both come in; for what reason? For two reasons—

First, Because if he had said only, 'the gospel of your salvation,' this is such mighty news to poor sinners that they would never have believed it, for men are not apt to believe too good news; therefore, saith he, it is the 'gospel of your salvation,' and the 'word of truth' too. As when the angel, Rev. 19, told John glorious things, because he thought they were too good to be true, the angel clappeth upon

them this seal, ver. 9, 'These are the true sayings of God;' so the Apostle here, when he commendeth the gospel as the gospel of your salvation, that brings you news of being saved, to draw your hearts to believe it, saith he, It is the word of truth, the greatest truth that ever God uttered. The greatest truth, my brethren, and our salvation are met in one. It is the word of truth, and it is the gospel of our salvation.

The second reason why he mentioneth both is this: he speaks of faith, as you see, 'who first trusted in Christ; in whom ye also trusted; and after you believed you were sealed,' &c. Now, faith is seated in two faculties, in the understanding and in the will. Answerably, what hath the gospel? To satisfy the understanding, it hath the greatest truth in the world; it is the word of truth; the understanding closeth with that. To satisfy the will, it hath the greatest good in the world; it is the gospel of salvation. So that now first a man being persuaded of the truth of the gospel, and that truth being matter of salvation, his will hath reason to close with it, and so he makes up the bargain with God; that is, believeth. Heb. 11:13, after they saw the promises, and were persuaded of them, they embraced them. There was seeing and being persuaded of them, as being the word of truth; there was embracing of them, as being the salvation of their souls.

Thus you see why the gospel is a word of truth and the gospel of salvation, and why the apostle here joins them both together.

There remains the third thing in the text to be handled: 'After that you believed you were sealed,' which sealing is an 'earnest,' for so it followeth ver. 14.

SERMON XV

> In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.—VER. 13, 14.

I HAVE proceeded unto these words in opening of this chapter. The coherence of these words with the former is both natural and elegant. He had spoken of an inheritance which they were predestinated unto, so ver. 11; which inheritance was purchased for them by Jesus Christ; so, ver. 14, it is called 'the purchased possession.' Being appointed them and purchased for them, he telleth them, in the 13th verse, that the gospel brought the first news of it to them: 'After you heard,' saith he, 'the word of truth, the gospel of your salvation.' Upon their hearing of it, their faith closed with it, and by believing they obtained that inheritance; so saith the 11th verse. Now, because that this inheritance, though the right unto it was obtained by believing on Jesus Christ, though it was appointed for them from everlasting,—they were 'predestinated according to his purpose,' so saith the 11th verse,—although purchased by Jesus Christ, yet they stood still out of the possession of it. In the meantime, therefore, 'till the redemption of this purchased possession,' till the time should come that they should enjoy it, he giveth them the Holy Spirit, who had both sealed them up to it, and had given them the earnest of it in their hearts. 'After you believed,' saith he, 'you were sealed with that Holy Spirit of promise, who is the earnest of our inheritance.'

For the division of these words,—I mean the first part of them, viz., those in the 13th verse, 'In whom after ye believed, ye were sealed with that Holy Spirit of promise,'—they fall naturally into these parts:—

First, Here is A WORK OF THE HOLY GHOST DISTINCT FROM FAITH: 'After you believed, you were sealed.' There is a work of

SEALING, to open which will be the greatest difficulty that I shall have to do with at this time.

Here is, Secondly, THE ORDER OF THAT WORK: it is 'after they had believed.'

Here is, Thirdly, THE VIRTUAL CAUSE, if I may so call it, in whom this sealing was wrought: it is in Christ, 'in whom after ye believed ye were sealed.' In whom referreth to sealing, as I shall shew you anon.

Fourthly, Here is THE PERSON THAT IS THE SEALER; it is the Spirit, the Holy Ghost, the third Person in the Trinity; and he is set forth unto us, as he is a sealer, two ways:—

First, He is the 'Spirit of promise.'

Secondly, He is a 'holy Spirit.'

Then, Fifthly, here are THE PERSONS SEALED: 'After ye believed,' speaking to the Ephesians, 'ye were sealed,' &c.

I. To begin with the first. I shall profess merely to perform the part of an expositor, and but mention such observations concerning sealing, which in itself will afford a large field of discourse otherwise, as the text affordeth. And first, concerning this sealing, let us inquire what that is.

I shall first shew you what it is not; which some interpreters have given to be the meaning of it too.

Secondly, I shall endeavour to shew you what it is.

First, What it is not. I will not trouble you with what Popish interpreters make this sealing to be, because they are enemies to assurance of salvation. But, first, Piscator and some others do take it for the work of faith itself; and so they express the meaning of it to be, that in believing, in the work of faith, the Holy Ghost did seal up the truth of the promise unto their hearts. The like saith Calvin upon this place; and they have these two reasons for it. Because he is called the Spirit of promise, say they; because he sealeth up the truth of the promises, when men believe. And whereas he had called the gospel the 'word of truth' in the words before, he speaks, say they, to these Ephesians, and telleth them, Ye know it by this to be the truth, for the Holy Ghost did seal it up to you, when you believed.

Their meaning, that I may explain it to you, as I understand it, is this: there is a twofold assurance.

There is, first, an assurance of the truth of the promises,—and that is their meaning,—whereby a man's understanding is spiritually convinced that the promises are true and from God. And, secondly, there is an assurance of a man's interest in those promises.

Now, when they say that the Holy Ghost, in believing, seals believers, their meaning is, that he sealeth up the truth of the promises to them. Now to confute this interpretation in a word or two. I do grant them three things concerning it.

The first is, that it is a truth that in all faith there is an assurance of the truth of the promises wrought. I do not say there is an assurance of a man's interest in the promises. No, but whoever believeth hath unbelief thus far subdued, that he fully believeth this promise is true, and giveth up his soul unto it. There is a prevailing assurance of the truth of the promise, above all doubting, in every believer. I do not say it excludeth doubting; neither do I say it is an assurance of a man's own personal interest in the promise. I could shew you this by Scripture, but I must not insist upon it.

In the second place, I grant that this is a work of the Holy Ghost. It is not all the light of reason that can convince a man spiritually of the truth of a promise, or draw his heart into rest upon it. Speaking of the conversion of the Thessalonians, 1 Thess. 1:5, and of the Apostle's entrance among them when they first were turned to God, he saith, that 'the gospel came not unto them in word only, but in the Holy Ghost, and in much assurance.' The Holy Ghost and assurance are both there joined together.

Nay, in the third place, the Holy Ghost's convincing a man of the truth of any promise is called a sealing. I grant that likewise. Job, chap. 33:16, speaking of the manner of God's converting men in those times, which was done by visions and by dreams, 'then,' saith he, 'he openeth the ears of men, and sealeth their instruction.'

But yet, though all this be granted, this is not the meaning of the place, to speak of the work of faith. For, first, if you mark it, it is not a sealing up of the promise, the truth of it, a sealing of instruction,

that the Apostle here speaks of; but it is a sealing of their persons, and so their personal interest in the promise: 'by whom,' saith he, 'ye were sealed;' he doth not say the promise, or the truth of it, was sealed to them, but their persons were sealed.

Then, secondly, it cannot be meant of that sealing of instruction that is wrought in believing, for it cometh after believing; 'after ye believed,' saith he, 'ye were sealed with the Spirit of promise.' I know Piscator readeth the words otherwise, but I shall meet with his interpretation anon, (for the order of it,) when I speak to that point.

Again, it is evident he speaks of this sealing as a distinct thing from faith. For suppose this sealing were at the same time that men believe; suppose he had said, When you believe you were sealed; yet it is evident that it must needs be a distinct thing from faith. If a man saith that he did such a thing when such a thing was, it argueth he speaks of two things.

Lastly, if he had spoken of the sealing of the Spirit as the cause of faith, he would not have said, 'when you believed you were sealed with the Spirit,' but 'through sealing you did believe.' He would have spoken of faith as an act of theirs, and of sealing as an act of the Spirit, the cause of faith. And so much to confute that interpretation.

I find, again, in the other place, that Zanchy doth acknowledge—as a man must needs do—that sealing here is a distinct work from faith. But then he interpreteth it of the work of regeneration, and of sanctification, and renewing the image of God upon a man's heart; and his reason is this: for, saith he, a seal doth import the impression of an image; he giveth many reasons, but that is the main. Now, because that sanctification beareth the image of God, therefore, saith he, the sealing of the Spirit is the stamping of holiness and of all the frame of graces upon the heart; which, saith he, is upon believing, is wrought in a man by faith.

Now, my brethren, to confute this. I do grant that the seal here mentioned doth imply and import, in a secondary sense, the stamping of the image of God upon the heart, and therefore this attribute of holy is given to the Spirit as he is a sealer. But yet it is not the meaning of the Holy Ghost here, not the principal meaning

of it, especially not the first work of sanctification; and the reasons are these:—

For, first, besides that many divines hold—and I think not without ground—that all the principles of sanctification are wrought in the heart before an act of faith, they are all wrought together; this is a truth, that the acts of sanctification depend upon the acts of faith foregoing them, (it will decide a controversy;) I say the acts of sanctification, our acting of love to God and obedience, do follow the acts of faith, laying hold upon Christ, and free grace; but yet the working of the image is presupposed before faith in order of nature. I might prove this unto you at large.

But, secondly, if the working of the image of God upon the heart were the thing here intended to be the seal, he would not say, 'after ye believed.' Why? Because that believing and faith is part of the image of God, part of the image of Christ, as well as any other holy disposition in us. It is said, we 'receive grace for grace' of Christ, John 1:16. That is, look what graces he had, we also have, and faith amongst the rest; and therefore, 1 John 5:1, he that believeth is said to be born of God.

And then there is this third reason for it also, why the first work of regeneration is not here intended in this metaphor; for the Apostle followeth an allusion of making sure an inheritance. Now, when the Scripture speaks of the work of sanctification and of regeneration, he nowhere calls it the seal of the Spirit, but he calleth it the writing of the law in the heart. For you know, when you will make a thing sure, you write the covenants, and when you have done, you seal to it. Now sanctification is the writing in the heart, as the scripture is written in the book. So you have it, 2 Cor. 3:3, 'Forasmuch,' saith he, 'as ye are declared to be the epistle of Christ, written not with ink, but with the Spirit of the living God.' Here is sanctification; now the Holy Ghost is as ink, and that is as writing; but here the Holy Ghost is as the seal, and the work here which the Holy Ghost works is as the thing sealed.

That which occasioneth this mistake is this: because every seal hath an image in it, it was therefore supposed that the main intent of sealing was this stamping of an image; but that is not the main intent of a seal. It is true every seal hath an image upon it which it

leaveth upon the wax; but yet the main intent of a seal is to assure or ascertain, to certify and make known, and to convey and make sure a thing; that is the intent of a seal, that is the primary intent of it; only, ex consequente, by way of consequence, and because you may know this seal is true, you have an image annexed to it. So I have confuted those interpretations that put most fair. It was necessary for me to do it, for they that read comments will find that these are the great interpretations.

Secondly, Now then, in examining what it is, I shall do that first in general.

It is, first, a work of the Holy Ghost. That is certain, he may be called an earnest, the Holy Ghost's person may be so called; but he is not called a seal, but in relation to an act of sealing. It importeth a work of the Holy Ghost upon the heart. This giving of the person of the Holy Ghost to a man is the highest earnest of heaven, more than all your graces. But if you speak of the Holy Ghost as a seal, it importeth a thing sealed, an act of his, a work upon a man's spirit. That is the first.

Secondly, It is a metaphorical expression, or a similitude; and if you will open this similitude, you must have recourse to the use of seals, what use seals serve for.

Divines give many uses of a seal that they apply to this particular in the text. They say, God sealeth his children, because he owneth them to be his by way of appropriation, setteth them apart to be his, as you merchants seal your goods, and so distinguish them from other men's goods; as, Cant. 4:12, the spouse is called a sealed fountain unto Christ. The meaning of which metaphor is this: the Jews, you know, whose drink was water, there were some fountains and springs more delicate than others. Those that were great men, such as Solomon, the kings and others, if they had a delicate spring of waters, they rolled a stone upon it, (so you read they did of their wells, Gen. 29:3,) and then when they had done they would seal that stone, that their servants or others, walking in their enclosed gardens, might not taste of that spring. They would reserve it for themselves. As in Matt. 27, 'they sealed up the stone that was rolled upon the sepulchre to make it sure;' so they used to do to their fountains—rolling a stone upon them, they sealed them up. It is an

allusion to what one's wife or spouse should be to him. She should be as a sealed fountain, appropriated unto him alone; and so, saith Christ, is the Church to me. Prov. 5:15, 18, 'Drink waters out of thine own cistern;' 'Let thy fountain be blessed,' saith he, speaking of a man's wife; 'rejoice with the wife of thy youth.' And so now, to appropriate the soul to Christ, to make the soul that sealed fountain, this is one interpretation they give of it.

So likewise for estimation, and for security, and the like. They give many such. But, my brethren, I cut off all such interpretations in a word or two.

And the first is this: that you have all these upon believing, as well as after believing. You are distinguished from other men, you are sealed in that sense, you are appropriated to God when you are first converted; but this sealing is after believing: therefore still this hitteth it not.

Secondly, let there be never so many uses of a seal, that which is proper to the scope here is sealing of an inheritance. You see the Apostle speaks of an inheritance, whereof the Holy Ghost is a sealer. 'We have obtained,' saith he, 'an inheritance by faith,' and having believed, we are 'sealed with the Holy Spirit of promise.'

So that now, if you would know the proper meaning of the word, you must have recourse to the use of a seal in sealing up of an inheritance.

What use is there of a seal in sealing up of inheritances?

There is a double use of it. There is, first, a making the inheritance sure to a man in itself; and there is, secondly, a making the man know that it is his, to confirm and settle his spirit that it is his. Now let us see which of these two is the seal here meant.

First, it is not the sealing of it to make a thing sure, to make salvation sure, that is not the scope principally here, to make it sure in itself; and the reason is this: for to make salvation sure there needeth no seal after believing. No, there was a seal set to make salvation sure long before his believing, therefore that is not the Apostle's scope here. Look into 2 Tim. 2:19, 'The foundation of the Lord standeth sure, having this seal, The Lord knoweth who are his.' He speaks of God's eternal election; there is the seal now by which

salvation is made sure in itself; therefore now for the Holy Ghost to seal it up, to make it sure in itself afterward, it needed not; there needed not a second seal to that end. No, upon thy believing, and by being sanctified, and receiving the Spirit at first, thy salvation is made as sure as by all the works of the Holy Ghost for ever after.

Well then, secondly, there is nothing, therefore, that is left that should be the meaning and the principal scope of the Holy Ghost here, but this that they are sealed by the Spirit to make them sure, to make their persons sure of their salvation, to persuade their hearts, to put them out of question that this inheritance was theirs, that they might be able to claim it. In Jer. 32:10, when Jeremiah did buy land, you read there that he had both the evidences written, and he had witnesses to them, and he had them sealed too; and all this in public, before public notaries, before the magistrate. It is the manner amongst men still; and the Holy Ghost alludeth to what was done then; he doth, I say, mention his sealing there unto that end, that there might be a public and a general notice, that he himself might be able to claim that land for ever.

Now, my brethren, this is that that I pitch upon to be the meaning of the Holy Ghost here. You must know that in ancient times, as likewise now, as the Scripture recordeth, when there should be a public certificate made that all men should take knowledge that such an act is authentical, it was done by a seal and without hands sometimes. Look into Esther 8:8, 9, when a decree was made by the Persian monarch, it is said it was written in the king's name,—there was not the king's hand to it,—and it was sealed with the king's ring. Read on in that chapter; he wrote (at the 10th verse) in the king Ahasuerus' name, and sealed it with the king's ring. All acknowledged that to be the king's seal when they saw it. The end of the seal was to make a certificate, that it might be known by those whom it did concern. And therefore now, to this day, you see, where the king's broad seal is, the king's hand is not to it; but there is the seal set, and it is enough to assure all that see it that it is the king's act. The end of a seal here, therefore, is to make known, to assure, to persuade, and to certify that such a thing is an act of God's.

And, my brethren, not to make salvation sure in itself, but to make us sure of it, is plainly the meaning of the Holy Ghost here;

for, first, you shall see that in other Scriptures sealing is so taken. Take but one or two places; I will name one eminent one, 2 Cor. 1:21, 'Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts.' As Musculus well observeth upon the place: There are, saith he, three similitudes used to express what he had said plainly at first; he had said, 'he that stablisheth us with you;' this same establishing is expressed both by anointing (for the Holy Ghost is given to teach us all truths, 'the anointing teacheth us all things,') and by sealing, 'who hath also sealed us,' saith he; he assureth us of our interest in them, and he hath given us an earnest of them in our hearts; and thus, saith he, the Holy Ghost establisheth a man. It is not making salvation sure, but it is making the person sure; it is therefore expressed by 'establishing us with you.' And the scope of the Holy Ghost in this place is evident to be so, for mark by what degrees he setteth forth the revelation of salvation to believers. He telleth them, first, that the gospel brought them the first news of it; it was the happy news of 'your salvation,' as the 13th verse hath it, and so Beza expoundeth it; and as usually the first news of a thing is but confused, so is the first news of the gospel; it is but an indefinite hint; there is salvation, this salvation is offered to you, it may be yours. Well then, secondly, cometh faith, and that closeth with this salvation. 'You believed,' saith he, you gave your souls up unto it to be saved by it; then cometh the seal of the Spirit after believing, and confirmeth a man, settleth and establisheth the soul (as the Apostle's phrase is in that of the Corinthians) that this salvation is his.

And then again, in the second place, if you observe it, he doth not say that your inheritance is sealed, as if it were made sure in itself; but he saith the persons are sealed; 'he sealed us, he sealed you;' those are the phrases both here and in that of the Corinthians; therefore the end of this sealing is to seal up their peculiar interest.

And then, again, there is this third reason for it likewise, that it is not making salvation sure in itself, but to make us sure of it, because that the inward work here of sealing answereth to the outward work of baptism. It is Zanchy's observation, though he doth not apply it: I say, the Apostle, instead of saying you are baptized and so

sealed, mentioneth the inward work of baptism rather. You are sealed, saith he, by the Spirit. Now the end of baptism is to be a seal; that is the outward seal, for it succeedeth circumcision, as appeareth, Col. 2:11, 12, compared. Now, circumcision is called the 'seal of the righteousness of faith,' Rom. 4:11. Now every ordinance hath his proper work; the proper work of baptism, the inward work that answereth to baptism, is the seal of the Spirit, for that is the seal of the righteousness of faith. Now baptism supposeth regeneration, supposeth salvation sure in itself first. Sacraments are never administered to begin or work grace; you suppose children to believe before you baptize them. Read all the Acts; still it is said, 'they believed and were baptized.' I could give you multitude of places for it. Now then salvation is made sure upon believing; but you are baptized, that is the seal to confirm. Answerably, salvation is made sure upon believing; but the seal of the Spirit cometh as the fruit of baptism, which is the proper work of it. The inward seal answereth to the outward. You shall therefore find in the Acts, that upon baptizing of men that were at years, the Holy Ghost fell upon them; as, when the eunuch was baptized, Acts 8:38, 'he went away rejoicing,' so saith ver. 39. He had 'joy in the Holy Ghost.' You have the jailor baptized, Acts 16:33; you have him rejoicing, ver. 34. So that now the seal of the Spirit in those primitive times did accompany the outward seal of baptism; and so, to this day, the proper fruit you are to expect of your having been baptized, is to be sealed with the Spirit of promise; it is not to work regeneration, but supposeth it. So now you see that sealing is an assurance of salvation.

But now there is a twofold assurance of salvation, that we may yet go further in examining what is intended in it; for I must sift things to find out what is the proper scope, what is the elixir of the Holy Ghost's intention. There is, first, an assurance by sense, by conditional promises, whereby a man, seeing the image of God upon his heart, to which promises are made, cometh comfortably to believe that he is in the estate of grace. That there is a use of sense all acknowledge. But then, secondly, there is an immediate assurance of the Holy Ghost, by a heavenly and divine light, of a divine authority, which the Holy Ghost sheddeth in a man's heart,

(not having relation to grace wrought, or anything in a man's self,) whereby he sealeth him up to the day of redemption. And this is the great seal of all the rest. The one way is discoursive; a man gathereth that God loveth him from the effects, as we gather there is fire because there is smoke. But the other is intuitive, as the angels are said to know things; it is such a knowledge as whereby we know the whole is greater than the part, we do not stand discoursing. There is light that cometh and overpowereth a man's soul, and assureth him that God is his, and he is God's, and that God loveth him from everlasting.

Now the question is, Which of these two is intended here? I shall give you an answer to it by consulting that in 1 John 5:8. He saith, 'There are three that bear witness' to a man's conscience, to a man's spirit. There is the Spirit, saith he, that is the Holy Ghost; and there is the water; and there is the blood. By water he meaneth sanctification, as all agree; and by blood he meaneth the blood of Jesus Christ, by faith laid hold upon, which hath a witness in it: 'He that believeth,' saith he, 'hath the witness in himself,' ver. 10. You shall find both these in Heb. 10:22: 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience,'—there is blood, for, Heb. 9:14, the blood of Christ is said to purge the conscience from dead works,—'and our bodies washed with pure water,' that is, our whole man sanctified, alluding to the types of the ceremonial law. But you see here, beside the testimony of blood, when a man cometh to believe, he layeth hold upon the blood of Christ; when a man looks to Christ, though with a weak faith, Jesus Christ doth somewhat look upon him; as when a man looks upon a picture, if he eye the picture, the picture seemeth to look upon him too; this becometh some quiet to the soul. A man that is elected, and cometh to lay hold upon the blood of Christ, look as a man that is guilty of murder, when he cometh to the dead body the blood floweth: so when a man that is a believer looks upon Christ, there is a fresh flowing of the blood, and that strengtheneth faith; no man looks upon Christ but cometh off more cheerly; but this is a weak witness. Then cometh in water, that witnesseth too; but yet, I say, if you mark it, here is the Spirit, that differeth from both these, therefore there is a further testimony than either from a

man's sanctification or from mere faith. The Holy Ghost witnesseth with both the other: for your sanctification cannot comfort you, if it were not for the Holy Ghost; no, your faith could not comfort you, but that it is a work of the Holy Ghost. I will give you but one place for it, Rom. 15:13. He prayeth that God would make them 'abound in hope through the power of the Holy Ghost.' If thou hast any hope wrought in thee, either by looking to Christ's blood, or by seeing grace in thy heart, it is by the power of the Holy Ghost. Well, why doth he say Spirit, differing from both blood and water? Because there is an immediate testimony beyond all these, which the Holy Ghost works in a man's soul.

Now, my brethren, to answer you which is meant here by the sealing of the Spirit. I answer in two things.

First, I say, that in a large and in a general sense all assurance wrought, whether by water or by blood,—for there are no other ways,—any assurance, what way soever it be, is a seal of the Holy Ghost. I shall give you something to confirm it. If you will take sealing for a giving in witness in a large and common sense, so whatsoever giveth a testimony through the power of the Holy Ghost is an irradiating of a believer, and is the work of the Holy Ghost, that may be said to be a seal. In John 3:33, you shall see the use of the phrase of sealing. It is used there for the giving of a testimony: 'He that hath received his testimony,' namely, by believing, 'hath set to his seal that God is true.' So that now, in a large and common sense, any witness that is given to confirm a truth is expressed in the Scripture by setting a seal unto. Therefore now, when the Holy Ghost doth give in a witness that you have grace by blood, laid hold on by faith, that you have grace by water; if it be a witness, it may be called a seal. I will not exclude these two other ways of assurance. Witnesses did use to set to their seals as witnesses, as well as the conveyer of an inheritance, in ancient times. Therefore divines make degrees of sealing. They say there is a sealing by blood, and there is a sealing by water, by sanctification, and there is a sealing by the Spirit. They make them several degrees; as in passing a thing at court, it passeth the king, and then it passeth the privy seal, and then it passeth the broad seal. These are but three several degrees of confirming the same thing; but the broad seal

doth the business, whereby a man authentically claimeth it for ever. So that I say, in a large sense, I will not deny but that sealing here may be put for all kinds of assurance.

But yet let me say this, that that which is here more eminently meant is the immediate testimony of the Holy Ghost, the special thing that is here aimed at; and my reasons are these—

First, If you follow the metaphor close, every witness is not a seal in a strict sense; when there are witnesses and a sealer too, the witnesses come in to confirm the seal, or to confirm the writing. Every seal indeed is a witness, and it is the highest witness that is; and therefore, though the Spirit and his immediate testimony is called a witness, yet he is called a seal too; but yet, on the other side, every witness is not a seal, not in a strict sense. There are many things that are signs that are not seals, as you have it, Rom. 4:11. There are many witnesses that are not sealers, especially in matters of inheritances, where there is a conveying over by the person that sealeth.

Then again a second reason is this: if you observe the phrase, it is said you are 'sealed by the Spirit,' he only is mentioned. Now, if you have recourse to that 1 John 5:8, water is said to be a witness, and blood a witness, and the Spirit a third witness; the witness of water and blood are swallowed up as it were in the witness of the Spirit, in respect of the immediate testimony of the Holy Ghost. His testimony, though it is joined with theirs, yet it is hid under theirs; it is not said so much to be the testimony of the Spirit, is the testimony of water and blood: whereas here it is said to be the testimony of the Spirit; therefore that third is rather meant than the other.

And then again, in the third place, in sealing of an inheritance, the witnesses, you know, are extranei; they are persons which are not the conveyers of the inheritance; he that selleth or conveyeth the inheritance is said to seal properly, he whose the inheritance is. Therefore now, though your grace and faith may come in as witnesses, yet when he speaks of a seal, he must mean the seal of the conveyer; which is therefore the seal of the Holy Ghost himself, as distinguished from these two, as principally aimed at.

Great persons, who stand upon their authority, use to seal without witnesses. If you will speak of the seal of a king, as this is

the seal of God: so, Esth. 8:8, they did but write in the king's name, and seal it with the king's ring: there was the seal, there was no hand to it. To this day the king writeth teste me ipso, 'witness ourself,' when he putteth his seal to. In some colleges, when they put the college seal to a thing, they put no hands to, neither of the fellows, nor of the master, but only the seal of the college. Saith Christ, John 5:33, 34, 'I receive not testimony from man.' Though John, saith he, hath given me a witness, yet I receive no testimony from him, I am witness enough myself. When the Holy Ghost cometh to seal up salvation, he will have no witness but himself; they may come in as under-confirmers of it; but he doth it himself; 'witness ourself.' That is the seal of the Holy Ghost.

God hath made a promise, and he hath made an oath, to confirm our salvation; he hath made a promise, and he hath set to his seal, to confirm salvation; now do but parallel these two. When God sweareth, he sweareth by himself, he will not swear by anything else. Will the Holy Ghost seal? he sealeth by himself. he will take nothing else: so you have it, Heb. 6:13, 'Because he could swear by no greater, he sware by himself.' Will he seal? he will seal by himself. There may be other witnesses, but they are extranei; they have not to do with the bargain; but, saith he, it is my witness. I will seal by myself. I will receive testimony from none. He doth it himself.

So now, my brethren, I have opened this thing unto you, and all that I have said tendeth plainly and clearly but to open the words.

Now I shall come to some observations from what hath been said.

Obs. 1.—In the first place, you see that the work of faith is a distinct thing, a different thing, from the work of assurance; that is the least that can be gathered from it. He speaks of faith as one thing, of the sealing of the Spirit as another thing. Those that have held that faith is assurance, and others that have held the contrary; there is a double mistake in the point. I shall shew it in a word.

First, it must be granted, that in all faith there is an assurance; but of what? Of the truth of the promise. If a man doubt, if he 'waver,' as St James saith, in the truth of the promise, he will never act his faith. But the question here is about the assurance of a man's interest; that is not always in faith.

Again, all faith is an application of Christ. But how? It is not an application that Christ is mine, but it is a laying hold upon Christ to be mine. It is not a logical application in way of proposition that I may say Christ is mine; but it is a real one, I put him on, I take him to be mine; and that is the better of the two. Faith, my brethren, is distinct from assurance.

Obs. 2.—In the second place, the sealing of the Spirit here intended, especially that immediate assurance which is mainly aimed at, is a light beyond the light of ordinary faith, that ordinary faith which a man liveth by. Why? Because he makes it to be a further work than believing. 'After ye believed,' saith he, 'ye were sealed;' he makes it a further thing; and because it is the next thing to heaven, you have no more, you can have no more till you come thither; for you are sealed, and it is the 'earnest of your inheritance.' Faith indeed doth give the soul up to Christ, it dependeth upon him, quieteth itself in the blood of Christ. A man feeleth the load taken off his conscience while he believeth, and while he washeth himself in that blood, and eyeth that blood; but this of the seal of the Spirit is more. At the 17th verse, (it may perhaps prove the meaning of it, I shall consider it when I come to it,) he is called the 'Spirit of wisdom'—I told you by wisdom is meant faith, in the 8th verse—'and revelation.' I will give you Job for an instance; Job had an ordinary light he lived by, and an extraordinary light that came into his soul. Look Job 42:5, 'Mine ear,' saith he, 'hath heard of thee, but now mine eye hath seen thee.' He calleth this vision, in comparison of what he had all his lifetime. I think Job speaks it in respect of a sight of God himself, but you may apply it to the sight of a man's interest; it is a sight by which a man seeth it, though he did but hear of it before. I have heard it whispered to me by the Holy Ghost,—for the Holy Ghost whispereth secretly by blood and by water,—that I am in the state of grace, but now I see it, saith he.

I yield, my brethren, that the sealing of the Spirit is but faith, if you compare it to heaven. It is not the vision of heaven, and therefore, 1 Pet. 1:8, it is said, 'Believing, you rejoiced with joy unspeakable and glorious.' It is but faith in comparison of heaven, it is believing when you are filled with joy; so, Rom. 15:13, he prayeth that they may be 'filled with all joy through believing.' But let me

tell you that it is faith elevated and raised up above its ordinary rate; as Stephen's eye with which he saw Christ was his natural sight, but it was his natural sight elevated, raised up above the ordinary proportion of an eye; so is this, a light beyond the ordinary light of faith. I will give you but one instance to difference it unto you, and it is a clear one. You read in 2 Sam. 12:13, that Nathan came to David as a prophet, and when he spake as a prophet, David believed it, he had faith to entertain this word; and he telleth David plainly, that his sins of adultery and murder were forgiven, and he said that God had told him that he should not die. Well, this being a word of God, David had an ordinary light of faith to apprehend it, to believe it, as we believe the Scripture when it is read. Suppose thy name were written in the Book of God; that thou foundest it in the gospel, as Cyrus's name was in the prophets, that thou shouldst be saved; thou wouldst believe it with such a faith as thou believest there is a God out of the Scripture, and a Christ out of the Scripture. Well, but David for all this was not satisfied; he had a faith to believe that his sins should be forgiven, and that faith was an assurance that they should be pardoned; but it was not a seal of the Spirit. Therefore, Ps. 51:12, after Nathan came unto him, he prayeth, 'Restore unto me the joy of thy salvation, and establish me with thy free Spirit.' He knew it before by an ordinary light, but the thing he seeks for here is the witness of the Holy Ghost.

Now, when we say that it is a Spirit of revelation, we do not mean as the Papists do; they say, a man cannot be assured of his salvation but by vision, and by an angel appearing to him, and by immediate messages from heaven. Neither do I mean such revelation as Paul had, when he was carried up to the third heaven. No; but it is such a light to know a man's own interest in salvation by, as wherewith the apostles wrote Scripture; not that he that hath it can write Scripture. It is not a revelation of new truths, but to apply those truths to a man's own heart. In 2 Cor. 1:21, 22; in the verses before, the Apostle speaks of the truth of his doctrine; as he was an apostle, he pawneth his apostleship upon it; I am confident in it, saith he, the gospel I preached is not 'yea and nay.' I am an apostle, and I delivered it unto you as an apostle; but now coming to those ordinary believers of the Corinthians, saith he, 'He that stablisheth us in Christ with

you is God, who hath also sealed us,' &c. He hath given you that light to see your interest in those promises, the same light wherewith we see the truth of the promises, and have preached them unto you.

And so now you have the second observation from hence. The first was, that it is a distinct thing from faith; the second is, that it is a higher light than the ordinary light of faith.

Obs. 3.—The third is this, for I shall keep to the text. It is called a seal; now in reason every seal hath an impress upon it. What is the impress of the immediate seal of the Spirit that it stampeth upon a man's heart?

To help you to understand this, I must have recourse to that 2 Tim. 2:19, 'The foundation of God standeth sure, having this seal, The Lord knoweth who are his;' that is, God knoweth whom he hath loved from everlasting. Here is God's seal. Well, what is the seal of the Spirit? It is the impress of this seal from everlasting; he cometh and stampeth upon a man's heart, The Lord knoweth thee to be his. It beareth the image of God's everlasting love, (it is news with a witness,) of God's everlasting love to a man, to him in particular; that is the motto, the impress about this seal. It hath holiness with it too, as I shall shew, but I say the impress, the motto is this, God knoweth thee to be his. For this seal of the Spirit answereth to the other seal, it is the copy of it, it is engraven from it. God's seal is, The Lord knoweth who are his (that is in general spoken of election;) the particular seal of the Spirit is, God knoweth thee to be his. As we choose God because he chose us, we answer his election in love, we love God because he loved us first; so this seal of the Spirit, Know thou that thou art God's, answereth that, God knoweth thee to be his, which was God's seal from everlasting. It is the electing love of God brought home to the soul; therefore, as election looks not to works nor graces, when God chose you to be his: so when he sealeth you up, the impress of that love of his is without the consideration of works; a man doth not know that he is God's by marks and signs, but by an immediate impress and light of the Holy Ghost's.—And so now I have fully, as I could, explained to you what this seal of the Spirit is.

II. Let me now in a word but observe the order. You see here it is after believing; 'after ye believed you were sealed,' saith he. I will

not here enter upon that controversy,—because the text giveth not occasion for it,—whether assurance by signs be first, or assurance by the Spirit immediately be first? for I must still keep to what the text saith. Only this I raise out of it, and observe further to open the text, that the Spirit is after believing.

Piscator readeth the words, Per quod etiam quum credidistis,—When ye believed, at the same time that ye believed. But, my brethren, it is not πιστεύοντες, believing, as you have it, 1 Pet. 1:8, 'Believing, you were filled with joy in the Holy Ghost;' but it is πιστεύσαντες, it is of the time past, when ye had believed; having believed ye were sealed. 'After ye believed,' saith our translation rightly.

Take the greatest instance in the world for it, the apostles themselves; they were believers, and they trusted God by faith, before they were assured and had the seal of the Spirit. You know, ver. 12, Paul, speaking of the apostles, saith, 'who first trusted in Christ,' and the word is 'hoped in Christ.' Now do but look into the 14th of John, read but that chapter, and you shall find that the apostles had faith and the Holy Ghost long before they had assurance and the seal of the Spirit. Saith Christ there, 'Ye believe in God;' here they had faith, but it was a very poor faith, for, ver. 5, they said they did not know the way to heaven, so far were they off from this assurance here mentioned. Christ telleth them there also, that they had the Spirit, ver. 17, 'He dwelleth with you,' saith he, he is in your hearts. Well, but see what he saith in the 20th verse. At that day, namely, when I am ascended, ye shall know (I will give you the Comforter, the Spirit of truth, so he calleth him, he dwelleth with you now;) but 'at that day you shall know that I am in my Father, and you in me, and I in you.' Then they should have a full manifestation of their union with Christ, and their union with the Father, and of the union of Christ with the Father. 'Then you shall know,' saith he, 'at that day;' this was after their believing.

I will give you but one scripture more (it openeth that place to me clearly) in the same chapter. Christ promised them that do believe the Comforter. 'I will pray the Father,' saith he, ver. 16, 'and he shall give you the Comforter; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he

dwelleth with you, and shall be in you.' I take the meaning of the words thus: I promise you the Holy Ghost as a Comforter, you have him already as a sanctifier; he dwelleth with you, you have him already as one that hath wrought faith in you; but as a Comforter the world cannot receive him as you shall. Why? Because the world hath not known him as a sanctifier, but so you have known him already; for till such time as the Holy Ghost hath wrought faith, and put a man into the state of grace, he cannot assure him, he cannot comfort him. For, my brethren, consider well the reason he giveth why the world cannot receive the Spirit is, because they do not know him. I ask this, When thou wert converted, wert not thou one of the world? Thou didst not know the Spirit. If this were the reason why men did not receive the Holy Ghost, no man in the world should receive him; therefore the meaning must needs be this, till men have some experience of the work of the Spirit upon their hearts; till he hath been a sanctifier in them, and caused them to believe, they cannot receive him as Comforter. Why? Because there is not matter wherewithal to comfort them; they must first be in the state of grace before they can be comforted by being in the state of grace. They must therefore receive him as a sanctifier before they can receive him as a Comforter.

I shall name one scripture more, it is Acts 15:8, 9. You shall see there that the Holy Ghost was poured out in the primitive times after believing. At the 7th verse he speaks of the Gentiles, that they 'heard the word of the gospel, and believed;' and saith he, ver. 8, 'God, which knoweth the hearts,'—knowing they believed,—'bare them witness, giving them the Holy Ghost, even as he did unto us.' So that now the giving of the Holy Ghost, as he did to the apostles, as a Comforter, as a sealer to them of salvation, is when they have believed, when God, who knoweth their hearts, knoweth them to be holy.

And, my brethren, the reason is clear and evident; for Jesus Christ must first be mine, before I can say he is mine, the thing must be first; now he is made mine by faith, I then receive him to be mine. They were without Christ in the world, he saith of these Ephesians, till they believed; when they believed, then Christ is theirs, therefore necessarily an act of faith must go before an act of

assurance; for assurance doth tell you that Christ is yours, and that according to the rule of the Word. Now, according to the rule of the Word, though he may be yours in God's secret purpose, yet you are without Christ before you believe. Things must be, before I believe them to be.

Then it is equal that God should be honoured first by mere trusting, by mere believing, before he honoureth your faith with setting to his seal. John 3:33, he that believeth 'hath set to his seal that God is true.' Well, when a man hath done that, now, saith God, I will set to my seal that he believeth, and that he is my child. But God will have you trust him first with a mere act of trust, as the woman did that trusted the prophet: she had no more meal nor no more oil than would save their lives, one meal more. Well, saith he, I will be trusted; 'Make me thereof a cake first, and bring it to me that I may eat of it, and after make for thee and for thy son.' God will be trusted first; and when you have set to your seal that God is true in his Word, God will set to his seal after your believing.

SERMON XVI

In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, &c.—VER. 13, 14.

THE coherence of these words with the former, as I have shewed you, is easy and natural. He had spoken of an inheritance; he had spoken of it in the 11th verse, and he speaks of it likewise in the 14th verse; an inheritance unto which they were predestinated by God's eternal purpose, so ver. 11; in which inheritance they had, by faith and by believing, as I shewed, obtained an interest: 'we obtained an inheritance who first trusted in Christ,' ver. 11, 12. Now then, having been thus appointed to it, having obtained an interest in it, and the thing itself being made thus sure, and this by faith; now, saith he, 'After ye believed, ye were sealed with that Holy Spirit of promise.' This inheritance, as it was made sure in itself, so you had the inheritance made good to you by a work of sealing: ye were sealed with that Holy Spirit of promise.

I shewed the last time, in opening of the work of sealing, first what it was not, which some interpreters would have to be meant in this place.

It is not, first, the gift of the Spirit only, abstractedly considered, for it importeth a work of the Spirit upon the heart, which sealing always must needs do, and impression likewise. Indeed, the gift of the Spirit may be the earnest of the inheritance, merely and alone considered, as I shall shew you anon; but the sealing of the Spirit importeth an impression, a work upon the heart.

It is not, secondly, a work of faith, as some would have it; for besides that he doth not say, 'Believing ye were sealed,' (as elsewhere he speaks; so the apostle Peter speaks, 1 Pet. 1:8, πιστεύοντες, 'Believing, ye rejoice,' in the present tense;) but it is πιστεύσαντες, having believed, or, as our translation well rendereth it, 'after ye believed;' which at least implieth it is a distinct thing from faith.

Then, thirdly, I shewed it was not sanctification or regeneration; which though it be an image, yet the use of the metaphor of sealing, though it implieth an image, is taken principally from the use of a seal, which primarily is not so much to stamp an image, though it doth that, as it is to assure.

I shewed by this what it was not. I shewed, secondly, what I conceived it to be.

You must fetch the notion of it from the use of a seal amongst men, and you must confine it likewise to the use of a seal in matters of inheritance, for that is properly the Apostle's scope, he followeth that metaphor; therefore, though there be many uses of a seal,—for service, and propriety, and the like,—yet, I take it, they are not the proper scope here.

The use of a seal in point of inheritance is, first, to make the thing sure, to convey an inheritance, that the inheritance should be thereby conveyed, and made sure in itself. Now, though that is not excluded,—for every work of the Spirit doth make the thing over and over sure, still engageth God more and more,—yet that is not the proper and primary scope of sealing here. Why? Because there is an ancienter seal than that, the original seal of all, whereby salvation is made sure in itself, even God's eternal purpose. And this sealing is a distinct thing from that 2 Tim. 2:19, 'The foundation of the Lord remaineth sure, having this seal, The Lord knoweth who are his,' speaking of eternal election; that is, rather a setting of us upon God's heart as a seal, (as the expression is, Cant. 8:6, 'Set me as a seal upon thine heart,') than God's sealing our hearts by his Spirit. This is not the meaning here, for he had spoken of that before; he had spoken how by predestination they were appointed to it, ver. 11, and how by faith they had obtained it, and the thing was conveyed; they had 'obtained an inheritance,' ver. 11.

There is therefore another use of a seal. It is to ascertain the parties, or others, to whom the thing is made over unto, that they might have that to shew for it for ever. So, indeed, sealing is taken in the Scripture, not only so much for making salvation sure in itself, as to assure our hearts, as the phrase is that the Apostle useth in his epistles. It is parallel to what is in 2 Cor. 1:21, 22. 'He which stablisheth us with you in Christ, and hath anointed us, is God, who

hath also sealed us.' Sealing and anointing is there put for stablishing us, making us sure of it, not making the thing sure.

Now, because there are two ways of making us sure of salvation; the one mediate, by the witness of our graces and the witness of the blood of Christ sprinkled upon the conscience, and laid hold upon by faith; and the other immediate, which is an immediate testimony of the Holy Ghost, as I shewed out of 1 John 5:8, where there are said to be three that bear witness that we have eternal life, as it followeth afterward, ver. 11; there is the water, blood, and Spirit. Now by Spirit there is meant the Holy Ghost, by water is meant our graces and sanctification, and by blood is meant the blood of Jesus Christ, looked upon by faith; when faith hath a recourse unto it, it leaveth a witness behind itself. A man never cometh to Christ but he goeth away somewhat quieted, somewhat comforted; he never layeth hold upon that blood but it easeth or pacifieth the conscience more or less. Now when Spirit is made a distinct thing from the other two, it must needs be an immediate witness of the Spirit distinct from the other two. Why? Because the Holy Ghost witnesseth with the blood and water; therefore when he saith Spirit as a third witness, it is differing from both these; it must be the Holy Ghost witnessing without these.

The question is then, Which of these are meant here, when he saith, 'Ye are sealed with the Spirit of promise?'

I answer, If you take it in a large sense, every witness, and all assurance of salvation by any of those witnesses, may be called a sealing of the Spirit; if you take sealing in a large sense, for testifying or witnessing a thing that is true, as John 3:33, where the word is used, he that believeth, saith he, 'hath set to his seal that God is true.' If you will take it for witnessing anything, every one of these witnesses, in such a metaphorical sense, may be called a seal. Yet I take it, that which is principally aimed at here is an immediate testimony of the Holy Ghost. The metaphor of sealing an inheritance implieth as much; for you know, in conveying inheritances, as I shewed out of Jeremiah, there are witnesses that are as standers-by; but the act of sealing is the immediate act of the party that conveyeth it. And the seal of great persons is set to without witnesses; the seal of the king is without hand, as the broad seal

amongst us, you know, is. And so, Esth. 8:8, the seal of the king Ahasuerus was without a hand; there was no other witness but the king's seal to it. So now, when the great God of heaven and earth, when his Spirit will witness over and above water and blood, he will do it himself. My brethren, every seal is a witness, but every witness is not a seal, in a strict sense.

Now then, concerning this seal of the Spirit, we having found what is principally meant; for all this is but to find out the meaning of it; I gave you these three things:—

The first was, that it was a distinct light from the ordinary light of faith, a light beyond that light. It is indeed faith elevated, though not to vision, where faith shall cease, as it is in heaven; yet as Stephen's bodily eye was raised to see Christ beyond what the power of the ordinary sight could have done, so here is a light beyond what the ordinary light can reach unto.

In the second place, this immediate seal must have an impress that it stampeth upon the heart. Now I told you, that the motto, or the impression that this beareth,—to follow still the metaphor of a seal,—is the impress, it is the copy of that great seal in heaven, which God did set to our salvation before all worlds. Now what was that great seal, that original seal of all God's heart? Saith the Apostle, 'The foundation of God standeth sure, having this seal, The Lord knoweth who are his;' that is, he chooseth them out of love. Now then this immediate seal of the Holy Ghost beareth the impress of this original seal, stampeth this upon the heart,—The Lord knoweth thee to be his, and he hath known thee so from everlasting. And as God chooseth us, not looking to works or anything in us, so this light cometh in without reference to graces, or anything else.

Then, in the third place, as in a seal, the wax, you know, is passive unto the stamp of the seal, so is the heart, the understanding, and the will and affections to this work of sealing. That is a third thing I add now, still keeping to the metaphor of sealing, as being proper to the text. It is a light that doth not leave you to think, 'This may be my own thoughts,' but an overpowering light; for when the Holy Ghost will speak as a sealer, he will do his office, and therefore a man's own spirit is not active in it. He is active in it in the effect indeed,

but in the light itself, and in the receiving of it, he is passive, as at the first conversion.

Having opened what the work is, I shewed in the second place the order of it; it is after believing. I gave you that one instance in the apostles themselves, which I shall repeat, because I should have use of it afterward. You may read, John 14:1–4, that they believed in Christ; yea, at the 17th verse, they had the Holy Ghost in them: yet at the 16th verse, he promiseth them, when he was ascended he would give them the Comforter; and, ver. 20, 'At that day,' saith he, 'ye shall know that I am in you, and you in me.' The apostles had not this seal of the Spirit till Christ ascended; they had the Holy Ghost before, they had some assurance before; for you know Peter appealeth to Christ, 'Lord,' saith he, 'thou knowest that I love thee,' and Christ telleth Peter, that he did believe so as 'flesh and blood had not revealed to him,' Matt. 16:17. He had the witness both of blood and water, yet the Holy Ghost was to come down as a Comforter. And in that day, saith he, ye shall know your immediate union with me, 'that I am in you, and you in me.'

III. The third thing concerning this sealing in the text is, the PERSON in whom we are sealed. There is, first, the work of sealing, that hath been opened. Secondly, there is the order of it, it is after believing. Then, thirdly, the person in whom, or the virtual cause in whom we are sealed. It is in Christ: 'In whom, after ye believed, ye were sealed.'

The words translated here, 'in whom,' ἐν ᾧ, are exceeding ambiguous in their reference, as in the Greek they are. They may refer unto the gospel, spoken of just before, and so Piscator would have it; that is, by which gospel ye believed; that ἐν ᾧ is put for δι’ οὗ. Or, secondly, they may refer to Christ, 'in whom,' as our translation readeth it; and so they have a double reference: either that the meaning is, 'in whom, after ye believed,' and so it referreth to faith, to believing in Christ; or, secondly, they may refer to sealing, 'in whom, after ye believed, ye were sealed,' sealed in him after believing.

My brethren, there is not a verse but there are such ambiguities as these are; so comprehensive and vast a writer in his scope and aim is the Holy Ghost, yet still aiming at something peculiar. There

is no book written so ambiguously, in that comprehensive way, as the Scripture.

If you ask now, to which I refer 'in whom?' Plainly, I say, unto sealing; and my reason is this, for he mentioneth sealing here as a new benefit distinct from faith. And as he had said of all other benefits, that they were in Christ; we are elected in Christ, adopted through him, redeemed through him, in whom God abounded in grace to us; still mark it, to every benefit, 'in Christ,' is added. Now speaking of a new benefit of sealing, this phrase, 'in whom,' referreth to sealing; so that this is the meaning of it, that the work of sealing is performed in Christ.

Now, my brethren, 'in whom' will still have a double reference, and a double meaning, if we refer it to Christ and to sealing in him, and both is the meaning and scope of the place.

First, Ἐν is all one with εἰς. In Christ you were sealed, that is, you were sealed into Christ, into him: so it importeth that the matter made known in the work of sealing, is a man's union with Christ. When the Holy Ghost sealeth a man up, the thing he makes known, the thing he sealeth to him is this, that he is in Christ, that he hath been elected in Christ by God the Father from everlasting, that he is one in Christ; he was one with him from everlasting, he was one with him when he hung upon the cross, he is one with him now in heaven. 'Into whom,' so the words will bear, as well εἰς as ἐν, you may read either, one as well as another; I speak for the scope and meaning of it.

I will give you a scripture for this interpretation: 2 Cor. 1:21, where he speaks of establishing and sealing our hearts, he putteth in this phrase, saith he, 'He who stablisheth us with you εἰς Χριστὸν, in Christ, is God.' He hath stablished us in Christ, or sealed us in Christ, (for that followeth, ver. 22, ὁ δὲ σφραγισάμενος,) into Christ. And, John 14:20, 'At that day ye shall know that I am in my Father, and you in me, and I in you.' So that a man's union with Christ, his being in Christ, is the matter sealed up to him; 'in whom ye are sealed.' My brethren, in the work of sealing there is the love of all the Persons manifested; God the Father's love, and Christ's love, and our union with him, he leaveth not him out. Therefore you shall find, 1 John 5:8, there are three witnesses in heaven that witness

love to us, as well as three on earth. I remember that I shewed that the work of baptism is the outward seal, to which this inward seal most principally referreth; for baptism is not to work regeneration, that is a mistake, as circumcision was not. Rom. 4:11, he calleth circumcision 'the seal of the righteousness of faith, which Abraham had, being uncircumcised;' so that it is not to work, but to seal regeneration and salvation unto us. Now, as we are said to be 'baptized into Christ,' Rom. 6:3, that is the outward seal: so this is the inward work, whereby the Holy Ghost sealeth a man into Christ. 'In whom we are sealed;' it may be as well εἰς as ἐν, as it is in that place of the Corinthians which interpreteth it.

Or, in the second place, this phrase, 'in whom ye are sealed,' importeth, and the intent of it is to shew, by virtue of whom this benefit is bestowed, that it is bestowed by virtue of Christ. The work of sealing is wrought in us by virtue of Christ; it is in him virtually, though by the Holy Ghost efficiently. The Holy Ghost is the author of it, but Jesus Christ is the virtual cause. In that 2 Cor. 1:20, the place I quoted even now for sealing and stablishing us, you shall find there, that 'all the promises are yea and Amen in him.' Now as all the promises are yea and Amen virtually in Christ, they had been worth nothing else, if he had not died to make them good, so the sealing of all the promises unto the heart of a believer is in him too. So the words that follow, 'He that stablisheth us, and sealeth us in Christ,' will bear both senses, as well as here it doth.

Now, my brethren, to open this a little, for it is a point of useful consideration. The work of sealing of the Holy Ghost is done by virtue of Jesus Christ. He, and his virtue, is left out in no work that is done for us. I remember that I gave you this rule in handling of the 10th verse, and it is a thing I have largely elsewhere handled, that whatsoever work God doth upon us, he doth unto Christ first. Now then, are we sealed virtually in Christ? Why then, we must find the same work upon Christ himself first. We died to sin, because he died; we rose from sin, because he rose; we are sealed, because he once was sealed, and by virtue of that we come to be sealed. This is necessary to be opened, if you will understand the full scope of this, 'in whom ye are sealed.' Now we read that Jesus Christ was sealed, John 6:27, 'For him hath God the Father sealed.' Mark it, him hath he

sealed. Now do but look into your margin, and see to what the translators have referred this sealing of Christ; to Matt. 3:17. Do but read there, and you shall find that Jesus Christ, when he was baptized, which, as I told you, is the outward seal, heard a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'

My brethren, as Christ did partake of the same ordinances we do, so there was some effect that these ordinances had upon him, which he was capable of, answerable and suitable to what they have upon us. Therefore, as baptism is the outward seal, to seal up adoption to a believer, and the witness of the Spirit is the inward work, the fruit of baptism, to be waited for, (yet a man hath it not by virtue of his baptism;) so when Christ was baptized, what was the fruit of it? What was the inward work answerable to the outward upon him? This, 'This is my beloved Son, in whom,' &c. And as the inward seal of the Spirit to us is an immediate witness, so was this from heaven to Christ. Not that ours is an immediate voice from heaven, but a light of the Holy Ghost's superadded to the light of faith; other revelations cease, and they are the revelations that the Papists speak of.

That you may see your ground for this, look 1 John 5:9, compared with the verses going before. He saith there are three witnesses in earth, and three in heaven, that bear witness to two things (read the place, you will find it the scope.) First, that we have eternal life in Christ; and, secondly, as appeareth by the 9th verse, that Jesus Christ is the Son of God; 'This is the witness of God,' saith he, 'which he hath testified of his Son.' There are three in heaven that bore witness that Jesus Christ is the Son of God when he was baptized; there was God the Father, and God the Son, and God the Holy Ghost, all these three did bear this witness. There was God the Father; he speaks, the voice that came from heaven was his voice properly, for he called him his Son, 'This is my beloved Son;' there was God the Father's testimony. And, John 1:32, 'the Holy Ghost descended down upon him like a dove;' there is the Spirit's witness, and all at his baptism. And then, as 'he that believeth hath the witness in himself,' so Christ had the witness of his being Son of God from the second Person also; he had it in himself. All these three witnesses

concurred then at his baptizing; and thus was Jesus Christ our Lord and Saviour then sealed. Will you have me speak plainly? Though he had the assurance of faith that he was the Son of God, he knew it out of the Scriptures by reading all the prophets; yea, and as Adam had it written in his heart that he was the son of God, so Christ had the like instinct and law in his spirit that he was the Son of God; yet to have it sealed to him with joy unspeakable and glorious, by the witness of all the three Persons, this was deferred to the time of his baptism. He was then 'anointed with the Holy Ghost,' as I remember the expression is, Acts 10:38; 'anointed with the oil of gladness'—that was the first beginning of it—'above all his fellows,' in a more peculiar and transcendant manner. Now mark it, answerably (compare 2 Cor. 1:22) he hath sealed and anointed us, just as he sealed and anointed Christ in his baptism. We are conformed unto Christ; look what was wrought upon him, is wrought upon believers. He did believe in God, and himself to be the Son of God by faith from his mother's womb, so he telleth us, Ps. 22:9. But this eminent, transcendant, heavenly witness of it from all three Persons, was deferred till now. So now we see we are sealed in him, by virtue of him, and by his being sealed.

IV. The fourth thing in the text is this, The efficient cause by whom we are sealed. By the Spirit, the third Person in the Trinity, who is described to us by two things. 1. That he is the Spirit of promise. 2. A holy Spirit, and this as a sealer, for so you must understand it. All these must be spoken to; for there is a mystery lieth in all these. First, here is the Spirit by whom we are sealed, there is the person. Secondly, here is his description as he is a sealer: 1. he is the Spirit of promise; 2. he is a holy Spirit. You shall find every one of these have their weight in the matter of sealing.

First, For the person. Let us speak to that a little. The Apostle had mentioned the work of the other two persons before: he had mentioned the work of God the Father; 'Blessed be God the Father, who hath blessed us with all spiritual blessings;' so ver. 3 and 4. He had mentioned God the Son before; 'In whom we have redemption through his blood,' and we are 'chosen in him,' &c. But he had not mentioned the Spirit before; yet he had mentioned the work of the Spirit before too, the work of faith and the work of vocation,

working prudence and wisdom, as I shewed before out of the 8th verse. What is the mystery of this?

Obs.—The thing I observe out of this is, That it is the special work of the Holy Ghost to comfort and assure the hearts of believers of their salvation. It is a most special work of the Holy Ghost. I will give you but two evidences out of Scripture for it. The first is out of John 14:26. Our Saviour Christ did forbear to comfort them, for he telleth them there is a Comforter to come; 'But the Comforter,' saith he, 'who is the Holy Ghost, whom the Father will send in my name, he shall teach you all things,' &c. Our Saviour Christ would not take the office out of his hands, he is to be your Comforter, saith he, and I will refer all to him. As he is called by the special name of the Comforter, to shew what is his special work and office, so answerably you shall find that joy is called 'joy in the Holy Ghost,' 1 Thess. 1:6. It is the Father's love which is sealed up to us, it is the Son in whom we are sealed, so it is the Holy Ghost by whom we are sealed. The Father prescribed all the cordials, the Son tempered them, but the Holy Ghost applieth them. 1 Cor. 2:10, 11, As the spirit of a man only knoweth the things of a man, and he to whom this spirit in him will reveal it: so saith he, it is the Spirit of God that revealeth the deep things of God, that everlasting love of his. Who else but he is to do it? It is his office.

Therefore, my brethren, you must give the honour of all the comfort you have to the Holy Ghost in a more special manner. Give it not to your graces, though the Holy Ghost witnesseth with them; there is no comfort you have but in the power of the Holy Ghost; there is an express place for it, Rom. 15:13. Therefore look not to your graces; I mean, do not ascribe it to your graces, do not pore and dote upon them; it is the Holy Ghost always comforteth when they comfort. As it would derogate from Christ to ascribe justification to any other, so it derogates from the Holy Ghost to ascribe comfort to any other. And remember, that the special thing upon which mention of the Holy Ghost is made is, when comforting, when assuring, when sealing cometh to be mentioned.—So much for that observation.

Come we now to the description of the Holy Ghost here, as he is a sealer. First, he is called the Spirit of promise. Secondly, he is called

the Holy Spirit. 'Ye are sealed,' saith he, 'with that holy Spirit of promise.'

He is called the Spirit of promise for two reasons and considerations. First, because, take him as he is a sealer and comforter of them that believe, he is promised; we have a promise that the Holy Ghost shall comfort us and seal us. Therefore, because the Holy Ghost is the thing promised, and that as a sealer, we are said to be sealed by the Spirit of promise. And, in the second place, he is called the Spirit of promise as a sealer; because he never sealeth but by a promise, as I shall shew by and by; it is ab effectu. To speak of both these—

The Holy Ghost is called the promise, and that as a sealer, (that is the first thing,) because he is promised. Our Saviour Jesus Christ was the great promise of the Old Testament, but the Holy Ghost is the great promise of the New. I need not quote you places to shew you that Christ was the great promise of the Old Testament. You have it Acts 13:32, and Heb. 11:39. Many places might be brought. The Holy Ghost is the great promise of the New; he is called the 'promise of the Father,' Acts 1:4, 2:33, and Gal. 3:14. 'That we may receive,' saith he, 'the promise of the Spirit' He is called the promise there, because he is the thing promised.

My brethren, God doth give forth all three Persons in promises, (it is a good observation by the way.) He hath a Son, he promiseth him; well, he hath given him, that promise is ceased,—I mean in the exhibition of Christ in the flesh,—is fulfilled. He hath a Spirit, you shall have him one day fully; but in the meantime you have him under a promise. He hath given us his Spirit also, saith he; that also cometh in 2 Cor. 5:5. He had given us his Son before, he giveth us his Spirit too; he hath promised it. There is God the Father, you have him promised too; for the time will come, as it is 1 Cor. 15:28, that 'God will be all in all.' You have all three Persons in promises. God hath put forth all out of himself, he hath more blessings than one, he hath promised all in himself. But the Holy Ghost is called the Spirit of promise, as he is a sealer. That is the point I must stand upon.

The word here is, in the original, τῆς ἐπαγγελίας, of that promise; he hath put the article to every word, τῷ πνεύμαπι, that Spirit, τῆς

ἐπαγγελίας, of that promise—namely, of sealing, to seal believers. There is a special promise, my brethren, unto believers, that they shall have the Spirit to seal them, if they sue it out. Many want it, but there is a promise for it, that same 14th of John which I quoted before. The apostles, they were believers, ver. 1; they had the Spirit dwelling in them, ver. 17; yet he promiseth them the Spirit both in ver. 16, 20, and 26. He doth not promise him as a sanctifier, but under the notion and in the name of a Comforter; not only as one that should give gifts to them and make them apostles, but should comfort them. They believed already; but that the Holy Ghost should come unto them as a Comforter, here was a special promise yet to be fulfilled. Look into Acts 1:4, 5, and you shall find this to be true; he biddeth them there wait at Jerusalem 'for the promise of the Father, which,' saith he, 'you have heard of me; for John baptized with water, but you shall be baptized with the Holy Ghost, not many days hence.' And still observe it, for it is spoken of him as a Comforter; for so Christ promised him, though indeed he came with enlargement of gifts upon them too as apostles.

You will say, the apostles had this promise, who were extraordinary men, have believers the same?

Read first Acts 2:33. Saith he, Christ being ascended, 'and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.' They were filled with the Holy Ghost as with wine, as the Apostle's expression is in the Ephesians, so that they said they were drunk. But doth this belong to believers? See what he saith to the men that were pricked in their heart, ver. 38, 'Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins,'—that is, for assurance of remission; for otherwise a man must believe before he be baptized, for so they did, and so they were, as appeareth, ver. 41, 'They that gladly received the word were baptized,' or, they should be baptized, that they might receive the remission, or the assurance of the remission of their sins,—'and ye shall receive the gift of the Holy Ghost. For the promise' (mark it, that promise that was made to us, and you have seen fulfilled to us) 'is unto you and to your children; and to all that are afar off,'—to the Gentiles afar off to the end of the world,—'even to as many as the Lord our God shall call.'

Mark that, to all believers. There is a promise of it, you may sue it out; and therefore you shall find, Gal. 3:14, there is mention of the receiving of the promise of the Spirit after believing, 'That they might receive,' saith he, 'the promise of the Spirit through faith.' What promise of the Spirit is it that a man receiveth through faith? A man must have the Spirit to work sanctification, (mark that;) then to have the Spirit as a worker of faith, as a beginner of sanctification, cannot be the meaning of it; but there is an eminent promise yet to be fulfilled to believers, for they received the promise of the Spirit through faith. What promise of the Spirit is that? The Spirit as a sealer, the Spirit as a comforter; for so he was promised to the disciples after they believed.

Obs.—What is the observation from thence? Plainly this: You that are believers, wait for a further promise of the Holy Ghost as a sealer, and sue it out with God; for you see here the great promise, it is the promise of the Spirit as a sealer. So you shall find, Acts 1:4, that the apostles were to wait for the promise of the Spirit: so do you. My brethren, those that did receive the word gladly, as the text saith, Acts 2:41, had a promise of the Holy Ghost to be expected as a comforter, as a sealer, as the place there evidently implieth. Though you have some joy wrought in you by faith, yet there is some further promise still to be expected; 'For the promise,' saith he, 'is to you, and to all that are afar off, even to as many as the Lord shall call.' You shall find in John 7:38—that I may not stand reckoning up many places—that our Saviour Christ saith, 'He that believeth on me, as the Scripture saith, out of his belly shall flow rivers of living water,' of water to comfort and refresh him. 'But this spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given' (mark,) 'because that Jesus was not yet glorified.' My brethren, let me vent that notion to you, for I believe it will hold, that the giving of the Holy Ghost as a sealer with joy unspeakable and glorious, was reserved to the times after Christ was glorified. Men had the Spirit to work faith before, they had faith under the Old Testament; but for the Spirit to come and work joy unspeakable and glorious in ordinary believers, was not till Jesus Christ himself was glorified. It is true that David and some other saints in the Old Testament had it, who were eminent types of

Christ? that was to be anointed with the oil of gladness; but the ordinary saints under the Old Testament had a spirit of bondage upon them; there was a spirit of adoption too, but not to seal up to a man his sonship. This is the great promise of the gospel, which cometh to believers when Jesus Christ is glorified, when he is ascended up to heaven, and there is 'anointed with the oil of gladness above his fellows;' then he poureth out the Spirit upon men, which will sue out this promise.

My brethren, it is the great fruit of your baptism; you have not that great fruit of your baptism till you have this. The circumcision of old was a seal of the righteousness of faith, and of the promised seed, of Christ to come, of a bloody Saviour, to redeem by blood; for so circumcision was by blood. Now as circumcision was then, so now that Christ is come and glorified, our baptism is the seal of the Spirit; it is the proper work that answereth to baptism. Therefore you shall find it is called 'baptizing with the Holy Ghost,' because it is that which is the fruit of baptism, it answereth that outward seal; and therefore you may read that Peter biddeth them be baptized, and they should receive this promise, Acts 2:38.

You that believe are to wait for this promise; as the Jews waited for the coming of Christ, so are you to wait for the coming of the Holy Ghost into your hearts. It is said that the fathers served God night and day, waiting for the promise, namely, Christ to come, Acts 26:6. Serve your God day and night faithfully, walk humbly; there is a promise of the Holy Ghost to come and fill your hearts with joy unspeakable and glorious, to seal you up to the day of redemption. Sue this promise out, wait for it, rest not in believing only, rest not in assurance by graces only; there is a further assurance to be had. It was the last legacy Christ left upon earth. Look John 14:16; he saith there that he would send the promise of the Father; this very promise of sending the Comforter; read Luke 24:49. Therefore sue out the will of Christ, sue out that last legacy of his. It was the fruit of his ascension; when he was ascended up and received this promise, then he poured it out.

And let me add this too—I thought to make it a distinct observation—from the persons here that were to be sealed. 'Ye were sealed;' ye, who? Ye Ephesians; they were ordinary believers, they

were not apostles, they had not all miraculous gifts, yet he saith of them, 'Ye were sealed with the Spirit of promise after ye believed.' Read over all the epistles, and you shall find almost all the saints in the primitive times sealed; thus the Corinthians they had it, 2 Cor. 1:22, 'God hath stablished us with you, and hath also sealed us.' The Ephesians had it you see, they were sealed; for afterward, chap. 4:30, he exhorts them not to grieve the Holy Spirit, by which they were sealed. The Thessalonians had it, 1 Thess. 1:10. They received the word with such joy, that he saith they waited for the coming of Jesus Christ from heaven; for that is the next step, heaven is next unto it, and to wait for Christ when you are thus sealed. Those that Peter wrote to had it, 1 Pet. 1:8, 'In whom believing, ye rejoice with joy unspeakable and full of glory.' Thus ordinary it was in the primitive times; where the defect lies God knows; but certainly it might be more common if men would sue it out; such a promise there is. He is therefore called the Spirit of promise, because he is promised as a sealer.

Only, my brethren, let me give you a direction or two. First, believe this promise, wait for it by faith, make it the aim of your faith; we are said to 'receive the promise of the Spirit through faith,' Gal. 3:14. Believe there is such a thing, aim at it, wait for it, and serve God day and night in all humility to obtain it, rest in no other lower and under assurance; and in the end the Lord will give it. The reason why men attain it not is, because they rest in other assurance, and they do not aim at this; they content themselves with bare believing, and that their consciences are quieted. But, my brethren, there is such a work as sealing by the Spirit, if you have faith; there is a Spirit, and a Spirit of promise made to believers, which you may receive by faith. This is the first reason why he is called a Spirit of promise, because he is promised to believers as he is a sealer.

I mentioned a second reason why he is called the Spirit of promise as he is a sealer. What is that? Because he always sealeth by a promise. These truths, my brethren, are worthy your laying up, not only to clear the doctrine of this great work of the Spirit, (and I still speak what is proper to the text,) but also to direct you, and to try whether you have it, you that boast of it. It is always, I say, by a

promise; when he sealeth he bringeth a promise home to the heart. He is therefore called the Spirit of promise, because he useth a promise in sealing; as we say of a soldier, he is a man of the sword, because a sword is the weapon he useth; so he is called the Spirit of promise because he useth a promise. As we are said to be heirs of the promise, because the promise belongeth to us, so he is called the Spirit of promise because he comforteth us by a promise. There is a Spirit lieth hid and dwelleth in the promise to comfort us, if faith could but draw him down to come into our hearts and set them on.

My brethren, we heard that Jesus Christ was sealed when he was baptized; but he was sealed by a promise, it was not by an immediate revelation only, but by bringing home a truth to his heart. What was it? 'This is my beloved Son, in whom I am well pleased.' This is a Scripture promise, you shall find it in Isa. 42:1, 'This is my servant, in whom I delight; my elect, in whom my soul is well pleased.' That which had been spoken before of the Messiah is brought home to his heart. He sealeth not up his Son when he speaks from heaven immediately, but he doth it by a promise; therefore much more, my brethren, doth he seal up you. The Word and the Spirit are joined; they are joined in the new Jerusalem, much more now. Isa. 59:21, the promise there, that 'my Word and my Spirit shall not depart out of thy mouth,' is spoken of the calling of the Jews plainly, for the Apostle quoteth it in Rom. 11:26, and it is the only place he quoteth for their call. 'The Redeemer shall come out of Zion,' are the words just before. When Jesus Christ gave the promise of the Holy Ghost as a sealer and Comforter to the apostles, he calleth him a Comforter indeed; but how? Saith he, 'He shall bring all things to your remembrance, for he shall take of mine and shew it unto you;' for if the Holy Ghost do not come with a word, and take of Christ's and set that upon your heart, it is a delusion; he sealeth by a promise still, and therefore in all that discourse of Christ, where he promiseth him as a Comforter, in John 14, he calleth him a 'Spirit of truth,' as well as a Comforter. Therefore when we say, it is an immediate testimony, the meaning is not that it is without the Word; no, it is by a promise; but the meaning is, it is immediate in respect of using your own graces as an evidence and witness: but he bringeth home a promise to the heart, some

absolute promise or other; he 'rideth upon the wings of a promise,' as you may read in the Book of Martyrs, concerning Bilney. He is a Spirit of promise, my brethren, when he sealeth. Therefore let me tell you this, all your revelations that are without the Word, or would draw you from the Word, are naught and dangerous. We do not speak for enthusiasms; it is the Spirit applying the Word to the heart that we speak of. It is not to write new Scripture, to make words, to be guided by the Holy Ghost without the Word. No, we detest all such; but it is to draw you to the Word; he fasteneth the Word upon your hearts, sealeth you by a promise; therefore he is called a Spirit of promise.

There is one thing more that I must make an end of; it was necessary to open these truths unto you, for I could not open the words else. The last thing he is described by as he is a sealer is, that he is a holy Spirit. The Holy Ghost hath put a mighty emphasis upon this, as you shall see by and by; he hath put an article upon every word, as they that understand the Greek know, it is τῷ πνεύματι τῆς ἐπαγγελίας, τῷ ἁγίῳ, 'sealed with that Spirit of that promise, that holy.' There is not the like again in any place. There is a special promise of him as a sealer; and he sheweth himself to be a holy Spirit, if in any work, in sealing. And, which is more, he doth not say, 'that Holy Spirit,' τῷ πνεύματι ἁγίῳ; indeed we translate it so, we put holy to Spirit; but the truth is, the word holy cometh in divided from the other, and promise cometh in between, in the Greek, τῷ πνεύματι τῆς ἐπαγγελίας, τῷ ἁγίῳ, it is 'that Spirit of that promise, that holy.' This is the true reading of it according to the original, to shew that this title of holy is not given to the Spirit himself, but as an effect of his in sealing. It is true, indeed, he is holy in himself and it argueth him to be so, if he make us so when he sealeth us; for look what impress is left upon the wax must needs be in the seal much more; if he make us holy when we are sealed, he himself must be holy much more originally. But that is not the aim of it, only to shew that he is holy; but to shew that when he sealeth then he works holiness; therefore the Holy Ghost here putteth an emphasis upon it, by putting to the article 'that.'

Observe from hence this, that all assurance that is true assurance, and the true seal of the Holy Ghost, it makes a man holy. If ever

anything makes him holy, this doth it. Is he a holy Spirit in working faith? Doth he purify your hearts by believing? He will purify your hearts much more when he sealeth you, when he works joy in believing, unspeakable and glorious.

Yea, my brethren, God doth not give this promise of his Spirit as a sealer till a man be very holy. John 14:21, 'He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him.' God doth not put these cordials into a foul stomach; and when a man hath these, they make him wonderful holy. Take the apostles for an instance. The apostles, as I told you, were believers, they had a promise of the Holy Ghost as a sealer and a Comforter; but they were to wait for it, as you read in Acts 1:4. Now all the while they waited for it, what did they? They continued all the while, till they had it, in prayer and supplication; the text saith so; they were exceeding holy, especially before. Well, when they had it, how holy did it make them! It is of purpose made the preface to the Book of the Acts. You see how full of boldness they were, how full of zeal, because full of the Holy Ghost, and full of the joy of the Holy Ghost. The apostles were poor low Christians as any are, almost. When Jesus Christ was to die, how sleepy were they! When Christ was administering the sacrament to them, and told them what he should suffer, they talked presently 'who should be the greatest amongst them.'

Thus carnal were they, they had not received the Spirit as a sealer; but when once they had received him as a sealer, read the story of the Acts, read their Epistles, and see what a spirit of boldness and zeal they had. 'When thou art converted, strengthen thy brethren.' It is a new conversion, it will make a man differ from himself in what he was before in that manner almost as conversion doth before he was converted. There is a new edition of all a man's graces, when the Holy Ghost cometh as a sealer. Self-love bustleth before, and keepeth a coil to secure itself; but when once self-love is secure, and the love of God is shed abroad in a man's heart, it makes a man work for God ten times more than before, or else at least more kindly. I know there are ways wherein the soul can glorify God more, in a way of recumbency, when he hath not assurance, by

submitting himself to God whatsoever becometh of him, and by pure trusting of God, though he know not whether he will save him or not, which is the greatest trust in the world. But yet in matter of holiness and obedience, the assurance of the love of God, when it is shed abroad in the heart, will constrain a man, as the apostle's phrase is. 'He that hath this hope,' he speaks of assurance in that 1 John 3:3, 'purifieth himself, even as he is pure.' My brethren, it is the next thing to heaven, therefore it must needs make a man heavenly. If there were nothing but self-love in a man, it is true he would abuse it when he hath assurance; but when this love shall stir up love to God, and bring a greater increase of love to God above a man's self, how will that work! I appeal to you, good souls, if Christ do but look toward you a little, how holy doth it make you! Much more, then, when the Holy Ghost is poured out upon you, and when you are baptized with the Holy Ghost as a Comforter. Look, as when the sun cometh near to the earth, then is the spring; it was winter before; so when the Holy Ghost cometh in this manner upon the heart, it was winter before, but it will be spring now.

My brethren, to end this, therefore all those comforts,—mark what I say, try yourselves, and try others by it,—all those revelations and comforts that make men loose and unholy, unclean and carnal, are not these comforts of the Holy Ghost. I confess, a holy man may, when they are gone, abuse the remembrance of them; but while they are upon the heart, they do carry a man's soul in all up to God. The apostle Jude doth not know how to speak words bitter enough against those men that turn the grace of God into wantonness. 'They are ordained of old,' saith he, 'to this condemnation.' Read how bitterly he speaks of such men from the third verse to the end of his epistle; especially when men shall be loose in their opinions, as he saith, 'corrupt themselves' in what they know naturally to be sin. My brethren, he is a holy Spirit, nothing is more opposite to this holy Spirit than looseness, than uncleanness, and such sins are. 'If we say,' saith he, 1 John 1:6, 'that we have fellowship with God, and walk in darkness, we lie.' What doth he mean by fellowship here? He meaneth assurance plainly. These things we write to you, that you may know ye believe in the Son of God; (it is the scope of that epistle,) he that saith he hath

fellowship with God, and walketh in darkness, lieth; let him be what he will. The apostles are vehement, their spirits are up against no men more. He is a holy Spirit of promise that sealeth men to salvation.

Let this therefore be made a motive to seek it at God's hands; urge him with this, besides his promise; tell him it will make you holy. It is a great motive to seek it, it is a motive to you to seek it, and it is a motive to you to urge God to obtain it.

I conclude with this: a seal hath two ends and uses, the first is to assure and certify, and the other is to stamp an image; for so always a seal doth. Now they are both here. He is called the Spirit of promise, because he bringeth home the promise to a man's heart and assureth him of an interest. He is called the Holy Spirit of promise in sealing, because he stampeth the image of holiness upon you, and makes you more holy than before.

So you have the meaning of these words, 'In whom ye were sealed with that holy Spirit of promise,' with all those concurring scriptures that were necessarily to be brought for the opening of them.

SERMON XVII

Who is the earnest of our inheritance until (or, for) the redemption of the purchased possession, unto the praise of his glory.—VER. 14.

IN the first place, For the reference of these words to the former; 'who is the earnest.' It referreth not unto Christ, 'in whom you are sealed,' as Faber Stapulensis would have it; but they refer to the Spirit of promise mentioned immediately before. And to put us out of doubt in it, in 2 Cor. 5:5, it is called the 'earnest of the Spirit' Christ is called nowhere an earnest.

Then, secondly, For the scope of his words. The verse I have read to you is the conclusion of all about the benefits bestowed upon us, and of the Apostle's application of these benefits both to Jew and Gentile. He had enumerated all sorts of benefits,—election, predestination, our redemption by Christ, our vocation, and faith, and sealing. In enumerating of all these benefits, his scope is to mention the special glory that all the three Persons have, and are to have, from us in the work of our salvation. And so his scope is here to shew how great a gift of the Holy Ghost is added unto all that Christ hath done for us, and unto all the Father hath done for us, of which he had spoken in the former verses. As he had set out the Father's work in election in the 4th, 5th, and 6th verses, Jesus Christ's work in redemption in the 7th and the 10th verse, so here his scope is to set forth the great benefit we have by the Holy Ghost: the greatness of that gift, 'We are sealed by him, who is,' saith he, 'the earnest of our inheritance.' It is the conclusion of all, and so comprehendeth all that either the Spirit is to us, or works in us. It expresseth the greatness of the gift of the Holy Ghost to us, and the use that that gift is to us.

So you have the reference of the words; you have the coherence and scope of the words.

Now for the division of the words. You have three things contained in this verse eminently.

I. The first is, That the Holy Ghost is an earnest.

II. The second, Of what he is an earnest? of an inheritance. Until when? 'Until the redemption of the possession' of that inheritance.

III. And then, thirdly, The end of all; 'to the praise of his glory.'

I. I must first begin to explain the Holy Ghost's being an earnest. And, first, I shall explain the phrase unto you, what that importeth in itself. And, secondly, how it is to be understood that the Holy Ghost is an earnest.

And, first, for the phrase earnest, what is meant by that? Ἀῤῥαβὼν; it is a word which the Greeks had from the Jews; and although it is not only used in the New Testament by the Holy Ghost, but by profane writers also, yet the Greeks had it from the Tyrian merchants, and so used it in their bargains as an earnest of the whole sum in bargaining. They used it likewise for any other kind of earnest whatsoever.

The Hebrew word is of a larger signification; it takes in a pledge or pawn, as you call it. You know in your English phrase a pawn is one thing, an earnest is another. Now the word that the Jews used, from whence this is fetched, signifieth a pledge, a pawn, as well as an earnest. As Gen. 38:17, there Tamar doth require of Judah a pledge that he would give her what he promised her. But the Grecians use it especially for an earnest. Ἐνέχυρον is put for a pledge, but ἀῤῥαβὼν for an earnest.

Now you will ask, how these two, a pawn and a pledge, do differ from an earnest?

I will shew you, first, what is common to them both, which will help to open the thing; secondly, wherein they differ.

In common, the nature and use of a pledge and an earnest is this, both are to give assurance, to give security. If a man borroweth money of one, oftentimes they leave a pawn; that pawn giveth assurance, giveth security for the payment of so much money. On the other side, if a man goes to bargain with one, the buyer giveth an earnest to the seller, and that also doth bind the bargain. They are both for security, they are both for assurance, that is the scope of both.

How do they differ then?

A pawn is properly for money borrowed, or promised to be paid, and must always be worth as much as the money that it is engaged for; who will take a pawn else? But an earnest is not so; an earnest is but a part in hand. You shall have a bargain that is worth a thousand pounds, and the earnest it may be is but sixpence, or a shilling, or a piece. It is but part of the payment.

In the second place, a pawn or a pledge may be something of another kind from money. One may pawn his jewels, his clothes, for money; but an earnest always is a piece of money, for money to be paid. It is a thing of the same kind.

Then, thirdly, a pawn is restored again when the money is paid; but an earnest is never restored, for it is part in hand; a man keepeth it for ever by him.

So that now, by this, you will come to understand what is meant by an earnest. It is, first, a part in hand, part of payment, it is not the whole. It is, secondly, something of the same kind; it is part of the same we shall one day receive. And, thirdly, it is never restored again as a pawn is. I shall have use of these, as you shall find, in opening how the Spirit is an earnest.

The second thing for opening the phrase is this: I have shewed you how a pawn and an earnest differ; now let us see what reference this phrase hath, in the place it cometh in, both to what is before and what is after.

An earnest is of use in two cases, and they are both here glanced at.

An earnest is of use in case of buying and selling, when the buyer hath not money ready, or the seller hath not his commodity ready, then you give money as an earnest of the bargain.

Secondly, an earnest doth not hold only in buying and selling; but it holdeth in conveying of inheritances. This is the latitude of the Greek phrase. You shall see it amongst ourselves, as I take it, at this day. When an inheritance is conveyed to another man, there is first a writing drawn, with hands unto it. Answerably, there is now for the inheritance of heaven sanctification and faith wrought in the heart, which are the finger of the Holy Ghost; they are his work. There is, secondly, the seal, which is after you have believed and

have been sanctified. And, thirdly, in conveying inheritances, if I be not mistaken, they use to carry a man unto the ground. If you sell land or convey an inheritance, if you will give possession, what do you? You carry him unto the ground, and there you give him a turf of earth, something that grows upon the ground,—not money, but something of the same kind with the inheritance he is to possess,—and that bindeth the party, as lawyers know; and it is said to give possession, to give the buyer a further degree of right.

Now see how aptly the Holy Ghost followeth this similitude here in these words. He aimeth at both, he glanceth at both. First, at that way of bargaining; and that is evident by two expressions, the 'redemption which is by price,' ἀπολύτρωσις, and the 'purchased possession.' Yet he chiefly aimeth at conveying an inheritance, for so the words are expressed; it is the earnest, saith he, of our inheritance; and the word possession, that relateth to inheritances: 'The earnest of our inheritance, until the redemption of the purchased possession.' He glanceth, you see, at both, and takes in both.

And, first, to speak a little to that of bargaining. It is true, my brethren, that heaven is a free gift, and there is no buying and selling between us and God about it in a proper sense. Yet let me tell you of this first, that Jesus Christ bought it, it is his purchased possession for us. Now as we sinned, Jesus Christ paid the debt, and he purchased the possession, and we have the earnest of the bargain.

And it was exceeding proper it should be so. Why? Because we are Christ's, we are one with him. It is my purchased possession, saith Christ; give them the earnest of it for whom I purchased it, and it is all one as if you give it me. So now, though in a contrary way to bargaining,—for there the buyer useth to give the earnest of the money, not the seller of the commodity; but here God doth accept of Christ's money, and giveth us an earnest, part of the commodity in hand;—yet if you will take it in respect of bargaining, it is an earnest between us and God; the Scripture is not abhorrent from that metaphor. You shall find in Matt. 13:44, 45, the kingdom of heaven, saith Christ, is like to treasure hid in a field, which a merchant man espieth, selleth all that he hath, and buyeth the field. It is not a

proper buying indeed; but it is a buying what in him lieth, it is a parting with all he hath; God can have no more. He giveth up all his lusts, all the interest he hath in this world, and all the comforts of it, he giveth up himself; it is a buying without money, as the phrase is, Isa. 55:1. Now then, when we have given up ourselves thus to God; sold ourselves to him to work righteousness, as Ahab sold himself to work wickedness, then doth God come; there is an earnest for you, saith he; he giveth us an earnest of the commodity which we give up ourselves for. That is the first use of it, it is in respect of bargaining; how it is in respect of inheritances I shall shew afterward.

Observe now how properly and pertinently the Holy Ghost followeth these two similitudes or metaphors of sealing and earnest; he placeth his words most fitly. When he speaks of heaven as a thing promised, then he mentioneth the seal of the Spirit; 'Ye were sealed,' saith he, 'with the Spirit of promise.' When he speaks of heaven as a thing to be possessed and enjoyed, he useth the metaphor of an earnest, or part in hand, that doth give a kind of possession beforehand.—So much now for opening the phrase, and the correspondency that one phrase hath to another, which giveth much light to the whole.

The second thing, as I told you, to be done is this, to shew how the Holy Ghost is an earnest.

The great question I had with myself a long while was this, Whether the Holy Ghost is said there to be an earnest only in respect of working assurance of salvation in the hearts of men; so as the meaning should be, that whereas before the Apostle had expressed the work of assurance by sealing, now he doth do it by a new metaphor of being an earnest, importing only the same thing: so as this similitude should be limited to the same thing only that sealing is, namely, to work assurance. But when I had fully considered it, the upshot of my thoughts is this:—

It is true, indeed, he mentioneth this of the Spirit being an earnest in a special manner, in respect of assuring us of salvation; for the scope of an earnest is to assure as well as a seal; yet so as it is not to be limited only to the work of assurance, though he hath that especially in his eye; but it is spoken in a large and more general sense, as when I shewed the scope of the words I mentioned; he

speaks of the Spirit in respect of all he is to us, and all the work in us. In a word, he is not only an earnest in respect of working an assurance in our hearts,—though so and more particularly,—but he is an earnest in his person given unto us, in his graces wrought in us. An earnest takes in all these. It is a general proposition, brought in indeed upon an occasion of the mention of the Holy Ghost as a sealer in the words before; and it doth second that phrase, and doth more peculiarly suit and comply with it, for an earnest is ordained to assure, yet it is taken in a larger sense. Therefore, now I am to do two things in opening how the Holy Ghost is an earnest.

I am first to shew in general, how the Spirit and all his workings are all the earnest of our inheritance.

Yet, secondly, that there is a work of assurance, in which he is more particularly an earnest.

The scope of an earnest is both to assure the thing, and it is to assure the party to whom the earnest is given. Now in the general sense, take the gift of the Spirit, the graces of the Spirit, they all assure the thing; but then the work of assurance which the Holy Ghost works, that assureth the person. He is an earnest in both.

The metaphor of a seal only respecteth the work of assurance, as I shewed when I handled it; but the similitude of an earnest doth import assuring the thing. It is an earnest of heaven, to make that sure in itself; and it is an earnest of heaven to us, to make us sure of it too. Now therefore I shall speak of these two things.

First, in general to shew you that the Holy Ghost and all his graces are an earnest of our inheritance, that makes sure the thing to us.

And, first, the Holy Ghost himself, abstractedly taken from all our graces, being given to us, is the greatest earnest of heaven to make it sure of all other. My brethren, the gift of the Holy Ghost is the greatest earnest of heaven that ever was or could be.

You must know that in the Greek ὅς there is a varying from grammatical rules in relation to what he had spoken of; for he had spoken of the Spirit, πνεῦμα, in the neuter gender; but yet he saith ὅς ἐστιν, 'who is,' it is not 'which is.' I know the observation, and I took it as an excellent one, which Beza makes out of it, that to shew, saith he, that the Holy Ghost is a person, though πνεῦμα be in the

neuter gender, yet he speaks of him in the masculine, as of a person, as elsewhere in John 16:13, 'When he shall come,' speaking of the Spirit of truth; he speaks of him as of a Person, 'when he,' saith he. Which should teach us to speak reverently of the Holy Ghost;—it is a good observation, that we should not say of him, it, as is the usual manner amongst us to say, Lord, give us thy Spirit, that it may work this or that. No, that HE may work this or that; he is a person. The original word varieth, as they that know it know well; he doth not say, that or which, but who or he; we should speak still of the Holy Ghost, not as of a thing, but as of a person. I thought, I say, it was a good observation, that which is gathered from it; but, my brethren, it is not all the meaning of it, when he saith, he, or who, (speaking of his person,) is an earnest. His meaning is, that the gift of the person of the Holy Ghost, taken severed from all his works in us, his person given to us to dwell in us for ever, as he is, this is the greatest earnest that God could bestow upon us of our inheritance to come. And that is the first thing wherein the Holy Ghost is an earnest; he is an earnest in the gift of his person.

You shall find, 2 Cor. 5:5, the Apostle speaks there of the person of the Holy Ghost, as an earnest given to us distinct from his graces and works in us. Mark the phrase, 'He that hath wrought us for this selfsame thing,' namely for heaven, which he speaks of ver. 4, 'is God.' Here is you see the work of God upon us; he hath wrought, he hath fashioned graces in our hearts. Are not they the great earnest? No, not comparatively, for it followeth, 'who also hath given unto us the earnest of his Spirit.' You shall find in another place, as I shall shew anon, when he speaks of working assurance, he calleth it the earnest of the Spirit in our hearts; but here is the person of the Spirit mentioned distinct from his works; 'who hath also given us the earnest of his Spirit.'

The giving of the Holy Ghost is the greatest earnest of heaven to come, and that considered as distinct from his graces wrought in us. I will make this plain to you in a word or two.

He is the greatest earnest of heaven. Why? Because he is more than heaven. And in this, if you will, he is a pledge rather than an earnest; that signification will come in, for it will bear both. It is a rule in the civil law, a pawn must always be worth more than the

money it is pawned for. My brethren, the Holy Ghost is more than heaven, let me tell you so. The Apostle argueth in Rom. 8:32, If he have given us his Son, how shall he not with him give us all things also? I will argue likewise, Hath he given the person of his Spirit to you to dwell—not personally, take heed of that—but to dwell in your persons for ever; why, will he not give heaven and all things else, which are less than his Spirit? The gift of the Holy Ghost is the foundation of all grace and glory.

And more, my brethren; we have two of the greatest pawns of our going to heaven that ever was. First, we have the Lord Jesus Christ in heaven with our nature, to shew that man's nature shall come there; there is a pawn in heaven for it. He sendeth down the Holy Ghost into our hearts, the third Person, to shew we shall come thither likewise; for this Spirit will fetch us up. If he be given to your persons once, as I shall shew you by and by, he will never rest till he hath brought you thither. So he is called an earnest, because he is the great gift, and will draw on the less.

And, secondly, if he be given you simply, his person to your persons, why then he is engaged to bring you to heaven. You think, if you get grace in your hearts, there is an earnest of heaven. Why, grace in itself might be lost, if it were not for the Holy Ghost that dwelleth in your hearts; that is the fountain of it; the stream may be cut off, but if the stream have a fountain that continually bubbleth up, the stream will never be dried up, the perpetuity of the stream dependeth upon the fountain. Now, who is the fountain of all grace? It is the Holy Ghost, the gift of the Holy Ghost. John 7:38, 'He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' Here is a fountain, you see, whence shall flow rivers of living water. Who is this fountain? Read on, 'This he spake of the Spirit, which they that believe on him should receive.'

It is the same Spirit, my brethren, that works grace and works glory. In Rom. 8:23, we are said to have received the 'first-fruits of the Spirit.' Why is grace there called the first-fruits of the Spirit, but because if you have the Spirit you shall have glory? The same Spirit that works grace works glory, as the same ground that beareth the first-fruits beareth the crop.

Learn, therefore, to value and prize this great gift of the Holy Ghost. If he dwell in you, and hath begun to work grace in your hearts, which is an argument his person is given to your persons for ever, he will never leave you. The Spirit doth not dwell in us as he did in Adam, so long as we shall be holy; but he dwelleth in us to work holiness, he cometh down to us therefore when we are unholy.

I will name but one place; it is Rom. 8:11: 'If the Spirit of him that raised up Jesus from the dead dwell in you;' what then? 'He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' My brethren, doth the Spirit dwell in you now? When you are laid in the grave, that Spirit dwelleth in you as he did in the body of Christ; I do not say in the same high manner. The Spirit of God did dwell in the body of Christ in the grave, and raised it up, he never left him; though his body was a dead carcass without a soul, yet that body was hypostatically united to the Godhead, therefore it is called Holy One: 'My Holy One shall not see corruption.' Now, the comparison is, If we have the Spirit of Christ, and if he dwell in us, the same Spirit shall never leave our bodies till he hath raised us up also. Nay, while thy body is dead and rotten in the grave, the Holy Ghost dwelleth in it. So that now the gift of the Holy Ghost is the greatest earnest of heaven that could be. That is the first.

As the Spirit is an earnest of heaven, so the graces of the Spirit are to assure the thing still, for that is one use of an earnest. My brethren, grace is part of heaven, as I have oft expressed it; it is that to heaven which colours are to varnish, that is grace to glory. 'He that believeth hath eternal life.' Love, you know, is said to remain, 1 Cor. 13; and grace is called the first-fruits of the Spirit, Rom. 8:23.—And so now in general you see how the Holy Ghost is said to be the earnest of our inheritance in a more large sense than the work of assurance; he is an earnest both in the gift of his person, and likewise in his graces.

What graces? you will say.

Why, in faith and love. You would look for some glorious thing now; faith and love are the graces that God works by the person of the Holy Ghost given unto thee. The Apostle instanceth in these two

in the next verse to the text: 'For this cause,' saith he, 'I have given thanks for your faith in Christ, and love to all the saints.' Hath the Holy Ghost wrought these in thy heart? These are an earnest that the person of the Holy Ghost is given unto thee; and the person of the Holy Ghost being given unto thee, is an earnest that that inheritance that God hath appointed for his children shall be thine. That Spirit dwelling in thee that dwelt in Christ, shall raise up thy mortal body as it raised up Christ's.

Now, my brethren, I must come to the second place, and shew you how, though, in general in a more large sense, the Holy Ghost is said to be the earnest of our inheritance; yet in a more proper sense it is spoken in respect of the work of assurance which the Holy Ghost works in us. That is the peculiar, special thing that the Holy Ghost hath in his eye; and why? Because he coupleth it with sealing. Saith he, 'He hath sealed us by his Spirit, who is the earnest,' namely as a sealer, as one that giveth assurance; we have assurance in us of our redemption, &c. Compare but Eph. 4:30 with this verse; there you read, 'We are sealed to the day of redemption;' that is, God hath wrought assurance in us that we shall be redeemed, and he hath sealed us up to the day of redemption. Here it is, 'Who is the earnest of our inheritance, until the redemption,' &c. So that both import the work of assurance.

The end of an earnest is to work assurance in the party that it is given unto, as well as a seal. You shall find in 2 Cor. 1:21, 22, speaking of establishing us in Christ,—it is a place I have often quoted,—of his working assurance in our hearts of being in Christ, he calleth it in the next verse sealing us, and giving us the earnest of the Spirit in our hearts. He mentioneth them both, and putteth them both together, as being that whereby the Holy Ghost doth establish us. And in that he addeth, 'He hath given us the earnest of the Spirit in our hearts,' for that is the phrase there—the place in 2 Cor. 5:5 I quoted even now mentioneth only giving of the Spirit; but in that place of 2 Cor. 1:22 he is said to give the earnest of the Spirit in our hearts,—what is the meaning of that? It importeth a work upon the heart, to assure and establish the heart; that it is not only an earnest from God to the person to make the thing sure to him, but it is an earnest wrought in the heart of the man to whom the thing is given

in a special manner. And that that is the meaning of it, read the next verse in that 2 Cor. 5:6, 'Therefore,' saith he, (because we have this earnest,) 'we are always confident.'

Now, my brethren, the great business is this, seeing the earnest of the Spirit is put for giving assurance, and the sealing of the Spirit is put for the giving assurance too, how to distinguish these two; or rather, what is it that the one similitude holdeth forth more eminently, and what doth the other mainly import? I had thought sometime that the earnest of the Spirit had been some further thing than the sealing of the Spirit; but certainly it importeth the same thing, only, as the manner of Scripture similitudes is, wherein one simile falleth short the other helpeth it out. So they both imply the work of assurance. He hath sealed us by the Spirit, who is an earnest—that is, as a sealer he is an earnest; yet sealing implieth one thing in assurance, the earnest of the Spirit implieth another.

You will ask me, how we shall distinguish these two?

I shall do it briefly, as God hath given me light. You know the soul of man hath two great faculties that are wrought upon; he hath an understanding, he hath a will and affections. Now, as we believe with the whole heart, so we are assured with the whole heart too. There is a work both upon the understanding and upon the will; by the one a man knoweth his estate in grace, his understanding is fully convinced of it; the will and affections do taste the sweetness of it beforehand. You shall find, Rom. 5:5, speaking of assurance, which he calleth hope, as he doth elsewhere, he saith, 'Because the love of God is shed abroad in our hearts;' not only into one faculty, but into all faculties, both into the understanding and will.

Now then, if you will know what sealing holdeth forth more especially, it is the work upon the understanding. The seal, though it assureth, yet it is not part of the inheritance; but the earnest so assureth as it giveth you part of the inheritance; it works that joy in the heart which the saints shall have in heaven. You have both these mentioned in assurance in some places of Scripture. The work of assurance upon the understanding, (that is properly sealing,) Col. 2:2, it is called πληροφορία τῆς συνέσεως, 'the full assurance of understanding.' So, Heb. 10:22, it is called the 'full assurance of faith.' It is an overpowering light, whereby a man's understanding is

fully convinced that he is God's, and that God is his; as God knoweth who are his, he knoweth himself to be God's. That is sealing properly or more eminently. Now what is earnest? It is a giving you part in hand, part of that joy and comfort, that taste of heaven. When he thus sealeth he accompanieth it with a taste, with 'joy unspeakable and glorious.' It is a part taken up beforehand, as heirs take up money upon their lands beforehand. It is not a bare conviction that a man shall go to heaven; but God telleth him in part what heaven is, and lets the soul feel it. There is nothing sweeter than the love of God, and the tasting of that sweetness is the earnest of the inheritance.

I shall give you scripture that holds forth both these. Look into Ps. 4; there first you have the work upon the understanding of a man, ver. 6, 'Lord, lift thou up the light of thy countenance upon us;' then followeth the work upon the will, ver. 7, 'Thou hast put gladness in my heart,' saith he, 'more than in the time that their corn and their wine increased.' In Col. 2:2, you have two things mentioned: you have first 'that their hearts may be comforted'—there is the earnest of the Spirit; then you have, 'unto all riches of the full assurance of understanding'—there is the seal of the Spirit. The Spirit, John 14, as promised by Christ, is called both a Comforter and the Spirit of truth; the one for working upon the will, putting comfort there; the other for working upon the understanding, convincing that. 1 Thess. 1:5, 6, compared, there is receiving the word 'in much assurance'—that is the work upon the understanding; and there is with 'joy in the Holy Ghost'—that is the work upon the will and affections. Here is sealing, here is earnest.

You shall find in 1 Pet.1:8, 9, he had said that 'believing, they rejoiced with joy unspeakable and full of glory;'—therefore this is no less than heaven, part of heaven. When Paul was in heaven, what did he hear? Things unspeakable; so is this joy, and it is called glorious because it is a part of heaven;—here now is the earnest of the Spirit. Yea, if you observe the phrase that followeth in the 9th verse, 'Receiving,' saith he, 'the end of your faith, the salvation of your souls.' I find that the best expositors interpret this receiving of salvation not to be meant of heaven, for then he would have said, you shall receive salvation; but to be meant of assurance, which is

the end of faith, it is the reward of faith. When a man hath been long tried, (the trial of your faith, which he speaks of, ver. 7,) in the end he cometh to be assured, he receiveth the end of his faith, which is the assurance of the salvation of his soul. Why is it called salvation? It is heaven, my brethren; that is the reason of it. So now you see what is meant by the earnest of the Spirit, both in respect of assurance and also in respect of assuring the thing, and the work of assurance.

I shall now come to some observations. The first observation is this:—

Obs. 1.—There is no falling from grace. Why? Because the gift of the Holy Ghost, and his graces, and the work of assurance, are an earnest. Pledges indeed are restored again; if he were only a pledge or a pawn it were something, but he is said to be an earnest. Now, what saith Christ, John 14:16? 'I will give you the Comforter, that he may abide with you for ever;' never to be returned again, as you know an earnest is not.

The truth is this: if men to whom he giveth the Spirit should not be saved, God must lose his earnest, he must lose his Spirit. As he would not lose the death of his Son, that he should die in vain; so he will not lose his Spirit, whom he giveth as an earnest unto believers. Luke 10:42, saith Christ to Mary, 'Thou hast chosen the better part, which shall never be taken from thee.'

Obs. 2.—Secondly, As joy in the Holy Ghost and assurance is an earnest, it is part of payment. You know in an earnest, if you have part in hand, you have the less when you come to receive the full sum. I will not say that it is so here, that those that have most comfort here shall have less in heaven; but this I will say, if they do not improve this earnest, if they do not put this talent out to use, they shall have less, let me tell them so. I may say in this case, just as Christ said to Thomas, John 20:29, 'Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed.' Thou hast seen Christ, thou hast an earnest of heaven, thou hast some sight, some taste; it is well thou art obedient; but let me tell thee that they that are obedient as thou art, and yet have not this earnest, there is more behind. Therefore, poor soul, comfort

thyself; hast thou not had this earnest penny, and yet thou hast been obedient to God? There is the more behind.

Obs. 3.—You that have the earnest of the Spirit, prize it. You use to lay up your earnest money, by which you may sue for the bargain, safely and carefully, you prize it more than all your other money, as you do your bonds more than all your other papers in your study besides, because you have that to sue for your debt. Value, therefore, the Holy Ghost's graces, especially the earnest of him whereby he works assurance.—So much now for this, that he is said to be the earnest of our inheritance.

II. Now, to come to the second thing mentioned, of what he is said to be the earnest, and until when. He is said to be 'the earnest of our inheritance until the redemption of the purchased possession.' I put both these together, of what the Spirit is an earnest, and until when, as under a second head.

First, Of what? Of an inheritance. What is the inheritance? Will you know what it is, my brethren? Look Rom. 8:17, we are said there to be heirs of God. It is a mighty speech; I do not know how to speak more of your inheritance. 'Heirs of God,' saith he, 'and coheirs with Christ;' that is, God himself is your inheritance. Why, how do you prove that this is the meaning of it? Because you are coheirs with Christ. Now, who is Jesus Christ's inheritance? Who makes Christ happy? God. Ps. 16:5; it is a psalm of Christ plainly: 'The Lord is the portion of mine inheritance, and of my cup;' and so he concludeth, 'At thy right hand there are pleasures for evermore.' Now, my brethren, if God be the inheritance, you see a just reason why that the person of the Holy Ghost should be the earnest, that he that is God should be the earnest of the inheritance, which is God too.

I will give you one scripture more; it is Rev. 21:7, 'He that overcometh shall inherit all things, and I will be his God.' God and all things are a man's inheritance, whereof the Holy Ghost is the earnest.

He is the earnest 'until the redemption of the purchased possession.' The word εἰς, our translators do rightly interpret it; they read it until, for so, Eph. 4:30, 'Ye are sealed,' saith he, 'unto the day;' εἰς ἡμέραν, until the day, until then; for that indeed is the

proper scope of an earnest when the full payment and possession is deferred, to assure in the meantime, to assure until then; therefore, Rom. 8:23, we are said to wait for the redemption of the body, having received the first-fruits of the Spirit.

The second thing to be explained is redemption. What is meant here by redemption?

That is easy. It is not the redemption by Christ's blood; there needeth no earnest until that, for that is past, that is done already. That you read of ver. 7, 'In whom we have redemption through his blood,' that is not actual redemption, it is the paying of the price once for all; but the redemption here is actual and complete full redemption; as Luke 21:28, 'When your redemption draweth nigh, lift up your heads.'

There is a twofold redemption. The one is a redemption by price, the paying of the price. In Heb. 9:12, it is said that Jesus Christ, before he went to heaven, obtained redemption for us. And there is a redemption of application of that price unto us, which is the redemption meant here; as Eph. 4:30, they were sealed unto the day of redemption; it is to come.

And let me say this to you, the reason why Musculus would have this word possession added to redemption is, saith he, to distinguish it from that redemption of Christ's by price, that was redemptio solutionis, the redemption of paying the price; but this is redemptio possessionis, whereby we are put into the possession of it. It is εἰς ἀπολύτρωσιν τῆς περιποιήσεως. And that is the account that he doth give of the phrase.

Or if you will, I will distinguish it thus to you, that I may magnify the Holy Ghost unto you. There is a redemption by Jesus Christ's paying the price, and there is a redeeming us by the Spirit, applying that price; therefore he is said to be the earnest of our inheritance for the redemption—that is, to work redemption; so some interpret εἰς ἀπολύτρωσιν, he is the cause of redemption, he is ἀῤῥαβών εἰς ἀπολύτρωσιν, on purpose to work it, not as an idle earnest that lieth by us, but as a hostage; being a person that works the redemption of the party, he is a hostage for us. Therefore if you read Rom. 8:9, 10, 23, you shall find that the redemption of our bodies, and the raising

up of our bodies, is ascribed unto the Spirit of God. So now you easily understand what is meant by redemption.

But then why should the Holy Ghost put in this word possession, and 'purchased possession,' as the word indeed signifieth? Certainly he is not redundant, it is not an overplus. Eph. 4:30, where he speaks of the same thing, he saith merely this, they were 'sealed to the day of redemption;' but here it is 'until the redemption of the possession.' There is a mystery in it.

First, Beza makes it a mere hypallage, that is an inversion, a speaking backward; or, as I may express it in English, instead of saying possession of redemption, he saith redemption of the possession; and it is, as scholars know, a frequent thing in Scripture to use such inversions of speech; as 'the law of righteousness,' for 'the righteousness of the law,' or the righteous law; a man of blessedness, for a blessed man; Lev. 5, there 'the silver of the shekel' is put for a 'shekel of silver,' &c.

And there is this to confirm Beza's interpretation, that in 1 Thess. 5:9, where he useth this phrase, we are, saith he, ordained εἰς περιποίησιν σωτηρίας, for the possession, or obtaining salvation. It is the same word used here. So that the possession of salvation in that of the Thessalonians is all one with the possession of redemption here, redemption being ordinarily called salvation. Therefore, as I said before, Musculus saith it is put by way of distinction, that whereas in the 11th verse he said we had obtained an inheritance, here in the 14th verse he saith the Spirit is an earnest of the possession of that redemption, or of that inheritance.—That is the first interpretation.

But, my brethren, because that this may seem to be a harsh phrase, we will see if there be anything that expositors give that will run more smoothly and currently. I find that there are two interpretations that are given of it yet more.

It is called, in the first place, 'the redemption of the purchased possession,' by purchased possession meaning the people of God; so that the meaning is this, that the Holy Ghost is the earnest of our inheritance till all God's people, his purchased possession and inheritance, be all redeemed, and then we shall receive the full inheritance together with them all. And this, the truth is, most

interpreters run upon, and Calvin himself; and he giveth this good gloss upon it too: 'You should not,' saith he, 'think much to stay a while, and only to be content with an earnest, for you stay but till God hath gathered in all his people whom he hath purchased; when he hath once perfectly redeemed them all, you yourselves shall be estated in the inheritance.' The Spirit is an earnest of the inheritance, until the redemption of the purchased possession.

To give you some scripture to confirm this interpretation. First, in 1 Peter 2:9, there he calleth the people of God—he useth the very same phrase that is used here—λαὸς εἰς περιποίησιν, 'a peculiar people,' or a purchased possession to God, so you may read it. He doth allude unto that in Exod. 19:5, whence he takes the word, where they are said to be 'a holy people, a peculiar treasure,' or an inheritance unto God. And so now, as he calleth heaven our inheritance in the former words, so he calleth us that are redeemed God's inheritance in these words.

I shall name no more places, but that Deut. 32:9, 'The Lord's portion is his people, Jacob is the lot of his inheritance.' And then, whereas it is said they are a purchased inheritance; my brethren, it is well added, for the people of God are so; they are not only God's inheritance by choice, but they are his by purchase. The word περιποιεῖν, as all Grecians acknowledge, is to get a thing by labour, by cost, and by conquest, and so it is more than κλῆρος. They are not only his inheritance, but they are his purchased possession, his purchased inheritance. Look into Acts 20:28; saith he, 'The church whom he hath purchased with the blood of God.' The word used for purchased there, is the same word that is used here. This is the glory of the people of God, that they are God's purchased ones; not only his inheritance, but his purchased inheritance.

A second interpretation is this. By 'purchased possession' here is meant heaven itself. The same thing which he had spoken of before, calling it there an inheritance, here he calleth it a purchased possession. For this there is as express a scripture as for the former: Heb. 10:39, 'We are not of those that draw back to perdition, but of them that believe,' εἰς περιποίησιν, 'unto their salvation;' it is the same word that is here; we translate it 'unto the salvation of their souls,' which salvation is purchased by the blood of Christ. So that

now his scope is, to note out the glory of heaven to consist in two things. First, in a perfect redemption, freeing us from all sin and misery; and, secondly, in a glorious possession, purchased by the blood of Christ. Now, saith he, 'He is the earnest of our inheritance, until the redemption of our purchased possession.'

But only the phrase, you will say, is harsh to interpret it of heaven; for how, you will say, is there a redemption? for heaven is not said to be redeemed; it is bought indeed, but how is it said to be redeemed?

I answer two things. In the first place, it is said to be the redemption of this possession in respect of the persons to be redeemed and possessed of it. That is sometimes attributed to heaven which is not meant of it, but of the persons that shall come thither. As, for example, it is called an inheritance immortal and undefiled. Why? Because we shall be undefiled when we come thither. 'I go,' saith Christ, 'to prepare a place for you.' It was prepared from the beginning of the world; he saith so, because they were to be prepared. So, because we are to be redeemed and to be possessed of it, therefore it is called 'the redemption of the possession;' that is, by which, when we are redeemed, we shall be possessed of it.

And, my brethren, it is not an improper phrase to say, 'the redemption of this possession,' of heaven. Why? Because there lieth a great many clogs in our way to it which must be removed: there lies sin and Satan, in whose hands we are, and death; and all these we must be redeemed from, all these must be removed before we have clear and quiet possession; therefore it is said, the Spirit is a seal until the redemption of the purchased possession. As a man that hath an estate, and right to it good enough, but he is troubled with suits in law that keep him from the possession of it; it may be called the redemption of his possession, when all is paid, and all suits are at an end.

If you ask me which of these two the Holy Ghost meaneth? Clearly and plainly, my brethren, he meaneth both, and it is the greatest elegancy in the writings of the Holy Ghost that he should intend both; as you shall see by and by.

For, first, if you take this purchased possession to be meant of heaven itself, that inheritance he speaks of, which the Spirit is the earnest of, it is the most elegant expression that could be. Why? For whereas you have not the actual possession of heaven until you are redeemed from sin and misery; and an earnest doth use to give interest in a possession beforehand, it giveth a right unto the land, you may claim the land by it. Hence he fitly saith he is the earnest of our inheritance aforehand, before we come to possess it, and being redeemed to possess it.

Then, again, if you take it for the church and people of God, for God's inheritance, it is as elegant every way and as proper. For, first, the Apostle's meaning is this, 'Ye have the earnest of the Spirit,' saith he, 'until the redemption.' Do you think much to stay for it? you do but stay till the redemption of all God's people; it is a common case, and God himself stayeth for them; they are his peculiar, they are his treasure, they are his purchased ones; he stayeth till they be redeemed: therefore, saith he, you may well stay. They were his redeemed people, his people purchased by the blood of Christ; but though purchased by the blood of Christ, yet they are 'sold under sin,' as the Apostle saith; they are pawned, the word is; and therefore they are detained from him by sin, and death, and Satan. Now therefore he in the meantime giveth them an earnest until the redemption of this possession, until he hath redeemed unto himself, and vindicated by his Spirit his people unto himself.

My brethren, whereas God is fain to stay for his own inheritance, what doth he do to make sure of the commodity? He giveth an earnest. It is an elegant expression, and infinitely comfortable to us. As the Holy Ghost is an earnest to us of our inheritance, he is an earnest to God of his inheritance too. The Apostle hath both in his eye, for our hearts are slippery commodities. God hath bought us by the blood of Christ, we would give him the slip; therefore, to make sure of us, he giveth us his Spirit, to be an earnest of our redemption too, to redeem us, and to bring us to heaven at last. And the word περιποίησις, 'purchased possession,' signifieth a guard, those that are guarded and defended; it signifieth tueri. He giveth us the Holy Ghost to guard us to heaven: an earnest, not to lie still, but as a hostage to accompany us thither. God is loath to lose you, as you are

loath to lose him, therefore he giveth you his Spirit as an earnest; therefore nothing can be more to the comfort of God's saints. Thus vast and various is the Holy Ghost in his writing, and in his aims in both these expressions. We are God's inheritance; he is our inheritance: the Holy Ghost is an earnest to us; he is an earnest to God, 'until the redemption of the purchased possession.'

Now you have the meaning of the words, I will give you an observation or two from them.

Obs.—First, see the love of God.

1. That God should not only bestow an inheritance upon us, but bestow himself upon us, for himself is this inheritance; and not only make us heirs of him, but make us his own inheritance too, for so the word possession will bear it; that that God, who is blessed for ever and needeth no creature, should call his people his inheritance, which he liveth upon as it were,—for you know that a man's inheritance is that he liveth upon,—-call them his purchased possession: here was love.

2. That he should purchase this inheritance by the blood of Christ, and pay so dear for it. They are not only his inheritance, but his purchased inheritance too; he did it to shew his love the more.

3. When he had bought us by Christ, he sheweth yet a further love; for though we were bought, and the price was paid, we still lie in sins, and therefore he sendeth his Spirit into our hearts to rescue us thence, to subdue us, to redeem us; until the redemption of the purchased possession he giveth the Spirit as an earnest.

4. He doth this to make sure work, that he might not lose us.

5. He giveth us this Spirit as an earnest to assure us in the meantime, to comfort us. He doth not only reserve heaven for us, (as it is 1 Pet. 1:4,) but he is careful to give us the Comforter while we are here, beforehand. You see the love of God.

Obs.—In the second place, do but observe, from what hath been opened, some arguments of the greatness of the glory of heaven.

1. Heaven is an inheritance given, and God's inheritance. Great men give inheritances answerable to their greatness; what inheritance then will God give? Himself, my brethren, as you heard before: 'heirs of God, and co-heirs with Christ.' You cannot be more

happy than God can make you, or than Jesus Christ is, and you are co-heirs with him.

2. How great must that inheritance be, when 'joy in the Holy Ghost' is but the earnest! The earnest, you know, is but part in hand; it is but a sixpence, it may be, to a thousand pounds. Then, as a father well saith, how great is the possession, when the earnest is thus great! Take joy in the Holy Ghost, it filleth your hearts fuller of joy than all the good things in the world will do. So David telleth you, more than corn, and wine, and oil. Are you in distress? It carrieth you above all those distresses: 'We rejoice in tribulation,' saith the Apostle; they made nothing of tribulation. Nay, saith he, rejoice when you fall into divers of them. This the Holy Ghost doth. If the earnest do this, shall a little piece of it do this, what will the possession itself be? If you mark it, the great inheritance is to come.

3. It is called the purchased possession, if you interpret it of heaven. Purchased by what? By the blood of Christ. What think you will the purchase of Christ's blood come to? Do but think. A king's ransom is used to express a great sum; what will the ransom by the blood that was made a ransom,—so the text saith, 1 Tim. 2:6,—what will the ransom by the blood of God come to? When Jesus Christ laid down his blood, saith he, Let my heirs take out all that blood of mine in glory and grace. What will that glory come to, think you?

4. It is both a redemption and a possession. Two things in hell make men miserable, and divines know not which is the greater. The one is pœna damni, that they have lost heaven and happiness, and that wringeth them; the other is pœna sensus, the feeling of the wrath of God. The glory of heaven answerably, which makes us happy, consisteth of two things: a redemption from misery, and the possession of happiness.

III. There is yet one thing more in the text, which I must speak something unto ere I conclude; they are the last words in the 14th verse, Unto the praise of his glory.

It is a thing mentioned as the end of all. It is mentioned in the 6th verse as the end of election; 'to the praise of the glory of his grace.' It is mentioned in the 12th verse, in his application to the Jews; 'that we should be to the praise of his glory, who first trusted in Christ.' It is mentioned here again in the 14th verse, when he maketh

application of all unto the Gentiles; 'in whom ye also trusted, &c. unto the praise of his glory.'

You shall find that, in all the enumerations of the benefits of God towards us, these two things come in again and again, 'in Christ,' and 'to the praise of his glory.' That 'in Christ' cometh in nine times; 'to the praise of his glory' cometh in thrice. There is a trinity of glory unto God, as there are Three Persons whom he had distinctly mentioned as the authors of our salvation; both God the Father, and God the Son, 'in whom we have redemption through his blood,' at the 7th verse; and God the Holy Ghost, 'by whom ye are sealed,' 'who is the earnest of our inheritance,' ver. 13.

To the praise of his glory. It referreth first to the persons; when he had spoken of the salvation of the Jews, ver. 11, 12, there he mentioneth their salvation to be 'to the praise of his glory.' When he speaks it again to the Gentiles, there he sounds it out again, 'to the praise of his glory.'

That the Gentiles should be added to the Church, therein was God exceedingly glorified. So it is said in the Acts, when they saw that God had given repentance to the Gentiles, then they glorified God. And though in making application both to the Jew and Gentile, he reckoneth apart something of the one and something of the other, that are in common to be applied to both; yet in his application he distinctly mentioneth, 'to the praise of his glory.' So in the conclusion of his application to the Jew, in the 12th verse, 'to the praise of his glory.' So in the conclusion of his application to the Gentile, in the 14th verse.

As it referreth thus to the persons, that God should have glory for converting the Gentiles, turning them; so likewise it referreth to the special benefits he had mentioned. He had mentioned their believing, he had mentioned their being sealed up, and having the Holy Ghost as an earnest of their inheritance: 'to the praise of his glory,' saith he.

Every new benefit should have 'to the praise of his glory' added to it in our hearts. Dost thou believe? Live to the praise of his glory. Hast thou assurance added to thy faith, and a being sealed by the Holy Spirit of promise? There is a further expectation that thou shouldest be to the praise of his glory; for God hath in that, if thou

beest sealed, glorified thee, for to that it hath reference. He that is sealed up to the day of salvation, and hath 'joy unspeakable and glorious,' that hath his heart filled with it, hath not only the Spirit of grace, but, as the Apostle saith, 1 Peter 4:14, he hath the Spirit of glory resting on him. He hath the beginnings of glory in his heart, therefore it is expected that he should live much more to God's glory. It is the expression of Peter, in that 1 Peter 1:9, as by the coherence appeareth, and as I have shewed already, that those which are filled with 'joy unspeakable and glorious,' which are the words just before, do receive the end of their faith; they do receive it at present, they have part of their wages; they are partly in heaven, especially at the time when they have it. Therefore if God glorify them, it is expected much more of such that they should live to his glory. And self-love in these is secured, it is provided for, which useth to bustle in those which want assurance; but God hath quieted and secured that principle in thee, that now thou must lay out all for God's glory.

Or else, in the last place, 'unto the praise of his glory' may have relation—and so Piscator carries it, and there is none of these references but it is to be taken in—to the 'redemption of the purchased possession.' There is a purchased possession to the praise of his glory; God hath appointed us and sealed us up unto it.

My brethren, why hath God appointed an inheritance, a heaven to his children? It is to the praise of his glory. God will be glorified in nothing more than in the greatness of that glory which he bestoweth upon his children at last. How great therefore shall their glory be, when the utmost glory of God, the utmost praise of his glory, of his manifestative glory,—for that is meant by the praise of his glory; glory is his essential glory, the praise of it is the manifestation of his glory,—when this must arise out of his glorified creatures? We shall by this see how glorious a God he is, by seeing how glorious and happy he can make creatures to be. In 2 Thess. 2:14, he saith there, that we are 'ordained unto the obtaining,' εἰς περιποίησιν, 'of the glory of the Lord Jesus Christ.' The words may be read, as in the original they are, and interpreters read them, either to the obtaining glory in Christ, or else to the obtaining the same glory Jesus Christ hath; and either of both argue this glory to be

infinitely glorious. 2 Thess. 1:10, 'When he shall come,' saith he, 'to be glorified in his saints, and to be admired in all them that believe.' This same purchased possession is to the praise of his glory. Then will Jesus Christ be manifested how glorious he is; but where and how? In them that believe; in shewing how glorious he can make them to be.

SERMON XVIII

> Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers, &c.—VER. 15, 16.

General coherence and parts of the words:—

In the former verse he had set forth the causes of salvation and the original and fundamental benefits of election, predestination, redemption, calling, &c., from the 3d verse to the 11th. And then from the 11th to this 15th verse he had made application of it, both to the Jews, of which nation he was,—'in whom we have obtained an inheritance,'—and then to the Gentiles, under the persons of those Ephesians, 'in whom ye also trusted,' and so obtained an inheritance. After which, at the 15th verse, he beginneth to express his own particular affection to them, upon God's having endowed them with all those blessings before, thereby provoking these Ephesians, unto whom he had applied these great benefits, unto two great duties.

1. Unto thanksgiving unto God, who had bestowed such great things on them.

2. To the further increasing in grace, through the knowledge of them both; which he provokes them to by shewing what his own prayers and thanksgivings were to God for them.

Now he provokes them to these two duties most strongly, and yet but secretly and impliedly. He doth not say in express words, Wherefore, do ye give thanks, and do ye pray, &c.; but he doth more, he lays before them his own example, 'Wherefore,' saith he, 'I also do give thanks for you, and have not ceased to pray for you since I heard of your faith and love.' And this must needs strike all their hearts. Hath Paul, that is but as a stander-by, such a sense of the greatness of those things God hath bestowed upon us, that he giveth thanks for us, and out of his love to God and our souls prayeth that we may attain the knowledge of, and an increase in that knowledge of these things? How much more should we

ourselves do it! If I, saith Paul; for he frameth his expression to such a meaning, καὶ ἐγὼ; even I, saith he,—or I also, as it is here translated,—do give thanks unto God for you, making mention of you in my prayers, then you yourselves much more should do it.

There are three things in these 15th and 16th verses.

First, What Paul did for them; which are two. 1. He gave thanks for them. 2. He had prayed for them; both amplified by this, 'without ceasing.'

There is, secondly, The occasion of these; Having heard, saith he—1. Of their faith in Christ; 2. Of their love to all saints.

Then, thirdly, there is The subject-matter or cause of his thanks, noted out in this particle 'wherefore,' διὰ τοῦτο, or 'for this,' I give thanks, which referreth to all those benefits he had before enumerated, made theirs hereby.

Exposition of the words:—

Wherefore.—This holds out the cause of his thanksgiving; and, first, it referreth to what he saith in the next words, 'hearing of your faith and love.' You shall find in that parallel epistle to the Colossians, chap. 1:3, 4, the same in the very same words: 'We give thanks to God, the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love you have to all the saints.' This was the cause of his giving thanks, their faith in Christ, and the love which they had to all the saints, as graces which did evidence their interest in all those benefits.

It referreth also, secondly, to all that went before. Paul had a comprehensive eye to all the benefits mentioned in the former verses, which God had bestowed upon them; this wherefore draweth all in. When I consider, saith he, how God hath elected you, predestinated you, redeemed you by the blood of his Son, given you faith, sealed you up by his Spirit, which Spirit is the earnest of your inheritance; διὰ τοῦτο, 'for this cause,' saith he, since I heard of your faith and love, and of your increase in these things, and so was confirmed thereby of the certainty of your interest in all these, I do give thanks for you, and I cease not to do it. Paul's giving of thanks for those he writes to, although usual in other epistles, yet is with this difference here from what elsewhere, namely, in respect of his

ordering the bringing of it in. In other epistles it comes in in the preface or beginning, and stands alone and entire by itself; but here he ranks it in the midst of a discourse, after a large, exact, doctrinal enumeration of the great benefits we have in Christ, and withal after an application to the Ephesians, by shewing them their personal interest in those benefits; and so it comes in a way of coherence to all the rest foregoing, and upon occasion of those benefits. So as indeed Paul, looking back through this small particle, διὰ τοῦτο, for this cause, upon all the former beams of grace and benefits mentioned, and having taken a full and a summary prospect of them, gives thanks in the consideration of them for these Ephesians.

Yea, and, thirdly, this particle referreth to the very last words immediately before, 'to the praise of his glory.' God, saith he, had made this the end of all the benefits of our salvation, that himself should be glorified for them: wherefore I give thanks to God for you, and give him the praise of his glory on your behalf. God is not to lose his end, it is therefore my duty: wherefore I cease not to give thanks for you, &c. These three particulars, to which the words refer, are the cause of his thanks.

Obs.—Now the observation and meditation from hence is this: That the consideration of the greatness of the benefits of God towards us, when we take a full prospect of them, such as here the Apostle had given them, and withal our interest therein, with application to ourselves, which the Apostle here likewise made, together with this, that the end of all these is the praise of his glory,—when the soul considereth all this, it is provoked to give thanks to God. Learn, then, by this the way of stirring up your hearts to thankfulness to God. Take a view of all his benefits to you in Christ, labour to see your interest in them, and then consider that all this God hath ordained not for my salvation only, but for the praise of his glory. All this, if thoroughly apprehended by a fresh view of faith, will at any time move a good heart to give thanks to God.

Wherefore I.—Let us a little take notice of the grace of Paul, to quicken our own hearts by the example of it,—he was the highest example of grace, but Christ, that ever was upon earth,—and

consider how enlarged his heart was in thankfulness to God for the salvation of the souls of others, as well as in desires to save them. 2 Thess. 2:13, 'We are bound,' saith he, 'to give thanks,' to give glory, 'to God always for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.' It was not a matter of liberty, it was a matter of duty, as Paul here speaks of it; we are bound. And he speaks this, not as having been moved so much by his own interest in being the instrument of converting them; but he speaks of it as a brother, a member of that body, and accordingly, when he utters this thanksgiving, he calls them brethren: 'We are bound to give thanks always to God for you brethren, for you beloved of the Lord;' and the ground of it which he mentions is, that God hath loved them and chosen them. Here lieth much of the communion of saints, this is one great and high part of it. This is the angels' grace, to rejoice at the conversion of sinners; and this will be one great exercise of our grace in heaven, that we shall be thankful to God for his having chosen and saved every soul there. This will make up one great part of the happiness of heaven, that each saint shall rejoice in the salvation of all and every one as in his own; which will be like the reflection of a multitude of looking-glasses, so placed and disposed as every one reflects the image of itself upon the other in a moment. To return to Paul. In 1 Thess. 3:9, he is so deeply affected this way, that he doth not know how to express his thankfulness to God: 'What thanks,' saith he, 'can we render to God again for you, for all the joy wherewith we joy for your sakes before our God?' It was when he heard of their faith, ver. 5, 6. My brethren, this is the happiness of a Christian, and of a holy heart, when made exceeding spiritual; he hath all that concerneth God's glory to rejoice in; the joy that we joy is 'for your sakes,' saith he; and yet not for their sakes simply, but 'in the sight of God,' having an eye to him too. This did fill his heart so full of joy, that he saith it kept him up in the midst of all his distresses; so, ver. 7, 'We are comforted over you in all our afflictions and distresses by your faith.' Oh, my brethren, where is the spirit of Paul?

Wherefore I also.—Καὶ ἐγὼ, or, as the Syriac expresseth it, Lo I. He holds it up, tanquam notandum, that he should thus do it. I that am a looker-on, yet, saith he, through the grace of Christ, as it is my duty, I do give thanks to God for you; much more ought you yourselves. You see, saith he, how my heart is affected about you with the consideration of these great things which God hath bestowed upon you; therefore much more should your souls be thus affected unto God for yourselves.

Obs.—It should be a mighty argument to move the heart of any one to work out his own salvation, when he shall see another take care for it. Thou that art an ungodly son or servant, perhaps thy parents or thy governors, as thou mayest perceive, and thy conscience telleth thee, aim to bring thee to God, and to save thy soul. Do they do it, and wilt thou not do it much more? Should not this strike thee? Saith the Apostle, Phil. 2:13, 'Work out your own salvation. There is a motive with an emphasis, your own. We apostles labour about it; you are engaged much more to work out your own salvation.

After I heard.—This is the third thing, the occasion; the other was the cause. 'After I heard,' saith he, 'of your faith in the Lord Jesus Christ.' Acts 21, we read that Paul had been the means of their conversion, and therefore must needs have been an eye-witness of their faith and love at that their first conversion. Why then, may some say, doth he here only mention, as matter of his thanksgiving, what he had by hearsay of them? It holds forth two things to us:—1. A further eminent grace and gracious practice of this apostle towards the saints, especially those to whom he was a means of conversion; namely, that when he had converted any, his calling of apostleship enforcing him to leave them, still his heart was longing, yearning after them, solicitous and inquisitive about them, to hear of their continuance in that faith, and growing up in grace. You shall see this too in 1 Thess. 3:5, 'For this cause, when I could no longer forbear,'—mark his affection, he could not hold, he could have no rest in his spirit,—'I sent to know your faith;' and then, ver. 6, 'When Timotheus came from you unto us, and brought us good tidings of your faith,' &c., it was even as gospel unto me, 'and we are comforted in all our afflictions by your faith,' so ver. 7. 'And what

thanks,' saith he, 'can we render to God again for you?' so at the 9th verse. You shall find the like, my brethren, in all his epistles. News of the saints thriving in grace kept Paul alive. 'Now do I live,' saith he, 'if ye stand fast in the Lord;' so it is ver. 8 of that chapter to the Thessalonians. It comforteth me in all my distresses; though I have I know not how many personal distresses, yet I draw that comfort out of the news of your faith, which upholds my heart, and doth counterbalance my afflictions.

2. It holds forth, that not only the work of conversion in others, but withal their growing up in faith and love, and walking suitably, is a great cause and matter of thanksgiving to God; for that this is both an evidence of the truth of conversion at first, without which it proves itself to be unsound, as also that whereby God is as much glorified.

Of your faith in the Lord Jesus Christ, and love unto all the saints.—1. In general. You shall find the same words to the same purpose used both in Col. 1:4, 5, 'We give thanks, since we heard of your faith in our Lord Jesus Christ, and love unto all saints;' and in his Epistle to Philemon, a particular person, 'Hearing of thy love and faith, which thou hast toward our Lord Jesus Christ, and to all saints.' He coupleth faith and love, you see, together, both as the two eminent graces, and as the two great evangelical commandments, summing up all in these two. Thus, in 1 John 3:23, 'This is his commandment, That we should believe on the name of the Lord Jesus Christ, and love one another, as he gave us commandment.' Thus, likewise, the whole work of conversion: 'The grace of our Lord Jesus Christ was exceeding abundant in faith and love,' saith the Apostle of his own conversion, reducing all to these two, 1 Tim. 1:14.

2. Particularly—

Faith.—That goeth first, you see; for faith works by love, and it is love out of faith, 1 Tim. 1:5. Faith brings home the love of God to the heart, or else fixes the heart in a dependence upon it, and pursuit after it; and then these do cause love to all the saints. Be sure thou find faith in Christ coupled with love to the saints, yea, and to be the rise of it.

Faith in our Lord Jesus Christ.—It is Christ that is the object of faith. Faith, indeed, takes in, and looks at all things else in the world; but faith, as justifying, preyeth and seizeth upon Christ, as its proper object. This is, therefore, the usual style of the Scripture, speaking of or describing faith: 'Faith that is in me,' saith Christ, Acts 26:18, for Christ is the more immediate object of faith; we believe in God through Christ, that through him our faith might be in God, 1 Pet. 1:20, 21. And it is not only upon the person of Christ simply considered, but it is upon Christ as Jesus; so here, 'faith in our Lord Jesus.' It is faith on Christ as a Saviour, for as such only he is fitted to a sinner's faith. Take Christ in his personal excellencies, he is rather the object of love than of faith; but take him as a Saviour, and as made justification to the ungodly, so justifying faith looks upon him. But of this elsewhere.

Yet further, by 'faith,' as he meaneth the work of faith, so he meaneth constancy in faith, persevering in faith; he doth not speak simply of their believing at first, for then he would have spoken of it, as out of his own experience himself had seen that. It was of the continuation of their faith, whereof he had heard. And thus the Apostle of the Thessalonians also; he calleth their continuing in faith, their faith, 1 Thess. 3:6. Timothy, says he, 'brought tidings of your faith.' He had said in the first chapter, they had believed,—and himself was their converter, as of these here,—but yet afterwards he sent, and had heard by Timothy of their faith: that is, of their continuance and their constancy therein.

Your faith.—Here is one phrase more to be taken notice of. That which our translators have rendered your faith, in the original is καθ' ὑμᾶς, faith which is amongst you. And it denotes the eminency and renown of their faith. Faith in Christ being held out amongst them as the great and main business and matter of salvation, and not the doctrine of it only professed, but in the work of it; and this generally and ordinarily by them that were believers, so that it was notorious. Passim apud vos, as we in Latin speak, frequent or current amongst you; so eminently in the generality of believers, that their faith was renowned tanquam fides Ephesina, as the Ephesian faith. As in like phrase of speech, when we would speak of the learning in a university or society, as generally eminent, we say,

The learning that is amongst you; as Paul of the Romans' faith, 'Your faith, which is spoken of in all the world,' Rom. 1:8.

Musculus carrieth it to this sense, that because Paul did not think them all godly, therefore he doth use a more wary expression; not saying, the 'faith that is in you,' but the 'faith that is among you.' Others, that the Apostle intended only an outward profession of faith, common to carnal Christians; because many wicked men may be—as it is certain de facto they are, though de jure they should not—in the Church, yet so as still it may be said, apud ecclesiam est fides, it is amongst them. But, besides the former interpretation given, and that if he should mean outward profession of faith by 'faith' here, such a profession is like to have been in all and every one, I answer—1. If you consult his style in other epistles, he speaks of all and every one of other churches as having true grace, as of the Philippians: 'Even as it is meet for me,' saith he, 'to think of every one of you,' chap. 1:7. And it is not merely an outward profession of faith he speaks of there, but a persuasion of a good work of faith, which God would fulfil to the day of Christ. So, at ver. 6, 'Being confident of this very thing, that he which hath begun a good work will perfect it;' and then follows, 'even as it is meet for me to think this of you all.' In 2 Thess. 1:3, there is yet a more distinct phrase to this purpose: 'We are bound,' saith he, 'to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity ἑνὸς ἑκάστου πάντων ὑμῶν, of every one of you all aboundeth.' 2. If Musculus' criticism should have place here, yet there may be this account given of the variation of his style to the church of the Ephesians, that in a special manner Paul had it revealed to him by the Spirit of prophecy, of this church of Ephesus, that many, or some of them at least, should prove unsound in the faith, and so useth here a more wary and indefinite phrase. For look into Acts 20:29, in a speech he made to the elders of Ephesus, he saith plainly, 'I know this, that after my departure there shall enter in among you grievous wolves, not sparing the flock: also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.' And, 3. If any would make use of this his interpretation, that therefore the rule for receiving men into churches is not put upon a judgment of their holiness, but outward

profession only; then let us see such a profession of faith in any such as is mentioned here, that hath 'love to all the saints' joined with it, and I affirm they ought to be received. But when men are enemies to the saints, and do make them the men of their hatred, then let them profess what they will, there is not that faith which the apostles gave signs of for to judge of others by. When men do discover a spirit contradictory to the power of religion, of such, or in the like cases, I may say as 1 John 3:17, 'How dwells the love of God in him?' Truly, says John, I know not. It is to me, says he, a contradiction which I know not how to believe; nor would all the charity in John, the beloved disciple's heart, have relieved him. Neither was the testimony the Apostle gives here of these Ephesians, and, in the fore-cited places, of those he writ to, a judgment of mere charity, such as useth to be pleaded for, founded upon an outward profession, and a knowing nothing to the contrary. For as Calvin well observes upon this place, In that he gives thanks thus solemnly before God for their faith, it was not a bare testimony of charity, but of judgment.[1] Paul gives thanks here for what was positive—namely, their faith in Christ, and love to all the saints. Such was the judgment the apostles gave of men, and so grounded.

And love unto all the saints.

To saints.—You see he mentioneth not love to God, and why? for if there be a love to all saints, as saints,—as if it be to all, it is to them as saints,—they must needs be supposed to love God also, as the Apostle saith, 1 John 5:1, 'He that loveth him that begat, loveth him also that is begotten of him.' As, on the contrary, the same John had said in the chapter before, ver. 20, 'If a man say he loves God, and hateth his brother,' (that is, any saint,) 'he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?' That is, if men do not love them in whom they see the image of God, certainly they love not God himself, whom they see not; as on the contrary also, if they do love that image, certainly they love God. If men's eyes cannot endure the light of a candle, I will never believe they would endure the light of the sun.

Again, the Apostle mentions not love to every man, though that be a duty, but love to saints. It is a duty to love a man's neighbour, as Matt. 22, Luke 10; but that is not mentioned here as a sign of their

interest in Christ; there is a humanity in man's nature to love his kind; but it is, you see, loving the saints, under that notion as saints. Our Saviour is very accurate in distinguishing it thus, as you find it, Matt. 10:41: 'He that giveth,' saith he, 'a cup of cold water to a prophet, in the name of a prophet, shall receive a prophet's reward: he that receiveth a righteous man in the name of a righteous man'—that is, as we in the Latin express it, eo nomine, under that notion and abstracted consideration that he is a righteous man, and therefore loves him—'shall receive a righteous man's reward.' In another Evangelist it is yet more emphatical to this purpose: Mark 9:41, 'Whosoever shall give you a cup of water to drink in my name,' (because you are Christ's,) 'he shall not lose his reward.'

Obs.—My brethren, look upon saintship as the greatest excellency to love it. So Christ did, Ps. 16:1. His eye was 'upon the excellent ones in the earth;' that is, upon the saints, who were excellent to him; yea, also, even when not saints, because God loved them, as Isa. 43:4. It is strange to hear how men by their speeches will undervalue a saint as such, if without some other outward excellency. For whilst they acknowledge a man a saint, yet in other respects they will contemn him; he is a holy man, they will say, but is weak, &c. But is he a saint? And can there be any such other imperfection or weakness found as shall lay him low in thy thoughts in comparison of other carnal men more excellent? Hath not Christ loved him, bought him, redeemed him?

To all saints.—All those they judged to be saints. And this universal love unto all the saints, to be a certain evidence of true faith, follows from what was mentioned even now. For if a man love a righteous man, or saint, in the name or under the notion of a righteous man, as Matthew, or because he is Christ's, as Mark, then he will love all saints and righteous men, and all that are Christ's; for à quatenus ad omne valet consequentia, he will love the totum genus, the whole kind and tribe of them, in whom ever he sees the image of God, and upon whomsoever the love of God is pitched.

Here then lieth the trial of grace indeed, to love all kind of saints. There are saints that are froward, and peevish saints, and proud saints, &c.,—that is, they express a great many of these corruptions in their converses with men,—yet as we must love these, so it is a

great sign of grace notwithstanding to love them, merely because they are saints, and that they are Christ's. A brother loveth his crooked brother, and a lame brother, and a little brother, as well as those brethren that have none of these defects; and they do it because they are brethren, and for the parents' sake who love them. Rich saints and poor saints, gifted saints and weak saints, these all together must be loved. Or, as the Holy Ghost's expression is, Rev. 19:5, 'the servants of God, small and great.' Some are great saints, some are small saints; there is little holiness appears in them, and yet love them all, for God and Christ doth. It is an excellent argument which the Apostle hath, urging of Christ's example to this purpose, in Rom. 15:1: 'We that are strong,' saith he, 'ought to bear the infirmities of the weak, and not to please ourselves; for,' ver. 3, 'even Christ pleased not himself, as it is written,' &c. There are saints that have infirmities, and great infirmities. He had instanced in the chapter before in differences of opinion and judgment, and discoursed thereof throughout that chapter, and upon that occasion thereof it was he makes this exhortation. 'One believes,' saith he, 'that he may eat all things,' that is, believeth it fully; others—speaking of the Jewish ceremonies that continued to some men's consciences—eat not flesh, but they eat herbs rather. These were opinions opposite, and which produced contrary practices; each of these must bear the infirmities of either—they are saints. Yea, further, some of them were censorious, and judging all others rashly that were not of their minds, as these words import, ver. 3, 'Let not him that eateth not, judge him that eateth.' And again, others were apt to despise their brethren, as the following exhortation implies, 'Let not him that eateth despise him that eateth not.' The word there used is so to despise as to set at nought, disdain, vilify, as Herod and his soldiers did Christ, Luke 23:11; it is the same word, μὴ ἐξουθενείτω. These were high and great infirmities, not in respect of difference in opinion only, but distempers in affection also.

In chap. 15:1, the Apostle lays this command upon each, to bear the infirmities of either. The word βαστάζειν is used of porters carrying burdens. We most be as 'porters' for our brethren; the worst and irksomest of services; and bear their greatest burdens,

that may consist with their being brethren. And thus, Gal. 6:2, you have the word used, and to this sense there again explained: 'Bear ye one another's burdens.' For what he calls 'infirmities,' Rom. 15:1, he calls 'burdens' here; and in both commands our bearing them, because they are brethren, as ver. 1. And as for the measure and proportion of bearing, the word refers us even to what porters do, who of all mankind are inured to the greatest strainings and stretchings of their limbs. And for the obligation and motive thereunto, the metaphor insinuates that also. Kindness and common humanity in men, who are of a knot, and travel in company, doth afford to any of their companions mutual assistance. If there be any among them who through his having an infirmity, or a burden too heavy for him, which himself cannot carry alone, and so comes lag, as we say, or faints in the way, then the rest of his fellows that are stronger will do what they can to ease him in it, and bear it with him, or take it off from him. And then, in that Rom. 15—for we walk to and fro, from one of these places to another—it follows, 'and not to please ourselves.' If a man consults with selflove, a man will find this irksome to self, that useth to seek pleasure in itself and in its own opinions, and boasts itself in its own understanding, and cannot bear contradiction from others, minds not others' good, much less is pleased with bearing others' infirmities, or supporting them in them; but seeks to depress another for them.

But to enforce this, and the rest of these exhortations, he propounds the disposition and example of Christ too, ver. 3, 'For even Christ pleased not himself.' Never was any one burdened, and so oppressed with the burdens of others he converseth withal, as Christ was with those he walked with. His human nature coming into the world, was to take and cleave to such company as God had chosen for him; and take them all, from first to last, and how unsuitable and unpleasing consorts they were, and must needs be unto him! First, his parents, of mean birth and breeding, of low understandings. He could have taught them, for at twelve years he posed the doctors, yet he was obedient to them. The next which we read of that he conversed with were his disciples; all of them men of contrary spirits to his. Of two of them he says, 'You know not what

spirit you are of.' Fire must come down from heaven presently, to satisfy their zeal, upon those that were opposite to them, and their master Christ; which was as contrary to his spirit as any one thing can be to another. He was perfectly of another spirit; he was meek, they were fiery; yet he loveth them, still holds in with them. Yea, one of these fiery sons of thunder and lightning was peculiarly his beloved disciple, and lay in his bosom. Then also Peter, how bold and saucy was he with him, and so great a provocation to him, that he once with full mouth cried out against him, 'Get thee behind me, Satan;' yet he loves him, dies for him. In a word, he bitterly complains of all his disciples at once, Matt. 17:17, 'O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?' He had borne so much, and so long, as he now at length speaks as one overpressed, as a cart with sheaves, groaning under it as weary.

Nor was there, or ever could there be supposed, any man so put to it this way as he; wisdom to converse with folly, perfect holiness with sin and impurity, truth with errors and mistakes. In converses of near relations, contrarieties and antipathies of dispositions, how burdensome are they! He could have much better and more suitable company in heaven; yet Christ with an unwearied patience bore all this, and loved them not a whit the less in the main; but died for them after all, and in dying bore their sins, and all ours also, 1 Pet. 2:24, with an infinite far deeper and higher kind of suffering for them, when 'God laid on him the iniquities of us all,' than this of ours from our brethren he here speaks of; which was his righteous soul's being vexed with seeing and hearing what was contrary to the perfect transcendant holiness thereof. And now he is in heaven, those his saints that are on earth are of cross natures one to another, bad-natured creatures to God and man; yet he holdeth in with all sorts of saints, useth them kindly, and maintaineth such a fellowship with them all, as they all speak well of him.

Now follow, saith the Apostle, this example of your Lord and Master. And according to this his exhortation, in the 5th verse, he frameth his prayer for them: 'The God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.' He mentions such attributes in God as were suitable to

the thing prayed for: to be like-minded, when differing thus in judgment, and needed patience; therefore he prays to God, as the God of patience, to give and bestow on you the grace of patience towards your dissenting brethren, who himself is a God of patience towards you, in bearing with you that differ from him in infinitely more things than you from your brethren; and also to be a God of consolation to you, and that will help you to bear the infirmities of the saints, and to love and cherish them; for if once the heart be filled with the comforts of the Almighty, 'if there be any comfort in love,' as the Apostle speaks, Phil. 2:1, they will be like-minded, and then they will bear with their brethren. He adds, 'according to Jesus Christ;' that is, the example of Jesus Christ, of which you heard out of Rom. 15, and also according to the law of Jesus Christ; for upon that ground,—if now you return again to Gal. 6:2, and to what immediately follows there, 'Bear one another's burdens,' says he, 'and so fulfil the law of Christ;' and thus to love, and love all the saints, is commended to us by Christ, by that great and special law of his, which you find enacted by him, John 13:34, 'A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another'—you will find he urgeth it under the old law: they were to love every one, because they had one and the same God their Creator. Moses commanded to love every one as their neighbour, whether they were Samaritans or Jews; but Christ hath brought up a new law, and new motives thereto, and a new way of loving, by his example. 'A new commandment I write to you,' says John, 1 Epist. 2:8, 'which is true,' and so holds good, 'in him,' who began to set us the copy of it, 'and in you,' the followers of him. And when he was on earth, all his delight was in the saints, Ps. 16:3.

A new motive we have also for it—namely, our participation and communion together in Christ's blood. Men were before united in one God, their Creator, and in being 'made of one blood,' Acts 17, and upon that ought to have loved one another as men, or if of the same nation. But the saints are all made of Christ's blood, and in that respect are a royal generation, a chosen nation, having of his blood all of them running in their veins. And accordingly he hath chalked out a new way of loving also. He gave his life for us, yea,

himself, and all his glory; and so it follows in that John 15:12, 13, 'Love one another, as I have loved you. Greater love hath no man than this, to lay down his life for his friend;' and so should we do, as 1 John 3:16, for the spiritual good of our brethren. And as Christ singled out the saints thus to love them, and that with a special love, and all and every of the saints, so should we.

The last thing I observe, which gives light to the text, and instruction to us, is from the style the Apostle useth: 'Love to all saints.' That this was the primitive language, and this then made the great outward sign of a man's being in Christ in those times, as may appear both by this Apostle's so frequent mention of it in his Epistles, as Col. 1:4, Philem. 5, so also in that our Saviour Christ himself made it his badge, in that fore-named John 13:35, 'By this shall all men know that you are my disciples, if you love one another.' The disciples were known by some peculiar badge: as John Baptist's disciples, by austerity of life; and those that were the disciples of the Pharisees, by their habit and traditions; and thereupon saith Christ to his disciples, I will give you a badge whereby ye shall be known, and that by all men. It shall not be miracles. I will give you a greater sign. What is that? Love one another. Let that love be amongst you saints that is not amongst any generation in the world else; and so shall not I only know you that you are mine, and own you, nor you yourselves only know that you are mine, but all men shall know. The love of those first times to saints was such, according to this prophecy of Christ's, that the very heathen, taking notice of their mutual love, did distinguish and decipher them out by it. Tertullian, in his Apology for the Christians, writes: 'The love,' says he, 'amongst us is such, so great, that it is set as a mark and brand upon us. See,' say they, speaking of the heathens, their usual saying of us Christians, 'how they love one another.' Whereas they, the heathens, hate one another, saith he. 'And see,' say they, 'how they are ready to die one for another;' whereas you heathens, says Tertullian, 'are ready to kill one another.'

Application:—

My brethren, how far are these times off from this temper; wherein a little difference in judgment, what a great deal of judging

one another and despising one another doth it breed in the hearts of men professing Christianity, in the hearts of saints! As the Apostle's words are there, in that Rom. 14,—and the discourse in that chapter, and his exhortation to forbearance, is not only in point of things merely indifferent, but in matters of exceeding great moment and consequence, namely, about the Jewish ceremonies and ceremonial worship: one would have them in the Church as once instituted of God, and another not; one esteemed one day above another; these were not matters of indifferency;—yet, saith he, receive one another for all this, own one another for all this; for God, saith he, hath received him into his own family. That is one motive he useth there in ver. 4. He is God's servant; the word is not δοῦλος, a servant any way, at large spoken, but οἰκίτης, he is a household servant. Jew and Gentile, both differing in opinion and practice, were both of the same family to God, whereof Christ is named; therefore do not you dare to cast him out from you.

Yea, at the third verse of chap. 14 the Apostle, upon this ground, would not have them so much as judge them for such kind of opinions as might stand with their continuing the true servants of Christ, and the power of holiness in them. 'Judge not him that eateth,' speaking to the ceremonious Jew, 'for God hath received him;' that is, into his favour and grace, notwithstanding that opinion and practice of his: so as though he should die in that error, which thou thinkest such, through want of conviction, and never repent of it, yet God would save him. God accepts of him, and shall the subject take on him to reject and condemn him, when his king doth not? Yea, ver. 4, 'Who art thou that judgest another man's servant?' To judge thy fellow-servants in matters of this nature is an invasion of, and intrusion upon God's proper right, according to the law of nations; which therefore no power, civil or ecclesiastical, is to meddle in. He is, notwithstanding this, as faithful a servant to God as thou art. And who art thou? and, Who are ye? Be you the major part, and have the power in your hands; yet matters of difference from you of this alloy are not in your cognisance. And who are you, to assume this? Give to God the things that are God's, and to the magistrate, and to churches, what are theirs. But we would keep them, will men say, from falling into error. Let God look to and take

care of that; saith he, 'He stands or falls to his own master,' who in a judicatory way is only to deal with him, without thy judging of him.

Yea, but he is in an error, which will prejudice and endanger him; but yet, not his salvation, says the Apostle. All sins for which a man shall be judged in the church are of that nature as, unless repented of, a man shall not be saved, as is strongly insinuated, 1 Cor. 5:5. For though you that are contrary-minded are apt, in the severity of self, to condemn what is opposite to you, as that which will endanger, or not stand with grace, yet he shall be holden up: and he speaks it with a peremptoriness, 'Yea, he shall be holden up, for God is able to make him stand;' so as an error of invincible ignorance shall not endanger him, he embracing all the principles and practices that are necessary to salvation. What! is there nothing but presently casting out for this? No, saith he, receive one another notwithstanding. 'Let not him,' saith he, 'that eateth,' or is strong, 'despise another that eateth not,' or set him at naught, and say he is weak and silly, and I know not what: and let not the other 'that eateth not, judge him that eateth.' In these two lieth the rule of peace between them. Now, it is not likely that these men should presently be brought to one and the same mind or judgment; but let this rule be pressed in the meantime, not to judge one another for such things. There will be one believing one thing, and another believing another thing; and it will be so to the end of the world. In that Rom. 15 there is this expression in ver. 7, 'Let us receive one another,' saith he, 'as Christ hath received us, to the glory of God.' When the difference is but in such things as these, in God's name, saith he, if one heaven must hold us all, let churches hold us all. At least, let none dare to hinder the children from that bread, the children's bread, which Christ left as his last legacy for all whom he hath received at present. Yea, says he, unto glory: let the same land hold us all. Christ, saith he, 'hath received us to glory;' even now whilst the saints are as yet on earth, with their infirmities and differences, both from himself and one another. If he think men meet for glory, and that they shall live together in heaven; then, if the difference will never exclude them from heaven, they may not be excluded from the food of heaven; how far off is this from what the Apostle saith here, 'Love to all the saints?'

Ver. 16, Cease not to give thanks for you, making mention of you in my prayers.

In this verse are—1. The two duties he performed for them; 2. The constancy of his performance of them.

First, The duties: he prays for them, and gives thanks for them.

Secondly, The constancy, expressed twice by these two words, 'always,' and 'I cease not.'

General scope:—

Since I heard.—Musculus observes that Paul had himself been the instrument of their conversion, as Acts 19. And he used to pray for those churches which he had converted,—as you may see in his epistles, as to the Philippians also, chap. 1,—and that so his meaning should be, says he, my prayers have ever been for you. But, secondly, since I heard of your perseverance in faith and love, and increase in both, I have been abundantly more enlarged, and have added new petitions to my prayers, which follow after, as those which befitted the estate of grown and sealed Christians. And, thirdly, I have given thanks accordingly, and have been enlarged in that duty also.

First duty, Prayer—In my prayers.—It is private personal prayer he means. 'My prayer;' so in Philemon, 'in every prayer of mine;' not those prayers which he made in public, as the mouth of those congregations. To distinguish it from which he says, my prayers; that is, which he made alone by himself, as also in Philem. 4.

Making mention of you.—The word here signifieth either remembrance, or it signifieth mention. When it is taken for remembrance, then it is joined with the word 'to have' remembrance; ἔχω μνείαν, as you have it, 2 Tim. 1:3, but here that which is joined with it is making, ποιούμενος, and not having. For to say, to make remembrance of one, is not proper; therefore they translate it rightly, 'making mention.' Only this you must know, this same word here used signifieth remembrance, and signifieth mention, and are both applied to prayer for others; the one in 2 Tim. 1:3, the other here.

Obs. 1.—Observe out of it, in general, The remembrance of another in prayer is as the inward part, which is a special work of

the Holy Ghost, bringing to mind a man, or persons, for whom he would have one to pray; and mention is the outward part, a praying for them by name; as whom the Holy Ghost doth set upon a man's heart,—as Paul, telling the Philippians how he prayed for them, and gave thanks for them, as he doth here, adds, 'I have you in my heart,' says he, chap. 1:7,—those, I say, whom God hath specially set upon a man's heart, and whom the Holy Ghost in prayer bringeth to his remembrance, a man should in a special manner make mention of. This from the signification of the word, both remembrance and mention. And withal know, to encourage you in the practice hereof, that the particular, express mention, especially in private prayers, of persons that are in our heart, and of whom the Holy Ghost bringeth the remembrance to us in prayer, is that which is exceeding acceptable to God, as being conformable to the mind of the Holy Ghost, who guides us in praying. The Apostle doth not only pray thus for, and make mention of churches by name; but you shall find he makes mention of particular persons in his prayers by name, as of Philemon, ver. 3, 4, 'I thank my God,' saith he, 'making mention of thee always in my prayers, hearing of thy love and faith.' The like he did of Timothy, 2 Tim. 1:2.

Obs. 2.—Secondly, observe the largeness of Paul's heart in his private prayers, as he had the care of all the churches. Read all his epistles, and you shall see almost every church that he writeth unto, he telleth them he prayed for them. And he telleth some special, particular persons so too, whom he had in his heart. And not only he, but other ministers did the same. Thus he tells the Thessalonians, that Timotheus and Sylvanus likewise made mention of them in their prayers, 1 Thess. 1. Paul, my brethren, was nearest to Christ of any saint that ever was, and near unto Christ in this; for Jesus Christ in heaven hath the names of all saints in his breast, as the high priest had, and makes intercession for them. Paul maketh intercession for all the churches, and for many particular persons; he was abundant this way; and what a large time did he then spend in private prayer! Oh, think of the largeness of Christ's heart for us in his intercessions; as he knows his sheep by name, so every one that comes to God by him, he ceaseth not always to intercede for

them, even every one of them in particular; as it follows there, 'He ever lives to make intercession.'

Since I heard of your faith and love, I have not ceased, &c.—From this coherence observe, The remembrance of eminent faith and love in Christians, or in churches, should provoke us to give thanks to God for them, and to pray much for them. And withal, it is a great encouragement to every saint to be very holy. For then God will stir up the hearts of many, to pray for them that are so, and the Holy Ghost will bring them to remembrance. Paul makes an argument for himself, Heb. 13:18, 'Pray for us,'—why?—'for we trust we have a good conscience in all things, willing to live honestly.' Seeing in all things we have a good conscience for the time past, but willing for the time to come to preserve it, you shall not lose your prayers in your praying for me. And in his Epistle to Timothy, he telleth him, that this moveth him to pray for him without ceasing; remembering, saith he, thy tears and thy faith, 2 Tim. 1:3, 4. Those that have much, shall have much added to them, and that by the prayers of others for them. And to that end God will stir up many to pray for them. This, among others, is a great motive and encouragement to holiness. Thou desirest many prayers for thee, this is the way to procure them.

Second duty, Giving of thanks.—By prayer we shew our dependence upon God for what we want. In thanks, we return an acknowledgment to God of what we have already received. Thanks is for mercies bestowed and past; and prayer is a seeking of God for mercies to come.

Now, first, mark the coherence. The words he had immediately before uttered were, that God had done thus and thus for them, 'to the praise of his glory.' And so it is as if he had said, The end of all the benefits God bestoweth being to the praise of his glory, and I, having this praise of his glory in mine eye and heart, as dearest to me, and 'having heard of your faith and love, cease not to give thanks for you.' My brethren, the highest way that we in this life are able to give glory to God is by thankfulness, Ps. 50:14, 15, compared with ver. 23, 'Offer unto God thanksgiving; and pay thy vows to the Most High: and call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me.' And this glorifying is offering

thanks: so, ver. 23, 'Whoso offereth praise doth glorify me.' So that now you are obliged unto this duty, upon the highest obligation, because of all duties else it doth tend so much to the glory of God.—I have despatched the two duties.

The second thing in the word is, his constancy in praying; 'I cease not.'

The meaning is this: In every prayer, as oft as I have prayed solemnly, which I have not ceased to do, 'I have not ceased to give thanks to God for you;' so Phil. 1:4, 'Always, in every prayer.' If we seek a great blessing at God's hand, we cease not praying for it till we have an answer. The parable so teacheth us, Luke 18:1. And then—

Obs.—The observation is, That (which we are wanting in the performance of) great mercies, either upon ourselves or others, which we are bound to thank God for, we should do it without ceasing a long while after. When you are to seek to God for a great mercy, then you cease not to make mention of it in your prayers; but the Apostle, you see, ceaseth not to give thanks: they are both alike to the glory of God. And according to your prayers, so are your mercies; great and long prayers bring down in the end great and lasting mercies. And on the other hand, if your mercies be great and lasting, your thanksgivings should be great also.

Besides the reason I formerly mentioned,—that thanksgiving glorifieth God so much, and is to the praise of his glory,—take the measure of the duties themselves. Prayer and thanksgiving are of an equal latitude; they are both duties of the first commandment. And as we say of God's attributes, they are all of a like extent; so are those duties that are duties of the first commandment. It is a shame for us, that if we have been long and much in prayer for great mercies before we obtained them, we should make short and small work of our thanksgivings for them; that when you have not ceased to be instant in prayer to obtain them, you should cease to give thanks for them when you have received them. The glory of God is concerned alike in both. If they be great mercies, and such as have influence into the whole course of a man's life, whereof he hath the daily benefit, he should not cease to remember them, and to give thanks for them daily. If they be occasional mercies, they should

work as occasional afflictions do. It is not to be said that every affliction a man should be continually thinking of, or making use of. No, but they are specially to operate till another affliction cometh. A man should make use of the last. So it is in mercies and thanksgivings. God stroweth some benefits, some mercies in our life, as a rhetorician doth flowers in his orations, here and there, up and down. Now the last mercy, till God hath put down that mercy by some greater, we should still remember it. Only, on solemn days of fasting, upon God's calling thereto by some eminent affliction, we should then take notice and a survey of as many former afflictions as we can call to mind, to humble ourselves under God's displeasure in multiplying of them. And thus of mercies, in days of thanksgivings.

Secondly, There are two words to shew this constancy: 'I cease not,' applied to his giving thanks, and 'always,' spoken of his prayings; and either denotes a constant set solemnity of praying and thanksgiving, but especially both joined do import it; which was morning and evening, as the worship of old was, 'night and day,' 2 Tim. 1:3. And though Daniel prayed thrice, and others seven times, yet the general constant custom, principle, and manner of the private worship of all the Jews was twice a-day, being conformable to the public institution of the sacrifices and incense twice a-day, which was termed 'continual sacrifice;' by which 'pray continually' may be interpreted, which was the rule of Paul's practice, Acts 26:7, 'Unto the which promise our twelve tribes, instantly serving God day and night, hope to come.' But of that I have spoken more upon Phil. 1:4.

Notes

1. Hæc gratiarum actio non modo testimonium amoris erat erga Ephesos, sed etiam judicii, quod de illis habebat Paulus. Nam ita coram Deo illis gratulabatur.

SERMON XIX

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him.—VER. 17.

I COME now to the 17th verse, and that is the prayer itself which Paul here did put up for them, 'since he heard,' &c.

I will give you the division of the words, and some short analysis of them.

First, here is the person whom he prayeth to, that is, God; whom he doth set forth under the apprehension and notion, for the strengthening of his faith, for the obtaining of what he asks,—as we are always to do in prayer,—of 'the God of our Lord Jesus Christ, and the Father of glory.'

Secondly, you have the things he prayeth for. Concerning which, in the general, all the things he prayeth for are spiritual knowledge, he mentioneth nothing else: 'That he would give you the Spirit of wisdom and revelation in the knowledge of him,' so saith the 17th verse; and that he would give you enlightened eyes, as I shall shew you the words may be read, and I think are rather to be read, 'that you may know what is the hope of his calling,' &c., so saith the 18th verse. In general you see it is for knowledge. More particularly, here are four things he doth especially pray for:—

1. For the Spirit of wisdom and revelation in the knowledge of God; which, as I shall open to you, I take it is in personal communion with God.

2. That they might know what is the hope of his calling; what grounds they had to hope for eternal life, that they might see more clearly into them every day than other.

3. That they might have great and enlarged apprehensions working in their hearts, and telling their spirits, of the riches of glory which God had laid up for them. 'That ye may know,' saith he, 'what is the riches of the glory of his inheritance,' &c.

4. That they might know the power that was engaged, and had begun to work in them, that would subdue all their lusts, that would never leave them till it had brought them to the same place where Christ was. Whereas they might look upon themselves as men, and sinful,—and how shall we come to this glory you speak of?—he prayeth that they might know the exceeding greatness of that power which works in those that believe, even the same that wrought in Christ in raising him from the dead. And, further to encourage them, he setteth forth Jesus Christ, not only in glory, raised up by the power of God, and that the same power is engaged to raise them up, but he setteth him forth as their Head, in whom therefore they have interest, who sat at the right hand of God in the heavenly places,—so saith the 20th verse,—and whose heart was engaged to them. For, saith he, ver. 23, you are the fulness of Christ, and Christ will not lose one of them. That they might know all these things, and live in the comfort of them; this is the sum and matter of the Apostle's prayer.—So much now for the short and brief analysis of the words to the end of the chapter.

But I come to the first thing which is in the 17th verse. He prayeth that they might have the 'Spirit of wisdom and revelation in the knowledge of him.' The person he prayeth to I shall handle afterward, because the understanding of it hath influence into what followeth, as well as this first petition; why God is called the 'God of Christ,' why the 'Father of glory;' why Paul setteth him up under both these considerations to strengthen his faith, that these particulars shall be granted, I will shew this afterward; but I will now handle what is meant here by giving them the 'Spirit of wisdom and revelation in the knowledge of him.' For the opening of this, and likewise of all the rest, I will give you these general premises:—

First, As I said, the thing he prayeth for is knowledge. He doth not mention grace and holiness, not in all this prayer; yet it is most strongly included in it, and it is the most necessary effect and concomitant of that knowledge he prayeth for here.

Secondly, That he doth not pray so much that they might increase more and more in the knowledge of their interest in God and in heaven, though some think that that is the meaning of the 'hope of their calling;' but the main thing he prayeth for is, that they might

know the things themselves; that they might know God, that they might know what riches of glory is laid up for them in heaven, have enlarged apprehensions of the things themselves to be known, and so that they might know the 'power that works in them that believe,' &c.

Thirdly, That the things he prayeth for here were things that befitted the state of grown Christians. He doth not pray for them as for men to be converted. No; for it is a prayer he framed for them 'since he heard of their faith and love,' of whom he had said, they were 'sealed' too 'with the Spirit of promise;' as in the former verses. Now, my brethren, this the Apostle doth; he considereth with himself to what pitch Christians that are to grow in grace should be brought, and what is the greatest means to cause them to grow in grace; and for the working and effectual knowledge of these things he prayeth here. He doth not pray that they might know sin, as in the first conversion, that they might repent and believe, &c. But he prayeth that they might increase in the 'knowledge of him,' in an experimental communion with God and acknowledgment of him; for so, as I take it, it is to be meant, as I shall shew you afterwards. He takes the utmost things that his own light reacheth to, and he putteth them into his prayer for these Ephesians. And read all the prayers that he makes for others in several epistles, as Col. 1:10, Phil. 1:9, and they all fall short of the prayer here. The Apostle's mind is more filled with a higher and a further light; he expresseth more glorious things; his eye was upon the utmost pitch of Christianity which he would have these Ephesians aim at, and which he desired God to bestow upon them.

And yet, in the last place, let me tell you, that here is nothing that he doth pray for, but that common Christians, vulgus Christianorum, the Ephesian women and men, all the saints there, were capable of. This I put in, because of the word revelation, which might seem to carry things to somewhat extraordinary, proper unto apostles. What is the meaning of it I shall shew afterward.

Now, my brethren, take an observation or two before I come to the particulars.

Obs. 1.—The first is this, That spiritual knowledge is the great, the main thing in the working of grace, or in the increasing of grace. He

mentioneth not a word of holiness, but you see all he prayeth for is knowledge; but it is such a knowledge as no carnal heart in the world hath. He certainly prays for the highest thing, and the best thing he could pray for, that his light suggested to him. He prayed for holiness elsewhere with knowledge; but here you see for knowledge alone, because knowledge in the Scripture sense includeth the affections, includeth the whole heart to be carried after it—true knowledge doth; to know things as a man ought to know them, as the Apostle distinguisheth it in 1 Cor. 8:2, to know the truth as 'the truth in Jesus,' as the truth is in the things themselves. The more knowledge and light a man hath in his understanding, the more his whole life is carried after such a knowledge. He need pray for nothing else if he have such a knowledge, for all else will fall in with it.

Look in all the prayers he makes for the churches: for the Philippians, chap. 1:9, 10, he prayeth that their 'love may abound,' but how? In all knowledge and sense, an experimental knowledge, that sees and tastes the things that a man knows,—'that you may approve the things that are excellent,' so saith ver. 10. So for the Colossians, chap. 1, he prayeth, that they might 'walk worthy to all well-pleasing,' so at the 10th verse; but at the 9th verse first he prayeth they may be 'filled with all spiritual wisdom and understanding.' So that still, I say, observe, that all his prayers in these epistles, it is for knowledge in the first place, that is the main spring of all the rest.

My brethren, there is indeed a notional knowledge, or, as I may call it, a phantasmatical knowledge of spiritual things—that is, whereby a man knows them; but it is by such a kind of light as is in any knowledge and science whatsoever, whereby he knoweth the rationality of things, but by images as the fancy delivereth up to the understanding to work upon, by hearsay. But then there is a real knowledge that bringeth down the things into a man's heart. Saith Paul, 2 Cor. 3:18, 'With open face we behold the glory of the Lord as in a glass, and are changed into the same image.' Put but the difference in the similitude that the Apostle expresseth it, and you shall see how all knowledge falleth short of spiritual knowledge, which changeth the heart. Take a man now that is a rational divine,

and no more; he knoweth the truth of the Scripture, and the reason and the harmony that is between one principle and another, as a man doth of things by hearsay, and the understanding works upon the reason that is in them, and the concordance and harmony that is in them. Take a temporary believer, and his knowledge hath more life in it; it is as the knowledge that one hath of a man in a dream; he hath heard much of a man, and he dreams of him, and fancieth him to be such a man, and thinks he sees him lively and really, and is affected by being in his presence. But spiritual knowledge the Apostle expresseth to 'beholding as in a glass.' Now mark, if you were looking in a glass, and a man you never saw before stood behind you, and you see his face, here now is such a real sight as putteth down all hearsays, all pictures, all dreams of a man; yet you do not see this man face to face. Now vision in heaven is seeing God face to face; but, saith he, in the meantime we behold him as in a glass. We have a real knowledge of him through the artifice of the Holy Ghost, and this knowledge now changeth the heart into the same image; therefore no wonder if the Apostle here prayeth for spiritual knowledge, and for that only, for these Ephesians.

There is a knowledge, my brethren, by way of gifts, that is in Christians, that is not this spiritual knowledge. Men may have large gifts, and yet be babes in respect of this knowledge, and they themselves be saints. That instance of the Corinthians is full to this purpose. The Apostle telleth them, 1 Cor. 1:5–7, that in every thing they were enriched 'in all utterance and in all knowledge.' Mark it, it was such a knowledge which they had as served for utterance; they could express their minds fully and punctually, stamp their minds upon another man about spiritual things, which was from a distinct knowledge of the things. 'And,' saith he, 'you come behindhand in no gift.' Well, but these knowing men, how doth the Apostle talk to them afterward? He tells them first, that there is another manner of knowledge than this, which is a spiritual knowledge; which, saith he, chap. 2, the spirit of the world doth not teach us, but the Spirit of Christ in a more eminent manner, and that to a man as a spiritual man. This you have in the 12th, 13th, 14th, and 15th verses of that second chapter. We have not, saith he, 'received the spirit of the world;' we do not know spiritual things by

that understanding only, in a notional way that a man understandeth worldly things; but, saith he, there is a peculiar revealing of them by the Holy Ghost to a man's heart made spiritual, suited to the things. Now, when he had told them there was a spiritual knowledge, what saith he to them? Why, saith he, chap. 3, you that have all this knowledge, yet 'I cannot speak unto you as unto spiritual, but as unto carnal.' For all they were enriched in all utterance, and in all knowledge, and came behind in no gift; yet, saith he, ver. 3, 'you are yet carnal;' they were but as babes in Christ, so ver. 1. They were not spiritual, they wanted this spiritual knowledge in a great measure. Now, take a good heart that hath many notions in his head. Oh, thinks he, had I but a drop of that elixir that would turn all these notions into pure gold, into spiritual knowledge! That were excellent. Unbelief, my brethren, makes the knowledge of spiritual things to be but as dreams, though a man have much; whereas faith turns them all into realities, and works upon the heart accordingly. The Apostle telleth the Corinthians in that second chapter, ver. 9, that the eye hath not seen, nor the ear heard, nor ever entered it into the heart of a natural man; men may have much knowledge by the eye and by the ear, which entereth into their fancies, and so is delivered up to their understandings about spiritual things; but this is a knowledge that never entered into the heart of a carnal man. And this is the knowledge the Apostle here prayeth for.

Obs. 2.—The second thing I would have you observe is this: That that knowledge which makes a man holy is especially of spiritual things themselves. Though the knowledge of a man's interest that they are his, carrieth abundance of holiness with it, yet it is the revelation of the things in a spiritual way that doth it in a more eminent manner. Paul, you see here, doth not so much pray that they might know heaven was theirs,—he took that for granted,—but that they might know it, have glorious apprehensions let into their souls of what heaven was, and that they might increase in the knowledge of it, that they might know what God was more in his glory, as the God of Christ and the Father of glory. It is, I say, the knowledge of the things themselves that doth it. You think now that the want in knowledge is the want of application, that you know not

till you have made them your own by application, and that therein lieth the great defect of faith. I acknowledge it is a defect of faith; but, my brethren, the main thing in faith is to see spiritual things really, to behold the glory of the Lord. Saith the Apostle, Heb. 10:39,—it is a place I have often upon occasion quoted to this very purpose,—'We are not of them that draw back unto perdition, but of them that believe unto the saving of the soul.' Now what is this faith that is to the saving of a man's soul? Read the whole 11th chapter to the Hebrews; it is seeing the things, the evidence of the things themselves: it is—you will wonder at it—to believe that God is; so he telleth us at the 6th verse. 'He that cometh to God,' saith he, 'must believe that God is.' It is to believe that the world was made. It is to believe all spiritual things by a divine light, by a spiritual light. Now, my brethren, when once things are thus strongly and really represented to a man's mind, it will carry them all to the heart. The Apostle, in 1 John 5:5, saith, that by faith we overcome the world; what is the faith that overcometh the world? It is not so much believing Christ is yours, as it is believing that he is; for who is he that overcometh the world but he that believeth that Jesus is the Son of God?

You will say unto me, that this is to preach only for general faith.

No, my brethren, if you will come now to the faith that justifieth you, it must be with the whole heart; and although all that is required to justification in the understanding be to believe the thing really and spiritually, yet the will must concur; and how must that concur? It must cast itself upon God for it, for justification; there, indeed, cometh in application. Nay, let me tell you further, that it is the strength of seeing the things themselves that draweth in the heart to give itself up to Christ. As now, take a poor soul that hath little evidence that Christ is his; it may be he is altogether out of hope of it; yet he hath a light that representeth such excellencies to be in Christ as he can never leave him; this is it that makes him give up his soul to him. Take a man that hath assurance,—I will exemplify it there too,—he believeth that heaven is his, Christ is his. Well, this assurance oftentimes lieth by him dead. Why? Because he wanteth a spiritual knowledge of the things. Let God come in now with a light, and reveal what himself is, and what heaven is to him,

then assurance works in him. So that it is the knowledge of the things themselves is the main thing in Christianity, and the main thing in faith.—And so much in general for the observations which I do premise.

I come now to the particular opening of the things he prayed for. He prayeth for the Spirit of wisdom and revelation in the knowledge of him. This is the first thing.

I must explain three things here:—

1. What is meant by the knowledge of him.

2. The ways by which he prayeth that they may know; by wisdom and by revelation.

3. The Author of this knowledge, and wisdom, and revelation, and all; the Spirit of Christ, whom he prayeth might be given to them as such. 'That he may give you,' saith he, 'the Spirit of wisdom and revelation in the knowledge of him.'

The first thing you see he prayeth for, as the conclusion of all, is the knowledge of him. Whether you take it of God or of Christ, it is first of him; which implieth that all human knowledge of human things, if you know all the secrets in nature, is nothing to this. Paul, you know, desired to know nothing but Christ, and him crucified, 1 Cor. 2:2. This is the eminent knowledge, the knowledge of him, that the Apostle here prayeth for. He prayeth not, you see, that they might have the knowledge of their own graces so much, nor the knowledge of their own corruptions so much,—though all these will follow upon the knowledge of him,—but the thing he pitcheth upon for grown Christians to grow up in, is the knowledge of him. The eminent thing in a Christian is to desire more knowledge of God and of Christ especially. If they know their own corruptions, what use do they make of it? To drive them to Christ, to make them know him more: 'I thank God through Jesus Christ,' saith Paul, when he saw himself a miserable man. If they know their own graces, it is that by those beams they might look upon that sun. If they know the law, it is to direct them to Christ.

The end, my brethren, of all duties,—mark what I say,—the end of grace itself, is the knowledge of God and communion with him; therefore you hear, and therefore you pray. If you rest in the duties,

without communion with God and the knowledge of him, your soul will be found empty, and will sit down in sorrow at the last. In Col. 1:9, you shall see what the Apostle saith there, where he makes the very same prayer parallel to what is here. He prayeth 'that they may be filled with the knowledge of God's will in all wisdom and spiritual understanding,' (this is grace now,) that they may know their duties more, 'for this is the will of God, even your sanctification;' that husbands may know their duties, what is the will of God to them, and wives theirs, what is the will of God concerning them; take the whole will of God in the whole compass of it, he prayeth for that. To what end? 'That you might walk worthy of the Lord to all pleasing,' so it is, ver. 10, 'being fruitful in every good work.' But, mark it, what is the end of all this knowledge and of all this walking? 'Increasing,' saith he, 'in the knowledge of God.' That cometh in last, as being the perfection, the reward of all obedience, to know God more. A Christian, a holy heart, improveth the knowledge of all truth to know God more perfectly, and to have more communion with him by it. Wicked men oftentimes see the great wisdom that is in the knowledge of God; they see the harmony and the agreement of one truth in divinity with another, how one kisseth another, and they are mightily taken with it,—as nothing will take a man's understanding so much as matters of divinity,—and the rationality of it. But still they pick not God out of all this; they do not know him spiritually and personally. Or, take a man that is an atheist,—as the one studieth the Scripture, the other studieth the works of God,—let a man be an arrant atheist, he will see a mighty wisdom that nature hath in all the works of nature; in all the causes and effects of things, and how in weight and measure they are all made, and one thing is subordinate to another; but still he picks not God out of all this, but so a Christian doth. So that it is the knowledge of him, you see, in distinction and opposition to all things else, which the Apostle here prayeth for these Ephesians.

But now 'of him.' Of whom? Is it God the Father, or Christ? for αὐτοῦ will bear either of them.

My brethren, he speaks of God the Father just before, 'the God of our Lord Jesus Christ, the Father of glory, that he may give you the Spirit of wisdom and revelation in the knowledge of him.' He spake

both of God and he spake of Christ. Who is the him here then? I take it especially God the Father; for in the 19th verse he speaks pf Christ, while he is praying this prayer, as of a distinct person. 'That you may know,' saith he, 'the power that he wrought in Christ.' That same he there, is the him here; yet so as because it may refer to either, take both. It is the knowledge of God and Christ, or rather of God in Christ; to know God as he is the God of Christ, and as he is the Father of glory, and so to have the heart taken with him, to have the heart drawn into communion with him. This is the knowledge the Apostle here meaneth; you have them both put together, 2 Cor. 4:6, 'God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.' How came you to know him here but in and through Christ? So that it is the knowledge of both, but especially of the Father. And so in Col. 1:10, where the same words are used, it is called ἐπίγνωσις, as here; 'increasing,' saith he, 'in the knowledge of God.' You have them both mentioned, 2 Pet. 1:2, 'Grace and peace be multiplied through the knowledge of God, and of our Lord Jesus Christ.' Therefore, I say, take both in. So much now for this of him, of God in Christ, of 'the glory of God in the face of Jesus Christ,' as the Apostle expresseth himself in that 2 Cor. 4:6.

Now let us consider what is meant by the knowledge here he speaks of. It is certainly meant an excellency of knowledge, as γνώσις is often taken, not merely for a knowledge, but for an excellency of knowledge, as Grotius well observeth. Rom. 3:20, 'By the law is the knowledge of sin.' The word there is the same that is used here, ἐπίγνωσις. That is, though a man know what is sin by the light of nature, yet he cometh to an exact, to a perfect knowledge by the law. 'I had not known sin,' saith the Apostle, Rom. 7:7, 'but by the law.' Well, then, the thing the Apostle prayeth for here is, an exacter knowledge, a more perfect knowledge of God.

Yea, but what manner of knowledge?

My brethren, if you will have me plainly speak what I think the Apostle chiefly aimeth at, it is this. It is not only a more enlarged knowledge about the things of God, as it is said of Christ, Luke 24:27, that he expounded the Scriptures concerning himself; so it is not to know more things concerning God, to have their knowledge

enlarged for the matter of it; but the thing he aimeth at here, being the perfection of knowledge, and the end and issue of all knowledge to grown Christians, to sealed Christians, it is communion with God, is such a knowledge as the Apostle here meaneth. Not such a knowledge as shall enable you to express God to others, but such a knowledge as makes you personally holy, and hath personal communion with God joined with it.

The reason why I interpret it so, is not only because the word will bear it, for γνώσις is indeed an acknowledgment or owning. One knoweth a stranger, but he doth agnoscere, he doth acknowledge, as some interpreters well distinguish, one he knew before, his friend. So that the intimate knowledge of God as of a friend;—as he said of Moses, 'I know thee by name,' and Moses knew God again; as the phrase is, John 10:14, 'I know my sheep, and am known of mine;'—to have this mutual knowledge, God knowing me, and I knowing God, and so to converse with God, and to have communion with him as with a friend; this intimate knowledge, I say, is the thing the Apostle meaneth. And my reason, besides what the word will bear, is this, because in Col. 1:9, 10, where he prayeth for the same thing, he makes it the consequent of holy walking; he prayeth before that they might walk worthy of the Lord to all well-pleasing, and then followeth, 'increasing in the knowledge of God;' the word is the same, ἐπίγνωσις, there and here; that is, increasing, as the reward of holy walking and being filled with the knowledge of his will, in communion with him, or in growing up to know him as your God, and his glory and excellency, and converse familiarly with him as with your friend. They were sealed Christians he wrote this to, for whom he prayeth, that knew God to be their God. Now, take a man that hath assurance, what is the next thing he desireth? To have much communion with God, to have much intimate converse with him; to see that God of whom he is assured, by a spiritual light revealed to his soul, to see him, and to see the excellency and the glory of him; as Moses, you know, it was his great desire. 'Shew me thy glory,' saith he, when God had used him once familiarly as a friend. Now, because this is the next great thing that sealed Christians, as these Ephesians were, do desire, therefore the Apostle prayeth for this knowledge.

There is a parallel place to this likewise. 2 Pet. 1:2, 'Grace and peace,' saith he, 'be multiplied' (the word is, be fulfilled) 'through the knowledge of God, and of Jesus Christ our Lord.' The word knowledge there is the same word that is used here. Now, my brethren, what is the meaning of it? 'Grace and peace be fulfilled,' for so the word signifieth, πληθυνθείη. How are they fulfilled, perfected? The meaning of it is this: God doth fulfil the utmost intent of his grace and favour to a man, by causing him to know him, and to have intimate communion with him. God doth fill a man's soul with perfect peace and joy in believing, through an intimate knowledge of God and of Christ. You see there the knowledge of God and of Christ is put for the utmost perfection, for the utmost issue both of God's grace, and of peace of conscience, and of joy in the Holy Ghost; they are fulfilled, saith he, through the knowledge of God and of Christ.

So that, my brethren, in one word, that is meant by the knowledge of God here which he prayed for these Ephesians that were already sealed; which the apostle John meant, 1 John 1:3, where he saith, 'Our fellowship is with the Father, and with his Son Jesus Christ.' That is, that you may have communion with God, know him as a friend, converse daily with him, have an intimacy of knowledge, that he owns you, and you own him, he knows you, and you know him; and upon this knowledge of him, that you do agnoscere, that you acknowledge him, cleave to him, give up yourselves to him, and delight to converse with him. This is the knowledge of God here meant.—And so much for what is meant by the knowledge of him.

The next thing is, What is meant by the Spirit of wisdom and revelation?

By 'Spirit,' I take, is meant the Holy Ghost. Why? Because he is called a Spirit of revelation. Indeed, if it were only a Spirit of wisdom, it might have been taken for a gift of the Holy Ghost, for a principle of faith infused into us, inherent in us; but that he is called the Spirit of revelation, that is not a gift inherent; for revealing is an act of one without us, of a person distinct from us; therefore, 1 Cor. 2:12, 'He hath given us,' saith he, 'his Spirit to reveal the things that are given unto us of God.' So that by Spirit of revelation must

necessarily be meant the Holy Ghost, who is the author of such revelation, and of such wisdom in a man's heart as causeth him to have intimate communion with God. This is the meaning.

Now you will say, What is meant by wisdom? And what is meant by revelation? And why is revelation added to wisdom? By wisdom, as I shewed in the 8th verse, is meant a principle of faith; and so some take it here. To open this of revelation—

It is not extraordinary revelation that he meaneth here, such as Paul had, Gal. 1:12, where it is said that he knew the gospel by revelation, he never heard any man preach it. 'I neither received it of man,' saith he, 'neither was I taught it, but by the revelation of Jesus Christ.' It is not such a revelation he meaneth, though indeed this revelation beareth some analogy with it; for 'they shall be all taught of God;' yet so as it is by the word, and it is revelation which the light of the world leadeth him to. And the reason why it is taken here for ordinary revelation is clear; because it is that which he would have all the Ephesians whom he wrote to, to grow in, and to have bestowed upon them, as ordinary Christians; therefore he doth not mean the extraordinary revelations of those times.

Now then, What is meant by wisdom and by revelation?

There are several interpretations of it, which will hold forth to us the Apostle's meaning.

First, You must know that all spiritual true knowledge is called revelation, and therefore many interpreters think that wisdom and revelation is all one; only he calleth it revelation, to shew that it is such a knowledge as is peculiar to Christians, and such a knowledge as is by a special revelation of the Holy Ghost proper unto them. Matt. 11:25, 'I thank thee, O Father, that thou hast hid these things from the wise and prudent of the world, and hast revealed them to babes.' All spiritual knowledge, even of the meanest Christians, is called revelation.

Now it is called revelation in three respects.

First, For the peculiarity of it; for that you know is properly said to be by revelation which is hid to another, but is made known to me, and which I could else no way have come to know if it had not been revealed to me. This is plainly the meaning of revelation. Matt.

11:25, 'Thou hast hid these things from the wise, and hast revealed them unto babes;' and ver. 27, 'None knoweth the Father but he to whom the Son revealeth him.' So that it importeth a peculiarness of knowledge proper unto saints, which the Holy Ghost giveth, and which the Apostle prayeth they might grow up in.

Secondly, It doth import still a further newness of knowledge; for if I know a thing but as I did afore, it is not revealed to me, it is not a knowledge by revelation; for revelation I say implieth still some further new thing. Now read Rom. 1:17. He telleth us there that in the gospel the righteousness of Christ is revealed from faith to faith. What is the meaning of that? Why, it is revealed from one degree of faith to another. Why is every new degree of faith called a revelation? Why? Because a further degree of faith makes the thing new. That is the property of spiritual knowledge; when a man increaseth in it, he sees something new in it; when that which is more perfect cometh, saith the Apostle, that which is imperfect is done away. My brethren, in notional knowledge, when a man doth know a thing, he cannot be said to know it again, for he knoweth it already, because the mind of man is all for news. Well, but in spiritual knowledge, if thou knowest God spiritually, though thou knowest no more of him materially, yet thou hast a new light come in, and God becometh again a new thing unto thee, as if thou hadst not known him before. Therefore it is called revelation, this knowledge that is joined with wisdom whereby we know God. As when a man seeth a beauty, though he sees all parts and all proportions, yet if he be in the dark, let light come in, he sees a further excellency; it is, as it were, a new face to him to what it was when he had but a glimmering light. So though you see no more of God, no more of his attributes, yet if you rise to have a new light from the Holy Ghost, all that knowledge will become new, you will see a further excellency in God, and have your hearts anew drawn to him, as if they never had been drawn yet; you will say, when a new light cometh in, you see that in sin which you never saw before. A man will say, I saw not this before, though he did. Every new degree of light addeth a further degree of knowledge. Therefore it is said to be by revelation. He would have them to have

new sights of God, which might lead them into communion with God.

Thirdly, But there is one meaning which I shall give you, which I think the Apostle in a special manner aimeth at. For the Apostle here seems not to make wisdom and revelation one and the same thing, as this interpretation doth, but to make them different. Therefore the meaning that I do think may more especially be aimed at, I shall open to you as briefly and clearly as I can.

The knowledge of God here, as I said at first, is communion with God, intimate knowledge of him, which he would have the Ephesians grow up in. Now, there are two ways of a Christian's having communion with God, which the Scripture holdeth forth, and which the saints have experience of. The one is a way of wisdom, and the other is a way of revelation. I shall open these to you as plainly as I can, and then prove it.

The way of wisdom is this; for he takes wisdom in a distinction from revelation. It is a knowing God by faith, making use of sanctified reason, taking in several truths of God, laying them all together, working them upon a man's heart by meditation, arguing God's excellency out of this and out of that, and so raising up a man's soul to admiring of him and delighting in him; by a way of discourse, by a way of wisdom; taking wisdom as opposed to and distinct from revelation, for so I now do. A man's understanding that is filled with many notions of God, a holy heart takes them and putteth them all together, and he boileth them together, and the concoction, the result of all is, that the soul is raised up to a communion with God and delighting in him whom he admireth. This is the ordinary way of communion with God; for wisdom, you know, is a rational laying of things together, to see the harmony of all those truths one with another; out of all which I gather how great and glorious a God he is, and so my heart is affected with him. When a man knoweth God out of a distinct consideration of several attributes, meditating of several passages, of redemption, &c., this is a way of wisdom, my brethren. And the Scripture is written so as it doth deal with a man humano more; a sanctified reason and meditation which the light of faith accompanieth, and by them converseth with God, resolveth all a man knoweth into God, by

piecemeal, taking first this thought and then that.—This is knowing God in a way of wisdom, as I may so express it.

Then there is a way of revelation, which the Scripture and experience holdeth forth more or less, and it is a shorter cut. The Holy Ghost cometh down into a man's heart sometimes in prayer with a beam from heaven; he sees more at once of God, of the glory of God, astounding thoughts of God, enlarged apprehensions of God, many beams meeting in one and falling into the centre of his heart. They use to call these of old, comings down of God, whereby he slideth into a man's spirit by beams of himself; a man doth not come to have communion with God by way of many broken thoughts put together, but there is a contraction of many beams from heaven which is shed into a man's soul, so that he knoweth more of God in one quarter of an hour than he knoweth the other way in a year, and hath more communion and converse with God.—This, I take it, is the way of revelation, as it is distinguished from wisdom.

The Apostle, because he would have them perfect Christians, prayeth for both; that they may grow up both in a way of wisdom, so to have communion with God, and in a way of revelation likewise, that God might often come and visit their spirits in a more immediate manner, and shew himself to them. The one, my brethren, the way of wisdom, is more humano, accommodated and suited unto the reason of man, knowing God by way of discoursing; yet reason sanctified, for that it doth still. The other is more angelico, as some of the schools, distinguishing of these two knowledges, use to speak. The one is discoursive, the mind runneth to and fro, compareth one thing with another; but the other is more intuitive, hath a prospect of God at once. The one is acquisite, wherein God useth a man's industry, by many considerations working upon a man's heart, which the Holy Ghost accompanieth, leadeth a man's heart into communion with God; but the other is infused, more immediate. In the one, the Spirit works in us, by applying himself to our own thoughts, goeth our own pace. But in the other, a man is in the Spirit; as the phrase is of Paul, he went 'bound in the Spirit,' and as it is said of John, he was 'in the Spirit;' and being so, his heart having this communion with God, then his revelation was made to him. The one is your commons, as I may

say; the other is your exceedings. The one is the common standing light of faith that goeth to sermons with you, that goeth with you to all your prayers, more or less, and causeth your heart to cleave to God. But the other is comparatively an extraordinary light. 'We walk by faith,' saith he, 'and not by sight;' yet Christians now and then get a sight; a sight comparatively; it is a revelation comparatively to that of wisdom, though it be not that sight that we have of God in heaven.

I shall express it to you by this similitude. The ordinary constant course of a Christian, that is, a holy believer; he walketh in light, as we walk in light in the day. Whether the day be dark and cloudy or not, we have light enough to do our work, to go about our business; though we do not see the sun, yet we know the sun shineth. So there is an ordinary standing light of faith, that causeth you to cleave to God and obey him, and it is enough for you to help you to do your work. But suppose now upon a sudden, in a cloudy day, a cloud should break, and a beam be let in that you see the sun; such kind of irradiations hath the Spirit of God into the hearts of his people sometimes. Sometimes you pray to God, my brethren, and there is, as it were, a curtain between God and you; you know he is behind the curtain, you know you pray to him, and you have so much knowledge and faith in him, that you believe he heareth your prayers, and accepts of you. But another time you go to prayer, and all the windows are set open, all the curtains are drawn, as I may so express it. Now this is a way of revelation, more than by a way of wisdom.

This Christians have experience of; and this the Scripture holdeth forth.

First, Christians have experience of it. My brethren, take a Christian of a weak understanding, but exceeding holy; he hath little knowledge of God by way of wisdom, by a way of discourse, and by a way of laying this thing to that thing, and so knowing God. He is hardly able oftentimes to speak wisely and rationally of things; yet notwithstanding, this poor soul, you shall have God breaking in upon his spirit sometimes, and he will know more of God in one prayer than a great scholar, though very holy, hath known of him all his life. And the truth is, that oftentimes God doth

deal with weak understandings, that are very holy, in this way. For if they were shut up unto knowing God by a way of sanctified reason, those that have large understandings would have infinite advantage of them, and they would grow little in grace and little in holiness; therefore now God makes a supply by breaking in upon their spirits by such irradiations as these are.

You shall see it in temptations. A poor soul is tempted that there is no God, he doubteth whether there be a God. You may come, and bring forth arguments by way of wisdom, and sometimes they will convince him, he will get a little light from them; but sometimes God will come into his soul with an immediate beam and scatter all his doubts, more than a thousand arguments can do. The way of wisdom thus of knowing there is a God, that untieth the knot, but the other cutteth it in pieces, doth it presently. So it is in all temptations; as, whether a man be a Christian or no? A man goeth the way of wisdom, of sanctified reason, and he looks into his own heart and there sees the work of grace, argues from all God's dealings with him, and all these satisfy not a man. Well, God cometh with a light into his spirit, and all his bolts and shackles are knocked off in an instant. Here now you see is a way of wisdom, and here is a way of revelation.

Take those Christians that have great parts and understanding, and have grown up to much communion with God in a rational way, by way of meditation and sanctified digestion of their knowledge; yet do but ask them, if at some times they have not had such mighty impressions of God upon their hearts, have been lifted up to the mount, so that they have seen that in God which hath left that impression upon them, that all their lifetime they had not before. Now, even in them here is a way of wisdom and revelation in the knowledge of God.

Now to prove it to you by Scripture. I will give you one out of the Old Testament, and another out of the New; and then I will give a caution or two, not to be misunderstood, and so I will end.

First, out of the Old Testament. Job 42:5. I quoted it by way of illustration, indeed, in the point of sealing; but it properly belongeth to this head I am now on. There you shall find, that Job, who was a holy man, and lived holily all his days; when God had spoken to him

out of the cloud, preached a sermon to him; what was the issue of it? 'I have heard of thee,' saith he, 'by the hearing of the ear, but now mine eyes see thee. He doth not mean that he had any outward vision of God; that is plain, for you read of no such thing made to Job in the whole book; and if there had, that vision had not been comparable to the knowledge of faith. He speaks therefore of an inward light, that now upon this sermon fell upon his spirit. That, saith he, all the knowledge I have had of God in comparison of this, is but hearsay; not but that it was real, but so he compareth it: 'I have heard of thee by the hearing of the ear, but now mine eyes have seen thee.'

The other place that I shall mention to you is that in John 14:21, 'He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him.' My brethren, here is a promise made not only to apostles, but to believers; for it is to them that keep the commandments, and have out of much love obeyed God's law. He that hath my commandments, saith he, and keepeth them, he loveth me: him do I love, and him will my Father love; that is, we will take him into a more special nearness, to express more love to him; and how will he express more love to him? 'I will manifest myself unto him.' Here is now some further manifestation than what they had before; yet they had faith before, that is plain, for they loved God. The promise is to him that hath the commandments and keepeth them, and it is to one that loveth God, and that God loveth before; yet there will be some further expression of love, and that by some special manifestation of God himself and of Christ to a man's soul; which is the reward of having the commandments written in his heart, and kept in his life. 'He that hath my commandments, and keepeth them: I will love him, and manifest myself unto him.' The word ἐμφανίσω, as Beza readeth it, I will set myself in medio lucis, in open light to him; and it is used of those apparitions, Matt. 27:53, that were after Christ's resurrection; not that there are such apparitions of God or of Christ, but because they hold a kind of similitude with this, for it is wholly by the Spirit. 'And,' saith he, ver. 23, 'we will come unto him, and make our abode with him.' Mark, We will come, as if he had never come before, so

the expression implieth and carrieth it. As you know a martyr said, 'He is come, he is come!' He cometh in such a manner, with such a manifestation of himself unto a man as he never saw him before. So you have it likewise Rev. 3:20, 'I will come in and sup with him, and he with me.' I will come; it is a manifestation of the presence of God rather in a notional way. And it is a supping with him; he cometh, and cometh suddenly, as when a great person sendeth his meat and will sup with a man, and converse familiarly with him, and letteth him taste of his cheer.

I will give you but a limitation or two to what I have delivered. For this I have delivered, all divines, Popish and Protestant, acknowledge, and the experience of Christians doth confirm it, and the Scripture itself holds it forth. Only, let me say this to you:—

By revelation you must not understand as if there were visions made. No, brethren; 'Henceforth, though we have known Christ after the flesh, we know him no more.' How had Paul known Christ after the flesh? He had seen him in heaven. But mark it, that knowledge which he had by faith he valued more than that sight he had of him when he was converted. All the wicked men in the world shall see Christ one day, but that will not save them; but to know him by faith is more. And there is no such revelation now.

And then, if you mark it, he doth not pray that they may have the Spirit of wisdom and revelation in the knowledge of truths, to open Scripture, to have an immediate light thus from heaven; to be able to say, This I know by divine revelation to be the meaning of such a place: or in matters of controversy to be able to say, This I know by divine revelation immediately that this is the truth. No, there is no such revelation now. It is the knowledge of him, it is only this in a way of personal communion between God and a man's soul. And for God to make such revelations as these to a man's spirit, to take him up to a nearness with himself; to come and sup with him, and manifest himself to him beyond the ordinary light of faith, going about by a long rational way of discourse and meditation; there is no harm in this, no absurdity in it. All truths that you know, you know them by a way of wisdom, and by such a way indeed a man's heart is settled in them; but when you come to converse with God,

oftentimes God will in a more especial and immediate manner reveal himself to you.

It is not a revelation to draw men from the Word. No, but usually God cometh down upon the wings of some promise, or some word of his; and in that promise, putting an immediate beam of light from heaven into it, revealeth himself to a man's soul, that a man knoweth more of God in half an hour than he hath done in all his life.

And because the Apostle would have the Ephesians grow up in both, aim at both, he prays for both. He prays that they might know God both in a way of wisdom and revelation, and both joined together make perfect Christians indeed. Weak understandings oftentimes know God much in such a way of revelation, when they cannot in a way of wisdom; but to know him in a way of wisdom, and to have personal communion with him in that way of revelation, as I have opened it, it makes a strong Christian, fit for the profit of others. For this other knowledge, a man saith, Indeed I have seen God and his goodness, and I have tasted of it; but I can scarce give an account of him in a rational way, as a man may do by the knowledge he hath of God in a way of wisdom. Both together therefore make perfect Christians.

And so much for the opening of this, which I have been the longer about because I desired to finish this 17th verse; and it was necessary also to insist so long, for the explaining these things.

SERMON XX

The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints.—VER. 18.

THIS is part of one of Paul's prayers; for the words just before are, 'Making mention of you in my prayers, that the God of our Lord Jesus Christ,' &c.

In the prayer that he makes, which reacheth to the end of this chapter, there is first the person he prayeth to, it is God the Father, under two considerations, as he is the 'God of our Lord Jesus Christ,' and as he is the 'Father of glory.' And, secondly, here are the things that he prayeth for unto this God; he prayeth for spiritual knowledge, that is the general; and that in these four particulars:—

1. In the knowledge of himself, in communion with God; and that by two ways, a way of wisdom, and a way of revelation; as I have already shewn in the 17th verse.

2. That they may know what is the 'hope of his calling.'

3. What are the 'riches of the glory of his inheritance in the saints.'

4. What is the 'exceeding greatness of his power,' that works in the saints, and that will bring them to this glory. The Apostle enlargeth his heart, according to the utmost experience himself had, what was requisite and necessary for sealed and grown Christians, and accordingly frameth his prayer for these Ephesians.

I have opened to you the meaning of the first petition, 'That he would give unto you the Spirit of wisdom and revelation in the knowledge of him.' By knowledge of him, I shewed, was meant an excellency of knowledge, as the Apostle calleth it, Phil. 3:8, which consisteth in communion and fellowship with God. The way of which knowledge is, either in a way of wisdom, or in a way of revelation. I despatched this in the last discourse.

Now I come to the 18th verse, where there is a new petition. Our translators read it, 'The eyes of your understanding being

enlightened, that you may know what is the hope of his calling,' &c. But I read it otherwise, and I shall give you an account of it afterward. I read it thus, 'And that he would give you eyes of your understandings enlightened, for you to know what is the hope of his calling,' &c.

To open these words, 'To give you eyes of your understandings enlightened,' I shall bat mention to you how others would interpret the coherence of these words with the former.

They would make this and the former to be but one entire petition; and so indeed our translators carry it: 'That he would give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understandings being enlightened, that you may know,' &c. They would make it, I say, but one entire petition or sentence, both this in the 18th verse and that in the 17th. And their meaning is this, 'That in the knowledge of God and Christ, their eyes being enlightened by a Spirit of wisdom and revelation,'—all these being means by which we come to knowledge,—'they might know what is the hope of his calling.' To such a purpose or sense as this do many interpreters usually read it.

But I rather cut it off from the former, and make it a new and distinct petition. He had finished one petition, when he prayed that God would give them a Spirit of wisdom and revelation in the knowledge of him, or communion with him. And now he prayeth for knowledge of the hope of his calling; for a taste and prelibation, or foreknowledge, of the greatness of that glory they were ordained unto. And as he prayed they should have a Spirit of wisdom and of revelation given them to know God, so now he prayeth God to give them eyes of their minds enlightened, to know the hope of his calling, and the riches of his inheritance.

Only I yield thus much to the other interpretation, which I desire you to observe: that of the two, the Apostle putting knowledge of God, and communion with God, the 'knowledge of him,' as the text hath it, before the knowledge of what is the riches of his inheritance,—I say, I yield thus much to it, that communion with God, and knowledge of God, is the highest way to come to know what heaven is, and what the riches of his inheritance are; and therefore it is a meaning agreeable to the analogy of faith to read it

thus, That in the knowledge of him their eyes might be enlightened to know what heaven is. It is, I say, a meaning agreeable to the analogy of faith: the knowledge of God, and communion with God, is the high way to know what is the hope of his calling, and what the riches of his inheritance are.

But yet, my brethren, that interpretation of theirs is certainly to me not the meaning; and my reason is this, because they would make the knowledge of God but as a way and means only subordinate to the knowledge of what heaven's glory is: 'In the knowledge of him, the eyes of their understandings being enlightened,' say they, 'that they may know what is the hope of his calling, and what are the riches,' &c. But though it is true that by the knowledge of God, and communion with him, we come to know what heaven is; yet of the two, communion with God is the greater. I shall explain myself to you thus:—

There are two things to be considered in heaven. There is either the happiness that the saints themselves shall enjoy, which is 'in the saints,' saith the text, their happiness and their blessedness. And there is, secondly, communion with God, which is the cause of this happiness. Now of the two, communion with God is the greater. There is beatitudo objectiva, the thing possessed, which is God himself; and there is beatitudo formalis, which is the fruition of him; the happiness by enjoying God, and by knowing God. Now of the two, the knowing of God, communion with God, is more than our happiness; and therefore, if you mark it, the Apostle putteth that first, 'That you may have a Spirit of wisdom,' saith he, 'and of revelation in the communion and knowledge of him;' and then cometh, 'That you may know what happiness you shall have, what are the riches of the glory of his inheritance in you,' in the saints: there is beatitudo formalis, your fruition of it. Of the two, my brethren, it is the greater, therefore it is put first here, and therefore is not meant as a means only of knowing the other, but as a distinct thing from the other.

You shall find as much to this purpose in Rom. 5, comparing the 2d and the 3d verses with the 11th. The Apostle speaks there of faith. By faith, saith he, 'we rejoice in the hope of the glory of God,'—that is, of that glory we shall have from God,—'and not only

so, but we glory in tribulation also.' Though for the present we are miserable, yet through faith we see so much glory to come that the soul shall have, as it upholdeth us, we rejoice in the hope of glory, notwithstanding tribulation. Now mark the 11th verse, 'And not only so, but we also joy in God.' He riseth higher; to rejoice in hope of glory is a great matter; and not only so, but to do it in affliction too, that is more. But will you have the highest? saith he. 'Not only so, but we joy in God too.'

These words, 'Not only so, but we joy in God,' have an aspect, have a look to what is said in the 3d verse, where he bringeth in the same phrase, 'Not only so, but we rejoice in afflictions.' Not only so, saith he, but we rejoice in God. We do not only rejoice in our afflictions, in the hope of glory, but we rejoice in God too. Not only in the hope of our happiness, the inheritance in the saints, as the text saith, but in the knowledge of him. So that, 'in the knowledge of him,' is not the means only or simply whereby we come to know what heaven is, but it is a greater matter, for the top of heaven lieth in communion with God, and not only in your being made happy.

And so you see now why it is preferred here. So that here beginneth—this is all I have contended for—a new petition in these words, and I read them thus, and he that consulteth the original will find it will bear it: 'That he would give you eyes of your mind enlightened, to know what is the hope of his calling,' &c.

The words in the original are, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας, 'eyes of your understanding enlightened,' in the accusative case, to give you the grammatical coherence of the words; it is not in the dative case, 'the eyes of your understanding being enlightened.' But take the words simply, and they lie thus, 'that God would give you eyes of your understanding enlightened.'

There are some that would make the words before, 'the Spirit of wisdom and revelation,' to intimate and import the causes of spiritual knowledge; and these words, 'the eyes of your understanding being enlightened,' the act of spiritual knowledge, which is the effect of those causes; and they would make that to be the coherence of these words with the other; and they open it handsomely thus. Say they, unto spiritual knowledge by way of causation, there are two things required. There is, first, a Spirit of

wisdom, which is a Spirit of faith; and, secondly, of revelation, which is bringing light to that faith. They express it well by this similitude, which I shall afterward make use of. To bodily sight, say they, there are two things required. There is first an eye to see with, a faculty of seeing, that is meant by the 'Spirit of wisdom;' the Holy Ghost giving a power, an inherent principle, a habit, a disposition of spiritual wisdom. For you know he is a wise man, not that hath wise thoughts sometimes, but that hath wisdom habitually in him; as we use to say, he that is wise of himself, that hath a principle of wisdom in him, is properly wise. So now by a Spirit of wisdom, they mean that inherent principle of faith which makes a man wise, that infused habit which the Spirit works, that is as the new eye in the soul. And then, by the Spirit of revelation is meant, the light that the Holy Ghost acts this principle of faith by; and as the effect of both these, he mentioneth the 'eyes of their mind being enlightened to know him.' The one noteth out the causes, the other noteth out the effects.

But, my brethren, I will give you a reason or two against this interpretation, and so I will go on; for the coherence of these words is the greatest difficulty in this text; the rest will go on more easily.

If his meaning were to pray only for the principle of spiritual knowledge in the former words, and the act of knowledge in these latter words, 'the eyes of your mind being enlightened, to know,' &c., first, he would not have terminated the Spirit of wisdom and revelation in an act, in the 17th verse, as he doth; 'in the knowledge of him,' saith he. Then he cometh with a new business, 'the eyes of your mind being enlightened to know.' Here is a new cause of a second act; therefore certainly we must part them. Here is a Spirit of wisdom and revelation produceth one act, 'the knowledge of him.' Here are eyes enlightened, which produce a second act, 'that you may know,' saith he, &c. Certainly, therefore, the one doth not note out the causes and the other the acts; but here is an act answering the cause of knowledge in the one, and an act of knowledge, answering the cause of knowledge in the other.

So now, having shewed the coherence of the words, I come to the parts of the text.

The parts of this 18th verse are two.

I. Here is, first, a new expression of spiritual knowledge; 'that they might have enlightened eyes to know.'

II. Here is, secondly, new objects to be known, the knowledge of which would make them complete Christians. Which objects are three:—

1. What is the hope of their calling.

2. What is the glory of their inheritance.

3. What the power is that is engaged to bring them to this inheritance.

I. To begin with the first, what is meant by spiritual knowledge, as it is set forth to us here by giving them eyes of their mind enlightened, enlightened to know. As I take it, here are four things held forth to us:—

1. Here is the subject of spiritual knowledge, the mind, the understanding; 'the eyes of your understanding.'

2. Here is a double gift:—1. Of eyes unto the understanding. 2. Of light unto these eyes; for so I read the words, 'that he would give you the eyes of your understanding enlightened.'

3. Here is the act; to know.

4. Here are the persons; ye, saith he, εἰς τὸ εἰδέναι ὑμᾶς, 'that ye may know.'

I will open all these in order.

1. Here is, first, the subject of spiritual knowledge; it is the understanding, 'the eyes of your understanding.' Some copies read it τῆς καρδίας, 'the eyes of your heart.' There are variæ lectiones of the New Testament, as well as of the, Old; that is, various readings. The king of Spain's Bible readeth it, 'the eyes of your heart.' Ordinarily we read it, 'the eyes of your understanding.' The truth is, the Hebrew word לֵב, which signifieth heart, the Septuagint usually translated it διανοία, understanding; as Gen. 24:45. We use to call wise men cordati; and fools in the Latin are called men without a heart, that is, without understanding; and it is called applying a man's heart to wisdom. Understanding, and a man's heart, in the Scripture phrase, are put both for one; they are both joined, διανοία καρδίας αὐτῶν, Luke 1:51, 'the understanding of the heart.' So

indeed the words may be read there, which are translated 'the imaginations of the heart.'

Now, then, from hence the observation is but only this, That the heart followeth the understanding. They are put one for another, whether in a man's corrupt estate; when they err in their understandings, they are said to err in their hearts; for if their understandings err, their hearts will certainly do so. Saith our Saviour Christ, Matt. 6:21, 'Where the treasure is, there will the heart be also.' Mark the reason, 'The light of the body is the eye.' How are these joined together? Plainly thus: look what the eye of the understanding of a man setteth up to be a man's good, his treasure, that the heart, the affections will follow. As we judge of things, so we are affected, and so the whole body, that is, the will and affections,—for he compareth the understanding to the eye, and he compareth the will and affections to the body, which is as the heart, and affections as the members,—look which way the eye goeth, saith he, the body will go as that directs. Look what the understanding pitcheth upon to be a man's treasure, there the heart will be. Therefore, now, it is all one to say, 'the eyes of your understanding,' as one copy readeth it; or, 'the eyes of your heart,' as another readeth it. If the understanding be once enlightened, the heart is enlightened, and so the whole soul is drawn; if that knoweth the excellency of heaven, where that treasure is, the heart will be also. I speak this to reconcile those diverse readings which the copies have.

And so much for the subject, the mind, or the heart, when that is once enlightened.

2. Here is a double gift. Here is an eye given, and here is an enlightened eye, light given to that eye too. There are some interpreters that do refer the words to the word 'give,' in the former verse, and do put some words in, and read it thus: 'That God would give the eyes of your mind, δῴη τοῦς ὀφθαλμοὺς φωτισμένους, to be enlightened.' Others, as Ambrose, read it, 'To have eyes of your mind lightened.' But I take the words nakedly and barely as they are in the Greek, and I read it thus, 'That he would give you eyes of your mind enlightened.' The gift, I say, consisteth of two things: first, of an eye of the mind; secondly, of light to that eye; and both these are

requisite for us to know any spiritual thing, saith he, εἰς τὸ εἰδέναι, 'that you may know.' That a man may know heaven or any spiritual thing, he must have a new eye in his mind, and he must have a new light put to that eye; 'that he would give you eyes of your mind enlightened.' So that now cometh fitly in the interpretation that others would give it of the Spirit of wisdom and revelation; the one noteth out the principle, the other the light that the Holy Ghost bringeth in. To clear this to you—

In the first place, before a man can spiritually apprehend spiritual things, yea, or if he would grow in the apprehension of them, he must still have more of a new eye put into his mind. Read Deut. 29:4, 'God hath not given thee,' saith he, 'eyes to see, nor ears to hear, nor a heart to perceive to this very day.' If a man will understand spiritual things, he must have a new eye and a new heart. God must give him an eye of his mind, and to his mind; put into his understanding a new understanding.

In 1 John 5:20,—it is another place I bring for it,—saith the Holy Ghost there, 'He hath given us an understanding to know him that is true;' a peculiar understanding, not creating a new faculty. No, but enduing that faculty with a new disposition, with a quickness; for it is called by the prophet Isaiah, 'the understanding of the mind.' You shall find, therefore, in Scripture, that wicked men are said to be blind, they want an eye; and, so far as we are unregenerate, we want eyes as well as light to see heaven or any spiritual thing with. Saith he, John 3:3, 'Unless a man be born again, he cannot see the kingdom of God;' for to see the kingdom of God a man must have a new light begotten in him, a man must have, as it were, a new understanding; and therefore you read, 1 Cor. 2:14, that a carnal man 'cannot receive the things of God,' that is the phrase there; he cannot receive, he wants an eye, as a blind man he cannot receive in colours.

Well, that is the first gift, therefore, to have an eye, which in Ps. 119:18 is called opening the eye,—'Open mine eyes,' saith he, so we translate it; read the margin, it is 'reveal mine eyes:' Lord, take off the veil, and then I shall see the wonderful things of thy law; which answereth with what is in 2 Cor. 3:16, the veil lies over all men's hearts; that, as there is film over all men's eyes that are blind that

they cannot see, so there is over every man's heart by nature. Here, then, is the first thing to be done, to clear the eye, to give a new eye, to take the veil off.

But if a man have never so good an eye, if he be in the dark, he can see nothing; therefore the second thing that concurreth to spiritual knowledge here is, 'to give you eyes enlightened;' as to give you a new eye, so to give you a new light. For, Eph. 5:13, it is light that makes all things manifest. It is a philosophical speech the Apostle there useth, it agreeth with what Aristotle saith, lumen is actus perspicui, it is that which putteth life into colours and acts them. Let ever so good an eye be in the dark, it seeth not; therefore, now, here is a second work of the Holy Ghost, to enlighten this eye if ever a man cometh to see anything in a spiritual way; and as there cometh more light in, so a man seeth more or he seeth less. And therefore you shall find, in Acts 26:18, the conversion of a sinner hath two expressions: the first is 'to open his eyes,' to take away the veil; and then 'to turn him from darkness to light.' You shall find the like in 2 Cor. 4:6. God, saith he, that created light out of darkness, giveth 'the light of knowledge' (mark that phrase) 'of the glory of God in the face of Jesus Christ.' Will you have knowledge? There must be a light to accompany it. All men's experience that have grace agreeth with this. What is the reason that you shall see some things in a chapter at one time and not at another; some grace in your hearts at one time, not at another; have a sight of spiritual things at one time, not at another? The eye is the same, but it is the Holy Ghost that openeth and shutteth this dark-lantern, as I may so call it; as he openeth it wider, or contracts it or shutteth it narrower, and sometimes he shutteth it wholly, and then the soul is in darkness, though the soul have never so good an eye. Therefore, as the Apostle prayeth for an eye, so he prayeth for light; 'that he would give them eyes of their mind enlightened.' And so much for the gift: here is the subject of it, the mind or the heart, that was the first; secondly, here is the gift, to give them an eye, to give them light, eyes enlightened.

3. Here is the act, both of this eye and of this light—that is, 'to know,' εἰς τὸ εἰδέναι; to know, saith he. To every act of spiritual knowledge that you have in anything, my brethren, there is a giving

you an eye to see it, and there is giving you a new light to see it with. It is a gift of the Holy Ghost, not only to give you a light and to give you an eye, but it is a gift for him to draw forth the act of knowledge, to give you for you to know, so the word is in the original, εἰς τὸ εἰδέναι. It referreth to 'give,' with the 17th verse, even this as well as the other.

Our dependence upon the Holy Ghost, consider what it is, in all spiritual things. It is, first, to have a new eye; it is, in the second place, to have a new light from the Holy Ghost to actuate, to inform that eye, to shine upon it, to irradiate it; and, thirdly, to draw forth the act of knowledge. In Phil. 2:13, It is God, saith he, that giveth the will; that giveth τὸ θέλειν; the very act of the will is from him; and here τὸ εἰδέναι, an act of knowledge, is his too, it is a gift too. Saith our Saviour Christ, 'To you it is given to know,' δέδοται γνῶναι, it is given to know; the very act of knowledge is a gift. We see, I say, my brethren, the great dependence we have upon the Holy Ghost; not only must he give us an eye and give us light, but he must give us to know too. It is a mighty expression that in 2 Cor. 3:5: saith he, 'We are not able of ourselves to think a good thought;' he doth not say we are not able to do,—as Christ said before him, 'Without me ye can do nothing,'—but he saith, ye cannot think, if you come to spiritual things. No, you cannot think; of all things else it is easiest to think, yet this must be given too. Prov. 20:12, 'The hearing ear and the seeing eye, the Lord hath made both of them.' Is it true in naturals that not only the eye is made but the seeing too? It is certainly much more true in spirituals. The scope of Solomon there is to let us see, as Cartwright well observeth, that in the smallest thing; in the very applying of sight to an act of seeing, 'the hearing ear and the seeing eye are of the Lord;' so it is much more in spirituals; he must give you an eye and he must give you a light, and he must draw forth that gift too, else we have no sufficiency to do it. 'We are not able to think a good thought, but all our sufficiency is of God;' and there cannot a greater instance be given that' all our sufficiency is of God,' when we cannot so much as 'think one good thought' else.—So much now for the giving them both an eye and light and the act of knowledge.

4. Here is a fourth thing, and that is the persons, 'for you to know,' for so indeed it is in the original. He mentioneth you no less than three times: that he might give to you, ver. 17, the eyes of your mind; that you may know, ver. 18. All that I observe out of it is this, which some against the Papist have done out of the same text, against implicit faith. What do the Papists say? They would have you see with other men's eyes; they would have you believe the greatest thing in the world, and believe it because the Pope saith it. No, saith the Apostle, I would have you see with your own eyes, I would have him give you 'the eyes of your mind enlightened, that you may know.' There all these three yous in it. The just shall live by his faith, and nobody's faith else.—And so much for that.

II. I divided the words into these two parts: first, into spiritual knowledge, that he prayeth for; that you see I have despatched. The next, which is that I now come to, is the objects he prayed they might know, which I told you were three, and in this verse we have two of them laid down. The first is, what is the hope of their calling; the second is, what is the riches of the glory of his inheritance in the saints. There is nothing difficult in these words but only this, 'what is the hope of their calling.' I shall present the difficulty to you, and I will tell you what my apprehension and judgment of it is.

Hope is taken, say interpreters, for two things; either for the thing hoped for, as Col. 1:5, 'For the hope,' saith he, 'which is laid up in heaven;' that is, heaven itself, the thing hoped for: so Titus 2:13, 'Looking for the blessed hope;' that is, the thing hoped for. Or else, in the second place, it is taken for the grace of hope; not for the object, but for the grace of hope, by which we do hope. And it is sometimes put for assurance of our interest in the thing hoped for; as 1 John 3:2, 3, 'Now we are the sons of God,' saith he; 'and he that hath this hope in him,' that is, hath an assurance of this, is confident of this, 'he purifieth himself as God is pure.' And so likewise Rom. 5:4, 5, 'Experience worketh hope, and hope maketh not ashamed,' that is, it worketh an assurance that leaveth not the soul in confusion; 'because the love of God is shed abroad in our hearts,' so it followeth. So that by hope there, he meaneth assurance of salvation; as likewise Rom. 15:13, 'That you may abound in hope through the power of the Holy Ghost.'

Now, my brethren, interpreters do generally carry it by hope to be meant here the thing hoped for. I find almost all interpreters go that way, restraining it to the thing hoped for; and, say they, the Apostle, what he calleth hope in these words, he more plainly explaineth in the next words, that he meaneth by hope the thing hoped for. He telleth you in the next words what it is, what is 'the riches of the glory of his inheritance,' saith he. So that what he meaneth by hope in the one, he plainly expresseth in the other. Only he calleth it hope here in the first sentence, to shew that it is but in hope, but it is to come in the world to come; and to shew that the highest joy that we have here is but in hope to what is to come. For as it is, Rom. 8:24, 'What a man seeth, that he doth not hope for.' By hope there, he meaneth the object of hope.

And it is called the 'hope of your calling;' or, say they, the 'hope of his calling.' Why? Because it is that unto which we were called. Read 1 Thess. 2:12, 'Who hath called you,' saith he, 'to his kingdom and glory.' So then the meaning of the Apostle, say they, is this: he prayeth that they may know what great things are laid up in heaven for them, which God calleth them to hope for, which are annexed to their calling.

I find Zanchy thinks the grace of hope should be here meant, not so much the thing hoped for, as the grace by which we hope for this thing hoped for. And so they interpret it thus, 'the hope of his calling;' that is, say they, the hope which God calleth us to have of that glory that is to come, which God commandeth us to have, and calleth us to. Therefore, say they, it is called the hope of his calling. And his meaning is this, he prayeth that they may know what great hopes and assurance God would have us Christians to have of the life to come.

Now to this interpretation of theirs, I add but this: that by hope is here meant the ground of hope; it is not merely the grace of hope by which we do hope, but the ground which God doth give us to hope upon; the grounds and the evidences that we have for eternal life, that that should be the Apostle's meaning. And I find that Zanchy falleth into this, and so hinted me indeed to it; for he explaineth it thus, 'That they might know their hope is founded upon the most infallible and certain grounds that can be.'

I must give you Scripture for this, to shew where hope is put for the ground of hope. I will give you but one, Rom. 4:18; there it is said, that Abraham 'against hope, believed in hope.' What is the meaning of that? He did against all grounds of hope believe. He mentioneth the grounds that might discourage him in the next verse; saith he, his body was dead, being an hundred years old, and Sarah's womb was dead; yet against all hope, that is, against all grounds of hope, he believed in hope.

So then the interpretation I pitch upon is plainly this. The Apostle prayeth here, that they may know what great, what infallible, what multitudes of grounds of hope God had called them to; what grounds of assurance and evidence their souls might have that heaven is theirs. So that now, in this first part, he prayeth that they may have much assurance of their own interest in heaven, and see good grounds for it. And, in the second part, he prayeth that they may see the glory of his inheritance.

I will give you my reason why I interpret it thus, rather than for the thing hoped for; that this expression should mean one and the same thing, heaven in both. My reason is this: the Apostle seemeth to pray for three things distinctly, and he putteth a conjunctive, καὶ, between them all. First, he prayeth that they may see what is the 'hope of their calling,' and see what is the 'glory of his inheritance,' and see what is the 'exceeding greatness of his power.' Now, if 'exceeding greatness of his power' be a distinct thing from 'what is the glory of his inheritance,' then 'what is the glory of his inheritance' is a distinct thing from 'what is the hope of his calling;' therefore, the thing hoped for is not meant, but he intendeth three several sorts of things that he prayeth for. And he addeth τίς, and τί τὸ ὑπερβάλλον μέγεθος, what, and how great, to all three, to shew that they are distinct; what great grounds you have of your interest, and that you may see what a great and glorious inheritance it is that you have interest in, and that you may see thereby how great the exceeding greatness of his power is that he works in them that believe, and keepeth you for that glory.

Having thus opened to you what is meant by the hope of his calling, what grounds of hope you have, I will but shew you how it

agreeth fully with the scope and with the phrase the Apostle here useth, that I may back this interpretation.

It agreeth fully with his scope; for, first, he prayed in the former verse for communion with God. Now, what is the next thing a good soul would desire, next to communion with God. To have the grounds of his assurance kept continually fresh in his heart, that he may 'know the hope of his calling;' that is the next thing any good soul would pitch upon, to keep himself in perfect peace and comfort; and then to know the greatness of that glory that he had an interest in. Link these three things together, this makes a complete Christian, full of comfort, full of joy and peace in believing.

It agreeth also with the phrase that followeth, 'the hope of his calling;' interpreting it for grounds of hope or grounds of assurance, what grounds of assurance you have.

By 'his calling' here is either meant that calling which God commandeth you to have; such grounds of hope as God calleth you, being Christians, to have, commandeth you to have; that is one meaning of the phrase. So the word 'calling' is used, 1 Thess. 4:7; saith he, 'God hath not called us to uncleanness, but to holiness;' that is, he hath commanded us to be holy, for so you may interpret it by the third verse, 'This is the will of God, your holiness,' God's calling and his will is all one. If you did but know, saith the Apostle, the grounds that God calleth you to have the hope you have, the assurance God calleth you to have, and hath given you grounds to have; that is the meaning of his prayer.

Or, secondly, the hope of his calling may refer to the work of grace, which is called calling and conversion; and so the meaning is proper and very good, and it is thus: that you, being called by God, have all the grounds to have assurance that may be; and I pray, saith he, 'that you may know what is the hope of your calling.' A man effectually called hath multitude of grounds to be assured, if he be not negligent in it. So that that which I pray for, saith he, is that you may know the very calling itself, the very work itself; God's calling you affordeth you grounds enough of hope. I pray that you may know the grounds of your hope, keep that fresh in your eye, and so you will be comforted.

I come now to some observations out of this interpretation.

Obs. 1.—The first observation is this: That every man in the state of grace is called to have assurance, and there are grounds enough for it. Oh, saith the Apostle, would you did know what is the hope of his calling, what grounds you have of hope from that calling of God that hath put you into the state of grace! The state itself affordeth it, and the word of God upon you affordeth it, only you want eyes to see it; therefore I pray that the eyes of your understanding may be enlightened to know it, daily enlightened to see those grounds.

My brethren, every believer hath grounds enough of assurance if their eyes were but enlightened. There is a whole epistle written on purpose; God wrote one book to shew the vanity of the creature; he hath written another book on purpose to assure us and every believer of salvation. The first Epistle of John is written on purpose for that end; you shall see it is his scope both by the first chapter, ver. 4,—so he beginneth, 'These things write we unto you, that your joy may be full,'—and by chap. 5:13, 'These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.' And, saith he, I write to all sorts of Christians that are called; so he saith, chap. 2:12, 13, 'I write to you, children,'—those that are babes are capable of assurance, to know the hope of their calling, if God enlighten them,—'because your sins are forgiven for his name's sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men,' &c. All sorts of Christians are capable of assurance if God enlighten their eyes, and if they be once called there is abundance of grounds to give them assurance, to give them hope of salvation. He telleth us in the 10th verse of the 5th chapter, 'He that believeth hath the witness in himself,' that is, he hath the matter of it. Yea, there is no act of faith but putteth forth a witness;—as when we come to a hollow place there is no voice but turneth back an echo, only if you speak low the echo answereth you low, but if you speak loud the echo is loud too; so if a man's faith speaks strongly, it will echo forth back again a strong witness;—there is the witness of blood and the witness of faith. 'He that believeth hath the witness in himself.' There is no grace a man hath but is a ground of assurance. There is no exercise of grace but is a ground of assurance. In your very not sinning you may fetch assurance from it; so John telleth us,

1 Epistle 3:9, 'He cannot sin, he hath the seed of God in him;' you shall find that in your hearts that you cannot sin; there is an evidence of grace when you are tempted to sin. The grounds that every believer hath for assurance of salvation, if he did but know them, they are infinite ones and infallible.—So much for the first observation.

Obs. 2.—To give you a second observation. Though a man have never so much ground of hope from God's calling him, yet, notwithstanding, he must have the eyes of his mind enlightened to know what is his hope, what are the grounds of evidence and assurance of salvation; and further than he hath an eye and an act of knowledge drawn forth, he cannot see it; therefore the Apostle prayeth that 'the eyes of their minds may be enlightened, that they may know what is the hope of his calling.'

To make this plain to you. All graces, as they work with a borrowed strength,—not with a strength of their own, but with the strength of the Holy Ghost,—so they shine to comfort you with a borrowed light, as the stars do with the light of the sun. A man hath a natural power to know what is within him, so saith the Apostle, 1 Cor. 2:11. Let any man ask me what I think, I can tell him, and so can you; it is from the natural spirit that is in every one. 'What man,' saith he, 'knoweth the things of a man, save the spirit of a man that is in him?' The spirit of a man that is in him doth know it, it can tell you a man's thoughts and affections; but if you would come to know whether faith be in you or not, or whether true love to Christ be in you or no, or zeal for his glory, now you must have the Spirit to enlighten your eyes; though it be in you, the mere spirit of a man will not do it; so it followeth, 'We have received the Spirit that is of God, that we may know the things that are freely given us of God.' If you will come to know whether you have grace or no, which God hath bestowed upon you, here you must have the eyes of your mind enlightened, 'that you may know,' saith the Apostle, or else you will not see it. Your graces shine with a borrowed light. You can tell, 'I think such thoughts as believers think;' but to tell that this is true faith and differeth from that of hypocrites, this you cannot tell without the Holy Ghost enlighten you. Therefore he prayeth 'that the eyes of their minds may be enlightened, that they may know.'

I will give you a scripture more for this, Rom. 8:16,—mark that place,—It is the Spirit, saith he, that 'beareth witness with our spirits, that we are the children of God.' He doth not only say he beareth witness to our spirits, but he beareth witness with our spirits. Our spirits, our graces, (that which is born of the Spirit is spirit,) never witness unless the Holy Ghost witness with them; if he do not give in his testimony with them, your graces will give no witness at all; if he do not enlighten the eyes of your mind to know, you will not know the hope of your calling, you will have no assurance.

Likewise that other place, Rom. 15:13; the Apostle prayeth there, that they may 'abound in hope, through the power of the Holy Ghost.' Doth a man abound in hope? Hath he any comfort? any assurance?—for I take 'hope' there for assurance, as I do here,—any confident persuasion? It is, saith he, through the power of the Holy Ghost.—So much for the second point.

I might interpret it thus. 'The scripture is not of private interpretation,' so saith the Apostle, 2 Pet 1:20. Read another book, your natural understanding will help you to understand it; but, saith he, the scripture is not of private interpretation; that is, no man's private understanding will help to understand it, but that Spirit that writ it. Look into your own hearts, there is a word written in the heart, as here the word is written in our books; that word written in the heart, the law written there, is not of private interpretation; all the human wit that any man hath who hath grace, cannot help him to do it, to know the meaning of it, but that Spirit that wrote it there; for so you know we are called 'the epistle of Christ, written not with ink but with the Spirit of the living God,' 2 Cor. 3:3. He only is able to read it; unless he enlighten your eyes, give you an eye, and give you light, and draw forth an act of knowledge, you will not know what is the hope of his calling, you will not know what ground you have for assurance of salvation.

Obs. 3.—To come to a third observation, and it is a good one. You know I interpreted the hope of his calling partly in this sense, to be that which God calleth you to have. Art thou a believer? He calleth thee to hope; as he calleth you to holiness, so he calleth you to assurance, to hope. What is the reason then that poor souls want

comfort? It is God's mind you should have it, there is enough in the word to comfort you; there is enough in your own hearts to comfort you, there is a Holy Ghost that dwelleth within you. God, I say, calleth you to hope. Satan, my brethren, and Antichrist call you to doubt; so the Papists do; but God calleth you to hope, calleth you to assurance. The Papists exact of every man as necessary to salvation, to believe a harder point than the assurance of their own salvation; for they exact of them to believe that the Church of Rom is the only Church of Christ, to believe the mother, but they would have men to doubt of their Father; they would have men to be bastards, that is the truth of it. But, saith he, 'that you may know what is the hope of your calling;' he would have them know it. The Apostle writing to men that had assurance, to old men, saith he, you have known the Father from the beginning, not only the mother, but the Father. It is a harder point to believe that the Church of Rome is the only true Church of Christ, than to believe that thou art in Christ, and there is more evidence in thy own heart, if the Holy Ghost irradiate thy mind, than there is of the other, for that is an extrinsical thing, and yet they are strict in that point; upon pain of damnation a man must believe that that is the true Church: yet they would not have a man believe he is a true member of the Church, nor of Jesus Christ. No, it is 'what is the hope of his calling;' he calleth you to hope, that is his commandment.

Rom. 15:13, 'The God of hope fill you with all peace and joy in believing.' God is a God of hope, and he would fill your hearts with peace and joy through believing. He is not only called the God of hope because he is the object of hope, but because he is the author of it; and all the Scripture is written to work hope in us, so saith ver. 4 of the same chapter. God's mind is, that the saints should have nothing else, 'that you may know what is the hope of his calling;' only your eyes are dark indeed, there lieth the defect, naturally you are dark and can know none of these grounds, therefore the Apostle prayeth that the eyes of their mind may be enlightened, that they may know what is the hope of his calling.

Obs. 4.—In the fourth place, if you observe it, it is what is the hope of his calling, it is not what is the hope of your calling, or what is the hope of your grace; he giveth it not that title. Take calling in

that sense for God's work of conversion upon a man's soul, I do observe but this out of it, and it is to you a note of much consequence: If you come to have good assurance that the Holy Ghost giveth, he will draw your eye unto his work, rather than unto the work that is wrought in yourselves.

I will explain myself to you as well as I can. It is the property of the Holy Ghost when he doth give any man assurance and hope, and enlighteneth his eyes to see what the hope of God's calling is, not to make the heart pore upon the work in himself: but to draw his heart up to God as the worker of it, and to have a hint from thence to stand admiring of him that thus called him, and by his mighty power wrought these things in him through his free grace. When men look upon grace wrought in themselves, self-love rejoiceth in it, and they boast as if they had not received it. No, saith the Apostle, look not upon the hope of your, but upon the hope of his calling; as having received it from him, let it lead you to the fountain of his free grace. I do observe it there in 1 Cor. 2:12, (I quoted the place before,) 'We have received,' saith he, 'the Spirit of God, that we may know the things that are freely given us of God.' Mark that expression; not only know the thing, that this grace is wrought, but with this addition, it is the free work of God's grace. This is the end always of the Holy Ghost when he giveth assurance, that is his manner, as he discovereth his graces to you, these things are in you, so that these things are freely given you of God, he leadeth you to the fountain of his grace, that you may admire it and fall down before it; that you may know, saith he, praying for assurance, what is the hope of his calling; he fixeth their eyes there.

Next to communion with God and knowledge of him, he prayeth they may know their own interest.

The next thing that is to be handled is this—and what is the riches of that glory, which is the glory which they had assurance of. Put but these three things together, my brethren, and do but think with yourselves, what mighty effects it would work, what comfortable Christians it would make you, if your hearts came up to what Paul prayeth for here: that you lived in the knowledge and communion with God day by day, to converse with him as he is the God of Christ and the Father of glory, as he calleth him in the next verse; and next

to that add, the grounds and evidences of our assurance, and eyes enlightened to see them, admiring the love of God in you and toward you; and, thirdly, add the eyes of your understanding further enlightened, with mighty vast apprehensions of that heaven you have interest in, of the riches of the glory of his inheritance. If a man's soul would live but in these thoughts, what a mighty powerful Christian would that man be! Paul had all these things in his heart, and when he cometh to pray for me he prayeth after this rate, and this is the meaning of his prayer.

SERMON XXI

> And what the riches of the glory of his inheritance in the saints.—VER. 18.

As I told you, this is one of the Apostle's prayers, as he hath many other scattered up and down in his Epistles. In this prayer of his you have these two parts: First, the person that he prayeth to; the God of our Lord Jesus Christ, the Father of glory. He doth set him forth under such considerations as were suitable unto the matter of his prayer, as I shall shew you in the closure of this sermon. Then, secondly, you have the matter of his prayer, which is for knowledge. 1. Intimate knowledge of God, intimate communion with him, as I have opened to you; 'that he may give you the Spirit of wisdom and revelation, in the knowledge' (or acknowledgment) 'of him.' 2. He prayeth God to give them eyes enlightened, eyes of their understanding. That which is translated the 'eyes of your understanding being enlightened,' if you will read it according to the original, as many interpreters go, it referreth to the word give; 'that he would give you eyes of your understanding enlightened,' enlightened to know what is the hope of his calling; that is the second part of his prayer. And then, thirdly, what the riches of the glory of his inheritance in the saints are. And, fourthly, what is the exceeding greatness of his power to us-ward who believe.

I am yet in the 18th verse. It hath two parts. It hath first a description of spiritual knowledge. It is a 'giving of enlightened eyes of the understanding, that you may know;' which I handled the last time. There are, secondly, two several objects which these eyes of the understanding being enlightened do serve to know. The first is, What is the hope of his calling. The second is, What are the riches of the glory of his inheritance in the saints.

I opened to you the last time what was meant by the knowing of the hope of his calling. I told you, that by hope, as I understood it, was meant, not the thing hoped for, for that is expressed afterward, but the grace of hope, the grace of assurance, and the grounds of

that assurance, the grounds of hope. Hope is taken for the grace of hope, and it is taken likewise for the grounds of hope, as well as for the thing hoped for. It is taken for the grounds of hope; I gave you one scripture for it. I will add but this: in your ordinary expression in our English dialect, when you come and ask a physician concerning a dying friend, or one that is sick, you will say, What hope is there? that is, what grounds of hope? 'There is hope in Israel concerning this thing;' that is, there are grounds of hope. Now then, the Apostle's meaning is plainly this: he prayeth they may know both what assurance and hope God calleth them to have; what is the hope of his calling, what his will, and mind, and command is, you should have; he commandeth that you should be assured, be men full of hope, and of great hope; for by 'calling' is sometimes in Scripture meant his command, as I have shewed you. Or else, in the second place, and together with it, for it is both meant, he prayeth that they may know all the grounds that may give them hope by virtue of God's calling, for to God's calling there are a world of grounds of hope annexed. There is no man that is called of God but hath all sorts of grounds to be assured of his salvation, and that by virtue of his calling. Now, then, this is the first thing the Apostle prayeth for, that they mey make their calling sure; that is the meaning, to know what is the hope of their calling,—what grounds their calling affordeth them, that are annexed to their calling, to being in the state of grace,—what hope is annexed to their calling, of their interest in salvation. So that this is the first petition, that they may know their own interest for themselves, a peculiar one, a particular interest in those great things to come.

Having prayed for this, he doth in the second place pray, that they may know what the riches of the glory of his inheritance in the saints are; that they may know what the greatness of that glory in heaven is, of which they have an interest, and for which they have grounds to hope.

Now, then, put but these two things together, I appeal: let a man's eyes be but enlightened to see all those grounds that God, by virtue of his calling, hath given him to hope for salvation by; to see his own interest clear, to have those grounds fresh in his eye. And then, let him have a light to see, a glorious light to see what the riches of that

glory are; what mighty, strong, and glorious Christians would this make men! Now for both these doth the Apostle here pray.

Having then handled this first part, 'what is the hope of his calling,' I now come to the second, 'and what the riches of the glory of his inheritance in the saints' are. I come to these words, and so on. As the Apostle would have them know their own interest, and all the grounds of it, that they might be comforted, so he would have them know the thing. How happy would Christians be, if they knew their own happiness; if they knew both their own interest, and likewise if they knew what the riches of the glory of his inheritance in the saints are!

There are two things that are to be opened in the handling of these words. The FIRST is, to lay open to you, so far as the word openeth it, and doth give you a sight of it, What the glory of heaven is by the description here that the Apostle makes of it; he calleth it 'the riches of the glory of his inheritance in the saints.'

The word here, ὁ πλοῦτος, the article that is put to 'riches,' is not only to know what it is for the substance, but how great it is. 'That you may know,' saith he, καὶ τίς ὁ πλοῦτος, 'how great the riches are,' that is the Apostle's meaning. I was in heaven, saith the Apostle,—so he might have said to them,—and I saw things, saith he, that I am not able to utter. When he came down again, he could tell to news of it; so you may read 2 Cor. 12; they were too big for his mouth to utter. Therefore here the Apostle is as it were in travail, he bringeth forth great words, riches, and glory, and inheritance, and knoweth not how to express it, heapeth up one word upon another.

And then the SECOND thing that is to be considered in the text is, Of what use the knowledge of the glory of his inheritance is to saints; for he would not pray for it unless it were of mighty use. There are these two things to be handled in the words. And—

FIRST, For the description, for that the Apostle doth; as he doth pray that they may know it, so he doth interlace in his prayer such descriptions of it whereby they may know it. Now, concerning the description he giveth of it, I divide that into two parts:—

Here is, first, The state itself that the saints shall be in.

Here are, secondly, The persons to whom it belongeth.

First, The state itself, set forth to us by these three things:—

1. An inheritance.

2. A rich inheritance.

3. A glorious inheritance: 'the riches of the glory of his inheritance.'

Secondly, here are the persons whom it belongeth unto. Here is, first, the Person whose it is more properly and most eminently, it is his inheritance. Secondly, here is the subject in whom this inheritance is. He is the great inheritor; but who come in as heirs too under him? It is 'his inheritance in the saints.' And so now you have the division of the words.

First, To begin with the first, an inheritance.

'Inheritance' doth note out the substance of this glory, which is the subject of which the other two are predicated or attributed to. There are two attributes of this inheritance, rich and glorious; but an inheritance is the substance of it; therefore he saith, 'the riches of the glory of his inheritance.' Riches is attributed to glory; but both are attributed to inheritance.

In the first place, because we have a title to it, being saints, as sons have to their natural inheritance; in respect of our title to it therefore, it is called an inheritance. My brethren, God, to make heaven sure, and that his children might have mighty hope of their calling, hath made heaven sure by all sorts of ways that are found amongst men to make a thing sure. He hath made it sure by a purchase of the blood of Christ; so saith ver. 14, he calleth it 'the purchased possession.' He hath made it sure by an inheritance too; not only by a way of sale, it was sold to Christ, and it is his inheritance too, but it is an inheritance to us though he purchased it; so saith the text too. It is likewise by way of gift, that is the third, way of conveying of it; for 'the gift of God is eternal life,' Rom. 6:23. Lastly, it is given by will of a man that dieth, Heb. 9:15. You read there that Jesus Christ died, and made his will, that all those that believe in him should have eternal life. 'For this cause,' saith he, 'he is the Mediator of the new covenant,' or testament, 'that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of

eternal inheritance.' As it is an inheritance, and purchased by Christ, and given by God, so bequeathed by Christ at his death. Bead the next verses: 'For where a testament is, of necessity there must be the death of the testator; for a testament is of force after men are dead; otherwise it is of no strength at all whilst the testator liveth.' So that Jesus Christ died, and left it to us by will. We have it by all ways; you cannot have God made over to you more surely than by way of gift, than by way of inheritance, (if a man make no will, yet the heir succeedeth him,) than by way of purchase, than by way of will. All these ways is heaven conveyed to us.

In the second place, an inheritance noteth out a perpetuity. You know your style of inheritance runs thus, 'to a man and his heirs for ever.' So doth heaven; and therefore in the same place I even now quoted, Heb. 9:15, it is called an 'eternal inheritance.'

In the third place, an inheritance noteth out a whole possession; it doth not note out a part, it doth not note out a portion. Abraham, you know, gave portions to his youngest children; but an inheritance he gave to his eldest son Isaac, to his first-born. Now read Heb. 12:23; he calleth the saints there the first-born of them whose names are written in heaven. They have all inheritances as first-born.

You will say, how is that possible? For if one saint inherit all, how do the rest do so too?

Yes, my brethren. Look Col. 1:12, it is called an 'inheritance in light.' Now those that are sons of Adam born into this world, one man doth not inherit part of the light of the sun and another man another; but all men are heirs alike of the light of the sun. If God be the inheritance, if he be the light of it, as you shall hear anon in Rev. 21:23, then all may be heirs; for 'God,' saith he, 'is all in all.' He can be whole happiness to one man and whole happiness to another, and no man shall complain; every man possesseth whole God to himself. An inheritance is of the whole, it is not a portion.

So much now for the word inheritance. I have touched upon such things as are most material for the opening of it.

I come now to the attributes of it. First, it is a rich inheritance. Secondly, it is a glorious inheritance. Thirdly, there are riches of

glory in it: for the word 'riches' may either be attributed to 'inheritance' (and so 'glory') apart; or you may join both together, 'riches of glory of our inheritance.' In the general, my brethren, the Apostle speaks here pertinently, after the manner of men; for all inheritances here below consist either of riches or glory. We see that men inherit both: the children of rich men inherit their riches, if they be noble men they inherit their honour; both honour and riches go by descent, he joineth them both here, you see; and where both these meet there is fulness. When the glory of the greatest monarch upon earth is described, Esth. 1:4, it is done both by riches and by glory; he saith, 'Ahasuerus made a feast, when he shewed the riches of his glorious kingdom, and the honour of his excellent majesty.' There are but these two things which the world pursueth, riches and glory; riches will compass all sorts of pleasures; and if you have these two you want nothing. Read but Eccles. 6:2; he makes a supposition of a man to whom God hath given riches, wealth, and honour, so that, saith he, he wanteth nothing—if he have these he wanteth nothing—that his soul can desire in this life. Hence, therefore, because these two are things inherited, and because these two put together do fully make up a satisfaction to a man's desires, he describeth heaven to us both by riches and by glory; 'what are the riches of the glory,' saith he, 'of his inheritance.' And therefore you shall find that the reward of heaven is set forth to us by these two, by our Saviour Christ, and these two alone, Matt. 13:43, 44. At ver. 43, he layeth forth there the glory of that kingdom, 'Then shall the righteous shine forth as the sun in the kingdom of their Father;' there he mentioneth their glory. 'Again,' saith he, 'the kingdom of heaven is like to a treasure hid in a field;' there are riches. Therefore, Prov. 8:18, Wisdom is said to have in her left hand riches and honour; for these are the great things the world desireth. You have both here.

First, to begin with riches, and secondly with glory, apart; and then, why 'riches of glory.'

It is, first, a rich inheritance. The Holy Ghost in this doth descend; he speaks as to children, he expresseth heaven by riches and by glory, because they are the great things, the only things we are capable of to understand heaven's glory by, and the abundance of

good things there. First, for riches. You shall read in Rev. 21 a description of the new Jerusalem. Whether it be an estate of glory of the Church here on earth yet to come, which is but the forerunner, is but the harbinger to that great glory after the day of judgment,—which I rather incline to,—or whether it be the glory of the saints in happiness hereafter, I will not dispute that now, however it will serve my purpose. For if it be meant of the estate of the Church on earth in her perfect glory and beauty yet to come, it will argue much more what is in heaven; therefore it is all one for my purpose whether you understand it of the one or the other. Do but read out that chapter, and you shall find there that he rakes all the bowels of the earth, he fetcheth up all the precious stones out of it, and gold and crystal, all those things that the world hath turned up trump, as I may so express it, to commend all things else, wherein riches lie, he hath reckoned them up all as you shall find there; to what end? He mentioneth gold to pave the streets of that city, for men to tread upon, so you have it ver. 21. Nay, he is not only profuse in his expressions,—lavish, as I may so express it, to have a street paved with gold,—but he doth feign as if he were a poet, he saith it was such gold as did shine as crystal, such gold as the chymics say they can make; they can make gold, they say, to have the very transparency of crystal. But the Holy Ghost aimeth not at this art, for it was not in the world; but if gold had a resplendency in it, if it were as transparent as crystal,—for to that he compareth it,—it had a perfection in it. What a glorious creature gold were, if together with the weight it had a transparency as crystal, whereas gold hath a darkness in it. In Solomon's time, which was a time of riches, 1 Kings 10:27, he saith silver was in Jerusalem as stones in the street; here is the type now, but it is but of silver, it is not of gold; but here the streets of the new Jerusalem are paved with gold.

Well, the wall of that city, if you read ver. 18, he saith it was all of jasper-stone; there was never such jasper in the world to make one wall: still he feigneth; he is fain, as we say, to compound, to make golden mountains to express the riches of the new Jerusalem. And you shall find, ver. 21, that every gate of the city was a pearl. A pearl as big as a man's thumb, what a mighty value is it of! Here are city gates, broad gates, open gates, for he saith they were never shut at

all by day, for there was no night there. They are every one of one pearl, each gate is but one pearl. Here are the strangest fictions that ever were; you see what visions the Holy Ghost makes to set out the riches of the new Jerusalem. And he saith that all the nations shall bring their glory and honour into it, so at ver. 26,—that is, they shall bring their riches into it, that is the meaning of glory there; for in Scripture we find often that glory is put for riches: Gen. 31:1, we read there that Jacob 'heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory;' that is, all this riches. The allusion here is to Isa. 61:6; there you shall find it is called the glory of riches which the nations shall bring in; and so the Septuagint translateth it. The like you have in Isa. 60:9. It is a manifest allusion, this in the Revelation, to those places. Now, my brethren, that which is the head city of a kingdom, as London; that which is the head city of the world, as Rome once was, all the nations of the world bring their riches thither. Heaven is the head city, it is the city of the living God, all riches are come thither; it is therefore a rich inheritance.

And let me but add one thing to you: all these same riches of which the Holy Ghost, condescending to our capacities, if we may speak so with reverence, is fain to make fictions,—for mountains of gold, and gates of one pearl, is a thing that never was, nor ever will be in this world, but he doth it to set things forth to us;—all these descriptions, what are they but false riches Luke 16:11, he calleth only the riches of grace and glory the true riches, and he calleth the other the mammon τῷ ἀδίκῳ. It is translated 'of unrighteousness,' but the Hebrew word the Septuagint oftentimes translates it for 'falsehood;' as now in English we say a thing is right when it is true, and it is wrong when it is false, so the riches of unrighteousness or of wrong, in the Hebrew dialect, oftentimes is put for falsehood. All the riches here are but false riches, these only are the true riches, the other are but shadows of it.

To speak a little more home to it. It is a rich inheritance; rich, why? Because that God layeth forth all his riches in making the saints happy. In Phil. 4:19,—it is a place I shall afterwards quote to a further purpose,—saith he, 'My God shall supply all your need according to his riches in glory by Jesus Christ.' You know God is

said to be rich in mercy, and rich in grace, and rich in love, and rich in power; all his attributes are called riches in Scripture. Now mark, wouldst thou know what heaven is? Thou shalt have all God's riches; not in bullion, for that cannot be, they are incommunicable, thou canst not have them in species; but thou shalt have them in use, in comfort; thou shalt have all God's riches turned into comfort. The attributes themselves are incommunicable, thou canst not have it in money paid thee down, it is proper to God; but all the riches in God shall be to make thee happy. 'God shall supply all your need according to his riches,' saith the text; and if God's riches undertake to supply you, certainly you will be full.

In the second place, to describe these riches more full unto you, I will give you one place of Scripture; the other place that I mentioned is applied to God, that all his riches shall be turned into comforts; this place I now give is of Christ's riches, it is 2 Cor. 8:9, 'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' He doth not mean riches in this world, for the saints are the poorest in this world; 'you see your calling,' saith the Apostle, 'how that not many rich, not many noble, are called;' therefore the riches he meaneth are the riches of glory hereafter. Now see, for I argue, as from God before, so now from this that Christ did, an infinite mass of riches are laid up for us in the world to come. To raise up your considerations, consider this, saith he; Jesus Christ that was rich became poor, to that end that you might be rich. Jesus Christ was rich, he was the heir of all things, he had all glory; he left himself not worth one groat, my brethren. 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to hide his head.' He became poor, the word is a beggar; not that Christ was a beggar, or lived by begging, for there was to be no beggar in Israel, he had not fulfilled the law if he had; therefore the Papists have but an ill ground from this place to justify the calling of their mendicant friars; but he was in the estate of a beggar, he was ministered unto, he left himself worth nothing. If that this Christ who, saith he, was rich—it is πλούσιος ὢν, he did exist rich before he was poor—laid all aside, emptied himself to nothing; if he will put all the riches he was worth out to use, that

you might be rich, saith he, and you shall have all the use of it; what will this come to? My brethren, the Apostle, in Eph. 3:8, calleth them 'the unsearchable riches of Christ;' you cannot tell them over to all eternity, for if Christ will put forth all his riches, and become poor on purpose to make men rich, what riches will that be? So that you see it is a rich inheritance.

And let me add this too, which is a good meditation of Austin's upon this place, saith he, quid facturi sunt, &c.;—How rich will his riches make us when we shall meet with him in glory, when his poverty makes us thus rich! As the Apostle, I remember, expresseth, Rom. 11:12, speaking of the Jews, 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, what will their fulness be?'—And so much now for this first attribute, that it is a rich inheritance. We come to glory; 'the riches,' saith he, 'of the glory of his inheritance.'

To open you the word glory. Glory importeth always an excellency of things; and it importeth a superexcellency too. It importeth an excellency, as it is said, Matt. 4:8, that Satan shewed him the kingdoms of the world, and the glory of them,—that is, all the excellency of them. And it importeth a height of excellency, τῆν δόξαν, so is the expression, 2 Peter 1:17, 'the excellent glory.' Always glory hath an excellency, yea, and an excelling excellency top, or else it is not glory, saith he, 2 Cor. 3:9, 10: This glory, speaking of the law, is no glory by reason of the glory that excelleth, 'and if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.'

The word that is used for glory signifieth in the Hebrew and the Chaldee both, a weight, and the Apostle hath an allusion to the meaning of the word according to the Hebrew phrase hi his expression, 2 Cor. 4:17, where he calleth it a 'weight of glory.' Very well, now to make use of this to set forth to you the glory of heaven.

First, it noteth out all excellency in man. The glory of men, he calleth it, 1 Peter 1:17, 'the flower of the grass,' that is the excellency of men; all sorts of excellencies are meant by glory. And it is an exceeding weight of those excellencies too, or else it is not glory. To instance in some. As—

First, for beauty; it is ah excellency of man; when his beauty doth arise to a brightness, to a splendour, it is called glory, when it riseth to such a glory as dazzleth the eyes. Therefore, 2 Cor. 3:7, you may read that Moses' face did shine that they could not behold the glory of his countenance. It is not an ordinary beauty that is called glory, but when it ariseth to such a height as it dazzleth the eyes that they cannot behold it, it hath a weight in it; it oppresseth the eyes. So likewise Acts 22:11; it is said there that Paul could not see by reason of the glory of the light; it is not an ordinary light, but that light that dazzleth the eyes that a man cannot see it; that is superexcellency of light, that is called glory. So likewise if you come to pomp; if it riseth, if it be such a pomp as is transcendent, which all men fall down before as they do before a king, then it is glory; it is not only pomp, but it is a superexcellency, a transcendency, beyond what is ordinary. You read of the queen bf Sheba, 1 Kings 10:5, when she saw all the riches bf Solomon, his glory, as it is described there, 'that there was no more spirit in her;' yet she herself was a queen, she came into the city with a great train and with much riches, yet when she saw Solomon exceeded her, he did so exceed her that she had no spirit in her. Now what saith Christ of the state, of the pomp of Solomon, Matt. 6:29? 'Solomon in all his glory,'—it is in the original 'in all his royalty;' it was a glory such as no king else had, it was not only pomp, but it was a pomp that made her even swoon again, when she saw it she had no spirit in her; this was glory. So if you take it for power and strength; ordinary strength is nothing, but if you come to a superexcellency of strength, it is called glory; therefore, in 2 Thess. 1:9, it is called the glory of Christ's power; when he hath such strength as is not in all creatures again, this is not power only, but the glory of power. The word glory noteth out the superexcellency of every good thing. So likewise, take joy and pleasure; if it come to joy which hath a superexcellency in it, which the mind of man cannot imagine how great it is, nor cannot utter, then it is called glorious: 1 Peter 1:8, 'With joy unspeakable and glorious,' or 'full of glory.' So now, whatsoever doth exceed the expectation of the creature, that is admired, that is called glory. In 2 Thess. 1:10, speaking of Christ, saith he, 'When he shall come to be

glorified in his saints, and to be made wonderful,' or admired, 'in all them that believe;' when it cometh to wonderment, then it is glory.

So that now you have a complete definition of glory. It signifieth first all excellences whatsoever; and all excellences in the height, and such a weight as they do oppress, that the ordinary understanding of man cannot bear. So strength, in the glory of it, is superexcellency of strength; and joy, when it excelleth, is called 'joy full of glory.'—So much for the opening of the phrase.

Now, if you would know the glory of heaven, you are to do two things. You are first to fancy all sorts of excellences, of beauty, of strength, of joy, of holiness; take what you will, and when you have done, it is a superexcelling excellency; there is that glory in it beyond all what you can imagine in all these.

To exemplify it a little. First, in the body; for indeed the Scripture doth not hold forth the glory of the soul, nor are the words of men able to express it; but the Scripture sets forth the glory of the body. The world hath but one thing, that is a creature, that truly deserveth the name of being glorious, and that is the sun. Now, saith he, Matt. 13:43, 'The righteous shall shine as the sun.' And our Saviour Christ giveth them an instance of it, Matt. 17:2; there he transfigured himself before them, and it is said, 'His face did shine as the sun, and his garments were as white as the light, so white as no fuller could white them.'

Now, my brethren, to what end doth the Scripture give us one instance of what glory there is in the body, but thereby to raise up our minds to think what the glory of the soul will be in all sorts of perfection? For consider with yourselves; the sun, you do not call it a beautiful creature, as you call a woman; but it is a superexcellency of beauty, it is glorious. Saith he of the Church, Ps. 45:13, she is 'all glorious within;' what is the meaning of that? It is not a painted beauty, it is not extrinsical; it is innate, it is within. I take that to be the meaning. He instanceth only in the glory of the body, because from that you may argue the glory of the soul. The body shall shine as the sun, which is the most glorious thing the world hath; what will the soul be then? The body, that is but the sheath of the soul. Look Dan. 7:15, 'I was grieved in my spirit in the midst of my body,' so it is translated. Look in your margins, and it is 'in the midst of my

sheath;' he calleth his body but the sheath of his soul, but the garment. Now in the transfiguration of Christ there is mention made that his garments were white, so white as no fuller could white them; and, Luke 9:29, it is said they were white and shining. Now, if his body shining as the sun made his garments white; and the body is but as the garment of the soul; and if the body shineth as the sun, how will the soul be then? Here lieth the comparison: his body did shine as the sun, his garments were white, and they were glittering too; the body is but the garment of the soul; if that shine as the sun, what will the soul do? 'Riches of glory,' saith the Apostle here. My brethren, the soul is the glory of man. Gen. 49:6, 'My soul,' saith he, 'come not into their secret, nor my glory into their counsel.' Now, if the soul be the glory of man, and the body, which is but a vile thing, ('our vile bodies,' so he calleth them, Phil. 3:21;) if they shall shine as the sun, how will the soul, that is the glory of man, in all sorts of perfection? Therefore the Apostle here saith 'riches of glory.'

I will name but one place, and so leave it; it is 2 Cor. 4:17. That word there, which is translated exceeding, is καθ' ὑπερβολὴν εἰς ὑπερβολὴν, 'one hyperbole upon another;' that is, one hyperbole of speech will not express it: as when you say, a wall up to heaven, or a high wall. Saith the Apostle, express heaven by hyperboles, and when you have done, tumble one hyperbole upon another hyperbole, and it will not express it. This he saith of the glory there; it is exceeding, it is hyperbolical, it is hyperbole upon hyperbole. I remember he speaks of sin, and saith it is καθ' ὑπερβολὴν ἁμαρτωλὸς, 'above measure sinful,' Rom. 7:13; the sinfulness of it hath an hyperbole in it, man's wit cannot reach it. When he cometh to speak of the glory of heaven, it hath one hyperbole upon another; it is an exceeding hyperbolical glory.

So much now for the opening of that.

I told you likewise, that as it is a rich inheritance, and a glorious inheritance, so it is 'riches of glory;' you may join both together if you will. For riches, you know, are external things; but the saints in heaven, omnià sua secum portant, their riches are within, inherent riches, therefore glorious riches; the which glory importeth excellency and a superexcellency of all good things. And then to add

riches to this glory, which noteth abundance, this overwhelmeth the mind of man; how can he look further? 'What are the riches of the glory of his inheritance?—So I have done with that.

Secondly, Now I come to the persons whom this belongeth to. Here are two persons mentioned.

First, it is said to be 'his inheritance;' namely, God's, Christ's.

But, secondly, 'in the saints.'

This little pronoun here, αὐτοῦ, is put in, one would think, against the hair; for look elsewhere and he calleth it 'our inheritance;' so ver. 4, 'the earnest of our inheritance;' but when he would set out heaven to the uttermost, it is, 'what are the riches of the glory of his inheritance,' not of the saints' inheritance so much, it is but in them; but his inheritance in the saints.

I have read over all the comments that I can meet with,—and I think I have almost all,—and I do not find them insist at all upon this particle; but I may truly say of it, that which they refuse is the head of this corner; it argueth the glory of heaven more than all the words besides: that it is his inheritance, take it either of God the Father,—of whom I think it is principally meant here, as I shall shew you by and by,—or take it of Christ.

To shew you in what senses it may be called his inheritance, and that all these senses argue to you what an infinite glory it is—

First, It is his inheritance, because he is the Father of it; therefore, if you mark it, he prayeth to God the 'Father of glory' in the words before. He calleth him the Father of glory, because he, as the Father, doth give and bestow this inheritance, and therefore it is called his, his that bestowed it; for it is his originally, you know, rather than the Son's, that inheriteth. And you shall see how that must needs argue an infinite glory that saints must have, because it is his inheritance, his gift, and his as the Father of glory (take that in too.) Men give inheritances according to their estates; you shall know whether a man be rich or no when he dieth, by his inheritance he giveth. He is God, the Father of glory, so saith the 17th verse. He is God, the God of glory, so saith Acts 7:2. He is Christ, the Lord of glory, so saith 1 Cor. 2:8. He is King of glory, so saith Ps. 24:7. If he will give an inheritance, he will do it like himself; therefore it must

needs be a glorious inheritance and a rich one, that which God meaneth to give as a Father.

I will give you a scripture for it. It is Phil. 4:19. I quoted it before, but it cometh in now full for our purpose. 'My God,' saith he, 'shall supply all your need,' or, as the word is, all your desires, the word signifieth both, 'according to his riches in glory by Jesus Christ.' What is the meaning of this? God, saith he, is a rich and a glorious God, and he is a Father of glory; so the 17th verse calleth him here. Now, saith he, he will not have these riches of glory lie by him. You know Abraham, when he had no son, saith he, Lord, thou hast given me these riches, but behold to me thou hast given no seed; I have never a child to inherit it; therefore God giveth him Isaac, upon whom he might bestow his riches and inheritance. So God had all these riches of glory lying by, he chooseth him sons to inherit, and when he bestoweth an inheritance upon them, it is according to that glory of his, in proportion to his riches that lie by him. Here is, you see, riches and glory, and accordingly doth he bestow an inheritance rich and glorious. It is therefore called his inheritance, and this argueth it to be great. Every man, you know, if he mean to give, will give according to his estate. If the Apostle had said our inheritance, alas! we are poor creatures, what inheritance is ours? But he doth say, 'his inheritance,' he argueth the greatness of it from his gift. I remember, Alexander the Great, when he had given a city to a mean man that asked it of him, said, 'I do not give a city away according to the proportion of the man, but as it is fit for me to give.' If Alexander will give gifts, he giveth cities; if God will give gifts, it is according to the riches of his glory. It is 'his inheritance.'

Secondly, It is called his inheritance,—which mightily doth argue this to be a glorious inheritance which the saints shall have, for it is 'in the saints,' still take that, it all aggravateth the glory of it,—I say it is called his, because he is in a special manner the possessor of it, and the maker of it.

I will give you Scripture for it: it is Ps. 115:15, 16, 'Ye are blessed of the Lord which made heaven and earth'—he made both, you see. 'The heaven, even the heavens,' (or the heaven and the heavens, as most read it,) 'are the Lord's: but the earth hath he given to the children, of men.' What do I observe out of this place? This: as for

the earth, saith he, and all the good things in it, God doth give that away; let the sons of men take it; I will let out that, saith he; nay, I will give it freely; let them take it and do what they will with it. But, saith he, the heaven and heavens are the Lord's; he reserveth that to himself, as his possession, it is his inheritance; the earth he hath given away to men, that is their inheritance, and let them take it, saith he; I made them both. Now, if you observe the coherence of these words, this saying, 'the heaven and heavens are the Lord's,' that is the third heavens, it is brought in to shew how blessed the saints are; he argueth it from this, for, saith he, 'ye are blessed of the Lord which made heaven and earth.' Why? 'The heaven and the heavens are the Lord's, and the earth he giveth to the sons of men.' The meaning is plainly this: how happy must the saints be that must be taken up to heaven, whenas heaven is reserved for God himself; this world he careth not what becomes of it, he giveth that away. He argueth the blessedness of the saints from this, that heaven is the Lord's inheritance: 'The heaven and heavens are the Lord's,' the earth is not good enough for him, but the heavens are his. Now, my brethren, what a mighty glory then must that be which the Lord who made both heaven and earth reserveth to himself! and this glory he takes the saints up to. Therefore now in that it is his inheritance, he is the possessor of it, he hath reserved that to himself, blessed must they needs be that do fear the Lord.

I could enlarge this, that God is the maker of it too, out of Heb. 11:10, where it is said that God is the maker and builder of this city; it is his in that respect too, he hath shewed all his art upon that; so the word signifieth. Heaven was the first thing made. 'In the beginning he created the heaven and the earth,' heaven first. It was that he had in his eye from all eternity, as the τέλος, the perfection of all, as it is called, Rom. 6:22, and therefore, Matt. 25, it is said to be prepared from the beginning of the world, from the foundation of the world. The first thing that God ever made was that glorious state that he reserveth for himself, which is called his dwelling-place, 1 Kings 8:39, and his throne, Ps. 11:4, (I will not stand upon that;) it is called likewise his inheritance in that sense too.

That which setteth forth the glory of heaven here is, that it is the inheritance, κληρονομίας, of him in the saints; and so the meaning

is this, that God himself is the inheritance of the saints: 'what is the riches of the glory of the inheritance of him by the saints,' that is, which the saints have by inheriting him. My brethren, will you know what heaven is? It is the inheriting of him, it is the inheriting of God. 'He that overcometh shall inherit all things; I will be his God,' Rev. 21. And therefore, in scripture phrase God is called heaven; saith the prodigal, 'I have sinned against heaven and before thee.' And Dan. 4:26, 'till thou knowest the heavens rule,' that is, that God ruleth. The saints shall inherit God, they have the possession of him; κληρονομίας will signify so too.

Now, my brethren, what an infinite argument doth this afford of the glory of heaven, that it is the possession of God! Saith he, Matt. 25:23, 'Enter into thy Master's joy;' that is, into that joy God hath materially; it is the inheriting of him, the inheritance of him. And the word 'entering' is a phrase that alludeth to an inheritance; for then we enter into an inheritance when we take possession of it; it implieth the full possession of it; and it is not to partake of it, but to enter into it, and to take possession of it, it implieth a fulness, it is not a participation so much.

My brethren, do but think with yourselves now, what heaven must needs be when a man's soul shall possess God as his inheritance. An inheritance, you know, is a thing for a man to use freely, and to be one's to the uttermost for his comfort; you shall have God, and all his attributes, set before you. Lo, there is your inheritance. Ps. 16:5, 'Thou art the lot of mine inheritance; at thy right hand there are pleasures for evermore.' A man hath God set before him; improve him, be as happy as he can make you.

I have wondered at those expressions in the Scripture: Rom 15:7, we are said to be received to the glory of God; 1 Thess. 2:12, we are said to be called to his kingdom, and to his glory; Rev. 21:11, the city is said to have the glory of God. Materially, God's glory is the glory of the saints, it is not the glory of creatures, or created glory, it is the glory of God that makes them happy. And ver. 22, 23, it is said there that the city hath no need of the sun, neither of the moon to shine in it, for it is enlightened by God. 'The glory of God doth enlighten it, and the Lamb,' saith he, 'is the lamp thereof;' so the word signifieth.

They shall need no other happiness but to have God to be all in all, he is their happiness, it is the inheritance of him.

And let me yet further express this out of the place last mentioned. The original here in the text, when the Apostle saith it is the riches of the glory of his inheritance, is τῆς δόξης κληρονομίας αὐτοῦ. He meaneth God the Father, or God the Son; I think God the Father. I will give you my reason why: because he prayeth to God as the Father of glory, that he would open their eyes to see what are the riches of his inheritance. Now mark the expression there in that Rev. 21:23; he saith, God is the light of it, but the Lamb, he saith, is the lamp of it, and in Rev. 2:28, you shall find him called the morning star; Christ is but the lamp, he is but the morning star. Who is the chiefest happiness in heaven now? God; a happiness beyond what Jesus Christ as God-man affordeth; he is but the lamp, but the morning star; God is all in all, when he hath given up the kingdom to his Father. It is his inheritance, it is not the inheriting of Christ only, as possessing him.

I will convince you by this. Who is it that makes Christ as Godman happy? It is God; it is God immediately participated; God is all in all to the Lord Christ. Now he that is the happiness of Christ shall immediately be our happiness too; for 'Christ hath received us to the glory of God,'—that is the expression, Rom. 15:7,—into the glory that himself hath. So that now there is abundance in this, that it is the inheritance of him, of the Father of glory; 'what are the riches of the glory of the inheritance in him,' so the word will likewise signify.

I will give you but one meaning more, my brethren, and, I take it, it is the most proper here, and it is as great as any of the former, and it is this; 'what are the riches of the glory of his inheritance in the saints.' The meaning is this: that the glory that the saints shall have, God reckoneth it to be his inheritance; his inheritance, saith he, in the saints. The meaning is plainly this, that that glory that shall arise to God, which he shall for ever live upon, as upon his inheritance, shall arise out of theirs; it is not said to be their inheritance, but his inheritance in them. My brethren, there is much in this; not only are the people of God called God's inheritance, but the glory of the people of God in heaven is called God's inheritance too. In 2 Thess.

1:10, it is said that he 'shall come to be glorified in his saints, and admired in all that believe.' Mark his expression, the saints shall be glorified, but how? So as Jesus shall be admired in them and glorified in them. And, Rom. 9:23, What if God, willing, saith he, to make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory? Bringing vessels of mercy unto glory is but to make known the riches of his glory; his glory shall arise out of theirs; therefore it is said to be 'his inheritance in the saints.'

Now think with yourselves this: it is not a small deal of glory that will content God as his inheritance; for if he mean to manifest himself, he will do it like God. Ahasuerus, when he made a feast, would do it like a king, to shew forth the riches of his glorious kingdom, and the honour of his excellent majesty, as Esther 1:4. Now therefore, when God shall set himself to glorify himself to the uttermost, and all that glory that he meaneth to glorify himself in shall be in the saints, and their glory shall be his inheritance, what will this rise to?

To explain this to you in a word; there is an essential happiness and glory in God, which none can see. 'Thou canst not see my glory,' saith he, Exod. 33:20. And there is a manifestative glory that ariseth out of his works. Now this manifestative glory he counteth his inheritance, as well as the other. 'My glory I will not give to another.' He hath formed all for his glory, that is, for the manifestation of his glory; he counteth it his, his incommunicable; it is his inheritance.

Now then, if God will shew how glorious a God he is, by shewing how glorious a creature he can make, how glorious must those creatures be! Especially when their glory must come up to be an inheritance to God, that he may say, Lo, I have a goodly heritage. He that is the great God, and hath such vast desires of glory, shall say, I am satisfied, here I will rest; this is mine inheritance that I will live upon for ever, even the glory that I have bestowed upon these souls in heaven. Think with yourselves what these things are—'what the riches of the glory of his inheritance are in the saints.'

My brethren, it is the last of his works. He takes this world here for none of his inheritance, he will burn it to ashes, consume it, turn

it to its old chaos. He takes devils and wicked men, and flingeth them to hell; they are lost, they are cut off from his hand, they are none of his inheritance. He takes Christ and the saints up to heaven and glorifieth them. Here is mine inheritance, saith he, here is my rest. As when he had made this world, which was to be but a type of this which is to come, he looks over all that he made, and the text saith 'he was refreshed,' Exod. 31:17.

Now God will fling this world away; he flings wicked angels and men away; they are lost, they are gone from him, he hath no more to do with them; he reckons not of them, he reckons them as refuse things, as lumber which he only layeth by for the fire. Then he takes the saints up to heaven, and there he resteth, keepeth an eternal Sabbath; therefore it is called 'entering into his rest,' that is the phrase, Ps. 95:11. Oh, my brethren, what is that, think you, what glory must that be that must come up to be an inheritance for God to rest in for ever! In all these senses this particle here, 'his inheritance,' or 'inheritance of him,' what doth it arise to? The Lord open the eyes of our understanding, that we may know what the riches of the glory of his inheritance are.

I have but one thing more to handle, and that is, 'in the saints.' He meaneth, as Camero hath well observed, saints perfect, for they are the subjects of this glory. It is plain he meaneth so by what followeth in the next verse; for when he speaks of saints below on earth, he changeth his phrase; 'that you may know,' that is, here below, 'the greatness of his power to us-ward that believe.' So that here may be this cast in likewise to make heaven a glorious condition, that men's spirits, to possess all this, shall be made perfectly holy. 'The spirits of just men,' saith he; 'made perfect.' It is an inheritance in the saints. 'I shall behold,' saith he, 'thy face in righteousness, when I awake,' at the resurrection, Ps. 17:15. There is nothing but perfect holiness there.

But that is not the thing I aim at. But let us consider heaven from hence too, what the riches of his glory must needs be that God hath provided for saints; take an argument from them. I will give you an instance of it. You heard before that the earth God hath given to the children of men, but the heaven of heavens he hath reserved for his saints. Well, raise up your thoughts now; this earth here hath many

good things in it, there is abundance of glory and riches in it, so much as, the truth is, it draweth all the hearts of the sons of men after it. To whom hath he given this earth? To the wickedest of men, to the ungodliest of men. 'He giveth kingdoms,' saith he, 'to the basest of men;' so it is, Dan. 4:17. Nay, and the devil himself is the king of this world, and he hath all the things here. He undertook to give the kingdoms of the world and the glory of them to Christ. He is the prince that ruleth in the air, the god of the world; carrieth all before him.

Now raise up your thoughts; hath God given such a world as this is, and all the glory of it, to his worst enemies, to the very devils themselves, that were worshipped for about four thousand years by all the world, and had all the glory and riches of it? What hath he reserved then for the saints? What must be the riches of the glory of his inheritance in the saints, whom God loveth, whom he loveth from everlasting, when they shall be made perfectly glorious without spot and wrinkle; glorious so as God can fully delight in them, and they delight in him? What will be the riches of the glory of his inheritance in the saints?

And so now I have done with opening this, to shew you from all the arguments the text affordeth, what the riches of the glory of heaven are. I have kept merely to what the text saith; and I have made this vow with myself, if I meet with heaven in a scripture, I will speak of it so far as that scripture shall give me scope to do; for no subject will quicken the heart more than to lay open the riches of God's mercy, and the riches themselves, glory, and the unsearchable riches of Christ.

SERMON XXII

> And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

THIS is one of Paul's prayers, and, as I take it, at this 20th verse doth this prayer of his end; for the rest is but a doctrinal enlargement of what he said last concerning Christ's exaltation.

I have divided this prayer into two parts:—

First, The Person that he prayeth to: 'That the God of our Lord Jesus Christ, the Father of glory.' When he would pray for all these glorious things, he thus styleth God, representeth God under these considerations to his faith, the God of our Lord Jesus Christ, the Father of glory.

Secondly, Here are the things he prayeth for. He prayeth first, that in a way of intimate knowledge and communion with God, they might have the Spirit both of wisdom and revelation whereby to obtain it, to obtain intimate knowledge and communion with God: 'That he may give to you the Spirit of wisdom and revelation in the knowledge of him.' I have opened this at large.

In the second place he prayeth, that he would give them eyes of their understanding enlightened, for so I read the words, to know three things.

The first is, 'to know what is the hope of his calling,' (so at ver. 18;) that is, what grounds from the calling of God they had to hope for eternal life, and to see their interest by them. That this was the meaning of it, I have likewise handled, and shewed at large.

The second thing he prays for is, after he had prayed that they might know their interest, and the grounds of it, that they might know the glory, and the greatness of that glory which they had interest in; and what the riches of the glory of his inheritance are in the saints.

And then, thirdly, that they might know that almighty power, which both had begun the work in them, and would go on to bring them unto all this glory: 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power,'—instancing in the power that raised up Christ from death to life,—'which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.'

The last thing I did was to open these words, 'what the riches of the glory of his inheritance in the saints,' which the Apostle prayeth they might know. In the handling of these words I propounded two things.

The FIRST is, How great and glorious the happiness of the saints in heaven is, so far as the Apostle here representeth it, while he calleth it 'the riches of the glory of his inheritance in the saints.' It is an inheritance, a rich inheritance, a glorious inheritance, and the riches of it consist in glory; and it is an inheritance of God's bestowing, and the inheritance of himself indeed, for so the words will bear; and, last of all, in the saints. How the glory of heaven is set forth to us by all these things I shewed the last time.

The SECOND is, That the knowledge of this is useful to believers, to have enlarged thoughts of the glory of heaven, experimental working thoughts in their minds about it. Therefore you see, as he setteth forth heaven to them, it is in a way of prayer, 'that they may know it;' and to help them to know it, he describeth it thus largely, and under so many words. So that now the second thing that I am to handle and speak to is this, The knowledge of the riches of the glory of this inheritance, what this is to the saints; for as he setteth out the thing itself, so he prayeth for their knowledge of it.

Concerning the knowledge of it, which here he prayeth for, I shall but speak these few things:—

The first is this, that it is proper to the saints to have genuine and true thoughts of what the glory of heaven is. There is a peculiar knowledge that the saints have of heaven's glory, which wicked men have not. The Apostle, you see here, prayeth for these converted Ephesians, that they may know what are the exceeding riches of his glory, &c.

I shall name but one scripture; it is Heb. 10:34, 'You took,' saith he, 'joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.' Other men may know it by way of notion, but the saints know it in themselves: they have a prelibation by faith of heaven's glory. When their goods were taken away, God sealeth them bills of exchange in their own hearts to receive a better substance in heaven. They know it in themselves, so as no carnal heart in the world doth. 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man,' saith the Apostle—that is, of a natural man, for so he expoundeth himself in the following verses—'to know the things which God hath prepared for them that love him; but,' saith he, 'God hath revealed them unto us by his Spirit,' 1 Cor. 2:9, 10.

Therefore, brethren, it is a great mistake for men to say now, I seek God for heaven's sake, and therefore I am a hypocrite. No; if thou knowest what heaven is; if thou hast such a knowledge of it as Paul here prayeth for, that lieth in communion with God, and in fellowship with him; and that he is the happiness, and that thou findest a spirit suited to find happiness in him alone; the more thou desirest heaven, the more holy thy heart is. It is so far from being a sign that thou art a hypocrite, that there is no greater sign that thy heart is holy. 'Whom have I in heaven but thee?, saith David, 'and whom in earth in comparison of thee?'

You will only make this objection: Do the saints know what heaven is? Why, heaven, it passeth knowledge!

I answer. Herein lieth their uttermost knowledge of it, by that little they feel and believe, for they see it passeth their knowledge, and that is it which takes their heart so much. The very objection doth prompt matter to my answer. I answer that objection with that which the Apostle saith, Eph. 3:18, 19. He prayeth that they may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ; but he addeth, 'which passeth knowledge.' So that now, to say that heaven passeth knowledge, that it is the hidden manna, the manna in the pot,—for that is meant by the hidden manna, the manna that was hid in the ark, which no man ever saw after it was put there,—to say that it is within the vail, unto which no man entered, as the

Apostle's allusion is in the Hebrews; their knowledge lieth in this, that it passeth knowledge, and yet they are said to know it; 'we know in part,' saith he, but they know so much of it that it swalloweth up all their thoughts in the taste and apprehension they have about it.—And so much for the first observation concerning this knowledge, 'what are the riches of his inheritance,' the Apostle prayeth for.

The second observation I make about it is this: That to have a tasting knowledge what heaven is, is one of those things that have the greatest efficacy to carry on the heart to holiness. Why doth the Apostle mention that when he would set himself to pray? His aim is to pray them holy, and to fit them for heaven; you see he inserteth this, he prayeth that they may know what the glory of heaven is, and have working thoughts filling their hearts continually about it.

I will only give you one, and that the highest instance for this. It is the instance of our Lord and Saviour Jesus Christ. What was it that had a mighty power upon his heart to bear out all his sufferings, to be obedient to the death, to the death of the cross? The Apostle telleth us in Heb. 12:2, 'Looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.' I know that the words may be read as well, that instead of the joy which he might have had, he did endure the cross; but this interpretation suiteth most with the coherence, with what went before, that for the joy,—apprehending what joy that was that was set before him,—he endured the cross, and despised the shame; it was that which bore him up. That this is the scope of the Apostle appeareth by the connexion of this chapter with the former. In the former chapter he had shewed how by faith all the saints had lived; he instanceth how they sought a country, professed themselves strangers, their eyes were upon heaven still: he instanceth in all the patriarchs; in Moses, who did choose rather to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward. Now, in the conclusion of all, when he had brought in all his cloud of witnesses that lived thus by faith and eyed the recompense of reward, he bringeth in, last of all, Christ himself;

who likewise, saith he, for the joy that was set before him, endured the cross, &c.

My brethren, when our Saviour Christ came to die, when he stood before the high priest to answer for his life, the high priest asked him whether he were the Son of God or no? He knew the words would condemn him, yet he would speak them: 'Nevertheless,' saith he, 'you shall see the Son of man come in his glory.' It upheld him in his suffering; he speaks it as to dash them, so to comfort himself. For that joy which he had then in his eye, he endured the cross and he despised the shame. Our Saviour Christ had a representation made him of all the glory of the world, so as never yet man had of it, either before him or since. Satan, that is the god of the world, took him up into a high mountain, on purpose to make landscapes in the air of the glory of the world, and caused it all to pass before him; it moved him not this. But God setteth the glory of heaven before him, and this moveth him; and for that glory, and for that joy he endured the cross, he despised the shame, so great an encouragement is it. Nay, I will go further with you, brethren; under enduring the cross is not meant only bodily death, but it is enduring the wrath of his Father; he was content to endure hell itself, so far forth as the Son of God was capable to bear the wrath of his Father without desperation, and all such circumstances cut off; he endured all this, for hell is loss of the joy of heaven. And what joy was it that he endured all this for? He might have been glorious in heaven, as he was the Son of God, without it; for it was his right the first moment that he was made flesh—a right that could not be taken from him. It was but the glory of the mediatorship that made him endure all this; it was but an additional glory, yet so great it was as it upheld his soul to endure the cross and to despise the shame, and to bear with all the contradictions of sinners, and to be obedient all his life.

I will not stand urging other places upon you. Therefore we faint not, saith the Apostle, 2 Cor. 4:18, because we look upon things that are eternal, and not upon things that are temporal. Therefore we are always confident, saith he in the 5th chapter following, because we have an house with God not made with hands, but eternal in the heavens. In 1 Cor. 15:58, when he had spoken of the glory of the saints after the resurrection, he exhorteth them there to all holiness,

'Therefore, my beloved brethren, be ye always steadfast, abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.' If this be the reward of it, saith he, it will not be in vain; you have good wages, and he that giveth good wages will look to have his work done well; it is an inference that he makes from the glory he will bestow upon the saints after the resurrection; read the whole chapter.

There are but two men we read of, beside our Lord and Saviour Christ, that had any more eminent knowledge of heaven than other men. The one was Paul, the other was Moses. Paul knew what were the riches of that glory, for he was rapt up to the third heavens; you read of it 2 Cor. 12; and God vouchsafed Moses that privilege, to see his glory; therefore their grace wrought more than any man's we ever read of. It so much quickened the heart of Paul, saith he, I that have been in heaven, I could be contented to be accursed from Christ for the glory of God, and for the conversion of my brethren. And Moses, who had seen his glory,—which one would have thought would have made him so much the more to desire it,—'Blot me out of the book of life,' saith he. It enlarged his heart so much the more to the glory of God. I can ascribe these large dispositions of spirit to nothing else, but that God took the one up to the mount, and shewed him his glory, and took the other up to the third heavens. So that there is no consideration almost that will have more working and powerful effects upon the souls of men, to make them holy, than the knowledge of heaven hath. As likewise, Phil. 3:18, 'Many walk,' saith he, as those that are 'enemies to the cross of Christ, whose end is destruction, whose god is their belly, who mind earthly things;' but, on the contrary, saith he, 'our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body.' That will make a man heavenly-minded, if he look for the Lord and Saviour Jesus Christ, and the glory that is to come. Therefore doth the Apostle pray here that they may know what are the riches of that glory of his inheritance.—And so much now for the use that the knowledge of heaven is unto believers, and so I have done with the second particular the Apostle prayeth for.

I am behind-hand in one debt to you. I slipped over that first part of Paul's prayer, the titles he giveth God in the beginning of his prayer. I must pay this debt. I will therefore do it briefly. I therefore choose to bring it in here, after that I had spoken of heaven and the glory thereof, because those titles do agree with the particular matter of his prayer more especially.

The titles he giveth to God when he prays to him for these Ephesians, for these great things, are, as he is the Father of glory and the God of Christ. 'Making mention of you in my prayers,' saith he, 'that the God of our Lord Jesus Christ, and the Father of glory' would do so and so for you. The manner of the apostles is this in all their prayers, to give such styles and titles to God as was suitable to the matter that they prayed for. Paul here prayeth for knowledge, spiritual knowledge of glorious things; he prayeth that they may know what are the riches of the glory of his inheritance, and all this to be bestowed upon them in and through Christ; therefore in the beginning of his prayer he calleth him the God of Christ and the Father of glory.

And, first, why he calleth him the God of Christ? It is spoken in relation to his human nature; for take Jesus Christ as he is the second Person and God, it is an improper speech to say he is the God of him as he is God; but as he is a man, so he is the God of Christ. I opened this when I handled the third verse, therefore I will not insist upon it now; 'blessed be the God,' saith he there, 'and the Father of our Lord Jesus Christ,' &c. I will pass over that now; only in a word, he is called the God of Christ in distinction from the style in the Old Testament. How did the old covenant run? I will be the God of Abraham, and of Isaac, and of their seed. How doth the New Testament run? I will be the God of Christ, and of his seed. Abraham was therein a type of Christ; and the covenant was made with him. Now, because he is the God of Christ as of a public person that hath seed, all the faithful, just as he was the God of Abraham that was to have seed; hence, therefore, when he prayeth to God for any mercy or blessing which is to be conveyed to them in and through Christ, he presenteth God to himself and to his faith as the God of Christ, to shew the foundation of obtaining all blessings.

What is the observation from this, in a word? This: join the third verse and the sixteenth verse together. In the third verse, when he would bless God, under what notion doth he do it? 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things.' Here, in the 16th verse, when he would pray to God, he useth the same style, that 'the God of our Lord Jesus Christ' may give unto you so and so. The observation, then, is plainly this: That all mercies from God do descend down to us in and through Christ, and all prayers and blessings we put up to him should be all as to the God, and in the name of the Lord Jesus Christ. Therefore saith he in his blessing, 'Blessed be the God of our Lord Jesus Christ,' who has blessed us with all spiritual blessings in Christ; therefore saith he in his prayer, that 'the God of our Lord Jesus Christ may give unto you' thus and thus.

But, secondly, 'Father of glory,' that is the second title which here he giveth God. We find in other scriptures that he is called the God of glory, Acts 7:2; that Christ is called the Lord of glory, 1 Cor. 2:8. There are many other scriptures where he is called King of glory, Lord of glory, God of glory; but there is not one other where he is called Father of glory but only here.

There are some would read the words thus—they would make a parenthesis in these words, the God of our Lord Jesus Christ, and the Father of glory; that is, 'The God (of our Lord Jesus Christ, the Father) of glory,' and so they make the sense thus: 'The God of glory, and the Father of our Lord Jesus Christ,' joining God and glory together, because it is an uncouth phrase, the like is not in all the Scripture again. But, my brethren, we may well adventure upon the phrase as it is; and, indeed, it lieth more fair in the original, and that is thus, that God is the Father of glory.

He is called, first, the Father of glory by way of eminency of fatherhood; there is no such father as he, he is a glorious Father; and so by way of Hebraism, he is a Father of glory; that is, a glorious Father, such as no father else is. He is called the King of glory; there are other kings, but he only is the glorious King. There are other fathers, he only is the Father of glory; he is therefore called the heavenly Father. It is an expression the Scripture in the New Testament often useth, and in the Lord's Prayer it is. It is such a kind

of expression as you use to children; when you would commend the excellency of a thing to them you use to call it golden: you shall have a golden ball, or a golden girdle, or a golden coat, because that is a notion under which they apprehend the excellency of a thing. Heaven and glory are the highest things we are comprehensive of; when he would set out how great a God, how glorious a Father he is, he calleth him heavenly Father, a Father of glory in distinction to all fatherhoods.

My brethren, the use or observation, call it which you will, shall be in a word this: Never be ashamed of your Father, you that are the sons of God, you are the highest born in the world; no nobility riseth to glory; your Father is the Father of glory; and therefore walk worthy of him, and let your good works so shine before men that you may glorify your Father, the Father of glory, which is in heaven. That is the first.

He is, secondly, called the Father of glory, that is, the Father of the Deity, taking Father for the spring, the fountain; the head, as it is often taken in the Scripture. He is not the Father of the Godhead of Christ, as if he did beget the Godhead of Christ. No; the object of his fatherhood in that sense is only the person of Christ. But we may say he is Fons Deitatis, he is the fountain of the Deity; and so divines express it, and the word Father will import it. We find that glory in Scripture is put for the Deity, for the divine nature. Exod. 33:20, 'No man can see my glory,' that is, my Deity, 'and live.'

Now, my brethren, to consider that God is the Father of the Deity, that he is Fons Deitatis, when we come to pray to the Father,—and therefore, indeed, all prayers are put up to him in a more special manner,—it is a mighty strengthening of a man's faith. Why? He that is the fountain of glory, of the Deity itself, communicated that Deity to the Son, and unto the Holy Ghost, that is to strengthen a man's faith that he will communicate grace and glory to a poor creature; therefore, he prayeth here for grace and glory, glorious grace; he prayeth to him as the Father of glory, in that sense as I take it now. My brethren, it is a great strengthening to our faith, that those things which are only in God himself, between himself and himself, yet may be props to our faith, that he will be our God, and do that for us in our measure that he hath done to the Persons and

to himself. For example: one of the greatest and strongest arguments we have to support our faith is, that God is the Father of Christ. But how is he the Father of Christ? By eternal generation; yet this is put in as an argument to strengthen faith, that he will be the Father of all those that are Christ's. When you come likewise to pray for grace at his hands, consider it; he is able to give me, a poor creature, grace, for he was the fountain of the Deity itself; he was the Father of glory, taking in that sense. He that is able to communicate the Godhead to the Son and Holy Ghost, he is able to communicate grace and glory to me. You know that God is just, it is an attribute in him; we may plead this attribute as it is in himself, he having declared himself to be our God; if he be just, he must forgive sins now; if he be God, he must forgive sins. So that all those intrinsical things in God himself, all his attributes, those ways which indeed were natural between him and his Son, to be the Father of glory, they are all made engagements, we being in Christ, and strengtheners to our faith to obtain and seek things at his hand.

A third reason why he calleth him Father of glory is, he had spoken here, you see, of riches of glory, and riches of glory as his inheritance; so he calleth it. Now, what so proper, if he speaks of a rich glorious inheritance, which is God's inheritance given by him, as to call him, when he putteth this into his prayer, the Father of glory? That is, the author of all that glory, the contriver of all that glory which the saints have in heaven. Likewise in his discourse following, he mentioneth all the glory that Jesus Christ hath; he saith he had raised him from the dead, he hath set him at his right hand, far above all principalities and powers, given him a name above every name, given him to be the head over all things to the Church. He was the Father of the glory of Christ. Because he was to speak of our glory, and of the glory of Christ, and was to insist upon it in the following words, therefore he premiseth and calleth God the Father of glory.

My brethren, this is the honour that God the Father hath, that, take Christ as he is man and mediator, all the glory he hath the Father has given him by an act of his will; and so, in that sense, he is more peculiarly the Father of glory; he is the Father of all the glory Christ hath, of all the glory the saints have. And because the Apostle

speaks of both these, therefore he mentioneth this in his title, 'Father of glory.' Look in Matt. 16:27, he saith that the Son of man shall come in the glory of his Father with his angels; though Christ calleth the angels his, as being their Lord; yet the glory himself shall have, he calleth his Father's.—And so much now for the opening of the phrase, why it is put into this prayer, 'Father of glory.'

I now proceed unto the 19th verse: And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, (so it is in your margins,) which he wrought in Christ, when he raised him from the dead, &c.

Here is a third thing that the Apostle prayeth for, 'That they might have enlightened eyes, to know the exceeding greatness of his power to us-ward who believe,' &c. I must first give you the coherence of the words, why this cometh in here; and next it shooteth through the whole chapter, it shooteth up small roots, it hath coherence higher than the words just before.

The reference of these words is manifold. He had spoken much of God's good-will to his children in the former verses. Read all his discourses from the 3d verse to the 15th: he telleth them there how God had chosen them before the world was, had redeemed them by the riches of his grace; he had forgiven their sins, had accepted them in his beloved; he had predestinated them to a glorious inheritance. Here is enough spoken of his good-will. Now, to strengthen their hearts and their faith so much the more, he addeth, the greatness of his power, which his will putteth forth in their salvation. As he had doctrinally taught them and instructed them in the good-will of God from everlasting, so now he likewise prayeth that they may know the power of God, 'the exceeding greatness of his power to us-ward who believe.'

My brethren, do but join power and will together, and it breedeth strong consolation. 'If God be for us,' saith he, having spoken of his predestinating us from everlasting, 'who shall be against us?' They are the two ingredients in those strong cordials, Rom. 8. Now he strengtheneth their faith in this power of God, to be as much engaged for their good as his will. He strengtheneth their faith in it by two things.

First, by what already he had wrought. He had wrought faith in them; 'to us-ward who believe.'

In the second place, he strengtheneth their faith by what he had wrought in Christ, and in Christ as a Common Person and head representing us. He raised up Christ your head, gave him to be to you as a public person in heaven. He that raised up Christ personally, will raise up Christ mystically; and the same power that wrought in one, shall work in the other. Here is power and good-will joined, you see. Here is one scope, why he mentioneth his power, and bringeth it in to this prayer so solemnly.

A second scope the Apostle had was to provoke them to thankfulness. You may be sure that that was one of his great scopes, for he telleth them that he gave thanks for them; 'I also,' saith he, 'give thanks for you,' and cease not to do it, for the great things God hath done for you; so he telleth them, ver. 15. Now, that they might know how much they were beholden to God, as he had laid open to them the love of God, the riches of his grace, in the former verses; so now he layeth open to them the greatness of his power which he had, and would put forth in their salvation. He had told them before, they had obtained an inheritance by faith. But, saith he, you little think how much power this faith cost the working; it cost the 'exceeding greatness of his power.' He mentioneth that to make them thankful for the work of faith; that when they shall consider the guilt of sin that once they lay in, they might know it is of the riches of his grace that they had forgiveness; so when they look but upon the power of God that wrought faith in them, whereby they obtained that forgiveness, and which was engaged to bring them to salvation, they might magnify the exceeding greatness of his power. Put but both these together, and how thankful will it make a man to God! How will it provoke a man to glorify God for the power he putteth forth in working faith, and in bringing a man to salvation!

I will give you a scripture that falleth in with this coherence. It is Col. 1:12, 13; he there giveth thanks to God, as here likewise; 'Giving thanks,' saith he, 'unto the Father, which hath made us meet to be made partakers of the inheritance of the saints in light.' How made us meet? 'He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' He magnifieth

God here, as in ordaining them to an inheritance, so in translating them, and rescuing them, as it were by force and violence, from the power of sin and Satan they once lay under. And that is the second scope why he mentioneth the exceeding greatness of his power here.

In the third place, the last thing he had mentioned was, 'the riches of the glory of his inheritance;' and he had set out the riches of the glory of it by many arguments, as I shewed in the last discourse: here he mentioneth the 'exceeding greatness of his power' engaged to glorify them, even the same that he put forth in Christ, when he raised him up to life and glory, as one of the highest arguments to let them see what heaven was, and the glory of it. Why? For that must needs be an infinite mass of glory which hath the exceeding greatness of God's power engaged to work it, the same power which raised up Christ from death to glory; for the effect must be answerable to the cause. Now, saith he, if you did but consider what an exceeding greatness of power there is engaged to glorify you, you will fall down before the apprehension of what glory this power must work in you. The work must be answerable to the cause; if there be an exceeding greatness of power goes to glorify saints, then the glory must bear some proportion with it. That is a third coherence.

In the fourth place, a fourth scope, coherence, or reference, is this. When he had prayed that they might know what interest they had to heaven, what the hope of their calling was, and that they might know how great the glory was; might some soul begin to think, Alas! we are poor creatures; looking upon their vile bodies, Shall these vile bodies of ours ever come to be filled with so much glory? How is it possible? Carnal reason will be considering, as Abraham's carnal reason would have him consider the deadness of his own body, and the deadness of Sarah's womb: so carnal reason will consider the vileness of a man's body and of his soul, and the lowness and meanness of it, and argue, as Mary did, when she was told she should be the mother of the Messiah, Luke 1:34, 'How can this be?' Saith he, ver. 31, 'The power of the Highest shall overshadow thee;' and 'with God,' saith he, 'nothing is impossible.' He mindeth her of the power of God. So here, when he had laid

open the glory of that inheritance, to take away all doubting that they might be raised up to it, he prayeth that they might know what the exceeding greatness of his power is that will work this.

I will give you a scripture answerable to this coherence too. It is Phil. 3:21, 'Who shall change our vile body, that it may be fashioned like to his glorious body.' How? 'According to the working whereby he is able to subdue all things to himself.' He doth suggest to their doubting faith the exceeding riches and greatness of his power, whereby he is able to subdue all things to himself, as that which was able, if to do all things, then this; and also certainly would change their vile bodies, and raise them up to this glory.

There were worser doubts than this that might rise in their hearts; for they might not only consider the vileness of their own bodies, but the sinfulness of their own hearts, and that is the worser doubt of the two. They might not only say, How shall such vile creatures as we ever come to be made glorious? but, We are sinful creatures, and though we see for the present the hope of our calling, and that we have interest in heaven, and though we see what a glorious estate it is, yet we may miscarry before we come thither, and 'we shall one day perish by the hand of Saul,' as David said: some sin or other may undo us, and make us fall from God. Therefore, to take this doubt away, what doth he do? He prayeth next, that they might 'know what is the exceeding greatness of his power in them that believe,' to bring them unto his glory; a power, which as it had been put forth infallibly in raising up Jesus Christ from death to life, and bringing him to glory, should as infallibly be put forth in bringing them to glory also. And so now, this added to the former, it makes a man have strong consolation.

Do but see all these three things put together, and what strong confidence must it needs work in a Christian's heart! If he seeth the hope of his calling, what grounds he hath that he is one to whom this inheritance belongeth. If he seeth, secondly, what the glory of this inheritance is, and hath mighty, vast, and stunning thoughts of it working in his heart. And, thirdly, if he seeth the exceeding greatness of that power that is engaged to keep the soul, that for the present hath this interest to eternal life. Put all these together, what

could be more prayed for? Therefore the Apostle bringeth in that next, 'that you may know the exceeding greatness of his power,' &c.

I will give you a scripture that agreeth with all these scopes too, and mentioneth the very same things in the same order, 1 Peter 1:3; only there he mentioneth it by way of blessing God, whereas he mentioneth it here by way of prayer to God; but he bringeth in all three things there in a way of blessing, that he doth here in a way of prayer, and in the same order. 1. 'Blessed be God,' saith he, 'who hath begotten us by the resurrection of Jesus Christ from the dead to a lively hope;' that is to have an assurance and hope of salvation that putteth life into a man's soul. Here is the 'hope of their calling.' 2. 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.' Here are the 'riches of the glory of his inheritance,' described; that is the second thing, you know, in the text. 3. 'Who are kept,' saith he, 'by the power of God through faith unto salvation.' Here is the third, that ye may know, saith he here, what is the hope of your calling; that you may know what is the riches of the glory of his inheritance in the saints; and that you may know the exceeding greatness of that power that keepeth you thus to salvation. So now you have the full scope and coherence of these words in the general.

The parts of these words in the 19th verse are these four:—

I. Here is, first, a more general amplification or description of the power of God as here it is set forth.

II. Here is, in the second place, the persons whom this power is engaged to, to work their salvation and their good; it is to us that believe.

III. Here is, thirdly, the things wherein this power is seen, both in Christ's resurrection and in working faith; it is in them that believe, and in raising them up at last to that glory that Christ in heaven hath.

IV. Fourthly, here is the use that the knowledge of this will be of to a Christian; wherefore the Apostle prayeth they may know it.

I. To begin with the first, he prayeth they may know what is the exceeding greatness of his power to us-ward. He describeth the power while he prayeth they may know it. Even just as before while

he prayed that they might know what heaven's glory is, he giveth the strongest description of it that could be, 'that ye may know what are the riches of the glory of his inheritance in the saints.' So here, when he would have them know what the power of God is that is put forth to believers, he setteth it forth in words, he wrappeth in such a description of it in his prayer, that might open their eyes to see what it was; 'what is the exceeding greatness of his power.'

First, the description of the power of God here set forth hath two parts in it. I reduce it to two heads.

1. The excellency and sublime greatness of the power of God engaged to believers. He calleth it not only great power, but 'greatness of power,' and not content with that, it is τί τὸ ὑπερβάλλον μέγεθος, the exceeding, superexcellent, sublime, overcoming, triumphing greatness of his power.

2. He describeth it by the infallible efficacy of this power, that it will certainly bring to pass the thing which you believe and hope for, and which God hath intended to you. 'According,' saith he, 'to the effectual power,' for so the word signifieth, κατὰ τὴν ἐνέργειαν, the effectual working of the might of his strength; so you may interpret it, and the original bears it; 'according to the effectual working of the might of his strength, of the force of his strength.' He setteth forth, I say, this power, first, by the excellency and sublime greatness of it; and, secondly, by the efficacy of it, it is efficacious, it bringeth things to pass.

1. Now to open these a little unto you, and to begin first with the description of the excellency of this power. I shall open the phrases to you, for that will make way for the rest.

He calleth it first the 'greatness of his power.' When he speaks of the power of creating, he never giveth such a phrase to it; he sheweth forth his power there indeed; he saith, 'his power and Godhead,' Rom. 1:20. When he speaks of the work of grace and salvation, then he calleth it the 'greatness of his power.' You shall find that usually, ὁ πλοῦτος, as we call it, that is number, is attributed to the mercy and to the wisdom of God; but μέγεθος, namely greatness, is attributed to the power of God. You nowhere read the riches of his power, you nowhere read of his powers; but you read of his mercies, and riches of mercy; but his power

consisteth of greatness. Ps. 147:5, 'Great is our Lord, and of great power;' look how great God is in himself, so great is his power, if you would know the greatness of his power. But when he speaks of his understanding in the next words, 'his understanding,' saith he, 'is infinite.' Look in your margins, in the Hebrew it is, 'Of his understanding there is no number;' he attributeth an infinity of number to understanding, and so to his mercy; but when he cometh to speak of his power, it is a bulk, 'great is the Lord, and great is his power.' School-men have laboured to give reasons why God is omnipotent; but, as divines well observe, all their reasons fall short to prove it, and there is no reason to prove it but this which the psalmist giveth, 'The Lord is great,' and therefore, 'great is his power.'

If you will know therefore how great his power is, consider how great a God he is, and all the power that is in this God is engaged to save a poor believer. All being hath some power that doth accompany it to do something; there is no creature that hath a being but hath a power to do something; only, because the creatures have limited beings, one creature hath power to do one thing and another creature hath power to do another thing. Now give me one of an infinite being, and he must have an infinite power; as he is in being so must he be in working. The Lord is great, and great is his power; his power is as great as himself.—So much now for the first thing, the greatness of his power.

He doth not only say the greatness of his power, but he addeth, ὑπερβάλλον. That word hath these three forces in it:—

In the first place, it signifieth an excelling power that putteth all power else down. 2 Cor. 3:10, the same word is used where he speaks of the glory of the gospel. The glory, saith he, that the law hath is no glory, in comparison of that which excelleth; it is the same word which is translated here 'exceeding.' Take all created powers, my brethren, and they are nothing to God.

I will give you a scripture for it; it is in 1 Cor. 1:25. 'The weakness of God,' saith he, 'is stronger than man's strength.' He hath a power that excelleth, that exceedeth, that all the power of the creature is no power to it. That is the first thing.

In the second place, the word τοῦ κράτους doth signify sometime overcoming, prevailing. He hath an exceeding greatness of power in him, engaged to believers, which is a prevailing power, nothing can resist it. Saith he, Phil. 3:21, where he speaks of the power that shall glorify believers, 'According to the working whereby he is able even to subdue all things to himself;' he is able to subdue them, to conquer them. It is κράτος; it is a conquering, prevailing greatness of his power that is able to subdue all things. It makes nothing rise to something; it makes all things arrive to whatsoever he will have them come to; they have all an obediential faculty in them to obey him; he is able to subdue all things to himself, and by that power he will glorify believers.

Again, in the third place, it is called ὑπερβάλλον, a supereminent, surpassing greatness of power, because it passeth our knowledge. In Eph. 3:19, he useth the same word, τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην; you translate it, 'the love of God that passeth knowledge.' It is the same word that is used here. It is a power that exceedeth all our thoughts, as it is Eph. 3:20, 'To him that is able to do exceeding abundantly above all that we are able to ask or think;' it is so exceeding, what he will do for believers, that they are not able so much as to think. 'As far as the heavens are above the earth, so are his thoughts' (and so his power) 'above ours.' It doth not only exceed the power of the creature, and excel it,—all that which is in the creature is as nothing to it,—but it excelleth all their thoughts. I have quoted scriptures that imply all these significations of the words.—And so much for the first part, that description of the exceeding greatness of his power, the excellency of it.

2. In the second place, he setteth forth this power by the efficacy of it in the next words; 'According,' saith he, 'to the efficacious working of the might of his strength.' As I take it, the scope of these words is to shew that it is such a power that works in believers as will always do the things that God intendeth to do with it, as hath an efficacy, a thorough working in it; every word is emphatical to imply so much.

First, the word that is translated working, ἐνέργειαν, implieth an efficacy of working, such as bringeth the thing to pass. To give one instance, 2 Thess. 2:11, 'God shall send upon them ἐνέργειαν πλάνης,

efficaciousness of error,' an efficacy of error; they shall be given up to delusions efficaciously and strongly, so as their understandings shall not resist them. More plainly, Phil. 3:21, 'According,' saith he, 'to the efficacy, the energy whereby he is able to subdue all things.' So that now that is the first thing, it doth note out an efficacy which is implied in the first word which we translate working, it is energia.

The words that follow do as plainly and manifestly express an efficacy and an ability to do what he will for believers; he calleth it an efficacy of the force of his strength, or of the might of his strength. Look in your margins, and you will find it so translated out of the Greek. Τοῦ κράτους τῆς ἰσχύος αὐτοῦ. It is 'the energy of the might of his strength.' One word was not enough to express the power that works thus strongly; he therefore doubleth it, as the manner of the Hebrews is. He doth not say, 'according to the working of his power,' or 'according to the working of his might;' but he putteth two words together, 'of the might of his strength;' that is, as the doubling in the Hebrew phrase implieth, the uttermost of a thing; as thus, 'the Holy of Holiest,' that is, of the Most Holy, so the 'might of his strength,' that is, his uttermost strength.

You shall find it is doubled of God to shew the greatness of his strength when he works a thing infallibly and bringeth it to pass. Isa. 40:26, 'Lift up your eyes on high, and behold who hath created these things,' (the heavens he meaneth,) 'that bringeth out their host by number, and calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.' When he doubleth the attribute, makes him strong in power, as here he doth, then always followeth an efficacy, a thorough working the thing. 'Not one faileth,' he never faileth when he putteth forth the might of his strength, as the word here is. And you shall find the Septuagint use the very same words that are used here in their translation of those words. As likewise in Job 12:16, 'With him is strength and power,' the Septuagint read it, κράτος καὶ ἰσχὺς, the same words that are used here. It is doubled to shew the mighty effectualness of his power; when God will do a thing so as to put forth the might of his strength, he will certainly bring the thing to pass. Now, saith he, the might of his strength works efficaciously in all them that believe;

'the exceeding greatness of his power, according to the working of the might of his strength.'

Now, that his scope is to shew the efficaciousness, the irresistibleness of his power in working what he meaneth to work in believers, it appeareth by what followeth. For what doth he instance in? He putteth forth, saith he, the same power toward you believers that he wrought in Christ when he raised him from the dead to glory. Now, I appeal to all your thoughts what power it was that was put forth when God raised Christ from the dead; a power that could not be resisted; a power that should as certainly raise him up as God is God, and it was impossible it should be otherwise. I will give you Scripture for it and reason.

The scripture is, Acts 2:24, 'Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden by it.' Now, the power that works in a believer is such a power as works according to the efficacy of the might and strength that wrought in Christ in raising him from death to life.

Now, to gather up this. The Apostle here would have them apprehend two things concerning the power of God that is engaged to them. He would have them first to apprehend the excellency of it, that they might admire it as it is in God. That is the scope of the first word, 'to know the exceeding greatness of his power to us-ward who believe;' that, as it is Eph. 3:20, 'To him that is able to do exceeding abundantly above all that we ask or think, unto him be glory in the churches for ever.' He layeth open the greatness of his power as it is in itself in the first words, that they might admire it in God, and thank him for it. But, secondly, he addeth the efficacy that this power will have in them to bring them to salvation in the next words, 'according to the working of the might of his power,' to the end to comfort them. He addeth the one that they might admire the power in God; he addeth the other to comfort them, when they shall see such a power works as shall efficaciously bring a thing to pass, and as effectually and irresistibly as it wrought in raising up Christ from the dead. That as it was impossible that God should lose his Son, and his eldest Son, as he had lost him when he was not raised up again; therefore when he raised him up, he saith, 'Thou art my Son, this day have I begotten thee;' he was lost before. This power,

saith he, shall work in you, and bring you to salvation; that power that wrought in Christ when he raised him from death to glory.

II. I will but add one thing more, with which I will end; and that is, the persons whom this great power of God, this exceeding greatness of his power, a power as great as God himself, a power as efficacious as what wrought in Christ when he was raised from the dead; to whom is all this power engaged? It is engaged to us-ward: that is the second thing. I will but speak a word or two to it, and so conclude.

Obs. 1.—The first observation is this: That the simple consideration of what power is in God, of mercy or any other attribute, will never comfort a man's heart, unless that he have a knowledge that it is to us-ward, and for our good. The Apostle doth not, you see, pray simply that they may know what is the exceeding greatness of his power in itself; that would have done them no good; but he prayeth that they may know what is the exceeding greatness of his power to us-ward. The devils know what mercy is in God; yea, but, say they, it is not to us-ward; therefore all their knowledge of it doth them no good. So likewise you may read, 2 Peter 3:9, speaking of the mercy of God to men, and, as is thought, peculiarly to the Jews to whom he there writeth, saith he, it is his 'long-suffering to usward, not willing that any should perish, but that all should come to repentance.' Here lieth that which works the comfort in a man's heart; that it is the power of God to us-ward. 'To us a child is born, to us a Son is given;' and 'peace on earth,' not in hell; because there is peace on earth to us-ward; this is it that draweth a man's heart; this is it which giveth the comfort.—That is the first observation.

Obs. 2.—But the second is the main observation, and it is this: That toward the saints, and for their good and their salvation, God doth engage the uttermost of all his attributes; engageth the uttermost of power, the exceeding greatness of his power to usward. It is not so in any work else, saith he, or toward any creature else; but it is to us-ward. He doth engage the greatest of his mercies, the uttermost of them, to us-ward. I shall give you Scripture for both by and by. He had mentioned in ver. 11 the power of God that works all things. He worketh all things by the counsel of his will, saith he. But there is a peculiarness of power, the

power that works in us that believe; it is the exceeding greatness of his power to us-ward. The mercies of God are mercies to us-ward, such as to none else; they are called therefore by way of distinction 'the sure mercies of David;' that is, of David and his seed, the faithful; such mercies as to no creature else, singular mercies, special mercies: others are common mercies, as divines use to call them, but these are mercies to us-ward, sure mercies of David. So now, when he speaks of power in other scriptures, he putteth a singularity of power that works in believers, a power equal to that which works in all things else. Look Phil. 3:21 and Eph. 3:20, 'According to the power that works in us,' so it is in the Ephesians: 'According to the working whereby he is able to subdue all things to himself,' so it is in the Phillippians. Take all the power whereby he is able to do all things else, and it is but equal to that which he works in the saints.

My brethren, the grace of God in Christ, and the salvation of mankind by Christ, was a new stage God set up to bring all his attributes upon, to act their parts to the uttermost He had shewed them all before, he had shewed power in creating the world, and a great power; but when he cometh to make the new creation, then cometh in the exceeding greatness of his power; he speaks superlatively of it. He sheweth mercy, nay, he sheweth riches of mercy to wicked men; it is called 'the riches of his goodness and long-suffering,' Rom. 2:4. But when he cometh to speak of mercy to the saints, what doth he do? Read Eph. 2:7. He doth not only call it riches of mercy, but he calleth it by the same word that is used here, τὸν ὑπερβάλλοντα πλοῦτον, the exceeding great riches; what is said of power here, the same is said of mercy there when he speaks of mercy to believers: the 'exceeding riches of his grace to us-ward,' there; the 'exceeding greatness of his power to us-ward,' here. All the attributes of God that he bringeth upon the stage, he acts them to the uttermost now in and through Christ.

My brethren, the works of the new creation put down the old. 'I create,' saith he, 'a new heaven and a new earth, and the former shall not be remembered;' he will put forth such power in them. Nay, let me yet go further; go to hell, you shall read indeed that he sheweth his power there; so it is, Rom. 9:22, 'What if God, willing to

shew his wrath, and make his power known;' and believe it, a blow struck in wrath hath a great deal of power in it; for anger stirreth up power, draweth forth the mighty power of God. But what followeth comparatively to hell in his working toward the saints? It followeth, ver. 10, 'and the riches of his glory upon the vessels of mercy.' Though he sheweth a glorious power in his wrath in condemning men, yet he sheweth a greater riches of glory, of mercy and of all attributes else, in saving men and bringing men to heaven. The power that God will shew in glorifying his saints will infinitely exceed the power he sheweth in condemning wicked men. The power that love stirreth up is a greater power than what wrath stirreth up in God.

I will give you the reason of it: nothing commandeth power and strength more than love; it commandeth it more than wrath, 'Thou shalt love the Lord thy God with all thy strength,' Mark 12:30. Doth God love thee? He loves thee with all his strength, as thou lovest him, and art to love him. Jer. 32:41, 'I will rejoice over them to do them good, with my whole heart and with my whole soul;' his love makes him to love them with all his strength, with all his heart. Now, when he sheweth forth the power of his wrath when he cometh to condemn men, yet let me tell you this, it is not with all his heart, there is something that regrets within him; for he considereth that they are his creatures, and he doth not will the death of a sinner simply for itself, for there is something in him that makes a reluctancy; there is not his whole power in this, though it be the power of his wrath. But when he cometh to shew forth his power out of love, that draws his whole heart; therefore you shall find in Scripture that mercy is called God's strength, because when he will have mercy, all the strength and power of God accompanieth it. Num. 14:17, 'Let the power of my Lord be great.' What to do? To destroy them? To do some great work for them? No, but 'according as thou hast spoken,' saith he, 'saying, The Lord is long-suffering and of great mercy; pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy.' His mercy is there called his strength, because that love doth draw forth all the strength of God.

Now, my brethren, to gather up to an end and to a conclusion: you therefore that believe, comfort yourselves with the exceeding greatness of this power that is engaged to you; know the exceeding greatness of his power to you-ward. It is a power will do for you above all your thoughts; it exceedeth that way, it is ὑπερβάλλον in that sense. It is a power that will do beyond all resistance. 'If God be for us, who shall be against us?' saith the Apostle. 'The Father,' saith Christ, 'is greater than all, and no man is able to pluck them out of my Father's hand,' John 10:29. It is a reigning, a domineering power, a power that carries all before it. The word τοῦ κράτους τῆς ἰσχύος may signify the sovereignty, the dominion, the absoluteness of his power, such as a monarch hath. Suppose a monarch had strength to do all by himself, and had authority joined with that strength, it were a power that would carry all before it, and command all. Such a power it is that God putteth forth to believers. It is a conquering power: 'He will have mercy upon whom he will have mercy, and who hath resisted his will?' When you come to beg pardon for your sins, what say you? 'Lord, forgive us our trespasses.' What arguments do you use? 'For thine is the kingdom, the power, and the glory.' Sovereignty and dominion and strength are both his, and out of both these he will pardon your sins and save you; and if all that power of God will bring you to salvation, and keep you to salvation, you shall be surely kept.

And, my brethren, let me raise up your thoughts to consider with yourselves, if the exceeding greatness of his power be engaged in you and to you to do for you, what then is the thing that is answerable to this power? If that power that wrought in Christ, to raise him from death to glory shall work in us, Lord, whither will it bring us? What, will God bring you to salvation? It must, then, be a thing answerable to the power. What glory, therefore, must it be which God will shew forth in the saints at the latter day! The heavens declare the power and glory of God; yea, but the estate of the saints in heaven declares the exceeding greatness of his power; and what a glory, then, must that needs be!—And so much now for the second thing, the persons; 'the exceeding greatness of his power to us-ward.'

There are these two things yet behind—

First, to shew wherein, in what it is, that this power is put forth: it is put forth both in working faith and in keeping them to salvation, glorifying them at last. All that work and power that God putteth forth toward a believer, first and last, from his conversion to his salvation, is that which the Apostle here intendeth. This I shall shew the next day.

The second thing that remaineth is this: that it is a power that answereth to the power of raising Christ from death to life, and from death to glory. And therein I must shew these two things—

1. That the greatest work that ever God did, and the greatest power that ever was shewed, was in the resurrection of Jesus Christ, and raising him up to glory.

2. That the working in the hearts of believers grace and faith, and keeping them to salvation, and glorifying them at last, will hold a proportion with that great power that was shewed in Christ's resurrection. And when I have handled these, I shall have done with the 18th, 19th, and 20th verses.

SERMON XXIII

> And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

I SHEWED the last day, the reference or coherence that these words have with and to the former. I did it in many particulars; the chief whereof is this: whereas he had spoken, in the former verses, of the riches of the glory of that inheritance that is provided for the saints, that their hearts might be strengthened against all doubts of attaining that glory, he prayeth that they might see, as the riches of that inheritance, so what is the exceeding greatness of his power to us-ward who believe, &c. And he propoundeth, for their comfort, two things to them: the greatness of the power, and the efficacy of it; whereof already they had some experience in their first conversion; which power was engaged to perfect and finish their salvation, and bring them to that glory. And to confirm their faith thus, he presenteth Christ to them as their Head, (as the 22d verse hath it,) whom, as their Head, God hath raised up from the dead, to that surpassing glory which he hath in heaven, far above all principalities and powers, as a pawn that they should one day come thither as well as he; for the same power that wrought in him in raising him from the dead, is engaged, saith he, by virtue of him, and of his being a Common Person for you, to work likewise in you. This, in brief, is the main scope of the Apostle in these and the following words, to the end of the chapter.

The parts of these 19th and 20th verses, or, if you will, of this 19th verse in a more especial manner, are these four:—

Here is, first, a magnific and glorious description—one word heaped upon another—of the power that is in God. And take it, first, as it is a general description of it; he setteth out concerning it three things—

First, the superexcellent greatness of it. He calleth it not only a greatness of power, but he calleth it an exceeding greatness of power.

He setteth it out, secondly, by that infallible and irresistible efficacy of it in its working: 'according,' saith he, 'to the energy or effectual working,'—working that always hath success, faileth not,—the thorough 'working of the might of his power.'

Then the third thing concerning the description of this power is the proportion of its work: 'according to its working,' saith he. Those are the three things concerning this power in the general. I despatched two of them the last day.

I shewed, first, the excellency of this power; it is a greatness of power, it is ὑπερβάλλον μέγεθος τῆς δυνάμεως, it is a superexcelling power. I shewed that the force of those words contained three things in them: it was a power above all we are able to ask or think in that sense—above all our knowledge, as I shewed the word is used in this epistle to the Ephesians; it is a power above all resistance which any creature can oppose; and it is so great a power, so excelling, as in comparison of it the creature hath no power. This I shewed to be the force of the words from parallel places of the New Testament.

Then, secondly, here he setteth forth the efficacy of this power; he calleth it the effectual working of the might of his power; κατὰ τῆς ἐνέργειας τοῦ κράτους τῆς ἰσχύος αὐτοῦ. I shewed you that the phrase is put for efficacy of working, such as hath always success, takes effect, and brings the things to pass. And therefore now, to shew that God when he thus worketh, worketh effectually, he doth put two words together; 'the effectual working,' saith he, 'of the might of his strength,' the might of his power; so you may see the words varied in your margins.

The word that is translated power, ἰσχύος, signifieth natural strength; the word κράτους τῆς ἰσχύος, the might of that strength, is the utmost extension of it; as when a man is said to do a thing with the might of his strength, the meaning is, he putteth as it were the utmost strength but that he will effect it. The word κράτος is so taken in the Virgin Mary's song, Luke 1:51. That which is here translated might, is taken there for the extension, the stretching

forth of the arm of God, ἐποίησε κράτος ἐν βραχίονι, 'He hath shewed strength,' saith she—it is the same word—'with his arm.' Now the arm, you know, is the strongest part of a man; he wrought strength with his arm, he put it forth to the full; and she speaketh it of the greatest work that ever God did, which was the incarnation of the Son of God.

Or the word ὑπερβάλλον is the authority, the command of his strength, the prerogative of his strength. He doth not work in this with an ordinary power; but as kings work with their extraordinary power, and they will stretch their prerogative, so doth God in this; it is the working of the prerogative of his might and of his power.

So now you see, first, the excellency of this power in those words, 'the exceeding greatness of his power.' You see the efficacy of it in those words, 'according to the working of his mighty power.'

Now, then, in the third place, observe concerning the power of God in general, that God hath proportions of work, putteth forth his power more or less. When he speaks here of the power toward believers, saith he, it holdeth proportion, it is according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Always God proportioneth the putting forth of his power to his work, sheweth more power in one work than in another. Therefore you find in Scripture sometimes mention of the finger of God; as in those miracles in Egypt, Exod. 8:19, the magicians acknowledge that it was the finger of God. And our Saviour Christ, when he wrought miracles here below, Moses being his type, and those magicians that opposed Moses being types of the Pharisees, therefore useth the same phrase; 'If I,' saith he, 'by the finger of God cast out devils.' Here is the finger of God you see. Well, sometimes God putteth forth his hand, which is more than his finger; as it is said he brought the people out of the land of Egypt with a strong hand. But then in other works he putteth forth his arm, which is more than his hand, and then he cometh to his might, 'He sheweth might with his arm,' saith she, Luke 1:51. And Ps. 89:13, 'Thou hast a mighty arm,' saith he, speaking of God. So that you see there are proportions of power God putteth forth, and in this work, whatever it be, there is the might of his arm, the might of his power, there is the prerogative of his power; there is the exceeding

greatness of his power exercised toward believers, as I shewed the last day.—And so much now for the consideration of the power of God as here in general it is spoken of God.

The second head that I observed in these words is, the subject of this power, whom it works upon, the persons; 'what is the exceeding greatness of his power to us-ward'—to us whom he had spoken of in the former verses, elected in Christ before all worlds; and the observation I raised from thence was this: That of all the works of God, seeing he hath the same proportion of power, more in some works and less in others, in the works of salvation toward believers, therein he sheweth the exceeding greatness of his power. The power of God, as I shewed, is seen in hell; the power of his wrath. The power of God was seen in creating the world; but the greatness of his power, the exceeding greatness of his power, to us-ward. The love that is in God calleth forth all his strength, and engageth it for the good of believers. As he sheweth forth, not only mercy, but riches of mercy, yea, exceeding riches of mercy; as it is Eph. 3:8, it is the same word, ἀνεξιχνιαστος πλοῦτος, that is here; so likewise it is said of his power to us-ward, he sheweth forth the greatness of his power, the exceeding greatness of his power.

Now, my brethren, raise up your thoughts, you that are believers. If exceeding greatness of mercy shall be the contriver of what good you shall have, and if the exceeding greatness of power shall be the worker, and undertake to work all that mercy doth contrive; what will God do with you then? What will God bring you to, upon whom he will shew forth, ere he hath done, the exceeding riches of his grace, the exceeding greatness of his power?—And so much now for the persons; 'to us-ward.'

III. The third head which I propounded to be handled out of these words, and which is indeed the most difficult, is wherein this greatness of God's power is shewed. One instance you have of it, wherein it was shewed, in raising up our Head, our Lord and Saviour Jesus Christ, from death to glory; that he instanceth in plainly; 'The same power,' saith he, 'that wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places;' there is no question made of that by none that open these words. But then, in what work this greatness of power,

proportionable to the raising Christ from death to life, can be spent as wrought in us; of that there is a great controversy about the words.

There are some of our divines and interpreters that restrain the Apostle's scope only to the working of faith at first, and they make the coherence of the words thus and thus only, 'that you may know what is the exceeding greatness of his power to us-ward.' There make a stop. 'Who believe according to the working of his mighty power;' joining, 'who believe,' and, 'according to the working of his mighty power,' together. Their meaning is this: who have had faith wrought in them, according to the working of his mighty power. So that now all this mighty power is in the working of faith at first, and so they restrain it; as if the Apostle had said, You know what power went to work faith in you; it was not the power of your own will, but it was the exceeding greatness of his power; you believed according to the working of the might of his power, such as was in Christ when he was raised from the dead. That is the first sense given of it.

The Remonstrants, or those whom you call the followers of Arminius, go a clean contrary way, and they quote Calvin himself against the former opinion; and indeed to restrain it only to faith and the working of faith, which Calvin is against. But then they contend the scope of the Apostle to be only to shew what the power of God shall be in us, in raising us up at the last day to glory, and that that is the Apostle's scope and his only scope here. They would cut off all the power of God working in us at first when we believe, yea, and cut off from the Apostle's aim here all the power that works in us before the latter day; but that power that shall raise us up from the dead, and set us in glory, that is the power which the Apostle meaneth here, which is answerable to the raising up of Christ from death to life. And there is a great deal of appearance for it, that this should be the Apostle's scope. He had spoken of heaven in the very words before, 'what are the riches of the inheritance of the saints;' now he speaks therefore of that power that raiseth the saints up to that glory; then in the words following you have the instance of Christ raised up from death to glory as your Head, as a pawn that God will raise you up likewise from the bodily death of the grave to life and glory; and it is a great comfort to believers to

know that the same power that raised up Christ shall one day raise up them.

Now, for my own part, if you would know my thoughts of these words, and what the scope of the Apostle is, wherein the power to us-ward is shewed,—as usually all truth lies between two extremes, and yet takes something of both extremes,—I think this, that the Apostle's scope is to shew that all the saving workings of God, both of grace and glory, from first to last, from the first act of conversion to the setting of a man upon the highest pinnacle of glory in heaven, raising of him up at the latter day, and the like; they are all the plain scope and meaning of the Apostle here. He meaneth both that efficacious power put forth in working faith at first; 'who believe according to the working of his mighty power.' He meaneth that mighty power that keepeth us to salvation; 'who are kept by the power of God through faith to salvation,' 1 Peter 1:5. And last of all, he meaneth that almighty power that shall 'change our vile bodies, that they may be fashioned like to the glorious body of Christ,' Phil. 3:21. The Apostle looks not forward only to the glorious resurrection to come, nor backward only to the work of conversion and first believing, but likewise to their present keeping in the state of grace, that those whom God had already by such a power converted, he would by the same power keep them to salvation, and raise them up at the latter day. And all these works are works of the exceeding greatness of his power, and they all hold proportion with raising up Jesus Christ from death to life.

So that now I do grant to both sides what they would have; and the truth is, that this sense doth Vorstius, one of the Remonstrants' side, in his comment upon this place, incline unto in his paraphrase; though afterward in his scholia upon his paraphrase he denieth it. 'The exceeding greatness of his power,'—that is, saith he, partly already put forth, and which shall be put forth in us.

Now, my brethren, the reason why I interpret it is, because you see the Apostle neither restrains it to the time past,—he doth not say, 'who have believed,'—nor doth he restrain it unto the time to come. He doth not say, 'the power that shall work in you;' but he speaks indefinitely, because he would take all in, 'what is the power,' saith he, 'to us-ward who believe.' And that which is

translated 'to us-ward,' εἰς ἡμᾶς, is either towards us, or in us. The words will signify either, because the Apostle's scope is for either, either the power that is towards us for the future, to keep us for heaven and raise us up at the latter day, or the power that works in us for the present; the words bear both. And those other words, 'according to the effectual working,' we shall find are applied both to conversion, to growth in grace, and to raising us up at last; and so what is elsewhere said in parcels, is all meant here. You have it applied to conversion, Eph. 3:7, where he saith, that he was made an apostle and converted according to the effectual working of his power; 'whereof,' saith he, 'I was made a minister, according to the gift of the grace of God, given to me by the effectual working of his power.' It is the same word that is used here. His meaning is, either by that effectual working that wrought upon my heart, or that effectual working he works upon the hearts of others to convert them. He speaks of conversion. So likewise for growth in grace; Eph. 4:16, he saith, 'The whole body increaseth with the increase of God, by the effectual working in the measure of every part.' Here it is applied to growth in grace. And then, last of all, Phil. 3:21, he saith, 'He will change our vile bodies,' (speaking of glory,)' according to the effectual working of his mighty power,' (it is the same word still,)' whereby he is able to subdue all things unto himself.' So that indeed the Apostle here takes in all the works of God upon believers first and last; and that I take to be most properly the scope of the Apostle here, that in them all he sheweth the exceeding greatness of his power, the same that wrought in Christ when he raised him from the dead.

Now, my brethren, because there is a controversy about the words, and that the Remonstrants, as I told you, would cut off all aims that the Apostle should have to the work of faith and conversion at first; they would not have it to be understood of that by no means, and of that only is the controversy; therefore I will take some pains to clear unto you that that is one part of the meaning the Apostle here takes in, and a great part too. You shall give me leave to do it, for it is the gaining of one of the strongest forts we have, and the fortifying of it, for the glory of the grace of God in conversion.

Whereas our divines, some of them, would read the words thus, 'who believed according to the working of his mighty power,' as if their faith and believing were wrought by such a mighty power; here, say they, the words 'who believed' do not come in to any such sense; it is not to shew what power goeth to work faith, but to describe who they are whom God will shew his power upon one day; they are those that believe. It supposeth them already believers; he doth not speak, say they, at all of faith, as the fruit of this power, in which this power is put forth, but as the qualification of the persons in whom it shall be put forth: so that those that are believers may comfort themselves that one day the same power that was put forth in Jesus Christ to raise him from the dead to glory, shall raise them up too. So that they make the words, 'who believed,' a mere exegesis, a mere explanation of what persons he meaneth, in whom this power shall be put forth.

There is a great reason that they should contend against this. Why? For if it should prove to be the meaning of it, that all this power of God, the same that wrought in Christ in raising him from death to life, that that power should be put forth in conversion at first, and that that power should be engaged to keep a man to salvation; all the doctrine of free-will, as they hold it, and of falling from grace, falleth to the ground instantly. For if there be a power that is efficacious, and such a power as wrought in Christ, which was such a power as it was impossible but he should be raised from the dead; if such a power converteth a man at first, and afterward is engaged to keep him to salvation, then both conversion and faith is wrought maugre all opposite power in the creature, whatsoever it be: and likewise they are kept by the same power to salvation, and shall never fall away. Here will therefore be a power beyond the power of moral persuasions or enlightenings; here will be a power that doth infallibly, efficaciously work faith in men.

Now, my brethren, in arguing which of these two is the scope of the Apostle, viz., whether that the power of God in converting a man at first, be not the aim of the Apostle in this place—in arguing this, I shall launch no further into the controversy than to clear the place; which as an interpreter I must do, and I shall do it with all fairness and simplicity, as in all controversies we ought to do.

To come, then, to the reasons of it. There are three sorts of arguments which I shall bring to prove that the Apostle's scope is to take in the power of God working conversion at first.

1. The first is taken from the very letter of the words.

2. The second shall be taken from the coherence of the words with what is before.

3. The third sort of arguments shall be taken from what followeth after.

1. First, that the Apostle here intendeth to speak of the exceeding greatness of his power in the first working of faith; take the letter of the words, and it will evidently bear this sense; 'who believe,' saith he, 'according to the working of his mighty power.' And whereas they say you should put the stop at 'who believe,' and read it thus, 'what is the exceeding greatness of his power to us-ward who believe;' and should not join them with what followeth, 'who believe according to the working of his mighty power,' it cometh all to one. We see that 'who believe' is hedged in with an almighty power on one side, 'the exceeding greatness of his power to us-ward who believe;' and with an almighty power on the other side,' who believe according to the working of his mighty power.' So that certainly his mighty power in working faith should be intended.

Then again, in the second place; whereas when he spake of the riches of the glory that is in heaven, the persons there in whom he had said this glory is, he calleth saints; 'the riches of the glory of his inheritance in the saints;' that is, as I interpreted it when I handled it, in saints made perfect; for it is only in those saints that are now perfect in heaven. But mark it, when he cometh to speak of the power that is to us-ward, he doth not say the power in saints, or toward saints made perfect, but to us-ward who believe; he changeth the phrase. What is the meaning of that? We that believe at present, we have this power put forth in us; he distinguisheth believers on earth from saints in heaven. When he speaks of the power that wrought before, and works at present in them, he calleth them believers; when he speaks of the riches of glory hereafter, he calleth them saints. Why? You know that perfect holiness is in heaven, but faith is not there; faith ceaseth there, saith the Apostle. So that his meaning in a word is this: that as there are

riches of glory in the saints in heaven, so there is an exceeding greatness of power towards us that believe on earth. As we believe at present, so the power is at present.

Again, thirdly, if you mark it, he doth not say the power that shall work in you, as if it were to be confined only to the raising men up at the latter day. He doth not speak it in the future, as if he restrained it to the glory of heaven to come; but, saith he, 'that ye may know what is the power,' τῆς δυνάμεως, the power at present. If he had meant the power only that shall work hereafter, he would have expressed it in the future tense; for so he doth express the resurrection of Christ in the time past; 'which hath wrought in Christ,' saith he.

Then, in the fourth place, there is something in this word 'to usward;' at least the Apostle's meaning must be to include himself who was an apostle, he shuffleth himself in with these Ephesians, and with all believers; 'to us-ward.' Now, how was Paul converted? When he was converted, he had experience of the exceeding greatness of his power, if any man in the world ever had, or shall have. Nay, his example is acknowledged by many of those that are contrary-minded to be an exception. God did work, say they, infallibly in his conversion. For a man to be taken in the height of his persecution; Christ met him in the field, he was going out against him armed; he strikes him off his horse at first blow, turned him clean contrary; 'I that was a persecutor and injurious,' I had nothing else in my heart; 'Lord,' saith he, 'what wilt thou have me to do?' 'The exceeding greatness of his power to us-ward,' Paul among the rest. And the Scripture seemeth to lean that way, that Paul had an effectual work, as our translators translate the word ἔνεργεια there, in the place I quoted even now, Eph. 3:7, 'I was made a minister of the gospel,' saith he, 'according to the gift of the grace of God given unto me, by the effectual working of his power.'

To open these words a little. He speaks, as I take it, with Rollock and Calvin, of his conversion, together with which he received his apostleship and commission for it. You shall find that Paul's conversion is expressed by receiving his apostleship, and the one is put for the other. You have many places for that; whenever almost his conversion is mentioned, you have his apostleship likewise, and

the commission for it put in. When our Saviour Christ would convert him from heaven, what doth he say to him? Read Acts 26:16,' Stand upon thy feet,' saith he; 'for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.' In his conversion here Christ telleth him that he would make him an apostle; he expresseth his conversion by it. You may find the like in Acts 9:14, 15, where his conversion is likewise related; when Ananias was sent to him, Christ speaks of him as of a man new struck. 'Go thy way,' saith he, 'for he is a chosen vessel, to bear my name before the Gentiles,' &c. The like you may find, 1 Tim. 1:12. Read his conversion there; how doth he express it? Saith he, 'He counted me faithful, putting me into the ministry, I that was before a persecutor and blasphemer; and the grace of our Lord Jesus Christ was exceeding abundant.' He expresseth his conversion by being put into the ministry of apostleship, such as Paul had.

Now therefore, when he saith here in Eph. 3:7, 'Whereof I was made a minister, according to the gift of the grace of God given to me, by the effectual working of his power;' this is the Apostle's meaning, that he was converted by the effectual working of his power. And as here in the text it is said, the exceeding greatness of his power to us-ward who believe, the same that wrought in raising Christ from the dead, so compare with this Gal. 1:1, 'I was made an apostle,' saith he, 'not of men, neither by men; but by Jesus Christ, and God the Father.' I was converted, saith he, and what followeth? 'Who raised him from the dead.' Why cometh that in? The same effectual working, saith he, that raised up Jesus Christ from the dead, made me an apostle, converted me to the faith. Now then, the Apostle, out of his own experience of 'the exceeding greatness of his power,' putteth himself in too; 'to us-ward,' saith he, the same power that converted me, converted you; although there was some extraordinariness in it in respect of the manner of doing it, yet the power is the same. As we receive like faith, as the apostle Peter saith, so the same power is no less to work in the poorest believer's faith, than what wrought in the heart of Paul. And so much now for the reading of the words, that they will bear that sense; not to relate

only to the power put forth in believers at the resurrection, but in the first work of faith.

2. The second sort of arguments shall be taken from the scope of the Apostle here, in the coherence of these words with the former, and with those that follow after; for you shall see that the coherence of both will carry it, as well to refer it to the working of faith at the first, as to the raising us up at the last.

One scope of the Apostle, which I mentioned when I shewed the coherence, was this, to comfort believers in the weakness of their faith for the obtaining this glory, against all doubting. Now, my brethren, what is the great doubt that possesseth the hearts of Christians, that usually takes up their thoughts? It is not so much a questioning the power of God to raise them up hereafter, as it is the power of God to keep them for the present. Therefore, when the Apostle would comfort their hearts, that they should attain this glory, he doth not pray only that they may know the power that should raise up saints at the latter day; but the power that should keep them, that they might know the power that is engaged to usward that believe, to preserve us to this glory. I say, believers are not so much, or not so usually, taken up with doubtings or questionings about the power of God in raising them hereafter with Christ; all men's thoughts take that for granted; but the doubt is about keeping them until then.

I will give you a scripture for it, John 11:23. Poor Martha there, when Christ came to raise up Lazarus, and told her, 'Thy brother shall rise again;' 'I know,' saith she, 'that he shall rise again at the resurrection of the last day.' She doubted not of this; this did not trouble her at all, but she only doubted of the power of Christ to raise him presently, her faith stuck at that. 'By this time,' saith she, 'he stinketh, for he hath lain four days in the grave.' It was the present resurrection she doubted of, and the power of Christ in that. 'Therefore,' saith he, ver. 40, 'said I not unto thee, that if thou believest, thou shouldst see the glory of God?' see it presently. I quote it for this purpose, to shew that if the scope of the Apostle be to take away the doubting of Christians concerning their attaining this glory, it is not so much he prayeth that they may see the power that shall raise men at last, for that few men doubt of,—ordinarily

they do not,—but how they shall be kept by the power of God to this salvation; the present power that shall keep them and preserve them, that they doubt of. This is that, therefore, that the Apostle prayeth for that they may see. Therefore, 1 Peter 1:5, after he had mentioned the glory of that inheritance, he comforteth them with this, that they are 'kept by the power of God unto salvation;' he speaks to their hearts, for that is the great thing they doubt of. Now then, mark how I argue. If this be the scope of the Apostle to comfort believers, that there is an almighty, an omnipotent power that shall keep them in the state they are in, that they shall attain to glory, the argument is strong, that if such a power as this be to keep them and preserve them, that much more such a power was put forth in their first conversion, when they first came to believe. If to preserve them in faith after they have believed, and were sealed; then much more, to persuade them to believe at first, when they were heathens, to bring them to the faith, would require an exceeding greatness of power.

My brethren, there is as great a power, and a greater, if we may make comparisons, in converting at first, than in keeping afterward, Rom. 5:9, 10. The Apostle makes it there a greater work to reconcile us, being enemies, than to keep us friends, being reconciled. It is a greater work to put life into a dead man, of which the comparison is there, than to keep life in him; you know heat will do that. Conversion is a greater work in some regards than glorifying a man is. Why? Because the glorifying a man is but a gradual change, it is but from grace to glory; but to convert a man is a special change, it altereth the state of a man, a wolf becometh a lamb; it altereth the kind, the other addeth but a new degree. Now therefore, if the Apostle's scope be, as most evidently it is, they may know his power, to the end to comfort them, to take all doubts away;—they knew the hope of his calling before, he prayed for that in the former verse; that they might know the riches of the glory of his inheritance, that he prayed for in the last words before; now, that they might know the power that would keep them, according to their hope, unto that salvation;—so that now it agreeth well with this scope of the Apostle.

Again, in the second place; suppose the Apostle's scope be to comfort them, and to strengthen their faith in this point, that there shall be an almighty power put forth in them, to raise them up at the latter day; you shall find—take this in too—that they may know the power that first converted them, is the strongest argument that can be to persuade them of the other. My meaning is this: that the strongest argument that could be brought to persuade the Ephesians, to strengthen their faith, that an almighty power should one day work to raise them from death to glory,—I say, the strongest argument to work this in them, is to see the power that first converted them. Here is one argument indeed to strengthen their faith, namely, they saw by faith their Head, Jesus Christ, to have been raised from death to glory; but then add but this to it, We saw as great a power, and found as great a power in working faith in us, and conversion in us, in changing our hearts, as was put forth in raising of Christ from death to life; here is a double argument. And so, indeed, I find most of the Greek fathers run that way in their interpreting this place. The Apostle, say they, doth declare what God already hath done for them and in them; how he had wrought them to believe by an almighty power, to strengthen and confirm their faith for the future, that he would shew forth the same power in raising them up from death to life.

To this purpose Theophylact and Chrysostom,—I name him because he was as much for the freedom of will as any other, being an orator to persuade men to turn to God; a holy and a good man, as good as Austin, that was of another mind, living in the same age with him,—yet he interpreteth this place of working faith at first; for to this purpose is his speech. The Apostle's scope, saith he, is to demonstrate by what already was manifested in them, namely, the power of God in working faith; to raise up their hearts to believe what was not manifested, namely, the raising of them up from death to life: it being, saith he, a far more wonderful work to persuade a soul to believe in Christ than to raise up a dead man, a far more admirable work of the two. To raise up a dead man, saith he, God made but one word of it,—I speak it to shew that that is his scope,—'Lazarus, arise; and he that was dead arose, and came forth bound hand and foot,' &c. Saith Peter to Tabitha, 'Arise; and she

opened her eyes and sat up.' But here it costs God many words when he cometh to convert a man, 'How often would I have gathered you under my wings?' I allege it to this purpose, to shew that they likewise interpret it to this sense, that by what they had already experience of in their own hearts, they might from thence see and believe that great power that would work in them hereafter. And whereas now,—take the other sense,—all the weight of the argument to persuade their faith of the truth of this, that they shall one day be raised up from the dead, lieth upon their mere faith to believe that God raised up Christ, which is a thing they did not see, nor had experience of; take this argument in too, that a believer hath found the same power in him in working faith that wrought in Christ; he hath not only a double argument, but an argument in his own experience of that power, and so more suitable to him for his heart to be more taken with it, and he hath this comfort besides, that that power which converted me is engaged, and will certainly keep me, and raise me up at the last day. So that the Apostle's scope will be every way more full.

And then another scope the Apostle hath—as appeareth by the 15th and 16th verses—is to provoke them to thankfulness. He saith that he thanked God for the work of grace in them, whereby they had obtained an inheritance, ver. 13. Now, to the end that they may be thankful, and thankful to purpose, he prayeth that they might know this great power that thus wrought faith in them, whereby they were interested in that inheritance, that thus they might be thankful also. Did you but know, saith he, what power it was that works in you that believe, you would be astonished with the love of God toward you; you would be overcome with it; how thankful would you be! It is Austin's observation upon this Eph. 1:16. He argueth from it because Paul gave thanks. If God's power, saith he, were not in it, in turning a man to God; and were it not the cast of his own will, and yet the will of man work freely too, how could a man heartily give thanks unto God? There is one absurdity put upon his opinion. Say they, If you do not hold that the will of man casteth it freely, to what end are all exhortations made by God to man? But on the other side, If the power of God do not cast it, and yet the will work freely too, why are thanks given to God, as the author of all,

more than to man's own will? And the truth is, there would less absurdity fall upon the other than upon this.

So now you have two sorts of arguments despatched. First, from the letter of the words; secondly, that this agreeth with the scope of the Apostle here in the words before.

3. I will name one more, and that is a great one, and it is the coherence of these words with those that follow after; that the Apostle doth here evidently mean the exceeding greatness of his power in converting a man at first, that he takes this in eminently in his aim. To make this plain unto you. After that the Apostle had discoursed of the power of God in raising up Christ from the dead, from the 20th verse to the 23d; having said likewise that the same power works in us that wrought in Christ when he was thus raised; mark what he saith in the 2d chapter, ver. 1 and 6, 'And you who were dead in sins and trespasses, wherein in time past ye walked, hath he quickened. Even when we were dead in sins, hath he quickened us' (so ver. 5) 'together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Here the Apostle plainly declares that his scope and meaning is, speaking of the exceeding greatness of power that works in those that believe, the same that wrought in Christ in raising him from the dead, and set him at his own right hand in the heavenly places; the same power, saith he, hath quickened you, when you were dead in sins and trespasses, the same power, saith he, hath raised you up, and set you with Christ, your Head, in heavenly places. When he saith, 'You hath he quickened,' as he doth at the 1st and 5th verses of the 2d chapter, his meaning is, he hath put life into you, put a principle of godliness into you: 2 Peter 1:3, 'According as his divine power hath given unto us all things that pertain unto life and godliness.'

Now, to shut up this discourse, the Apostle, from the 19th verse of this chapter to the 6th verse of the 2d chapter, saith these two things, and all is summed up in them—to give you the coherence, and mark it. First, he layeth down a general proposition in the 19th verse, That they may know what is the exceeding greatness of his power in them that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from death

to glory. Here is the general proposition, that God sheweth the same power in them that believe that he shewed in Christ in raising him. Well, there are two enlargements of this. First, he telleth and explaineth what a great power was shewed in Christ; and that he doth from the 21st verse to the end of the chapter; how he was raised up, and set far above all principalities and powers, and above every name that is named in heaven and in earth. Then, secondly, he explaineth how it was, and when, this same power wrought in them that believe. 'And you,' saith he, 'hath he quickened, when ye were dead in sins and trespasses, together with him, and hath raised you up,'—not only will but hath done it. Therefore evidently the Apostle speaks of the conversion of believers; the same power that wrought in Christ and raised him up, is that which works in them and raised them up also.

Now, my brethren, to back this with one parallel place, which I ever love to do, and so I shall go off from this. As here in the text he makes mention of the greatness of his power in working faith, and paralleled it with the power that raised up Christ from the dead; so read Col. 2:12, 13, and you shall find the very same thing said there too. Saith he, 'Ye are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Parallel this with the words of the text. Saith the words of the text, 'the power that works in you to believe;' he speaks of faith. Saith the Apostle here, 'Ye are buried with him, but ye are risen through faith.' Again, secondly, he compareth believing in the text (being compared with those following verses in the 2d chapter) to a rising from the dead. So here in the Colossians, 'Ye are risen with him through faith,' saith he. Then again, in the third place, as in the text he makes a parallel of the work of faith with the resurrection of Christ; 'who believed,' saith he, 'according to the power that wrought in Christ when he was raised:' so he makes the same parallel here in the Colossians, 'through the faith of the operation of God, who hath raised him from the dead,' viz., Christ. And, fourthly, as we are said to believe according to the efficacious work, the word ἐνέργεια is likewise here in the Colossians called faith of the working, or efficacious working of God. And as here God is said to be the author, the same

that raised up Christ did work faith in them, so likewise in this place it is faith of the operation of God, who raised up Christ from the dead. So that every way the one place is parallel with the other.

I will give you but one evasion of some against this place, and shew the weakness of it, and presently conclude.

Say they, the meaning of the phrase, 'through faith of the operation of God,' doth not note out that the operation of God is the efficient cause of faith; but that the operation of God that raised up Christ from the dead is the object of faith, therefore it is called faith of the operation of God; that is, say they, that hath the power and operation of God that raised up Christ from the dead for its object, to believe that we shall likewise be raised up.

But, my brethren, that the Apostle when he saith, 'faith of the operation of God,' meaneth that faith was wrought by God, and that he takes it in that sense, appeareth plainly by comparing it with the 11th verse that went before. Speaking there of sanctification, as he doth here of faith,—of sanctification under the notion of circumcision, for you know it is called circumcision of the heart,—saith he, 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' Now, to open these words unto you. Here is an allusion of the work of sanctification and faith to be the fruits and effects of two sacraments, the Old Testament circumcision, and the New Testament baptism. When he speaks of sanctification as the work and fruit, the inward work of the old circumcision, he distinguished of circumcision. There is one, saith he, that is outward, made with hands, of those that did circumcise the child with their hands, that is outward circumcision; but then, saith he, there is a circumcision that is by the power of God immediately, and that is called a circumcision without hands, an inward circumcision that is without hands. What is the meaning of that? Whereof God is the immediate author, that is the Apostle's meaning; wherein a man doth make no resistance, wherein a man is, as it were, passive, for so you know in circumcision he was. Now then, the very same thing which he had said of sanctification in allusion to the old circumcision,—that sanctification was a work without hands, that is, of God's power immediately,—the same he

expresseth of faith in the next words under the notion of baptism, calling it faith of the operation of God. So that when he saith, 'faith of the operation of God,' his meaning is, that it is wrought, as the inward circumcision is, by the immediate power of God, and by that very power that raised Christ from death to glory.

To open this yet a little further. This phrase, 'made without hands,' noteth out in Scripture still God's immediate power, and above the course of nature; an immediate power above second causes. When he speaks of heaven, 2 Cor. 5:1, he calleth it a house made without hands, that is, the glory we shall have shall be the immediate work of the power of God. He useth just the same phrase of the grace we have; it is circumcision without hands, and it is faith of the operation of God, which is all one. In Heb. 9:11, you shall find that Christ's body, the framing of it and uniting of it to the Godhead,—which was the greatest work that ever God did, 'The power of the Highest,' saith he, 'shall overshadow thee;' he shewed strength with his arm when he did that,—it is said to be a 'tabernacle made without hands;' that is, it was done by the immediate power of God. So now, circumcision without hands is a circumcision immediately by God, and is all one with what he saith afterward of faith; 'faith of the operation of God.'

Now then, my brethren, to make an observation out of all this, and so to end at this time. There are three things that now remain to be handled:—

1. That God in converting and keeping of believers unto life, hath an efficacious working of his power. It is a work of the might of his power, working efficaciously and infallibly.

2. That there is an exceeding greatness of power put forth therein.

3. That the proportion of power put forth therein is the same that raised up Christ from death to glory. These are the three things that remain to be handled. I will only speak a word to the first, and so conclude:—

You see here, if that be taken, as it is evident it is, for the working of faith and converting a man at first, that conversion is by an efficacious work, an infallible work. I shewed you that the meaning

of this phrase, 'according to his working,' implieth so much, I cannot repeat that; and to instance in that, he backs it with the same power that wrought in Christ, strongly confirms it; for, saith the Apostle, Acts 2:24, it was impossible that he should be holden of the grave; so that there is an efficacious work that works faith in a man at first that shall not be resisted.

But you will say, similitudes are not to be stretched too far. But if it be not stretched to shew the efficacy and infallibility of the success,—that God doth as infallibly convert a man as he raised up Christ,—you stretch it to nothing; for if that be not the scope, nothing is, supposing it to be meant of conversion.

We do acknowledge that there is a power of God working in men's hearts that is resisted, as he saith, Acts 7:51, 'Ye always resist the Holy Ghost.' There is a work of the Holy Ghost upon corrupt nature, enlightening it so far to see spiritual things as to effect selflove, and it is a work of power too. And look how far God putteth forth this power, so far it works; it works so far as to move a man when he is moved; if God had intended that it should save a man effectually it should save him. Those enlightenings spoken of, Heb. 6, and tasting of the powers of the world to come, are all works tending to salvation; they are works of the power of God, they are called the powers of the world to come, which are powerfully set on upon a man's heart; but they are not according to the rate and proportion of this efficacy of power here mentioned, which raised up Christ from death to glory. To give you an instance:—

Deut. 5:28, 29: You shall find there that the people were exceedingly moved; We will do all, say they, that God by thee shall command us. What saith God? 'They have spoken well,' saith he; 'but oh that there were such a heart in them, that they would fear me, and keep all my commandments always.' Compare with this now Deut. 29:2–4, 'Thou hast seen,' saith he, 'all that the Lord did in Egypt; the great temptations, the signs, and those great miracles: yet the Lord hath not given thee a heart to perceive, and eyes to see, and ears to hear, unto this day.' Here now was a work of the power of God, and it wrought upon self-love, they quaked and trembled, and it was the power of God to make them do so, and so far as God intended it, so far it wrought, it moved them; but still they had not a

heart. To give a man a heart to perceive, and a heart to turn, and turn effectually, this is from the exceeding greatness of his power. So that now indeed there is a work and a powerful work too, which is and may be resisted; 'Ye always resist the Holy Ghost; as your fathers have done, so do ye;' but then there is a power that is not resisted, it is according to the effectual working of the might of his power, the same that raised up Christ from death to glory.

All those of the Remonstrants do acknowledge that God doth infallibly enlighten the mind of a man to see spiritual things; that likewise he doth work upon the affections of a man, and works good motions there. But, say they, the will, though thus beset both by the understanding and affections, must still be free, and God must, according to the law and course of things, so work upon it as to leave it to its liberty; therefore that may refuse for all this, and the only way of working upon it is but by moral persuasions.

On the other side, all the Jesuits almost, they acknowledge an efficacy and infallibility in conversion in those that are elected, predestinated; but they ascribe it all unto a congruity; that is, that God doth take a man at an advantage, spieth out a time wherein a man being under such and such circumstances and considerations, he may certainly convert him. Now, say they, mere moral persuasions, mere arguments would not be enough, though they were never so abundant. On the other side, if God should put forth a power to turn the will, that were too much; that would spoil the liberty of it, say they. Therefore he spieth, say they, an opportunity, takes a man at such a time as he hath a good disposition, and putteth him into such circumstances as he shall be converted.

My brethren, that which dasheth both these is this: the efficacy of working upon a man's heart is ascribed to the might of his power; so the text saith, 'according to the efficacy of the might of his power.' It doth dash first the working by moral persuasions only, for that is but a metaphorical working, so far as the objects propounded worketh; the will being set free by a power of grace. But such a kind of working doth no way require an exceeding greatness of power. If there were no other working upon a man's heart when he is turned, where should this exceeding greatness of power, Paul speaks of here, be spent? Not in assisting and accompanying moral

persuasions or oratory arguments. The Apostle you see attributeth it to the might of his power, an efficacious power; therein lieth the efficacy of his grace. On the other side, take the congruity of the Jesuits; they say that when God doth mean infallibly to convert a man, he doth take him at such an advantage when he is so disposed, and every way so circumstantiated that it shall work. Saith the Apostle, it is according to the power of his might; therein lieth the efficacy of it too. He dasheth that likewise; for do but consider a little, to put the efficacy of the working of grace upon such circumstances as a man is cast into at such a time and not at another, is to cast the work upon mere accidents that will fall out; whereas here it is ascribed to the might of his power, not to his power only. And it may be a man is in such a disposition but once in his lifetime; suppose he be then converted, and he be out of that disposition the next day, how shall his heart be carried on to persevere in grace? Therefore certainly the efficacy of working grace and carrying it on lieth not in congruity,—it were ill for us if it did,—but it lieth in the power of his might. 'According,' saith he, 'to the efficacious working of the power of his might;' so saith the text.

My brethren, to end this; you shall find that the Scripture still attributeth it to the power of God. What saith the Apostle, 2 Thess. 1:11? 'That your faith,' saith he, 'may be perfected with power;' if perfected with power, then certainly begun with power. The thing I quote it for is this, he ascribeth it to power. Now, if a man carry a thing by power, you know it is beyond the force of arguments; we use to say, he carried it by force, by strength; I will not say by violence, for God works sweetly, and according to the nature of the will; but he saith, he carried it with power. Faith is perfected with power, and it is begun with power; yet God doth clothe his power with arguments and persuasions. You shall find likewise in Scripture, that the keeping of a man so as temptations do not overcome him, is not attributed to moral persuasions, to the liberty of the will being assisted and strengthened; but the victory that casteth it, whereby we overcome the world, the devil, and all, is attributed to the strength of God that is in us. 1 John 4:4, 'He that is born of God overcometh the world, because greater is he that is in you, than he that is in the world.' It is a victory, my brethren, (that

which casteth the act still,) for that is properly victory to give a man power to overcome, but the victory itself is not attributed to the liberty of a man's will put into such a condition that he may turn or overcome, but it is attributed to the strength of him that is in us, because he is greater, because he is stronger. How is he stronger if he do not overcome? Wherein is strength else seen? And so now as Paul in 1 Cor 15:57, giveth thanks, triumpheth over Death, and Hell, and the Grave; 'Thanks be to God,' saith he, 'which giveth us the victory through our Lord Jesus Christ:' so come to the work of faith and believing, and preserving a man to salvation; whence cometh the victory? Even from God, from strength, a greater strength that is in you than is against you, in your own hearts, or in the devil; therefore saith Paul, 'Who shall deliver me? I thank God through Jesus Christ our Lord.'

It is a mighty instance that Austin hath. Take Adam, saith he, whom God did leave to shew the liberty of his will, according to the course and law of nature, to shew that he was a creature. He had all helps, he had habitual grace inclined his will to good, he had no corruption to tempt him, he had all sorts of encouragements, he had tasted how good God was; yet his will was tempted with the knowledge of a seeming good, and overcome. Take now a poor believer; he, saith he, hath but a little grace in him, and a great deal of corruption in his own heart; he hath habitually as much against him as for him, he is ensnared with all the pleasures of the world, he hath all the evil of it set against him; nay, he is put to deny himself: yet this man's will holdeth, when Adam with all his grace and no temptation fell away. What is the reason of this? It is the mighty power of God that worketh in him, that keepeth him, saith he. I use to say, that the weakest Christian and Jesus Christ are too hard for all the world and all their lusts. 'I am able to do all things,' saith Paul, 'through Christ that strengtheneth me.'

But you will say, the will is a will.

What then? Do you think that God made any creature that he doth not know how to rule it? Take the instance of Christ. He had a will and free, and more free it must be than any man's in the world; because if he had not that same full liberty that we have naturally, he had not merited, if his obedience had not been in the same

nature free that ours is. For that is the argument; they say a man must have a free will, because his actions else are not worthy of praise or dispraise. Our Saviour Christ's actions had no merit in them (that is more than praise) if he had not the same liberty in working that we have; the human nature I speak of. Well, this human nature is joined to the Godhead. If God did not know how to carry on the will of the creature infallibly, what had followed here? That God now dwelling in the human nature might have sinned; for if the human nature had sinned, it had been attributed to him, as it is called the blood of God. The will of Christ therefore was an instrument, as we say his humanity was, which assuredly the power of God, which had engaged itself long before Christ came into the world, could rule and keep in obedience; yet keep it free, and most free, and free in that sense that we in this life are free. For otherwise, how could God have made the promises to all the seed, if he had not the will of this creature in his power to rule, and rule effectually, and yet the will be a will too? All the saints in the Old Testament must come down again else, all the promises must have been void, not a man had been saved, God could not undertake this, if he could not work upon the will to turn it to holiness, and yet be a will still. Therefore, certainly God hath a way to work upon the will of man efficaciously by the power of his might, by an omnipotent sweetness to carry a man on, and yet the will remain a will still.

In a word, my brethren, herein lieth liberty, when a man doth not only do actions out of his own inclinations as beasts do, but when he doth actions out of choice, and seeth full reason to do them; because they are done with knowledge, they are therefore free. That it is both an exceeding greatness of power and an efficacy of power that works faith in us, the same that wrought in Christ when he was raised from the dead; and the efficacy of it is ascribed to power and to the power of his might, that so you may give all the glory to God in the great work of conversion: 'Who according to the exceeding greatness of his power, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places.'

SERMON XXIV

> And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

I SHALL repeat nothing I have delivered, but only lay open the method I have proceeded in handling of these words.

I propounded these four things to be considered in them:—

The first is, some general considerations about the power of God. I named three—

1. The excellency of that power, described in these words, 'the exceeding greatness of his power.'

2. The efficacious working of his power, in these words, 'according to the effectual working'—the energy of his power—'of the might of his power.' They are all words to note out an efficaciousness in the thing here mentioned.

3. The proportions of the power of God; 'according,' saith he. He putteth forth more or less power in some works than in other, as himself pleaseth.

The second was, the persons toward whom this exceeding greatness of his power is exercised; it is to us-wards.

Thirdly, here is the work wherein it is exercised. It is all the works that God hath upon Christians, both from first to last; this I shewed in the last discourse, especially the work of conversion; 'who believe, according to the working of the might of his power.'

And when he had discoursed at large, from the 20th verse to the end of the chapter, what a power wrought in Christ when he raised him from the dead,—he having said that he putteth forth the same power in them that believe,—he telleth them in the 2d chapter, from the 1st verse to the 7th, that he put forth the same power in raising them up, in quickening their hearts, in working grace in them. Read

over the coherence, and you will find it to be especially meant of the work that he had wrought in them, when he converted them and brought them to believe.

I am yet upon the third thing, viz., wherein this power is manifested. I proved in the last discourse—and I thought to have added something, but that the time cut me off from what I have now to deliver—that the thing wherein this power is manifested, this exceeding greatness of power, is at the present in believers; it is not only meant, as some would have it, of his power in raising them up at the last day. For this I shewed reasons, which I will not repeat.

I proved it, first, to be the scope of the Apostle.

Now, the second thing will be, What it is in the work of conversion that doth draw forth the exceeding greatness of the power of God.

And the third thing is this, That it holdeth proportion with that power that raised up Jesus Christ from death to life.

Now then, to handle, in the first place, that second thing mentioned, viz., What it is in the work of conversion,—which I have proved to be the scope of the Apostle to take in, and especially to aim at,—I say, What is that should draw forth so great a power from God, to have all these high and mighty expressions of it: 'the exceeding greatness of the might of his power.'

There are great disputes in the world, what power God putteth forth in converting men to him. My brethren, believe not discourses of it, but believe the Holy Ghost himself. If you would know what power is put forth in any work, ask the agent himself. Who is he that lets fall these words but he that hath converted millions of souls, who is 'the power of the Highest.' as he is called, Luke 1:35? He it is that hath indited this scripture, and he saith no less goeth to it than the 'exceeding greatness of his power.' Oftentimes the standers-by discern it not. When the woman was healed by a touch of the hem of Christ's garment, those that stood by discerned no such thing. Hear Christ speak: saith he, 'Virtue is gone from me.' He could best tell; because the Holy Ghost doth work oftentimes in men's hearts in a trice; like unto a strong man that hath a sleight of hand, takes up a weight in show easily; hence therefore, men think

that there is no great power goeth to the work, but the man himself that doth the thing thus slightly, he can tell you what strength he putteth to it. So the Holy Ghost, he that was the inditer of this epistle, telleth us that the exceeding greatness of his power went to the converting of you.

Now, my brethren, though this be enough to settle your hearts in it, yet consider the work itself: what it is that requireth this power. All wise agents do proportion their power unto the work they have in hand; he that spends more power than the thing requireth, it is folly. And God, you know, works all things in weight and measure. Let us consider, therefore, what there is in this great work should draw forth the exceeding greatness of the power of God.

'According,' saith he, 'to the exceeding greatness of his power to us-ward.' The word εἰς ἡμᾶς either is toward us, as noting an extrinsical agency, an agency without us, yet which concerns us; or it noteth out in us. We will consider, first, what God doth when he bringeth a man home to him, which is an extrinsical work out of him; and, secondly, what he doth in him: and so we shall by degrees shew you that there is an exceeding greatness of power required to this work.

In the first place, what God doth extrinsically toward a man, and for a man, besides what he doth in him.

First, when he converteth a man, he casteth the devil out of him; that is one thing that is done for a man, besides what is done in his own heart; and there is an exceeding greatness of power goeth to this. In Matt. 12:28, our Saviour Christ there, from his having cast out a devil, and their saying he did it by the prince of devils, he clears the point, and he riseth up to the point of conversion,—for that is his scope likewise,—and he sheweth that it must be a divine power that must cast the devil out of a man, and when you are turned to God the devil is cast out of you. Saith he, 'If I cast out devils by the Spirit of God, then the kingdom of God is come unto you; else,' saith he, 'how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?'

To open this place unto you a little:—

Every man before his conversion, as he is a child of Satan, so, as chap. 2:2 of this epistle hath it, the devil works effectually in him while he is a child of disobedience; he doth ride and act, and fill the hearts of men, as you have it, Acts 5:3. You shall find this in Scripture, that the wickedness of men is expressed to you by how many devils they have in them; as, Luke 11:26, when he would describe a man's state to be in a worse condition than his former, he takes seven devils worse than himself, and they enter into the man. According to the proportion of a man's wickedness in the state of nature, accordingly hath he devils that possess his soul; that is certain. 'According,' saith he in that Eph. 2:2, 'to the prince of the power of the air, the spirit that works now in the children of disobedience,' works not in you as he was wont to do, for he is cast out; he works now, but not in you; you walk thus and thus, not according to the power of the prince of the air. Therefore, in John 16:11, he saith that the Spirit shall convince the world of judgment, for, saith he, 'the prince of this world is judged.' When a man is converted, Satan is judged, is cast out. Before, a man was 'taken captive of him at his will,' 2 Tim. 2:26.

My brethren, this is a mighty power, to throw the devil out of a man. In Matt. 12:28, he saith, 'If I by the Spirit of God cast out devils.' Look Luke 11:20, 'If I by the finger of God.' The finger of God, you know, was applied to a miracle that no creature could do, Exod. 8:19. He is called 'the strong man;' and, saith he, if I throw the devil out of any man, I must overcome him by strength, for he is a strong man. He compareth him to a giant, and, saith he, he will never yield; he must be bound; there is no quarter, no moral persuasions will turn the devil out of a man's heart. And he saith—I remember it is an expression in Luke 11:22—that he hath πανοπλίαν, armour; he hath all sorts of armour for to defend himself, and to keep the heart, which, in the 21st verse, is compared to his castle. He compareth him to a strong man that hath his castle, and he hath goods there; for so he calleth them there, a spoiling of his goods, for every sin is the devil's goods; it is more the devil's work than ours, he is gratified in it more than we; it is our loss, but it is his gain, for he is the father of all sin. Now, saith he, if I cast the devil out of a man's heart, he must be bound, it must be by main strength; therefore, saith he, a

man must enter in that is stronger than he, and bind the strong man, and then he will spoil his house. Here is, you see, one part of the greatness of power put forth in the work of conversion; but here is but the finger of God, it is no more in comparison of what followeth; yet this is somewhat toward it. Here is the exceeding greatness of his power toward us, or to us-ward.

But, secondly, let us come to the exceeding greatness of his power in us. To open that to you, for indeed that is the main. You shall find there are exceeding great expressions of Scripture about the work of grace in us.

It is compared to creating at the first,—that expression is often used,—to a metamorphosis, a transformation. It is a word that is used Rom. 12:2. It is such a transformation as when beasts are turned into men; for so you know the word metamorphosis is. It is the title of a book that describeth the metamorphosis, the change of men into beasts, and beasts into men. So it is described Isa. 11:6; he telleth us there that the wolf and the lamb should dwell together, and the lion and the calf should lie down together; that is, God under the gospel would change these creatures, the wildness of them; he would metamorphose them. And Isa. 43:18, 19; it is a place that the Apostle doth allude to, and therefore I quote it. You shall find in 2 Cor. 5:17, saith the Apostle, 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' Now, that place in Isaiah is quoted for this; and if you read there, where he useth the same words much to that purpose, he telleth you that the beasts of the field shall honour him. He had mentioned before, 'Remember ye not the former things, neither consider the things of old;' here old things are passed away. 'Behold, I will do a new thing; the beasts of the field shall honour me, the dragons and the owls.' He would go and convert heathenish men, men that were beasts, that were as remote from honouring God even as beasts are in some regard. But how would he do this but by a creation? Saith he, ver. 21, 'This people have I formed for myself; they shall shew forth my praise.' Here is that the Apostle saith, old things are past, all things are become new; it is with a transformation.

Now, my brethren, where have you in Scripture—mark what I shall now say—any one that fall away from God, that it is said of him he was a new creature, or was born again, which is the infusion of a new life, or a new soul; or that he was quickened and raised from the dead? All these phrases are put to express the greatness of his power. It is nowhere said in all the word of God, of any such man, that he fell away. Why? Because to that work that shall never fell away goeth a power answerable to the work of creation; it is the infusion of a new nature, it is the raising of a dead man. There is a counterfeit of it indeed, which these phrases are never applied unto.

But, you will say, these are metaphors.

Suppose they be but metaphors many of them, yet still in this they agree, that the same power that created, the same power that shall change a beast into a man, makes that transformation; the same power that shall quicken a dead man, the same power doth go to convert. In this they agree.

My brethren, I ask you this question, To what end doth God set forth the work of grace to us by these metaphors? He setteth them forth that he might have real thanks; therefore certainly there is something in these expressions that answereth the work of creation that is real; for God would not have you give thanks above his proportion, above what his power in working is. Do but compare Eph. 2:10 with Col. 3:10. In Eph. 2:10, saith he, 'We are his workmanship.' How? Produced by creation. If he had meant any other working,—will you mark my reason?—if he had meant any other working than creation, he would never have said, 'his workmanship created;' it had been enough to have said, 'his workmanship,' for that implieth the power of God. Why doth he add 'created?' Certainly, to shew that is as great a work as creation. Therefore, in Col. 3:10, (compare with this likewise Eph. 4:24,) he compareth the image of God before the fall to the image of God now renewed in the heart of a Christian. Saith he, 'We are renewed,' so it is in the Colossians, 'after the image of him that created him,' namely at first. All the world grants that it was an immediate power of creation wrought that image at first. Now then, look Eph. 4:24, and there you shall find that this image is said to be created likewise, 'after the image of him that created them' at the first. So

that this is his meaning; as it is the same image, so there is the same power goeth to work it; it is a creation works it now, as a creation wrought it before. He useth the same expression both of the one and of the other.

Will you come to particulars, this is but in general, you shall find it is a power exceedeth the creation. I will but take for my ground Ezek 36:26; you shall see there what goeth to convert a man. The power of God is put forth there in three things:—

It is put forth, first, in the removing of what hindereth; there is amotio impedimenti; it is called the taking the stony heart out of your flesh, so ver. 26.

There is, secondly, a giving of a new capacity to perform, a new nature and new disposition, which is called giving a new spirit, and by 'new spirit' he meaneth another thing than the Holy Ghost. Why? For he mentioneth him afterward; 'I will put my Spirit within you, and cause you to walk in my statutes.' That is at the 27th verse, but this new spirit is at the 26th verse.

And then, thirdly, there is not only a power given, new and holy dispositions that shall make a man capable by the actings of the Holy Ghost to do well; it is a workmanship created to good works, it is fit for it; but he telleth us, 'I will put my Spirit within you, and cause you to walk in my statutes,' so saith ver. 27. And to shew that he it is that doth all this by an almighty power, what saith he at ver. 36? After he had set down enlargements of promises, saith he, 'I the Lord have spoken it, and I will do it;' as he is Jehovah he will do it.

Now, let us but consider these three things, and you shall see what a mighty power goeth to turn a man to God.

Consider, first, what God takes away; 'I will take,' saith he, 'the stony heart out of your flesh.' It is not a hardness, such as is of wax, that by an extrinsical power may be melted; the fire will melt it, the sun will melt it; but no fire, no sun, will melt a stone; you can deal with that no way but by taking it away; therefore that is the phrase, I will, saith he, take away the heart of stone, or 'the stone of the heart.' You see here is something to be destroyed, therefore it is called a new creature, 2 Cor. 5:17. Why new? Because all new respecteth all old to be taken away, as Heb. 8:13, 'In that he saith a

new covenant, he hath made the first old;' he abolisheth that: so the words following imply, and so indeed it followeth in 2 Cor. 5:17, 'He that is in Christ is a new creature: old things are passed away; behold, all things are become new.' There is a passing away, a taking away of old things, and there is not a whit of the old remaineth in the new; all is become new, saith he; not a stick, not a stud that was in a man's natural estate will serve afterward, more than the soul and the faculties of it. All old things pass away, and all are become new.

Now, my brethren, will you compare it with the creation, that you may see it is a thing far exceedeth it? God sheweth forth power in creating; he sheweth forth here greatness of power, and exceeding greatness of power; it will appear before we have done.

Herein lay the power of God in the creation, that he created something out of nothing, as it is Rom. 4:17, 'He called things that be not as if they were;' yet that is made even and equal with the raising of the dead in that very place. But here is a calling things that are to nothing first, and when he hath done that, then there is a calling things that are out of nothing. There is a doubling of his power in this; there is not only a calling things out of nothing, but there is a bringing to nothing old things. Now, it is a rule in politics, and it holdeth true in philosophy likewise, Ejusdem potestatis est destruere cujus est constituere,—The same power that goeth to make laws is it which destroyeth laws, disannulleth laws; there is as much power goeth to bring old things to nothing, as there is to create new things out of nothing. Now then, here is a double power, you see; here is not only power, but greatness of power; it will come to exceeding greatness anon.

The conversion of a sinner is not expressed only by putting in a new heart, but the Scripture doth usually express it by destroying old things; and as much by that as the other, because the power of God is seen as much in that as in working grace, that is, as in working grace simply: it is not but that the working of grace is at the same time with this destroying old things; but it is to shew that there is a doubling of his power in it. It is more than to create grace in Adam or in the angels. He therefore calleth it the 'destroying of the body of sin,' Rom. 6:6; 'the circumcision of the heart,' he cutteth

off something, Col. 2:11; 'the taking away of the vail.' I might give you many like instances.

In one word, I do parallel justification and sanctification together. There goeth more to justify a sinner than went to justify an angel that never fell, or Adam in innocency. There is not only an active obedience, 'Do this and live;' but there is a satisfaction to the punishment of the law, which was an appendix to the law; there is a passive obedience too; if you will justify a sinner you must put these in. Come to sanctification likewise; there is not only required a power to put grace into a man, but to destroy sin. Therefore now, as when he would magnify the mercy of God in justifying us, he mentioneth the state of sin we were in: so when he would magnify the power of God in conversion, he considereth the estate we were in before conversion. So you see here is now a power to create a new creature, here is a power to dissolve the old. Here is power, and greatness of power.

Well, but consider in the third place this, that the thing to be destroyed—viz., sin—is opposite, is enmity to the grace that God bringeth in, and to God and his law. It is not simply to destroy old things, to bring a creature to nothing; but it is to destroy enmity. In the first creation, when all things were made out of nothing, there was nothing to oppose, though there were nothing to help it. It had no matter to be wrought upon, yet there was not matter to oppose, for all was made out of nothing. But here, that which is destroyed is the highest, the greatest enemy that can be. You may see for this Rom. 8:7, 'The carnal mind,' saith he—or indeed, the carnal disposition of the mind, for the word implieth so much—'is enmity against God; for it is not subject to the law of God, neither indeed can be.'

Here are two things, you see, said of the disposition of a man's mind by nature. The first is, it cannot be subject; and the second is, it is enmity.

In the first place, it cannot be subject. A wolf will sooner marry a lamb, or a lamb a wolf, than ever a carnal heart will be subject to the law of God, which was the ancient husband of it, as in Rom. 7:6. It is the turning of one contrary into another. To turn water into wine, there is some kind of symbolising, yet that is a miracle. But to

turn a wolf into a lamb, to turn fire into water, or rather flesh into spirit; what saith the Apostle, Gal. 5:17? 'These are contrary.' Between nothing and something there is an infinite distance; but between sin and grace there is a greater distance than can be between nothing and the greatest angel in heaven.

To exemplify this unto you: to destroy the power of sin, how great a power must it needs be! You all yield that to take away the guilt of sin requireth an infinite power, an infinite righteousness. Saith our Saviour Christ, Matt. 9:6, 'Whether is it easier to say to the man,'—and make it good when you have done,—'Thy sins are forgiven,' or to say, 'Arise and walk?' It was a harder thing to forgive sins; only, saith he, 'that ye might know that the Son of man hath power to forgive sins,' for they would deny that he had power to forgive sins, he exemplifieth it by a miracle; bat to forgive sins, saith he, that is his meaning, is infinitely harder.

Now, as we say of the attributes of God that they are alike, of equal extent, so are the two attributes of sin, as I may call them; the guilt of sin and the power of sin are of a like extent. To destroy the power of sin in a man's soul is as great a work as to take away the guilt of sin; all miracles are in it, saith he: 'the blind receive their sight, the lame walk, and the poor receive the gospel;' it is easier to say to a blind man, See, and to a lame man, Walk, than to say to a man that lies under the power of sin, Live, be holy, for there is that that will not be subject.

You will say to me, that the expelling of sin is but the putting in of grace, as of darkness by light.

But let me tell you this, that sin is too hard for grace, if grace had not a back. Adam had grace enough, but sin seized on his heart, threw it out. 'The strength of sin is the law,' saith he, and sin would keep possession; it hath the law to plead for it; but, saith he, on the contrary, 'the strength of grace is the gospel;' and that is it that keepeth grace now that it is not thrown out, otherwise sin would quickly throw your grace out, it is too hard for it.—That is the first thing, it is not subject to the law of God.

Not only so, but it is said to be enmity. It is not only said, it cannot be subject, and it must be destroyed, or else it will never yield, but it is enmity in the abstract, it is in the nature of it. In Col. 1:21, we are

not only said to be 'enemies by evil works,' it is not a grudge, but we are said to be 'enemies in our mind' too.

Now, my brethren, if there be such an enmity, and if there be such a power in sin as there is, to detain a man, that will not yield, will hold a man to the utmost, there must be an almighty power of God to subdue it. You shall find in Col. 1, the Apostle at the 11th verse having mentioned the glorious power of God that enabled the saints to do what they did; upon occasion of it what followeth? 'Giving thanks,' saith he, ver. 12, 'unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.' When he cometh to give thanks for the works of grace upon them, what doth he mention? Not only making them holy, making them meet for the inheritance of the saints in light, but likewise for delivering them from the power of darkness. The word ἐῤῥύσατο implieth not merely a delivering or freeing, but a freeing by violence, a snatching out of a power that else would never yield. I remember Zanchy saith upon it, They are freed, saith he, not only that have a desire to be free, but they are snatched out, eripiuntur, that have no desire to be free. And that is the condition of a man in the state of nature.

But you will say, all these are but metaphors; all that is spoken of the state of corruption and the power of God in delivering a man.

Shall I tell you in a word? When you come to hell, you will not then say they are metaphors; you will then find all these things true of your natural condition. And let me tell you this too. If ever you come to be humbled, you will not find them metaphors, but realities; for the soul of a man is humbled under the real sense of all these things when he turneth unto God; and yet when it cometh to a dispute upon the power of God in working upon a man's heart, creation, and the like, these are you say but metaphors. My brethren, they have the greatest reality in them in the world.

To give you but an instance, that now your own hearts may be judges: go take all the powers of man, when a man cometh to turn unto God, and do but see what a mighty opposition there is; go take the understanding of a man. God beginneth there; what doth he find there? He findeth not only ignorance of all spiritual principles, and

such an ignorance as a man is not capable of knowing; he cannot know, so saith the Apostle, 1 Cor. 2:14, 15, he is blind. 'Now it was never heard,' saith he, 'from the creation of the world, that any man opened the eyes of one that was born blind;' yet this is the power that must convert a man. But, I say, that is not all, there is not only an incapacity, a blindness, but there is an opposition, and the strongest that may be; and this must be taken away.

I will quote but one place for it; it is in 2 Cor. 10:4. He describeth there, as the text doth here, the mighty power of God in converting of a man. 'The weapons of our warfare,' saith he, 'are mighty through God.' Mighty? Wherein lieth their might? That he might shew the might that is drawn forth, he describeth the opposition that the understanding of a man makes against the ways of God; he telleth us that there are strongholds: 'Pulling down of strongholds,' saith he; 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ' Here lieth the power, the might that God sheweth; he speaks of that opposition that is in the understanding of a man, as the word νόημα, reasonings, implieth; high thoughts, a devil to a strong man. He compareth the opposition to what is in a besieged town; there are strongholds, and there are such as plainly will take no quarter, they must die for it, or else they will never yield; therefore he calleth it pulling down the holds; there is no way else to get them, the Holy Ghost must batter them about their ears, yield they will not. They consist in reasonings and in imaginations; a bottom light doth it. When a man cometh to turn to God, let him have never so much knowledge, when he shall come to turn to God in earnest, he hath a thousand dislikes and not fancyings of the ways of God, he hath a world of arguments and objections, and an infinity of reasonings against them. My brethren, when a man's heart is put to it what is the right way of worshipping God and serving him, personally and otherwise, there is nothing but a world of reasonings that come in against it; and there are high thoughts that exalt themselves likewise. These must all be brought into subjection.

My brethren, when a man turns to God,—I will express it to you in a parliamentary language,—you must have this fundamental law,

this bill pass, this must be the predominate rule, the suprema lex, the highest law that must guide a man's whole life; namely, that it is best to obey Christ in all things, at all times, and in all conditions, whatsoever the state be. This bill must pass with the consent of the whole heart. Now, to advance Christ, to bring all, every high thought into captivity, into subjection to the obedience of Christ; this will never be without an army, without the mighty power of God, that must throw all these strongholds down; 'our weapons are mighty through God,' saith he; they must be mighty through him, they will never do else. Now, do but think with yourselves what an uproar there must needs be in the state of the soul at the introducing such a law as this into a man's heart, if it be in earnest, if he sees he must live by it for ever. You shall have all the three states against it, both the understanding, will, and affections; you shall have big swelling reasonings and thoughts of absurdities. What? If this law take place, we must all come down then; all projects, all corruptions must go down.

My brethren, if all the apostles were now alive, and should set themselves to persuade one man; and, besides them, if God should send all the angels down from heaven to the earth to persuade one man, they could not make this law pass in a man's heart, they could not persuade him to it; it must be the might of God to throw down all opposite reasonings. And God doth this, he doth come with a little light, a bottom light into a man's heart,—for he createth there,—and letteth him see that excellency that is in himself and in his ways; and he doth not stand reasoning much with him neither, though all reasonings are for it; but God letteth in a light, answereth all objections, throweth down all strongholds, bringeth every thought into the obedience of Christ. Paul was in his height; how opposite was he unto God? What a world of reasonings had he against Christ in his heart? Jesus Christ did but tell him, 'I am Jesus whom thou persecutest,' and there was a light shone in his mind, as much as that which shone round about him, and in an instant saith he, 'Lord, what wilt thou have me to do?' All the disputations in the world would never have wrought thus. So the poor jailor cometh in trembling at midnight, 'Sirs, what shall I do to be saved?' He was converted before morning. All the reasonings in the world, and all

the moral persuasions that men or angels could have brought, would never have done this; it was the mighty power of God casting down strongholds, putting in a light that goeth beyond all a man's objections.

Come to a man's will, and you will have as much to do there. A man's will must have a new end put upon it. And come to the will and affections, you shall find as much difficulty there to oppose. For example, there are two great principles in the heart of a man, that if ever God's Spirit cometh to deal with in good earnest, will hold tug with him as long as they can. What are they? You shall have them in 2 Tim. 3:2, 4, 'Men shall be lovers of their own selves;' there is the first; and then followeth, 'covetous, proud, boasters,' &c. And the last is at the 4th verse, 'lovers of pleasures more than lovers of God.' Here are the two principles that are in a man's will and affections, and they will try it too. This same Self-love, that is the General, that goeth before, the captain; and Love of Pleasure, that is the lieutenant, that followeth after this army. One is the first, the other is last, backs all these lusts that are between.

Love of a man's self; first begin with that. It is the great devil; absolutely it is Beelzebub, it is the prince of devils, it is the bottom of original sin; and to throw this devil out of a man's heart, to depose him, to bring him down, it must be a mighty power indeed to do it. It was a great power to cast the devil out of a man; but to cast out this great devil out of a man's heart, to depose him, and bring another king in, this is a hard work. When God was thrown out of a man's heart when Adam did sin, then Self-love was next heir, and stepped up into the throne. All that God had, saith Self-love, I will have, I will serve myself as much as ever I did God. Now, as all the heart was for God before, in the same manner it is for itself now. All the strength that a man hath doth back Self-love, stands for the king. It is a king of an absolute sovereignty; and because it is a king, therefore when God cometh and tells a man, You must be subject to me, Self-love bustleth. What? I am absolute, saith he. It is enmity against the law and against all that shall proclaim war against Self-love in a man. I am for myself, saith he, and all that is within me is for me; there is but poor Conscience, that standeth contesting a little; but the whole heart is for it, that is certain. Now, when the Holy Ghost shall come

to depose this great king, this absolute monarch, as it is in a man's heart, especially it shall be a foreigner that shall go about to do it, as God and the Spirit of God is. 'Love is strong as death,' it is a proverb, Cant. 8:6. Self-love much more; all the strength that a man hath is for himself, he will give all for his life, for the life of this king; a man will never yield; all in nature will rise up against him that shall go about to depose it, all will be in arms. Yet notwithstanding, though the heathen imagine a vain thing, though the people and kings of the earth rage against Christ, and though all in a man thus be up in arms, yet God will set his Son upon this holy hill, upon a man's heart, before he hath done.

My brethren, this must be an almighty power that must do it; it is not all the persuasions in the world will do it. You may persuade Self-love to much; to serve God, and to do many things so far as will stand with its prerogative, so that he may remain king still; but to depose him, and that Clod shall be king, and he God's favourite, this must be an almighty power to do it.

So likewise for the love of pleasures, that is the second thing. When Self-love cometh to be deposed thus, as in conversion it is, from being king, saith every lust, every poor inferior lust, If this government be altered, I shall lose this pleasure and that pleasure, if you turn the world upside down thus. There is nothing in the heart, my brethren, but is for pleasure in some kind or other. A man liveth in pleasure, that is the expression, as a fish doth in its element. Take him out of carnal natural pleasures in some creature or other, his soul dieth; it will fight for pleasure as for his life. Saith the Apostle, 2 Peter 2:14, 'They have eyes full of adultery, they cannot cease from sin;' they cannot, till a further power cometh. Luke 14:20, 'I have married a wife,' saith he, and in plain terms, 'I cannot come;' he makes that his excuse; for such lusts as these are have a mighty power upon a man's heart. How great? See what Christ's own expression is, that was the Saviour of souls, and knew what belonged to the converting of them, for he died for them. In Matt. 19:24, there was a rich man came to him, and he was an ingenuous man. Christ preached the gospel to him, moved his heart a little, he used all moral persuasions to him that could be, told him that he should have eternal life; yet he goeth away. What doth

Christ infer upon this? You shall find the story of that young man is the introduction to the words I quote this place for; 'A rich man,' saith he, 'shall hardly enter into the kingdom of heaven.' Hardly? That is no great matter. What doth our Saviour Christ? He riseth higher in his expression: 'And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God;' not for one that is rich simply, but Mark telleth us, chap. 10, for one that 'trusteth in his riches,' that is his expression.

First, he saith it is hard.

Secondly, it is so hard, as it is easier for a camel to go through the eye of a needle. It was a proverb among the Jews, and it is in many of the rabbins extant to this day. You will say that it is an absurdity to use such an expression, a camel to go through the eye of a needle; the more absurdity there is in it, the more it expresseth the impossibility.

In the third place, saith Christ, 'with men this is impossible, but with God all things are possible;' it is impossible for all men in the world to do the work for another man; that is simply impossible; but with God all things are possible: why doth he say all things? If it were a slight work he would not say so; but, saith he, with God that works all things else, that hath an omnipotent power to subdue all things to himself, with him it is possible, he must do this.

I find this word, 'all things are possible,' used but in one or two cases. It is used upon the incarnation of Christ; when the angel had told Mary that Jesus Christ should be born of her, saith he, 'with God all things are possible,' and that was the highest work that ever he did, he 'shewed strength with his arm' there. So it is said of his working in us, Eph. 3:20; and the like you have, Phil. 3:21, 'According to the power whereby he subdueth all things unto himself,' that is the power that works in us; that is the power that must work a man off whose heart is set upon his riches, and is set upon any pleasure.

My brethren, it is not the offers of eternity, it is not all the persuasions of men and angels, nor of the Holy Ghost himself, if they be but mere moral persuasions, will make a man part with a bird in the hand for two in the bush. My meaning is, that will make

a man part with his lusts, or his pleasures and sin, and take and accept the offers of eternity; but it must be the power of God, with whom all things are possible, and he must put forth as much power to work this as he putteth forth to work all things else.—And so now you have seen the power that is shewn in destroying this opposite, sin.

I will but speak a word of the power that is in creating. There is yet something to be done, there must be a new creation besides this destruction. There is a taking away the old heart; old things pass away, you see what a power that requireth. The second thing in Ezekiel that I mentioned, because that place holdeth this out, is a new heart and a new spirit, and to work that is a work of creation; it is an almighty power of God. Now, creation is a work that hath no matter to work upon, that is properly creation, and therefore requireth an infinite power. 'Create in me,' saith he, 'a clean heart,' Ps. 51. Saith he in Job 14:4, 'Who can bring a clean thing out of an unclean?' If a man's heart be unclean, if he come to have a clean heart, certainly it must be created. We are therefore said to be the 'workmanship of God, created to good works,' in that second to the Ephesians. Mark it, it is not only a working upon the heart, but a workmanship it is called. And if you will know the manner of setting up and producing it, it is by way of creation.

I might be large in shewing you, that besides this destroying old things, there is a creating of new principles and gracious dispositions in the heart before a man turneth to God, which are the foundations of his turning to God. 'Turn me, and I shall be turned.' I will name but a scripture or two; and then I will shew you the mighty power that goeth to create this disposition.

First, I will shew to you—because those that make the power of God to be only external, assisting, do detract from the power of God—that it lieth in creating new dispositions in the heart, and then assisting, and then working upon them. I will name a scripture or two. I have shewed you what goeth to destroy the old; I will shew you then what power also goeth to the creating and rearing up of the new.

First, I will shew you that there must be a new principle created. Saith he, John 3:6, 'That which is born of the flesh is flesh, that

which born of the Spirit is spirit.' See how I argue out of these words. Here you see there is flesh and corruption, which is by one birth; here is spirit, a distinct thing from the Holy Ghost, that is a fruit of a second birth. Now, my brethren, take a man in his first birth; all the world yieldeth that there are habitual principles and dispositions unto evil, there is a habitual aversion from God, and conversion to the creature; there are dispositions and inclinations only to what is evil. Now then, in the second birth, answerably the spirit that is made and born by the Holy Ghost must be oppositely holy, and have dispositions to the contrary; for otherwise, nature is not healed if the Holy Ghost only works acts in a man, and did not work habits; the second Adam did not answer the first. And therefore you shall find, Gal. 5:17, the Apostle saith, 'The flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary.' I appeal; dare any man say the Holy Ghost lusteth in us against the flesh? No, it is the spirit, a habitual frame of heart that lusteth in us against corruption. So now there is a new spirit wrought; that is, there are dispositions that are contrary unto sin, as sin is unto grace. As there are habitual dispositions to sin, both through nature and custom; so there are habitual dispositions to good that do lust against the flesh in a man. Therefore he compareth this spirit in that 5th to the Galatians to a root, 'The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,' &c. He compareth the spirit or frame of grace, begotten by the Holy Ghost, unto a root.

Now mark you, to follow this, in Matt. 13:21, speaking of those that are temporisers, what doth he say of them? He saith they wanted a root in themselves; that is, they had not habitual dispositions of grace created in their hearts, that might be a root to the fruit of the spirit; for you know the root and fruits answer one another. Nay, if you ask me what that root is, the parable there explaineth it, a good and honest heart, a heart made holy; therefore our Saviour Christ saith, Matt. 7:17, compared with Matt. 12:33, 'make the tree good, and the fruit will be good,' but the tree must be good first. Therefore you may read in Matt 25, the foolish virgins had lamps, they had assistance from the Holy Ghost for present performances; but the wise virgins took oil in their vessels with

their lamps. When themselves were asleep, and their lamps were out, yet they had a holy disposition, a spirit of grace; they had oil remaining in their hearts. I will not stand to open this; it is the law written in their hearts. I could shew you that the written law in the heart is not the Holy Ghost, for he is the writer, as it is 2 Cor. 3:3. It is called the 'inner man' renewed daily. It is the Holy Ghost that strengthened the inner man; it is not the soul that is the inner man properly, but the inner man is that which is opposite to corruption; and he saith, Eph. 3:16, 'they were strengthened with might by the Spirit in the inner man.'

Well, here therefore is an inner man to be wrought, to be created. Now if there be an inner man to be created, and holy and gracious dispositions, here is an almighty power to do it.

My brethren, you know that John Baptist was sanctified in the womb; he had not the Holy Ghost only working upon him in way of acts, for he did not actually believe and actually repent; children do not. If you take away habits of grace, you must take away all grace from infants, from that pure part of the Church as one calleth them, purissima ecclesiæ, for so they are.

Now for the creation of these habits of grace, all holy dispositions, there must be an almighty power go to do it. I will give you a scripture for it; it is 2 Peter 1:3, 'According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.'

Here you see wherein the mighty power of God is seen in working upon a man's heart; it is in giving him all things belonging to life and godliness. The meaning is this, he furnisheth him with tools; it is called a workmanship. If you would set up a man's trade, you will furnish him with all instruments, with all utensils necessary to a trade; so here, it is a workmanship created, he hath all habits in him necessary, all things pertaining to life and godliness, and this a mighty power must do answerable to the creation. Yea, let me tell you this, that although the creation of the world and of a man's soul be a mighty work, yet to create grace,

especially the second time, to fit a man for heaven, is a greater work, it is more than all the first creation; it is a transcendent thing. There is no work that God doth so great as this, especially this new creation of grace, for it fitteth a man for heaven. Therefore saith the Apostle, 2 Cor. 5:5, 'He that hath wrought us for the selfsame thing;' he hath wrought us for heaven. Adam's grace did not fit him for heaven. That which must carry a man into heaven is a grace, as the grace of faith is, higher than what Adam had in this world. He was not fitted for heaven by what he had; but we are 'made meet for the inheritance of the saints in light.' It must be a more transcendent grace than what Adam had; raised up to higher acts at least.

Though grace be but an accident in the soul of a man, yet it is more worth than all men's souls. It is not so in philosophy; that will tell you otherwise, that will tell you that a substance is better than an accident. But it is so in divinity. Saith he, James 1:18, 'Of his own will hath he begotten us, that we should be a kind of first-fruits of his creatures.' The meaning is, Hath he put grace into us? To what end hath he done it? He hath made us thereby, saith he, the choicest of all his creatures: as Christ is called the first-fruits of them that sleep, the choicest of them; so, saith he, we are made the choicest of all the creatures, having grace wrought in us, he having begotten us. Israel is called, Jer. 2:3, the first-fruits of God, because he was the choicest of all the world; and though that word seemeth to be a diminishing, yet the truth is here it heighteneth it,—it is ἀπαρχὴ τινα, and it is of the creatures, κτισμάτων, in the plural number,—it makes a man most excellent of all creatures whatsoever. It is a good saying of Aquinas: 'The good of grace,' saith he, 'is a greater good than the good of the world; it excelleth all creatures.'

And therefore, my brethren, let me but add this: Of all creations, the creation of grace is the greatest next to that of glory; and, for my part, I must profess unto you, I think as great, for it is that which fitteth a man for glory; it is the beginning of glory. Of all creations it is the greatest, there are but two to be compared with it. I shall give you Scripture for it. I remember the last day I quoted the second to the Colossians, and the 10th, 11th, 12th verses, where it is said that faith is of the operation of God, and speaking of sanctification, he saith, it is a 'circumcision made without hands.' There are but two

things in the Scripture that are said to be made without hands, and it is to shew the excellency of their creation above all creatures else, as you shall see by and by. It is a phrase used of the glory of heaven: 'We look for a house not made with hands,' saith he, 2 Cor. 5:1. It is used likewise of the framing the body of Christ, and uniting it to the Godhead: Heb. 9:11, it is said to be 'a tabernacle made without hands.' And what is the meaning of 'made without hands' there? The Apostle himself explaineth it; 'that is,' we translate it, 'not of this building,' but in the Greek it is, 'not of this creation.' Adam's body was made and created; but, saith he, his was made with hands in comparison with the body of Christ, take it with all his graces. It is not of this creation, saith he, it is a higher creation, so the phrase 'made without hands' implieth; and it is used but of the body of Christ, and of the glory of heaven; and to create grace is as much.

To confirm this to you, that it is so taken; 'made without hands,' is not only in opposition to the work of man, but to the work of God too, and to the work of the first creation. I will give you a scripture for this,—compare but two scriptures together,—that the phrase is so taken, Acts 7:49. There Stephen doth quote Isa. 66:1, to prove that God would not dwell in a temple made with hands; saith he, ver. 47, 'Solomon built him a house; howbeit the Most High dwelleth not in temples made with hands.' That is, you will say, in temples made with man's hands; but you shall see it is not made with God's hands by the first creation: 'As saith the prophet,' he quoteth the prophet for it, 'Heaven is my throne, and earth is my foot-stool: what house will ye build me, saith the Lord? Hath not my hands made all these things?' 'Not made with hands,' hath an opposition not only to the temple made with man's hands, but to the whole creation made with God's hands at first; for otherwise how cometh in this phrase, 'Hath not my hands made these things?' That is, these are but my own creatures; heaven and earth are an ordinary sort of creatures, and all the things in the world you see are but an ordinary sort of creatures; and these, saith he, my hands have made: but I will have something to dwell in made without hands; that is, it shall not be of this creation, it shall be of a higher creation. What is that? Look in Isaiah, 'With him will I dwell that is of a poor and a humble spirit, that trembleth at my word.' Doth God create anew? Doth he create

grace in the heart? It is not of this creation heaven and earth were made of; it is of a higher creation: yet there was an almighty power in creating them; and yet, saith he, it is not of that creation; the making of heaven and earth is but an ordinary sort of work; but the making grace in a man's heart is a creating without hands in comparison of heaven and earth.

To use but a scripture more, and it is but a false testimony; when the false witnesses brought an accusation against Christ, they said, 'We heard this man say, I will destroy this temple made with hands, and within three days I will build another made without hands;' which though it were a false testimony, yet it may serve for this.

But I say the phrase is only used of us, and of the framing of the body of Christ, which are all transcendent and above the first creation. So that to work grace, to work the love of God in the soul, to put the least life of grace into the soul, is a new creation; it is a work made without hands.

My brethren, I will end all this in one word. You see here is a work of a new creation, that doth put into a man's heart that which is above all creations; you will ask me what that is?

I will answer you in a word: it is putting in all things belonging to life and godliness; so the apostle Peter expresseth it, 2 Peter 1:3. The vast ocean of the heart of man, let his heart be never so far wrought upon by self-love, never so much stirred, there is not the least drop of godliness in it, the least drop of the love of God in it, not the least aiming at God more than at a man's self, of having a man's affections stirred upon considerations drawn from God and not from a man's self. All such dispositions of heart cost more power to work them than the making of the frame of heaven and earth. 'All these things have my hands made;' this is made without hands; it is not of that creation, it will never go to hell with thee.

I should make this more manifest to you, it is a practical point this which I have handled, and I have stood the longer upon it to this end, not only to stand disputing with men of the greatness of the power of God in conversion, but to give you an account of it; and I have spoken the things we have known, and felt, and seen, and to go and dispute with reasons will never convince a man. I remember that ecclesiastical story. There was a man that was a philosopher,

and he held out disputing against fourscore bishops that met together in a council, held them all work, answered all their reasons. There came but in a poor, mean man that gave him but an account of his faith, and of the work of God upon him. Saith he, While these bishops with all their words spake words, I had words to answer them, but this man's words came with power that I cannot resist. My brethren, to dispute what power goeth to the work of grace, men will put it off easily, but to give you an account of it, wherein it lies, and to do it out of the Word, and out of a man's heart, and the experience of the people of God; this oftentimes hath a power going along with it that no man can resist.

SERMON XXV

> And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

WE are handling of this, the 'exceeding greatness of the power' which God in this life putteth forth toward believers. I have proved at large that the power here extended toward believers is not to be restrained only to the resurrection at the latter day,—that he will raise up our mortal bodies, as he raised up Christ's body unto glory,—but that he speaks of the power of God in this life, as the same Apostle expresseth it, chap. 3:20, 'according to the power which worketh in us,' that worketh at present; that is the power he here meaneth.

The power of God is either seen in the first work of turning us to God, and that is mainly and eminently in the Apostle's eye; for, saith he, in a coherence to these words in the second chapter, ver. 1, 'And you who were dead in sins and trespasses' (it must have a verb) 'hath he quickened,' speaking of their conversion; and so at the 5th and 6th verses you find it plainly expressed.

Or else this power is shewed toward us in continuing the work of faith; and it is hard to say in which more power is shewn and spent.

I have made entrance upon the first, as an instance and a demonstration enough of all the power that works afterward; for we are kept by the power of God unto salvation, so saith the Apostle.

The power that God sheweth, the 'exceeding greatness of his power,' I propounded for the method of handling it these two things—

The former, That there is an exceeding greatness of power shewn in it.

The second, That it holdeth proportion with that power which wrought in Jesus Christ when he was raised from the dead.

For the former, for the demonstration that an exceeding greatness of power is shewn in working faith, and in quickening us at our first conversion unto God; that power, I said, was shewn in two things—

Either, first, (I went by degrees in it,) in what he doth for a believer, though not upon a believer; the word εἰς ἡμᾶς will not only bear what is done in him, but what is done for him, and done toward him. As the throwing out of Satan out of a man, as I shewed out of Luke 12, is a work that is done for a Christian; but it is not a work so much upon him as upon Satan that is cast out. 'Now,' saith he, John 12:31, 'is the judgment of this world, now shall the prince of this world be cast out;' he speaks, when the world should be converted to Christ, that conversion is called the judgment of the world; as in John 16:11, 'He shall convince the world of judgment,' that is, of that holiness and righteousness which they ought to take up and walk in; and he addeth, 'for the prince of this world is judged.' That this is done by a strong hand, I shewed in the last discourse: 'If I by the finger of God cast out devils.' The finger of God must go to it.

Then, secondly, if you come to the work that he doth in us, it ariseth not only to a greatness of power, but to an exceeding greatness of power. I paralleled it with the first creation, in which there was a greatness of power shewn; there was a making of something, yea, of all things out of nothing, and between nothing and the least thing there is an infinite disproportion. But when he comes to work upon the heart of a man that is dead by nature in sins and trespasses, he doth not only find nothing to work upon, but he findeth all things against him, so that his power is not simply drawn out in creating grace out of nothing, but in subduing and destroying of corruption; and so I shewed you the Scripture expresseth it. There is not only nothing to help or further, but there is all things to oppose. I shewed this at large in the last discourse, and how to subdue that which opposeth there is required a greatness of power.

But then, in the second place, there is an exceeding greatness of power, there is a doubling of power. There is not only a power to destroy what is opposite,—as I shewed both upon the

understanding, the will, and affections,—but there is a putting in and a creating of a new principle, a contrary principle, maugre all the opposition that the heart of man makes against it. And so, because there is a doubling of power, there is an exceeding greatness of power cometh to be spent in this work.

In handling of this I shewed that the very creation itself of the new creature was of a higher kind, as the Scripture expresseth it, than the first creation was; because that grace is the most excellent of all God's creatures. James 1:18, speaking of the work of conversion, and of God's begetting us again, 'Of his own will,' saith he, 'he hath begotten us.' And what followeth? 'That we should be a kind of first-fruits;' but, as I shewed you in the last discourse, the eminent first-fruits of all his creatures, the choicest of all; for so doth the grace given by regeneration make a man.

And that it was a higher creation than the first, the putting in of new principles thus into the heart, I shewed you by the phrase that is used, Col. 2:11, where he calleth the sanctification of a sinner the circumcising the heart, which, as in Deuteronomy, is that we may love God. He calleth this new work in us sinners a circumcision made without hands. I observed this upon it, that that phrase, 'made without hands,' is used only of three things, whereof grace or the new creature is one. It is used of that glory which God will put upon his saints and children hereafter in heaven; which all the world must acknowledge is a work transcending that first creation: 'We have a house not made with hands,' saith he, 2 Cor. 5:1. It is used, secondly, of that framing the body of Christ, the human nature of Christ, both body and soul, and uniting it to the Godhead; that human nature, so united, is called a tabernacle made without hands, Heb. 9:11. And then, thirdly, here, in this Col. 2:11, he calleth the sanctification of a sinner, and working holiness and grace in him, circumcising the heart to love God; he calleth it a circumcision made without hands.

You have the like, as you shall see by and by, in Isa. 66:1, 2. Only observe first what followeth there in Heb. 9:11, when he said that the body of Christ is a tabernacle made without hands. What doth he add by way of explication? He saith that it is 'not of this creation;' so the word in the original is; as if he should say, the tabernacle and

the bodies of men, of ordinary men, though the one made by man and the other made by God, yet they are a more slight, a more ordinary kind of work. But, saith he, this body of Christ is made without hands; that is, it is not of this creation, it is not of the old creation, it is of a more transcendent creation. And so is grace.

I backed this interpretation with Acts 7:48, compared with Isa. 66:1, 2. In Acts 7:48, Stephen proveth that God will not dwell in temples made with hands. Saith he, 'Howbeit the Most High dwelleth not in temples made with hands; as saith the prophet,'—now mark what the prophet saith,—'Heaven is my throne, and earth is my footstool; what house will ye build me, saith the Lord of hosts? or what is the place of my rest?' Therefore man's hands cannot make him a house good enough. Nay, heaven and earth, the old creation, is not good enough for him; for, saith he, 'Hath not my hands made all these things?' Well, what is it that he will have now to dwell in, that both exceedeth all the houses man can build, and exceedeth the house that himself hath made, if you take the material heavens, and the earth that is his footstool? Look in Isa. 66, you shall find that it is a gracious heart, that is a thing made without hands; that is not of this ordinary creation of God, for it is spoken in opposition to things made with hands. 'All these things,' saith he, 'hath my hand made;' he slighteth them so, these are but an ordinary sort of works, I will not dwell in them; 'but to him will I look that is poor and of a contrite spirit, and trembleth at my word,' so it is ver. 2.

So that now, to have the least spark of grace begun in a man's heart is a work made without hands, in comparison. It is of a higher kind of work than all the works of men and angels—yea, than the works of the first creation. These things hath mine hand made; but I will dwell in a circumcised heart made without hands; that is not of this creation, that is of a higher creation than all this.—And so much for the general, That the putting in of grace into the heart is a matter of more transcendent power than the first creation was.

Now, my brethren, as I shewed you in particulars the power of God in destroying what opposeth;—I went over the understanding, shewed what opposeth there, what a mighty power went to destroy the strongholds there; I went over the will and affections, shewed

you what opposeth there likewise—self-love, and all inordinate affections and love of pleasures, and the like;—as I did this in the negative part, in the destructive part, so I will do the same also in this positive part. And I will shew you, this is the scope, that for God to work grace in your understandings, to know things aright, which you think is most easy, there is an exceeding greatness of power going to it, no less than went to the first creation; yea, much more; it is not of this creation: so likewise to put in holy principles into your will and affections. Therefore, all that goeth to frame a Christian from first to last must needs be an exceeding greatness of power. I am forced thus to repeat things, that I may clear my method as I go along.

And, first, What God doth upon your understandings when he doth convert you. Why, it requireth an exceeding greatness of power, though you little think it, to believe: 'Who believe,' saith the Apostle, 'according to the working of his mighty power.' I will not run over all things that may be said of believing, but I will speak of spiritual knowledge, to know things spiritually and aright as Christians do, that it requireth an exceeding greatness of power to work it. I shall demonstrate this unto you, in the first place, in a more general way; and, secondly, more particularly by two things.

In the first place, in the general. For to make a soul to take a thing upon God's bare authority, and therefore to believe it, is as great a work as any God doth; and it requireth as much power,—mark what I shall say to you,—it requireth as much power to work faith in the heart to believe God will do such a thing, as it is for God to do it.

For instance, to explain myself,—though I shall not follow my instance in the opening of it, but for illustration's sake,—this is my meaning: at the latter day, God will raise up all our bodies from the dust to glory. To believe this spiritually and aright, and to work your hearts to believe it, requireth as much power as for God to do it, when he cometh to do it. So you have my meaning.

I shall give you a place of Scripture for it, and it is in Mark 9:21, 22. There is a poor man cometh to Christ to have a miracle done for him; what doth he say to Christ? If thou canst do anything, saith he, wilt thou heal my son, and throw the devil out of him? 'If thou canst

do anything;' so he saith to Christ. Then mark what Christ saith to him: 'Jesus said unto him, If thou canst believe, all things are possible to him that believeth.' To open these words a little. You see when the man said, If thou canst do anything, help my child; saith Christ again, If thou canst believe, all things are possible. He makes it of equal possibility for him to do the thing, and for the man to believe. It was as hard a matter for the man to believe this, and required as much power to work faith in him, as it was for Christ to effect it. Therefore our Saviour addeth, 'To him that believeth, all things are possible,' for faith commandeth all the power in God; as if he should say, There is as great an infinity of power required to work faith in thee to believe it, it is all one, and to do the thing. So far as anything is possible, so far it is credible, it is believable.

Let me put you a supposition. If God should reveal by me infallibly, as he did speak by the prophets and apostles, that he would make a new world to-morrow, it were as hard a thing for God to work this faith in you, as for him to make this world; he might make this world upon the same rate as he would work this faith in your hearts. To believe a thing upon divine authority doth require an omnipotent power. To believe things upon slight grounds, that is easy; 'The fool believeth everything,' saith Solomon in the Proverbs; but to believe this in earnest is a work of an almighty power.

And so much in general, that the power of God in doing anything for us is but proportionable to the working of faith in us that he will do it, or that he is able to do it; yet you think this is easy, and yet you see what the Scripture saith.

To come now particularly to shew you what a mighty power goeth to work faith and spiritual knowledge; and it is but to believe the thing, not to believe that it is yours; but to believe the thing in a spiritual manner requireth an exceeding greatness of power. I shall shew you it by two things:—

The first is, to work a principle of faith. You know I told you in the last discourse that this new creation, much of the power of it was spent in working habits as we call them,—that is, inward abilities,—to work a formal principle, such as is to work sight in a blind eye. You know there is the act of seeing, or seeing itself, and there is a principle of seeing, a power to see; a framing of an eye

and of a soul to see, as I may so express it, or of a faculty of seeing. Now in the understanding, to understand things spiritually and aright, there must be an almighty power go to it, to put a new principle in you, to make you capable to believe and know spiritual things.

I remember in the last discourse, when I shewed what expressions the Holy Ghost useth to express the work of conversion, I quoted Rom. 12:2, where it is called a transformation, an altering the form of the mind, the shape of the mind; it is a metamorphosis, as I then expressed it, and indeed the word is so in the Greek. Now the transformation there, what is it applied unto? It is applied unto the understanding of a man, it is but the changing of the understanding that that word is used of. You think that to believe and to know spiritual things is no great matter, and that all the difficulty lies in doing of them, and in being affected with them. But the Apostle saith plainly, that you may know things aright, that you may approve of them in a spiritual way, of their goodness and excellencies; you must be metamorphosed, saith he, in your minds, you must have a new form come in to your understanding; so the word signifieth.

He useth two words there: 'Be not conformed to the world,' saith he; and the word he useth for that is συσχηματίζεσθαι; it signifieth an outward form, an artificial form; for the world is but an empty show, an empty shape, as the Apostle calleth it: 'The fashion of the world passeth' away; it is the same word. But when he speaks of the other, the transformation of the understanding, the word is μεταμορφοῦσθαι; it signifieth an inward cause, such as the soul is to the body, a natural form, not an artificial; an inward one, not an outward one.

So that now, for a man to approve of spiritual things in a spiritual manner, look as if he would make a beast understand as a man, you must bring a new soul, a new form: so if you will make an unregenerate man understand spiritual things aright, you must bring a new form, a new soul, as it were, into his understanding. The Apostle expresseth it, 1 John 5:20, 'He hath given us an understanding that we may know him:' not but the same for substance, the same natural power of understanding, is in a wicked

man and in a godly man; but there is a new ability, a new principle, a new quality put in that fits him to understand spiritual things, which the other cannot do.

To illustrate this further unto you, and to shew you that to work this requireth no less power than in the creation. Look first into 1 Cor. 2:14. I shall tell you to what purpose I quote that by and by. 'The natural man,' saith he, 'receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things, yet he himself is judged of no man.' To open these words: by a natural man he meaneth a man that is not regenerate, that is not born again, for he doth oppose him to a spiritual man; a man that hath no other principles in him in respect of grace than what he brought into the world; he hath the same natural understanding he had without any spiritualness put upon it by the Holy Ghost. This is a natural man. Now, saith he, this man receiveth not the things of the Spirit of God; nay, saith he, he cannot know them. But he that is spiritual is both able to receive them, and he can know them; so the opposition runneth. And all cometh to this, that there must be a new principle put into the understanding of a man; not only a new light come in, but a new principle, if you would have this man understand spiritual things aright. And that is the scope I quote this place for—that the understanding must be altered, a new principle must be put into it, a new habit as we call it. All the expressions do carry it to that sense.

For, first, he saith, otherwise, if he be not made spiritual he cannot receive spiritual things; that is, he wants a capacity. It is such a phrase, as if you would speak to a deaf man, you will say he cannot receive what you say, for he wanteth a faculty of hearing. If you bring a blind man into the sun, he cannot receive the light of it, for he wants a natural faculty so to do. He expresseth it in a way of nature; he is not capable of it, which argueth, I say, a want of a principle whereby to do it.

And not only so, but he saith in the following words, 'he cannot know them,' he wants a δύναμις, a power; οὐ δύναται γνῶναι, a potentia, as the philosopher calleth it; for the Apostle speaks suitably here to philosophical principles; that, as we say in philosophy, nothing can work but it must have a principle of

working, a man cannot see without the faculty of seeing: so this man wants a faculty of knowing spiritual things, therefore he cannot know them.

Thirdly, the reason he giveth evidenceth this; for what is the reason why a natural man cannot know them? Because, saith he, they are spiritually discerned. He speaks just like our school-men, for we use to express in a way of distinction, in a spiritual manner, that. Is, spiritually. The meaning is, to see it in its own spiritual nature, abstracted from all considerations besides, so he cannot see it; that is the meaning of this, 'he cannot discern it spiritually.' If he would know it aright, he must know it as it is in itself; now so he hath not a principle suited and fitted to this object as it is spiritual in itself, he may know it otherwise in other considerations, but take it as it is spiritual and he cannot know it.

As, for example, it is as if he should say, the mind of a man, or the eye of a man rather, cannot see an angel. Why? For an angel is spiritually discerned. One angel can see another; but take an angel merely as he is a spirit, let him not take a shape, take him in his spiritual nature, and the eye of man cannot see him. Why? For he is a spirit, and he must be discerned spiritually. Just so it is here. Take spiritual things in their own nature, and he wants a faculty, a spiritual principle, to see them with, to know them with.

Therefore, in the fourth place, which is a fourth reason why that the Apostle here would have a spiritual, a new principle to go to help a man to see spiritual things spiritually; this is a fourth reason, in that he calleth him that discerneth, a spiritual man. 'He that is spiritual,' saith he, 'discerneth all things.' What doth he mean by a spiritual man? You have it interpreted John 3:6, 'That which is born of the Spirit is spirit.' What is it that is born of the Spirit? It is not an act of knowing, but it is a principle of knowledge; for always that which cometh by birth is nature, it is natural dispositions that are derived to us by our birth; therefore we use to say of what is a man's disposition, he hath it by nature. Therefore now his meaning is this: he is a spiritual man, he is regenerate, he hath a new understanding, a new principle put into him, a quickness, a disposition of understanding, which a carnal man wants, and therefore he is not fitted to know spiritual things as he is. You shall

find in 1 Cor. 15:44, that the Apostle saith, 'There is a natural body, and there is a spiritual body;' they are the same terms in the Greek that are used here, a natural man, and a spiritual man. Now by spiritual body there, what is meant? Spiritual endowments; as to shine like the sun, to have agility and nimbleness to move as an angel, to have all such spiritual endowments put upon it; herein lieth the spiritualness of the body, in opposition to this natural body of ours. So a spiritual understanding lieth in having new endowments, which enableth a man to know spiritual things in such a manner as no natural man in the world can know them.

Well then, this is the scope of this place, and so I will leave it: That if you desire to know spiritual things aright, you must have as great a change wrought in your minds to make them spiritual, as your bodies one day shall have to make them spiritual at the resurrection; new qualities and endowments put upon your understandings, new forms, so the Apostle expresseth it—to be 'transformed in the renewing of your minds to know him'—in that 12th of the Romans.

Now then, to gather up this first head, this must necessarily be done by a creation, no less power than went to create at first. Nay, it is not of this creation neither.

To make that plain to you, that a man cannot know spiritual things, cannot have this principle of knowledge unless he be made a new creature; it must be a creation that must do it. For this I do quote 2 Cor. 5:16, 17. Read what the Apostle saith there; he speaks of the different knowledge he had when he was an unregenerate man, and a regenerate man. See how he expresseth it. 'Wherefore,' saith he, 'henceforth,' ἀπὸ τοῦ νῦν, that is, hence from the time of my conversion, for indeed a Christian reckoneth his life from his conversion; 'Wherefore henceforth,'—that is, from the time of my conversion,—'know we no man after the flesh; yea, though we have known Christ after the flesh, from henceforth know we him no more.' He speaks of knowledge, you see, and of such a knowledge as he had wrought in him from the time and instant of his conversion, differing from that before.

Before, I knew men after the flesh. That phrase, 'after the flesh,' referreth both to the things known; that is, I valued all men and

things as they were in the flesh: if I looked upon a man that was rich and honourable, I valued him by his riches and honours, and what he was in fleshly things, by this I did set my esteem upon men, and accordingly upon things also; and this was all the understanding I had both of things and persons. Or the phrase referreth unto his manner of knowing, or notes out the principle by which he knew them; knew them after the flesh, saith he,—that is, from carnal principles; my understanding was nothing but flesh; 'that which is born of the flesh is flesh.' And so was my understanding, like the things I valued, suited to them; as the things were fleshly, so I valued them as such, by reason of my fleshly understanding: and so the Apostle useth the phrase, Rom. 8:5, 'They that are after the flesh mind the things of the flesh;' that is, the disposition of the mind, and the things, are suited each to other, as a natural object and the faculty, as the eye in the body and corporeal objects. A man that is nothing but of a fleshly understanding, all his delight, and knowledge, and approbation of things is according to the flesh. As on the contrary, in the same place, he that is 'after the Spirit,' he savoureth and knoweth the things that are after the Spirit;' valueth them according to what they are in God's Book, at a spiritual rate.

Now, saith he, when I was thus carnal, I knew all things thus after the flesh; I counted myself, saith he in Phil. 3:5, 6, to have these and these privileges; I was a Benjamite, a Hebrew, touching the law a Pharisee, concerning the righteousness which is in the law, blameless. He was a scholar, and profited more than his equals; and these things he valued himself and others by. And the truth is, a carnal man, take him practically, and thus he knoweth and esteemeth of things. Yea, saith he, I knew Christ after the flesh. It is the highest instance that can be. One would think, that if he should know anything spiritually, he should know Christ spiritually, if he knew him at all; for there is no carnal comeliness in him to desire him; that object is so spiritual as is not capable of fleshly knowledge. Yes, saith he, I knew Christ after the flesh; for the truth is, when he was a Pharisee, he thought the Messiah would have been a great king, and should have come in pomp and state to deliver his nation, as you know the opinion of the Jews was, Luke 17:20, 'The kingdom of God cometh not with observation,' or with pomp, for so good

interpreters render it, and the opposition in the 21st verse makes for it: 'The kingdom of God is within you,' it is spiritual. Now, as the rest of the Jews, so I valued the Messiah thus, and I thought thus carnally of him; but, saith he, when I came to be converted, from henceforth, from the time I was converted, I knew him so no more. I saw then the Messiah to be such a one as the 14th and 15th verses hath described him; not one that should come with pomp, but one that should be crucified, and die, and rise again, and thereby take away our sins, for so in the 14th verse he is described, which is the occasion of this speech. This was the Messiah I began to know when I was converted, and I valued him according to pardon of sin and working grace in me. He came to know this Messiah spiritually, and after another manner.

Well now, to draw up to that I aim at: how came the Apostle, or what was the reason the Apostle, after his conversion, should have this change in his knowledge, that before he should know all things after the flesh, and now he knoweth all things in another manner?

Read the next words, 'Therefore,' or, as the word ὥστε will bear, 'Therefore, because,' (so Piscator renders it, and says it is an illative particle put for a rational, or the reason of what went before, 'wherefore', or 'because,') 'he that is in Christ is a new creature: old things are passed away; behold, all things are become new.' As if he should have said, Will you have the reason why that I know nothing any more after the flesh; no, not even Christ himself? It is because I am a new creature, that is the reason of it. I have had a new principle wrought in my understanding, by which all my thoughts are turned; all my former thoughts perish, as a man's doth when he dieth. I do not set a value upon men for honour and riches, and for their comforts in this life. I set that value once upon Christ himself, and judged of him; but now I judge of men and things in a spiritual way, according to what they are in holiness and the world to come. I judge by God's books, and not what they are in men's books or in the world's books. You see that which caused this was a new creation. 'Old things are passed away; behold, all things are become new.'

So that for a man to have true spiritual knowledge, which yet men are apt in their thoughts to slight, and think to be the least of

all things to be wrought, it must have no less power than what went to the creation, it must have the exceeding greatness of the power of God to go to it.—So much for the first particular, the work on the understanding.

Now then, secondly, when this new creature is wrought,—that is, when a man hath a new eye given him,—there must be another creation before a man will know anything actually, before he will see it. This new creation, this new understanding gives him a new eye, a capacity indeed which a natural man hath not; the other is blind, he hath an eye. But still his eye will not help him to see; this new understanding will not see, except God doth somewhat more, it will not see aright and spiritually. You will ask, what is it that is further required?

As great a thing as the former. It is this: it is for the Holy Ghost to create in your understandings a new image of things, a new species or representation of things, such as never any carnal man in this world had; and this must go to spiritual knowledge, or you will never know things aright; you all come easily by it, but this power goeth to work it. It is the point in hand. You shall find, too, that an act of faith is expressed by an act of sight: 'He that seeth the Son, and believeth on him,' that is the expression of Christ, John 6:40. There is such a sight of God and of Christ, by the understanding of a man renewed, when he doth know them, when his mind works upon them spiritually,—there is such a sight wrought in his mind of them as all the men in the world have not, nor are any way capable of. If all the angels in heaven—mark what I say—should go and describe God and Christ upon their own knowledge, and all their excellences; they saw Christ upon earth, they see him now he is heaven; and if a man should go and quicken up his understanding and natural parts, yea, and have the utmost assistance of the Holy Ghost, so as not to renew his understanding; all these will but raise up a shadow of Christ, in comparison of what a godly man hath of him in his heart. It will be but a φαινόμενον, it will be but as we call a false sun. You know there are sometimes more suns than one appear in the clouds; look what that is in comparison of the true sun, such will all that knowledge be that a man hath that is merely a natural man. Take a man in nature, raised never so high, all his

knowledge is but a false Sun of righteousness in comparison of what a godly man seeth; because the Holy Ghost createth in him, stampeth upon his mind another manner of image and representation of him, than he doth in the heart of the most enlightened men in the world.

To open this unto you a little.

I told you even now of raising up a false sun, and seeing the true sun; they are like you know, but they are mighty vast, wide, different things. Saith the Apostle, Eph. 4:21, when he exhorteth them to put off the old man, and to put on the new: 'If so be,' saith he, ver. 20, 'that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man,' &c. These words, 'If so be ye have heard him, and have been taught by him, as the truth is in Jesus,' are a correction of himself in what he said before. All Christians, saith he, are taught not to walk as the Gentiles walk; 'Ye have not so learned Christ;' but yet, because many Christians do learn Christ, and know Christ, and yet do otherwise, he correcteth himself,—'If so be,' saith he, 'ye have heard, and have been taught by him, as the truth is in Jesus.' If you have seen him in truth, saith he, if you have seen the true Jesus as he is in himself, if you have seen spiritual Jesus spiritually; then, saith he, it will have this fruit upon you, that ye will put off the old man, and put on the new; it is impossible it should be otherwise.

The thing I gather from hence is this: the Apostle, you see, distinguisheth the knowledge of Christians; all have learned Christ in the outward learning of him; but there is, saith he, a learning of him in the mind, 'as the truth is in Jesus.' There is a false knowledge, a knowledge of a false Jesus, but of an appearance of him, a shadow of him, which all carnal men that live under the preaching of the gospel have; but if you have seen Jesus in truth, this followeth upon it, you will put off the old man, and put on the new. So that from hence it is evident that there is such a knowledge of Christ, which a man is taught, and hath wrought in his heart by the Holy Ghost, such an image and representation of him which is in truth, and in comparison of which other knowledge is a false knowledge.

My brethren, shall I shew you the difference wherein this lieth?

All the world yieldeth that the difference of men's knowledges ariseth from the different image or picture of things, if you will so call it, which the mind takes in. That you will easily grant. If you take two men, and the one sees the picture of a man, and the other sees the man himself he that hath seen the man himself hath such a knowledge of him as he that hath seen but the picture hath not, nor cannot have, except he see the man himself. Why? Because there is a different image begotten in the mind and fancy of him that hath seen the man, and him that hath only seen the picture. Hence ariseth different knowledges.

Here then is the thing I infer: that the Holy Ghost, when he reneweth the understanding of a man, doth beget in him by his almighty power another representation of Christ and of God, and of all spiritual things in their spiritual nature; whereas other men have but the pictures of them, they do not know them as the truth is in Jesus, as I said even now.

All knowledge is either per species acceptas à rebus, when we take the images off from the things themselves; as when we see a man himself, or when I take the image of him at second-hand from something that representeth him. Now herein lieth the difference of the knowledge of a godly man and others, that the Holy Ghost createth proprias species, a proper likeness and representation of spiritual things, of God and Christ; whereas all men else know him at second-hand, they hear of him, and have been taught by him, but not as the truth is in Jesus.

Hence is that phrase of the Apostle in 1 Cor. 2:9. I take it, that which I am now handling openeth that phrase, and is pertinent to the meaning of it. Saith he, 'Eye hath not seen, nor ear heard, neither hath it entered into the heart of man'—that is, a natural man—'to conceive the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.' I plainly take the meaning to be this. There are such revelations, so the Apostle here calleth them, such images, such representations of spiritual things begotten in a godly man's heart, as never entered into the heart of any carnal man in the world, and that is the reason why he cannot know them. Now Jesus Christ, you know, is absent; 'in whom, though we have not seen,' saith he, 'we believe;' he is in

heaven. And God is absent; he is a thing not seen: you hear his word and see his works; but beyond all these, the Holy Ghost begetteth in your minds an image of God and Christ, makes him real to you, makes him subsist; makes God that is absent, present, Christ that is absent, present. Therefore it is called a sight, so the Scripture expresseth it. 'He that seeth the Son, and believeth on him;' therefore, Heb. 11:1, where there is a description of faith, he calleth it 'the substance of things hoped for;' they have a substantial image of the things begotten in them. It is not a mere notion.

Now, my brethren, this is the highest art, the greatest power—consider what I say—to beget a real and substantial notion and image of God, and of Christ, and of any spiritual thing, in the mind and heart of a believer, and is more than to create a world. Why? The excellency of any creature lies in this, in its ability to represent God to a man; therein lay the excellency of the creation at first, that it declareth God and his glory, and sheweth forth his handiwork, as the Psalmist saith.

Now the image that the Holy Ghost begetteth in a man's heart of himself of, God and Christ, and of all spiritual things, doth more lively represent God to a man than all the Scripture, simply, or than all the works of God, yea, than it was done to Adam. For, saith he, 'the eye hath not seen, neither hath the ear heard, nor hath it entered into the heart of man from the beginning of the world,' (so it is in Isa. 64:4,) no, not into the heart of Adam himself.

This all divines acknowledge, that faith is a knowledge of God in se, not of God by his works at second-hand, but a knowledge of God in himself, as when you know the sun by a beam of himself; and this is the knowledge that the Holy Ghost works, and therefore there is required as much to it and more, than to create a world.

To give you a scripture for this, and that pertinent and proper to the thing in hand. It is in 2 Cor. 4:6. The Apostle there compareth the spiritual knowledge which was in his own heart, and which by his ministry the Holy Ghost had begotten in the heart of others, he compareth the very knowledge of it to no less than the creating light out of darkness at first. Read the scripture: 'For God,' saith he, 'who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the

face of Jesus Christ.' He compareth, I say, the knowledge which God wrought in his own heart being converted, and which by his means, being an apostle, was begotten in the heart of others, to that great work of creating light out of darkness. Saith he, the God, the same God that commanded light to shine out of darkness, the same God hath caused us to have the knowledge of God; and, mark it, why doth he add, 'in the face of Jesus Christ?' The word in the original is, 'in the person of Jesus Christ,' ἐν τῷ προσώπῳ. It is a personal knowledge, it is a real knowledge of God; that knowledge I have described all this while, it is not a notional knowledge, it is the knowledge of his person brought down into our hearts by the Holy Ghost, which is an artifice that transcendeth the power of any creature; it is peculiar to the Holy Ghost to give a subsistence of Christ to a man's soul.

And that the Apostle speaks here of a mighty power that works this knowledge is evident in the next words; for going on in the next verse, he saith, 'We have this treasure in earthen vessels.' That we should have such a knowledge in us, and be able to convey it to others, it is a treasure indeed this gift, and it is in earthen vessels. To what end? 'That the excellency of power'—hyperbole—'that the greatness of the power may be of God,' may be ascribed to him that thus createth by an almighty power the light of the knowledge of the person of Christ in the heart of a man.

So that now you see, that the working of knowledge,—I do not tell you of all the great difficulties, for to draw a man to believe in Christ, and to lay hold on Christ, and to love Christ, all which require the same power; but I speak simply of spiritual knowledge, to believe the things themselves in a true, real, substantial manner,—this is from an almighty power. 'That ye may know,' saith he, 'what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power.' To work faith in the very understanding of a man, all this is required.—So much now for the first part: that to believe, to have spiritual knowledge wrought in a man, requireth exceeding greatness of power. I could not have made this plain under less time than what I have now spent upon it, and faith, you see, is in the text; for it is to us-ward who believe; I have therefore a little larger insisted upon it.

I come now, in the second place, to the will of a man; I will be brief in it; and that which is put in there too it requireth an exceeding greatness of power to make that holy, to make a man conformable to the things he knoweth. I will instance but in one thing:—

That the will of man should be raised up to aim at God's glory in all that he doth, and to make God the chiefest good, it must be an almighty power that must put this principle into a man's heart, a higher power than simply was in the first creation, to do it as believers are enabled to do it. Go, take all creatures that were made by God's almighty power; take men, take beasts; they have nothing of this in them at all, not of holiness to aim at the glory of God; take nature simply considered in itself, as man hath it now, there is no such thing in him, nor in all the creatures besides man; but angels that had it created in them at first after the image of God that created them, indeed they had it, and Adam had it so too. To put therefore such a principle as this is into a man, that his spirit shall love God naturally as now he loveth himself, and subordinate himself unto God,—and herein lieth holiness,—my brethren, this is the greatest work in the world.

You may easily know the greatness of the work from the excellency of the thing. This putteth down all creatures; it makes a man differ from other men, as a man doth from a beast. A man hath three lives that he liveth: the life of a plant, the life of a beast, and the life of reason; here is a fourth life, to aim at the glory of God. It is called 'the light of life,' John 8:12.

My brethren, this is bringing in a new form indeed, a new soul indeed, to put this principle into a man's heart; this is transformation indeed. Why? It bringeth a new end into a man's heart; and idem est finis in moralibus, quod forma in naturalibus, and so quod anima nova; that is, what the form is to natural things,—that is, what the soul is unto a man's body,—that is a man's end to his soul when he is converted. It is the best definition I ever heard of conversion, that it is the change of a man's utmost end, and upon that a man's soul is turned to God. A man was before for himself, and so long as himself is his end, let him have never so many changes, yet still he turneth upon himself. Now, do but put

holiness into him, to aim at God in all things, it changeth the whole man presently; it changeth all his course, all his affections, everything in him. It is a new loadstone, it will make him sail after another compass. Now, to work this, to make a man's heart to be for God as he is naturally for himself, it requireth a mighty power of God to do it. Saith the Apostle in 2 Peter 1:3, 'According as his divine power hath given to us all things that pertain to life and godliness.' Hast thou any godliness in thy heart? a principle of godliness to aim at God? for that properly is godliness, to set him up. It must be a mighty power that must do it; according, saith he, to his divine power; it is a power that only belongeth to God to do this.

Aquinas saith well, elevat hominem, saith he; when a man hath grace to aim at God, it raiseth a man up above all the being and power of nature. Therefore it is more than all the creation of nature simply considered; it is called, therefore, a 'divine nature.'

My brethren, you may know the great power that goeth to work this from the excellency of it; for the more excellent a thing is in being, certainly the more power goeth to work it. This excelleth all beings, raiseth a man beyond all beings; for it raiseth a man up to live the life of God. A man liveth the life of a beast when he liveth in pleasures; of a man, when he liveth in honour and in things the reason is capable of; but all this while he is a stranger to the life of God. But to add to the life of a beast the life of reason, and to the life of reason the life of God, you will say that there must be an exceeding greatness of power to do this. To make a man to aim at God and his glory, is more than to make a man, or beast, or stocks, or stones, or worlds. Saith the apostle James, chap. 1:17, 18, 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights.' Ἄνωθέν ἐστι, it is from above, wholly from above; those gifts that are good, κατ' ἐξοχὴν, by way of eminency, are wholly from above, they are wholly by a divine power. He speaks of grace, read the words after: 'he hath begotten us again according to his will, that we should be the first-fruits.' And he Speaks of grace before, as well as in the words after; it is a thing wholly from above, no power can do it. I told you before that the phrase, 'made without hands,' noteth out a transcendency of working; it is applied to Christ's body, and to the glory of heaven.

Well, this phrase, ἄνωθίν, from above, is applied to none but Christ, and it is to argue the excellency of Christ above all others. Read John 3:31. When John would prove Christ to be greater not only than himself, but greater than all, what saith he! 'He that cometh from above,' saith he—he useth the same phrase that the Apostle doth here of grace—'is greater than all;' so here,' Every good gift is from above,' it is wholly divine, and cometh from the Father of lights. For a man to aim thus at God, I say it cometh wholly from him.

I will shut up this point only with this. Do but now look into your hearts; have you any of this perfect gift that is thus wholly from above, and draweth you up to above, to aim at God more than yourselves, and that that steereth your course? My brethren, to be thus turned to God is to have a new end, it throweth the soul upon new hinges, it toucheth the soul as a loadstone that toucheth the knife, draweth it toward God in everything. There is nothing of it in nature, no disposition of it, there is nothing of it in all the creature. Go, take man as simply considered, as reasonable; and take beasts, and all this inferior world, there is no such thing. There is a world indeed, a being, where there are those that aim at God. But take this world, all the creatures, sun, and moon, and stars, take all the sons of men, they have not such a principle as this. It is a higher principle than reason itself, it is the life of God; the other is but the life of reason, or the life of beasts. Do but examine now whether you have any such thing in you, if you would know whether the exceeding greatness of his power hath wrought in your hearts or no.

I may compare a man that is turning to God to one that is going with fall sail to such a country or port, and hath taken in lading fitting and suitable to that country, and he hath a compass to guide him thither; he hath the wind fair for him. By nature a man loadeth himself with a world of vanities; he is shipped for this world, and that is it which his eye aimeth at, to make himself happy in the world in some thing or other. Now, my brethren, God meets with him by the way, takes him off from all his ends that were for himself, putteth in a new pilot, setteth up a new loadstar, giveth him a new compass, sendeth his blessed Spirit into his heart, that as a wind bloweth him clean another way; all the lading he hath by

nature he cannot vent any of those commodities, he throweth them all overboard. Thus God dealeth with a man when he turneth him.

Paul was a ship richly laden. I was a scholar, saith he, and profited in the Jewish language more than all my teachers; I had much to boast of. God comes, and he throweth them all overboard; 'I count all things but as dross and dung in comparison of the knowledge of Christ,' &c. What made Paul do this? God had touched his heart with this loadstone, to the direction of which all must be conformed. He turneth out all old commodities, putteth in a new rudder, a new pilot, a new compass; and now, saith he, I must needs aim at God's glory in all things. My brethren, herein lieth the work of conversion; wherein lieth it else? Then it lieth in this, or it lieth in nothing. Now to work such a work as this in a man, to touch a man's heart thus, is as much as to throw the earth off its centre. Take the earth, if it move as some suppose it doth, if it move still upon its centre, this is no great matter; but if you should sec the earth go off his centre, and fix itself in the same sphere with the sun, and go along with the same pace and with the same motion, you would think an almighty power must go to do all this. This God doth. A man moveth himself; move him which way you will, if you will move him to God, as self-love will sometimes do, yet still he is upon his own centre, all is for himself. God cometh and turns him off his own hinges, takes him from his own bottom, placeth him in the same sphere with himself, makes him aim at him in all things. This is holiness; and to put this principle into a man's heart, nothing but the almighty power of God can do it. It is above all the creation.

SERMON XXVI

> And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, &c.—VER. 19, 20.

CONCERNING the working of his power to us that believe, here mentioned, I have shewn already that, first, it is not to be restrained only to the raising up of believers at the latter day. Nor, secondly, only to the power of the Spirit of God keeping us unto that day, as it is in Peter; 'kept by the power of God to salvation.' But that, thirdly, and more eminently, the power he prayeth here they might know was that power which wrought in them when first they were turned and converted unto God; for so he explaineth himself in the 2d chapter, from the 1st verse to the 11th. Here he speaks of the power that raised up Jesus Christ from death to glory, from the 20th verse of this chapter to the end; he saith, the same power that wrought in Christ in raising him up, works in us. And then, in the 2d chapter, he makes up the comparison; 'And ye,' saith he, 'who were dead in sins and trespasses;' there he describeth their death, and, when he hath done, speaks of their quickening and being raised up together with Christ. And indeed, as in the 2d chapter, from the 1st verse to the 11th, he sheweth the greatness of the work of grace and describeth it; so here he sheweth the greatness of the power that goes to work it, which that they may be thankful for, as he provoked them thereunto by his own example, 'I cease not to give thanks for you,' saith he, ver. 16; so he prayeth that they may know it.

In opening of this I have already done two things. I have first shewn that this is the intention of the Apostle in this place,—that I did at large,—namely, to speak of the power of God in quickening and converting men.

In the second place, I came to shew you what work it is that doth draw forth so great a power as here is spoken.

I shewed this two ways:—

First, by subduing the old frame of heart, which is enmity to God. In the understanding, casting down strongholds, as in 2 Cor. 10:4. In the will, deposing of self-love from that predominancy and regency, killing the great king, indeed the great devil, that is in all men's hearts. Not to root it out, but to depose it from being the predominant principle; which, when God cometh to do, all in a man is up in arms against him.

Secondly, by mortifying all lusts, giving them a death's wound, by destroying in part the body of sin, the love of pleasures, or whatsoever else is nearest or dearest to a man, as something or other is. That there is an almighty power in all this I have shewn at large.

I shewed, in the second place, besides the negative works which God destroyeth, what it is he putteth into the heart instead of this—new principles and habitual dispositions, which must be at least created. Not only old things pass away, but all things become new, as the Apostle saith.

Concerning this, I shewed in the last discourse that in the understanding there must be a new spiritual disposition, to make that capable of spiritual things in their spiritual nature; else a man cannot know them spiritually, as the Apostle saith, 1 Cor. 2:14, 15. And this will require no less than a creation, for which I quoted 2 Cor. 5:16, 17.

Secondly, in the will; to put in a new and great principle, to put a new spring into the watch, that shall turn all the wheels another way naturally; to put in love to God. And, my brethren, God will be loved more than yourselves, or he will not be loved at all. To touch the heart with this is more than to create heaven and earth. This I shewed, and gave you proof for it.

So, now, you see what it is in the work of conversion that doth draw out this exceeding greatness of his power. Two things, then, are despatched. First, to clear it, that it is the meaning of the place. And then, secondly, what it is that draweth forth the almighty power.

There is a third thing, and that is this, What it is that occasioned this great controversy and mistake, that there is not so great a

power as this spoken of that goes to the converting of men. That is the third thing, I say, which yet remaineth to be spoken to, which some have denied—that there is so great a power as this needful to conversion. I do not say what occasioneth the mistake of their interpretation of this place, that is not my meaning; but of the thing that doth misguide men in interpreting this place. There would never have been so great a stir concerning the manner of conversion, and the work of it, and about the power of God put forth in it, had not there been such workings upon the hearts of men as have less power than this here spoken of.

I have, ever since I discerned into matters of this nature, judged the occasion of the mistake in this controversy, as likewise in that other of falling away from grace, that the ground of the mistake in both hath been this, to speak plainly, that there are certain inferior and lower sorts of works of the Holy Ghost upon men's hearts, movings of the Spirit of God upon men's hearts, which do not hold proportion with this exceeding greatness of power here spoken of which yet are works above nature, are works of power indeed; but they do not come up to this exceeding greatness of power here spoken of. There are workings of the Spirit of God upon men that hold proportion with the doctrines of those men that hold there is not such a power put forth.

In handling of this point, which will conduce much to the clearing of all, my scope is not to shew you exact differences between these inferior and lower workings of the Spirit of God, which men take for grace, and true grace itself; but my main scope is to shew that there is a different proportion of power requisite to the producing of inferior works of the Spirit of God upon men's hearts, and that effectual saving work which puts men into the state of grace. To those embryos that never have a reasonable soul in them, as we express it, there is less power goes to those false births that do miscarry than to a perfect conception, which putteth a man into the rank of mankind. There goeth this exceeding greatness of power, here spoken of, to the one, but to the other a lesser power serveth.

You may remember I observed out of the words, 'according to the working of his mighty power,' that God had several proportions of working; he putteth forth more power in some works than in

others. Why doth he say else, this work holdeth proportion with the exceeding greatness of power which he shewed when he raised Christ from the dead? In some actions God putteth forth more power, and in some less. There is less power needed to the producing of some things than of others. Now, that this exceeding greatness of power is not needful in working in these lower ways, inferior works of the Spirit, is the main thing I am now to handle.

That I may proceed the more clearly in it, you must know this, that there are workings of the Spirit of God, by the word, upon men's hearts under the gospel, which are above nature, which are works of a great power, make a great deal of bustle in the hearts of men, and cause men to make a great noise in their professions in the world, and yet there is not an 'exceeding greatness of power' put forth in working such works.

I shall need to instance but in that place, Heb. 6:4–6, for that is the highest instance; which I shall open by and by. You may read here of men enlightened, that are made partakers of the Holy Ghost, and have tasted of the heavenly gift, have tasted the good word of God and the powers of the world to come, if they should fall away it is impossible to renew them again unto repentance. Here is you see a work of the Spirit; for they are partakers of the Holy Ghost, and how else do these men, when they fall away, sin against the Holy Ghost? It is a work above nature, for it is a tasting of the heavenly gift. It is a work of power, for they taste of the powers of the world to come, and the things of another world which they are enlightened to apprehend have a powerful impression upon their hearts.

But though they be works of the Holy Ghost, yet you must know that the Holy Ghost hath works of several sizes, as all artists have; they have slighter works, and they have more exact and curious works. The Holy Ghost is not as a natural agent that works ad ultimum virium, to the uttermost he can work, in all the works he putteth forth in a man's heart, or as fire that burneth as much as it can burn. But he is agens liber, he worketh freely, so saith the Apostle, 1 Cor. 12:11. There are diversities of operations, and 'all these,' saith he, 'worketh that one and the self-same Spirit, dividing to every man severally as he will.' He worketh according as he will,

and hence therefore he putteth forth more power or less power as himself pleaseth.

Now then, the different proportion of power that the Holy Ghost putteth forth in these slighter works,—as I shall prove that in the Hebrews to be, but a slighter work in comparison of true grace,—and that not so great a proportion of power is requisite to work them as is to work true grace, converting, saving grace; that is the thing which now I am to handle. And perhaps that may be one reason why it is called the 'power of godliness,' 2 Tim. 3:5. He doth difference it from a form. Why? Because there is a greater power from God that goeth efficiently to work it. So that as the Apostle saith of ministers, 1 Cor. 4:19, that seemed to be something, but were flat, and yet took upon themselves to be apostles; 'I will come,' saith he, 'and know, not the speech of them that are puffed up only, but the power.' So now let us consider the power that goeth to the working upon the hearts of these men, and you shall find that it doth not hold a proportion with that exceeding greatness of power here spoken of.

To explain this unto you yet a little more, that I may be understood before I come to the point. You must know this, that man's nature being now corrupted and fallen into sin and misery, the Holy Ghost makes a trial of all sorts of conclusions upon corrupt nature, besides that of conversion. God propoundeth this to himself; saith he, I will make trial how far corrupt nature, remaining such, unchanged, without a principle of the love of God put into it, how far it will go, how far it may be elevated and raised and yet not converted, how much supernatural good and working toward salvation it is capable of, without making it a new creature.

I will quote but a place for this; it is Gen. 6:3, 'And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be a hundred and twenty years.'

To open these words unto you—

He speaks these words not of all mankind in the generality. Mark but the words before; he saith that the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose; snatched them away by force and violence; mingled themselves in unlawful marriages. Who were they he

speaks of? Those that were the sons of God. Whom meaneth he by those? Not they that were his own children by regeneration, for the text expressly saith in Peter, speaking of those that were drowned in the flood, that he swept away the 'world of the ungodly.' But you must know this, that there were Cain's seed and Seth's seed. There were Cain's seed; speaking of that generation, he calleth the daughters of them the daughters of men. Cain was banished from the ordinances, Gen. 4:14, cast out from the presence of the Lord; and so was his posterity, and therefore they are called men; that is, men left wholly to the swing of their natural corruption, without ordinances, without the enjoyment thereof, to work upon them or restrain them, and to convey the Spirit to that end. Then there were the sons of Seth; those that lived in the church, enjoyed the means of grace, the preachings of Noah and other of the patriarchs; and those were the sons of God; for so, you know, they that do so are called the sons of God, 'I have brought up sons, and they have rebelled against me;' and 'ye are the children of the Lord your God,' Isa. 1:2, Deut. 14:1; for God had taken them into the bosom of the visible church. Now then, those sons of God, living under outward means and in a sort the gospel,—I may call it so, for they lived under the preaching of Noah, a preacher of sure righteousness, Christ namely, and under the preaching of other patriarchs,—it is said the Spirit of God did strive with them, the Spirit of God going home to their hearts with the word.

Compare therefore with this 1 Peter 3:18. It is a difficult place, and it is opened by this. Speaking of Christ there, saith he, 'He was put to death in the flesh, and quickened by the Spirit;' that is, quickened by the Holy Ghost and by the Godhead; 'by which also he went and preached to the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.' I say these words in Genesis open those in Peter. Our Saviour Christ after his death was raised by the Spirit, by the Holy Ghost; for that Spirit that raiseth up our bodies dwelt in him and raised up his, as it is Rom. 8. This Spirit of his, saith he, went with the ministry of Noah, who preached the same gospel we do, and preached in the days of the old world. Moses saith here, that his Spirit contended or strove with them; and

Peter alludeth to it that this Spirit by which Christ was raised had formerly preached to these men, who were now but spirits; for that was their estate, they were now dead, they were in hell; 'the spirits that now are in prison,' that is his meaning. And as Moses here saith, that God gave them a hundred and twenty years' warning to repent, 'The days of man,' saith he, 'shall yet be a hundred and twenty years;' so Peter saith, he was long-suffering, and that he waited; 'when once the long-suffering of God,' saith he, 'waited in the days of Noah,' waited a hundred and twenty years,' while the ark was a preparing.'

Now then, that which I quote this place for is this, to come to it: that this Spirit of God contended or strove with these sons of God that lived in the church. It did strive, that is all his phrase; he put forth so much strength as to try whether he should overcome corrupt nature, or corrupt nature overcome him; he put forth only a striving strength; as in wrestling, you know, if a man only strive, he doth, as it were, feel the strength of another. There is a striving strength that the Holy Ghost putteth forth upon the hearts of men, and there is an overcoming strength. There is a striving strength, as here; there is an overcoming strength, as in 1 John 4:4, 'He that believeth overcometh the world; for greater is he that is in you, than he that is in the world.' But here he putteth forth so much power as shall be a striving, and yet they remain flesh still, (mark that;) that is, he doth not put forth so much strength or power as doth alter corrupt nature, they shall remain flesh still; for so you know it followeth, 'he also is flesh;' and so the Septuagint puts an emphasis upon it, 'he also is but flesh.' These sons of God that had all this means, saith he, I have tried how far it will go, and I see they are but flesh still, they are corrupt still; and while I deal with them thus in a lower way, it will not overcome their corrupt nature, they remain flesh for all that; therefore Peter saith, they were disobedient, and are now in hell. And upon this, what conclusion doth God make? I have tried, saith he, all conclusions with corrupt nature, all but one, fully to overcome it; I have given it all helps, I have striven, I have contended, I have wrought thus far, I have given them a hundred and twenty years yet longer, and the conclusion of all is in the 5th verse: 'God saw that the wickedness of man was great upon the

earth, and that every imagination of the thoughts of his heart was only evil continually;' and that corrupt nature would be corrupt nature still, would be flesh still, unless he put forth an almighty power, beyond striving, to change it.

To clear this yet a little more unto you, because it is the foundation of what I shall afterwards proceed in: you may observe that God hath tried all sorts of conclusions with the hearts of men, according to several sizes. He afforded corrupt nature a little light of truth, which the Apostle speaks of, Rom. 1; a light that shined in a dark place, whereby they knew many things of the law, as that there was a God, and that that God must be worshipped; this the heathens and all men more or less have in their hearts. He tried what corrupt nature would do with this, and he finds that generally they did imprison it in unrighteousness, they put this prophet of God into prison; that is, they went against their knowledge, they slighted it. The light of conscience, then, will not do it. Yea, he went so far with one man, he gave instance of one man in the world that went so far as to die for this, that there was but one God, and yet knew nothing of the Scripture. So Socrates was the highest instance how far the light of nature would go. God tried this conclusion first with the heathens.

I will give you a scripture for that. It is 1 Cor. 1:21, 'After that in the wisdom of God, the world'—that is the world of the Gentiles, for he speaks of them there—'by wisdom knew not God;' then when he had tried this conclusion, that all the light of nature, which he calleth the 'wisdom of God,' yet because of that corrupt carnal wisdom in men's hearts, would not turn them; then he sendeth preaching to convert them. After this, saith he, 'it pleased God by the foolishness of preaching to save them that believe.' This was trying a conclusion, you see; for after that he saw that this light of nature would do no good, then he sendeth Christ into the world, and by the preaching of the gospel to convert them.

Well, having tried the light of nature, and seen that will do no good, he cometh to the light of the law, and tries that with the Jews. He gave the law to them; 'he dealt not so with any nation, neither have the heathen the knowledge of his law.' This was but trying a conclusion too, as the other was. He would see how far the light of

nature, improved by the light of the law added to it, would go. Now what saith the Apostle in Rom. 8:3? 'What the law could not do, in that it was weak through the flesh.' He would try what the law would do; he gave them a perfect rule, they had the same help for the external means that Adam himself had, (mark it,) for they had the same law. How cometh it to pass that the law could do no good, could not work upon men's hearts, though a Spirit went with it? For so the law had, Neh. 9:20. Saith he, it was weakened through the flesh; corrupt nature weakened all the power of it, it was too hard for that light of the law. He tried that conclusion too; and for that, as he gave Socrates the highest instance under the light of nature, so he gave Paul the highest instance under the law; a man that never sinned against his conscience in his life, but was concerning the law blameless till his conversion. 'I have kept a good conscience,' saith he, 'to this day;' he speaks it to the Pharisees that knew him before.

Well, he hath given us the gospel; he will try how far corrupt nature will go there too, will be wrought upon by the gospel, which hath a power of the Spirit accompanying it, as all these had; for certainly they were all supernatural, that must be acknowledged; it was more than corrupt nature of itself would have done. He makes a trial, I say, with the gospel too; for that you have that eminent instance in the 6th of the Hebrews, of men that are 'enlightened, and partake of the heavenly gift,' &c., and yet the Apostle tells us plainly, at the 9th verse, that there are better things than these which God works in men's hearts when he saveth them. 'We are persuaded,' saith he, 'better things of you, and such as accompany salvation.' The Holy Ghost elevateth and raiseth and works upon corrupt nature, to see how far it will go under the gospel.

And here he hath several sizes of working too. That parable in Luke 8 and Matt. 13 sheweth it. The stony ground receiveth the word with joy, but falleth off in persecution. The thorny ground holdeth out in persecution, but cares, and riches, and pleasures grew up with it and choked the word. God hath several works upon nature, and trieth these conclusions with it.

And what is the reason he doth it?

In one word the reason is this: because he would shew, by a comparison of the work of grace with other lower workings of his

upon men's hearts, what an excellent thing grace is; that it is 'precious faith' indeed, which is the faith of God's elect, as the apostle Peter calleth it, 2 Peter 1:1. There is nothing in nature but hath a counterfeit. Go up to the heavens, there you see the beams of the sun, and you have streams in the air; you have stars, you shall have falling stars and comets. Go down to the earth, you have precious stones, and you have the counterfeit of them, Bristol stones like to diamonds; and the excellency of the one is set off by the other. And God endeareth his children so much the more to him by this. Saith he, I have wrought so far upon another man's heart, but it was not grace; I might have done so with you, but I overcame you, I stretched forth the exceeding greatness of my power to you.

And he doth do it too for this end, that all may see their own weakness, that as the Apostle saith the law was 'weak through the flesh,' so the gospel shall be weak through the flesh, and all sorts of assistances, but what doth the deed, shall all be weak through the flesh too. God may strive with men, but if he doth not put forth a power to overcome them, they will overcome him. He doth it, I say, to shew the corruption of man's nature, and to shew the weakness of it, the utmost pravity of it, how it weakeneth all means of grace. Therefore he complaineth, 'What could have been done more in my vineyard, that I have not done in it?' that is, by way of means.

And, which most of all I would have you observe for the understanding of this, whereas you will say, If God give not sufficient grace to convert, why doth he try these conclusions?—

I answer you thus: though it is not sufficient grace to convert a man in the state of corruption, yet take a man as he was in Adam, and God considereth every man as he was in him, the same helps he affordeth now to corrupt nature would be sufficient to have kept Adam, and God is not bound to do any more. It is sufficient, I say, not in regard of the state of corruption to convert; but in this sense it is sufficient, that the same abilities and assistance given to Adam in innocency—and it is the fault of all mankind, their sin, that they are fallen from it—would have enabled him to have stood; and God, as I said, is not bound to any more.

And to clear God in this too, let me add this: that all these workings upon men's hearts, as they are trials of corrupt nature, so

they mightily tend to lessen men's punishments, for they keep them from many sins. Yea, that which is wrought in the heart is in some way acceptable to God; this is more, God accepteth of it, though not for grace itself, yet he likes it well that corrupt nature will be wrought upon so far, though it be not turned to him effectually. You know he loved the young man that said he had 'kept all those things from his youth;' and so to see a man affected at a sermon, God is pleased with it, he accepts it according to its kind. As bring me a brass shilling, I say it is not a shilling, it will not pass for coin; but if you ask me whether it be worth anything, I say it is worth something in its kind, it is worth something as brass, though it is not worth something as a shilling: so these workings are acceptable unto God in their kind, though he takes them not for grace, they are not current money.

Having thus explained to you and laid this foundation, that the Holy Ghost hath lower kinds of workings upon the hearts of men, which yet notwithstanding do not arise to true grace, I will come now to shew you, That God doth not put forth the same power in these as he doth put forth in a saving work. That is the point which I am next to handle.

To demonstrate this unto you. The explication of it I refer to two heads:—

First, That all lower workings of the Holy Ghost upon the hearts of men are but a restraint of corruption in them, and an elevation of corrupt nature. A restraint and an elevation—that is, it is not a destroying corruption, but a restraining corruption. Nature remaineth corrupt still as it was. And it is not a changing of corrupt nature into its contrary, into grace, but it is an assisting of it, an elevating of it, a strengthening of it to go so far as he is pleased to carry it, remaining corrupt, and the same it was before.

And then the second thing that will demonstrate that not the same power is needful, is this, That there is not a putting in of new principles of grace into the heart, such as love to God, that was not there before; a new spiritual disposition in the understanding to take in spiritual things, as I shewed in the last discourse; but it is only working upon the old principles, improving them. And to both

these, there is not so great power required as is there mentioned to conversion.

For the first head, you see it consisteth of two parts. There is, first, but a restraining of corruption, not a killing of it. You know, when I shewed you what power lay in working of grace, I told you it was a putting off the old man, it was a passing away of all things that were old, it was a circumcision made without hands, it was a destroying of the body of sin, a deposing of that corrupt principle of self-love; and let me tell you this, till that be deposed, a man is an unregenerate man. Now you shall see, that in all these inferior workings of the Spirit, these strivings of the Spirit, there is not a taking away of corruption; there is but a restraining of it, the heart remaineth the same that it was.

To make this plain unto you, I will but give you one scripture which speaks of these kinds of workings. It is 2 Pet. 2:20. He speaks of men that have been enlightened and wrought upon by the knowledge of Christ. Saith he, 'If after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.' This is a place that is mightily alleged for falling away from grace; whereas, say we, the work here mentioned, namely, the escaping of the pollutions of the world through the knowledge of Christ, did not rise up to true grace.

You will say to me, How do you prove out of this place that here is only a restraining of corruption, or a driving of it in? As I remember he said of Abimelech, Gen. 20:6, 'I kept thee in, and suffered thee not to touch her,' speaking of Sarah, Abraham's wife; he restrained his lust.

I prove it thus: by the similitude that the Apostle useth in the following words, 'It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' Here is escaping of the pollutions of the world, here is a washing of the sow, a washing off her dirt; here is a keeping of her from going into the mire again for a while after she is washed; but here is not a changing of the swine's

nature, here is a swinish disposition still; for, saith he, the swine is returned again to wallow in the mire.

To confirm it yet more unto you, you shall find in 2 Pet. 1:3, that I may speak pertinently to the point in hand, and compare that place with this in the second chapter, ver. 20, and so to the end; he speaks there of the work of grace indeed, and what saith he of it? 'According,' saith he, 'as his divine power hath given to us all things that pertain to life and godliness, whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' I confess I was much puzzled at this a long while,—for he useth in appearance the same phrase here that he doth in 2 Pet. 2:20, 'If after they have escaped the pollutions of the world through the knowledge of Christ, they return again,' here is one work; 'having escaped the corruption that is in the world through lust,' here is another,—till this reconciled it; and I pray consider it. Here is a work upon men's hearts which makes them escape. But what? The pollutions of the world; the word in the Greek is μιάσματα, signifying the gross defilements, the outward defilements that in men's lives they run into; 'through the knowledge of Christ,' without changing of their nature; for you see they are swine still, though they do not wallow in the mire. But compare this other power, which giveth us all things pertaining to life and godliness; he telleth us, we are also made 'partakers of the divine nature.' And he doth not say only, they escape the gross defilements of the world, as I said the word there signifieth, but ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμία φθορᾶς, they have escaped the corruption that is in the world through lust. Therefore there is a change not only in respect of outward defilements, but a change in respect of inward dispositions; the corruptions that are in the world through lust; these, a man having a new nature put into him that lusteth contrary, is free from the bondage of in some measure. Here is now a world of difference between washing of a swine from the outward defilement of the mire she hath wallowed in, and altering her swinish nature; there is no such work of power comparable in the one that is in the other. To wash off the pollutions, the gross defilements of the world that men lived in formerly, though it be

through the knowledge of Christ, is nothing to the stamping of a new nature upon them, to the making them partakers of the divine nature, that they shall escape the corruption that is in the world through lust; that is, to kill the inward dispositions of sin, to destroy them, to alter the root and frame of the heart; this, saith he, is a divine power.

In a word, the one is but like laying Samson asleep, and then bind him, all his strength remaining, and when he awakes he breaks asunder all his bonds. But if you come to the work of the Holy Ghost, which is effectual upon corrupt nature, it is killing of Samson, it is giving him a deadly blow, which all in corrupt nature doth oppose; it doth not oppose the other so much, therefore it is not a work of so great a power.

So much for that first particular. It is but a restraint of corrupt nature, whereas the other is a passing away of old things, a destroying in part of the body of sin. Now to destroy, and subdue, and bring to nothing, therein lies the exceeding greatness of power; not in restraining, though it be a work of the gospel 'through the knowledge of Christ.'

In the second place, There is an elevation, or an assisting of the Spirit of God, whereby the Holy Ghost doth join with a man's spirit, and enableth him to perform actions above nature, which of himself he would not do. And, my brethren, there are those in the world that say that grace is nothing else but an assisting, an acting of the powers of a man. They acknowledge an inward calling as well as an outward; but the inward calling is nothing else but an elevation; the Holy Ghost elevateth a man's spirit, and joineth with it, and strengtheneth it with a supernatural strength put into it, and so by his assistance and joining with it, it is enabled to do that which of itself it would not do.

To express the difference concerning this, because much dependeth upon it. You know, in the Old Testament, that angels did appear in the likeness of men, and perhaps had the bodies of men for that time created for them by God, as some divines think. Make that supposition. They did all things as a man, the angels acted that body, used the tongue to speak with, and the feet to move, and the hands to do this and that, to pull in Lot, as you know they did, when

they struck the others with blindness. They were created angels that did it, that the text is clear in. Now there is a great deal of difference between their assisting and joining with these bodies, and that work of God when he did create a soul, and breathed it into man's body at first: there is an infinite difference between them in the power put forth, for an angel can do the one; but to breathe the breath of life, the soul, into a body thus formed and fashioned, God only could do it. The one is a work of exceeding greatness of power; but merely to assist tanquam forma, and not informans, as the philosopher speaks,—an assisting form, and not an informing form, as the soul is to the body,—this is not a work of such great power, for you see an angel can do it.

I shall not need to stand explaining of it largely. You shall find, Eph. 3:16, that there is not only a strength put to the inner man, but there is an inner man too which God createth in a man, and then to strengthen it indeed is something. But simply to join, and strike in, and mingle itself with corrupt nature, as fire doth with water, according to the opinion of some, when it makes it hot,—though water be cold in itself, yet fire can and doth mingle itself into the pores of the water and heat it; for there are pores in the water, as philosophers do acknowledge; yet the principle of heat is in the fire, not in the water, which of its own nature is still as cold as it was, for it returns to its coldness again. So here, for the Holy Ghost to insinuate himself into the spirits of men, and act them, and raise them up to do things above nature, but yet put not into them a formal principle of life; thus, I say, to join with men's spirits, is no such great work of power, in comparison of that which I have described formerly unto you—viz., to put in a new light, the light of life; to give you all things belonging to life and godliness, to put in that great principle of the love of God into the heart, which is more than all the creatures themselves without it. This is a new life, a new principle, my brethren.

Those, who as you think in their opinions do deprave the grace of God, and you speak of them as such, the Arminians; they do not hold that a man can do anything of himself; they acknowledge that which Christ saith, 'Without me you can do nothing.' But, say they, it is but an assisting, it is but the joining with men a supernatural

strength; it is not putting in of a new principle, say they. Why, say I, this is not such a work of such mighty power. Why? Take cordials, they will join with a man's spirit, to strengthen you. Take an angel, he will join with a man's spirit, and strengthen you; as we see in wicked men, the devil joineth with their corruption; a man shall have his affections blown up with Satan, like the waves of the sea by the wind, stronger than by nature they would be. You shall read of an angel, Dan. 11:1, a good angel it was, and whether it was Christ or a created angel I need not dispute; certainly a created angel can do as much; he strengthened or confirmed the spirit of the king of the Medes; it was in a good business for the Church, and he joined with the spirit of the king in it. And, Luke 8, you shall find a man so strengthened by Satan, that no man could hold him, no, though he were bound with chains. And as one said of him that killed Henry the Fourth of France, that he had the strength of ten men in him; 'Satan filled his heart,' as the expression is, Acts 5. So, on the other side, for the Holy Ghost to strengthen a man's spirit by an external assistance, enabling him to do these and these actions, by mingling himself with a man's spirit; this is not so great a power, for an angel can do it. But to make a 'workmanship created unto good works;' to put a new soul into a man, as the Scripture compareth it, and therefore I may so express it,—that is, to put a new principle of life and grace into a man, and then to enable him to act that grace,—here lieth that work that beareth proportion with the exceeding greatness of his power; that other doth not.

Now, my brethren, I will instance in particulars. I will shew you a work upon the understanding of a man, that a man shall be enlightened (as it is Heb. 4) with a new light about spiritual things, and yet not have a work of grace that answereth to the exceeding greatness of God's power to work it.

To make this plain unto you. You may read in Num. 24:2, that the Holy Ghost is said to fall upon Balaam. 'Balaam,' saith he, 'the son of Beor hath said, and the man whose eyes are open hath said,'—the Hebrew is, as it is in your margins, 'the man who had his eyes shut, but now are opened,'—'he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.' And the thing he saw was the happy

condition of the people of God, as you may read afterward. Here was a man that had his eyes opened by a new light, a new work of the Spirit upon him, yet remained flesh for all this; there was no new creature wrought upon him at all, for you know he is brought in as an instance of one that went after the ways of unrighteousness; yet you see what glorious things he saith of himself.

My brethren, mark it, here is new light indeed cometh in, and the mind is raised up to new objects it never knew before; but here is no new eye made, no understanding given, as the Apostle expresseth it; here is not a being born again to see the kingdom of God, here is not the image of God created, here is not that new creature, as I described it in the last discourse; a new spiritual understanding, and disposition in the mind to receive spiritual things as they are in themselves. And, my brethren, thus merely to put a new light in the mind, to suggest things that never were before; this is not a thing that requires an almighty power. Whereas he knew worldly things before, now to propound spiritual things to him, and to open his eyes to see them; the old eye is capable of this, for you see Balaam's was.

I said before, an angel can do as much. An angel can fall upon the understanding, irradiate an object and present it to the mind. There were no fantastics, enthusiasts, if the devil could not do this; he turneth himself into an angel of light, and he can do it. I will give you Scripture for it: 1 Sam. 18:10, it is said, 'an evil spirit came upon Saul, and he prophesied.' Here was Saul's eye opened, as Balaam's was; here was prophesying, as he did. Herein lieth not then the greatness of God's power to enlighten them, and to reveal to them the things of the world to come; though they knew nothing before but of the things of the present world. Here is a new light brought in, like the bringing of a candle into a room; but here is not a new eye, as there is in a godly man, and such a representation made as answereth to the creation.

My brethren, to work faith in men to believe the things of the world; to work a faith that a man shall be fully convinced and believe this is the word of God; simply to do this, is not a work of an almighty power. Why? Because the devil can make a man believe a

lie; he can work upon the understanding so, who hath not an almighty power in working. Look in 2 Thess. 2:9, 10, where, speaking of Antichrist, 'whose coming,' saith he, 'is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they may be saved; and for this cause God shall send them strong delusion, that they shall 'believe a lie.' He speaks indeed of the Papists, the learned sort of them, who are knowing men. But here you see Satan cometh with 'deceivableness of unrighteousness,' and maketh them 'believe a lie,' through God's permission. 'Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And there came forth a spirit, and stood before the Lord, and he said, I will go forth, and be a lying spirit in the month of all his prophets. Go,' saith God, 'and do so, and thou shalt prevail.' He went, and did so work upon the understandings of the false prophets as he made them believe it; he imitated God so. So, on the other side, for God to come and fall upon a man's spirit, and enlighten it so as he shall be fully convinced of the truth, that he is persuaded that these things that are delivered in the word are true, which he did not before; this is no more a work of an almighty power than that other by Satan is; he can do as much in another way, as the Holy Ghost in this way. So that to work upon the understanding is not a work of an almighty power.

My brethren, let me tell you this, if a man have never so much knowledge wrought in him by the Holy Ghost in a way of enlightening, when he cometh to turn to God, he findeth all that knowledge new, and it differeth as much from the other as the reason of a man from the fancy of an ape; let me so express it, there is a reality in the proportion that this expression holds forth. It is called the light of life. Take but the poorest soul that hath but the understanding of Jesus Christ given unto him by the Spirit of God, he hath that knowledge which all the learned men in the world have not. The one is a work of an almighty power by creation, the other is but an enlightening. So then, God may work upon the understanding, and not by an almighty power.

Come to the will and affections. In a man, you know, there is love, there is joy, there is fear, there is desire. The Holy Ghost by way of

an assistance may stir all these affections in a man, and yet not in a way of an almighty power. You shall find in 1 Sam. 11:6, it is said there, that 'the Spirit of the Lord came upon Saul, and he was exceeding angry.' It was upon a just occasion, upon an indignity offered his people by Nahash the Ammonite; he would make a covenant with the people, but the terms were that he might thrust out all their right eyes. Hereupon now the Spirit of the Lord fell upon Saul, and raised up his anger. The Holy Ghost sometimes raiseth the affections of wicked men,—Saul was so,—without creating anything, but merely insinuating himself and joining of himself with their spirits; as the wind joining with the waves of the sea, you see it makes them rise: so doth the Holy Ghost blow upon men's affections sometimes at a sermon, upon their fear, he terrifieth them, upon their love, upon their desires, as he did upon Balaam's: 'Oh that I might die the death of the righteous!' This is not a work of an almighty power. Why? Still, because an angel can do as much to the spirit of a man, an angel can stir a man's affections. There are many instances in histories how the devil hath raised men's affections to love women, and women's to love men, so long as the enchantment hath lasted. 'Who hath bewitched you?' It was a bewitching, that of the Galatians, chap. 3:1. In 1 Sam. 16:15, you shall read there that an evil spirit from troubled Saul; it did terrify his spirit.

By this you see, my brethren, that the Holy Ghost can, and doth work upon the affections of men; yet all this while there is not an almighty power put forth. Here is an elevation of a man's spirits, a stirring of his affections; but yet all this is without an almighty power. Why? Because there is no change wrought in him, there is nothing of a new creation to make him suitable to spiritual things as spiritual wrought in him.

And that is the first head. He works either by way of restraint or outward assistance. Assistance I may call it, but I call it outward assistance, because it is not a vital disposition put into the soul, but only a bringing in of a new light, and a stirring up of the affections. That is the first way whereby I demonstrate that these inferior works of the Holy Ghost have not an almighty power accompanying them.

The second head I propounded is this, and I would have you mark it most of all, if I shall be able to explain myself in it: The Holy Ghost, when he works these inferior works, these strivings with the spirits of men, doth not put in new principles, only works upon the old, and improves them in a supernatural way. It is an eduction, as I may call it, it is not a creation.

I will give you an instance to express it. The sun works upon the principles that are in the mud by its heat, and there are living things begotten in it. The sun, as some think, doth not create a new life. The truth is, a sensitive life is but the spirits of the element, which the sun concocts and boileth up to such a height. But when God made creatures, then indeed there was creation. The sun doth but merely work upon the principles in nature, and boileth them up and concocts them, and there is a creature produced that hath some life. But when God created at first, he made living creatures immediately. This is the difference between eduction, as philosophers call it, out of principles in nature, and putting in of new principles. The work of grace is a work of creation; and why a creation? Because it is ex nihilo. It doth not depend upon any preexistent matter, but it is a putting in of all new. When Adam's body was made, God did not draw the soul out of the body, as the sun doth these creatures out of the mud, ex putridâ materiâ, there being some seeds of them in it before. But it is creation, and so the schools say; it is a thing that doth not depend upon matter; God putteth it in of nothing.

This helpeth to express clearly and fully the difference between the work of the Holy Ghost upon corrupt nature in a lower way, and in this higher way; and it differenceth the power, that there goeth not so much power only to work upon the old principles, as doth to put in new. There is almighty power goeth to the one; there doth not go an almighty power to the other.

In James 1:17, he saith, that 'every good and perfect gift cometh from above.' He speaks of the work of grace, of regeneration; that is plain, for it followeth, 'of his own will begat he us.' I quoted this place in the last discourse, and it is now full for my purpose. I told you then, that the phrase 'from above' is applied to none but Christ, whose birth was altogether heavenly, and unto grace, in the whole

Scripture. It is applied to Christ, John 3:31, 'He that cometh from above is above all.' And here he saith, every perfect gift, speaking of grace, is from above. 'Every perfect gift;' why doth he put in the word perfect? My brethren, you must know there are gifts that do come partly from above that are not perfect. Look into Heb. 6:4. He speaks of men that are enlightened, that have 'tasted of the heavenly gift.' Here is a gift you see from heaven, and yet he plainly saith, that a little love of God is worth all these things he speaks of; for so he saith, ver. 9, 'We are persuaded better things of you, and things that accompany salvation.' Better than what? Better than all these enlightenings; that is his meaning plainly. There are graces, saith he, that the Holy Ghost works, that have salvation in them, so the word signifieth. And what are they? Read ver. 10, 'God is not unrighteous to forget your work and labour of love, which you have shewed toward his name.' Men despise signs altogether; you see the Holy Ghost mentioneth love to God, and obedience springing from that love, to be better than all those enlightenings and tastings of the powers of the world to come, which corrupt nature is capable of.

Now then, the one is a heavenly gift as well as the other. Why? Because that corrupt nature could not have any such thing in it, if the Holy Ghost from heaven did not work it; but yet it is not wholly from above, it is partly from heaven and partly from earth. I may say of it, as John saith of himself, comparatively to Christ, John 3:31, 'He that cometh from above,' saith he, speaking of Christ, 'is above all.' His coming is wholly from above; he is the Lord from heaven, he came not from the earth, as other men; the Spirit of God made his body in the womb of the virgin, and put in his soul; but 'he that is of the earth is earthy, and speaks of the earth.' All other men, and he includeth himself too, are partly from heaven; their souls are from thence, but their bodies are made after the ordinary sort of men's bodies. These inferior gifts are partly from above and partly from below; that is, they partly arise from the principles of corrupt nature, improved by the Holy Ghost; hence now they are not perfect, but every perfect gift cometh from above, wholly from above.

But compare with this Luke 8, where he speaks of these inferior workings in the parable of the sower; and he saith of the stony

ground, that they did not 'bring forth fruit to perfection.' These are perfect gifts, and wholly from above; those other works are imperfect, because not wholly from above; only the Holy Ghost takes the same old corrupt heart, and works upon principles already in it.

I could give you many similitudes, which I omit, as that of the chemist. The chemist will fetch salt out of any body, out of a man's arm; give him but leave to use his art, to put fire to it, he will extract and draw spirits out of it. You would think here were a mighty alteration. Here is no great alteration, no alteration like the creation. Why? Because he works but upon what is in it already, only he draws it out.

So it is here. The Holy Ghost falleth upon a carnal heart; he would extract joy in the word, make an affection taste of the powers of the world to come; it is but an elevating, it is but a raising and boiling up principles that are there already.

Now to make this plain unto you. I shall do it by these three things. The work of grace, as I told you, is wholly new, all becometh new; it is not a working upon the old. Indeed, there is the old nature, I mean there is the same substance of nature, the understanding, and will, and affections, that were before. A man could not love God if they were not in him; but, I say, here is but a working upon the principles that were in nature, without putting in new.

To make this plain, I will shew you—

First, What principles are in corrupt nature capable to be wrought upon by the Holy Ghost.

Secondly, I will shew you that there are things in the word suitable to work upon these principles of nature, if the Holy Ghost setteth them home.

Thirdly, That the Holy Ghost doth but improve these principles, by setting home those things in the word suitable to them.

You will say, What are those principles in a man's nature that are capable thus to be wrought upon and improved by the Holy Ghost, without putting in of new, that a man shall seem to have abundance of religion, and be exceedingly affected with spiritual things?

I will go over some. Take a man's understanding; there is a light of conscience in it, whereby a man knoweth there is a God; as you may read, Rom. 1. There is the letter of 'the law written in their hearts,' Rom. 2:15. Now the Holy Ghost, without putting in of a new eye, can reveal more and further things of the law to their conscience, than nature of itself ever knew, and yet is capable to take in. Here is now but a work upon the old principle, a raising of it up higher, a revealing new objects to it.

There is naturally in a man's heart the knowledge that there is a God. There is naturally in all men's hearts devotion to a deity. The Holy Ghost cometh and works upon this principle, and convinceth a man's heart that the God that made heaven and earth is the true God, and that Jesus Christ is the Saviour of the world. Now, take a man that is brought up in Turkey; the same principle of natural devotion to a deity carrieth him to worship Mahomet, that carries another that is brought up in the Church to worship Christ. The principle is one and the same, only here is the difference—the one hath the happiness to live in the Church, and to have the knowledge of the true Messiah. But, I say, the principle is the same in him that is in the heart of a Mahometan. Then the Holy Ghost cometh and works further upon this principle, and convinceth it with more supernatural knowledge concerning this Christ, that through it he escapes the pollutions of the world. This is for knowledge.

There is likewise in a man a natural desire of happiness. All men have a desire of the chiefest good. What is the reason else you go and heap up so many things together, riches and honours, &c. Now, the Holy Ghost cometh and works upon this principle in nature, and convinceth a man that heaven, and to be with God, is the only happiness. And a man out of love to himself listeth after this happiness; and, 'Oh that I might die the death of the righteous!' as Balaam said.

So likewise for the matter of believing that a man is the child of God; there is such a self-flattery in the heart of a man, that if he hear any good news out of the word that men shall be saved, Lam the man, thinks he, that God will honour, as Haman thought himself the only man whom the king would honour; and so every man thinketh; this self-flattery makes out the conclusion presently. The

Holy Ghost comes and terrifieth a man's conscience, letteth it see sin as it is; for conscience is to be subject to God, for it is his vicegerent. When the conscience is terrified, he heareth of the gospel and of pardon of sin, the Holy Ghost makes him believe it, and thereupon he is filled with joy. And that very natural principle, which in a man condemned to die, if he hear of a general pardon, makes him believe himself to be in the number of those that shall be pardoned, and so is joyful in believing it; the same will make a man joyful at the hearing of the gospel, as you have it in Matt. 1:31.

And, besides, a man's spirit is capable of a joy by the presence of the Holy Ghost; they are said to 'taste of the powers of the world to come.' You know naturally a man's conscience, if he do well, hath peace in it; so in the law. So in the work of the gospel too, if a man hears of a pardon, and doth any way reform through the knowledge of Christ, to encourage him he hath a joy in his spirit, which the Holy Ghost works, and yet still the principle is the same, for God doth it to encourage men; men shall not go a step toward him, but he will come a step toward them.

I should shew you, that all this is far from the exceeding greatness of power that goeth to the putting of new principles in the heart, to give a new understanding to see spiritual things as spiritual, to put in that great principle of the love of God; not only stir up old self-love.

Believe it, my brethren, that the same affection that makes men to love worldly things, when conscience is convinced, diverteth a man to spiritual things, though not as spiritual. As for instance, Felix trembled when Paul preached to him of judgment to come; the same affection that made him tremble when Paul arrested his conscience, would have made him tremble if Paul had arrested him with sentence of death from Cæsar. It is but the same affection diverted to a new object.

SERMON XXVII

> And what is the exceeding greatness of his power to us-ward, who believe, &c.—VER. 19, 20.

FOR the opening of these words, I have despatched two things already. Whereof the first is, that they are meant and intended principally by the Apostle of the power that God putteth forth in the work of conversion, or quickening us when we were dead in sins and trespasses, as himself interpreteth it in the chapter following, from the 1st verse to the 11th.

The second thing that I have already despatched in opening of these words is this, what it is in the work of conversion that draweth forth and requireth the manifestation of so great a power; 'the exceeding greatness of his power.' I shall repeat nothing of these.

In the third place, I entered upon this, to shew you what was the occasion of the mistake, as I apprehend it, why that it is denied by some that so great a power as there is mentioned is not needful to convert men unto God.

The ground of this mistake I resolved much into this: that there are indeed inferior workings of the Holy Ghost, wherein so great a power is not manifested; not such a power as raised up Christ from death to life. There are workings of the Holy Ghost upon corrupt nature, wherein he works but upon the common principles that are in corrupt nature already, and he doth proportion and apply those workings to the liberty of man's will exceeding much, he doth but strive with them, that oftentimes they do resist them, and yet they close with them; yet because he works but upon flesh, it remaineth flesh still. Their turning to God, if I may call it so, is but a fruit of the flesh, and therefore withereth and decayeth as all fruits of the flesh do. There is indeed an under work of the Holy Ghost which men fall from, wherein God doth not put forth, in the manifestation of his power, so great a power as this here mentioned. And, my brethren, although the preservation of man's natural liberty of his will be the

great armoury whence all the arguments are fetched to shew that the power of God in conversion is not infallible, yet the groundwork which occasioneth and strengtheneth men in this dispute—a real experience, which the most men's hearts that live under the gospel, more or less, can seal to—is this, that there are workings upon their hearts which they oftentimes do resist, which have higher effects in some than in others. Some are so far overcome as to close with them, and yet because flesh is only wrought upon, it remaineth flesh still; hence they fall away; and these workings men take for all the work of conversion, therefore they deny any further power in a further work.

Now, the scope of my undertaking is this. It is not to discourse so much of the work itself, and of the particular differences between a true work and a false, or rather an under inferior work of the Spirit and that which putteth a man into the state of grace; as it is to shew the different make or workmanship, the different woof, or the different power rather, that goeth to these two works. And to handle this I judged not impertinent to the text, for when he saith, 'the exceeding greatness of his power to us-ward, who believe, according to the might of his power, which he wrought in Christ when he raised him from the dead,' he seemeth to make a kind of difference from all other workings that are upon the hearts of other men.

These inferior workings of the Holy Ghost upon the hearts of men, the highest of them that are mentioned in the Scripture are in Heb. 6, from the 4th verse and so on. He speaks of men enlightened, that taste of the powers of the world to come, and are partakers of the heavenly gift, and taste of the good word of God, if they shall fall away; he makes a supposition of it. And you shall find it likewise in the parable of the sower, Matt. 13, Mark 4, Luke 8. There is the stony ground that received the word with joy, and there is the thorny ground that held it out in persecution.

For the understanding fully my scope, what I aimed at, to clear my meaning concerning these inferior works of the Holy Ghost upon men's hearts, I did the last time give you two premises.

The first was this: That the Holy Ghost in his working,—being a free agent, for he worketh according to his will; so saith the Apostle,

1 Cor. 12:11, 'There are diversities of operations, but all these worketh that one and the selfsame Spirit, according as he will;'—though there be the same omnipotent power, that is, for the root of it, in all the works the Holy Ghost doth, for all are works of omnipotency in that sense; yet compare work with work, there is a greater manifestation of power in one than in another, according as he willeth; as, though his mercy be the same he sheweth to all mankind, to all his children,—it is the same mercy in God, and there is no difference, take mercy in the root of it, as it is an attribute of God,—yet in the manifestation of it, he sheweth more mercy to one man than another, to godly men than to wicked men, upon whom yet he sheweth a great deal of mercy.

The second premise I gave was this: That seeing he works according to his own will, and proportioneth his work accordingly, he meaneth to try conclusions with corrupt nature in all things where he doth not mean to convert. He will try how far corrupt nature will be raised and elevated to good, and yet not changed, and will therefore proportion his working accordingly. He tried, as I shewed before, how far the corrupt nature of man would go under the mere light of nature; so he did in Socrates. He tried how far corrupt nature would go under the mere light of the law; so he did in Paul. And he trieth how far corrupt nature will go, being assisted,—yet remaining corrupt, take in that too,—under the gospel; as in these, Heb. 6, and the parable of the sower. Which he doth to convince all mankind of that weakness and impotency that is in corrupt nature to attain to true good of itself; that when he shall carry it on to all the good it is capable of, yet it falleth short of that true good that is saving, all might see their own weakness and fly unto Christ. This is intimated as the reason in Rom. 8:3, 'What the law,' saith he, 'could not do, through the weakness of the flesh.' Men are apt, corrupt nature is, to boast they can do something. God trieth the weakness of it, and how is it tried? By nothing more than this: saith the Holy Ghost, I will assist you, I will help you thus and thus far, and yet all that help, if I will not put forth more, shall be but weak through the corruption of your flesh, it shall not be able to save you. That was the second premise.

These two things being premised, I come to particulars of this great point in hand, which is this: That there is an under work of the Spirit of God, in which, compare work with work, there is not that exceeding greatness of power shewn as there is in true grace. What power is shewn in working true grace I have shewn formerly; I must not now repeat it. Compare, I say, work with work, for that is the state of the question, and there is not that proportionable measure of power put forth—manifested, I mean, take that too—in the one as there is in the other.

There are two parts of corrupt nature, and so there are answerably two parts of the image of God, or rather of the work of grace upon us. There is subduing corruption, and there is a quickening us to good, a raising of man's nature to what is good, to what is holy. Now there is an under work, an inferior work of the Holy Ghost, of a lower alloy, wherein—

First, He subdueth corruption by restraint, keepeth it in, which yet ariseth not to a killing of corruption; there is a driving in of the disease, but he doth not take it away. I expressed this in my last; I shall not need to repeat it. Then, secondly, in raising up of corrupt nature to good, there is a working upon it by way of assistancy; he joineth with corrupt nature, elevateth it, when yet he doth not work in it new vital principles of life. And merely to elevate and assist it requireth not so much power, or at least so much power is not manifested, compare work with work, as there is in putting in of a new principle of life. For example, suppose a dead body lay here before us, you might chafe it and bring heat into it. Let an angel come and take up that body, it shall speak, it shall walk, it shall, by an assistance which he putteth into it, perform all the actions of life; yet the body is dead still. So doth the Holy Ghost join with corrupt nature; he raiseth it up to good, to much good, yet the heart remaineth dead, because he doth not put in a new principle of life, which is the thing in the text; for he saith it is the same power that raised Christ from death to life, putteth a new vital principle in him. That was the first thing I shewed, and I was large upon it.

The second particular of the demonstration concerning the Holy Ghost's working good in the hearts of wicked men, in men remaining still in the state of nature, to shew that it is not the same

power manifested that is manifested in converting truly and savingly, was this: That all the workings of the Holy Ghost in inferior works are but by improving the principles that are in nature already; by adding to them, but raising and winding up to a higher key what is in the heart already without putting in a new creature; and so it is but by way of eduction—that I may speak as philosophers do—out of principles there already; ex potentia materiœ, as they say, out of the power of the matter that is wrought upon; the seeds, the principles are there already; or, if you will, winding up of those principles, it is all one. But in a saving work there is a putting in a new principle, and so it ariseth to a way of creation; and therefore it is that there is that exceeding greatness of power manifested in the one that is not in the other.—And that is the thing that I shall clear to you at this time.

Consult with philosophy and divinity, and what else you will, all will acknowledge, experience will do it too, that the extracting of anything out of principles already, winding them up, stretching them, and not adding new, is not a work of that difficulty answerable to a new creation. As, for example, to beget a beast, and to beget a man. To beget a beast, there is, as some say, but the raising up of those principles that are in the seed of such a creature to a sensitive soul, through natural heat, a boiling them up to life; for what is the soul of a beast? It is but the spirits of the elements, it is but a bodily thing, and therefore of beasts it is said their soul is in their blood, because the spirits run in the blood, and that is their life. But if a man come to be begotten, there must be a new soul from heaven put in. There is not only an extraction, a winding-up of the spirits of the elements to a soul of sense, which is common to us with beasts, but there is a putting in by God a new soul, a reasonable soul, transcendent above all the workings of sense. Therefore, Heb. 12:9, he calleth God the Father of spirits, in opposition to other fathers, that are but fathers of our bodies. The soul of man is immediately created and infused by God.

Now then, all creation, we say, is independenter a subjecto; it is a work that doth not depend at all upon a subject; it is not to work upon principles already, to wind up them; but creation is out of nothing. Therefore creation is incommunicable to any creature; God

never used any creature to create, but he hath used the power of a creature to work upon the power of the matter, to stir up principles already in nature, and to beget something beyond what was in it at first. As, for example, to clear it yet further, the sun in the summer falleth down with the beams of it upon mud; there is a natural power accompanieth the beams of the sun so to heat with such a kindly warmth those principles that are in the mud that a living creature is begot: for you may see in mud a great many such things crawling that have life in them. This is but merely winding up the spirits of the elements that are in the mud already, and these philosophers call animalia ex putridâ materiâ, things begotten out of putrefied matter, and so come to a life. But when God came to make man, and the first beast that was, he used then no creature to do it; he did it himself immediately, he did not work upon the principles in nature in a natural way; but he wrought upon nothing, and so created.

Now, my brethren, this difference I have always thought to hold true in this very thing, that in those inferior works of the Holy Ghost which you read of in Scripture, there is indeed an educing forth of the principles that are in the heart already, a winding them up beyond what they would be, but there is not a new creation.

I gave you before that scripture, in James 1:17, 'Every good and perfect gift,' saith he—he speaks of regeneration plainly, read the next verse, 'Of his own will begat he us'—'is from above.' It is ἄνωθέν, wholly from above, and therefore it is a perfect work. But there are other works which are temporary works, in opposition to which James seemeth to speak, for he speaks of a temporary believer in the 8th verse, of a double-minded man, that is unstable in all his ways, a man that hath a heart, and a heart that is sometimes moved to good, but yet falleth back again. And it appeareth likewise, by the 22d and 27th verses, that he speaks this in opposition to temporaries, to inferior works of the Spirit; for, ver. 22, he speaks of men that are hearers of the word and not doers, that have not pure religion; so is his expression, ver. 27. Now here lieth the difference: the one is wholly from above; as Christ is said to be from above, so is grace. But these lower works are indeed partly from above, for if the Holy Ghost would not stir corrupt nature thus,

it would not have any good in it; but they are partly from below; therefore they are not perfect gifts, for every good and perfect gift is wholly from above.

Now, my brethren, I shall explain myself, to open this thing unto you more fully, by these particulars:—

The first thing I shall say unto you by way of premise is this: That if the Holy Ghost will be pleased to work upon the heart of a corrupt man, and not change it, create nothing anew, then necessarily he must work upon some principle that is in corrupt nature already. This all will yield. If corrupt nature remain corrupt, and the Holy Ghost mean not to change it, and yet will work upon it, he must work upon some principles that are in it already. That is the first thing.

The second thing I premise to understand it is this: There are in all men natural faculties of will, and understanding, and affections, which are both the subjects of grace, and of these inferior works too; therefore they are not the principles I mean, simply considered. A man could not love God but he must have in him the affection of love; a stone could not love God. A man could not understand spiritual things unless he had an understanding. Therefore, when I say he works upon the principles of corrupt nature already, there my meaning is not only to express this, that he works upon the faculties of the soul, and the substance is the soul in which these faculties are seated; that is not all, for that is common both to an inferior work and to this other saving work.

Therefore, thirdly, that I may speak clearly, there is in the will and understanding, besides the natural power of it, principles,—whether left in corrupt nature as relics of the image of God, as men call them, or whether put in, I will not now dispute,—but there are principles in them which the Holy Ghost works upon and windeth up as far as they will go, yet there is no true grace, no thorough change; the heart remaineth flesh notwithstanding.

Now, that which I am to do is this: I am to shew you these two things:—

First, I am to shew you what these principles are that are left in corrupt nature that may be wrought thus upon. And—

Secondly, How far they are wrought upon and the heart not changed. And when I have shewed these two things, this will plainly appear unto you, that, in a lower work of the Holy Ghost, he only works upon principles there already; whereas, in a true work, he changeth the heart, putteth in new principles instead of them. The one is but improving what is there already, the other is a putting in of new.

First, Let us consider what principles there are in the heart—I mean besides mere nature, that is, understanding, will, and affections—by which a man is capable to be wrought upon by the Holy Ghost, and raised up to some good. First, I will shew you what the principles are. Secondly, I will shew you plainly that the Holy Ghost may work upon these principles, and raise them up to much good without changing the heart or putting in a new.

First of all; there are in every man's understanding seeds of truth; not only of truth to understand things of this world, but there are seeds of truth to understand the Godhead, to understand many pieces of the law of God.

This you have plain by two scriptures, which I will not stand long upon, for you all know them. The one is Rom. 2:14, 15. 'The Gentiles,' saith he, 'which have not the law, do by nature the things contained in the law; these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts in the meanwhile accusing or else excusing one another.' This is by nature, you see; that he plainly expresseth; that is, it is from a man's birth. I will not say it is from nature, for it is said to be a thing written, I believe it is by the finger of God put in, for man hath lost all light. But this is in every man's nature more or less, here is one principle whereby he knoweth many things of the law. Then here is another principle in Rom. 1:17–19, and so on. He saith, there is a truth which was withheld by all the Gentiles in unrighteousness; so he saith at the 18th verse. What truth was that? It was a glimmering light that there was a God; 'Because,' saith he, 'that which may be known of God is manifest in them;' this was not from nature, though

it was by nature, for he saith, 'God hath shewed it unto them.' It was God put it in, over and above what was the due of corrupt nature; yet there it is, and it is, you see, in all men's hearts.

Now, as there are in every man's heart seeds and principles of reason, which by education and living in the world may be improved; a man may be exceeding wise, and yet wise only so far as those principles will go and be stretched, he shall be wise in his generation: so bring this light of conscience which a man hath by nature, bring it to the word of God to be improved, it will be mightily enlarged; and yet still all the light that is added to it by the word will be but of the same kind; it will not rise to grace, to a new principle, it is but enlarging the old. As for example, take the Jews; the Apostle in Rom. 2, after he had shewed in ver. 14 what the light of nature is, in the 17th verse he saith, 'Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, an instructor of the foolish, which hast the form of knowledge and of the truth in the law.' Here you see that if the light of nature be brought to the law of God, it is mightily improved. A man by nature hath some light that there is a God, let that light be brought to the law and he will be confident; he hath some light by nature about duties belonging to God, bring that light to the law and he will have a form of knowledge and of the truth in the law. So that those seeds of knowledge that are in the mind of a man by nature, of God and of the law, being brought to the law and lighted at that torch, his light is greater, but yet still it is of the same kind, there is but an improvement of the principles of nature.—There is one.

In the second place, there is in man a natural devotion to a deity; that is more. The heathens had it; they all would worship some god or other; though this was their fault, that when they knew God they glorified him not as God; so the Apostle saith, Rom. 1:21. You shall find in Acts 13:50, that there were devout women which the Jews stirred up against Paul and Barnabas. They had a devotion in them. There is a natural devotion in men; now bring that to the law, to the word of God, and it will come both to know the true God, and to

have a reverence of the true God too. All this is by nature, nature improved.

Well, in the third place, here is a seed of light in the heart of every sinner, that he deserveth eternal death for his sin, and that this God will punish him. There is this light too, naturally, in every man's heart. Rom. 1:32, he speaks of the Gentiles there plainly; 'Who knowing,' saith he, 'the judgment of God, δικαίωμα, that they which commit such things are worthy of death,' worthy of eternal death, for it is the judgment of God; where by 'judgment,' δικαίωμα, is evident he meaneth that part of the law whereby God is revealed as a judge inflicting punishment; the next words interpret it, 'they which do such things are worthy of death.' And so, chap. 2:1, 2, it is evident that he goeth on to speak of the κρίμα, the sentence of God in punishing sinners. And so Aristotle useth the word in the 5th book of his Ethics; and in Rev. 15:4 it is so used, speaking of the vials that were to be poured out; 'Thy judgments,' saith he—it is the same word—'are made manifest.'

Now, a man having that natural light in him, that there is such a God as is angry when he sinneth, and will punish him; bring this man to the law, to the word of God, then what followeth? Rom. 2:1, 'We are sure that the judgment of God is according to truth against them which commit such things;' speaking of the Jews. A man that cometh to be enlightened by the word hath this natural principle mightily strengthened, confirmed, and enlarged.

Then again, in the fourth place, if a man come once to see his sin, it is natural for him to think of a mediator; to use somebody to intercede for him to God. There is that principle in nature. For that I will give you but a scripture or two. I instance in all that the heathens did; the heathens, the wisest of them, they acknowledged that there was but one God, but they said there were many that were lower gods, mediators; they were their κύριοι, it is a notion that Mr Mead did much enlarge. The scripture I will give you is 1 Cor. 8:5, 'Though there be that are called gods, as there be gods many and lords many, yet to us there is but one God, and one Lord Jesus Christ.' They had many gods, or indeed rather one great God, and they called all other gods but as mediators to this great God. This was by nature; they could not tell how to go to God without

lesser gods, which were their mediators, for so they called their lords. Therefore Simon Magus, you shall find, desired Peter to pray for him; and Pharaoh entreated Moses to intercede for him. And it was usual amongst the heathens to offer sacrifices to these lower gods, to mediate for them with the great God.

Well, in the fifth place, there is in every man's will and affections a natural desire of happiness, of a greater good than what this world hath; for it resteth not in anything in this world, it is like a bee that goeth from one flower to another, which sheweth that it cannot be satisfied with anything that is here.

There are all these principles in nature that is corrupt, and so you see the principles; which was the first thing I undertook to shew you.

Now, in the second place, let me shew how the Holy Ghost may work upon these principles, mightily raise them, and yet not change a man's heart; raise them to a great deal of good, and yet all that he addeth to these is but of the same kind; it is not of this creation, it is not grace. To make this manifest unto you—

There are two sorts of men that live in the Church under the gospel, who pretend to any good, that have not grace.

First, you have those that are a civil kind of men; that is, all that they have to shew for their salvation is abstinence from gross sins, and they have an ingenuity and honesty of nature, and they believe in Christ, and they profess the religion of the State. To bring men to this, to improve the principles in nature, so far, is a work of the Holy Ghost. But yet, my brethren, this falleth mightily short of true grace. I will lay my foundation in these; you shall see how far they are carried on to God.

I told you before that there is a natural light in every man whereby he knoweth that there is a God, and being educated in the Church, he is directed to know the true God. But this man's principle of knowledge is the same that is in the heart of a Turk, who acknowledged the true God, and doth ordinarily profess him, and his service to God is no more but what an honest Turk doth; only here is his happiness, he is directed by his education to the true God.

Well, a man living in the Church is enlightened by the law how to worship this God, more than what heathens are; he knoweth the Sabbath, and the duties of public worship and private prayer. Education, likewise, and living under the preaching of the word, teacheth him this. Now, the heathens had ways of worshipping their gods; they had prayers, and sacrifices, and fast-days: he, by his education, is directed to the right worship, and there is all the difference.

Then, thirdly, take heathens, take a Turk; there is a natural devotion, you heard before, in every man's heart: that natural devotion that is in every man's heart to a deity he bestoweth upon the true God, being directed to him by education, and worshippeth him with no more devotion than what a Turk doth his Mahomet. There is a devotion in every man's heart, which, being improved, may be raised up to the true God.

And then, fourthly, look what is the religion of the nation, he is zealous for, as all nations in the world are. Saith the Apostle, Rom. 10:2, speaking of the Jews, 'they have a zeal of God;' they have for their religion, for it is natural for every man to have so, to be zealous for that God he professeth, and for that religion he is educated in. The Gentiles had so.

Thus you see how far, in a civil man, these natural principles are improved.

Now, my brethren, the Holy Ghost falleth upon the hearts of many men living in the Church with a further work than this; the same common principles he windeth up still higher, and yet still that work falleth short of grace. There are the same false strings still, only he windeth them up to a higher key; but the strings are the same still, but as false in the one as in the other, only mightily improved and wound up.

To manifest this unto you—

I told you, first, that there is a light of conscience naturally in every man, whereby he hath a natural knowledge of the judgment of God, which being improved by education, a man cometh to know for certain that those that do such things deserve death. Now, the Holy Ghost goeth with the law of God that is preached, falleth upon

a man's heart, and setteth this law home upon the conscience, and becometh a Spirit of bondage to a man. But yet he works but upon a principle of nature, improves it. So you have it, Rom. 8:15, 'We have not received the Spirit of bondage again to fear.' The Holy Ghost becometh a Spirit of bondage to a man, bindeth his sins upon his conscience. And whereas now he hath naturally a glimmering light that there is a judgment of God against such sinners as he is, and having heard it out of the word, and learned it by education, he is confirmed in it so much that he knoweth for certain that the judgment of God is according to truth; yet he shifteth off this light. The Holy Ghost cometh upon him, and conscience is a tender thing; it is God's throne, and it is as tinder to sparks; the Holy Ghost, I say, cometh and setteth this conscience on fire, all on a light flame. He works but upon the same matter that is in it already in all this, as he will do in hell at the latter day: he will then set all the consciences of wicked men on fire; all their sins shall be as so many barrels of gunpowder in their consciences, all on a light flame presently. And therefore, whereas he had before but a glimmering light of the punishment of sin, now he feeleth it; God letteth into his conscience, which is a tender thing, scalding drops of his wrath. Here now a man beginneth to be mightily wrought upon, but yet it is but the same principle still thus wrought upon; for before natural light did but whisper, but now it crieth aloud.

Now, to do this, the Holy Ghost shall not need to infuse a new principle into you, or give you a spiritual understanding; the old understanding and the old conscience will serve to apprehend all this. 'The word of God,' saith he, 'is quick and powerful,' Heb. 4:12. It will try and search every vein in a man's heart. He speaks it of temporary believers plainly; it is a threatening against them, the types of whom were those that fell away in the wilderness, of whom he speaks in the verses just before. The comparison the Scripture useth will help us in this. It is in 2 Pet. 2:22. I opened it in part in the last discourse; but that I shall quote it now for I did not open. He speaks of men that leave their sins through a great deal of light. He compareth them, first, to swine; I shewed that before; they were outwardly washed, it was but restraining of corruption. He compareth them, secondly, to a dog; 'The dog,' saith he, 'is returned

to his own vomit again,' He compareth the natural conscience of a man to the stomach; do but make this stomach sick, give it but a pill or two to quicken nature, and it will vomit up all. So will a man's conscience, if the Holy Ghost fall upon it; if he give it but two or three of those pills of mercury. The word of God is quick and powerful, no quicksilver is like it; it will make a man sick, and sick to death. Here is no new principle put in; it is a working upon the old stomach and humours thus, for though he vomit as the dog doth, yet he loveth it still. Sin and his soul are as nearly united as before; the dog returneth to his vomit again.

I might enlarge it to you by that example of Felix, that trembled when Paul discoursed of judgment to come, which I leave, because I will hasten.

Now, when conscience is thus wrought upon, and a man feeleth by a light of the Holy Ghost put into his conscience, which his conscience is capable of, what the wrath of God is, what saith the soul next? Oh for a physician! and nature itself, if it be thus wrought upon, will do this, will drive a man to the physician. 'The whole need not a physician, but they that are sick.' You heard before, there is a natural principle in us to use a mediator unto God. Now, a man living under the gospel hath heard that Christ is the mediator; education hath taught him that, even as it teacheth a Turk that Mahomet is the mediator to God. And by the same principle that Agrippa believed Moses and the prophets, he believeth the gospel and Paul's epistles, and there he readeth of a mediator, and that this mediator is Christ.

Now, my brethren, in this case, a man's soul having a further light, that natural principle being further enlightened, that light of faith which he had by education being now further improved by the Holy Ghost, a man cometh to remember his Redeemer; he forgat him all his days before.

There is an excellent expression for this in Ps. 78:34, 35: 'When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer.' That Christ which a man, before he was sick, had neglected, he would use him complimentally; but now he hath need of him, he remembereth him as never he remembered

him before; he remembereth that he is his Redeemer, if ever he be saved. When men do come thus to stand in need of Christ, they consider him after a new manner, they remember him anew.

Well then, in the fourth place, the gospel that he knows doth not only reveal Christ to be a Redeemer to him to pardon his sin, but that there is a happiness which he bringeth with him. This standeth fully with a principle of nature too; for I told you there was this principle in nature to desire happiness beyond what is in this world, for no man is satisfied with what is here. All this suiteth with what is in nature, and nature improved by the light of the Holy Ghost will rise hitherto; therefore they are said to be 'partakers of the heavenly gift;' the heavenly gift is Christ. 'If thou knewest the gift of God,' saith he, John 4. And they are said to 'taste of the powers of the world to come,' Heb. 6. As they taste of hell, and know certainly there is a hell; likewise there being a natural principle in them to desire a happiness beyond what is in this world, it is confirmed when they hear out of the word that there is a happiness; and there are some tastes of it too, of which this principle is capable.

Now, lay this for a conclusion, that all these principles in nature are but improved, and see how easily a man will be wrought upon. For there is in every man, besides all this, self-love, which is the predominant principle in man by nature; he loveth himself more than he loveth God; herein lieth the bottom of man's corruption,—mark what I say unto you,—that makes him flesh for all this. Now, if a man's conscience be thus awakened, he seeth a need of a physician; he seeth a happiness which cometh with him, to which a man hath a natural principle suited; the news of it is: If this conviction be wrought upon a man's understanding, self-love will strike in presently, and all the affections in a man; the whole heart will be exceedingly set on work, and carried on to spiritual things revealed in the word, though not as spiritual, as I shall shew you anon. Do but once awaken self-love, make it but apprehensive of the danger he is in of the wrath of God; make self-love apprehensive of a Saviour and a Redeemer, which now he remembereth, and seeth he stands in need of, and a happiness that cometh with him, besides the avoiding of danger; this natural

principle of self-love will bustle, and set all other principles afloat, and yet remaineth unregenerate.

For the reason is this: unregeneracy lieth in the predominancy of self-love. Now, what will this man say out of self-love? Is there a physician to heal me, will he say; send for him; oh, who will help me to him! It may be he loves not the physician. It is one thing to send for him to marry him, another thing to send for him to heal one; in this extremity, self-love will make a man do the one, but it must be grace to make you do the other. It is nature doth this; 'Skin for skin, and all that a man hath will he give for his life;' all that he hath, in hot blood, when he is put upon it. This is nature, and this nature stirred to spiritual things, to things out of this world, so I should rather express it.

To give you a plain scripture for it. It is Ps. 78:35, 36, compared. 'When he slew them, then they remembered that God was their redeemer;' he remembereth that Christ is his Redeemer; what followeth? 'Nevertheless they did flatter him with their mouth.' What is the meaning of flattering? It is this, when one seeks one merely out of self-love. You know there is amor amicitiœ, a seeking of one out of friendship; and when one hath an enemy, if he have need of him he will seek him, but it is but flattery, it is out of selflove. Thus they sought after God, and remembered that he was their Redeemer. This, my brethren, nature calleth for; if a man be in any extremity, if nature be stirred, if conscience be made thus sick, nature calleth for it.

I will give you a scripture for it. Jonah 1:5, when they were all in a storm,—and men are often sea-sick at a sermon, and remain so a long while after,—what do they do? The text saith, 'They cried every man unto his god;' and, ver. 6, they awakened Jonah, and bade him arise and call upon his God, if so be that God would think upon them, that they perished not. A man's conscience being convinced that Christ is the Mediator and Redeemer, remembering him, selflove being thus stirred, will put a man upon it to seek after Jesus Christ; and, Oh, what shall I give for this physician!

Especially, in the second place, when he heareth too that Jesus Christ bringeth happiness with him. Balaam, you know, was enlightened to see the happy estate of the people of God hereafter,

Num. 24; then nature works this, 'Oh that I might die the death of the righteous!' There is a principle in nature, if once stirred, that will desire this happiness for self's sake. And if but for self's sake, mark it, still a man is an unregenerate man; for the predominancy of self-love is the very bottom of original sin, whether it be turned to worldly things, or to things out of this world, it is all one. Therefore you read in John 6:33, when our Saviour Christ had told them that he was the bread of life, and that he was able to make them happy; oh, say they, 'Lord, evermore give us this bread.' Yet he tells them, ver. 36, that they did not believe; and, ver. 41, they 'murmured at him;' and, ver. 66, 'many of them went back, and walked no more with him.'

Well, when Jesus Christ is sent for, the physician cometh to treat with the soul; he prescribeth to him, for so the word of God doth; first, saith he, you must leave these and these sins. He is sick, he hath taken a vomit, as I told you before. Well, it shall all come up. Peter telleth of some that 'escaped the pollutions of the world through the knowledge of Christ;' it is an expression of men that fall away, whom he calleth afterward swine and dogs, unchanged for all this, nature remaineth corrupt; yet through the knowledge of Christ, through the dictates of the holy commands of Christ, they leave these sins, refrain from what they have a mind to.

Yea, when they are thus sick they have no mind to their sins, that is more; yet it is but nature improved still. For if you should be sick in body or in old age, you will say of all your pleasures, 'We have no pleasure in them,' Eccles. 12:1. So when a man is sick in his conscience, he is dead to all the pleasures in the world; and yet this is not mortification, the lusts are not killed; for when he grows well again, his lusts grow well with him, and gather up their crumbs.

Jesus Christ likewise tells him, the word tells him, and the ministers tell him, and good books that he reads tell him, when he is in this case, that he must fall to these and these duties, that he never practised in his life. If self-love be thus stirred by these principles of nature thus enlightened, thus wrought upon, he will do any thing; take up all sorts of purposes. I will give you scripture for it. Deut. 5:27, when God there had appeared to the people, and had appeared dreadfully, and their consciences were struck with the greatness of

his majesty; 'If we hear the voice of God any more,' say they, 'then we shall die. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.' They take up all good purposes of doing; and yet mark what God saith of them, ver. 29, 'O that there were such a heart in them, that they would fear me, and keep all my commandments always!' They wanted still a principle of regeneration; it was but self-love stirred that made them do all this.

And then, thirdly, that I may end this thing, in doing a man shall have a great deal of joy. For as the heathens in doing according to the light of their natural conscience, had peace, they had an excusing; so it is said, Rom. 2:14; so if a man in this case shall fall to good duties, and reform his life, the Holy Ghost will give him joy. No man shall do any thing for God but he shall have a reward, joy to encourage him; you know the stony ground, they received the word with joy.

Now then, all nature being thus wrought upon, a man falling thus a-doing and reforming, and finding himself thus kindly used to encourage him, self-flattery in a man makes up a conclusion, that he is in a state of grace. And the principles of nature being thus wrought upon by the Holy Ghost, thus doth a man come to be a professor of religion, launcheth forth, walketh on strongly; and yet all is but the principles of nature improved, and but an under work of the Spirit.

I have made up the demonstrations of it unto you. I will but give you some corollaries from it, and so conclude.

Corollary 1.—The first is, That, which indeed is the point in hand, if there be such principles in nature, which the Holy Ghost works with, raiseth and elevateth, so as he need not put in new principles, but only stir nature; the Holy Ghost beginneth indeed, but flesh endeth;—then, my brethren, such a work as this doth not hold proportion with what the text here speaks of, wherein a man is raised up from death to life, as Jesus Christ was; or whereby he is made a 'workmanship created to good works,' as the 10th verse of the 2d chapter hath it. For in all this working, if you mark it, there is but an artificial kind of working in comparison. As for example, to

express the difference to you between one and the other: go take an old piece of cloth; by dressing of it you may raise a new tuft upon it out of the old piece, and it will seem new; but yet it is but the same principle newly raised up. But come to the work of regeneration, what is it? It is not a dressing of the old garment, but it is a putting off the old man, and putting on the new, that is the expression the Apostle hath, Eph. 4:22–24, 'That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.' To dress the old garment, to dress old nature and make it seem new; here is not a work now proportionable to the creation, here is but a raising up the principles there already. But to put it off, and to put on the new man in all holy and gracious dispositions suited to the spiritual part of the word; this is by creation: 'Put on the new man, which after God is created,' &c.

Here is indeed a new gilding over of the old heart, which a goldsmith, you know, can do; he hath an artifice in that, but to turn this heart into gold, as I may so express it, this is the difficulty; the base metal remaineth under all that gilt still; it is but flesh still, selflove still, and while that remaineth, the predominant principle in a man's heart is not changed. But to put in that which is more precious than gold and silver, the love of God, into a man's heart, this is that which turneth base metal into gold; it is not gilding of it over. The old principles do contribute to such a work as I have described. Take the old frame of the heart, hang some new weight upon it, as I may express it by a clock, and you may move it the clean contrary to what it went formerly: so here is but an artifice in this, hang but the consideration of hell and heaven upon corrupt nature, and self-love will move contrary to what it did. But, my brethren, it is a different thing for a man to be a 'workmanship created unto good works;' to take this old frame in pieces, and put in a new workmanship 'created to good works,' to move naturally another way, as the word created implieth. The other is a work of skill rather than a work of power, though it is a work of great power too; for it doth but apply such considerations as shall work upon the heart, but putteth in no new principles.

In a word, such a work as this is not wholly 'from above,' as was the expression, James 1:17. It is partly from beneath, and partly from above; the fleshly will of a man, take self-love as the predominant principle in him, contributeth to this work, and the Holy Ghost only hangs a weight upon self-love, and so stirreth it; but where there is a perfect work, it is wholly from above, the Holy Ghost cometh and putteth in a new principle. Compare for this but the 18th verse of that 1st of James with the 13th verse of the 1st of John, that I may express to you from the phrases used in both those scriptures the difference in these two works. Every perfect gift, saith James, is wholly from above. What is that gift that is thus wholly from above? It is regeneration; 'Of his own will begat he us,' and that by creation, 'that we should be a kind of first-fruits of his creatures;' the choicest of the creatures; so it is in the original, ἀπαρχήν. Now compare with it John 1:13, where he speaks of true regeneration, 'To become the sons of God that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' What is that 'but of God' opposed unto? It is opposed unto three things—

First, it is not by 'blood,' those that are noble or die sons of holy men; it goeth not by blood. 'Say not, We have Abraham to our father;' that is, it is not therefore that you are godly, though God may draw election through the loins of his children.

Nor is it, secondly, of the 'will of man.' Thou art a holy man, and thou hast many children. Abraham would have Ishmael saved, 'O that Ishmael might live in thy sight!' God would have Isaac; he is not born of the will of man; Abraham could not have his will.

But here is a third thing; it is not a work of the 'will of the flesh. What is flesh? Professedly it is this: it is self-love in the height of it, when a man hath nothing in him but love of himself; it is the bottom of original sin, if you study it a thousand years. Well, there cometh the Holy Ghost upon a man's heart, and there is indeed a work partly from above, yet it stirreth but the flesh; it is partly from the Holy Ghost's stirring it, and partly from the will of the flesh stirred too. In opposition to which, saith James, 'Every perfect gift is from above;' that is, wholly from above; but these imperfect works, they work upon the 'will of the flesh,' they work upon self-love, and so

far as that will carry a man to good, so far a man is carried. Whereas true grace is not a work of the will of the flesh, but of the will of God; it is wholly from above, for it deposeth the will of the flesh, deposeth self-love, and setteth a man on work from a new principle.

So I have done with the first corollary.

Corollary 2.—The second corollary is this: Go, take any man that hath had never so high a work, where only the principles of nature have been wrought upon and improved, wound up to the highest; if God turn this man truly to him, there needeth as much power yet to do it, after all this that I have mentioned, as to create a world, as to raise up Christ from the dead.

To make this plain unto you.

All other kinds of workings upon the principles of corrupt nature, some say, are dispositions preparing for grace. And I will yield it thus far they are, that whenever God works upon any man, he beginneth to stir self-love first; for there is no other principle to begin withal. But let the Holy Ghost wind up all these principles in man never so far, never so high, yet if he will savingly convert that man, he must put a new principle into him; that requireth as much power as to make heaven and earth, and all the other will not contribute this to it. I will yield that such workings as these make a man nearer to the kingdom of heaven; but you shall see what Christ saith in Mark 12:34. He speaks of an ingenious scribe; he went beyond the Pharisees, they put their religion in duties. No, saith the scribe; it lies in loving God above a man's self. 'Thou art near,' saith Christ, 'unto the kingdom of God.' But how near? Suppose there be two kingdoms, and one man liveth in the borders of his kingdom, next the other; he is indeed nigh to the other kingdom, nigher than one that liveth in the head city, or in the heart of it. So here, this man is at the borders, at the utmost confines of the kingdom of death; but if he come to be translated into the kingdom of life, this an almighty power must do. Col. 1:12, 'Giving thanks unto the Father, which hath delivered us out of the power of darkness, and translated us into the kingdom of his well-beloved Son.' He is nearer indeed, but he is in the borders still.

I will make a supposition or two unto you to explain my meaning.

Suppose that opinion were true, I do not say it is, which some philosophers say concerning the forming of a man in the womb. They hold there are three souls in a man: the soul of a plant, whereby he groweth; the soul of a beast, whereby he hath sense; and the reasonable soul, which is put in over and above all these. Now, saith Aristotle, the child in the womb liveth first the life of a plant, and it groweth; then afterward it liveth the life of sense, the life of a beast; there is a sensitive soul added to that, as they interpret him. Yet when it is grown up this far, to bring the reasonable soul in requireth the almighty work of creation; it is created, and with creation infused, and with the infusion created. Just so it is here. If the Holy Ghost have wrought upon corrupt nature never so far, to bring in a true principle of spiritual faith, and to bring in a true principle of love to God above a man's self, wherein holiness lies; all this is no way conducing to it, it must be a creating a new, it can never be educed out of man's nature; no principle in man will be wound up to this; it must be, as the reasonable soul is, infused from heaven.

I will give you another instance. And the instance I shall now give is more proper to the similitude in the text, which is an allusion to the raising of Christ from death to life. Go, take two dead bodies. I will give you instances of two dead bodies in the Scripture that were raised to life. Take one, just as the prophet Elisha did, 2 Kings 4, newly dead, within an hour after, when the soul is newly out of the body; and take Lazarus' body, that had been dead four days, and did stink. Take this child's body; the soul was newly out of it; there were a great many preparatory dispositions to a resurrection, to bring life again, one would think. What was there? There was natural warmth left still; there was the blood remaining fresh in the veins uncorrupt; there was a body fitly limned in all the parts of it: yet for all this, if you will make this child live you must put the soul anew into it; that 'power that raised up Christ from the dead' must raise up this child newly dead. Come to Lazarus; he stinketh, the text saith; he had been buried four days. Then here is indeed a greater work in this respect, that the putrefaction is to be taken away more, but yet still there must be a putting in of a new life to both. And to put a new life into this dead child, there was as much power

required,—that is, as almighty a power,—as into Lazarus' body that had been longer dead, though there were some dispositions in the one that made a fitness, more than in the other.

So that still,—let corrupt nature be wrought upon, raised never so high,—if God will save a man, there must be a new principle put in by an almighty power, and all this will not help toward it, not to abate of the power.

Corollary 3.—I come to a third corollary, and that is this: That look over all the scriptures where you find inferior workings which men fall from, and seem to be converted and fall away, you shall find in all those scriptures that those men are still unregenerate, they are but flesh. Look over them all.

I shewed how that corrupt nature may be thus wrought upon, remaining such; I shewed the reasons of it; you shall see the Scripture reckoneth those to be flesh and unregenerate. My meaning is not that there is flesh in them, for so it is in godly men; but that they remain still corrupt, unregenerate, unrenewed. Take that for a rule: while self-love is the predominant principle, though a man go never so far in supernatural actions, he is but flesh still.

It is a question that learned Camero starteth upon Heb. 6, 'Whether that a man enlightened, that falleth away, be a regenerate or an unregenerate man, or a third thing between them?' He dare not say he is a third thing. Why? Because then there must be a third place, there must be some third thing between the state of nature and the state of grace; but he would make him to be one that is in order to conversion, and so he is in the way of it, and so he is neither; as the embryo in the womb, before the reasonable soul cometh into it, is neither a man, nor a beast, nor a third thing, but a thing in order to be a man. But I do not suppose always that God useth such works to prepare men for grace; many a man that hath never been a temporary is wrought upon at first. So Paul was, and so the thief upon the cross, and the jailor, and many others.

Now this third thing, which I have mentioned by way of consequence from the former doctrine, tendeth to two things—

First, To answer all those places that are alleged for falling away from grace. The Scripture speaks of glorious works they fall from;

but if it be manifested to you that they are all this while but flesh, then here is no falling from grace. Here is falling from the work they had indeed; but they are where they were, they are in a state of nature still.

The second thing for which I alleged the point is this,—it is the greatest comfort in the world,—you are troubled at these doctrines, many of them; comfort yourselves with this, Let them go whither they will go, let them be wound up never so far, they are but flesh, they are but unregenerate men still. I shall make application of it by and by. But—

First, I say, I mention it to answer all those places that are urged for falling away.—There are three places in Scripture which are more eminently alleged for falling from grace; that men have true grace wrought in them, and yet fall away.

The first is in 2 Pet. 2:20. I opened that before. I shewed they were unrenewed, they were swine and dogs, and escaped but the gross defilements of the world, not the corruptions that are 'through lust.' I shall not need to stand upon that now.

The second place is the parable of the sower, where there are four sorts of grounds; three were wrought upon by the Holy Ghost in hearing of the word. There is the stony ground that received it with joy; and there is the thorny ground, that goes further, and yet bringeth not forth fruits to perfection.

Then, thirdly, there is that place in Heb. 6 that hath troubled all men almost that have had any work upon them, where he speaks of men that were 'once enlightened, and have tasted of the heavenly gift,' &c. Now this is it I will prove, that all those that had these workings upon them were unregenerate men still; and that will be home to the point.

To manifest this unto you, I will begin first with the parable of the sower. It is in Matt. 13, Mark 4, Luke 8. There are three sorts of grounds wrought upon, whereof the last is said to 'receive the word with a good and an honest heart;' and the other, one of them received it into a 'stony ground,' and received it 'with joy.' They allege this to prove falling away, for in the end they fell away, yet

'believed for a time.' Then there is the thorny ground; 'and the thorns grew up and choked it.'

The difference between these two grounds, in a word, is this: As I take it, the stony ground was one that was not much humbled, but when he had first news of heaven, and happiness, and promises of the gospel, having a new light opened to him, the news being agreeable to his natural principles, he runneth away with joy. The thorny ground being more deeply humbled, and having a sense of the wrath of God upon their consciences, they hold out in persecution; for all persecutions are less than that wrath they feel upon their consciences.

Now to prove that both these grounds remain still unregenerate men—

First, for the stony ground; it is evident they were unregenerate men, because that corrupt nature is compared to the stony heart. The same comparison is used elsewhere: Ezek. 11:19, 'I will take the stony heart out of their flesh, and give them a heart of flesh;' that is, I will convert them. There is still a stony heart remaining, for they fall away, saith Christ, because it was sown upon stony ground. It is said, 'they had not much earth;' that is the expression, Mark 4:5. But a stone lieth at the bottom of the earth. What is the meaning of that, 'There is a heart and a heart?' That is, there are some principles in them that are affected with the things that are good, that lie in the uppermost part of their affections, the slabby part, and they receive the word there with joy. But then they cannot deny themselves, there is a heart of stone lieth at the bottom, the stone is not taken away. Still, therefore, they are unregenerate, say I. I may compare them just to the earth in frosty weather. When the sun in the daytime thaweth a little, you shall find the uppermost part of the earth slabby, melting a little; but thrust but your finger in, it is hard underneath. Men are so far wrought upon as to have good desires and affections; for carnal principles in nature will afford thus much, when yet the heart is unchanged, it is stony still.

Then for the thorny ground; it is more evident that they are unregenerate; and if it be evident of them, it is much more of the other, for the thorny ground went beyond the other. He saith plainly of the thorny ground, that the thorns grew up together with

the word; therefore their roots of lust were not grubbed up, there was a cutting off of the tops indeed, but the roots were not digged up. Read but Jer. 4:4, and compare it with that place in the parable. Saith he, 'Break up your fallow ground, and sow not among thorns.' Here is the same expression the Holy Ghost useth, and what followeth? 'Circumcise yourselves to the Lord, and take away the foreskins of your hearts.' If you mark it here, it is all one to sow among thorns, and to have the foreskin of the heart remain still. What is it to have the foreskin of the heart remaining? To be unregenerate. That man is not sanctified, is not circumcised. Corrupt nature, the power of it is not abated in him, for it is called a 'circumcision made without hands.' Now then, if an uncircumcised heart, and a heart that is full of thorns, though there be a sowing upon it,—if that be all one, then the thorny ground must needs be an unregenerate heart, an uncircumcised heart. Compare but the phrase of the prophet with that in the parable.

Come we next to the 6th of the Hebrews, and that will interpret the parable, and interpret all this. There you have mighty, glorious things spoken of; they are 'enlightened,' they 'taste of the powers of the world to come,' &c. Here is the highest kind of unregenerate men mentioned that are in the whole Book of God, yet they are no other than flesh; there is still a thorny heart remaineth, there is but a sowing among thorns. They are still corrupt, and have not that true grace which the power of God works in men's hearts.

How do you prove this?

Read the place. When the Apostle had spoken such great things of men that fall away, what doth he say? That they might not be offended, he addeth two things. First, he doth give them a similitude to distinguish them from godly men that are truly sanctified, truly regenerate. And he giveth the very same similitude that is in the parable of the thorny ground. Paul interpreteth Christ. 'For the earth,' saith he, 'that drinketh up the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.' Here is the parable interpreted. Your good earth, what is that? The earth that doth bring forth fruit meet for the dresser,

which God may relish, may delight in. Here is the honest and good heart in the parable. What is the earth that bringeth forth thorns and briers, that is nigh unto cursing if they do not repent, but those that have such dews from heaven, enlightenings, tastings of the powers of the world to come, and yet bring forth thorns? Their hearts remaining still unregenerate; they sow among thorns. Here you see the Apostle explaineth what Christ saith in the parable; and both express them to be unregenerate men.

In the second place, that he may bring it more home to them, saith he at the 9th verse, 'We are persuaded better things of you, and things that accompany salvation, though we thus speak.' He had spoken great things, about enlightenings of men that might fall away, discouraging things. Notwithstanding all this, saith he, we are persuaded better things of you. What better things? He speaks of graces, better than all these enlightenings in them, that accompany salvation, or, as the words in the original are, ἐχόμενα σωτηρίας, that have salvation in them. He that truly believeth hath eternal life. He that truly repenteth hath eternal life. But all these enlightenings had not salvation annexed to them, that is his scope; they were not saving works, they did not put a man into a state of grace, into the state of salvation. So that they remain still unregenerate; for why doth he say, We expect better things of you? Not better in the event only, for that is the only evasion that is for this; better, say they, in the event, because they fell away and the others held out. No, better things in themselves, things that have salvation in them. And he instanceth in two graces. The love of God, and of his saints. You will say these were poor things to be put in comparison with those glorious things spoken of before? Yet he doth. Read the 10th verse, 'For God is not unrighteous to forget your work and labour of love,'—this is a better thing than all those enlightenings,—'which you have shewed toward his name, in that you have ministered unto the saints.' To give a cup of cold water to a disciple in my name, saith Christ; so to do the least good to a saint in Christ's name as he is his, is more than all these enlightenings; these are things that accompany salvation, these are better things.

I could much more enlarge upon this point, to shew you that they are unregenerate men out of these places. Only observe this, which

is a corollary drawn from this Heb. 6: That saving workings, and all these inferior workings wherein a man remaineth still flesh,—for they are nothing else but a principle of nature wrought upon, he remaineth corrupt still,—are different kinds of things. Here he expresseth them to be better things, the things themselves are better than all those enlightenings, &c.

In Luke 8:18, you shall find that when Christ had ended the parable of the sower, how he concludeth, 'Take heed therefore how you hear.' It is in the closure of that parable; take in that first, and so I will open it. 'Take heed therefore,' saith he, 'how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.' Mark it, he speaks it directly to interpret the parable. Take heed how you hear; for there are three sorts of hearers that are not good. There is the highway side, but we will not mention that. There is the stony ground, they receive the word with joy. There is the thorny ground, and they endure persecution; they have a greater work upon them, that is spoken in Heb. 6. Yet our Saviour Christ saith plainly in the closure of the parable, when they fall away that is taken from them that they seem to have. He seemeth to have true grace, but he hath it not; yea, he himself thinketh he hath it; he is not a perfect hypocrite in that sense; yet take him in comparison of what is true, it is but seeming to have, it is but a gilding over of corrupt nature, as I may speak. It doth differ from the other in kind.

I come now to the last thing, with which I conclude. They are unregenerate men. I speak this for the comfort of you that are saints, and have but the least labour of love in your hearts, the least love to the name of God. You read Heb. 6, and you are terrified at it. Read the 9th verse, 'We are persuaded better things of you.' What better things? You will expect some great thing? 'Your work and labour of love, which you have shewed towards his name,' saith he. Hast thou any love of God in thy heart, which is the root of thy actions? Hast thou love to the name of God in his saints and children? However men slight such signs as these are, the Apostle, you see, opposeth them to all enlightenings. I charge you therefore, and I charge you again, you that are poor good souls, never read the one but read the other too, and there is not a place in all the whole

Book of God may comfort you more. That which always hath discomforted Christians so much, there is no place will comfort them more, if they have love of God in their hearts.

If you hear ministers preach of this, if they still make these to be unregenerate men, let them speak their worst, let them speak the highest; they cannot discourage thee, if thou have the love of God in thy heart. And if they wind it up further, believe them not, for you see the Holy Ghost saith there are better things than these. My brethren, they remain unregenerate men still; it is but working upon the principles that are in corrupt nature; it is but raising them up.

You will expect I shall give you some differences. I shall not do it. I will give you some rules.

They are unregenerate men; they were never emptied of themselves, nor of their own righteousness. If not in righteousness past, yet they trust in what is to come, or what is in them at present. Phil. 2:3, 'We are of the circumcision,' saith he, we have true grace and are truly circumcised; 'for we have no confidence in the flesh.' All the duties these men perform they do them after the flesh, in this, that they do them upon legal motives and they rest in them. It is made a difference between the state of nature and the state of grace: he that is under the law, turneth the gospel into law; he is moved to all duties by the law. The one is under the guidance of grace, the other is under the guidance and stirrings and workings of the law upon the conscience. So he remaineth still an unregenerate man; he is married to the law still, he is not dead to the law, and emptied there, and married to Christ.

Then again, he is an unregenerate man, for self-ends are the most predominant things in him. It is said likewise here in Phil. 3:3, 'We worship God in the Spirit, and have no confidence in the flesh.' What is it to worship God in the Spirit? The Apostle expoundeth it, Rom. 7:6, 'When we were in the flesh we did fulfil,' &c.; that is, when we were unregenerate, all was lust, all was self-love, nothing else was the ground of all our obedience to God; but now, saith he, 'we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.' What is it to serve in newness of spirit, that is opposed

you see to the oldness of the letter? It is this in a word, to be made a spiritual man, and then to serve God spiritually. What is it to be made a spiritual man that is opposed to flesh, which all these men are, though they are wrought never so much upon? In a word, a spiritual man is he that hath a heart suited with spiritual things as spiritual,—I can give you no other differences,—so the Apostle defineth it, 1 Cor. 2:14; he that hath a spiritual understanding to take in the spiritual excellencies of the things revealed in the word; it is to see the excellencies of the things themselves.

You must know this, my brethren, there is a twofold goodness in the things revealed in the word; there is a proper goodness, and there is an accidental, a by-goodness. There is a proper goodness: as now take the instance in Christ; there are his proper excellencies, as he is holy, as he is righteous, as he is the Son of God, for which God loveth him; and all these glories that are proper and respective to his person. Now, to have an eye to see all these, and to have the heart taken with them, this is to be a spiritual man; here is a new principle. Then there is an accidental goodness cometh by Christ; you shall escape hell, you shall be happy; these things the word revealeth too; there is the bread of life, and there is the sauce. Now, the heart that is carnal, that loveth himself only, may be taken with that by-goodness that is in Christ, but never with the goodness that is in Christ himself. If thou hast a heart suited to the spiritual things revealed in the word, and thou findest thy heart taken with them, it is certain thou art not flesh, but spirit.

Would you try your hearts then? Observe what considerations they are that set your affections toward spiritual things, that set them afloat, that set your will a-work. If they be spiritual considerations of the excellencies of the things themselves revealed in the word, which you see and find a suitableness in your souls to them, it is certain thou art a spiritual man, thou art more than flesh; this is not working upon the principles in nature, for the natural man cannot receive the things of the Spirit, for they are spiritually discerned. If thou seest them spiritually, and art affected with them as such, certainly thou art spiritual.

I will end with a word or two. If any of you be yet troubled, you will say, I find nothing in me, but merely these natural principles, for ought I can perceive, stirring in me.

If thou dost not, let me but gain this of thee first. Though thou findest no more, yet thou mayest have more. For when God beginneth to work first upon any man, there is nothing but self-love in him, and all the motives used in Scripture to seize upon a man's self are suited unto him. But when he stirreth self-love thus in thee, he putteth love in thee to himself secretly, which will stir thee though thou perceive it not. For you must know that a great deal in a man's heart at first is but a temporary work; and as at the first raising the bells there is such a jangling that the great bell cannot be heard, so the love of God that is the foundation of all, at the first it may not be discerned. But however let me obtain thus much, that because thou findest no more, do not conclude there is no more.

Secondly, let me give this counsel to thee more. Thou seest the defects of thine own heart fall short of any true work. Make this use of it; stand not examining thy heart, and poring upon it endlessly, but let all these drive thee to Christ, and thou shalt find that faith in him will cut the knot. Go to Christ for supply of all the things thou wantest, and trade with him still, and while thou dost thus live by faith, thou wilt find in the end the comfort of all thy graces come in before thou art aware of it.

Thirdly, in that God hath begun thus to work upon thee, it may help thy faith thus to go to Christ,—not as a thing to rest upon, but thus far,—that it is more probable he will own thee and receive thee to mercy than another. Why? Because he hath begun to work upon thee, whether it be a true work or no; I dare not say it is, neither oughtest thou, till the Holy Ghost reveal the contrary. Go therefore to Christ, and labour to make up the match with him, and to get all things agreed on; for this is the misery of it, when men hear of these things they are tossed up and down like a wild bull in a net, and know not how to disentangle themselves. Go to Jesus Christ to help thee to do it. Consider this, that it is more probable God maybe more merciful to thee than to others, not for any good in thee,—that is not my meaning,—but because he hath begun to work in thee, which he hath not done in another; and work it out by faith, for you must

have by that and die by that, and your comfort must come in too by that; and when you hate renewed acts of faith, the Holy Ghost will come and renew the evidences of your graces to you before you are aware.

SERMON XXVIII

> And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power; the same which he wrought in Christ, (or, put forth in Christ,) when he raised him from the dead, and set him at his own right hand in the heavenly places, &c.—VER. 19, 20.

I SHALL repeat nothing onto you of what I delivered in the last discourse. I will only give you the general heads.

These words, 'And what is the exceeding greatness of his power,' &c., refer, as you have formerly heard, to the words in the 18th verse, where Paul prayeth, 'that the eyes of their understandings might be enlightened, that ye may know what is the hope of his calling, and what is the exceeding greatness of his power to usward,' &c. So that, indeed, these words are the last part of Paul's prayer, which consisteth of three things which he prayeth for.

1. That they may know what was the hope of their calling, the ground of their hope.

2. What were the riches of that inheritance they were called unto, and had ground to hope for; 'what are the riches of the glory of his inheritance in the saints.'

3. What power it was had both begun to work in them and was engaged to bring them to this inheritance; and that in the words I have read.

There are five general heads—I propounded but four at first—unto which I reduce all the opening of these words; whereof I have despatched three already.

The first general head is the reference of these words, their various aspect; they look several ways, both to what is before and what is after. That I have handled formerly.

Secondly, There are the parts of the words.

First, Here is a more general description or amplification of the power of God manifested to believers, and that in two things.

1. There is the exceeding greatness of it; 'the exceeding greatness of his power.' That I have handled.

2. There is the efficacy of it, in those words,' according to the effectual working of the might of his power.'

So much in general, concerning the power of God here set forth.

Secondly, Here are the persons to whom it is drawn forth; 'to usward,' believers. I have opened that likewise, and given those observations that arise from thence.

Here is, thirdly, The work wherein this great power is manifested in believers. It is not to be restrained only to the resurrection at the last day, but enlarged also to their conversion, and all God's gracious dealings with them from first to last. And because there was a controversy upon that, whether conversion should be taken in, yea or no, I have therefore done three things to clear that.

The first was to prove that conversion is meant and intended here by the Apostle, as that wherein God sheweth forth the exceeding greatness of his power.

Secondly, for the opening of this, I shewed you wherein the exceeding greatness of power is drawn forth; or what it is in conversion draweth forth so exceeding a great power.

Thirdly, which was the thing I handled in the last discourse, I shewed how that by way of difference there are inferior works of the Holy Ghost upon men's hearts, which have not in proportion (compare the works) so exceeding greatness of power manifested in them. I shewed this to clear the text, for he saith it is 'the exceeding greatness of his power to us-ward;' to none else, in all works that are wrought upon them, let them go never so far. And likewise I did it to shew the occasion of that controversy. And all these things I have despatched.

There are yet these things remaining to be handled:—

I. The first is, I must speak something concerning their knowledge of this power; for if you mark it, he prayeth in the 18th verse that God would give them enlightened eyes, to know what is the exceeding greatness of his power in them that believe. I spake something concerning the knowledge of every particular else he

prayeth for, and therefore I must do something about the knowledge of the power of God in them.

II. The second thing which remaineth is this: The parallel or the pattern that the Apostle prayeth they might have in their eye, when they consider how great a power works in them; even the same power, saith he, that wrought in Christ, in raising him from death to glory.

III. Then the third thing to be handled, which belongeth to the 20th verse, is this: The resurrection and exaltation of Jesus Christ from death to glory; which he continueth to the end of the chapter.

I. I must begin then with that, which is the knowledge that believers have, or which he prayeth they should have, of the power of God working in them. And concerning that I shall give you, for the explication of it, these three particulars; whereof some will be considerations about it, some will be observations.

I will give you, first, this distinction, that you may understand it the better, because the Apostle's scope here in his prayer is, that they may know the power that works in them that believe. You shall find in Phil. 3:10, that the Apostle himself expresseth his own desires; 'that I may know,' saith he, 'the power of his resurrection, and the fellowship of his sufferings, if by any means I might attain unto the resurrection from the dead.' The Apostle here prayeth, 'they might know the exceeding greatness of his power to us-ward that believe, the same that wrought in Christ when he raised him from the dead.' You would think now, that the knowledge the Apostle speaks there and speaks here are all one, but they are not. Therefore, in the first place, I will give you a distinction of the knowledge, both from what is there meant and what is here meant.

There is a twofold knowledge of the power of Christ's resurrection. The one is a knowledge of faith, the other is a knowledge of experience.

In that place, Phil. 3:10; the knowledge he prays for there is a knowledge of experience; that he might know the power and virtue of Christ's resurrection in the effects of it; that he might find those effects upon his heart which Christ's resurrection is ordained to work in him; and therefore, saith he, ver. 11, 'If by any means I

might attain unto the resurrection from the dead;' that is, to be as perfectly holy as those that are risen from the dead. I would find, saith he, this effect of the resurrection of Christ. That is meant by the power of his resurrection there.

There is likewise a knowledge of faith; and that is this, for a man by faith to take in and understand that he may glorify God, and believe what a great power it was that raised up Christ from death to life, and that no less power works in believers when it works faith; and that is the knowledge the Apostle meaneth here. His meaning is not, that you may know more and more—if you will, you may take it in, it is not the chief scope—the effects of the resurrection of Jesus Christ; but from the effects that were in their hearts by faith, they might see the power that wrought it. This is the Apostle's scope here. As there is a double knowledge of a physician, who hath already oftentimes cured you of a disease. You know what skill is in him, that you may thank him; but then you send for him anew, and you desire to know the power of his medicines, and to know his skill rather by giving you new physic, and restoring you to health anew. That is the knowledge the Apostle meaneth in the Philippians; the other is the knowledge he meaneth here. And therefore, if you observe it, the words, 'what is the exceeding greatness of his power,' are referred to what went before, 'that you may have your eyes enlightened to see,' or to know, 'what is the power,' &c. Not only to have hearty experience of the effects of that power in them, but eyes to know the power that hath wrought in you already the faith you have, and will further work in you. It is a knowledge of faith, to believe it is so great a power, the same that wrought in Christ that works in you.

And so much now for that first particular, which is the first thing to clear this concerning the knowledge of the power that works in us.

The second thing I propound to clear is this: How useful this knowledge is to Christians, to know the power that works in them to be the same that wrought in Jesus Christ, when he was raised from the dead.

For that I must refer you to what I delivered concerning the Apostle's scope and reference of these words, as it here cometh in. I shall repeat it to you with enlargement.

It is useful, first, to the end you may be thankful. So at the 15th verse, Paul giveth thanks because God had converted them, that they might give thanks too, and see the more cause to do it; he prayeth here, they may know the power that wrought in them, the same power that wrought in Christ. You use to value a kindness by the love that is shewn in it; and you are to value a work of God upon you by the power that is put forth in it, and accordingly to be thankful. And, therefore, you shall find that the Scripture doth speak of the power of God in converting a man at first. The Apostle here in this second chapter, when he applieth all this to the Ephesians, goeth over the greatness of the work, that they might see the power. You were dead in sins and trespasses, and you hath he quickened; and faith is the gift of God, it is not in yourselves; you are his workmanship, created to good works. It is all to this end, that they might see the greatness of this power. And therefore, 1 Cor. 1, from the 18th to the 26th verse, the Apostle saith, that God hath chosen out the most foolish means in the world, and the weakest means; to what end? To shew his wisdom and power in saving men. The preaching of Christ, saith he, is of all means the most foolish, for it preacheth and teacheth you to believe in a crucified God; it is so for the matter of it, most foolish. And of all means else it is the most weak, for it is saving men by the breath of a weak man. And why hath God chosen out these two? To shew, saith he, that 'the foolishness of God is wiser than men, and the weakness of God stronger than men.' It was to magnify his power so much the more in the work of conversion. 'The Jews,' saith he, 'require a sign,' that is his expression there, ver. 22. A sign, what is that? It is some extraordinary miracle to make them believe. What doth he oppose to a sign? 'It hath pleased God,' saith he, 'through the foolishness of preaching to save them that believe.'

Now then, his meaning in a word is this: let there be never so many signs and miracles wrought before you, they will never work faith; they may work an historical faith indeed. Look how far education prepareth you to believe, that you are brought up in the

knowledge of the true God and the true Christ by education; so far miracles did bring the heathens and the Jews. They did serve instead of education to work in men an historical faith; but yet, saith he, when it cometh to the point, it is not a sign that will do it, but it must be the power of God to work faith.

Then again, another end which this knowledge of God serveth for, as to magnify the power of God, so it serveth to strengthen your faith for the future; that from the experience of that power you have found already in your hearts, you might gather and collect what a mighty power was engaged, and would continue still to work in you. And therefore, you shall find in Scripture, that the Apostle doth often come in with this; 'To him that is able to keep you,' so you have it in Jude 24. My brethren, you are not to look what your own weaknesses are, but what the power of God is in bringing you to salvation. As in the point of mercy you are not to look what your sins are, but what the grace of God in Christ is, you are to eye that; so now the Apostle, when he would draw up these believers' hearts, and wind them up to the height, consider, saith he, as Abraham did, not his own weakness of body, but the power of God. So do you, saith he, consider not your own sins, not your own distresses; these will all argue to you that you will fall short at last; but consider the power that works in you, to strengthen your hearts for the future.

I mentioned other things in the coherence, all which come under this head, how useful this knowledge is to a believer. I will only add one thing more, and that is this: you should to that end endeavour and pray to know what is the power that works in you, that you might have dependence continually on that power. That is the scope of the Apostle, why he would have them know it; it is useful to this end, that they might see what continual dependence they had upon the power of God, not only to see that without him you could do nothing, but that it is he that works all you do. Your will beareth not one part, and his power another, but it is he that works in you both the will and the deed, as it is Phil. 2:13. God doth not only work with the will, but he works rather by the will. And therefore, you should labour to know the power that works in you to this end, that you might see your dependence upon God for every good thing he works in you.

There is a notable place to this purpose, which I confess I should have more enlarged upon. Here you see the same power works that wrought in Christ when he was raised from the dead. Now, you shall find in Heb. 13:21, that it is the same power goeth to work every good thing in you; not only the principle of grace, but every act of grace. Therefore the Apostle prayeth they might know the power that wrought in them, to this end that they might have a dependence upon that power for the working of all good in them, not only at the first, but to the end of their days. Read the words there in the Hebrews, 'The God of peace, that brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep.' Why is this preface used of Christ's resurrection? Mark what followeth, 'make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.' Why doth he mention the title of Christ's resurrection, when he speaks of working in them, not only grace at first, but every good thing that is pleasing in his sight? Because the same power that goeth to convert your souls at first, goeth to increase every degree of grace in you, and to work every good work. As suppose I am to pray, I am to have that power put forth in my soul—if I make a prayer pleasing in his sight—that was put forth in raising Christ from death to life. Therefore, saith the Apostle, 'the God of peace, that brought again from the dead the great shepherd of the sheep, make you perfect in every good work.' So now, to the end you might see your dependence upon God for everything you do,—not only for the beginning of your faith, to praise him, but for the finishing of your faith, to depend upon him,—he prayeth that they might see and know what this power was.

In 2 Thess. 1:11, the Apostle prayeth that God would 'fulfil all the good pleasure of his goodness, and the work of faith with power.' So that the fulfilling of the work of faith is with power, as well as the beginning of it. They had found the power of God in working faith in them at first; read 1 Thess. 1:5, 'Our gospel came unto you not in word only, but also in power.' Here he speaks of their first conversion. Now, in 2 Thess. 1:11, he prayeth that God would perfect this faith with the same power he had begun it. Therefore he prayeth here that they might know what this power is that wrought

grace at first, to the end they might depend upon the same power to perfect it, for no less would do it.

I might be large upon this point, for indeed I had intended to be so. I could shew you that every act of grace must have an almighty power go with it to draw it forth. I will only give you in another scripture, that as here you see the work of faith is with power, so you shall see the work of patience and long-suffering, to bear afflictions, to do it so as to please God, is a work of an almighty power too. The place is Col. 1:11. It is one of Paul's prayers too. He prayeth that they may be 'strengthened with all might, according to his glorious power, to all patience and long-suffering with joyfulness.' To make a man patient and long-suffering, patient under afflictions, long-suffering to bear with the faults of others, and to expect the promise, though much time be spent before we obtain it, he saith it is a work of power, and a work of glorious power, wherein God sheweth the glory of his power, the exceeding greatness of his power, for then it cometh to glory when an exceeding greatness of power is manifested, an overcoming power; for that is properly glory when victory attendeth power, when power overcometh. 'I am able to do all things,' saith Paul; it is a proud word, a very proud word, but what followeth? 'Through Christ that strengtheneth me.' So in 2 Tim. 2:1, 'Be strong,'—he speaks to Timothy, and he speaks to him as if he spake to a giant that had all strength in himself; be strong, be valiant; but what followeth?—'Be strong in the grace that is in Christ Jesus.'

Now then, that you might know your dependence you have upon the Lord Jesus Christ, he prayeth that ye may know the power that wrought in Christ in raising him from the dead works in you.

My brethren, you must know this, that you are not only dead in sins and trespasses in respect of justification, but you are so in respect of sanctification also. If a man have never so much grace and holiness, he is to look upon himself as ungodly in respect of being justified; so saith the Apostle, Rom. 4:5, 'To him that worketh not, but believeth on him that justifieth the ungodly.' He speaks of Abraham's faith. Abraham looked upon himself as ungodly when he went out of himself to be justified; and this after he had grace, for in himself he was so. You are to do the like in respect of your

dependence upon God for sanctification; you are to look upon yourselves as dead creatures, dead in sins and trespasses you were once, and of yourselves you are so still; and all grace that is wrought in you, though it be a principle of life, is dead when it cometh to work, if the almighty power of God assist it not.

Not but that a regenerate man hath a capacity in him which a wicked man hath not; for he is a charcoal that hath been in the fire already, therefore he is capable to take fire sooner,—he hath habitual grace more fitted to be stirred up, but yet the coal is a dead coal of itself; so that a new life to every action must be put into you, if you have any life and stirring in you.—And so much now concerning the second head, the use that this knowledge is unto men, to know the power that works in them.

Thirdly, I shall give you two observations about that knowledge which will further clear it.

Obs. 1.—The first observation is this, That believers that have true grace wrought in them, may yet be much ignorant of the power that works it. You see the Apostle here prayeth for them that were believers already, that they might have enlightened eyes to know what was 'the exceeding greatness of his power to us-ward who believe.' What Job saith of the works of nature, chap. 26:14, is much more true of the work of grace. He speaks in the former part of the chapter of the works of nature, and how doth he conclude it? 'Lo, these,' saith he, 'are parts of his ways: but how little a portion' (or how little a drop, as some read it) 'is heard of him? but the thunder of his power who can understand?' In working all these works of nature, saith he, God makes as still a noise as when a drop falleth which we can scarce hear; but the thunder of his power, that is, the force of his power,—it is not the noise of his power; thunder is put for force, so it is in that book of Job often, as chap. 39:19, and elsewhere,—who can understand? So I may say to you, when you hear great things spoken of conversion, yet how little a drop of his power is that; how little a noise doth it make in men's spirits! There is a thunder of power goes to work it, a mighty force goeth to work it, but yet it makes but the noise of a drop, it is but a little drop which we hear; there is a still voice in which God is, and in which his mighty power is, and he passeth by, and we know it not.

My brethren, when we tell you there is such a mighty power in conversion, your thoughts run to nothing but thundering works; you think presently this power must lie in thundering men down to hell with terrors. No, it lies in changing men's hearts by an omnipotent power, but that power is but a still work, it is but a drop, and it falleth as a drop; for so conversion is compared. 'My doctrine shall distil as the dew;' it soaks into men's hearts, and there is a thunder of power goeth with it, though it is not heard.

The conversion of a sinner, the power of it, and his not feeling it, I may compare to that change which shall be at the latter day. 'We shall not all die,' saith he, 'but we shall all be changed.' Suppose you lived at the latter day, and were saints and believers when Christ came to judgment, you should see some men's bodies raised out of the grave, but your own bodies and spirits will be changed, changed in an instant; you will not find a mighty power upon you sensibly, but you will find a mighty work whereby you shall find yourselves not to be the men you were; your bodies will shine as the sun in an instant. So is it here, my brethren; there is a change wrought in a man's heart in a still way; this is a mighty thing. If a man will judge it by what he feeleth, if he will judge it by any violent power put forth in it, there is exceeding little, a man feeleth nothing. He feeleth stirrings and workings in his spirit indeed, as there will be when a man is thus changed; there will be an elevation of the spirit and of the body at the latter day; but for any violent work there will be none. So oftentimes is it here; yet it is the same power that changeth men that doth raise them out of the grave, from the dust, and as much is the one as the other.

And as I may very well compare it thus: men that have dispositions never so near grace, yet, as I said before, and I will give you this comparison now, to put grace into their hearts and to change them truly is like the change that will be wrought at the latter day in men's bodies and minds that are believers. They have life already, but to change them there must go an almighty power, and the same power that goes to raise others out of their graves.

Now, my brethren, what is the scope of all this? It is not only to comfort poor believers, though they have not found a work of so much noise in their hearts, of so much violence and disturbance;

that is not it, wherein God cometh forth in the exceeding greatness of his power; he came in the still small voice when he was not in the earthquake and in the rending of the rocks. Thou mayest have a mighty work upon thee, and yet not know the exceeding greatness of power that goes to work it. This, I say, is not the scope so much; but it is that you should not censure such whose judgments are that there is not so great a power put forth in conversion; they may have grace for all that: for the Apostle prayeth here that they may know, they that had grace, that they may know what is the exceeding greatness of his power to us-ward that believe. You are not to censure them therefore, not simply for that. That is the first observation that belongeth to the third head.

Obs. 2.—The second is this, That in the matter of salvation men do as much stick in an ignorance and unbelief of the power of God towards them, as his will and mercy. Here you see the Apostle prayeth as heartily they might know the power that works in them, both that they may be thankful, and likewise that they may depend upon it for the future, as you would do to know the riches of the mercy that is in God, and his good-will towards you.

There are two things mainly which are the object of men's faith; both put together draw men in to believe. The one is to believe that the power of God is able to do it; and the other to believe his goodwill. Now, men do stick as much at the belief of the power of God in working, that he is able to work, as at his good-will, that he will work. Therefore the Apostle prayeth here, you see, that they may have eyes enlightened to know the exceeding greatness of his power. Abraham's faith is described to us, Rom. 4:21, by his trusting in the power of God. 'He was strong in faith,' saith he, 'being fully persuaded that, what he had promised, he was able also to perform.' This was the great faith of our father Abraham; it was placed upon the power of God, as well as upon his good-will. Now, take a poor sinner that hath lived long in doubt whether God would own him or no; he sticks only at this, I know God is able to save me, saith he, but I do not know whether he will or no. But I tell you, my brethren, you stick as much at the power of God to save you, as you do at the mercy of God, and it is an equal difficulty to believe the one as the other; and therefore, when such a soul findeth himself pardoned,

what doth he use to say? Is it possible that such a one as I should have mercy? 'Let the power of my Lord be great,' saith Moses, Num. 14:17, 'to forgive the iniquity and transgression of this people.'

I might illustrate this point unto you, but I shall be prevented in what followeth. Only this, therefore you have it in Scripture so often, the Apostle mentioning it; as 2 Tim. 1:12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him.' His faith, you see, is founded upon the power of God. 'To him that is able to do exceeding abundantly above all that we ask or think,' Eph. 3:20. 'To him that is able to keep you from falling, and to present you faultless before the presence of his glory,' Jude 24. And, speaking of the conversion of the Jews, Rom. 11:23, 'God is able,' saith he, 'to graff them in again;' he doth not only say God is willing to do it, but he is able; that is his expression there. This alludeth to what was said to Ezekiel, when the dry bones were presented to him, Ezek. 37:3, those dry bones are the Jews; 'Son of man, can these bones live?' Yet, saith Paul, he is able to engraff them, able to raise them.

I speak this to this purpose, to shew that the Scripture holdeth forth as much the power of God for the object of our faith as the mercy and good-will of God. Dost thou believe that I am able to help thee? It was the question that Christ asked the poor man that brought his possessed child to be cured, Mark 9:23. And the thing he propounded to Christ was his ability to help him, his power. 'If thou canst do anything,' saith he, 'have compassion on us.' Therefore the Apostle prayeth here that they may know what is the exceeding greatness of his power to us-ward that believe. So much now concerning that fourth general head, which is the knowledge of this power which the Apostle here prayeth for.

II. I come now in the next place to the parallel between these two. He compareth, you see here, the resurrection of Jesus Christ and his exaltation to glory, the power of it, to that that works conversion in us, and all other good works.

The parallel, then, between what power wrought in Christ and works in us,—or rather, that Christ is the pattern of; what God wrought in him he will work in us; which he would have Christians have in their eye,—that is the next thing to be spoken to: 'that you

may know,' saith he, 'what is the exceeding greatness of his power to us-ward, who believe according to the working of the might of his power that he wrought in Christ.' That Jesus Christ is the pattern, the common instance or evidence, that look what he had wrought in him, the same power should work in us, that is the Apostle's meaning. Now, this parallel is but hinted to us only in a touch here in the 19th verse; 'according,' saith he, 'to the working,' &c.

For the opening of this I shall give you likewise these few considerations, whereof the first shall be more general, and yet raised out of the text.

The general consideration is this, which hath two things in it: That Christ is set forth to us as a pattern, as a standard set up by God, both of what he will be to us, and what he will work in us. I say, he set up Jesus Christ as a common standard, a common pattern to himself, that look what he putteth forth toward Christ out of himself, the same he will put forth to us; look what works he wrought in Jesus Christ, the same he will work in us. He is a pattern both of the affections of God,—the same affections, the same disposition he beareth to Christ he beareth to us,—and likewise the same works he wrought upon Christ he will work upon us.

This is an infinite comfort to believers, that God hath not only set up Jesus Christ as a pattern that we should love him as Christ hath loved us, that we should follow Christ's example and imitate him in all things, our works should be like Christ's: I say, this is not all, but for our comfort—the other is for matter of duty—but for our comfort, God hath set up Jesus Christ as a pattern to himself, that look what he hath been to Christ, that he will be to us; look what he wrought in Christ, he will work in us.

He is a pattern, first, of the attributes that God manifested in Christ; the same shall be manifested in us; that the text is clear for. Hath he shewn exceeding greatness of power in Christ? 'I pray that you may know,' saith he, 'what is the exceeding greatness of his power to us-ward;' the same he wrought in Christ. Here is the same attribute put forth, the same power that wrought in Christ works in us.

Then, secondly, he is set up by God as a pattern of the same works; that is implied in these words, 'which he wrought in Christ when he raised him from the dead.'

First of all, Jesus Christ is the pattern set up by God to himself, that of the same attributes he sheweth forth and manifesteth in Christ, the same he will shew forth in us. Here is an instance of power; I will give you but one instance more of love, and so I will pass from that. Here he saith the exceeding greatness of that power which wrought in Christ works in us. Look John 17:23, and there you shall find the same love wherewith he loveth Christ he loveth us. 'I in them,' saith he, 'and thou in me, that the world may know that thou hast sent me, and hast loved them as thou hast loved me.' So that Christ is set up by God as a pattern to himself, to shew forth the same attributes in us that he did in him; here is, you see, the same power put forth to Christ and to us in the words of the text; here is the same love put forth towards us as was towards him; 'that thou hast loved them,' saith he, 'as thou hast loved me.' He sheweth how they are one; as he is one with the Father, they are one with him in their proportion; now always love followeth union, and therefore accordingly as he hath loved him he loveth them. We use to love the members and the head with the same love, because we love the members in relation to the head. A father-in-law loveth the husband and the wife, the daughter-in-law, with the same love, because he loveth her in relation to his son, her husband. So doth God love his children, members of Christ, with the same love he loveth Christ the Head; and he loveth the Church, the spouse of Christ, his daughter as he calleth her, Ps. 45, with the same love as he loveth Christ her husband, that is, his Son. As in Eph. 5:25, &c., speaking of the peculiar love men should have to their wives, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself.' So doth God love us, as he loveth Christ; 'that thou hast loved them as thou lovedst me.'

So that, my brethren, you see in general, that God hath set up our Lord Jesus Christ as a pattern to himself of the same affections and attributes as he manifested in him, to manifest in us.

He is a pattern likewise of the same works; the same power that wrought in Christ works also in us. Here you see he raised up Christ from death to life, he set him at his own right hand in heavenly places. Read chap. 2:5; saith he, 'You, that were dead in sins and trespasses, hath he quickened together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' The same power that wrought in Christ, the very same work he wrought in Christ, he works in us also. This is the Apostle's scope.

But now here lies the great thing, more particularly: it is not so much to compare the work wrought in Christ and in us together, to shew that God works the same works in us which he wrought in Christ; but that which the text holdeth forth is, that the same proportion of power that was put forth in raising up Christ from death to life, is put forth in converting us and bringing us to heaven. Therein lieth the parallel especially. So that now this is the thing I am to speak to: it is not to shew the likeness of Christ's resurrection and exaltation to the work of conversion; that is not the scope in hand; but to shew that the same power that God putteth forth in the one, he putteth forth in the other. That is it which makes the parallel, as it is intended here.

To shew you this I must do two things.

First, I must shew you the greatness of power that was required to raise up Jesus Christ from death to glory.

Secondly, That there is a like proportion of power put forth in working upon our hearts to the power that was put forth in Christ's resurrection. I have spoken much of the power of God in conversion, in general; 'the exceeding greatness of his power.' That which now remaineth is to shew, that it holdeth proportion with that power which raised up Christ from death to glory. 'According to the working of his mighty power, which he wrought in Christ,' saith he.

For the first of these two, That there was an exceeding greatness of power put forth by God in raising up Christ from death to glory;

there is a great difficulty in opening this point unto you clearly, to shew you wherein this power lay. I will give you a parallel place of Scripture, wherein you shall see that of all works that God did do for Christ, the raising of him up from death to glory was a work of the most power,—set aside that of the incarnation,—did manifest and declare the greatest power of all other. The scripture is Rom. 1:3, 4, 'Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.' I quote this place for this, as you shall see in the opening of it, that of all works else, Jesus Christ was declared with the greatest power, to be the Son of God, by the resurrection from the dead.

I will open these words unto you a little, for the scope of the place here is the same with what is in my text.

He speaks of two natures that are in Christ, his human nature and his divine nature; that is the first thing tendeth to open these words. His human nature is expressed in these words, 'he was made of the seed of David according to the flesh;' that is, take him according to his human nature, he was the son of David: and, saith he, declared to be the Son of God by the Spirit of holiness; by Spirit of holiness he meaneth his divine nature; that is, as concerning his divine nature he was declared to be the Son of God. Every parcel, if I may so speak, in the Trinity is called Spirit; you see his divine nature is called here the Spirit of holiness, for God is a Spirit; and so is the second Person as well as the third, he is a Spirit too; he is God, and therefore called the Spirit of holiness. 'God is a Spirit,' saith he, John 4:24.

Now observe the difference, 'He was made of the seed of David according to the flesh.' Take his human nature, he was made; but take his divine nature, the Spirit of holiness in him, he was only 'declared to be the Son of God;' he was not made the Son of God, he was begotten, not made. Now he was declared with power to be so.

I will not stand to open those words, 'declared,' &c., and the various acceptation of them. Only observe, that he was declared with power to be the Son of God, with an omnipotent power; as, in Luke 4:36, it is said, 'with power he commanded the unclean spirits, and they came out;' such a power as is only proper to God. But the

main thing I quote the place for is this, what it was that declared Christ with so much power to be the Son of God? It followeth, 'by the resurrection from the dead,' saith he. Why doth he instance in this? He had wrought miracles, you know; he had raised Lazarus, and he had raised another from the dead; doth not that argue him to be the Son of God with as much power as his own resurrection? No; if you will have, saith he, an instance of an almighty power, and that he was the Son of God, take his resurrection from the dead; he was declared mightily to be the Son of God by his resurrection. Therefore the apostles, if you observe it, when they would prove him to be the Son of God, the Messiah, still you shall find they open his resurrection. Look Acts 2, from the 22d verse, and so on; when they would convince the Jews that he was the Messiah, they do it by his resurrection. And look Acts 4:2, you have the like, where it is said, 'They taught the people, and preached through Jesus the resurrection from the dead.' You shall find the like Acts 13:33, where Paul proveth him to be the Messiah by the resurrection from the dead. And therefore, in 1 Tim. 3:16, Christ is said to be 'justified in the Spirit;' that is, having been put to death in the flesh, and quickened by the Spirit, his Godhead, he was justified, he was declared that righteous one that had died for sin, and to be the Son of God, to all the world.

Now then, how doth the resurrection of Christ argue him to be the Son of God with power, that the exceeding greatness of his power should be put forth in his being raised from the dead? That is the thing I must speak to.

Interpreters upon that place, Rom. 1:4, put it upon this: say they, he raised up himself by his own power; that is the gloss they put upon it; therefore he was declared to be the Son of God, because he raised up himself. And indeed it is a strong argument, that he was the Son of God with power, if he raised up himself.

But you will say, How doth that prove it?

It proveth it thus: suppose there had been no more in his own resurrection than in any man's else, yet because he raised up himself, it was declared with power that he was the Son of God.

But how might that appear to the Jews that he was the Son of God? Why might not the Jews think that Christ had been raised up

by the power of God, as Lazarus had been raised up, or those in the Old Testament had been raised up? How doth it prove that he is the Son of God in his resurrection, more than in anything else? And how doth it appear that he raised up himself as the Son of God?

I will shew you how it appeareth. He had said before, he had given it out, it was that he died for, he had told them that he was the Son of God; and the witnesses brought in this witness, that they heard him say, 'Destroy this temple, and in three days I will build it again.' Now if he had lied, if he had not been the Son of God, God would never have raised him up; therefore it was a manifest argument that he was the Son of God, by his being raised up again; and being the Son of God, raised up himself by that power that is in God himself. Therefore, in John 2:19, saith he, 'Destroy this temple, and in three days I will raise it up;' and John 10:18, 'I have power to lay down my life, and I have power to take it again.' Had he lied, had he not been the Son of God, certainly God would never have raised him up; therefore seeing he was raised up by God, certainly he was the Son of God.

But yet still the objection remaineth; for you will say, though he was declared to be the Son of God by being raised up again, he having given it out, which is all that interpreters put upon that place; but yet what special power was there put forth in his resurrection, more than in any man's else, that he should be said to be declared to be the Son of God with power by his resurrection, and that God should shew forth the exceeding greatness of his power in raising of him up? That is the thing I am to speak to.

To that I will but suggest two things unto you, wherein the power lay of raising up Christ from death unto life; and a special power, more than in raising up all men else besides, that were before him, or shall come after him.

My brethren, our Lord and Saviour Jesus Christ undertook never to rise or enter into his glory till such time as he had satisfied for the sins of all his elect; they lay all upon him; therefore to raise him up from death to glory must needs be a work of a greater power than ever yet was to raise up any man, whatsoever he were; for he had all the sins of all the elect, that he was to satisfy for, meeting in him.

My brethren, let me speak unto you. We are dead in sins and trespasses; but let me tell you this, he was to die for sins and trespasses, that is the phrase the Apostle useth, Rom. 6:10. We read it, 'He died unto sin,' or, 'He died for sin,' the word will bear it. He was by his death to satisfy for sin, or he must never rise again.

Now then, take Jesus Christ not only as an ordinary man, but take him as he is made sin, as he is made a curse, there must a mighty power go to bring him to glory; for he must suffer for that first, he must have a power to endure that first before he be capable of being raised up again; which all angels and men could never have borne; therefore there is so great a power declared in his rising again.

In Rom. 4:24, 25, 'We believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.' Mark that; the resurrection of Christ was not an ordinary resurrection, for it was not an ordinary death: for, saith he, when he died he was delivered for our offences, and he must satisfy for them by his death; and when he was raised again, he was not raised as a particular person, it is not like the raising up of an ordinary man; but, saith he, he was raised for our justification, for the justification of all that he died for, and therefore he must satisfy for sin, and pay the uttermost farthing before he rise again. Hence now cometh there to be so great a difficulty in raising up our Lord and Saviour Jesus Christ to that glory he was raised up unto.

I will omit some confirmations of this truth, and give you but one scripture, which will present it unto you. It is Acts 2:24, 'Whom God hath raised up, having loosed the pains of death; because it was not possible he should be holden of it.' It is Peter's speech concerning Christ and his resurrection. And, ver. 27, 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.'

To open these words, and to prove the thing out of them which I intend—viz., That in raising up Jesus Christ from the dead there was an infinite power put forth, more than in raising up any one that ever yet was raised up. The Apostle's scope here is to prove that Jesus Christ is the Son of God, and he proveth it by his resurrection, and by the difficulty that was in it, which is implied in these words,

'Because it was not possible he should be holden of death,' or of 'the sorrows of death.' If it had been possible, they would have held him, but it was not possible; there was so mighty a power came to have his mittimus, that though they put forth all the power they could, yet it was not possible they should hold him.

Now, to open the words a little unto you, I will give you what I think to be the sense of the place. The difficulty of raising up of Christ lieth in these words, that first the pains of death were to be loosed. They are ὠδίναι, as Beza and others, and I find that Zanchy ran the same way. The meaning of them is this: God raised him up, say they, being loosed; it is not the pains of death being loosed, but him being loosed; solutus doloribus mortis, for solutis doloribus mortis. He ascribeth that to the pains of death which properly belongeth to Christ; he was freed from the pains of death, and then God raised him up. As in the gospel it is said, 'his leprosy was cleansed;' that is not a proper speech, but 'he was cleansed of his leprosy:' so here, having 'loosed the pains of death'—that is, he was loosed from the pains of death, he had scattered, he had dissipated all the pains of death, and then he was loosed, and he was raised.

Now, what is meant by the pains of death here? Let us examine that a little, for, if you mark it, the difficulty of his resurrection lies in the pains of death. After Christ was in the grave,—consider what I say,—there were no pains of death that held him, he had no pains in the grave after he was dead. What pains are they, then, that are here called the pains of death, which he was freed from, and then God raised him up, upon which he putteth the difficulty of his resurrection?

The word in the Greek, ὠδίναι, is the birth-throes of death. Isa. 53:11 interpreteth it well; 'He shall see,' saith he, 'of the travail of his soul.' They were the birth-throes which his soul had, which he must be loosed from and overcome, before he is capable to be raised up by God. It is not an ordinary death he is to undergo, or ordinary sorrows of death that hinder his resurrection, but there are the birth-throes of death to be overcome. What are those birth-throes of death? The travail of his soul. All our sins met in him, and the chastisement of our peace was upon him, as you have it in the 5th and 6th verses of the same Isa. 53. All those pangs that were in his

soul—they tended to death, they would have carried his soul to hell, kept him from ever rising again, he had never come to glory; therefore they are called the pains of death—held him: yea, they would have held his soul had he not been God; had not God upheld him, they would have carried his soul instantly away, and held him from ever being capable of rising up again. Therefore, before he be capable of being raised, he must be freed from these pains of death; therein lieth the difficulty of his resurrection.

They are called the 'sorrows of death' too; not only of the first death, but of the second. I do not say he died the second death, the Scripture doth not say so. But that the sorrows of the second death took hold upon him, and upon his soul, to me is a certain truth. 'My soul,' saith he, he points to what was it, 'is heavy unto death;' he doth not say, My soul dieth, but it is heavy unto the death; it was at the point of death, when our sins and the wrath of God came in upon him.

In Isa. 53 you have his deaths mentioned,—look into your margins,—not death only, but deaths; and in Heb. 2:4, it is said, 'he tasted of death.' What death? It appeareth by the following verses, that death which the devil hath power of; he tasted of it, but he was not overcome by it, that is the second death. It is that death which men are afraid of all their life long, which the Jews were afraid of: read the 9th, 14th, and 15th verses of that second to the Hebrews; and that was the second death.

Now, my brethren, in this death, and the pains of it, lieth the danger that Christ should never be raised up again, should never come to heaven; for those pains of death would have fetched his soul away, and made all angels and men to have died the second death, never to have been raised, never to satisfy the wrath of God. They were sorrows of death; deadly sorrows, as some interpret it, as he himself is called a man of sorrows, which is attributed to none but to him, because none endured the sorrows he did, deadly sorrows: as it is called the 'abomination of desolation,' that is, abominable desolation; so the sorrows of death, that is, deadly sorrows, hellish sorrows, infernal sorrows, if you will so express it; for there was the cause of it, the wrath of God; there was the substance of it.

Now, in a word, to gather up this. Saith he, God hath raised him up, he being free, or having freed himself by the power of the Godhead from these pains of death, which, if it had been possible, he should have been held by them, but hold him they could not; therefore the words in the 27th verse interpret it without all straining. There is a great deal of do what should be meant by 'leaving his soul in hell,' and his 'Holy One not to see corruption,' that is, his body. Say I, the 24th verse interpreteth it, 'him hath God raised up,' being freed from the sorrows of death, of the second death, the birth-throes of it; God delivered his soul of it, left not his soul in hell; then he raised up his body that it should not see corruption. Herein now lieth the difficulty of raising up our Lord and Saviour Jesus Christ, more than all the men in the world; for if all the angels in heaven, and all the men in the world, had encountered with those sorrows of death he encountered with, they had never been raised up, for they could never have overcome them. Therefore saith the text here, the 'exceeding greatness of his power' was shewn in raising up Christ from death to glory.

And this is one sense in respect of which there is an exceeding greatness of power attributed to the resurrection of Jesus Christ.

But, secondly, if you will know wherein the exceeding greatness of power lieth,—if you observe the coherence,—it is not only in raising him up simply from death, there is but a little said of that here, but it is attributed to the glory he as raised up to. Therein lay the power; it lies not simply in the terminus à quo, the term, the state from which he was raised; but if you take in withal this, that God hath 'set him at his own right hand in the heavenly places, far above all principalities and powers;' take but the compass of the distance between the state he was raised from, and the state he is raised unto, and then you will all acknowledge what the text saith here, there is an exceeding greatness of power indeed.

So that if you ask me now, What this power was that was shewn upon Christ?

I answer, first, merely in his raising him up; for he was to overcome that which no creature could overcome, before he was capable of being raised; he was to pay the last farthing, whereof the sorrows of death were part, and the greatest sum.

And then, secondly, if to raise him up merely had been no more than to raise another man, yet to raise him up to glory, there lieth the exceeding greatness of his power. Take the terminus ad quem, the state wherein he is now. Eph. 4:9, 'He that ascended, he descended first into the lower parts of the earth.'

Now then, go and make a pair of compasses, make a proportion between these two; put one foot of the compass in heaven, whither he is ascended, far above all principalities and powers, and put the other foot of the compass in the lower parts of the earth, in the grave in which he lay; and to raise him up from the one to the other is the exceeding greatness of power the Apostle here speaks of. Measure from the lowest part of the earth, to far above all principalities and powers, and therein lieth the power put forth in raising Christ here spoken of.

Now I have shewn you wherein the power of raising up Christ lieth; that is the first thing. The second thing I should shew you is this: That to bring a sinner from the death of sin to live again,—Christ lay under the guilt of sin imputed to him, we lie under the power and guilt too,—to raise up a sinner from this, 'we who were dead in sins and trespasses,' and place us in heaven with Christ, holdeth a proportion with the resurrection, and with the power put forth in raising up Christ from death to glory.

This is the second thing I should shew to make up the parallel.

SERMON XXIX

> And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power; the same which he wrought in Christ, (or, put forth in Christ,) when he raised him from the dead, and set him at his own right hand in the heavenly places, &c.—VER. 19, 20.

THAT which is said here of the resurrection and exaltation of our Lord and Saviour Jesus Christ is to be understood two ways. Either—

First, comparatively; as he compareth the work in our hearts, or upon us, with the power that wrought in Christ when he raised him from the dead. Or—

Secondly, the words in the 20th verse, and so on, are to be considered simply as setting before us the resurrection and exaltation of Jesus Christ.

I must first handle these words in their comparison. The meaning whereof is this: that the same power that wrought in Jesus Christ in raising him from the dead, and setting him at God's right hand, works in our faith, in our believing. 'Who believe,' saith he, 'according to the working of his mighty power, the same which wrought in Christ,' &c.

You shall find that the Apostle handles both parts of this comparison. He speaks of the resurrection and exaltation of Christ, what a great work that was, from the 20th verse to the end of this chapter. And then he speaks what a great work it is to raise up our hearts and to work upon them, that us, who were dead in sins and trespasses, God should quicken and raise up together with Christ, and make us sit in heavenly places; this he speaks of in the second chapter, from the 1st verse to the 11th.

That which is proper to the opening of this 19th verse is, to speak only of the power, both which raised up Christ from death to life and which works in us that believe. And to that I am to keep at this time.

There are therefore two things to be spoken to—

First, That there was an exceeding greatness of power shewn forth in Christ's resurrection and setting him at God's right hand.

Secondly, That in a proportion, there is as exceeding greatness of power shewn to us-ward when God bringeth us to believe.

I must begin with the first, to shew you the exceeding greatness of power in raising up Christ. I quoted for that, Rom. 1:4, where it is said he was declared to be the Son of God with power by the resurrection from the dead. And a parallel place to this, which I then omitted, is that in 2 Cor. 13:4, where it is said that 'though Christ was crucified through weakness,'—he was left to all the weakness of man's nature, so as to take in sufferings, though the power of God was seen in upholding him under it,—'yet he liveth by the power of God.' Though he was crucified in weakness, yet his life, his raising up again, was by the power of God. So you see express scripture that in the resurrection of Jesus Christ there was shewn forth a great power; and such a power as he was declared by nothing more to be the Son of God.

Now, you will ask me wherein was the power shewn, both in raising up of Christ from the dead and in exalting him? For you must take both in; it is not only the power that was shewn in raising him from the dead, but also the power that exalted him. Take both in, I say; and so there was an infinite power in it: to raise him up, him that was laid so low in the grave, and to exalt him to sit at God's right hand, to wield all the affairs of heaven and earth, and who shall be the judge of the world, that is far above all principalities and powers. Take the distance between these two terms, the grave, and what he is in heaven, and there is an exceeding greatness of power indeed, the highest instance of power that can be imagined.

First, then; to shew you the power that was put forth in his resurrection, in his raising up from death to life. Of all works still the raising one up from death to life hath been counted an evidence of an omnipotent power. Our Saviour Christ had done many miracles, yet, saith he, John 5:20, 'My Father will shew me greater works than these, that you may marvel.' And what are those greater works? Look ver. 21, 'As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' To

raise one from the dead therefore is a greater work than all those miracles Christ wrought; and therefore though he was declared to be the Son of God by all his miracles, yet that which struck the stroke, and put it out of question that he must needs be the Son of God, was that he was raised from death to life.

But you will say, wherein lieth so extraordinary a power in raising of Christ as was never shewn in raising of any man? For that is the thing the text holdeth forth; for otherwise the raising up of Lazarus, the raising up by the prophets, shew an omnipotent power. But here is a peculiar exceeding greatness of power attributed to the raising of Christ from death. Wherein, you will ask, was that shewn?

It was shewn in this, that Jesus Christ rose not as a single person, but he rose as a Common Person for all his elect; and therefore in 1 Cor. 15:20–22, he is called 'the first-fruits of them that sleep;' and it is said that in Christ all shall rise, and all did rise when he rose. Now, if when Jesus Christ rose he broke open all graves, set them all open,—Dead men, saith he, your bonds are loosened, you shall come forth one day by virtue of my resurrection,—then the raising up of Christ was as much as the raising up of all mankind at the latter day; for he took the gates of hell and death, and carried them up to the hill, as Samson did; therefore saith the Apostle, 1 Cor. 15:55, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' He spoke of Christ's resurrection. When he rose all rose, and his resurrection had all the power of all resurrections contracted in it.—That is the first.

But then, secondly, you must know that when Jesus Christ rose, he rose not like an ordinary man; he rose for our justification, he rose in the stead of sinners, to justify sinners, as having borne their sins and satisfied for them. He was not to rise—mark what I say—unless he had fully satisfied God for all the sins of his elect; and to satisfy for those sins, which must be done before he riseth, required an infinite power. I take it that Peter holdeth forth this in Acts 2:24. I opened the words in the last discourse. I shall but in a word or two repeat the sum of what was then said. Speaking of the resurrection of Christ, saith he, 'Whom God hath raised up, having loosed the pains of death, because it was not possible he should be

holden of it.' He telleth us first, that there were certain sorrows of death,—that is, deadly sorrows, or, as the word in the Greek signifieth, there were birth-throes of death, that were deadly. They were not pains he endured after he was dead, for then you know the body endures nothing, and his soul was in Paradise; therefore, these pains of death, these deadly pains, must be endured before; yet there were those that hindered his resurrection, that had he not overcome those pains first, God had never raised him up. Now, our Saviour Christ did scatter, did dissipate all these pains of death; he paid them to God, he bore all our sins, and God's wrath; and when he had done this, Now, saith God, I can raise him up when I will; now let him die. When that was finished, he gave up the ghost; for when he hung upon the cross, you know he said, 'It is finished.' I take it, he had relation to that great brunt which the Apostle to the Hebrews saith he feared, which was these pains, these deadly pains of enduring the wrath of God for man's sins. Now, saith he, the great brunt is over, it is finished; and when these were scattered, then did God come and raise him up; and herein lay the greatness of the power shewn in the resurrection of Christ, that God raised him up, he having loosened the pains of death first, or Christ being loosened, or having overcome,—the words will bear all this,—then God raised him up. Therein, I say, lay the power, and therein lay more in his resurrection than in all men's else besides.

Or else, secondly, the power that wrought toward Christ mentioned here referreth to his exaltation; for you see he doth not only say the power that wrought in Christ in raising him from death, but in setting him at his own right hand; you must take both in. Now, what is wanting in the one is supplied in the other. Suppose there was but a small power in raising him up from death to life; yet to take a poor carpenter's son, whom all would have despised, and to carry him up to heaven, where he flingeth off flesh, the frailty of the human nature, and appeareth more glorious, infinitely more glorious, than all the angels, and is filled with more knowledge, and that all that God meaneth to do shall run through the hand of that human nature; here was a power, to raise him up thus high, beyond what the thoughts of man can reach.—And so much now for the

power that was shewn in raising up Christ from death to glory. That part of the parallel is despatched.

Now, to come to the second part, and that is this, That in God's working upon us there is a proportion of power to us-ward who believe, answerable to the power that raised up Christ from death to glory.

For my clear proceeding in this, I will set limits to myself, which shall help you to understand my scope.

First, I will not speak of the likeness that is between Christ's resurrection and the working of grace in our hearts, although the Scripture telleth us, in Rom. 6:4, that like as he was raised up from the dead, so we are raised up to walk in newness of life; he makes a likeness between the one and the other. The words, 'according to his working in Christ,' note not so much a likeness, as a proportion, and therefore it is κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 'according to his effectual working,'—the proportion of working that efficacy of power put forth,—'which he wrought,' saith he, 'in Jesus Christ.' So that now it is not my design to handle a likeness between Christ's resurrection and our conversion,—that is not the scope, though that other scriptures hold forth, for I must speak pertinently to what this place holds forth,—but that it is the same power, in a proportion, that works in the one and in the other.

And then, in the second place,—let me add that too,—it is not a proportion of equality; that is, that an equal proportion of power is put forth in us and in Christ. No, let Christ have the pre-eminence above all his brethren; he is the wisdom of God, and the power of God, as he is called, 1 Cor. 1:24. But yet there is so great a nearness as that when God would speak of the power that goeth to quicken our hearts, to work faith in us, of all the works that ever he did he chooseth rather to instance in his power in raising up Christ from death to life, than in any work else whatsoever.

Then, thirdly, I shall not mention the power of God in general, in converting,—I have handled that already, and handled it largely,—but only so far as the similitude will hold forth a like power in the point of believing, in the point of faith. That is the thing I am now to speak to.

If you ask me now wherein there is the like proportion of power put forth toward us that was toward Christ? I answer you, first, that you must take in all the works of God upon us first and last; you must take in the first resurrection and the second resurrection, both which the Scripture seems to hold forth. You must take in all the works of God upon a believing soul from his first conversion till God hath set him in heaven; take them altogether, and the power that raised up Christ from death to life and glory, holdeth some proportion with that power that shall work in us first and last, before God hath done with us.

Now, to shew you that all the works of God upon us are a resurrection. You all take for granted, therefore I shall not need to speak much of that, that the raising up of our bodies at the latter day will hold proportion with the raising up of Christ. But, my brethren, the work of conversion holdeth proportion with it, and our growth in grace and carrying us on in holiness holdeth proportion with it.

I shall give you Scripture that both these are called resurrections. John 5:20, 21; you shall read there of the Father's raising up of the dead at the 21st verse, and the Son's likewise quickening whom he will. Now read on the chapter to the 29th verse, and you shall find a double resurrection there mentioned. You have first the resurrection of conversion, whereby he works faith in men's hearts; that you have at the 24th and 25th verses, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death to life.' So saith the 24th verse; then he addeth at the 25th verse, 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear it shall live.' Here is the first resurrection. He telleth us at the 20th verse, that the Father would shew him greater works than any he had yet done. Now, in the 11th chapter, you shall find he raiseth up Lazarus, when Lazarus stank, and had lain four days in the grave. Then read chap. 14:12; you shall find he tells his apostles, You have seen, saith he, Lazarus' raising,—for he was raised at the 11th chapter,—when I am gone, you shall do greater works than that. What were those greater works they should do? They should convert souls; men that

were dead in sins and trespasses, they should be turned unto God. Our Saviour Christ converted few, but the apostles had three thousand converted at one time, as you know there were at the first sermon that ever Peter preached. It is hard to instance what was a greater work than what Christ did, but only that which here our Saviour calleth, that 'the dead shall hear the voice of the Son of God, and they that hear it shall live.' He speaks, my brethren, of conversion; for if you mark it, he had said in the verse just before, that 'he that heareth my words, and believeth on him that sent me, is passed from death unto life.' He useth the same phrase, 'I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear it shall live.' And then, comparing it with the 28th verse, it appeareth more manifestly he speaks there of a second resurrection, of a general resurrection. 'Marvel not,' saith he, 'for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.' There is this difference between these two resurrections mentioned, the one in the 25th, the other in the 28th verse, that that in the 25th verse is spoken but of some, for all men are not converted, they do not rise in that sense; 'they that hear his voice they shall live;' but the truth is, all do not hear his voice. But when he comes to speak of the resurrection at the latter day, saith he, 'The hour is coming in which all that are in their graves shall hear his voice, and shall come forth,' &c. And then he putteth a difference between their deaths; the one, he saith, is a bodily death; therefore, by way of difference, he expresseth it thus, 'All that are in the graves shall hear his voice,' so it is ver. 28. But when he speaks of the other in the 25th verse, he saith they are simply dead; 'The dead,' saith he, 'shall hear his voice, and they that hear it shall live.' Yea, in this 25th verse, he corrects himself, 'The hour is coming,' yea, 'and now is,' saith he,—it is coming, and coming presently,—wherein those that are dead shall hear his voice and live; therefore, he doth not speak of the general resurrection.

Here, you see, is a double resurrection. Now, take both these together,—the first resurrection, wherein men are quickened that were dead in sins and trespasses; and the last resurrection, when all

that are in the graves shall rise,—take, I say, both these works together, and you have a mighty power put forth; for you have the work double.

Our Saviour Christ had a double resurrection: he had one of his soul, as I may so call it, when he overcame the pains of death,—that I spake of in Acts 2:24,—'Thou wilt not leave my soul in hell;' and there was a resurrection of his body, 'Thou wilt not suffer thy Holy One,' namely, his body, 'to see corruption.'

Now, my brethren, we likewise have a double resurrection too. We have a resurrection of our soul, which is done in this life, whereby grace is wrought in our hearts, being dead in sins and trespasses; and at the latter day we have a resurrection of our bodies. Now, as the greatness of his power in Christ's raising lay not in taking him out of the grave so much as in rescuing his soul from what he feared,—from those pains, those birth-throes of death, the wrath of God which he was to undergo,—that resurrection of his soul was the great resurrection; so Peter quoteth it. So it is here; the great resurrection is the first resurrection.

That you may yet see this clearer, you shall find in Scripture that our new birth and the resurrection are parallel expressions, they are put one for another; and Jesus Christ's resurrection is called a begetting, and our being begotten again is called a resurrection, because that the same power that is put forth in the one is put forth in the other.

It is evident that Christ's resurrection is called a begetting of him in Acts 13:33: 'God,' saith he, 'hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee.' Here you see Jesus Christ's resurrection is called a begetting; and you shall find, in Col. 1:18, he is called 'the firstbegotten from the dead.' Mark it, his resurrection is called a begetting.

Now, as his resurrection is called a begetting of him again, or a begetting him rather, so our being born again, our conversion, is called a resurrection, as you have it Col. 2:12. I shall come to it by and by. Yea, Matt. 19:28, he calleth the resurrection of the just, when they shall rise again at the latter day, their regeneration, their being begotten again; saith he, 'Ye which have followed me, in the

regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,' &c. Those words, 'in the regeneration,' refer to the time when Jesus Christ will come to judgment. There the general resurrection is called the regeneration, the new begetting of the sons of God; and therefore one of the Evangelists calleth them sons of the resurrection, because it is a begetting them again.

You see, my brethren, how the Scripture speaks of conversion; it calleth it a regeneration, it calleth it a resurrection, and it calleth the resurrection at the latter day a regeneration; it calleth Christ's resurrection, likewise, a begetting of him again.

You see, therefore, now, that conversion is called a resurrection, as well as that at the latter day. Now, I am to prove this likewise, that all our growth in holiness is called a resurrection too. And for that I shall quote you Phil. 3:11, 12; 'If by any means,' saith he, 'I might attain to the resurrection of the dead.' Interpreters do most of them carry it to this sense, namely, that Paul had in his eye the reward at the latter day, and that is his meaning when he saith, that he 'might attain to the resurrection of the dead.' But it is evident, by his scope, that he meaneth perfect holiness, growing in grace; his aim was to grow as holy as men shall be when they are risen from the dead. It appeareth so plainly; for, saith he, 'not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus; forgetting those things which are behind, I reach forth to those things which are before.' His meaning is this: saith he, Our Lord and Saviour Jesus Christ hath taken me to work so much grace in me, such a portion and measure of grace is to be wrought in me by Jesus Christ; and, saith he, I desire to know the power of his resurrection to that end, as the 10th verse hath it; I would fain, saith he, have that holiness presently, and stay no longer for it, 'for which I am apprehended of Christ.' I would be as holy as I shall be when I shall rise again at the latter day. So that every degree of holiness he doth account a part of the resurrection from the dead; and that this is his meaning appears by those words, 'not as though I had already attained.' All the world knew that he had not attained the resurrection from the dead,—that is, the glory of the world to come;

what need he have corrected himself if that this were the meaning? Therefore he speaks of holiness in this life, which is a continual resurrection till he cometh to be perfectly holy: 'Not as though I had already attained, either were already perfect,' in holiness, namely; there was a perfect holiness in his eye,—which he calleth the resurrection from the dead,—to be as holy as they shall be that shall rise again, which he followed after, forgetting what is behind, and pressing at what is before, at what is to come.

And in this sense, as you read in Ezek. 37, the dried bones were not raised at once, but by degrees; the bones first came together, and then the sinews and the flesh came upon them, and then the skin covered them above. So, the truth is, this power raiseth us up by degrees; every new degree of grace is as after the bones came together in conversion, then flesh cometh, and then sinews, and so by degrees we attain the resurrection from the dead.

You see now that all the works of God upon us, both of conversion at first, degrees of grace and growth in grace afterward, are called a resurrection; and, lastly, the great work at the latter day, when he will raise up our bodies, and bring our souls to them, and raise both up to glory. Now then, take all the work of God upon a Christian, first and last, and before God hath done with him, there will be so great a power found working in him as no pattern can hold forth the like, but the raising of Christ from death to glory.

And, my brethren, if you doubt of the proportion of power between the working on us and on Christ, do but consider the state that God raiseth us from. He saith we are dead in sins and trespasses before; the Apostle insisteth much upon that; he runneth out at large upon it in the second chapter, where he makes out the comparison; and you shall observe that he makes the difference between God's raising up of Christ and of us to lie in this. When he speaks of the power that was shewn in raising Christ, he runneth out here, in this first chapter, much upon his glorification, as if the greatness of his power was chiefly spent there. When he speaks of his power in raising us up in the second chapter, he spendeth a great part of his discourse in shewing that we were dead in trespasses and sins; the terminus a quo, the term from which we were raised, that is it which setteth forth the exceeding greatness of

his power to us-ward. Consider, I say, what we were,—dead in sins and trespasses,—that these men should be converted to God, should be carried on in holiness till they be perfectly holy, till they attain to that estate which men risen from the dead shall have in holiness, and withal have their bodies raised out of the grave, bodies that have seen corruption: Jesus Christ's body never saw corruption, he was never dead in sins and trespasses; he died for sins and trespasses indeed, but we were dead in sins and trespasses. Now then, compare the state out of which we are raised, and all the works of God upon us, and all the degrees of it, which are all little resurrections, and put them all together, first and last, they will hold a great proportion with the power that raised up Christ from death to life and glory, so as there is no work that ever God did, holdeth the like proportion in power with this as the resurrection of Christ doth.

Now, I should indeed lay open to you the greatness of the death in which we were in sins and trespasses; it would set forth this power, how low we were in this respect; but because that belongeth to the second chapter, I will therefore pass it over.

I come now more particularly to shew you—for the point is worth the insisting upon, for these are but generals—that in a more especial manner in the work of faith (for, if you observe it, the text here instanceth only in believing) there is a like power put forth as was in the raising of Christ from death to life. 'Who believe,' saith he, 'according to the working of his mighty power, which God put forth in Christ when he raised him from the dead.' Who believe; so that to handle the power of God in working of faith is that which is proper to the text, and is certainly the scope of the Apostle; for read the second chapter, where he makes up the comparison, at the 5th, 6th, and 8th verses, 'You who were dead in sins hath he quickened: by grace ye are saved through faith; and that not of yourselves, it is the gift of God.' That was the life which had quickened you, in working which lay the greatness of his power to us-ward. And, my brethren, I shall shew you that the work of faith, if any other work of God upon us should be a resurrection, then there is a resurrection in that. The work of sanctification is a resurrection, and a great deal of power is put forth in it; but the work of faith is in

a special manner a resurrection from the dead, and the like power put forth in the working of it that was put forth in raising Christ from the dead. This you see is proper to the text.

I shall first prove it from Col. 2:12. It is a place I quoted before. Saith he, 'Buried with him in baptism, wherein also ye are risen with him.' Risen, how? 'Through the faith of the operation of God, who hath raised him from the dead.' Here, you see, he makes believing to be a resurrection; risen, saith he, through faith; and this faith, he saith, is of the operation of God. He saith they were dead in sins and trespasses; they were dead in the guilt of sin, and they rose by faith from under that guilt. That is his scope, as I shall shew you by and by.

To open these words unto you a little, and to shew you the parallel between the work of faith and the resurrection of Christ, and that in point of power. It is called 'faith of the operation of God,' because it is especially wrought by God. As when you commend a receipt, you will say it is a receipt of such a man's making, it is a precious thing, there is none makes it but such a one that is an eminent physician. So he saith here of faith. 'Faith,' saith he—which is a precious grace, for it is called precious faith, 2 Pet. 1:1—'of the operation of God,' and of such a power as raised up Christ from death to life; 'Faith of the operation of God, who hath raised him from the dead.' You see he speaks only to the point of believing.

Now, my brethren, to shew you how faith is a resurrection, and from such a power put forth in the working of it as was in the resurrection, you must know this, that a man is said to be dead, as well in respect of the guilt of sin, as of the power of sin. As thus: take a man condemned to die, the man is alive still, there is not the power of death upon him, but there is the guilt of death upon him, and you will say he is a dead man; his pardon now would be a resurrection from death to life.' You find it in John 5:24, that 'he that believeth is passed from death to life;' and, in John 3:18, you find that 'he that believeth not is condemned already;' that is, really he is condemned, he is under a state of death whether he believeth it or no. Now, on the other side, look in Rom. 5:18, and you shall find our being justified is called 'justification of life.' Here, you see, he that believeth not, take him in his former estate, is a dead man; he is

condemned already. He that is justified is a living man; it is justification of life, it is thus really. Now then, what is it whereby a man is raised up from this state of condemnation, and brought into this state of life? It is faith. 'He that believeth,' saith he, 'is passed from death to life;' and 'He that believeth hath eternal life.'

Now, my brethren, as really and indeed a man in the state of nature is a dead man, and a man in the state of grace is a living man, is in the state of life; so now, that God may make the soul to apprehend his love, what he doth for him, he doth not only change a man from a state of death to life by a real pardon,—as a king useth to do, he only pardoneth a man outwardly; he was a dead man before, he is a living man now, he is passed from death to life,—but God doth so deal with his soul in working faith in him, that what he doth really the soul may apprehend it, and in making him apprehend it, which is the work of faith, there is truly a resurrection from death to life. And therefore, in that Col. 2:12, 13, faith is called a quickening of a man. 'You, being dead,' saith he, 'in your sins and uncircumcision of your flesh, hath he quickened together with him,'—he speaks of faith, which he mentioned in the verse before, where he saith, 'Ye are risen with him through faith,'—'having forgiven you all trespasses.' Mark those words. So that now, that faith whereby a man looks out for forgiveness of all his trespasses, apprehendeth pardon of sin, that faith is said to be a resurrection; for it makes a man to apprehend the justification of life; it makes a man that apprehends himself to be a dead man, to be a living man, and putteth a new life into his soul.

You shall find often in the Scripture that it is said the just shall live by faith.

Now, when he saith in this place of the Colossians, we are 'risen by faith,' and that we are 'quickened by faith,' ver. 13, it is plain he meaneth faith as it hath justification for its object, as we believe to be justified; because, 'having forgiven you all your trespasses' cometh in the 13th verse.

Now then, having given you this general proof that faith is a resurrection from the dead, I will particularise you the work of faith, and shew you that it is truly a work of resurrection. I must open it by these two things:—

I must shew you, first, that when God bringeth a man to believe, he strikes him stark dead to get life in him again, and he putteth such a new life-into him, as all creatures, men and angels, can never put into his soul: so that you do rise through faith,—faith of the mere operation of God, which none else could work,—when you do lay hold upon Christ for forgiveness of sins. First, I say, he strikes the man dead. I will explain that unto you by these particulars.

You must know, first, that every man, though he be dead in sins and trespasses, as you all are, yet he is alive in himself. Through that great self-flattery that is in all men's hearts, you think well of yourselves, and that you are living men. I will give you an instance for it. You would think that a man that is used to nothing but the preaching of the law, and knoweth nothing but the law, that that man must needs be a dead man in his own thoughts, and that he must apprehend nothing but the sentence of death, and that he is a child of wrath, for the law is a killing letter. Yet take the instance of Paul: he was a man that had as exact a knowledge of the law as any unregenerate man in the world hath. Now, saith he, Rom. 7:9, 'I was alive without the law.' He saith two things of himself: first, that he was without the law,—that is, I was without the spiritual knowledge of the law, without the knowledge of the law in the spiritual strictness of it. And then, saith he, I was a living man; I thought I should have gone to heaven as certainly as any man in the world. It is strange that a man should be able to bear the law, and should yet think himself a living man; yet, you see, Paul did. He could not deny but that his sins had deserved death; but yet he framed to himself such an interpretation of the law as to think himself to be a living man.

Well, you live under both law and gospel; I assure you this, that all of you by nature, though you have never so much outward light by the preaching of the word,—though you think yourselves living men, and you frame to yourselves what is faith, and what is repentance, and what will save you; that you will live, and think yourselves to be living men,—yet if you have not an inward spiritual light struck upon your hearts, you are but dead still.

Now, my brethren, in the second place, whensoever God cometh to work faith in any man's heart, what doth he? He killeth him,

strikes him dead; whereas naturally, through self-flattery, a man apprehendeth, whatsoever the word saith, that he is a living man. 'I was alive,' saith he, 'without the law,' that is, without the true spiritual knowledge of the law. God cometh and killeth him, slayeth him. In Gal. 2:19, 20, saith he, 'I through the law am dead to the law.' This was when Paul came to understand it aright; he was struck stark dead with it; he that thought that if any man living should have gone to heaven, he should, he received the sentence of death in himself, and now you may know where to have him; 'Behold, he prayeth,' saith he. He was struck off his horse, and there he lay stark dead; that is, all the sinews and principles of life, the heart-root of it was struck; he saw that interpretation of the law of God that made him to see that he was a dead man, and that if any man in the world went to hell, he should. This was Paul's case, my brethren; you may find this in Rom. 7,—it followeth there in the same place,—how he was struck dead. 'I was alive,' saith he, 'without the law once, but when the commandment came,' and arrested me, 'sin revived, and I died: and the commandment, that was ordained to life, I found to be unto death.' I went upon a mistake, saith he; I thought I should have been saved by my works, by doing: Do this, and live. I was mistaken; I saw the law did nothing but condemn me, and that all my works were dead works; the commandment came, came in the spiritual knowledge of it: he saw the spiritual holiness the law required, when this commandment came into his heart, as you see the sun cometh and shines into a house; then it struck him stark dead.

Now, my brethren, to work this, to kill a natural man thus, that is alive through self-flattery, and to lay him for dead, it is a mighty work. Why? Because every man having self-love in him, self-flattery will never give up the ghost of itself; all the reason a man hath will fight for arguments to prove himself a living man. This same selfflattery, which you are all born with, will struggle for life; it must be killed, it will never yield of itself; and to kill it is a mighty power. What, to kill the Benjamin of original sin; what is a man's Benjamin? To think well of himself, that he shall be happy. Now, to make him think that the state he is in is a state of damnation, if he go on in it, and to strike all self-flattery at the root, to lay the axe at the root of the tree and kill it; my brethren, what saith the soul? Nay

then, saith he, if this Benjamin be once killed, I shall go with sorrow to my grave; I shall never recover that, I shall never have a good day more, if I entertain such a conceit, that I am in a state of death. To keep up this opinion in a man's heart, that he is a living man, all in a man will fight for it.—So that, first, to kill the man is a mighty work.

And the truth is, my brethren, it is never thoroughly done till there cometh in a spiritual light created in a man's heart. For my part, I think that which strikes a man dead, and dead to purpose, and prepareth ultimately for grace, it is a spiritual light, the same light wherewith I see Christ afterward; there is nothing else will kill a man. God indeed may come with terror upon a man's conscience, knock him into a swoon; but self-flattery will revive again when the terrors are off, and he will have a good opinion of himself again. But to kill a man wholly from ever rising again, that a man shall say, as Paul, I am dead to the law for ever, I can never recover this wound, I can never have a good opinion of my former estate more, or of myself more; nothing can do this but a spiritual light: the commandment must come, there must be a spiritual light to discover a man's sin, and his state of death, or he will never die.

Well, when a man is thus laid dead, what followeth? Saith the Apostle, 'sin revived.' Why, I was guilty of sin before, it never troubled me; I had thoughts of God's being merciful, I could set my good works amongst them, and one should answer the other; but when God had laid me for dead thus, all my sins revived. I looked upon my sins before as dead serpents that had no stings; but now they are all living serpents, and they begin to revive, and to kill me, and sting me worse. For when a man seeth himself in a state of death, all his sins come in upon him; I died, saith he, and sin revived. And as when self-flattery is once killed, a man is dead for ever from having any opinion of himself: so when a man is once dead thus, he is apt to be swallowed up with despair, as the Apostle's expression is of the incestuous person, 'swallowed up with sorrow;' not only dead, but buried. If God be not merciful to the poor soul, he is not only killed, you see, but he is likely to be buried.

Now then, when the soul lieth thus,—to come to the second head,—when a man is thus dead, thus killed, to work faith in this soul is a resurrection; 'Ye are risen,' saith he, 'through the faith of

the operation of God, that raised up Christ from the dead.' It must be a resurrection, my brethren. For, first, you can never fetch life into this soul again, if he be rightly wounded. A man terrified may, for he is but in a swoon; but he that hath a spiritual insight into his condition, all the world will never fetch life in him again—that is, he will never have a good opinion of his former estate, nothing but the resurrection of faith will do it, a new light put in; a new light through the righteousness of Christ for the forgiveness of sins, that will revive his heart.

Nay, he will not only never have a good opinion of his former estate; but set him a-work to do new things, that which he never did before, from all his doing of them he will never come to have life again; nothing but faith will do it. Tell him thus, You were a dead man before, because you did not these and these things, you had not these and these workings which now you have; but all these new workings, of themselves considered, merely as workings in him, will never fetch life in him; it must be faith, and faith on him that raised up Christ from the dead, that must do it. In this case nature is apt to fall a-doing, and to fall upon new duties, evangelical duties, never practised before, to wash the heart, to reform the life, and twenty such things; when it hath tried all these, all is in vain; when the soul is rightly wounded, it will never live by all these. If he could weep his eyes out for sin, if a man could be all holy, as I may so express it; if his heart could set itself to all sorts of duties, all these would never fetch life in him again; nay, holiness itself would never fetch life into this heart. It must be faith only that must recover this man out of the deadness that God hath struck him with. So that there is a rising again by faith. Saith the Apostle, Gal. 2:19, 'I am dead to the law through the law,' I am dead to it for ever, I can never live to it again. What doth he mean by law there? He doth not only mean merely the law of Moses, but he disputeth there against the opinion of the Galatians, who did not only take in the law of Moses to be justified by, but they took in works after conversion to be justified by them. That is clear out of Gal. 1:9. He telleth us, in the preface of the epistle, what his scope was; it was not to confute another law, but another gospel. 'If any man,' saith he, 'preach any other gospel unto you; yet not another,' saith he. They would have

made another gospel, they would have joined works with Christ. Saith he, I can never live by this other gospel; I must have pure gospel, saith he; it must be Christ alone that must revive me; mere faith in the Son of God, as he saith chap. 2:20. I am dead to all new laws whatsoever. Take the gospel itself, the law written in the heart; sanctification will never revive me again, I am dead to all those courses, it must be nothing but sheer faith. If ever you will fetch life into that soul again, you must have a cordial of Christ purely, and no mixture of law, or works, or qualifications, or anything else in it.

Now, my brethren, a man goeth and trieth all sorts of duties—sometimes men do so—to get life in themselves; but they do but set up new wares in old shops, while they turn these duties into a legal way. A man is not only dead to the condemning power of the law, but he is dead to the law as it is a covenant. A man is not dead to it in respect of the precepts of it, the matter of it, but in respect of the form; to the covenant of it he is dead. And if you will turn all the duties of the gospel, repentance, and all sorts of qualifications, into works of the law, a man is dead to them for ever; all these will never fetch life into that man again. Now mark what the Apostle saith in that same second to the Galatians, ver. 19. To what end was he dead to the law thus? 'That I might live unto God,' saith he. This death was to this end, that there might come a new life to him from God, and to God; which life he describeth afterward in ver. 20. It is the life of faith in the Son of God. 'The life that I now live,' saith he, 'I live by the faith of the Son of God.' Here, you see, now cometh in a resurrection, which all the world could not work in him. Dead, you see, he was. I am dead to the law for ever, nothing will recover me, all the legal ways in the world will never do it. 'The life I now live is by the faith of the Son of God.' Here is death and life, and here is faith, a resurrection from death to life. He saith, a man cannot live to God till he is thus dead to the law; and by death to the law I do not understand terrors, my brethren. No, they do but stound a man; but it is a spiritual insight into a man's natural condition, taking him off from whatsoever he is, or can be supposed in himself to be at present, or hereafter, that he can never have life in any of these,—this is a being dead to the law. And being so, he is now fit for a resurrection, to live by the faith of the Son of God alone.

Now, my brethren, there was a mighty power to kill a man thus; but now there is as great a power to raise up this man's soul, to believe only, and purely, and nakedly on Jesus Christ, and to come alone to him, and to set him only in his eye; there is as great a power as answereth his resurrection. I will but give you a scripture or two for it in general, and then make it good by particulars.

This man being thus dead, twice dead, as I may say;—for he is dead in his own righteousness, past, present, and to come; he is dead in the guilt of sin, all sin cometh in upon him, as the deadly sorrows came in upon Christ, to hinder him from rising again by faith: for when a man attempteth to believe, all his sins, like those deadly sorrows you heard spoken of in Christ's soul to hinder his resurrection, revive and come about him. Now, I say, to raise this man up requires a mighty power. Take one instance; it is in Ps. 88. It is a place to the purpose, for I shall quote those scriptures that speak in the language of the resurrection, of raising from death to life, and that in the business of faith, in the point of justification; for that is the point in hand. In that psalm you shall find a poor man lying in desertion, a man that was dead in his own apprehension, killed as Paul was. It is Heman; he was a godly man, but he lay under desertion; he had faith already, he had some revivings, but yet so as he was given up to desertion. Now, see what he saith of himself, ver. 4, 5: 'I am counted with them that go down into the pit; free among the dead, like the slain that lie in the grave, whom thou rememberest no more.' His meaning is this: I am a man that do apprehend myself to be one of those that are free of hell, 'free among the dead;' a man that am slain, stabbed with the guilt of sins reviving, like to the slain that lie in the grave, that lie in hell. And what saith he at the 10th verse: 'Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy lovingkindness be declared in the grave?' Can my soul ever come to think, I shall live in thy favour, in thy free grace and lovingkindness, to be justified by it, to apprehend myself a living man, and all my sins forgiven? To do this, saith he, is as great a wonder as to raise a man up from death to life; therefore he useth that expression, 'Wilt thou shew wonders to the dead?' He calleth it

a wonder; for of all works else, still in Scripture you shall find the resurrection from the dead hath been counted the greatest wonder.

Now, my brethren, if this poor soul under desertion was left thus dead, then much more at first. I do not mean that there is the same sensibleness of it; but a man is much more unable to lay hold on Christ when he beginneth to believe at first, than this man was in temptation. The phrase in the 10th verse, as the Septuagint translates it, is exceeding emphatical. Saith he,' Wilt thou shew wonders to the dead? Shall the physicians arise and praise thee?' So they read it, and so some good Hebrecians read it also; that is, Go send for all the college of physicians, all the angels out of heaven, all the skilful ministers and prophets that were then upon the earth, Gad and David, for he lived in David's time; send for them all. All these physicians may come with their cordials and balms; they will never cure me, never heal my soul, never raise me up to life again, except thou raise me; for I am 'free amongst the dead,' saith he. Now then, my brethren, to work faith in such a one; for this poor soul, being thus dead, to go out of himself, and by naked and sheer faith to go to Jesus Christ alone, whom God raised from the dead, and to believe on him alone; this is now as great a power as indeed to raise a man up from death to life.

I should have enlarged myself much here, by giving you some general scriptures that prove it a work parallel with raising up Christ from the dead; and shewed it likewise by the faith of Abraham, Rom. 4:24, and Rom. 10:9. But at present I shall only demonstrate it unto you in particulars.

To raise up this soul now, what will do it? My brethren, nothing in a man's self will do it, therefore God's power alone must do it. Saith he in Gal. 2:20, 'The life which I now live, I live by the faith of the Son of God.' It is not I that live, saith he. Mark those words, 'It is not I.' All in myself, saith he, could never have wrought this faith, could never have begotten this life; but it is faith in the Son of God only, and faith alone that must put this life into me.

My brethren, all in a man's self is against believing, therefore it must be put in immediately by God. All in a man is against it. To demonstrate this unto you—

First, The way of living by faith, merely upon Christ, which only shall raise this man, is clean contrary to the way of nature, to what self was brought up in. What, to go out of myself, to live in another; that all the comfort I have, all the power I have, must arise out of myself, in another, and not in myself. Nature was never thus brought up at its best; take pure nature; saith Nature, I was never brought up to that, for Adam did not live so, he lived in himself; he might say, 'It is I that lived.' But to make this I a cipher to all eternity, all in a man's self a cipher, and a man to be nothing in himself till this figure Christ be joined to him! He that knows this, knoweth it is the hardest thing in the world; for to live in himself is the way that pure nature itself took, therefore corrupt nature much more.

You shall find this, my brethren, try it when you will; when you go to believe nakedly upon Jesus Christ, you had rather do anything else; you will go I know not how far about, you will take all the pains in the world that you might find comfort from doing. Why? Because by believing you must go out of yourselves, and look for all your comfort in another. And a man will never go out of himself, to cast himself wholly and merely upon Jesus Christ, that all the comfort he hath shall come from thence. Saith Christ John 5:40, 'You will not come unto me that you might have life.' They would take all pains, pray and fast twice a-week, for so you know the Pharisees did; they would fetch all the circuits they could, by way of doing; but to come to Christ nakedly and sheerly, to trust their souls with him, and not to look to themselves, this they would not do. Let another man come in his own name, saith he, him you will receive; but 'ye will not come unto me that ye might have life.'

My brethren, the Galatians, to see the vanity of corrupt nature in this way, are an instance. They had believed in Jesus Christ, yet they found a more easy way by way of doing, and looking into themselves; and they had rather subject themselves to the whole ceremonial law again, and join that to Christ, than take Christ alone. What a miserable thing is this! This is the way of nature. Therefore now there is nothing in a man's self to help him to believe, all is against it.

Nay, my brethren, secondly, If a man come to believe and live, he must have no ground in himself upon which he buildeth, laying hold upon Jesus Christ. When you come to believe, you will find that self will be interposing a great many grounds. This same I will trouble you. Look, as when you come to a sick friend, you will be bringing this and that with you, and say, Take this, and take that, it will do you good. So this self, this same I, will be interposing, it will be putting you upon this duty and that duty, and upon doing such and such things, that so you may come to live. Now for a man to come to say, 'Not I, but Christ,' I will live no life else; here lieth the work of faith. In Rom. 4:5, 'To him that works not,' saith he, 'but believeth on him that justifieth the ungodly, to him faith is imputed for righteousness.' That works not; what is the meaning of that? The meaning is not, that a man that hath no grace in him, or no good works,—for then Abraham should not have been saved; he instanceth in him, faith wrought with his works, you know James telleth us so. What is meant then by it, Not to him that works? That is, when a man cometh to believe, he looks not to any works in himself. My brethren, I will tell you this: when you come to believe, you will find this, that if self have nothing else to help you to believe, it will tell you it hath nothing, it is humbled, &c. If you now take that as a ground why you believe,—indeed it is that which driveth you to believe,—then your faith is founded upon that which works. Now, saith the Apostle, 'To him that Works not'—that is, when he cometh to believe, he looks to no works, he looks upon himself as if he had nothing at all, no works, no qualifications whatsoever, to ease his heart in point of believing. No, he looks upon himself as ungodly; 'that works not,' saith he, 'but believeth on him that justifieth the ungodly.' Those are the terms he believeth upon at first; nay, and the terms upon which he must exercise faith all his days; if he come to exercise naked faith, he must look upon him that justifieth the ungodly. Now, my brethren, this is a miserable case, when a man must have life put into the soul again out of another, from nothing in himself; there is no ground at all in himself that must help him to believe.

Nay, I will go further with you, to shew you that this faith is a pure resurrection, merely put in by God. When a man cometh to the

point of believing, he hath not only no grounds in himself to help him, to ease him in it, but he hath no power at all to put forth a hand to lay hold upon Christ. A man is as a dead branch cut off, there he lieth; if God will take that dead branch and 'graff it in,' he is able to do it, as the Apostle's expression is, Rom. 11:23. But, my brethren, when he cometh to believe, as he is a dead man in his own apprehension, condemned, so he hath no strength to lay hold upon life in Christ. What saith Heman in that Ps. 88:4? 'I am,' saith he, 'as a man that hath no strength.' I remember once a man in great distress of conscience; a friend of mine said unto him, 'Believe you in Christ.' Saith he, 'Yonder is a star; bid me lay hold upon it;' for, indeed, to lay hold upon the Lord Jesus Christ, to close with him nakedly and sheerly by a hand of faith, a man hath no power of himself to do it; but as God findeth you Christ, so he must find you a hand too. The Apostle telleth us, Rom. 5:6, 'When we were without strength,' saith he. My brethren, there is not only a deadness in respect of the sentence of death, but in respect of the power of another life; 'when we were without strength,' saith he.

I have often compared the state of such a man to one that is falling off from a pinnacle; there is a rope, if he can catch hold on it, but he wants hands, his hands are cut off, and so he falleth down and crusheth himself to pieces. Now, for God to create hands, to create faith in a man's soul, whereby he may lay hold upon Christ, my brethren, here is an almighty power; there is nothing in a man's self to be a ground for it, there is nothing in a man's self to give him ability.

And, that I may conclude, it is the conclusion of the Apostle in the second chapter of this epistle, where he makes up the comparison of the power of God in working faith, the same that wrought in Christ when he was raised from the dead. What doth he say? Compare the 1st, 5th, 6th, and 8th verses together. When we were dead, saith he, in sins and trespasses, he hath quickened us together with Christ, and raised us up together; by grace ye are saved, through faith. And what saith he of that faith? 'And that not of yourselves, it is the gift of God.' Here is all I have been speaking of all this while. No man, saith he, is able to raise himself; he is dead in sin, in the guilt of it. Is he raised up with Christ? It is by faith; so he saith in Col. 2:12, 13.

How cometh he by this faith? Not of yourselves, it is the gift of God. 'It is not I,' saith he, 'but Christ liveth in me: and the life which I now live, I live by the faith of the Son of God.' Here is now a resurrection, you see, clearly and plainly; for a poor soul that is thus killed and dead, to be raised up, to come nakedly to the Lord Jesus Christ.

Now, my brethren, let me speak a little; for it may be in describing the work thus in a high way, though the truth is you may have and may spy something in you that is agreeing to it, yet to take off all doubts in your hearts, let me but add a caution or two, and so conclude.

My brethren, it is not as if God did always at once work this resurrection in the soul of a man; that is, so and so. No; in many God goeth by degrees to kill him, to empty him, to slay him. It may be he had a great death's-wound at first, when he was humbled; he had a good knock, and was terrified, and his soul began to think of Christ, and he reformed his life. Now God leadeth him on by degrees, and never leaves him till he causeth him to see nothing in himself to help him to believe, and enableth him to lay hold upon Jesus Christ nakedly. Here is a work of resurrection. It may be wrought in thee by degrees; thou art emptied, struck dead day after day, week after week, year after year; but so as God goeth on to perfect the work of faith with power: and if thou belongest to him, he will never leave thee till he hath fully emptied thee of thy self, and till thou canst say, It is not I, nor any power in me, but the faith of the gift of God; and the life I now live is the life of the Son of God, which is by faith.

My brethren, Abraham, when he was grown a strong Christian, lived by this faith; for that place, 'To him that works not, but believeth on him that justifieth the ungodly,' is spoken upon occasion of Abraham. God is teaching us this lesson all our lifetime. It is the great lesson of the gospel. And, my brethren, leave not till you have gotten this resurrection; it is the great resurrection of all the rest, wherein the power of God is most seen.

If I were asked how I would define faith, truly I would tell you, that it is the power of God drawing a man's heart to rest upon the Lord Jesus Christ nakedly and alone for life and salvation. I say, it is the power of God drawing a man's heart. A man can tell no reason; he hangeth upon Christ, and knoweth not why. 'As many as are

taught of God,' saith he, 'come unto me, and they come whom the Father draweth.' There is a drawing of the heart. A man cannot rest in himself till he cometh unto Christ, and there he lieth, and the power of God holdeth him fast to Christ, he cannot get off.

Look upon temptations, (a little to help you,) when you come to be tempted. It is said, 1 Pet. 1:5, that we are 'kept by the power of God through faith.' Here you see it is the power of God that holdeth a man to Christ; and wherever faith is, either first or last, God tempteth, as it is ver. 7. Now in temptation you shall find—if you were not thus laid dead at first, at first humbling, yet one time or other in temptation you shall be—that all the grace in you will stand you in no stead. There are times wherein, as Jesus Christ was in the garden alone with his Father, and the disciples and all comforters were asleep; so your graces will lie asleep, you can have no comfort from them, you are to deal with God alone. Now, in such times as these are, to find your hearts drawn to Jesus Christ nakedly and alone, to have quickenings from the consideration of what is in Christ, and in him only, looking upon nothing in yourselves; here are some sparks of the resurrection, here is a dew from heaven upon your souls, to make faith spring, which nothing else could do.

Of all works else, to believe is the easiest and the hardest. If a man find it out, it is the easiest; that is, it is the shortest cut. Go which way you will else, go by your graces, you will have a great deal of pudder in yourselves without comfort. Go to duties, I do not say but you should use them as means; but to find a life in them you cannot, you will find a restlessness indeed. But now to go to Jesus Christ for life is the easiest way, it is the shortest cut; there is a resurrection from the dead. And yet of all else it is the hardest, for you must come off from this I; this I would live, this self would live, it would give you grounds of life; but to throw away a man's self, and that nothing shall live in a man but the Son of God, and I live in him by faith, this is the hardest thing in the world, yet the easiest when a man hath found the way, and none findeth it but those whom God teacheth. 'They shall all be taught of God.'

Thus I have opened unto you, as plainly as I could, that in the very work of believing—and that is proper to the text—there is a proportion with that power that raised up Christ from the dead;

there is a resurrection, 'Ye are risen,' saith he, 'by faith of the operation of God.'

SERMON XXX

> Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, &c.—VER. 20

THESE words in the 20th verse are in their coherence to be considered by us two ways—according to their coherence with the words before, and the words that follow after.

In respect of their coherence with the words before, they come in by way of comparison, or analogy, or similitude, to shew that the same power that wrought in Christ, in raising him up and setting him at God's right hand, works in us believers, and is engaged to do so.

Or else, secondly, they are to be taken in and considered simply, and as spoken absolutely of Christ, as setting out his death, or resurrection and exaltation, and sitting at God's right hand.

Now, that this latter, the simple or absolute consideration of Christ, as laying forth to us these great articles of our faith concerning his resurrection and glorification, is the main scope that the Apostle here intendeth, and to represent these things to the Ephesians' eyes, and to pray they may know them, is evident by this, that when he had spoken in a few words of the parallel power in both, he hinteth that but in a word or two; but he runneth out upon the other, and spendeth, you see, four whole verses of the chapter in the enlarging himself upon the resurrection and exaltation of our Lord and Saviour Jesus Christ.

The comparative consideration of the same power, that that which wrought in Christ works in believers, I have despatched; but that which I am now entering upon is the simple consideration of the main grounds of faith which are to be known about Christ. These now come to be considered.

Now I have given you the coherence and scope of the words, I will give you the parts of them in general, as much as now needeth, to the end of the chapter.

First, He doth run over, I say, the great articles of your faith concerning Jesus Christ. He sheweth how he was dead,—he intimateth that,—and remained in a state of death, for he was 'raised from the dead,' saith the text.

Secondly, He setteth before us his resurrection; 'whom God raised up,' saith he.

Thirdly, His exaltation, the exalting of Christ, the glorifying of Christ; set forth in these words, 'and set him at his own right hand in the heavenly places.' So he expresseth it, first under a metaphor; he calleth it 'setting at God's right hand.' But then he explaineth himself in the 21st and 22d verses, and he sheweth how high that exaltation is; he saith it is 'far above all principalities and powers.' He sheweth both the extension of it, it is over 'all things,' all things in this world, and in the world to come; and he instanceth in the greatest things, both principalities and powers, might and dominion. He sheweth, secondly, the height of it, as the other was the breadth of it; he saith he is so far advanced that all these things are under his feet, so saith the 22d verse.

In the fourth place, As he shewed his death, and resurrection, and exaltation, so he sheweth the relation that Jesus Christ beareth to his Church: in the midst of all this exaltation, saith he, he hath all things under his feet indeed, but he is a head to his Church, that is for their comfort; and this doth Jesus Christ account as great a part of his exaltation as any other, that he is a head to his Church, for so it followeth in the last verse, 'which is his fulness;' though he be full of all this glory, he is pleased to account his relation to his Church to be his fulness, without which he is not perfect.

Lastly, He telleth us the influence that Jesus Christ hath now he is in heaven; he sitteth not there as possessing glory and happiness in himself, but he hath an influence into all things; 'he filleth,' saith he, 'all in all.'

So now you have the parts of the words to the end of the chapter. Before I come to handle these particulars, as I have often done, so I shall now give you one observation in general, and the observation riseth from this: both that the Apostle here runneth out so much when he had mentioned the power that wrought in Christ, he runneth out upon his resurrection, and exaltation, and sitting at

God's right hand, &c., and prayeth that they might know these things, for that is part of his scope also. Hence observe this, my brethren—

That the knowledge of these common articles of our faith,—of Christ's being raised again, his sitting at God's right hand, and having all things under his feet, and the like,—that the true knowledge, the constant apprehension of these, take them in the relation that Christ hath to us as a head—take that in—is of all knowledges the most necessary, the most useful, the most comfortable; and therefore the knowledge of this is the last of the Apostle's prayer, for all this cometh in his prayer to God for them; necessary for sealed Christians as these Ephesians were, Christians grown up, for them to spend the deepest and the dearest of their thoughts upon.

My brethren, they are common points, and you have them in your creed, and every child knoweth them, and you take them for granted; whereas if they were but digested by faith constantly and daily, if you would make constant meals of them, there are no points in religion more strong, more powerful to quicken men's hearts than these. It would never else have been, that by universal consent of the Church in all ages, these should be put as the common articles of our faith, as you know they are.

Whatever account you make of them, let me tell you this, they were the great points which took up the thoughts of the faith of the primitive Christians,—that their Christ was risen, newly ascended up to heaven, and sitting there at God's right hand. They were fresh news then, and did mightily quicken their hearts; and it was that which took up their sermons; read their sermons in the Acts, chap. 5, and you shall find they insist upon these things.

When Paul came to Corinth, you shall see in 1 Cor. 15 what an emphasis he putteth upon these common points, Christ's being dead and risen again. Saith he there, 'I declare unto you the gospel which I preached,'—so it is at the first verse,—'which also ye have received, and wherein ye stand; by which also ye are saved;' and he addeth, 'if ye keep in memory,' that is, if you exercise your thoughts daily upon what I have delivered,—for it is a great point, it is not only necessary to salvation for their first believing, but for their

keeping in memory, and whetting their souls upon them,—'if ye keep in memory,' saith he,' what I preached unto you, unless ye have believed in vain.' 'For,' saith he,—if ye would know what this gospel is which he putteth this weight upon,—'I delivered unto you first of all that which I have received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again according to the scriptures;' and, saith he, ver. 11, 'So we preach, and so ye believed.' It was the great thing in their preaching, and it was the great thing in the eye of their faith.

Read all Paul's Epistles, you shall likewise find he runneth out upon these points. Here is but a small occasion given; you see how he enlargeth himself upon it. When he cometh to speak of these points his heart swelleth and mightily riseth up, for indeed his heart was full of them.

These were the cream of notions in the primitive times, both in the sermons of the apostles, and in the daily talk and thoughts of the Christians. They were the great notions in that golden age. These made them comfortable, heavenly, spiritual Christians, to have their conversation in heaven, ready to sacrifice their lives at an hour's warning, because so the apostles preached, and so they believed, as he telleth them in that place of the Corinthians.

Other doctrines, my brethren, that are the great doctrines of this age, that you may see what children we are, the Apostle professeth that they are but the beginnings, the principles of the knowledge of Christ. Do but look into Heb. 6:1–4: 'Leaving,' saith he, 'the principles of the doctrine of Christ, let us go on unto perfection.' What are the principles of the doctrine of Christ? Saith he, 'Not laying again the foundation of repentance from dead works, and of faith toward God, and of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.' These,—the laying open of faith, the works thereof, and of repentance and sanctification, the laying open of the doctrine of church government, which imposition of hands, as some think, is put for,—although they are all necessary and useful, and so likewise to terrify men's consciences, and preach hell to them, and judgment, and wrath, and the like; these, saith he, are but the principles of the doctrine of Christ, and he chideth them that they should stick at

these. In chap. 5:10, 11, he speaks of Christ, that he was called of God a high priest after the order of Melchisedec; 'of whom,' saith he, 'we have many things to say, and hard to be uttered, seeing ye are dull of hearing,' (he chideth them presently,) while ye are preaching and talking of faith, and repentance from dead works, and imposition of hands, and the like. But to lay open the great things of Christ, his resurrection from the dead, and sitting at God's right hand,—which the Apostle makes the sum of this Epistle to the Hebrews, read chap. 8:1; the sum of those things that he had spoken, and to be spoken, the word in the original beareth both, is, that Christ is set down at the right hand of the Majesty in the heavens;—to lay open, I say, the death and resurrection of Christ, and his sitting at God's right hand, and all the mysteries thereof these are the great points that the Apostle would have them go on to the knowledge of; this is a going on to perfection.

Now, how contrary is the strain of Christians in this age! They, on the other side, account these doctrines, because you have them in your creed, the principles of Christ, and of the doctrine of Christ, and therefore they leave them, and go to insist altogether in their thoughts, and every way, upon the other. My brethren, though those other are not to be neglected, yet these are the great things of die gospel, as our Saviour speaks in another case. And know these will be the current truths of that age that is to come, and men will rejoice in them, and the true knowledge and constant apprehension of these points will make men to live in heaven.

So much now for the general observation. Only I will add this: The reason why men's thoughts are no more taken up with these common points about Christ, is because they do not mingle them with faith. For you must all acknowledge this for a most certain truth, that they are all the greatest things the gospel revealeth; now if they be the greatest things of the gospel, if you had faith answerable they would make your minds great, they would have a proportionable influence upon your souls, both to comfort them and to quicken them. But the error lieth in this, not that these are not the great points of religion, but because you have not faith to rise up to them, to make use of them, that is the truth of it.

My brethren, are you troubled with the guilt of sin? If you could but see by faith Jesus Christ rising from the dead, and sitting at God's right hand, and crowned with glory and honour, the guilt of sin would vanish with the real and serious thoughts of these, more than by all the assurance of your own graces. Doth the power of sin trouble you? That Jesus Christ died for sin, for this very sin that I am committing; you are now a-sinning; why, did not Jesus Christ rise again from the dead, in whom I believe to be saved? Have but faith in it, and it would presently quash the rising of a lust, and instantly fire your souls. Is Jesus Christ sitting in heaven, in glory, and am I a member of his, and hope to be with him, (or else why do I believe in him?) what do I then sinning upon earth?

You know how the Apostle urgeth it, Col. 3:2, 'If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, and not on things on the earth.' This our hearts will do if we believe these great things. My brethren, you make conscience of sin, and you do well; but had you but faith in those great things about Christ, that faith would make more quick riddance of your sins than your consciences can do; the one would direct you what is sin and what not, but the other would strengthen you against it. If these common principles were held forth and professed, if they were lived upon by believers, you would find that the holiness of your lives would have, as in your own hearts, so in the hearts of others, more power to convince you. The believers in the primitive times, as they were holy in their lives, so they professed this still to be the foundation of their holiness: Christ is dead, Christ is risen, Christ is in heaven, therefore we must live so and so; and this was their great profession; read but the writings of those first times, and you shall find it. It dasheth all the carnal gospellers in the world; it would shame men out of their sins, or out of their professing of Christ. If Paul were alive, he would spit in any man's face that will say that he believeth in Christ that died and rose again, and yet lived in sin. I cannot demonstrate this unto you as I would. I must leave the point: so much in general.

Now, I come to the particular articles concerning Christ laid open in the text. I shall not be able to insist on the several uses the

knowledge of them will be unto you, but I will open them and handle them by way of exposition; and that is all I shall do, because I must keep to the point in hand.

You have these articles of your faith concerning Christ explained from the 20th verse to the end of the chapter:—

First, you have him here dead, truly dead, perfectly dead, not a spark of life left before he was to be raised; or else what need there be so great a power to work in him? 'The greatness of the power,' saith he, 'which wrought in Christ, when he raised him from the dead.' Here is his death.

Secondly, here is his remaining in a state of death after his dying; he doth not say simply, who raised him from death, but 'raised him from the dead,' from amongst the dead amongst whom he lay. That is the second.

Thirdly, you have his resurrection, and you have two things concerning it. First, the resurrection itself; secondly, the raiser of him, God the Father: 'who raised him from the dead,' saith he.

Lastly, you have his exaltation; his setting him at God's right hand, &c.

This is the more general division of the 20th verse.

First, to begin with his death which is hinted here. He was dead, and truly dead. I will not speak of the kind of his death, crucifying,—it is not in the text,—but of that act of dying, that he died. To confirm which article, that the eye of our faith might be upon it, and in a special manner take notice that he was not only crucified, but dead, I will give you but a scripture or two about it, that shall shew you the necessity and the reason of it, why he died. I do not now speak of all his sufferings, why he was crucified, or why he was a man of sorrows, the manner of his death, or the kind of his death, but simply the act of dying, his giving up the ghost.

It was a prophecy in the Old Testament that the Messiah should be slain, cut off out of the land of the living, as the expression is, Isa. 53:8, which is an apparent prophecy of his death. 'He died,' saith he, in that 1 Cor. 15:3, 'according to the scriptures.' The Old Testament prophesied of it. It was necessary he should die. What saith Christ himself, John 12:24? 'Verily, verily, I say unto you, Except a corn of

wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.' Our Saviour Christ speaketh it of himself. He compareth himself to a grain of corn that falleth from heaven; it dropped from thence, for he is called 'the Lord from heaven,' 1 Cor. 15:47. And as the corn that falleth into the ground, if it doth not die, it remaineth alone,—that is, it remaineth fruitless, it bringeth forth nothing,—so if I would have been alone in heaven, I needed never to have died, yea, I needed never to have come from thence; but, saith he, if I will have others come up thither, look as the corn must die before such time as grain grow up out of it, so must I. And though corn indeed in dying seeth corruption, for you cannot suppose a death of a grain of corn but by corrupting; which in a way of analogy to what he meant to express about himself he calleth a dying of the grain; so as though he saw no corruption in the grave, yet die he did, and in those terms expresseth the similitude. He expresseth it, therefore, by way of such a similitude as of his death, not that he suffered corruption, but that he, as a man, had a death answerable to it; he died by breathing out his soul; and if he had not done that, he must have been in heaven alone, but having died, not a hundred-fold or a thousand-fold only cometh up, but an innumerable company of believers in all ages, throughout all the world, both Jews and Gentiles.

To give you a reason or two to shew you the necessity of it—

The first was to confirm the covenant of grace, and to make it of a covenant a testament, which was much for our advantage. There are two reasons; I will only mention them. In Heb. 9:15–17, 'And for this cause,' saith he, 'he is the mediator of the new testament, that by means of death, they that are called might receive the promise of eternal inheritance,' &c. He compareth here, you see, the covenant of grace not to a covenant simply, but to a testament, to a man's will. That word Berith, which the Hebrew useth for covenant, the Greek expositors and the Septuagint still translate it testament, and the Apostle, therefore, keepeth to their translation, and he keepeth indeed to the intent and scope of the Holy Ghost, for it was not simply a covenant God made but a testament. And therefore, if you mark it, at the 18th verse he putteth Exod. 24, where Moses took the blood and sprinkled it on the people, and said, 'Behold the blood of

the covenant which the Lord hath made with you;' now, saith the Apostle, there in the 18th verse, 'Neither was the first testament dedicated without blood;' by blood he meaneth death, for they did not only take the blood of the beasts from them by letting of them blood, but they killed them, and then took the blood and sprinkled the covenant. Now, all this was done in a type, that although it was a covenant, yet it was such a covenant as must have the death of him with whom and for whose sake the covenant was made; and so it was both a covenant and a testament. Now, it being a testament, mark what the Apostle saith in the following verses to shew you the necessity of Christ's death. 'Where a testament is,' saith he, 'there must also of necessity be the death of the testator.' Of necessity; why? Because if it be a testament, it is never made immutable till the testator dieth, as the civil lawyers say; it is but a changeable thing till the testator is dead, but after he is dead it standeth immutable. If it had been barely a covenant, it would not have comforted us so much; but it is proved a testament now because Christ died.

You see then one reason why it was necessary Christ should die, that he might make the covenant of God a testament. And why was the covenant of God to be made a testament?

I will tell you. In God's covenant with us and for our salvation, and with Christ likewise for us, there was both free grace,—in respect of free grace it is called a covenant,—and there was justice to be satisfied, and that requireth death, and in that respect it is called a testament. I make my covenant with you, saith God to Christ, but the condition is your death; but it shall not only be a covenant, but a testament; you shall die, and you shall make your will when you die, and the covenant I make with you shall be a testament to them that belong to you. Now, this testament, this will of his, would not have been in force if he had not died. The typical covenant was not ratified but by death; it was blood, not simply drawn from the beasts by blood-letting, but killing of the beasts, and then taking their blood and confirming the covenant. So the blood of Christ still noteth out his death in the Scripture, as the blood in the old testament noted out the beasts slain. He was to die to make the covenant a testament.

I should have mentioned another reason, which is in the latter end of that 9th chapter of Hebrews, ver. 27, 28; for he goeth on to speak of the death of Christ. 'As it is appointed unto all men once to die, but after this the judgment; so Christ was once offered'—that is, he died once, he was offered up by dying, so is the opposition, and so much the similitude implieth—'to bear the sins of many;' and therefore, in Rom. 6:10, we shall find that phrase is used, 'He died unto sin once.' You know the curse was, that man should die the death; 'In the day thou eatest thereof thou shalt die the death.' Our Saviour Christ was made the whole curse because he would redeem us from the whole curse. There was a curse went out against his soul, he paid deadly pains, as I told you out of Acts 2; and then he cried out it was finished, when he bore the wrath of God in his soul after that. Here now was that whereby our souls were redeemed; but our bodies must be redeemed too from death; therefore after all this he must die, as it is appointed for all men once to die. Is that a law, saith he, and will Christ be a mediator? He must die too. This is the Apostle's reasoning in Heb. 9:27, 28.

Hence it was, and it is an observation worth your marking, that God, because his death, the expiring of soul from body, was the completing of that sacrifice, ordered it to be at the hour of the evening sacrifice, which was his type. The evening sacrifice was offered up at the third hour, that is at three of the clock, then did Christ breathe his soul out and offered up himself to be a sacrifice, for dying was essential to a sacrifice.

So much for the first, that he is said to be dead. I shall give you but small touches and hints.

The second thing concerning Christ, which is a great article of our faith too, is, that Jesus Christ remained in a state of death. If you mark it, he doth not say simply that he raised him up from death, but from the dead; that is, he was a companion with the dead; that is, look what estate their bodies were in, his body was in: he was free among the dead, though in another sense than Heman speaks of himself; he was in the company of the dead, he was raised from the dead.

This, my brethren, was likewise to fulfil the curse. The curse was not only that Adam should die, but he was to return to his dust, so

Gen. 3:19. And therefore, you shall find that they are made two things by the Psalmist, Ps. 146:4: speaking of man, saith he, 'his breath goeth forth,' there is the act of dying, 'and he turneth to his earth.' Every man is not buried, but the common sepulchre of all mankind is the earth, though a man lieth on the top of it; that is commune sepulchrum, the common sepulchre of all mankind. Now, our Saviour Christ was in a state of death, not only dying, but he remained in a state of death. It is a strange speech in Acts 13:34, where, speaking of our Saviour Christ, saith he, 'He raised him from the dead, now no more to see corruption.' Here he expresseth what it is to be raised from the dead, no more to return to corruption. Why, did our Saviour Christ ever see corruption? No, the text expresseth the contrary, in the 35th verse, 'Thou wilt not suffer thy Holy One to see corruption.' Why doth the Apostle then say, 'He raised him from the dead, no more to see corruption?

His meaning is plainly this: though indeed his body was not corrupted,—for as his body was free from sickness while he lived, so it was free from corruption when he died, it became not his honour, it was exempted from sickness and infirmities,—yet, saith he, take that state of the dead which tendeth to corruption, and he was under it. He was raised from the dead, no more to return to corruption; not that he corrupted before, but that he remained in a state in which men's bodies use to be corrupted. Our Saviour Christ was not only to get a victory over death, but over the grave, over a state of death; now corruption is the state of death, and that the Apostle meaneth by corruption, when he saith to return no more to corruption; yet actual putrefaction, that he meaneth afterward, when he saith, 'He will not suffer his Holy One to see corruption.'

To exemplify this unto you thus: If Jesus Christ presently after he had died, if his soul had come into his body again, he had died indeed, but he had not risen from the dead; he had been quickened indeed, as the Scripture sometimes speaks, but he had not been raised from the dead; therefore that he might be raised from the dead, he must continue in a state of death. As if he had come off the cross before he had died, it might be said he had been crucified, but it could not be said that he died; so if his soul had come to him again when it went first out of his body, it might have been said he had

been quickened indeed, but it could not have been said he was raised from the dead, for that implieth a lying under a state of death.

You shall find therefore that death is said to have dominion over him, as over his prisoner. It is the phrase, Rom. 6:9, 'Christ being raised from the dead dieth no more; death hath no more dominion over him; which implieth that death not only killed him, but it had dominion over him, had him in his power, he was in the state of death, he was death's prisoner. You must know that death had him in his power, dominion it had a while over him; but, saith he, it was impossible that he could be holden by it. Therefore, in 1 Cor. 15:20, he is said to be 'the first-fruits of them that sleep.' Why of them that sleep? Because he did not only die, but he slept, he took a nap, he was a while under the state of death; therefore it is said he was raised from the dead.

And herein, my brethren, lay the last of the humiliation of Christ. It lay not simply in his being buried; there was an honourableness in that, for he had an honourable funeral, he was embalmed with sweet odours and spices, which the Jews used to call a burial; not only so, but he was and continued in the state of death. Therein lieth the bottom and the last of his humiliation. It is said, in Eph. 4:9, that he descended into the lower parts of the earth before he ascended. The lower parts of the earth is not meant his grave; for the truth is, his grave was not in the lower parts or in the bottom of the earth, for it was above the earth, it being their manner then to make their tombs in rocks; but it implieth a state of death that our Saviour Christ was in. He did return to dust, to a state of death, to his earth, which was the curse; he was a while dead, death's prisoner, death had dominion over him; therefore he is here said to be raised from the dead.

My brethren, Christ did run through all estates with us; he was not only born into the world, but he lived in it as we do; he might have been born into it and gone out again, but he lived in it three-and-thirty years. When he came to die, he might have died and taken his soul up again presently. No, but he would remain in death; look what befalleth us did befell him, setting aside what was dishonourable to his person, as corruption would have been. The

same state our soul shall be after death, his soul was in; it went to Paradise, so likewise do our souls; therefore you read of Paradise as well as the third heavens, 2 Cor. 12. Look what state our bodies were in, that state was his body in too; and God did it, that, as we might see he should be conformed to us and we to him, so that we might be satisfied he was dead indeed.

So much for the second thing: he was raised from the dead; therefore as he died, so he was reserved in a state of death.

I come, in the third place, to his resurrection, for I shall run over these things more briefly. There are two things concerning it that I shall speak unto you of for the opening of these words.

The first is the necessity of his resurrection.

The second is the author of his resurrection. The author of his resurrection is said to be God; 'which he wrought in Christ,' saith he, 'when he raised him from the dead.' He speaks of God the Father.

First, For the necessity of Christ's resurrection. I shewed you why it was necessary for him to die; I shall shew you, in a word or two, why it was necessary for him to rise.

First, it was needful for him to rise again in respect of God. It was the title that God had in the Old Testament, that he was the God of Abraham, of Isaac, and of Jacob. Now from thence doth our Saviour Christ, Matt. 22:32, prove the resurrection, and that Abraham, and Isaac, and Jacob, must rise again; not Abraham's soul only, but Abraham, body and soul, must live; for that makes Abraham, the body and soul together make the man. 'For God,' saith he, 'is not the God of the dead, but of the living;' therefore certainly Abraham must rise again.

Now look into the New Testament, and you have the style altered. Now it is, 'The God and Father of our Lord Jesus Christ.' So then, as from that style in the Old Testament Christ proveth that Abraham must rise; so from this style in the New Testament it was necessary that Christ should rise, for God is not a God of a dead Christ, but of a living Christ. Therefore rise he must in respect of God. Saith he, 'Thou art my Son, this day have I begotten thee.' as if he should say, I was loath to lose my Son; therefore God raised him up again, he begat him again; 'This day have I begotten thee.' It is spoken of his

resurrection expressly in that Acts 13. God had as much work for him to do after as before; he had the world to be governed by him, the Church to be saved, and the kingdom to be ruled, and then to be delivered up to God the Father. Therefore there was a necessity that Christ should rise in respect of God.

Then, secondly, in respect of Christ himself it was necessary he should rise, it was meet he should; there was a great deal of reason, that he that suffered so much for God, in obeying of him, should rise again to enjoy the fruit of it. It is the reason given Isa. 53:11, 12, 'Because he made his soul an offering for sin,' and died so willingly, 'he shall see of the travail of his soul, and be satisfied;' he shall live to see it. Therefore he was to rise again, that he might enjoy and possess what by his death he had purchased.

There are some of the school-men that have argued it, though it is a falsehood, that a mere creature might have satisfied the wrath of God. Take an angel filled with grace; if that angel would have lost himself, given up himself to ruin and destruction, this might have been taken as sufficient to procure the salvation of another, of a sinner. But there is this great reason why God, if it could have been done, would never have accepted it, because that pure creature could never have risen again. Why? Because though it might have satisfied, yet it must have taken an eternity of time to have done it, it must always have been a satisfying, it could never have risen to see of the travail of his soul: but Jesus Christ could despatch the work of satisfaction in a few hours, and die, and rise again, and live to see of the travail of his soul.

And, my brethren, there was no reason,—I will not say no reason in respect of him, for he may do what he pleaseth,—but there was no reason he should be beholden to any creature so much as to put him to the highest, the greatest self-denial, of dying and being accursed, and not rewarded; therefore, that he might be rewarded, he rose again. And therefore you read in Acts 2:24, which indeed is another reason, 'It was impossible for him to be holden of death.' Impossible, not only in respect of his power, that he was able to raise himself, but impossible according to justice. For when he had paid the sorrows of death, as there he speaks of it, death could not hold him; the law of God, the justice of God said, Deliver the

prisoner, for he had satisfied; there was an impossibility but that he must rise again in that respect.

Next, he did rise that he might be Lord of all, and it was fit it should be so. You shall find in Rom. 14:9, 'To this end,' saith he, 'Christ both died, and rose again, and revived,'—that is, had a new life, for his life in heaven is another kind of life than what he had here below,—'that he might be Lord both of the dead and living.' He died to purchase a lordship, he rose again to possess it, and it was fit that he that purchased it should possess it.

Last of all, it was exceeding necessary for us poor souls and creatures. I will give you but one scripture for it, for I must not stand upon these things. In Acts 13, where the Apostle preacheth the resurrection to the Jews, do but mark how he terms it; 'We declare unto you,' so it is in ver. 32, 'glad tidings.' That which we are preaching, saith he, is good news for you, it is glad tidings. What is that? 'How that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again.' Here is the glad tidings; it was good for us that Christ rose again. And then he quoteth a proof for it out of the second Psalm, 'Thou art my Son, this day have I begotten thee.' And in ver. 34, mark that likewise, 'As concerning that he raised him from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David.' He proveth the resurrection out of these words, 'I will give you the sure mercies of David.' One would wonder how that this should prove the resurrection; but he doth not only go about to prove the resurrection, but to shew them that it was glad tidings to them; he saith, that if Christ had not risen again you had never had the sure mercies of David. So that now, by the resurrection of Christ, all the sure mercies of David are confirmed unto us. In Ps. 89:1–3, to open this place a little, and so pass from the point, saith he, 'I will sing of the mercies of the Lord for ever;' so beginneth the first verse. 'For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens.' How is this proved? Wherein lieth this mercy? 'I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations.' Here now is the sure mercies

of David, that God meant to raise up Jesus Christ, and to set him at his own right hand in the heavenly places, and so convey all mercies to us his seed and children. Read now but Acts 2:30; saith he, 'David being a prophet, and knowing God had sworn with an oath that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ.' Compare these three places one with another, and you see how they prove the resurrection. That which I observe out of them is this: that he rose to convey to us the sure mercies of David, to execute and apply all mercies to us, which had been nothing worth if Christ had not risen. I will give you but one place more for that, that you may see it was good news for us that Christ rose; it is a parallel place to the other three. It is Acts 3:25; saith he, 'Ye,' meaning the Jews,' are the children of the prophets, and of the covenant which God made with our fathers; unto you first God, having raised up his Son Jesus, sent him to bless you.' Mark, his resurrection was to bless you. Hence now we tell you good tidings, saith he; Jesus Christ is risen from the dead; for, saith he, 'I will give you the sure mercies of David.' You could never have had your sins pardoned, if Christ had not risen. 'If Christ be not risen, you are yet in your sins;' it is his expression, 1 Cor. 15:17.

My brethren, if Christ had not risen, we had not risen. In the same 1 Cor. 15, 'in Christ all rise.' Now Jesus Christ is risen, how doth the Apostle teach you to argue? I will only quote that place in Rom. 6:9, 11, and will end with it; 'Knowing,' saith he, 'that Christ being raised from the dead dieth no more. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' Is Christ, saith he, risen; then consider with yourselves, have you faith in you? hath that power begun to work in you? Then, saith he, look as death had no more dominion over Christ, you may as soon have Christ pulled out of heaven and nailed again to the cross, as that death shall ever have dominion over you. And is not this good news, my brethren? We bring you glad tidings, saith he, that God hath fulfilled the promise made unto the fathers; he hath raised up Christ from the dead; and, saith he, by this he bestoweth upon us the sure mercies of David; for he riseth for our sanctification, he riseth for our justification, he riseth for our

resurrection, and as he rose we shall rise again. Reckon not yourselves dead, but alive unto God; as death had no more dominion over him, so shall it not have dominion over you. So that, my brethren, there is no point of greater use than this, that Jesus Christ is risen from the dead. You shall find in Scripture that it is made the great object of our faith; as, Rom. 10:9, 'If thou shalt confess with thy mouth, and believe in thine heart, that God hath raised up Christ from the dead, thou shalt be saved.' I shall have occasion to shew you the reason of it by and by.

And so much now for the resurrection itself, the necessity of it, and the end of it; which I have done most briefly.

Secondly, consider the raiser of him, that is the next thing; the raiser of him is said to be God the Father. You shall find that this work of raising up Christ from the dead is accounted so great a work that you have it still attributed to God. It is his name that he is the Father of Christ, as you heard before, and it is a name that by way of periphrasis is used for God; when he speaks of God, he putteth this in still, that 'he raised up Christ from the dead.' You have it in four places of Scripture: Rom. 4:24, 8:11, Col. 2:12, 13.

There is only this one difficulty to be explained here: how the Father is said to be the raiser up of Christ, when yet the Scripture telleth us that Christ raised up himself; that is, the second Person, united to that soul and body, brought them both together again and quickened it. That Christ raised up himself, you have express Scripture for it: John 2:19, 'Destroy this temple, and in three days I will raise it up.' He spake of the temple of his body. John 10:17, 18, 'I have power to lay down my life, and I have power to take it again.'

And the truth is, my brethren, it was necessary that he that was your Mediator should be able to raise up himself. Why? Because in the works of mediation, whereof this was one, he was to borrow nothing, it must all be his own. If he had borrowed anything, mark what I say, it had not been a Mediator's work, for he had been beholden to God. If there had not been some sense wherein what he did, and what he was, had been his own so as not his Father's, all his works had not been works of mediation; his satisfaction had not. If in dying he had not offered up himself, if by his own power he had not overcome those sorrows of death, he had not satisfied. Why?

For if it had been a borrowed power, then all the satisfaction he offered had been God's already; he could not have paid, for no man could pay one with what is not his own: so when he came to rise again, if he had not raised himself by his own power, it had not been a Mediator's action.

Now, brethren, how then is it that here it is said God raised him up from the dead, whenas he raised up himself; and it was necessary that he should do so, if he be Mediator?

That wicked heretic, Socinus, denieth that Christ did raise himself from the dead, because he knew that this would pinch him, that therefore he must be God; for to raise one from the dead is made a work of omnipotency, as Rom. 4:17, 'He believed on him, even on God, who quickeneth the dead, and calleth those things which be not as though they were.' It is the property of God to quicken the dead, even as much as to create; therefore, to avoid this (he denieth that he is God) he goeth against express Scripture, and denieth that Christ raised himself, and he hath cunning evasions for it; but I will not stand upon it.

But to answer this, and to reconcile it, how both the Father is said to raise Christ, and Christ is said to raise himself, I will give you these three several answers to reconcile it:—

First, you must know that all the works of the Three Persons, what one doth the other two are said to do. It is a certain rule, that opera Trinitatis ad extra sunt indivisa, all their works to us-ward, of creation and redemption, and whatsoever else, are all works of each Person concurring to them. As they have but one being, one essence, so they have but one work; yet as they have three several subsistences, so they have three several manners of working. Hence now the Father is said to raise Christ, so it is here; so likewise Christ is said to raise himself, as you have it in the place I quoted even now; and, thirdly, you have as express a place of Scripture that the Holy Ghost raised him too: Rom. 8:11, 'If the Spirit of him that raised up Jesus from the dead dwell in you.' He speaks of the Holy Ghost, and he saith this Spirit raised up Christ from the dead.

Now therefore these two may very well stand together, that both God the Father raised him up, and he raised up himself; for all Three Persons concur in every work. The Father is said to create,

the Son is said to create, and the Holy Ghost is said to create. And so likewise, the Father is said to raise him, the Son is said to raise himself, and the Holy Ghost to raise him too. To give you a scripture punctual to the point in hand, the matter of the resurrection, that both Father and Son do jointly concur in it: John 5:19, 20, 'The Son can do nothing of himself, but what he seeth the Father do; for what things soever he doth, these also doth the Son likewise.' The Son doth the same things the Father doth; if the Father raiseth him, the Son raiseth himself. And mark what followeth at the 21st verse, 'For as the Father raiseth up the dead,'—there is an instance,—'and quickeneth them, even so the Son quickeneth whom he will.' If the Father and the Son both concur to the quickening of them, then certainly Father and Son concur to the quickening and raising up of the human nature; therefore, 1 Cor. 15:45, he is called a quickening spirit. 'The first Adam,' saith he, 'was made a living soul, the second a quickening spirit.' The Godhead that is meant by spirit did quicken him, quicken him when he was dead, and raised him up.

And, my brethren, let me only give you this consideration about it: it is not in this raising of Christ as it is in our conversion, therein there is a difference. You see in raising up of Christ, that Christ himself namely the Son of God, and the Father did in a joint manner concur to it; indeed the body concurred nothing to it, for that was dead, but the Son of God, the second Person, concurred and raised up that body and soul. But so it is not in our conversion; our wills and God's power are not joint workers together; though he paralleleth them in respect of power, yet in this point they are not alike.

In the second place, although God the Father did raise up Jesus Christ, yet Jesus Christ as God-man did that by virtue of which he was raised up, and therefore may be said to raise up himself; though the power was the Father's, yet he did that which merited, as I may so say, which purchased that power to raise him up again. Look Heb. 13:20, 'Now the God of peace, that brought again from the dead our Lord Jesus Christ.' Here you see that God is said to do it; and he useth a fit phrase, he calleth it 'bringing him again from the dead,' for he calleth him 'that great shepherd of the sheep.' The phrase whereby his death is expressed in Isa. 53 is, that he was 'led

as a sheep to the slaughter;' he was led to death, therefore how fitly doth he use a phrase when he speaks of him as the shepherd of the sheep when he was brought again from the dead. 'Brought again' is an allusion to the phrase used in the prophet, 'led away.' Here is God the Father's work. What followeth? 'Through the blood of the everlasting covenant.' Here is Jesus Christ's work for his own resurrection; he had his hand in it, that it was by blood, his own blood, by virtue of which it was done. God had made a covenant with him: if he would shed his blood he would raise him; therefore now as he is raised by God, so he is said to be raised by his own blood, he was raised by the 'blood of the covenant.' So that Jesus Christ himself had a hand in it in this respect also, as well as the Father. And though I know divines say he merited nothing for himself, because all was his due as he was the Son of God, and it is a truth; but I cannot see but he might have a double title to glory, and resurrection, and all, and might purchase it and merit it; it was by the blood of the everlasting covenant. So in Zech. 9:11, it is said, he will 'deliver the prisoners out of the pit by the blood of the covenant.' Look by what power he doth deliver poor souls out of distress, deliver captives out of the pit; by the same blood of the covenant doth he deliver Christ himself, brought again from the grave, from the pit, from the dust, 'that great shepherd of the sheep.'

Then again, for a third answer; go, take several considerations about Christ, and in one consideration God the Father is said to raise him, but in others he raiseth himself. Consider him—I remember it is Camero's answer—as a Common Person, as the firstfruits of a company of members that are raised with him as a common Head; and so God the Father is said to raise him, saith he, and we are raised in him by God the Father. But then consider him as a Mediator, in respect of satisfaction to be performed, and to do the work of a Mediator himself, whereof resurrection is one; so, saith he, he overcometh death by his own power, he broke open the gates of death and hell, he hath the keys at his girdle, and he shewed that he had the power of death. Here are now two considerations wherein Jesus Christ is said to be raised up by God the Father, and by himself. And then, thirdly, here is another: take Jesus Christ as he is to be a satisfier for sin, to perform the work of mediation, so he

raiseth himself; but take him as he is to be rewarded for all the services he had done, as it is fit he should be, and the rewarder is God, for to him he did the service; now, saith God, you have done your work I will raise you up; so he concurreth in his resurrection as a rewarder of him. 'And him,' saith he, 'hath God raised up.'

I will add but these considerations about it to quicken your faith, and so make an end instantly.

It is a matter of great comfort to us, first, that Christ raised himself, for it is a sign that he hath satisfied God; for otherwise death would have held him: if he had not loosed the pains of death, those deadly pains, if he had not fully paid a price, it had been possible for death to have held him; but having paid them it was not possible that he should be held by them. 'He rose again,' saith he, 'for our justification;' it is good for us that Christ raised himself. Herein doth our Prophet excel that cursed prophet of the Turks, Mahomet, whom they would have to be their great prophet. He promised them to rise again a thousand years after his death, and in our age, in these times wherein we have lived, have those thousand years been expired, and now they have no way to solve the matter, but that when he was dying, his voice being weak and faint, they mistook him, and that he said two thousand years, when they thought he had said one thousand. But we have no such prophet as this. Our Saviour Christ, because he would shew himself to be the Son of God, appointed to rise again three days after, and he kept his word. 'This Jesus,' saith he, Acts 2:32, 'hath God raised up, whereof we all are witnesses.' He rose again for our justification. Here is the great Prophet that was to come into the world.

In the second place, it is great comfort to us that God raised him up from the dead. You shall find it to be one of the names of God, that he is said to be God that raised up Christ from the dead. And you shall find it to be the great object of our faith, 1 Peter 1:21, 'Who,' saith he, speaking of believers, 'do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.' Observe these words. The object of your faith is, that God hath raised up Christ from the dead and given him glory, and he addeth that this was done for that end, that you might have faith and hope in God. You could never have looked up to God with

comfort, if you had not looked upon him as God that raised up Christ from the dead, for thereby we know now that God is well pleased with Christ, is satisfied, for he hath raised him up again; therefore your faith may be in God that he accepteth Christ's satisfaction for sinners, so to believe on him to be justified by it; and in that he raised him from the dead and gave him glory, your hope may be in God for the time, to come that he will give you glory too. Hath he raised up Jesus Christ? He will raise up you also. He makes Jesus Christ a pattern, as here indeed in this very verse the Apostle doth, of what God will do to us; 'which he wrought in Christ when he raised him from the dead.' Did he raise up Christ? He will justify thee, which is a resurrection, as you heard. Did he raise up Christ? He will sanctify thee, which is an attaining unto the resurrection from the dead. Did he raise up Christ? He will raise up thy dead body out of the grave, he will glorify it. We believe on that God with a great deal of comfort that raised up Jesus Christ and gave him glory, now we come to have hope that we shall have the like.

I have often wondered what should be the meaning of that place, Rom. 4:19,—let me open it unto you a little,—where he speaks of justifying faith, faith that layeth hold on Christ for justification; and he instanceth in Abraham's faith. 'Abraham believed,' saith he, 'and it was counted unto him for righteousness;' and he was your father. Now what was it that Abraham believed? Saith he, 'Not being weak in faith, he considered not his own body now dead, when he was about a hundred years old, nor the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what he had promised he was able also to perform.' The Apostle here speaks only of faith in the power of God to give him a son, to give him Isaac. What was this to justifying faith? For I count that to be faith justifying that hath justification for its object, and the faith whereby Abraham was justified we are justified; and certainly it must be so, or else the Apostle proveth nothing in bringing the instance of Abraham's faith that we must have the like. But if you observe the coherence of one thing with another, you shall see this doubt is taken off, and that the faith here spoken of is plainly faith

laying hold upon justification, and doth, according to the pattern of Abraham's faith, require the like of us.

Read, first, the 17th verse. The text saith that Abraham was 'the father of us all, (as it is written,' saith he, speaking of the promise of Isaac, 'I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were.' Abraham saw the resurrection of Christ in two things. He saw it first in the birth of Isaac; for though Sarah's womb was dead, and his own body was dead, yet he believed that God would raise up Isaac, a type of Christ, out of this dead body, out of Sarah's womb. Here was one quickening of the dead. Abraham had a promise that of this very Isaac the Messiah should come. What saith God to him? 'Go take thy son,' saith he, 'and offer him for a burnt-offering.' Abraham made full account to do it; he had no refuge in the world but this, that God was able to raise up Isaac again; for it was as much as if God had said to him. Go kill the Messiah: for if Isaac had been killed, if Isaac should not live and get a child, and so child after child, the Messiah should not come out of the loins of Abraham, and so his faith had been void, all the promises must be let go. Now, look in Heb. 11:17–19: 'By faith,' saith he, 'Abraham, when he was tried, offered up Isaac,'—he is said to offer him up, because it was as good as done, Abraham thought it was so,—'and he that had received the promises offered up his only-begotten son.' Here was his faith now. If Isaac die, he must lose all the promises; yet he that received the promises, saith he, offered him up: therefore he is said to believe against hope; against hope, because the Messiah was to come out of Isaac's loins, and if Isaac did not live he was to lose his Messiah, his interest in heaven, his justification and salvation and all. Here is his trial now.

Read on, ver. 18, 'For in Isaac shall thy seed be called.' It is not only Abraham's seed, but it is the seed of Isaac; therefore Isaac must live, I am gone else, I must never look for salvation else. In this strait what doth Abraham do? Ver. 19, 'Accounting that God was able to raise him up from the dead.' Here was all his refuge. And when God did bid him spare Isaac, he looked upon this as a type of the resurrection of the Messiah, so saith the next words; 'from whence

also he received him in a figure,' in a type. A type of what? Of the Messiah to come out of his loins.

So then, when Abraham first believed the promise, the begetting of Isaac was a resurrection from the dead; when he offered him up it was the death of the Messiah to him, for Isaac was the figure of the Messiah; he was a figure of him in his resurrection, therefore in his death. Now then, when God did give him Isaac again, saith he, even thus shall that seed promised be put to death and rise again; and this faith was counted to Abraham for righteousness. This was faith, believing in a figure upon God that raised up Christ from the dead, for Isaac was in this a type of Christ, and Abraham saw Christ's day in this.

That this is the scope of the Apostle in that Rom. 4, being thus compared with Heb. 11, appeareth by this: saith he, ver. 22, therefore this faith was 'imputed to him for righteousness.' Here is justifying faith. 'Now,' saith he, 'it was not written for his sake alone, that it was imputed unto him, but for us also, to whom it shall be imputed,'—like as it was to Abraham,—'if we believe on him that raised up Jesus our Lord from the dead.' Here is your object of faith that justifieth; this was Abraham's faith in a figure, and this is a believer's faith, to believe on him that raised up Christ from the dead. Why? To be justified by him, 'who was delivered,' saith he, 'for our offences, and was raised again for our justification.'

You see, then, my brethren, that the faith of your father Abraham was a believing in God that raised up the Messiah from the dead for his justification. Herein now lieth your faith, to eye Jesus Christ in his resurrection for your justification.

And then, lastly, if the Holy Ghost raiseth up Christ, then,—in a word, if this Holy Ghost dwell in you,—he will raise up your hearts also, he will raise up your bodies. That you have, Rom. 8:11, with which I will end: 'If, saith he, 'the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' The same Spirit that dwelt in Christ and raised up him, the same Spirit shall raise up your mortal bodies.

So now I have opened these three things:—

1. The death of Christ.

2. His remaining in a state of death.

3. His resurrection; and the necessity of all these, and how God the Father raised him up, and how he raised up himself; and some observations and uses from all.

SERMON XXXI

> The same which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, &c.—VER. 20, 21.

THE power that wrought in Christ in his resurrection, I have spoke to that. As also of the several articles which are laid down here in these words: as, namely, that Jesus Christ was dead; that he was not only dead, but remained in the state of death, for he was 'raised from the dead;' and, lastly, that he was raised up, and that by God. I have despatched and explained these things out of these words. I come now to that state of exaltation which is here set forth to us; 'and set him at his own right hand in the heavenly places, far above all principality and power,' &c.

There are five things in these first words, 'and set him at his own right hand in the heavenly places.'

The first is, What is meant by setting him at his own right hand; wherein we must consider both something about the phrase, and something about the thing itself imported thereby.

The second thing to be considered is, The author of it, GOD; it is he that set him.

The third is, The subject of it, him; 'when he raised him from the dead, and set him at his own right hand.'

Fourthly, When it was he was set by God at his right hand. It is plain, after his resurrection; 'which he wrought in Christ, when he raised him from the dead, and set him,' &c.

Lastly, The place where; 'in the heavenly places.'

These are the parts which remain of the 20th verse, concerning the exaltation, which I hope to despatch, and so likewise to proceed to the 21st verse, which is an explanation of the great dignity that our Lord and Saviour Jesus Christ enjoyeth in heaven. What he saith but metaphorically in the 20th verse, 'he set him at his own right

hand in the heavenly places,' he expresseth more really in the 21st verse, 'far above all principality and power,' &c.

First, To begin with the phrase, 'and set,' καὶ ἐκάθισεν. The word is sometimes used, as we say in grammar, either intransitively, for the sitting of him that sits; or else transitively, to make to sit, to cause to sit. So it is here taken; for it is spoken of God the Father's setting of Christ, or making Christ to sit at his own right hand. It is used on the other side of Christ's own sitting; the same word καθίσαι, Acts 2:30, as the Septuagint well readeth it, 'he raised him up to sit,' so they read the words. Yet so as that here are two things implied: one, that Jesus Christ doth sit at God's right hand; and the other, that God the Father hath set him there. Ps. 110:1, 'He said unto him, Sit thou.' Now always God's word hath a causation with it; 'he said to him, Sit,'—that is, 'he made him sit,' or as it is here expressed, 'he made him sit with a mighty power,'—for where the word of a king is there is power, and where the word of God is there is power; it had the greatness of power going with it, the exceeding greatness of power, even the same that raised him up from the dead.

Further, for the phrase too, as it noteth out Christ's sitting at God's right hand, it is not a proper phrase of speech, it is but a metaphor, but a similitude to express that height of glory to us that Jesus Christ hath in heaven with God, by what is done by kings here on earth to those whom they will honour. It is but a metaphorical speech; that is clear by this, because you know God properly hath no hand, nor right hand; and if God have no right hand, then Christ's sitting at God's right hand must needs be a similitude likewise; for they are relatives, if the one be not real, the other cannot be. That Christ hath 'all things under his feet,' which is another phrase used in the 22d verse, is but a metaphorical speech; those who are below one, infinitely below one, are said to be under his feet; so is it said here, that both Christ sitteth at God's right hand, and that he hath all things under his feet.

So that now, to gather what posture of his body Jesus Christ hath in heaven, or what posture he shall have when he cometh to judgment, though it is expressed by sitting, and sitting at God's right hand, and at the right hand of power, yet this phrase will not infallibly determine what shall be the posture of his body. Rather, if

I would deliver what out of other scriptures seems to be more clearly held forth about it, it would seem to be standing rather than sitting; if you take it in its proper sense, as he is a man, standing is the properest posture of a man.

I know not well what to say to that in Acts 7:55, where it is said that Stephen 'looked up into heaven and saw the glory of God, and Jesus standing at the right hand of God.' It seemeth to be a vision of his eye elevated supernaturally, such as Paul had when he was converted, when Christ from heaven spake to him. 'Last of all,' saith he, 'he was' seen of me.' Therefore his bodily face did shine, because he saw him with his bodily eyes. And they saw a representative glory of God; for you shall find that likewise in the Old Testament and in the New there was a place to represent the presence of God, as 1 Kings 8:10, and Luke 2:9, it is said the glory of God shone round about the shepherds.

Now, the like representation Stephen had when he saw heaven opened. 'I see the heavens opened,' saith he, 'and the Son of man standing on the right hand of God;' he seemeth to speak clearly of what he saw, and the manner of it. I do not know what to say to this place. Sure it was not a seeing of him by faith only, such as is spoken of, Heb. 2:9, 'We see Jesus crowned with glory and honour;' this is more. There is only this that may be said of it, that it was such a kind of vision as was presented to John in the Revelation. He saw a throne, and he saw a Lamb slain; so Rev. 5:6, and chap. 1:15, 16. He saw a man that had a sword come out of his mouth, his feet like unto fine brass, and his countenance was as the sun that shineth in his strength, &c. He speaks of Christ; for, saith he, ver. 17, 'He said unto me, I am the first and the last, I am he that liveth and was dead.' This was but a vision; now the like it may be was this of Stephen's only. And as those visions in the Revelation were but suited to the present occasion, so this vision was but suited to the present condition Stephen was in; he was to suffer for Christ, and he seeth Christ stand, as being ready to help him.

But, however, we may learn this from it, which is to the point in hand, that these words sitting and standing being used thus promiscuously, the Holy Ghost varying the phrase, that therefore the word sitting is not to be understood of the natural posture of his

body. He would not vary the phrase so of standing and sitting, and being at the right hand of God, if it were taken properly and strictly.

If therefore, to come to the thing itself, for I have done with the phrase, it be meant by way of similitude, I shall open this similitude, what it is, thus:—

You must consider that it is spoken to us after the manner of men, and when he is said to sit at God's right hand, God is represented to us as a king, as the Lord Sovereign of heaven and earth; as, 1 Tim. 1:17, he is called, 'the King eternal, immortal, invisible, and only wise God.' A king that is full of glory, which glory is always represented to us under the same words and expressions that are familiar among men to represent glory by; and therefore when we speak of a king, we say 'His Majesty:' so when the Scripture speaks of God, this King, it calleth him 'the Majesty on high;' so Heb. 1:3. And as kings have their thrones, as Solomon had, to set forth his glory, and 'throne' in the Scripture is still put for kingly power, so likewise is God said to have a throne. The Scripture representeth the sovereignty of God, by having a throne that he sitteth on; therefore you shall still read, both in the Old Testament and in the New, that he appeareth upon a throne. Now this glory of God, and this throne of his, is said to be in the heavens, because it is certain that the glory of God and his sovereignty is there represented more, infinitely more than in this world it is. This is but his footstool, heaven is his throne; so you have it in that 7th of the Acts,—it is but some five verses before this vision of Stephen's,—'Heaven is my throne, and earth is my footstool;' and then he looks up and seeth the glory of God, and Christ standing at his right hand.

You see, now, how the glory of God is set forth in the way of kingly power, having a court where he manifests it; in which court standeth his throne, for heaven is so.

Now then, after the same manner of men is the glory of the man Christ Jesus set forth unto us by sitting at God's right hand. So, Heb. 1:3, it is said that he is 'sat down on the right hand of the Majesty on high;' as I said, majesty is put for the kingly power of God, and Christ is sat down on the right hand of that Majesty, that is, of God himself, as you call the king 'His Majesty.' And as in Heb. 1:3, he is said to sit down on the right hand of Majesty, so in Heb. 8:1, he is

said to sit on the right hand of the throne of the Majesty in the heavens, that is, of God, who displayeth his glory in the heavens. Therefore Stephen saw the glory of God first, and Jesus standing on the right hand of God; and in Matt. 26:64, it is called 'sitting on the right hand of power;' and in Luke 22:69, it is explained 'the right hand of the power of God;' that is, of the powerful God.

It was the custom of the eastern nations for kings to express their respect to those whom they favoured by setting them at their right hand, as you know Solomon set his mother, 1 Kings 2:19; and therefore it was the request of the mother of the sons of Zebedee for her children, that Christ would let them sit, the one at his right hand, the other at his left. And that in 1 Esdras 4:29, though it be Apocrypha, it representeth what the manner of those nations was: it is said that Apame, the king's concubine,' did sit on the right hand of the king.' So among the Romans, we read in Suetonius, in the Life of Nero, when the king of Parthia came, he set him at his right hand. But Christ's sitting at God's right hand is not only a token of familiarity, but it is more; for these, though they were set at the right hand, yet they were not invested with power by it, only a respect was shewn to them; therefore we further read that the manner of those eastern nations was for the king's son always to sit upon the throne of his father, and that upon his right hand, for that was his hand of respect.

So we read in Exod. 11:5, when he would express the eldest son of Pharaoh, he saith thus: 'From the first-born of Pharaoh that sitteth upon his throne, unto the first-born of the maid-servant that is behind the mill.' And the like we have Exod. 12:29, 'It came to pass, that the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon.' Here you see how the eldest son is expressed; it is all one to say, the eldest son of a king, and to say, one that sat upon his throne. And accordingly you have it of Christ, being the eldest Son of God, Rev. 3:21, 'To him that overcometh, I will grant to sit with me in my throne, as I also overcame, and am set down with my Father on his throne.' And therefore, as Solomon, 1 Kings 1:34, was crowned king, and was set upon his father's throne while his father was alive, and remained

king, so is Jesus Christ, and in that Solomon was a type of Christ, and David of God the Father; and though God be king still, yet he, as it were, hath given over the government, as David did, to his Son. Read Acts 2:30, 31, &c. David 'being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ.' And, saith he, 'This Jesus hath God raised up; therefore being by the right hand of God exalted,' &c. Here, you see, he doth apply this type of Solomon unto our Lord and Saviour Jesus Christ.

Therefore you shall find in Dan. 7:9, 13, where the kingdom of Jesus Christ, and his inauguration into it, is set forth; there 'the Ancient of days did sit,' and the Son of man was brought to him. And what saith he, ver. 19? 'I beheld till the thrones were cast down.' There are those that find fault much with this translation, and say it is clean contrary; it is, 'till the thrones were set;' and so the Septuagint reads it, 'till the thrones were set;' as the Rabbins say, one throne for God the Father, and one for God the Son. The Ancient of days did sit, and then the Son was brought to him, and another throne was set for him, and he did give him dominion, and glory, and a kingdom, &c., so ver. 13. So that to sit at God's right hand is not only a matter of favour, such as kings sometimes shew to those whom they would honour, but it is a matter of prerogative belonging to the eldest son; the same that was performed to Solomon, that was crowned king and sat upon his father's throne in his father's lifetime; his father withdrew, as it were, and so doth God the Father, and lets Christ execute the government. It was a prerogative that was never given to any creature. See for this, Heb. 1:13, 'To which of the angels said he at any time, Sit on my right hand?' Not an angel had this privilege; it is, therefore, a privilege peculiar to the eldest Son of the King of heaven, to sit at the right hand of God; as you heard before, out of the place in Exodus, that to be the eldest son of a king, and to sit upon his throne, is all one. So that whereas God hath translated some into heaven, as Enoch and Elijah, and those that rose with Christ; they are indeed translated to heaven, but none sat at God's right hand, that is peculiar unto Christ himself, that is God's own Son. And, indeed and in truth, when the

thrones were set in that 7th of Daniel, you shall find that the angels stood; so the expression is there, ver. 10, 'There were thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.' And now, in comparison of this, for they are all metaphorical expressions, the saints are said to stand; but it is the prerogative of Christ alone to sit: 'Sit thou at my right hand, till I make thine enemies thy footstool.'

In general, therefore, you see there are two things imported by Jesus Christ's sitting down at God's right hand. The first is the exaltation of Christ, as God's eldest Son. Not only to be next him, to be second in heaven to him; not only so, but as God's eldest Son to be invested with all God-like power and authority, to sit upon his throne alone, and to do there as Solomon did upon David's throne, even in David's lifetime; to be taken up to the participation of all that happiness, blessedness, glory, majesty, and power, which the great God himself enjoyeth, and that in such a manner as no creature is capable of. To none of all the angels did he say, Sit, as he saith to Christ. That is, I say, the sum of the meaning of these words, 'he set him at his own right hand.'

Now to come to the particulars of this advancement of Christ, that this, 'his being set at God's right hand,' holdeth forth.

First, It noteth out the enjoyment of all blessedness in an infinite manner; that God is immediately his happiness. And this the words, 'being at his right hand,' implieth. And then he is said to sit, because he doth quietly possess and enjoy all this happiness. That this is part of the meaning of the phrase is evident by that in Ps. 16:11, a psalm made of Christ, and quoted by Peter in that second of the Acts to which I have often had recourse. Now, what saith Christ there? 'Thou wilt shew me the path of life; in thy presence is fulness of joy.' But this doth not speak home to that I would have, but that which followeth doth. 'At thy right hand there are pleasures for evermore.' It is spoken assuredly of such pleasures as Jesus Christ by way of prerogative enjoyeth beyond all the saints and angels, he being at God's right hand so as none of them are. It was that peculiar encouragement that Jesus Christ had, not to be in heaven only as a common saint, but to be in heaven at God's right hand, and to have

pleasures answerable, far above all the pleasures of men and angels, as I shall shew you when I come to handle that point.

There are said to be 'pleasures at God's right hand.' The right hand, you know, is that wherewith a man is bountiful; if he will lay out himself and distribute of his riches, he doth it with his right hand: 'Let not thy left hand know what thy right hand doth.' When Jesus Christ speaks of God's distributing and communicating to him fulness of pleasures, he saith, 'At thy right hand are pleasures,' &c. Jesus Christ is at God's right hand, and therefore God doth communicate and impart to him, to the utmost, all his happiness, so far forth as that human nature is capable of. 'Length of days are at her right hand,' that is, eternal life; 'and at her left, riches and honour.' So Wisdom speaks in the Proverbs; for we are said to be at God's right hand. The happiness of the saints at the latter day, how is it expressed in Scripture? 'He will set them on his right hand.' I speak it for this, that happiness, and being in heaven, is expressed by being at God's right hand; and Christ is said to be at God's right hand: what happiness and pleasures then hath he? On the other side, the highest misery of wicked men is said to be in their being at God's left hand.

As it implieth the fulness of pleasure, so it importeth honour and glory, and a fulness of the participation of that. For that you may take those expressions I gave you before, of Queen Bathsheba being set at Solomon's right hand; it was in a way of glory and respect unto her. 1 Kings 2:19, when Bathsheba came to the king, 'the king rose up to meet her, and sat down upon his throne, and caused a seat to be set for the king's mother; and she sat on his right hand.' Therefore our Saviour Christ, when they, Matt. 20:21, desired one to be on his right hand and the other on his left, interpreteth it in ver. 27 to be a desire of being chief; that is the interpretation he himself putteth upon it. He is therefore in that first of the Hebrews, ver. 11, said to be 'set down on the right hand of Majesty,' having imparted to him a God-like and a royal majesty, such as appeareth in no creature. So now, to be set down at God's right hand, which is a second meaning of it, is this, for Jesus to be crowned with glory and honour; 'We see Jesus,' saith he, Heb. 2:9, 'to be crowned with glory and honour'—that is, he is set down at the right hand of Majesty.

In the third place, to be set down at God's right hand is not only to have a fulness of happiness, to enjoy the Godhead; to have rivers of pleasures from his right hand, and to have glory and majesty to be set above all; but it is to have a real rule, and power, and dominion put into his hands too. Kings oftentimes make no other use of their kingdoms but to enjoy pleasures, and glory, and state; but for their rule they leave it unto others, as Pharaoh did to Joseph. 'In the throne,' saith he, 'I will be above thee.' But now it is otherwise; when Jesus Christ is set down at God's right hand, he hath the rule, the dominion over all things imparted to him, he is invested with it. And this is a different thing from majesty; therefore they are both mentioned in Matt. 24:30, 'Ye shall see,' saith he, 'the Son of man coming in the clouds with power and great glory.' Power is one thing, and glory is another, although it is power that doth make glorious. And hence, therefore, one evangelist calleth it, 'sitting on the right hand of power,' Mark 14:62, because that Christ is invested with the power of God, and the right hand is in a more especial manner put for power in Scripture. As, to give you but one place for it, though there be multitudes of them, Exod. 15:6, 'Thy right hand, O Lord, is become glorious in power.' The right hand is still put for power. So that for Christ to sit at God's right hand, is for him to have all power and dominion put into his hands. Therefore both in Ps. 110, where God's placing Christ at his right hand is mentioned, there he is called Lord: 'The Lord said unto my Lord, Sit thou on my right hand.' David was a king, he was one of those principalities and powers that the 21st verse mentioneth, but he acknowledged Christ to be over him; nay, David was his father, that is more. Parents that are kings do not call their children lords; but Christ had such a prerogative by sitting at God's right hand that he was the Lord of David. And the apostle Peter interpreted it, Acts 2, speaking of the exaltation of Christ; 'Being,' saith he, ver. 33, 'by the right hand of God exalted;' and he quoteth David for it too, 'The Lord said unto my Lord,' saith he, 'Sit thou on my right hand.' Now what saith he, ver. 36? 'Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.' So that sitting at God's right hand is interpreted to be making of him Lord, and that is evidently held forth in the text; for

he saith that he is over principalities, and powers, and might, and dominion, and whatsoever else is named in heaven or in earth, and he hath them all under his feet. And to shew forth the excellency of Christ, he saith he is over all these; that is, as a ruler, as a lord over all these.

My brethren, what is the reason the Pope is called Antichrist? You cannot call episcopal government antichristian in that sense the Pope is called Antichrist. But the Pope is plainly called that great Antichrist; and what is the reason? Because he doth usurp the very same authority, the very imitation of it, which our Lord and Saviour Jesus Christ hath in heaven. For what is that which Christ is invested with? It is to be over all powers, and principalities, and dominions in this world and the world to come; and to sit in heaven, advanced to God's right hand, and to have all these under his feet. Now if you read 2 Thess. 2:3, 4, you shall find the description of that man of sin to be this: 'That man of sin,' saith he, 'the son of perdition, shall be revealed, who opposeth and exalteth himself above all that is called God,'—that is, above principalities and powers, above angels themselves, for they have undertaken to command angels,—'so that he as God sitteth in the temple of God, shewing himself that he is God;' taking upon him the same power which our Lord and Saviour Jesus Christ challengeth to himself. Others do take that which God hath given his Church to themselves, and place church power in a subject it ought not to be in; and it may be said they are antichurchian, but not antichristian. But this is that which makes the Pope Antichrist, that he assumeth to himself, as far as possibly he can, directly, that power that Jesus Christ himself is invested withal.

Then again, in the fourth place, God's calling Christ to sit at his right hand importeth all those abilities, all those royal, glorious endowments, which God filled the human nature with when he came first to heaven, to make him fit to be the governor of all the world. That infinite wisdom and power that is in the human nature, and all other prerogatives whereby he is able to manage the government of this world and the world that is to come, and to have all those things run through his hands which all creatures could not do if the wit and power of them all were put together,—that he is

able to wield this sceptre, this is a fourth thing which 'sitting at God's right hand' importeth.

This the text holdeth forth unto us; for, if you mark it, he doth not only say, that God did set him at his right hand as a king doth advance his favourite, or as he doth set his son in his throne with him, give him the same authority himself hath, whereas he doth not give ability; but the text speaks of a power that wrought in Christ when he set him at his own right hand, a physical power, as I may so call it, which can be exercised and put forth in nothing but in this. As when God set up Saul to be king, he gave him not only power, but a heart to be a king; so God, as he gave Jesus Christ power over all might and dominion, so he hath given him a heart also. And, my brethren, to take that man Christ Jesus, that carpenter's son, as I may so express him, speaking of him in his meanness and lowness, that sorry man, as the prophet speaks of him, and to fill him with such wisdom and power as that he is fit to govern all the world, to have the power of all the doings in the world in his own hands,—this is that 'which God wrought in Christ, when he raised him from the dead, and set him at his own right hand.'

Now this is a mighty alteration, to fling off all the flesh, and to endow him with all these abilities. As it is said, 1 Cor. 15:43, our bodies are sown in weakness, but they shall be raised again in power; they are sown a natural, but they shall rise a spiritual body; that is, furnished with all new abilities to make them to be spiritual bodies: so is Jesus Christ furnished with all abilities fit for the managing of all the affairs of the world; that look whatever God meaneth to do, that the man Jesus Christ, joined to the Godhead, is able to do; and look whatever God knoweth concerning the government of the world, that the man Jesus Christ knoweth. Brethren, nor saint nor angel had this.

You shall find this set forth to you in Rev. 5; do but duly weigh that chapter, the scope of it is clearly this. You must know that the Revelation, the general story of which beginneth at the 4th chapter, and so to the end, is the acting over of the story of the world that was to come, and things are set forth to us comedy wise. There is first a stage set up, a throne, and there are the elders about God,

that is chap. 4. Then there is a prologue to it, and that beginneth in this 5th chapter; and what is the prologue? It is clearly nothing else but the instalment and coronation of Jesus Christ, as he that should govern the world, and so should be able to give the revelation to John. And although his coronation was a thing past, for it was done when he ascended, yet it is here represented to John, because it was the foundation of all the story that followeth. How is it represented? There is a book held forth with seals upon it; that book containeth God's decrees to be executed, and he that takes the book must undertake to fulfil what is written in the book, and to make it good. There is a proclamation made to all in heaven and in earth, whether any were worthy to open the book, and to loose the seals thereof. It seemeth to be an allusion to the admission of a judge to his place—they give him a roll, or a book; or to the ceremony that is used in the University, when they admit the proctors to their places—they give him a statute. So here, speaking of the instalment of Christ into the government of the world, he alludeth to some such kind of ceremony. Here is a book held forth, and proclamation made that whosoever takes this book must fulfil and make good whatsoever is contained in it. Now, saith he, there was none found either in heaven or in earth that was able to know God's decrees, much less to execute them. None was found worthy to do it but the Lamb. And how cometh the Lamb to be able to do it? He hath 'seven horns and seven eyes.'

There are two things goeth to kingly power: first, knowledge; secondly, power. He hath knowledge answerable to his power, for he hath 'seven eyes;' that is, as it is there interpreted, 'they are the seven spirits of God, sent forth into all the earth.' His eyes run to and fro in the earth, he knoweth all that is done, so no angel in heaven can do, he seeth every man's heart. And he hath 'seven horns;' he is as able to perform (for the horn in Scripture phrase still signifieth power) whatsoever he knoweth, whatsoever he meaneth to do. And he takes the book out of the right hand of him that sat upon the throne, for he standeth at God's right hand. And upon his taking it, what a song was sung! you may read it at ver. 12. They all fell down before the Lamb, being glad there was found one that was able to administer the affairs of the world; 'and they said with a

loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.'

To open these a little; they are all ensigns of kingly power.

First, He is only worthy to receive authority to do it; that is meant by power. 'All power,' saith he, when he ascended, when he was taking his flight to heaven, 'is given unto me in heaven and in earth.'

Secondly, He is only worthy of riches, which kings have; he only was worthy to possess all creatures. 'He hath obtained an inheritance,' a better name than the angels, for he is the 'heir of all things.' And as he hath authority, so he is able now, he hath a natural right unto it, to dispose of all creatures as his own proper goods and riches.

Thirdly, He is worthy to receive strength; he hath not only authority and power to dispose of all, but he hath strength too. Kings have not strength answerable to their power,—that is, to their authority,—but what they do, they must do by others. But Jesus Christ hath strength, personal strength, he is able to do it alone.

Fourthly, Wisdom; that is as large as all these.

Fifthly, Honour. Honour is due to him from all the creatures, they fall all down before him.

Sixthly, Glory, from his Father that hath thus joined him in commission, and set him up to be sharer with him in the kingdom. And—

Lastly, Blessing, from all his saints, for they only bless him. And this he hath given him by 'sitting on God's right hand.'

I will give you but one instance. He was able, when he was set down on God's right hand, to send the Holy Ghost into men's hearts. What a mighty ability was this—could any creature do it?—that the Holy Ghost should be his ambassador, to despatch his business here! Yet this is made the fruit of being set at God's right hand. Acts 2:33, 'Being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now both see and hear.' Could any creature have done this? No mere creature could have done it, nor he as mere man

could have done it; but he being man joined to God, so he hath right to do it.

You see now what is imported by 'sitting at God's right hand.' This is the substance of it. It importeth—

First, Fulness of all pleasure.

Secondly, A communication of God-like majesty.

Thirdly, Power and dominion over all things.

Fourthly, Ability to execute that power.

So much for the substance of it. There are two circumstances that sitting on God's right hand doth yet imply, to make up this fully:—

First, That he doth quietly possess all this. The word sitting still implieth quiet possessing. As 1 Kings 2:38, when Shimei was in Jerusalem quiet and undisturbed, we translate it, 'he dwelt at Jerusalem,' the Hebrew word is, 'he sat at Jerusalem;' he quietly enjoyed his house; as David is said to 'sit in his house.' That same phrase there in Acts 3:21, which we translate 'whom the heavens must receive,' or contain, 'until the times of restitution of all things;' it is strange to see how ambiguous the Holy Ghost speaks; the words may be as well read thus, and as clearly, and no man can deny it, 'who must possess the heavens till the times of the restitution of all things.' It is as true and as full a sense, and the Lutherans answer us home in that place, for we would bring it against their ubiquity, and they say, and say truly, 'who must possess the heavens till,' &c. It is a phrase used in Greek and Latin, to receive the city, or receive the kingdom, speaking of kings or conquerors, when they come to possess a kingdom or a city. David useth the phrase, Ps. 75:2, 'When I shall receive the congregation, I will judge uprightly;' that is, when I shall come to possess the kingdom. So Jesus Christ possesseth heaven, he sitteth and quietly enjoyeth his kingdom. This is implied by sitting on the right band of God.

Secondly, He doth not sit only quietly, but he sitteth surely. When his kingdom is mentioned, still you shall find this added, Thy throne is for everlasting; it endureth for ever; it is from generation to generation, &c. And this the word sitting implieth. As, Isa. 16:5, speaking of the kingdom of Christ, 'In mercy,' saith he, 'shall the throne be established; and he shall sit upon it in truth.' To have him

sit upon it, and to have the throne established, is all one. It implieth the firmness of his kingdom; it is such a kingdom as shall break all kingdoms.

So you have what it is to have Christ sit at God's right hand, as briefly as I could, explained. The uses that this affords are infinite, which the Scripture giveth; but I must not run out into this thing, for I must merely expound.

The second thing in the text is, who it is that set him at his right hand. I have done with the first; opened the phrase of sitting at God's right hand. I come now to the second, his exalter and advancer. It is God, namely the Father, that set him at his own right hand, and that by his exceeding greatness of power.

You know our Saviour Christ acknowledgeth that all his power is from the Father. 'All power,' saith he, 'is given unto me;' that is his expression, Matt. 28. As he is the natural Son of God simply considered, so he doth not sit at God's right hand, and so indeed power is not given to him, for so he hath it by nature. But take him as he is Mediator, and that as he is God and man too,—for he is Mediator in both natures, and so all the power that he hath is given unto him,—and so he is only said to begin to sit at God's right hand after his resurrection; whereas, as he is the natural Son of God, he had power equally with the Father from before the world was. Therefore you know God boasteth of it; 'I have set my king upon mine holy hill.' Other kings are by human institution and creation; but this same Jesus Christ, he is my king, saith he.

Now, my brethren, though the Father did but give it him, let me say this for Christ on the other side, he hath a right to it. So indeed it is carried between the Father and the Son; it is the Father's gift, and so the Father is honoured, but yet it is the Son's due. All power is given unto him; yet he saith plainly in Luke 22:29, that he hath power to give a kingdom, he useth the same expression of himself that he doth of his Father. 'I appoint unto you a kingdom,' saith he, 'as my Father hath appointed unto me.' And as the Father quickeneth whom he will, so the Son quickeneth whom he will too, John 5:21. Only there is a reconciliation of free-will; God's will and Christ's never differ, for Jesus. Christ exerciseth the highest liberty of will, and not only so, but he exerciseth a sovereignty of will, and

it is his right and due so to do; yet he doth nothing but what the Father willeth.

It is his Father that set him at his own right hand. I desire you to observe the difference of these two phrases the Scripture holdeth forth. The exaltation of Christ is not only said to be at God's right hand, but it is said to be with God's right hand. As in Acts 2:33 he saith, he was 'by the right hand of God exalted;' and Acts 5:31, 'Him hath God exalted with his right hand to be a Prince and a Saviour,' &c. So that being at his right hand implieth that he hath all power committed to him; and being exalted with the right hand, or by the right hand of God, implieth it was an answerable almighty power that raised him up to this.

My brethren, our Lord and Saviour Jesus Christ did not only live by the power of God while he was here. 'Man liveth not by bread only, but by every word that proceedeth out of the mouth of God.' I do so, saith he; that is his meaning. But you shall read, that since he is gone to heaven, he liveth by the power of God. It is in 2 Cor. 13:4, 'He was crucified through weakness, yet he liveth by the power of God.' And because that God the Father is he that exalted him, therefore Paul calleth him 'the Father of glory' in the beginning of this prayer in this chapter.

I might enlarge this. You see how the Persons honour one another: the Father's honour, that he doth give him this power; the Son's honour, that he is worthy; and it was fit, and comely, and necessary for his Father to do it. Consider of it thus: that the Son of God should be chosen (take it so) to be the Mediator of the world, that the Son, that that person should be singled out, it was but an act of choice; though it was comely it should be the Son rather than the Holy Ghost. That the man Christ Jesus, that he was chosen to it, that was merely of God, as much as the choice of us was to eternal life; yet now, when this man Christ Jesus was united to the Son of God, he had right to all this, it was his due. Heb. 1:2, 6, compared together; as he is called in the second verse, the appointed heir of all things, so he is called in the sixth verse the natural heir of all things.

Now, it being his due the first day, what doth Christ? He layeth aside all his glory, takes the form of a servant, voluntarily doth it to honour his Father. What honour doth his Father do to him for it

when he cometh to heaven? Have you obscured your glory, saith he, withdrawn it for my sake? I will do as much for you, I will commit all judgment to you; I will not be seen, the eyes and thoughts of all creatures shall be next upon you: 'The Father judgeth no man, but hath committed all judgment unto the Son,' John 5:22, that is, visibly to execute it. So that God did as it were give up the kingdom, as David did to Solomon while he was alive. Because that he glorified God in suffering himself to be made obedient to the death, therefore it was justice for God to glorify him likewise, by withdrawing himself from the affairs of the world; that is, in respect of visible execution of it.

And Jesus Christ had this in his eye when he was to die upon the cross; he suffered for it, as I said in the last discourse. 'You shall see,' saith he, 'the Son of man sitting on the right hand of power.' And 'for the joy that was set before him, he endured the cross, despising the shame, and is set down at the right hand of the throne of God,' Heb. 12:2. He had this honour of his in his eye, and therefore as his reward the Father gave it him, and it was comely the Father should give it him; and because that he, while he was here below, was made lower than the angels, much lower, a little lower for the time, but much lower otherwise, therefore God hath set him above the angels. And because while he was here he suffered himself to be insulted on by Satan, to have power on his body to hurry it up and down; and when he came to die, saith he, 'The prince of this world cometh, but he shall find nothing in me,' yet come he did; therefore now he is exalted far above all principalities and powers, &c. And it was his due to have it, it was his reward, it is but his condign reward; and it is yet a reward therefore given by the Father.

Thirdly, The next thing in the text that is mentioned is, who it is that is here exalted. It is him. Whom? Christ. Some would restrain this exaltation of Christ's sitting at God's right hand only to the human nature. For, say they, as he was the Son of God simply considered, he did always sit at God's right hand. But the mistake lieth in this. It is true, take him as he is Son of God, he hath an equal power with the Father from everlasting, but that power is never expressed by sitting at God's right hand, for then the Holy Ghost should be said to sit at God's right hand as well as God the Son,

which is never said. But the sitting at God's right hand doth imply that power that is committed to him as Mediator, both God and man,—that is, as he is the Son of God, clothed with man's nature, exalted now in heaven,—so that what is attributed to the one is attributed to the other by communication of properties; as we say that God and man died, though the manhood only did die, yet it is attributed to the whole, it is called the blood of God; and we say God-man rose, though his body only rose, yet it is attributed to the whole; totus Christus, though not totum Christi. Whole Christ rose and whole Christ sitteth at God's right hand; he exalted him, though not the whole of Christ.

I will not insist longer on this. There is only a scripture or two I will give why not only the manhood is said thus to be exalted, but the Godhead too as considered joined with the manhood. The first, that his Godhead is thus exalted, I mean that the Son of God is exalted, is that Ps. 110:1, 'The Lord said unto my Lord, Sit thou,' &c. Now, he was David's Lord only as he was Son of God. I mean that the foundation of his being Lord is laid in that; therefore, Heb. 1:13, the Apostle proveth him to be God from this, because he was bidden to sit down on God's right hand; 'To which of all the angels said he at any time, Sit on my right hand, until I make,' &c. 'But unto the Son he saith, Thy throne, O God, is for ever and ever,' &c. And then it belongeth to him likewise as man; that you have a clear place for, John 5. And our Saviour putteth it in on purpose. Saith he, at ver. 22, 'All judgment is committed unto the Son;' and lest that we that know him to be both God and man should take this to be spoken of him in regard of his Godhead, as he was second Person only, he telleth us plainly, ver. 27, 'He hath given him authority to execute judgment also, because he is the Son of man.' So that take him as he is Son of man, so he hath authority given him to execute judgment; and he putteth in this to open the prophecy, Dan. 7, for, saith he there, at ver. 14, to the Son of man was given dominion, and glory, and a kingdom which shall not be destroyed, and to this Son of man, saith he, is all judgment given.

Now, you will ask how it is said, take him as he is the Son of God, that he should be exalted, for he is but as he was?

Yes, my brethren, he is exalted in this sense, because his Godhead was obscured and hidden while he was here below. It was his due to have shined in his manhood instantly as he doth now in heaven, that all men should behold his glory as the glory of the only-begotten Son of God, as the apostles Peter, and James, and John did when he was transfigured. Now he veileth all his glory; when he cometh to sit at the right hand of God, there he sheweth it; so that in respect of manifestation he is said to be exalted, for then he was manifested to be the Son of God.

So much for the Person that is exalted, how it is true of him both as God and man.

The fourth thing to be explained is, when it was that he began to be exalted. The text plainly saith, after his resurrection; the same power, saith he, 'which he wrought in Christ when he raised him from the dead, and set him at his own right hand.'

There are some divines that are mightily mistaken in this, for they would make the sitting at God's right hand to be the prerogative of the hypostatical union, and so would make him to sit on God's right hand when he was in the womb. But, brethren, the Scripture runneth clean otherwise. It was his due indeed then, and his right; but in respect of its execution, he was but as a king under age, till he rose again and ascended up to heaven. Therefore you shall find, Heb. 1:3, it is expressly said, 'After he had purged our sins, he sat down on the right hand of the Majesty on high.' After; mark that phrase; it was not till then: so Heb. 10:12, 'After he offered one sacrifice for sin, he sat down on the right hand of God;' it was after that. He was like one that is born a king, that cometh to act the part of a servant upon a stage; but when he cometh to such a period he throweth off the form of a servant, and sheweth himself to be a king: and so doth Jesus Christ; therefore you have it, Phil. 2:9, 'He took on him the form of a servant, and was obedient unto the death;' and then it was that God exalted him, he did not enter upon this glory till he had suffered death; so Heb. 2:9, and in Rev. 5:12, it is said there expressly, he was worthy to receive honour, and glory, and riches, &c., because he was slain. He was first to be slain. It became him first to suffer, and so to enter into his glory. Therefore

his sitting at God's right hand was not before God had raised him.—That is the fourth thing.

The fifth is, the place where he sitteth. It is expressly said, in heaven. The word in the original is not heavenly places; the word places is put in; but, he 'set him at his own right hand in the heavenlies.'

The Lutherans therefore interpret it. 'he sitteth in heavenly things;' that is, they say, all his power is exercised in things heavenly. But, my brethren, that which followeth confuteth it in part, for he saith he is over 'every name that is named, not only in this world, but also in that which is to come;' not only heavenly things, but earthly things; so that not only heavenly things are meant, though they are not to be excluded, but answerable to the phrase of sitting is properly intended heavenly places, and so notes out the very place where he thus sits, even in heaven. Heaven is the court of the great God, where his throne is, as you saw out of Acts 7:49; and it is the place where God hath appointed Jesus Christ to be honoured. Only let me say this: when he cometh to judge wicked men, because he will not bring them up to heaven, for none of them shall ever enter into the third heavens, then he cometh down, and bringeth heaven down with him, for all the angels come with him, and he shall come in the clouds with all the glory of his Father, in the greatest glory and majesty that can be. But the proper seat and place of Christ is at God's right hand. 'I see the heavens opened,' saith he, 'and the Son of man standing on the right hand of God.'

Therefore still the Scripture calleth us to look up to Christ as sitting at God's right hand in the heavens. The Lutherans would have him everywhere even as man, which is to maintain that opinion of his bodily presence in the bread you eat in the sacrament, which is a mighty gross absurdity, for so he should be as much in the bread you eat every day as in that of the sacrament; and, accordingly, they further make his ascension into heaven a mere metaphor; they say he did not remove his place locally, whereas the text saith expressly they saw him ascend up into heaven.

That the sitting of Christ at God's right hand is in heaven, and that that is the place appointed for him, I will give you but one scripture

for it. I therefore quote it because I will open it a little unto you; it is Acts 2:34. When he would prove that those words in Ps. 16, 'At thy right hand are pleasures for evermore,' &c., were not meant of David, what expression doth he use? 'For David,' saith he, 'is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou,' &c. My brethren, David was ascended into heaven, for his soul was there. How, then, doth this argument hold? The truth is, he putteth ascension into heaven to be all one with sitting at God's right hand, because that heaven is the place where God hath appointed to manifest his glory and the glory of Christ; and therefore, Mark 16:19, it is expressly said he was received up into heaven and sat on the right hand of God. So, in 1 Pet. 3:22, 'He is gone into heaven, and is on the right hand of God.' I could give you multitudes of places for it.

It is a wild opinion of the Lutherans, that would have heaven also everywhere, as Christ is everywhere. But the Apostle telleth us plainly, 1 Thess. 1:10, that we expect and wait for Christ from heaven. If Christ were everywhere, and heaven were everywhere, how could we expect to 'meet him in the air,' when he shall descend from heaven, as the Apostle saith, 1 Thess. 4:17, speaking of the air as a distinct place from heaven?

So you have all these five things opened that belong to this part of the 20th verse. First, What is meant by sitting on God's right hand. Secondly, Who it was that raised him; God the Father. Thirdly, The subject that was thus exalted, both considered as God and man. Fourthly, The time when it was begun; it was when he ascended into heaven after his resurrection. Fifthly, The place where; it is in heaven, in heavenly places.

I will now make a little entrance into the 21st verse, so much indeed as shall give a light into it:—

Far above all principality, and power, and might, and dominion, and every name, &c.

Here he expresseth more really what he had said in the other speech more figuratively; there he expresseth the dignity of Christ by sitting on God's right hand, here he speaks more plainly, 'far above all principality,' &c.

There are two general heads of this verse.

Here is, first, The eminence of Christ's exaltation; and, secondly, The universality of it.

The eminency of it is set forth two ways:—

First, For the intention, the height of it as it is personal in him; it is not only above, but 'far above all principality, and power, and might, and dominion,' &c.

Secondly, It is expressed by the lowness of the subjection of all things to him; he is far above, for 'all things are under his feet.'

Then there is the universality of it; he instanceth in the chiefest things that are in this world and in the world to come, in might and dominion, in principalities and powers, and in every name that is named, not only in this world, but also in that which is to come.

First, To open unto you the eminency of this exaltation of Christ. He is said to be far above, not only above, but far above, not ἄνω only, but ὑπεράνω, far above; so far that the Apostle knew not how to express it, but, as we use to say, infinitely above. So now that which in Acts 2:33 is called simply the exaltation of Christ, in Phil. 2:9 is called superexaltation, so the word is in the original; not only an exalting, but an exalting to the highest, an infinite exalting; and therefore, Heb. 7:26, we are said to have such a high priest as is 'made higher than the heavens.'

I told you before, that sitting at God's right hand noted out, first, fulness of pleasure; secondly, glory; thirdly, power and dominion. Now, you shall see that in all these Jesus Christ is advanced far above all creatures, and enjoyeth them all in that transcendent manner as no creature doth, either angels or men.

First, Jesus Christ hath such pleasure as no creature hath. For that, take Ps. 45, where he speaks of Christ as exalted at God's right hand, and speaking of his throne, saith he, ver. 6, 'Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre.' He speaks of him as installed into his kingdom. What followeth? 'Because thou lovest righteousness and hatest wickedness, therefore God hath anointed thee with the oil of gladness above thy fellows,' Here is, you see, an anointing with joy and gladness above his fellows; in this regard, therefore, he is above

all principality and power, and all things else. Why? Because he is nearer the fountain than all creatures are, for he is one Person with the Son of God; and the communication of God, and all the fulness of the Godhead, to him must needs be so much the greater by how much the union is nearer. As he had the nearest union that any creature could have to be one Person with the Godhead, so he hath the joys of God, which none else can have. While he was upon the earth he was a man of sorrows, such as no man had; so now when he cometh to heaven, as his sorrows abounded, so his joys also abound. As he was the first of many brethren in respect of affliction, so he is anointed with the oil of gladness above his fellows: for he hath not only the joys of God to be his, but the joys of all his children; they are also his, therefore he bids them be holy, that my joy may be full, saith he; I rejoice in it, saith he—I rejoice in it, saith he, more than you; for, as the Apostle saith, 'you are my crown and my joy;' so Christ hath joy in all.

Secondly, Take rule and dominion, that is most proper to the text indeed; he hath a rule and dominion far above all things. Rev. 3:21, 'Ye shall sit with me in my throne, even as I also am set down with my Father in his throne.' What is the meaning of that scripture? This in a word: As I am glorified, so shall ye be glorified, and I have communicated to you a kind of rule, a kind of suffrage at the day of judgment; but this is peculiar to the Son, to the Lord Jesus Christ, to sit in the Father's throne.

So likewise for glory; which is the third thing meant by sitting at God's right hand. He hath such glory in heaven, that could a man see him sitting in heaven, and all the angels about him, he would say, That is the Son of God, presently. Set a king among his nobles, and you could not know one from another, if he would conceal his outward state; but set the Person of Christ amongst angels, you would presently say, That is the Son of God. 'We saw his glory,' say they, 'as the glory of the only-begotten Son of God,' when they had but a glimpse of it in his transfiguration. There is such a glory shineth in the person of Jesus Christ as he is far above all angels and men, he is the Sun of righteousness; therefore he is said to be the 'image of the invisible God,' so as no men or angels are; and 'the brightness of his Father's glory,' which they are not; it is spoken of

him as he is man; for otherwise as he is God, he is as invisible as God himself. Therefore as the actions of the Son of God are higher than the actions of men,—for you see they are of infinite worth, which men's good works and angels' are not,—so the glory of Godman, the Son of God, is more than all the glory of angels or the glory of all the sons of men whatsoever; it is of another kind.

Hence it cometh to pass that our Saviour Christ is to be worshipped, for you see he hath that glory that no creature hath; take him as he is man sitting at God's right hand, he is to be worshipped, which no creature is. Saith he, Heb. 1:6, 'When he bringeth his Son into the world he saith, Let all the angels of God worship him.' It is spoken of his second coming, as I could open at large. And Ps. 45:11, there the Church is said to stand at Christ's right hand, and one would think she were mightily exalted; what followeth? Ver. 12, 'Daughter,' saith God, 'he is thy Lord, and worship thou him.' You shall find that this is part of Christ's exaltation in Phil. 2:10, that all worship that is to be performed unto God should be done in his name. 'Wherefore,' saith he, 'hath God highly exalted him, and given him a name above every name, that in'—it is not at the name, but in—'the name of Jesus every knee should bow;' that is, that all worship should be put up to him in the name of Christ. This is that prerogative which no creature hath or was fit to have; this glory God would give to none but to the man Christ exalted in heaven; yea, let me add this, that this began to be done when he did ascend up into heaven.

I have wondered sometimes at that speech, John 16:24: 'Hitherto ye have asked nothing in my name.' When he taught them the Lord's Prayer, one would have thought they should have been taught to make their prayers in the name of Jesus Christ, as we are taught to do by the Apostle; but he was not then ascended; this 'at his name every knee shall bow,' he must suffer for it first, and then enter into this glory. Therefore, Rom. 8:34, you have his sitting at God's right hand and his interceding for us joined together.

This is the reason why Jesus Christ is so jealous that he will not use the mediation of saints in heaven as the Papists do, which is flat idolatry. Why? Because he is in heaven the only Mediator. Here on earth you must indeed speak to men to pray for you, but if you

speak to any in heaven to pray for you, Christ is jealous of it; for it is part of his glory to sit on God's right hand and to be the only Mediator, and that not only in his name should prayers be put up, but that none else should be employed to put up prayers besides. Therefore the worshipping of saints is flat idolatry, because Jesus Christ is in heaven, and it is his only prerogative to intercede for us, it is a part of his right and glory.

These prerogatives are far above what ever any creature hath: and so now I have done with the intention of his exaltation; 'he is exalted far above all principality,' &c.

SERMON XXXII

> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet.—VER. 21, 22.

THE scope of the Apostle in these words is, by way of amplification, to set forth unto us the glorious exaltation of our Lord and Head Jesus Christ. He had described his exaltation in the words before under this metaphor, 'he set him at his own right hand in the heavenly places.' Here he goeth on to amplify and set him forth, as before, under a similitude of sitting at God's right hand, comparing God to a great king, and Christ to his eldest son that sitteth in his throne, invested with that power which God himself should execute. But here now in these words he setteth him forth to us by these three things:—

In the first place, by instancing in the greatest powers, in are most excellent things that are; he instanceth in the best, to shew that he is set over all: 'He is exalted,' saith he, 'far above all principality and power, might and dominion.'

In the second place, lest he should not have mentioned all, he addeth, 'and every name that is named.'

Thirdly, to shew that it is, as over all, so everywhere, he mentioneth both worlds: 'not only in this world,' saith he, 'but also in that which is to come.'

Fourthly, he addeth the lowness of the subjection that all principality and power, &c., hath to him, in the 22d verse; 'and hath put,' saith he, 'all things under his feet.'

Now then, to begin first with this, to shew you the exaltation of Christ in respect of all persons, degrees of persons whatsoever; 'he is exalted far above.' I opened that 'far above' in my last discourse, and I will not now repeat anything. The persons here are 'principalities and powers, might and dominion.'

He goeth on here indeed to follow the similitude he had begun. He had compared God to a great king, heaven to his court where he hath his throne, Jesus Christ to his eldest son that did use to sit in the throne, and no subject else; and yet these kings had nobles, they had rulers of great place and authority under them in all their dominions. He presenteth here Christ sitting upon the throne of God the Father as his eldest Son, so he mentioneth all sorts of underrulers, of nobles that belong to any of his dominions 'principalities and powers, might and dominion.' He instanceth in these as being the most excellent; and if he be over these, and far above these, and hath these under his feet, then how high must this exaltation of Christ be?

The glory of a king, you know, lieth not only in having subjects, but in having subjects of subordinate ranks. There are the common people; and there are the noblesse, as they call them, the gentry; and then there are the nobles over them; and so by this subordination of powers doth the glory of a king appear. As you see it is in this kingdom, and so especially in those eastern monarchies, the language of which the Scripture speaks in, which remain to this day more absolute than our European princes are; as in Persia, you read in Esther 1:14, of seven that were counsellors of Media and Persia, and then you read of nobles and rulers over all the one hundred and twenty-seven provinces, that were under them. And to this day, the Great Turk hath his bashaws, whereof every one is as great as European kings are, and under them they have their governors likewise, and it is a tyranny, a superiority downward; and by all these—when they appear before the Great Turk, they fall down upon their faces and lie at his feet—doth appear the greatness of that monarch. So it is here; here is God's eldest Son having all principalities and powers in any world you can imagine lie at his feet.

Now then, to open unto you, first, what is meant by these expressions, principalities, powers, might, and dominion. It is as if you should speak according to the language of England, there are deputies, as you know there is the Deputy of Ireland, and dukes, and marquises, and earls, &c. Or in Turkey there are viziers, bashaws,

and beglerbegs, these are the titles of their nobles. So is it here, here is principality, and power, and might, and dominion.

A parallel place with this is that in Col. 1:16; the order indeed is inverted, for that the Apostle stands not upon. 'By him,' saith he, 'all things were created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers.' Here in the text, he leaveth out thrones, but instead of it putteth in might, there is all the difference; and he meaneth authorities of governments, both visible and invisible, in this world and the world to come.

It is hard to distinguish the subordination of these; only we are certain of this, that by ἀρχῆς, which we translate here principality, supreme magistrates are meant; that by ἐξουσίας, powers, ordinary powers, inferior magistrates are meant. By 'might,' may be meant any power that hath force in it, as your tyrannical power hath. And by 'dominion,' those lower kinds of lordship that masters have over families, parents have over children. So as he doth instance both in the highest and in the lowest. His scope is to take all governments in, that is certain. Therefore in 1 Cor. 15:24, he speaks there how that Jesus Christ will put all governments down, and he mentioneth three of those that are here in the text. 'He shall deliver up the kingdom to his Father, when he shall have put down all rule'—the word is ἀρχῆς, that which we translate principality—'and all authority'—the word is the same which we translate power here in the text—'and power,' the word is the same that is translated might in the text.

Now, it is enough to us that the Apostle doth here intend these two things:—

First, A subordination of powers, of higher powers and lower powers.

Secondly, That he doth intend all sorts of power, all rule, power, and authority whatsoever, and that in either world.

Now, to open what should be meant by these powers here that are thus subordinate one to another which the Apostle here intendeth—

We find these names, principalities and powers, might and dominion, given to three sorts of rulers—

To good angels.

To bad angels.

To men that are magistrates in this world.

Then the question will be, Which of all these should be meant here?

I will shew you, first, that these titles and terms here used are given to all these three sorts.

They are first applied to men, to magistrates: Tit. 3:1, he biddeth them 'be subject to principalities and powers, to obey magistrates.' And in the 8th verse of the Epistle of Jude you have κυριότητα, which is another word here used; you have that mentioned there too, dominion. So that these are applied to magistrates upon earth.—That is the first.

Then we have them applied to good angels; they are called principalities and powers too. Besides that place in Col. 1:16, which I mentioned even now, 'all things visible and invisible, whether they be thrones, or dominions, or principalities, or powers,'—there are invisible thrones, and dominions, and principalities, and powers,—besides that place, take that in Eph. 3:10, 'To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God.' He sheweth the scope of the preaching of the gospel; it was that the angels who are employed about the affairs of this world,—which he calleth therefore principalities and powers,—they coming to the sermons preached in the church, as they do, having occasion to come down into the world, that to them 'might be made known by the church the manifold wisdom of God.'

Then, thirdly, you find these are put for bad angels, for devils; for that take Eph. 6:12, 'We wrestle not against flesh and blood,'—that is, with mankind only, we do not only wrestle with kings and emperors, and the great men of the world,—'but against principalities and powers, against the rulers of the darkness of this world.' And if you will have a clear place for it, it is Col. 2:15, where

it is said, that Christ 'spoiled principalities and powers, and made a show of them openly, triumphing over them in it.'

Here now is the question, Which of all these three should be here meant, whether the rulers of this world, or whether bad angels, or good angels, or all of them?

In a word, my brethren, that which I shall tell you is this, that the Apostle meaneth here all these. I will give you my reasons why: for he speaks of the advancement of Christ, not only above one sort of principality and power, but 'above all principality and power, might and dominion;' not only in one world, but he 'hath set him,' saith he, 'in heavenly places, far above all principalities and powers,' therefore above good angels that are principalities and powers in heavenly places. And because he would be sure to include all, saith he, 'every name that is named;' because he would take in all worlds, saith he, 'in this world and in that which is to come;' and as in his Epistle to the Colossians he expresseth it, 'visible and invisible, in heaven and in earth.'

I will give you but one parallel place for it, where you shall find that Christ is said to sit at God's right hand, above angels and all principalities and powers whatsoever. It is 1 Peter 3:22: 'He is gone into heaven,' saith he, 'and is on the right hand of God,'—it is the same that the text saith,—'angels and authorities and powers being made subject unto him.' Here, you see, all sorts are taken in, angels and men on earth. That which the text saith, 'all principalities, and powers, and every name that is named in this world, and in the world to come;' Peter saith, 'angels and authorities and powers,' be they what they will be. So that now all is meant.

Only, my brethren, for explication sake I will say but these two things whereof the first is this: That the Apostle's scope is not to reckon up all the orders and ranks of powers on earth, or powers in heaven, or amongst the devils, for what they are we know not; he doth not instance in all the particulars, therefore he bringeth in this general, 'every name that is named.' It doth not follow that there are no more, and but so many; neither indeed is it much how we distinguish them; it is enough that there are subordination of powers in all these worlds, and that all these subordinations are subject unto him.

The second thing that I would add is this: That the governments of this world, which are called, you know, principalities and powers, they are used as expressions to signify out unto us the governments in the other worlds, or, if you will, invisible governments; that is the better expression of the two: that though there be a subordination of angels amongst themselves, yet he doth express it by the same names that the governments here below are expressed, of principalities and powers, and might and dominion; for this world is a scheme of the other world, and the government of this visible world is a shadow of the government of the invisible world.

I will add a third thing, and that is this: That if the Apostle speaks here of angels,—as certainly he doth, both good and bad,—his scope is not to shew by these several titles several actions of angels, but several ranks of angels distinct, though expressed to us under what is here in this world. That is clear from Col. 1:16; 'Things visible or invisible, whether,' saith he, 'they be thrones, or dominions, or principalities, or powers.' That same word εἴτε, whether, implieth that they are distinct. It is not the same angel is sometimes a 'throne,' and sometimes a 'dominion,' used in several works; but as amongst men there are several offices, so likewise amongst them.

So much now, in the general, for the explication of this, 'principality and power, might and dominion.'

Now then, of the governors of this world there is no question; but all the question is of the invisible governments,—the angels, good and bad, which here Jesus Christ is said to have under his feet,—that are called principalities and powers. I will handle them both together, and manifest unto you that there is a subordination—what, we know not—of angels, of invisible governments, both good and bad, in respect of which they are, as the Scripture calleth them, principalities and powers, both the one and the other. I shall shew you the subordination or the superiority that there is both amongst themselves, and also over this world in ordering the affairs thereof. There is a subordination both of good and bad angels amongst themselves, and there is likewise a subordination in respect of ordering the affairs of this world; and

over all these is Jesus Christ so far above, as that they are all under his feet.

First, for the angels among themselves. It is a clear case of the bad angels; for of the devils it is said, Matt. 12:24, that there is Beelzebub, the prince of the devils: and in the same place,—for it was an objection made against Christ, that he cast out devils by the power of the prince of the devils,—our Saviour Christ answereth at the 25th verse, 'Every kingdom divided against itself cannot stand: if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?' He compareth them to a kingdom; and he compareth them to a kingdom for this, that as in a kingdom there is a power superior and subordinate, so there is amongst them.

In Eph. 2:2, the Apostle speaks of the 'prince of the power of the air.' By power there he certainly meaneth the devils, who are called principality and power, the same name, ἐξουσίας; and by ἄρχοντα, their prince, he certainly meaneth the great devil, that great serpent that tempted Adam: he calleth all the rest in the singular number, because they all agree together in one for mischief, they are as one army, and as one kingdom, whereof he is the general, he is ἄρχων. Therefore our Saviour Christ calleth him, 'the prince of this world.' And, if you mark it, our Saviour Christ doth not deny, in that place I quoted before, but that the great devil could have commanded the lesser devils out; only he saith this, he confuteth them another way: saith he, It is impossible he should be so foolish to do so; for then he must divide his kingdom against himself. There lieth our Saviour's reason: he denieth not but that the great devil could have commanded the lesser; for he is the prince of devils, he is the prince of the power of the air; that is, of all the whole army of devils that are in the air, who are but one power, one force, as you call it.

I might urge this likewise from that in Eph. 6:12, where they are called, as principalities and powers, so they are called the rulers of this world. As rulers of the world,—they are rulers in that respect,—so principalities and powers amongst themselves; ἀρχὰς and ἐξουσίας, they are both principalities and powers—some are chief, and some are inferior; for by ἐξουσία, or potestas, is meant inferior magistrates, unless the word 'higher' be added for

distinction's sake; as Rom. 13:1, 'Let every soul be subject to the higher powers.'

So much now for the devils, that there is a subordination amongst them, there are principalities and powers among them, and there is one chief, ἄρχων, that is, the 'prince of devils'—the 'prince of this world,' as our Saviour calleth him, and the 'prince of the power of the air.'

Then come to the good angels, and you shall find the like. In Dan. 10:13, there cometh an angel to Daniel, and, as I shall shew you anon, he was a created angel; but, however, that is not to the purpose whether he was or no. He cometh to Daniel, and speaks of another angel besides himself. He saith, there was an angel that touched him, and bade him not fear, and excuseth why he had not come to him sooner, though his prayers were heard many days before; so you read, ver. 12. Saith he, ver. 13, 'The prince of the kingdom of Persia withstood me one-and-twenty days; but, lo,' saith he, 'Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia.'

To open these words unto you:—

Here are two angels spoken of, whereof one mentioneth the other. There is one appeareth to Daniel, and telleth him a story of Michael, another angel; and, if you mark it, he saith this Michael is the first of the chief princes. Certainly he is compared with those of his own rank; he is not compared with the chief princes of this world, with men; it is certainly in respect of angels; if so, then there are chief princes amongst them. And in Dan. 12:1, 'Then shall Michael stand up, the great prince, &c., who is the first of the chief princes;' and they are called chief princes, too, in respect of others of their own rank—namely, angels—who are not of the chief magistracy, as those princes are said to be; for you must make all comparisons in respect of the same kind. This word here, the first, or one, doth not always imply one that is above the rest in authority, but it is used of the first in number; as in all bodies where there is an aristocracy, where you have many that are chief magistrates, there is one that is first in rank, first in number, as Peter was amongst the apostles; and as it is in Gen. 1:5, that which we translate the first day is one day,—so the word signifieth, that is, the

first number, for we say one in reckoning, two, three, &c. So this great angel here was the first of the rank of the chief magistracy of heaven.

I will not determine, as some have undertaken to do,—not Papists only, but Protestants, and that of late,—that there are seven of these chief princes, angels. There is an old tradition amongst the Rabbins,—it is older than Christ, and it is in the Book of Tobit,—where the angel is brought in speaking to Tobias: 'I am Raphael,' saith he, 'one of the seven angels that stand ministering before the Holy One.' I will not, I say, insist upon that, for I know indeed no full ground for it in the Book of God, though there are many pretty allusions to make it good; as the 'seven spirits that stand before the throne of God,' mentioned both in Zechariah and in the Revelation, which, say they, are these seven chief angels.

I will not stand confuting of this, only there is one argument against it which I never yet saw answered. That in the Revelation cannot be meant of the seven angels; for in the first chapter, he wisheth 'grace and peace from God, and from the seven spirits that are before his throne, and from Jesus Christ,' &c. He would never have wished grace and peace from archangels, and left the Holy Ghost out, and so rank them with the Father and the Son. We find, evidently, that this Michael, that is here in Daniel called the 'first of the princes,' in the 9th verse of the Epistle of Jude is called an 'archangel;' as Christ, you know, is called the great shepherd and bishop of our souls; or as you say here an 'archbishop,' so he is called here an archangel.

And it is certain the angel there mentioned in Jude was not Christ. Why? Because it is said, that when he disputed with the devil about the body of Moses, he durst not bring a railing accusation; mark that word, he durst not. Our Saviour Christ was not incarnate when Moses died; how can it be said of the Son of God that he durst not? It must be spoken of the second Person if that interpretation hold, for he was not then incarnate; therefore it is certain he was a created angel that is called there an archangel. And in 1 Thess. 4:16, you shall find mention made of the voice of the archangel, not the voice of an archangel; but 'the Lord shall descend with the voice of the

archangel;' so that he is distinguished from Christ, so as it is not Christ.

Now the notion I drive it to is this: Here is a subordination, you see; here are your chief princes, which for my part I think are archangels, whereof this Michael is one, the first in order, as Peter was the first of the apostles, though they were equal. For I find this in Col. 1:16, where he reckoneth your invisible magistracy, he doth not reckon any one in heaven as supreme and alone above all the rest; but he reckoneth thrones and dominions. What is meant by thrones? Those that have kingly power, superior power; for by thrones is always meant the power of kings. Now he doth not say, there is one throne, one angel in heaven above all the rest in authority, as a king is over his subjects; but he makes an aristocracy of it, he saith they are thrones, like so many kings; for the seven counsellors of the kings of Persia are called kings in Dan. 10:13. 'I remained there,' saith he, 'with the kings of Persia;' which were the seven counsellors mentioned in Esther 1:14. Therefore the king of Persia is called a king of kings.

So now, there are thrones indeed in heaven amongst the angels; there are those that are the chief princes, that are as kings in comparison of the rest, whereof this Michael is the first; but there is not in heaven one angel above all the rest, I know no ground for that.

And I have this further reason to second it, the difference between heaven and hell. For in hell there is a kingdom set up against Christ, and that is resolved into a monarchy; but in heaven, though some, I know not how many, are thrones, yet they are all under one king, who is the King of kings, the Lord Jesus Christ; he is the King of angels, the Head of all principalities and powers; and there is not one created angel over all the rest. They are called thrones, I say, not a throne, when he speaks of invisible governments, Col. 1:17.

Only there is that objected in Rev. 12:7, where it is said that Michael and his angels fought against the dragon and his angels. And it is certain, though angels are not intended there, yet it is an allusion unto them. It is plain angels are not intended there, for it is said, ver. 11, that those angels 'overcame by the blood of the Lamb,'

and that they loved not their lives unto the death. Yet, however, the allusion is to this great angel, that is, the first of the chief princes; and because he is the first, the first in order, the first in number,—that pre-eminence indeed Daniel giveth him,—therefore the rest are called his angels; but yet he is not their prince by way of authority, as the great Beelzebub is amongst the devils.

You shall find this, to confirm this notion, that the angels are in their several charges, a multitude of them, subordinate to some one; and that those have the government of the rest, it should seem by that in Daniel, where there is mention made of many that are chief princes.

I will give you a scripture or two. You shall find in Luke 2 that to the shepherds in the field an angel is said to appear, one angel is still mentioned for a long while. 'And, lo, the angel of the Lord came upon them,' so ver. 9. 'And the angel said, Fear not,' so ver. 10. But at ver. 13, 'And suddenly there was with the angel a multitude of the heavenly host.' He doth not say all the heavenly host; this was not the chief angel of all the rest of the angels that brought them all down; it was but a multitude of them. The truth is, here is the host, and their general, their colonel, as you may call him; those angels that were of his company, it goes under his name, he saith it: 'And suddenly there was with him,' that is, there appeared together with him; he appeared first and spake, but they all came down from heaven together. And in Ps. 34:7—to speak still in the language of soldiers, for they are called the heavenly host, amongst which there is the greatest order—it is said, 'The angel of the Lord encampeth about them that fear him.' Yet you shall find in Ps. 91:11, 'He shall give his angels charge over thee.' Nay, one man hath more than one angel; these little ones, saith Christ, they have their angels. And, Luke 16:22, the angels, not angel only, but the angels did fetch the soul out of Lazarus' body, and carry it to heaven. But why is it said in that Psalm 34 one angel encampeth? His meaning is, the angel and his host; as you say, such a colonel besieged such a city, or quartered in such a town, meaning him and his host: so one angel and his company; for one angel, you know, cannot properly be said to encamp; there must be, to encamp or besiege a place, a multitude; yet it goeth under his name because he is the chief.

So that now, both among good and bad angels you see there are some that are chief: there is the angel and his host, his company; that are centurions, as it were, or, if you will, that are governors of more. So much now for their subordination one to another, for that was the first thing. They are principalities and powers; by principalities is meant your chief magistrates, and by powers is meant your lower magistrates. You see there are chief of the princes amongst angels, that have others under them; therefore, in Zech. 2:3, 4, you find that one angel appeared and another met him, and the first angel speaks to the other as one speaks to one that is under him: Go, saith he, run and tell the prophet that Jerusalem shall be inhabited. He speaks as the centurion did to his servants; he saith unto one, Go, and he goeth. So much, I say, for this first thing, that both good and bad angels have subordination amongst themselves.—There is 'principalities and powers.'

But, in the second place, they are said to be principalities and powers, as amongst themselves, so in respect of their government of the affairs of this world. My brethren, you do not know all the governors you have; you have not only kings, and parliaments, and men to rule over you, or that do despatch and manage the affairs of this world; but you have good angels and bad angels, you have principalities and powers of both sorts, that do manage the affairs of the world invisibly; 'visible and invisible,' saith he, Col. 1:16.

First, for the bad angels; there is a most express place for it; it is that in Eph. 6:12, he calleth them, as 'principalities and powers,' so 'rulers of the darkness of this world;' we translate it so, but those that know the original know it is this, κοσμοκράτορας; they make but one word of it, 'rulers of this world,' and the darkness of it. And if the bad angels be thus, the good angels are much more, my brethren.

I will give you but a scripture for it, and it may be it will include both; it is Heb. 2:5, 'Unto the angels hath he not put in subjection the world to come, whereof we speak.' Mark his expression, he distinguisheth; there is a world indeed, saith he, that is not subject to the angels, 'the world to come;' implying that this world is subject to the angels, to bad angels, as to plunderers, and robbers, and murderers from the beginning, and sowers of all dissension in

kingdoms and nations, as you shall see by and by, that set king and people, and all together by the ears.

And there are likewise good angels that this world is subject to; the world to come is not, as I shall shew you anon likewise, and it is subject unto them as the preservers of it, and as the opposers and fighters against these evil angels that would bring all to confusion.

You therefore find that the angels, both good and bad, are called gods; it is a title you know given to magistrates: 'I have said ye are gods.' And it is only due to the civil magistrate; it is not due to spiritual rulers, they are nowhere called gods. Why? Because their power is not in a way of command, but their power is in a way of revealing the truth, and so working upon men's consciences; they are therefore nowhere called gods; no, not the apostles themselves, for they have not dominion over the faith. But ye have good angels and bad angels called gods as well as magistrates here below, and they are therefore called so because they are rulers. Of the devil there is an express place, 2 Cor. 4:4, where the Apostle calleth him 'the god of this world;' it is all one with that in John 12:31, where he is called 'the prince of this world.' He is by the Apostle in one place called the god of this world, and by Christ in another the prince of this world; and you have as clear a place that the good angels are called gods too, and that in this respect; it is in Ps. 97:7, 'Worship him, all ye gods;' now look in Heb. 1:6, where the Apostle quoteth it, and interpreteth it to be meant of the good angels, 'Let all the angels of God worship him;' they are gods, and gods because they are chief princes, as you heard before.

The Scripture is exceeding express for this. It is true that God ruleth the hearts of his children by his Spirit only in matters spiritual, for he will have none have the credit of being the author so much as of a good thought, take it spiritually, but only his own Spirit. But yet he ruleth the world and the spirits of men so far forth as concerneth civil things; yea, and their actions so far forth as they are in ordine ad spiritualia, in order to spiritual things; the hearts of kings, and princes, and people, for the good of his Church, he ruleth them much by angels.

I will open to you but that place of Daniel I quoted even now, Dan. 10 both the 13th and the 20th and the 21st verses, and chap.

11:1, compared all together. In chap. 10:13, there is, as I said before, an angel—and to me it is plain he was a created angel—that cometh and telleth Daniel that the prince of the kingdom of Persia had withstood him twenty-one days; and, ver. 20, 'I will return,' saith he, 'to fight with the prince' of Persia;' and, chap. 11:1, I am that angel, saith he, that in the first year of Darius the Mede did stir him up, and I did confirm and strengthen him when he gave out the edict to let the people of God out of captivity; for it was Darius did it, you read indeed of Cyrus, but Darius was the king, and Cyrus was his general. Now this angel here was certainly a created angel. I will give you these reasons for it:—

First, he doth excuse himself to Daniel why he did not come sooner to bring him the message from God which he brought. I was disturbed, saith he, I had other business,—the prince of the kingdom of Persia withstood me twenty-one days,—so that I could not come sooner, though thou prayedst, and thy words were heard sooner. He was therefore a created angel, for had he been the Son of God he could both have revealed it to Daniel and withstood the prince of Persia too.

And then he was a created angel, because he saith, ver. 13, that Michael came to help him. If he had been the Son of God he might have done it alone.

And then, which is as much as any of the rest, when he left me, saith he, I remained with the kings of Persia. If he had been the Son of God he had been everywhere, he could not have been said to remain there alone, still to transact that business he was employed in. So that to me it is clear he was a created angel.

Now the question is, What is meant by the prince of Persia? for, if you mark it, there are both the prince of the kingdom of Persia and the kings of Persia mentioned distinctly in ver. 13.

There are some—and if it be true, it is all one to my purpose—that say, that this prince of the kingdom of Persia that withstood this angel was Cyrus himself, or Cambyses his son, whom he left in his room to govern the kingdom while he was in Scythia; for though that Cyrus, in the first year after he had taken Babylon, being general of the army, had given liberty to the people of the Jews to come out of captivity, yet you shall find elsewhere that this

Cyrus recalled his grant; for we read in Nehemiah that they were forced to cease the work from the days of Cyrus. Now, saith the angel, when the enemies came and suggested to Cyrus to recall his grant, and there was a great consultation about it, a consultation of twenty-one days, I remained, saith he, at the court of Persia, and did all I could to persuade and strengthen the heart of Cyrus; but I was withstood in what I would have accomplished by the hard and obstinate spirit of the prince of the kingdom of Persia, but there came one to help me, and then I prevailed; and, saith he, because the spirit of the prince is slippery, and apt to return to itself again, I am left with him and his counsellors.

Here you see now that this was a created angel that dealt with the hearts of princes; he dealt with the heart of Cyrus in the great affairs of the kingdom of Persia, to move him to deliver the people out of captivity.

You have likewise this same Michael whom I have mentioned so often, that archangel that came to help him; and to shew you that this Michael was a created angel,—I shewed you it before out of the Epistle of Jude,—you shall find in ver. 21 that he is called their prince, and chap. 12:1, 'At that time shall Michael stand up, the great prince which standeth for the children of thy people;' he was the great angel that did transact the affairs for the Jews. For my part, I know not otherwise how it should be: it is plain he was a created angel; and it is as plain that he is called their prince in a special manner, the prince of this people of the Jews; therefore this other angel that was left with the kings of Persia to transact the affairs there, when he could not prevail with Cyrus, he called in this Michael, one of the chief of the princes, to help and assist him. And read chap. 11:1, there you shall see this angel saith that he did deal with Darius the Mede, and caused him to grant out that decree for the building of the temple; 'I stood,' saith he, 'to confirm and strengthen him.'

So you see that these good angels, for these were all good businesses, have a great stroke in kingdoms for the good of the Church; yea, they are called their princes,—'Michael your prince,'—as having a special care over that people of the Jews, and by God, for that time at least, designed unto it.

Now, my brethren, for my part I must confess that I rather think this prince of the kingdom of Persia to be an evil angel than to be the king of Persia himself, and my reason is this: because the kings of Persia, both Cyrus and Cambyses, for there were two of them, are afterward mentioned by a distinct word from what is used of the prince of the kingdom of Persia. 'I was left,' saith he, 'with the kings of Persia;' there he speaks of men: Now when he saith 'the prince of the kingdom of Persia,' as distinct from them, I think he meaneth plainly the devil.

And I have this further reason for it, because he saith, 'I will return to fight with the prince of Persia;' not that angels in matters of the Church do oppose by way of fighting, for he saith, chap. 10:13, that the prince of the kingdom of Persia withstood him; he could not suggest that which he would to Cyrus but the devil did oppose him; as now in Rev. 12 it is said that Michael and his angels fought with the dragon and his angels. Though it be an allusion, yet it argueth thus much, that there is opposition between angel and angel. And so when it is said, ver. 20, 'When I am gone forth, the prince of Grecia shall come,' there will another wicked angel come, for they call one another; as Michael helped the other good angel, so the prince of Grecia would help the bad one, for the devil knew well enough that the empire would come to Greece, and that the Jews, if they were kept in captivity, would fall into the hands of the Grecian monarch, and so their captivity should have been continued I know not how long; and so the prince of Grecia, that wicked angel that was deputed at that time for the affairs of Greece, cometh and joineth with the prince of the kingdom of Persia both against this angel, for the prince of Persia withstood the delivery of the people out of captivity.

Now, my brethren, if this interpretation will not hold,—the other place in Eph. 6 shewed that the bad angels do deal and are rulers in this world,—I have at least made this good out of this place, that the good angels deal in the government of the things of this world, and they have a peculiar allotment. Michael is called their prince. The like you have in Rev. 12, where Michael and his angels fought against the dragon and his angels.

Now, I yield you that this is but an allusion, and that the scope is to set out the opposition that is made by wicked men on earth against the godly here; but yet the allusion is to the fight that is between good and bad angels. And I will tell you what the occasion was in Daniel. The occasion was, whether the people of Israel should be delivered out of captivity or no, whether the temple should go on to be built; the devil opposed it, and that angel that appeared to Daniel, and Michael, furthered this, and dealt with the kings of Persia to this purpose.

So in that Rev. 12 there is the like fight,—there beginneth the book prophecy, and it beginneth, as almost all interpreters agree, with the primitive times,—there is the dragon and his angels; it is plainly meant of the devil, for he calleth him 'the old serpent, the accuser of the brethren.' If you read the 3d verse of that chapter, you shall see that this dragon had seven heads and ten horns, by which is always meant the Roman empire. So that it is evident that it was the devil in the Roman empire stirring up that state against the Church. The devil and his angels is said to have ten horns and seven heads, and seven crowns upon his heads; it is the hierarchy of the Roman empire; for while it was heathenish the devil always wrought in it, therefore that empire is called the dragon and his angels.

On the other side, you have the apostles and the faithful men that did endeavour to set up Christ, and you have Michael and his angels assist these men against the devil in the Roman empire; even just as you saw before in that place of Daniel there was angel against angel, so there is here in this of the Revelation.

Read the whole book of the Revelation, this which I now say will be one key to it. You shall find that all that is said to be done is done by angels. Such an angel sounded his trumpet, such an angel poured out his vial, &c. He speaks of things done here below, judgments upon wicked men, and good things for the Church. Why are they said to be done by angels? Because these angels do guide men, act kings and princes to do that they do against Antichrist. And the government of this world of the New Testament is represented to us rather under the notion of angels than of men, because that angels do stir up men to do what they do.

I will give you one instance more. You see now how angels, both good and bad, deal in the Persian and the Roman monarchy. I will give you one instance how they did deal in the Babylonian monarchy, and it is about cutting down Nebuchadnezzar. Angels were to execute that. Read Dan. 4:17; he saith it was by 'the decree of the watchers.' Who were the watchers? It was not the Persons in the Trinity; they were angels, for it is said, ver. 13, 'the watchman came down from heaven.' Though one angel was the executioner more especially, yet he saith it was by the decree of the watchers; they decreed in heaven, the council of angels did, as being of counsel to the great king, and one watcher came down to execute it. Thus, you see, angels have their hands in the great things of the world, in ruling of kingdoms and the affairs here below.

Let me add but one instance about evil angels: it is in Judges 9:23, 24. You read in the former chapter how Gideon had delivered Israel, and he had seventy sons; but the men of Shechem set up Abimelech, a bastard son of Gideon's, begotten of a strumpet out of their own town, and put to death seventy of the sons of Gideon, who were lawfully begotten. Now, to avenge this what doth God do? There was a mighty division followed, a great war; who was the cause of it? There were other visible pretences, but the truth is, the stirrer up of all this was an evil spirit: for so it is said, 'God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech: that the cruelty done to the seventy sons of Gideon might come, and their blood be laid upon Abimelech their brother, which slew them, and upon the men of Shechem, which aided him in the killing of his brethren.' Here you see that good angels and bad angels do stir up kings and states, one one way, and the other another way. And they have thus dealt in the great monarchies of the world, and they deal so in Popery too.

I will give you a clear instance for it. It is said, Rev. 13:1–3, that the dragon did give his seat to the beast, the same dragon and his angels that is called the old serpent, chap. 12; he saith plainly that he did give the Pope his power and his seat and great authority, and he ruleth and acts that state to this day; and therefore, in 2 Thess. 2:10, it is said that that man of sin works with all deceivableness of

Satan, and that God giveth him up to the deceivableness of error by the devil.

Thus you see the devil hath wrought in all the monarchies, and doth to this day, and that kingdom or state, or any part of it, that opposeth the Lord Christ, it is the devil that works in it; and good angels and bad angels, where there are wars, have as much to do as men have, and do oppose by suggestions to the spirits of men, and have as great a hand in the affairs of the world as men have. They are the rulers, the invisible rulers of this world; they are the principalities and powers here in the text, which our Lord and Saviour Christ is set over.

So, then, I have made this plain unto you, that there are not only principalities in this world, visible ones, but invisible ones over this world. Now, in a word, to manifest this too, that our Lord and Saviour Jesus Christ is above all these, he is above kings and angels and devils, they all but serve his turn; he is exalted, saith he, far above all principalities and powers, and every name, be it what it will, be it visible or invisible; they were all made by him, and all made for him, and they all serve him. You think kings rule the world; it is certain that good and bad angels rule the world more, and it is certain that Jesus Christ ruleth the world more than all these.

First, That he is above, far above good angels, I shall not need to insist much upon it; you have a clear place for it, Heb. 1:6, 'Let all the angels of God worship him.' Now, to give you a scripture out of the Old Testament, that all the angels of God worshipped Christ; in Isa. 6:1, he saith, I saw God sitting upon his throne, and about it stood the cherubim, and they covered their faces with their wings; covered their faces in token of subjection; as women cover their faces in the church in token of subjection, so did the angels. Now, who was this that appeared then upon the throne that the prophet here speaks of? Read John 12:41. Christ plainly saith it was himself; 'These things,' saith he, 'said Esaias when he saw his glory,' having reference to that Isa. 6. So then, my brethren, they worship him, which argueth an infinite distance; for though worship be but a created thing, yet my desire is infinite, because I cannot reach to glorify God as I would, and therefore it is proper only to God.

Secondly, You shall find that he useth them as agents at his pleasure. Look in Heb. 1:7. It is said there, he made 'his angels spirits, and his ministers a flame of fire.' This place is quoted out of Ps. 104:4. He makes his angels, he made them on purpose to be his spirits, or, as the word is in the Hebrew, his winds; that, look as the winds execute the will of God, so do these angels at any time; they are his winds to fly up and down the world. You see Christ here upon earth commanded the winds, and they obeyed him; so he commandeth angels, and they obey him. They are 'his winds, and his ministers a flame of fire.' Look as thunder and lightning obey God, they all do his will; so do these obey Christ, and they have power like to winds and to thunder and lightning. Lightning, you know, is a subtle thing; it killeth, and a man knoweth not how; so do angels, they have the same force and much more; therefore he compareth them to it. And in the last verse of that Heb. 1 they are said to be sent out. By whom? By Christ, of whom he had spoken in all that first chapter.

Then come to bad angels; and he is far exalted above these. When he first ascended, he left them in the air, they are under his feet indeed. I will give you but a place or two. Col. 2:14, it is said he spoiled principalities and powers; he made a show of them openly, and triumphed over them. He spoiled them, ἀπεκδυσάμενος, he took away their weapons; the word alludeth to that, for that was the manner of those that conquered, they took away the weapons of those that they conquered.

He did this when he ascended; for I take it these words have reference to his ascension, and my ground is, because then he led captivity captive, as he saith, Eph. 4:8. He spoiled devils then, and he made an open show of them. As we are made spectacles unto angels and men and unto God, as the Apostle saith; so before angels and men and before God, Jesus Christ made an open show of them. As they used to do that triumphed over the conquered, they tied them at their chariot-wheels, and so led them openly after them in way of triumph; so did Jesus Christ triumph over devils when he ascended. Yea, my brethren, before-hand. Saith Christ, 'I saw Satan fall down from heaven like lightning,' when the gospel was preached. And this great Bishop of our souls silenced Satan presently: for before, the

devil spake in the oracles, in trees, and he spake in temples; as God did in the Holy of Holiest, so he had done all the world over. But when Christ came, all the oracles were mute, the heathens wondered at it. Plutarch writeth a book of it.

And let me tell you this, that all the great design of God, since Christ hath been in heaven, hath been to ruin Satan, to throw him down out of his heaven. You heard before that he was in the Roman empire, and he was worshipped there as God. Jesus Christ in three hundred years flung him out thence. The accuser of our brethren is come down to earth. All his idols were flung from thence, he was thrown down from heaven; that is, from being worshipped as God.

Well then, the devil turned Christian, and gives the Pope his power in the West; setteth up the Turk in the East. My brethren, our Lord and Saviour Christ will never leave till he hath thrown him out of these seats too. Therefore you read, Rev. 19:19, 20, at the end of the great war against both, I saw, saith he, the beast, and the false prophet that wrought miracles before him, with which he deceived men that dwelt upon the earth; and the kings of the earth were taken that stood for them, these were cast into the lake that burned with fire and brimstone. And then what followeth? Chap. 20:2, there was an angel came from Christ, with authority from him, for Christ needeth not do it himself, it is but giving an angel commission to do it: 'And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him,' saith he, and flung him into hell. This power hath our Lord and Saviour Jesus Christ.

And, my brethren, to shew you in a word that Jesus is above all power, you shall find in 1 Cor. 15:24, that he will reign till he hath put down all rule, and all principalities and powers, and especially the devil, for he speaks of a power that is an enemy unto him; for it followeth in the next words, 'he must reign till he hath put all enemies under his feet.' All the power and principality the devil hath in the world, and not only he, but what angels have, will be put down, but especially he. Why? Because he is an enemy; for he must reign, saith he, till he hath put all enemies under his feet. And at the day of judgment the devils tremble, and that great devil shall be brought forth that set himself up against the Lord Jesus Christ, and shall be judged, and every poor saint shall tread him under his feet,

as it is Rom. 16:20: and everything in earth and under the earth, men, and angels, and devils, shall bow their knees before the Lord Jesus Christ; that is, they shall acknowledge him to be the great Saviour, the great King of the World, as it is Phil. 2:10, and repeated Rom. 14:9, and interpreted of the day of judgment, when the angels shall be judged. Therefore fear not, my brethren, our Lord Jesus Christ is above devils, and men, and angels, and all.

So much for opening of these words, 'far above all principality, and power, and might, and dominion.'

In a word to this, and every name that is named.

What is the reason the Apostle addeth this?

He addeth it for two reasons—

The first is this: If I have not reckoned all sorts of power, saith he, think of anything else that I have not mentioned; if there be any that I have not named, as assuredly there are, I will comprehend it under one general: 'every name that is named, not only in this world, but also in that which is to come,' whatsoever it be. And by name is meant often in Scripture, authority; as in the name of Christ, that is, in the authority of Christ; and as we say, in the king's name, that is, in the king's authority. I will not stand upon it. In earth there were some he had not reckoned, in heaven amongst angels there were some he could not reckon; therefore if there be any name, saith he, it is all subject to Christ. That is the meaning of these words.

And then, again, there is another reason why he addeth this, 'every name that is named,' to 'principalities and powers,' because name is a larger word than powers. There may be names in this world, persons there may be and excellencies that have not power; and so there may be excellencies in the other world that have not power and authority. Therefore, saith he, be it what it will, be it what excellency it will, be it whatsoever it will, Jesus Christ is exalted far above it, so far that all is under his feet.

Now, by names, as I take it, is meant both persons and excellencies or dignities.

First, All persons are meant by this 'every name.' I will give you a scripture or two for it: Acts 1:15, 'The number of the persons'—we

translate it so; in the Greek the word is, the number of the names—'were one hundred and twenty.' So that when he saith 'every name,' he meaneth every person. That is the first.

Secondly, It is put for excellency, dignity, glory, be it what it will. Gen. 6:4, the men of the old world are called 'men of name;' so the word is in the Hebrew, and therefore the Grecian call men famous and of renown, 'men of name;' and, chap. 30:8, Job calleth base men, 'men without name.'

Now then, the meaning is this, that not only Jesus Christ is advanced above all power and authority, but above all persons, and all excellencies and dignities, or whatsoever thing doth excel; suppose not power only, but wisdom, learning, or whatsoever it be. Let one be famous, have a name for what he will have; any angel in heaven, or any man in this world, or the world to come; all creatures whatsoever, and all excellencies of creatures, Jesus Christ hath a better name than they. So saith the Apostle, Heb. 1:4, 'He hath obtained a more excellent name than the angels,' and he hath this by inheritance, which now he is exalted unto; and therefore, in the same chapter, he speaks of his sitting at the right hand of God. The scope of the chapter is to shew both the excellency of his person, that he hath a better name than all things, and the superiority of his place; he sitteth at the right hand of God. 'And to which,' saith he, 'of all the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?'

So now, my brethren, I have opened that. I should come to have shewn likewise what is the meaning of these words, in this world, and the world that is to come, but I will omit that now, and make some observations upon what hath been delivered, and so conclude.

The first observation that I should have made is this: That there are two worlds. But I must reserve that.

But the second is this: That there are differing names and excellencies in this world and that which is to come. Men that have great names in this world will be, many of them, without names in the world to come; they will be vile persons, without names, as you heard out of Job. Men that shall be saved, and have great names for saints here, yet they may be the least in the kingdom of God, in the world to come; the first are oftentimes last, and the last are first.

What names you shall have in the world to come, let that be the main care of your souls.

Now what have men names for? For famous acts done. Do famous acts which shall have renown, if you will have a name in the world to come. After the day of judgment, though there be no power and principality, yet there are names for ever; therefore, I say, the word 'name' is larger than that of principality and power. Christ will put down all principality and power, both of angels, and men, and of devils, but there will be names remaining still. Paul will have a greater name in heaven for ever than other saints have.

My brethren, seek not after names here, to be great and famous in the Church of God; but desire that, and it is sincerity only doth it, which shall get you a better name in the world to come. What do I care to be judged by man's day, saith the Apostle,—he speaks so slightly of it,—there is God's day. It is not, saith he, how things appear now, and what name I have now; but what it will be in God's day and in Christ's day in the world to come. Who shall sit at Christ's right hand, and who at his left, as it was not Christ's to give, so it is not ours to know. Poor saints that stand in the alley may sit at Christ's right hand, when another, one that yet goeth to heaven, and hath a great repute in this world, not only civil, but in repute otherwise too, may stand at his left in comparison. There will be names, my brethren, different from what is in this world.—That is the second observation.

Thirdly, You see that all principalities and powers are subjected to Jesus Christ. Then fear not devils, fear nothing. It is the use the Apostle makes, Rom. 8:38: 'I am persuaded,' saith he, 'that neither angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' It is not as if the good angels would hinder you; but the Apostle, though he knew they would not, yet he makes that supposition, as he doth Gal. 1:8, 'If an angel from heaven,' saith he, 'preach any other gospel.' He might well think a good angel from heaven would never preach any other gospel; but he makes a supposition of it, merely to shew the truth of this gospel. So here, to shew the certainty of the estate of the elect, he makes a supposition. Suppose, saith he, they should, yet fear not. Why? Because Jesus

Christ sitteth at the right hand of God, and hath angels, and principalities, and powers under him; so you have it, 1 Peter 3:22.

And as good angels shall not, so it is certain likewise that evil angels shall not; good angels will not, and bad angels shall not. Matt. 16:18, saith he, 'I will build my church upon this rock,'—that is, this faith and confession that Christ is the Son of God, and a heart and life answerable,—'and the gates of hell shall not prevail against it.' They may assault it, but they shall not prevail. My brethren, this devil whom you fear, and who tempteth you, as Jesus Christ hath him under his feet, so he will have him under your feet too one day; do but stay a while, he shall tread down Satan under your feet shortly, Rom. 16:20. You need fear nothing therefore, either in heaven or in earth.

The fourth observation is this. I have told you there are two sorts of rulers in this world. There are visible ones, whom you all reverence and adore, as indeed you ought to do, principalities and powers here in this world, the higher powers, superior dignities; but there are greater than these, there are higher than they, as Solomon saith in Ecclesiastes; there are angels, both good and bad, that are greater princes than these. Do but think with yourselves now, how little you know of the story of this world; you know much, it may be, of the plots and policies of the princes of this world; but do you know those conflicts of Satan, those underminings the good angels have against him? Do you know the transactions whereby this world is governed? You do not know them; but the day of judgment will be a gallant day for that, for then you will have the story of all the world broke open; you will not only have the story of all the actions of princes, what they have done in their bed-chambers,—not only the reason of this petty thing, and that petty thing,—but all the agitations between angels good and bad shall be all made known to you.

The bad angels, these wicked spirits that do us all the mischief, have plots beyond the plots of princes; they have methods, as the Apostle calleth them; art beyond the art of princes; and there are transactions between good angels beyond all what the men of the world have. The story of this world, how pleasant would it be to a man; but the story of the world to come, my brethren, will be far

more pleasant; you shall not only be ear-witnesses of all, but judges of it. The Apostle saith expressly, 1 Cor. 6:3, that the meanest saint shall judge the angels; that is, the bad angels shall all be brought before the judgment-seat of Christ,—nay, for ought I know, the good angels shall be brought too, to give an account of what they have done,—for it is spoken of all in general at the day of judgment, that to him 'every knee shall bow, both things in heaven, and things in earth, and things under the earth,' Now then, what a story will the world produce at the latter day, that hath had two such governments run all along in it!

Lastly, you see here, when the Apostle reckoneth up the best things that are, what are they he reckoneth up? Powers and names, when he would reckon up the greatest excellencies; for indeed these are the greatest excellencies, therefore the men of the world contend so much after them, after name, and glory, and honour, and principality, to subdue men; these are the great pursuits of the wisest of the sons of men. It is not so much pleasure of the body; that fools pursue after most; but men of wisdom and parts pursue after power, and name, and principality: these are the best things. According to the account the Holy Ghost himself maketh when he instanceth in things that are great, 'A good name is better than great riches.'

The devils do not live upon pleasures of the body, and riches, and such things as these are; but what they live upon, what they please themselves with, is in having power, in subduing nations, ruling kings, as you saw in Daniel, and to have his name set up; as the devil was worshipped four thousand years in the world before our Saviour Christ came. What a name had he! Power and name, you see, are the greatest things that are; which therefore the best of creatures, good angels and bad angels, pursue after; therefore here they are instanced in. He doth not mention riches, but 'principality, and power, and every name that is named,' &c.

SERMON XXXIII

> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, &c.—VER. 21, 22.

THESE words do set forth unto us and proclaim the supremacy of our Lord Jesus Christ, the King of kings, over all persons, by what names or titles soever distinguished and dignified, in all God's dominions, belonging either to this world or the world to come.

His kingly dignity is set forth unto us first, for the substance of it, by that usual metaphor of sitting at God's right hand. This in the 20th verse.

In this 21st verse, as likewise in the beginning of the 22d, you have the amplification, or an enlarged explication of it—

First, by the sublimity of the condition he is exalted unto; he saith it is not only above, but far above. And that—

Secondly, amplified by the quality and dignity of the persons above whom he is thus far advanced; 'principalities and powers,' &c. And because all particulars of power in this world and the world to come could not be mentioned nor rehearsed; therefore, to be sure to take in all, he addeth this general, 'every name that is named.'

Thirdly, it is set forth unto us by the extent of this his advancement, of his dominion and sovereignty both of place and time; this world, and the world that is to come, in all ages and in all God's dominions.

Fourthly, by the lowness of the subjection of all these principalities, and whatsoever else, unto him; 'they are under his feet.'

Lastly, by the universality of all this: it is 'far above all;' 'and hath put all things under his feet.'

So you have the division of these words in the 21st, and in the first part of the 22d verse.

I have despatched, first, what is meant by 'sitting at God's right hand.' And—

Secondly, I have gone over two heads of the amplification of this exaltation of Christ:—

First, The sublimity of his condition personally; 'far above.'

Secondly, I have opened to you the quality of these persons whom he is set over; angels, good and bad, and magistrates in this world, whatsoever they be. I shewed you, that by principalities and power, might and dominion, he would include all sorts whatsoever. That all these three were called by these names, I opened; likewise, what was meant by 'every name in this world, and the world to come.'

So now the third thing, and that which remaineth, cometh to be opened, the extent of his dominion; 'in this world, and the world to come.'

Upon the first consideration of these words, 'in this world, and the world to come,' I thought to have found no difficulty, but to have slipped them over lightly and generally.

Concerning their coherence there is only this to be said. Some refer it only to the words immediately foregoing, 'every name that is named in this world, and the world to come.' But certainly that is too narrow. I rather therefore, with Beza and others, refer it to the whole that he had said of Christ's exaltation; 'he sitteth at God's right hand, over all principalities and powers, and over every name that is named in this world, and the world to come.'

Now then, the great thing to be opened is this: What is meant by the world to come; and the difference of these two, this world, and the world to come.

There are these three senses and interpretations of it, and I love to take, especially where there is a comprehensiveness, as here there is of all, all in.

This world, and the world to come, may be taken, first, for heaven and earth; this state of the world on earth, and that state of the world in heaven, which are two worlds. So that, as the Apostle, in Col. 1:16, when he would divide all things that are created in heaven and in earth, visible and invisible, mentioneth thrones and dominions, principalities and powers; so answerably here, when he

speaks of Christ's exaltation, he saith he is exalted far above all these in this world, and in the world to come; that is, in heaven and in earth. And so it cometh all to one with what Christ himself saith, Matt. 28:18, 'All power is given me in heaven and in earth;' that is, in this world, and the world to come, in all God's dominions.

Only then here is the question, why heaven should be called the world to come, whereas it is extant now as well as earth is, which is called, in this interpretation, the present world? And Christ has now actual power in heaven as well as in earth. Why is it therefore called the world to come?

To this the answer is: though it be a world now extant, yet to us poor creatures here below it is a world to come. It was a world created at the same time that this lower world was: 'Gen. 1:1, 'In the beginning God created the heavens and the earth.' By 'heavens' he meaneth the angels and the higher world; as by 'earth' all that chaos out of which all this world was made that is under it, sun, moon, stars, and the lower elements.

This is the comfort of the saints,—to scatter some observations by the way,—that this great world is to come. The Psalmist, Ps. 17:14, calleth wicked men, 'men of this world, whose portion is in this life.' This world is theirs, and let them take it; this is 'your hour,' saith Christ, 'and the power of darkness.' 'If we had hope only in this life,' saith the Apostle, 1 Cor. 15:19, 'we were of all men the most miserable;' but we have a world to come.

It is a world to come in respect of us; as likewise you have it, Luke 18:30; speaking of him that shall deny himself, saith he, 'he shall receive manifold more in this present time, and in the world to come life everlasting.' And so, 1 Tim. 4:8, he hath the 'promise of this life, and that which is to come;' that is, heaven. Now this is one part of the meaning.

Yet let me say this of it. The Apostle's scope being to speak of Christ's actual reign, and having mentioned that it is in heaven,—for so he saith ver. 20, 'He is set at God's right hand in heavenly places,'—as the special place of it, and that at present; to call heaven the world to come, because to us it is to come, Beza himself saith it is somewhat too harsh; therefore he seeks out another interpretation.

Then the second interpretation is this: that this phrase should note out the duration of Christ's kingdom, that it is for ever, in all ages to come whatsoever. It is a phrase the Scripture often useth to express eternity; as, Matt. 12:32, their sin 'shall not be forgiven, neither in this world, nor in the world to come;' that is, never. As in Rev. 20:10, there are two evers put, one ever for this world, and the other ever for the world to come. They shall be 'tormented for ever and ever;' for ever in this world, and for ever in the world to come. And that it noteth out eternity, there is that likewise I quoted even now, Luke 18:30, 'in the world to come eternal life.' Therefore that place, Isa. 9:6, which we translate, and rightly, 'Eternal Father,' or 'Father of eternity,' the Septuagint reads, the 'Father of the world to come.'

Christ's kingdom, to back this interpretation also, is said to be 'for ever.' Luke 1:33, saith the angel to Mary, speaking of Christ's kingdom, 'The Lord shall give him the throne of his father David, and he shall reign for ever;' not for one ever, but for all evers. And that he meaneth eternity, he addeth, 'and of his kingdom there shall be no end;' having indeed relation to that in Isa. 9:7, where he saith, 'of his government and peace there shall be no end.'

And so I find some that bring that place, Heb. 10:12, 'After he had offered one sacrifice for sins, for ever he sat down on the right hand of the Majesty on high.' They allege that place for his sitting at God's right hand for ever, not only in this world, but in the world to come. Although I think there is never a place of Scripture where I find that he sitteth for ever at God's right hand, in the sense the article of the creed hath it. And 'for ever' there seemeth to refer to 'after he had offered up one offering for sin for ever;' for he saith in the verse before, that their sacrifices could not take away sins, never made an end of them, but they returned again. 'But he,' saith he, 'by one sacrifice took away sins for ever.' So that 'for ever' referreth rather to that than to sitting on God's right hand; and ver. 14 confirmeth it likewise, where he saith, 'He hath perfected for ever them that are sanctified.'

Now, against this interpretation I will give you the objections and the resolutions, for I cannot pass over them.

The objections are these:—

If his meaning were this, that he sitteth on God's right hand, above all principalities and powers for ever, then there is this objection, that there are no principalities and powers for ever that Christ should sit over; for the truth is, when this world endeth, there will be an end of all principalities and powers. You have an express place for it, 1 Cor. 15:24, 'Then cometh the end, when he shall have delivered up the kingdom to God the Father; when he shall have put down all rule and all authority and power.' How then can it be said, he sitteth on God's right hand over all principalities and powers in this world, and the world to come, taking it in this sense, 'for ever?'

There are but two things to help this objection.

The first is this: that though there be no principalities and powers for ever, but rule ceaseth, as it is certain they do, both of good angels and bad, and magistrates and men; yet there are several names, several dignities and excellencies, as I shewed you the word 'names' implieth, that are in this world, and the world to come. And so in that sense it is true, that he is for ever on God's right hand, above all names that are named in this world, and the world to come.

Then the second thing that answereth this objection is this: the Apostle speaks by way of supposition, as it were; as in that other speech of our Saviour's, 'Their sins shall not be forgiven in this world, nor in the world to come.' It is not as if there were forgiveness of sins in the world to come; but his meaning is, suppose there would be forgiveness then, they should never be forgiven. So, suppose never so many names, or principalities, or powers in this world, or the world to come, he is over them all.

But then there is a second objection, and that is this: that in the same 1 Cor. 15:24, it is said thus, 'Then cometh the end, when he shall have delivered up the kingdom to God the Father;' and, ver. 25, 'He must reign, till he hath put all his enemies under his feet: and when all things are subdued unto him, then shall the Son also be subject unto him that put all things under him, that God may be all in all;' so saith ver. 28.

Here is now a worse objection against this interpretation of the phrase, 'in this world, and the world to come.' And indeed and in truth I find great interpreters, both upon this place and the other, to

confine and determine the phrase of sitting on God's right hand, to end after the day of judgment, when he giveth up his kingdom to his Father. And the reason is this, because it is evident that the Apostle quoteth that which he saith, 1 Cor. 15:25, 'He must reign, till he hath put all his enemies under his feet,' out of Ps. 110:1, 'Sit thou on my right hand, till I make thine enemies thy foot-stool' They interpret that reigning, which he must then give up to his Father, by that sitting mentioned there.

There is this will help that likewise:—

That the word 'until' doth not note out that then he shall not reign; for the word is not always interpreted exclusively to exclude the time after, but inclusively to include all the time before, whereof there might be a doubt, whether he reigned or no till then, because he had so many enemies. After the day of judgment he shall have none; but there might be this doubt, whether he reigned yea or no till then, because his enemies were so many and so strong. So we find the word used, 2 Sam. 6:23, where it is said, 'Michal had no child until the day of her death;' it is not as if she had any afterward. It is taken therefore for an undetermined time.

But yet there is this still will take away that: that it is plainly said, he doth give up the kingdom to God, and likewise that then Christ shall be subject unto him.

Thus perplexed, you see, is the opening of these words, and there must be some pains to resolve this doubt.

The best reconciliation which I shall give you, shall be in these few distinctions, which, I suppose, will clear to you in what sense Christ hath a kingdom, and indeed sitteth on God's right hand for ever, and in what sense he giveth up the kingdom to the Father.

The first distinction I give you is this: there is a natural kingdom due to Jesus Christ as he is God, yea, and by natural inheritance is due to him being man, as joined to the Godhead; for he inheriteth the privileges of the second Person.

Of this natural kingdom, founded upon his being the Son of God,—which the Apostle, to the Hebrews, chap. 1:4, saith 'he hath obtained by inheritance,'—he saith, ver. 8, 'But unto the Son he saith, Thy throne, O God, is for ever and ever.' And though the right

of it is devolved merely because he is God, yet it is by inheritance; being the natural Son of God it is his natural inheritance, therefore he is, as it were, in joint commission for ever with God, as he is God and man. This natural dominion therefore over all things,—for all things were made by him and for him, be they what they will, whether principalities or powers, or whatever else,—this right remaineth for ever, that is certain. And accordingly many of those privileges, which I interpreted to be understood by his sitting on God's right hand, must likewise remain. As, first, fulness of joy; 'At thy right hand is fulness of joy for ever:' so he is at God's right hand for ever; for he doth enjoy—the manhood doth—a fulness of joy immediately in God himself, and this for ever. And, secondly, all that personal honour and glory, and glorious authority which he was filled with, which he was crowned with indeed when he came first to heaven; all these remain to eternity likewise, and they are a natural due to him, though bestowed actually then when he came up to heaven. And he is thus in commission with his Father likewise, so far as natural rule goeth, as a natural inheritance to him; though less than his Father as he is God-man.

But now, secondly, there is a dispensatory kingdom, as divines use to call it, as he is considered as Mediator between God and his Church; which kingdom is not his natural due, but it was given him, and given him by choice; yea, as he was second Person and Son of God, that that person was chosen out to execute the office of Mediator. And this kingdom is more properly and strictly noted out by sitting at God's right hand in the Scripture: and God gave it him as a reward of his obedience; he hath it by commission. John 5:22, 23, 'The Father himself judgeth no man, but he hath committed all judgment unto the Son;' he is God's Dominus facere totum, as I may so express it; he is that Lord whom God hath set up to do all his business for him visibly and apparently to the day of judgment. And this kingdom is in a more especial manner appropriated to Jesus Christ. It is so his as it is not the Father's in a more eminent manner.

In this will that common axiom of divines help us, that what works all three Persons do towards us ad extra, though they have all a joint hand in them, yet they are attributed more especially to one Person than to another: as sanctification, you know, is attributed

more specially to the Holy Ghost, redemption to the Son, creation to God the Father, though all three Persons have a hand in it. So likewise is it here; though the Father ruleth till the day of judgment, and the Holy Ghost with him, yet it is in a more especial manner appropriated unto the Son.

Yea, let me add this, that seeing to appropriate thus a work more especially to one person than to another is an act of God's will, hence it is that one person may have it for a time appropriated unto him, and afterward given up unto another person more properly. So now until the day of judgment Christ hath the kingdom committed to him; after the day of judgment it is appropriated more eminently unto God the Father, yet so as that God the Father ruleth now; so on the other side, though the Father is all in all after the day of judgment, yet the Son is said still to judge.

Now, the reason, to touch it in a word, why God the Father did thus appropriate a time for the reign of Jesus Christ more especially, and that all men's thoughts should be drawn unto him, and the Father should, as it were, withdraw himself, was this, that all men should honour the Son as they honour the Father; so you have it, John 5:22; that as for every work there is a season, so there should be for every person a season wherein they shall be in a more especial manner more glorious.

And there is this second reason for it likewise,—it was a reward indeed that was exceeding due unto Jesus Christ,—that he should have the kingdom appropriated unto him for a season, that he should draw all men's eyes to him, and have all the glory and honour as it were in a more immediate manner, because he veiled his Godhead in obedience to his Father; therefore his Father now, when he cometh to heaven, doth answerably, to recompence him, withdraw himself, and appeareth not so much in government, but hath committed all judgment unto the Son. Let my Son have it, saith he. And then, that you may see the equity of this, founded upon that place of Scripture, 1 Cor. 15:28, because the Father hath committed all judgment unto the Son for so long a season, until he hath made all his enemies his footstool, therefore again doth Jesus Christ, to honour his Father, give up the kingdom to him, and he himself becometh subject to him that hath put all things under him.

My brethren, though Jesus Christ hath this kingdom committed to him for this reason,—he went into a far country to receive a kingdom,—yet when he is in the height of his kingdom, and hath all his enemies down under him, he will not carry it like a conqueror home, as if he had gotten it by his own sword and by his own bow only; but even then, when he is in the height of all, he giveth it up unto his Father before men and angels. It will be the last thing he will do at the latter day before he goeth to heaven, when he hath cleared all the world's accounts; for they shall all be judged by the man Christ, and it is a greater service than all his sermons he made on earth; then, when he hath done and is in his full triumph,—which should teach us when we are highest and most raised then to fall down,—when he hath all his enemies under him, to death, to the meanest and lowest subjection, every one subdued, when he hath judged all the world, and pronounced the sentence both upon just and unjust, and every knee hath bowed to him; then he subjecteth himself unto his Father, and delivereth up the kingdom to him, and God becometh all in all; and this is the last and great solemnity of all.

This is the first distinction. His natural kingdom remaineth for ever, which is a due to him even as he is man joined to the Godhead; but you see there is something of a mediator-like kingdom which he doth give over.

The second distinction is this, to clear it yet further: this Mediator's kingdom, as I may so call it, regnum œconomicum, receiveth a double consideration. First, consider him as he is Mediator of his Church considered under imperfection, either of sin or misery, or any other want, till his Church shall be complete. Or, secondly, consider him as he is a Head of his Church made complete and fully perfected in all parts and in all degrees.

Or, that I may explain my meaning to you, I remember when I opened the 3d and 4th verses compared with the 7th of this chapter, I told you that I thought in election there were two great designs involved. The one, that which was more principal and primitive, which was the choosing of us in Christ as a Head to that absolute glory which with and in Christ we shall have in the highest heavens for ever after the day of judgment. But then, secondly, to illustrate

and set off this glory the more, God letteth us fall into sin, into misery; body and soul are parted, the one liveth in heaven in a blessed condition, the other lies in the grave; Jesus Christ hath not all his saints, he hath them but by degrees. Now, then, answerably hath Jesus Christ a double relation to his Church; the one as a Head simply considered; for we are chosen in him as a Head and Common Person to that condition which for ever we shall have in heaven; and he hath the relation of a Redeemer and Mediator for us as we are sinners, and under misery, and under distress, and under imperfection.

Now, my brethren, while the Church remaineth thus imperfect;—Christ hath not all his members up to him, nor are they out of all danger, as I may so express it; for though at the day of judgment to the saints there is no real danger, yet they are to give account of their actions, and there remaineth a final sentence to be pronounced upon them by the great Judge, and in that sense there is a forgiveness of sins then; therefore Paul prayeth that he may find mercy at that day;—now, I say, while there is any such thing as guilt, or the appearance of it, or any imperfection, as till that final sentence there is, so long is Jesus Christ a Mediator for us to God, as under some misery, some want, some danger. He standeth between God and us, and God hath given him all power in heaven and in earth, that he may give eternal life to them that believe,—we could not be trusted more safely than with him that is our Saviour,—that he shall be able to free us. And so long Jesus Christ ruleth in a way of conquest, destroying sin and death and all enemies, and redeeming the body, and bringing body and soul together, and lastly pronouncing a final sentence; and in this sense it is that the Scripture usually speaks of his sitting at God's right hand to intercede for us,—as it is, Rom. 8:34, and by sitting there he meaneth reigning,—to destroy enemies, to put us out of danger of death and condemnation. But when once this final sentence is passed, then this work of a Mediator, his reigning thus as a Redeemer of us considered under sin and misery, ceaseth,—for when once that final sentence is passed then all sins are for ever and ever forgiven, never to be remembered more; God then looks upon us as in his first project, without spot or wrinkle for

ever,—then Christ presenteth us to his Father. 'Lo, here I am, and the children thou hast given me; here they are just as thou didst look upon them in thy primitive choice.' And so now considered, I say his kingdom ceaseth, for there will be no need of it; and this indeed is an answer which learned Cameron delivereth upon that place, 1 Cor. 15.

But yet then, take Jesus Christ as our Head, as he is spoken of in the next words, and indeed as a distinct thing from his sitting at God's right hand, so he is for ever a Head. We were chosen in him at first,—I shewed in what sense when I opened those words, 'chosen in Christ, and elected in Christ,' in the 3d and 4th verses,—and as we were chosen in him at first, so we are considered in him for ever, and exalted in him, our persons in his Person; and God then, having forgiven all sin and misery, and the Mediator's office for intercession, &c., being laid aside, he is all in all both to Christ and us, and so now he delivereth up the kingdom unto God the Father.

I will add but this one third thing to it, to make this point—how he is a King, and sitteth at God's right hand for ever, and how not—clear. When he hath delivered up this kingdom of his redeemership unto God the Father, yet he sitteth down with this honour for ever, that it was he that did execute this office of a Mediator, so as not a soul is lost, not a sin left unsatisfied for, not an enemy unsubdued; he sitteth down like a mighty and glorious conqueror. He is not a General in war longer, that kind of kingdom and rule ceaseth, yet he hath this honour for ever, that he it is that did these and these exploits, brought in all those rebels, subdued all enemies, and remaineth a glorious dictator. So that indeed and in truth Jesus Christ shall then reign more gloriously with his Father, though it is more especially appropriated to him till the day of judgment, than ever he did before; for then he reigneth triumphantly, whereas before he reigned as one that was conquering and to conquer. And as David said, when all his enemies were subdued, Am I a king this day? so will Jesus Christ say, He was never kinged so much as now. Therefore some interpret those words, 1 Cor. 15:24, 'Then shall the end be;' that is, say they, the perfection and accomplishment of his kingdom then cometh. Yea, in some sense, my brethren, he then setteth the crown upon his

Father's head again, for his Father was put out of rule, as it were, by the devil, who got all this world, and by wicked men, that did what they list; but his poor saints, whom he chose to eternal life, lay under sin and misery. Jesus Christ now subdueth all these enemies, rescueth these poor souls whom he loved from all evil, and presenteth to him a peaceable kingdom and government, and so he with his Father enjoyeth it to all eternity.

So much now for the opening of these words, 'this world, and the world to come,' in that second sense given, and the explaining how Jesus Christ is a king in both.

I will only add this: whereas it is said, 'of his kingdom there shall be no end,' his meaning is, as it is interpreted Dan. 7:14, it shall not be destroyed for ever. It is a kingdom to give way to no kingdom else; it is continued, he reigneth for ever, though he himself giveth up the kingdom to his Father, and becometh visibly and apparently more subject than he was unto him. In this sense, that I may explain that too, it is not meant in respect of his Godhead, for so he was never subject; it is not meant in respect of his manhood, for so he is always subject: but whereas he so reigneth now as if God the Father reigned not visibly and apparently,—that is, he doth all visibly, although it is the Father's glory he cometh with,—yet he hath the glory of it, he runneth away with it, as it were; but when he shall have given it up, with this acknowledgment, that his Father is the author of this kingdom, and that he gave it him, and so setteth his crown upon his Father's head, then it shall appear to men and angels to be his Father's kingdom in a more eminent manner.—And so much for that second interpretation.

I will add a third, and so leave it: namely, what should be meant by the 'world to come' here; speaking of Christ's sitting at God's right hand, over all principalities and powers, in this world, and the world to come.

My brethren, there is a special world, called the world to come, appointed for Jesus Christ eminently to reign in; and therefore though all these senses are true and good, and must be taken in, yet let me add this to it, that God did not content himself to bestow this world upon Christ, for him to rule and reign in, and to order and dispose the affairs of it as he doth, and after the day of judgment to

reign in that sense you heard spoken of before for ever, more gloriously than he did before. But he hath appointed a special world on purpose for him, between this world and the end of the day of judgment,—and the day of judgment itself is part of it, if not the whole of it,—wherein our Lord and Saviour Jesus Christ shall reign; which the Scripture eminently calleth the 'world to come;' Christ's world, as I may so call it: that as this present world was ordained for the first Adam, and God hath given it unto the sons of men, so there is a world to come appointed for the second Adam, as the time after the day of judgment is God the Father's in a more eminent manner, who then shall be all in all.

I mention this third interpretation both because the height of Christ's kingdom is in the world to come when that cometh once, and because that is more properly his, and also is to me, by comparing other scriptures, evidently intended in this place. It is the height of his kingdom; for in this world he hath principalities and powers of angels under him, by whom he ruleth; after the day of judgment, God is all in all; but there is a world to come which the angels have nothing to do with at all, which is not subjected as this world is unto the angels, but is made on purpose for Jesus Christ.

I will give you for this two parallel places of Scripture, Heb. 2:5, compared likewise with 2 Peter 3:7.

In Heb. 2:5, 'To the angels,' saith he, 'hath he not put in subjection the world to come.' Whom hath he subjected it to then? 'But,' saith he, 'one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little while lower' (so it is in the margins) 'than the angels, and hast crowned him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. Now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels by the suffering of death, crowned with glory and honour.'

Compare now this place in the Hebrews with this in the text. First, you see, he speaks of Jesus Christ as made Lord of all; what here in the text he calleth 'sitting at God's right hand,' there he expresseth by being 'crowned with glory.' Here he saith 'he was raised from the dead,' there he saith he was 'made a little while

lower'—indeed, for the measure, far lower—'than the angels by the suffering of death,' a worm and no man.

In the second place, he quoteth out of Ps. 8 that passage which likewise is here in the text, 'He hath put all things under his feet;' so saith ver. 22, and that sentence is nowhere else found in the Old Testament, and it is quoted thrice by the Apostle; here in the text, in Heb. 2, and in 1 Cor. 15.

Thirdly, he saith that there is this world to come ordained for this man: 'What is man, that thou art mindful of him? or the son of man, that thou visitest him?'—that thou hast subjected this world to come unto him, and put all things under his feet? He saith the like here in the text: he sitteth at God's right hand, over all principalities and powers, in this world, and the world to come, and he hath put all things under his feet. So that, you see, that place in the Hebrews and the words in the text agree, quoting both the same place.

These words, 'having all things under his feet,' are, as I said, nowhere in the Old Testament but in Ps. 8. You shall observe therefore that in 1 Cor. 15:25, where the Apostle beginneth to quote Ps. 110, to prove that Christ must reign 'till all his enemies be put under his feet,' that the word 'all' is not in Ps. 110, nor is it said there 'under his feet,' but it is 'make thine enemies thy footstool.' The Apostle therefore being to prove that all enemies are to be destroyed, which Ps. 110 doth not fully serve for, what doth he do? He helps it out with Ps. 8, where the phrase is used, 'he hath put all things under his feet.' So that now Ps. 8, and Heb. 2, and 1 Cor. 15, and these words of my text, are all parallel places, and therefore I could not pass over this interpretation.

I will give you another place for it: 2 Peter 3:7, compared with ver. 13, 'The heavens and the earth, which are now,'—here that which in the text the Apostle calleth this world, is expressed by 'the heavens and the earth which are now,'—'by the same word are kept in store, reserved unto fire,' &c. And ver. 13, namely, in opposition to the heavens and the earth which now are, mentioned ver. 7, he saith, 'Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' The Jews still express world by saying heaven and earth; therefore, when the Apostle would express this world, he calleth it heaven and

earth, meaning the world that now is; but, saith he, 'we look for a new heaven and a new earth,' that is, a world to come. Now the words which in Heb. 2:5 the Apostle useth of 'world to come' are οἰκουμένην τὴν μέλλουσαν, wherein dwelleth righteousness.

And that this place in Peter and that of Heb. 2 fall all to one, appeareth by this: that when the apostle Peter had gone and alleged this, that there is to be 'a new heavens and a new earth,' that is, a world to come, 'wherein dwelleth righteousness,' so it is ver. 13.; at the 14th verse he makes use of it; at the 15th verse he quoteth Paul for it in his Epistle to the Hebrews,—for Peter writeth to the Jews,—'Even also,' saith he, 'as our beloved brother Paul, according to the wisdom given unto him, hath written unto you;' that is, of this new heaven and new earth, of this world to come.

Now, read that Epistle to the Hebrews;—for our divines usually quote this place to prove, and it is the best that can be, that Paul was the author of that epistle; for Peter writ to the Jews, that is plain, for he writ to the strangers dispersed, which were the ten tribes, throughout the lower Asia and those countries, as you may read, 1 Peter 1:1–3. He hath written to you, saith he, of this new heaven and new earth, wherein dwelleth righteousness;—now in the second of the Hebrews he writeth of it, proving it out of the 8th Psalm.

Thus you see, going from one place to another, that scripture and that in Heb. 2 are parallel, and that in Heb. 2 and this in 2 Peter 3 are parallel likewise.

My brethren, I will not stand discoursing to you about this new world; I shall only speak what is pertinent to the thing in hand. Unto this did all the prophets give witness, and therefore I am not ashamed to give witness to it too.

In Rev. 5:10,—I opened that chapter to you when I explained Christ's sitting at God's right hand,—as soon as ever they saw Christ take the book, and was installed king, what do their thoughts presently run to? The world to come; 'he hath made us kings,' say they, 'and priests, and we shall reign on the earth.' To be sure, at the day of judgment they shall; which will be a long day certainly, when all the accounts of the world shall be ripped up, and the world new hung against the approach of the King to it. There will be new heavens and new earth indeed, and the glory of the creatures then

will put down the glory of this old world of Adam's; it was not good enough for this great Lord, our Lord and Saviour Christ. But I say I will not much insist upon it; I will only open so much as is pertinent to the thing in hand.

You see this place and that in Heb. 2 how parallel they are, and that the second of the Hebrews quoteth Ps. 8.

Now, consider but the scope of the psalm, as the Apostle quoteth it to prove the world to come. Any one that reads that psalm would think that the Psalmist doth but set forth old Adam in his kingdom, in his Paradise, made a little lower than the angels,—for we have spirits wrapped up in flesh and blood, whereas they are spirits simply,—a degree lower, as if they were dukes and we marquises; one would think, I say, that this were all his meaning, and that it is applied to Christ but by way of allusion. But the truth is, the Apostle bringeth it in to prove and to convince these Hebrews, to whom he wrote, that that psalm was meant of Christ, of that man whom they expected to be the Messiah, the man Christ Jesus.

And that he doth it I prove by the 6th verse,—it is the observation that Beza hath,—'one in a certain place,' quoting David, διεμαρτύρατο, 'hath testified;' so we may translate it, hath testified etiam atque etiam, testified most expressly: he bringeth an express proof for it that it was meant of the man Christ Jesus; therefore it is not an allusion. And indeed it was Beza that did first begin that interpretation that I read of, and himself therefore doth excuse it and make an apology for it, that he diverteth out of the common road, though since many others have followed him.

Now the scope of the psalm is plainly this: in Rom. 5:14 you read that Adam was a type of him that was to come. Now in Psalm 8 you find there Adam's world, the type of a world to come; he was the first Adam, and had a world, so the second Adam hath a world also appointed for him; there is his oxen and his sheep, and the fowls of the air, whereby are meant other things, devils perhaps, and wicked men, the prince of the air; as by the heavens there, the angels, or the apostles rather; 'the heavens declare the glory of God,' that is applied to the apostles, that were preachers of the gospel.

To make this plain to you, that that psalm, where the phrase is used, 'all things under his feet,' and quoted by the Apostle here in

the text,—therefore it is proper,—was not meant of man in innocency, but of the Messiah, the Lord Jesus Christ; and therefore answerably, that the world there is not this world, but a world on purpose made for this Messiah, as the other was for Adam—

First, it was not meant of man in innocency properly and principally. Why? Because in the first verse he saith, 'out of the mouths of babes and sucklings hast thou ordained strength.' There were no babes in the time of Adam's innocency, he fell before there was any.

Secondly, he addeth, 'that thou mightest still the enemy and avenger;' the devil that is, for he shewed himself the enemy there to be a manslayer from the beginning. God would use man to still him; alas! he overcame Adam presently. It must be meant of another therefore, one that is able to still this enemy and avenger.

Then he saith, 'How excellent is thy name in all the earth, who hast set thy glory above the heavens!' Adam had but Paradise, he never propagated God's name over all the earth; he did not continue so long before he fell as to beget sons; much less did he found it in the heavens.

Again, ver. 4, 'What is man, and the son of man?' Adam, though he was man, yet he was not the son of man; he is called indeed the 'son of God,' Luke 3:38, but he was not filius hominis. I remember Ribera urgeth that.

But take an argument the Apostle himself useth to prove it. This man, saith he, must have all subject to him; all but God, saith he; he must have the angels subject to him, for he hath put all principalities and powers under his feet, saith he. This could not be Adam, it could not be the man that had this world in the state of innocency; much less had Adam all under his feet. No, my brethren, it was too great a vassalage for Adam to have the creatures thus low to him. But they are thus to Jesus Christ, angels and all; they are all under his feet, he is far above them.

Secondly, it is not meant of man fallen, that is as plain; the Apostle himself saith so. 'We see not,' saith he, 'all things subject unto him.' Some think that it is meant as an objection that the Apostle answereth; but it is indeed to prove that man fallen cannot

be meant in that Psalm 8. Why? Because, saith he, we do not see anything, all things at least, subject unto him; you have not any one man, or the whole race of man, to whom all things have been subject; the creatures are sometimes injurious to him. We do not see him, saith he; that is, the nature of man in general considered. Take all the monarchs in the world, they never conquered the whole world; there was never any one man that was a sinner, that had all subject to him. 'But we see,' saith he,—mark the opposition,—'but we see Jesus,' that man, 'crowned with glory and honour;' therefore it is this man, and no man else; the opposition implieth it.

The philosophers themselves complain that nature was a stepmother to man; they did not see that subjection of the creatures unto him, but many miseries and incursions of miseries upon him. But, saith the Apostle, 'we see this man, Jesus, crowned with glory and honour.'

And then it is not an angel to whom all this is subject; it is a man, plainly; a man made a little while lower than the angels, and then crowned with glory and honour far above all, for so the opposition runneth.

And it is not this world only that shall be subject to this man, but it is a world to come; so the Apostle saith plainly, ver. 8, 'We see not yet all things put under him,' therefore it is not this world, saith he, but Jesus Christ is in heaven, crowned with glory and honour already; and there will be a world, and a world there is beginning, that shall be subject to him, as well as this present world.

So now it remaineth, then, that it is only Christ, God-man, that is meant in that Psalm 8. And indeed and in truth Christ himself interpreteth that psalm of himself; you have two witnesses to confirm it, Christ himself and the Apostle. Matt. 21:16, when they cried Hosanna to Christ, or 'Save now,' and made him the Saviour of the world, the Pharisees were angry; our Saviour confuteth them by this very psalm, 'Have ye not read,' saith he, 'Out of the mouths of babes and sucklings thou hast perfected praise?' He quoteth this very psalm which speaks of himself, and Paul, by his warrant, and perhaps from that hint, doth thus argue out of it, and convince the Jews by it.

What the meaning of that is, 'out of the mouths of babes and sucklings,' I refer to what Mr Mead in his Diatribæ hath written upon that Psalm 8. He interpreteth it of men, of the man Christ Jesus principally, who was but a babe, by whom God would still the enemy and avenger, under whose feet he hath put all things; therefore he is the man who is prophesied of.

You know how the prophecy of the Messiah runneth, Gen. 3:15: He shall bruise thy head, and thou shalt nibble at his heel; which implieth plainly that he that was to be the Messiah should have Satan under his feet, he was to tread upon Satan's head; the nibbling at the heel sheweth that he should wind up his head and bite him by the heel, being thus under his feet.

Now, my brethren, he is the sole man that, as the Psalmist and Apostle saith, hath a world to come ordained for him. To speak a little of that now that I have shewed it to be the meaning of both—

As Adam had a world made for him, so shall Jesus Christ, this second Adam,—Adam being a type of him that was to come,—have a world made for him. This world was not good enough for him; he hath a better appointed than that which old Adam had, a new heaven and a new earth, according to the promise, Isa. 66:22, where the saints shall reign. 'Thou hast made us kings and priests, and we shall reign on earth.' And this world he hath not subjected unto angels; no, there are none of those principalities and powers in it, or shall be in it, when it cometh to its perfection.

Do but mark the harmony of one thing with another. There are two Adams: an earthly Adam, he hath an earthly world; a heavenly Adam, and he hath a heavenly world. There are two covenants, the Law and the Gospel. The angels delivered the first covenant; 'The law was given by the ministration of angels.' But the second covenant, the gospel, declareth and speaks of this second world made for the man Christ Jesus. God hath not used the angels to preach the gospel, they do not meddle with it; but he hath appointed men to do it. He is so far from subjecting this world that is to come to angels, that they are not the declarers of it. 'Unto the angels,' saith he, Heb. 2:5, 6, 'hath he not put in subjection the world to come, whereof we speak,' though they gave the law. Men that were babes

and sucklings, out of their mouths he hath ordained strength to begin to create this new world.

Why is it called the world to come, and yet we speak of it, saith he, and the gospel beginneth it?

Because as the other world was six days a-making,—there was a chaos first, and so it went on by degrees,—so it will be in this world likewise; we are now but in the first day's work as it were, the perfection of it is to come. 'The kingdom of heaven is like unto a grain of mustard seed, which is the least of all seeds,' and yet the greatest in the end. The Apostle, speaking of conversion, Gal. 1:4, calleth it a delivering us from this present evil world. 'Old things are passed away,' saith he, 'and all things are become new.' Here is a creation, a beginning, here is the first day's work, and God will never leave till he hath perfected this world; and because the perfection of it is not yet, therefore it is said to be a world to come.

And because it is a new world begun thus, and thus begun when Christ began to preach; which first began, saith the Apostle to the Hebrews, to be preached by the Lord himself here upon earth; therefore it is, that as the first world had a seventh day for the celebrating of the creation of it, so hath this new world now a Lord's day; and of that Lord's day doth the Apostle speak, Heb. 4:4, as here he doth of this new world in Heb. 2. And the Holy Ghost, when Christ was set in heaven, fell down then upon the feast of Pentecost, which was upon the first day of the week, our Lord's day, as Lev. 23:15, 16.

Now, my brethren, this world, when it is finished, shall not be subject to the angels, but to Christ and his babes and sucklings, to that man Christ Jesus, Lord Paramount of it, for whom it was made, and those citizens of this world, as Pareus expresseth it. Therefore Christ is called τὸν ἄρχηγον, the Captain of our salvation, for he in this is a Common Person; and as he by suffering was made a little while lower than the angels, so are we to suffer with him, and having suffered with him, to reign with him.

My brethren, you do not read of the angels judging the world, and sitting upon the throne; do but take that part of this world, however, we are sure of that, that the saints then shall reign, and reign on earth. They are said to sit, and to sit on twelve thrones, Matt. 19:28.

And in Rev. 20 it is said the thrones were set, and those that were beheaded for the testimony of Jesus sat upon them; therefore Christ promiseth to give the government of ten cities to him that had made his five talents ten. The devils will be shut out; he hath taken and locked out that great devil: those principalities are gone during that time; and being they are gone, there needeth no principalities of good angels to oppose them.

Will you have me speak what I think? I think this, that that office which the angels do in this world here below, men risen from the dead shall do to men that are saints. For the first part of this reign, of this kingdom of Christ, of this world to come; that world shall be subject, not to angels, but to men, after that first resurrection which the 20th chapter of the Revelation speaks of.

And it is no absurdity at all; for if the angels that behold God's face are busied about things here below, I see not but that the saints may be so too; it is an honour rather than otherwise. The angels begin it indeed, they gather the elect from all the four corners of the earth; and they end it, they are the executioners to fling wicked men and devils into hell. But they to whom this world is subject, that are the judges, that are the principalities and powers in this world to come, are men. They shall judge the angels, so saith the Apostle.

And, my brethren, in this world will be the height of the kingdom of Jesus Christ; and when that is ended, he delivereth up the kingdom unto God the Father.

Now I will make but a short use or two, an observation, and so I will end.

Here, first, you see two worlds for you. You that look for happiness, me-thinks you should be satisfied with the expectation of this. Alexander wept because he had half conquered one world,—this world,—that there were no more for him to conquer, out of a supposition when he had conquered all what he should do, one world would not satisfy him. If thou hadst the same desire, thou needest not care for this world, there is another world, there are more worlds than one; 'by whom he made the worlds,' saith he, Heb. 1. There are things present, and the comfort is there are things to come; there is a present world, and there is a world to come. Care not for this world, it is old Adam's world, it is loss to the saints; it is

well if thou canst get handsomely rid of it with little sinning, if thou canst be but delivered out of this present evil world, as the Apostle speaks, Gal. 1:4.

It was all that Christ desired, all that he prayed for; saith he, John 17:15, 'I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.' But, my brethren, there is a world to come. Abraham and all his seed, not only the Jew, but the Gentile, are not only heirs of Canaan, but of the world; it is expressly said so, Rom. 4:13.—That is the first observation.

In the second place, admire we this man Christ Jesus whom God hath thus advanced,—yea, and, to set him up, hath made a world on purpose for him, peculiar for him and for his to enjoy, and for him to use them as under him to rule and govern.

It is the observation of Chrysostom upon the place, admiring that that man that was the scorn of death, so he was here below, and when he hung upon the cross, that was the derision of men; we shall see no beauty in him, that we should desire him, as it is, Isa. 53;—yet that God should take up this man, raise him up from the dead, and set him at his own right hand, and subject all principalities and powers under him, give him this world, a world to come in a special manner, and to reign likewise for ever and ever after the day of judgment, to use him in all his great businesses, to judge the world by this man. If this, saith he, had been spoken of God, there had been no wonder, for all the nations of the world are but as a drop of a bucket to him; but to hear it spoken of a man, of a drop of that drop, one man out of all nations, who himself was but a drop, a tear when he was in the womb first; to raise up this babe, this suckling, thus to still the enemy and avenger, to conquer death, to subdue angels, to have all principalities and powers under him, and not to still them with arms but with his mouth,—'out of the mouths of babes and sucklings,'—and to make a world thus on purpose for him; oh, how excellent is thy name in all the earth, and thy glory above the heavens!

This was it that made the Psalmist himself admire at the Lord Jesus Christ, that God should thus visit him, carry him to those depths, make him a little while—as the word βραχύ τι signifieth; as the orator saith, 'hear me a little while'—lower than the angels,

though a great deal for measure lower than they, to let him down to the lowest parts of the earth, to the nethermost hell, and lay all our sins upon him and all his wrath. 'Lord,' saith he, 'what is man, that thou visitest him?' Visiting is sometimes put for visiting in anger, as Ps. 59:5. So God visited Christ first, made him thus lower than the angels in this sense for a little while; and when he had done, he visited him in favour as much, takes that broken man, shattered man,—for his soul was broken, 'my heart is broken;' it is the expression that Christ himself useth in one of the psalms,—takes him and raiseth him up to heaven, crowneth him with glory and honour, setteth him in all that glory you have heard. Oh, what is man and the son of man,—he speaks of the nature of man as it is united to the Godhead in Christ, foreseeing it by a spirit of prophecy,—that thou shouldst visit him thus, first in anger, then in favour? What is this babe, this suckling, that thou shouldst raise him up to this glory and honour?

My brethren, all this concerneth us, for what saith the Psalmist here in the first verse? He calleth him the Lord our God, this man Christ Jesus. How excellent is the name of God for doing this, how excellent will it be in all the earth one day, and founded in the heavens now, and will be for evermore after the day of judgment. It will be that which will take up, swallow up the thoughts of men and angels to all eternity.

That I may set it out a little. I thought to have done it when I handled those words, 'under his feet,' but I will touch it now a little, and be the briefer then. Take all this that hath been said of Christ as the text setteth it forth here, take it all together, and here is the most glorious prospect of a kingdom that ever was; it putteth down all the kingdoms of the world that were shewn to Christ by Satan. Do but take the prospect of it.

First, here is a Father of glory, to whom he prayeth, ver. 17; a God that is the fountain of all glory, and himself the Father of our Lord Jesus Christ, whom he makes a man, visiteth him, you heard how low; layeth him in the earth, raiseth him up, setteth him in his throne at his own right hand. There is your King, the eldest Son of God. Here is God the Father, the Father of glory, and here is his Son at his right hand. Here are worlds for his dominions, this world and

the world to come. To set forth the glory of this kingdom, here are nobles, who you know set out the glory of a kingdom by their being under the king and under his son; here are principalities and powers, might and dominion; and here is the highest exaltation that ever was, all these nobles under his feet, under his Son's feet. All things, saith he, are under his feet. Those that are his friends are under his feet too, under him as subjects; they fall down and kiss the dust of his feet,—'to him be glory and honour,'—and they throw down their crowns, as you read, Rev. 5. Those that are his enemies, he hath the most glorious conquest over them that ever was; he treadeth upon them, he sitteth and makes them his footstool, that he may sit the easier; and Satan, that great devil, he triumpheth over him, so that he makes his children to set their feet upon his neck.

What is there now, my brethren, that you will say, or that you will think, can be added to make this man Christ Jesus more glorious? One would think now that he hath enough: he is advanced, you see, to the highest throne of majesty, he is established a king for ever; he hath worlds for his dominions, this world and the world to come; he hath the highest power, he hath all things under his feet. What is it, I say, that should make this man yet more glorious?

Take Adam, that was his type. Adam had a world about him, he had a paradise, a court which was his peculiar. If he had had sons, Paradise had been his court properly, for he was the father of the world. What wanted this man? Plainly he wanted a wife, he wanted a helper; God himself saith so. My brethren, all this was in a type. This man Christ Jesus, thus advanced far above all principality and power; here is the Father of glory, here is his Son set in glory, here are nobles all under him, here are dominions enough; where is the queen? What saith the words following: 'He hath given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.' Over all to be the Head of his Church; so some translate it, and I think it to be a part of the meaning, that above all privileges else he accounteth this, as it were, the highest flower in his crown, that he is a Head to his Church, his body. It is as if our Lord and Saviour Christ should have said, I have all this honour, I am thus full, I am at my Father's right hand; if I have not

my Church I want a body, I am not yet full. Therefore now, above all this glory and exaltation, hath God given him to be Head of his Church. I sit at God's right hand; come up, saith he, to his Church, that by nature and by desert is under his feet; come up, saith he, and sit on my right hand, as I sit on my Father's right hand.

Read Psalm 45. There, when he is anointed with the oil of gladness above his fellows, the queen standeth at his right hand: and, saith he, as I sit in my Father's throne, so my Church sits upon my throne; and though I have all things under my feet, I will have my Church, my queen, which is flesh of my flesh,—therefore she is called his body,—she shall have her seat at my right hand, for she is my fulness, I am not full without her. My brethren, Jesus Christ delighteth more in love than he doth in power, though he be King of kings. Let me yet once more break forth into what the Psalmist doth: Oh, what is man, that thou art mindful of him? and the son of man,—the Lord Christ, and his Church, made up of men,—that thou art thus mindful of him?

SERMON XXXIV

> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and given him to be the head (or, a head) over all things to the church, which is his body, the fulness of him that filleth all in all.—VER. 21–23.

OUR Lord and Saviour's exaltation is set forth unto us in these three last verses, and the verse before, in a double relation.

The first is, His exaltation above all creatures, and the distance he standeth in to them; he is 'far above all principality, and power, and might, and dominion, and hath all things under his feet.'

Secondly, His exaltation is set forth to us by his relation and preeminence which he hath to his Church; 'he hath given him to be a head over all to his church, which is his body, the fulness of him that filleth all in all.'

If you will have it, Jesus Christ, the great King, his supremacy in all matters, and over all persons, civil and ecclesiastical; 'far above all principality,' &c. There is his supremacy over all creatures, and all civil government, and a Head to his Church also. These are the two general parts of these words.

Concerning his exaltation, as it is laid down in the 21st verse, I have already shewn these two things:—

First, How he is advanced far above all things; for his own personal dignity is far above all principality and power. And this is amplified by the persons over whom he is exalted: it is over all principality and power, both good angels and bad, and the most excellent of creatures here on earth—kings and magistrates, whatsoever they be, by what names or titles soever distinguished; 'every name that is named.'

Then the third thing, which I considered in the last discourse, was the extent of it; 'not only in this world, but in the world to come.'

Of those words, 'in this world, and the world to come,' I told you interpreters gave two interpretations; whereof the

First was, that by this world, and the world to come, should be meant heaven and earth; as he himself saith at last,' All power is given unto me in heaven and in earth.' And what might be objected against this interpretation, I answered in my last discourse, and how it would not wholly and fully suit the scope of the Apostle here.

Then, in the second place, 'in this world, and the world to come,' I told you was a phrase that imported for ever, and so should imply all time after the day of judgment, not only in this world, but in all the worlds to come, be they what they will be. Now, because there was that great objection against it in 1 Cor. 15, that he is to reign, to sit, until his enemies be made his footstool, and then to give up the kingdom unto God the Father,—so it is expressly said, ver. 24, 25,—I therefore explained how far his kingdom was eternal, and how far not, and how to be given up at the latter day.

To these two interpretations I added a third, which is not to exclude the others, but is indeed a kind of middle between both, taking in both the one and the other. Or, if you will, thus: that between the state of this world, as now it is, and the state of things after the day of judgment, when God shall be 'all in all,' there is a world to come, which is on purpose, and in a more especial manner appointed for Jesus Christ to be King in. And seeing there is such a world to come, certainly this is to be taken in here, if there were no other reason.

But I told you that there was a more especial reason why that this interpretation must be here taken in with the rest. For I find all interpreters, almost with one consent, to refer me for the words that follow, 'hath put all things under his feet,' to Ps. 8, as the only place in the Old Testament where those words are spoken concerning Christ; ver. 6, 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' So as, say they, these words, 'he hath put all things under his feet,' are a testimony borrowed from Ps. 8, which the same apostle Paul quoteth and citeth in two other epistles to the very same purpose. He quoteth them Heb. 2:8, where he speaks of his kingdom, and in 1 Cor. 15:27.

Now therefore, I was led to look into Heb. 2, where indeed I find the same words quoted out of Ps. 8; and I found this likewise, that the Apostle's scope was to prove that the Psalmist prophesied of a world to come, ordained for Christ; and proveth it by this, that he was to have a world wherein all things were to be subject to him; the very same thing that followeth here in the 22d verse. And, saith he, though we now see Christ crowned with glory and honour,—so it is at Heb. 2:8, which is all one and to 'sit at God's right hand,'—yet, saith he, all is not subject unto him. Though God hath put all under his feet, yet all is not yet subject; therefore there is a world to come, saith he, wherein all things shall be subject to Jesus Christ.

Now then, I finding here a 'world to come,' wherein Christ is King over all, and 'all things put under his feet,' which are the next words, and that in the judgment of all interpreters it is taken out of Ps. 8, which Heb. 2 quoteth, there is no rational man could imagine but that, in the same sense that 'world to come' is taken in Heb. 2, in the same sense it must be taken here.

I did in my last discourse, indeed, with more modesty pass over what I thought was meant by that 'world to come' than perhaps is here meet. Perhaps, likewise, I might not be so well understood. I will therefore explain myself unto you, professing not to be long upon it; for I will not discourse of it, but merely take what is pertinent and apposite to the expression in hand, 'the world to come,' as it is held, forth unto us in Heb. 2.

I also proved that that man prophesied of in Ps. 8, that was to have all things under his feet, was only Jesus Christ. I shall speak now more to this, that he hath a world to come ordained for him, in which 'all things' are to be understood. And I shall express myself, all that I mean to say about it, in these two heads:—

The first is, That that 'world to come,' mentioned Heb. 2:5, wherein Christ is to have 'all things under his feet,' is not this world that now is, or merely the government that Christ now hath; neither is it the world after the day of judgment, and yet is said to be a 'world to come.'

And then, secondly, I shall shew you what I think is meant by that world to come, and the several steps and degrees of its perfection, its growing up, in respect of which it is said to be a world to come.

And, first of all, that the world to come, mentioned in Heb. 2 and prophesied of, Ps. 8, which this text referreth us to, is not the world that now is, that is plain; for the Apostle distinguisheth this world that now is from that world that is to come by this: saith he, now we do not see all things subject unto him,—and it is his argument by which he proveth that there must needs be such a world to come subject unto Christ,—'We see not,' saith he, 'all things put under him yet,' Heb. 2:8; therefore it is a world to come. Here lies the Apostle's reason. That same word 'not now,' or 'not yet,' implieth evidently that there is a world to come in which this is to be fulfilled, wherein all things shall be subject unto Christ. It is true, this world to come is begun, as I shall shew you by and by, but it is not grown up to its perfection. We see Jesus crowned indeed, but we do not see all things subject unto him yet. This is the Apostle's scope in Heb. 2.

So that, first, it is not this world that now is.

Then the second thing is this, to prove that it is not the estate of the world after the day of judgment. I shall only prove it out of Heb. 2 and this place; I will go no further, for I will still speak pertinently to the text.

First, then; the world to come, that is ordained for Christ to have all things subject to him, is not the world after the day of judgment, I mean the state after the day of judgment. My reason is this, because that of this world that is to come for Christ, Adam's world was the type. Now mark it, my brethren. Look into Rom. 8:19–22, the Apostle sheweth you plainly there that Adam's world, this very world wherein now we are,—which is the type of Christ's world to come,—this earth and this heaven, these creatures do groan 'for the manifestation of the sons of God; for the creature,' saith he, 'was made subject unto vanity, not willingly, but by reason of him,' namely, Adam, 'who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now.' So that you see there is a world to come which is not that after the day of judgment,—for what will become of these creatures then, no man can tell me,—but it is this very individual creation, where we live and are, that doth groan for a restitution;

and the restitution of it is the world to come, as the present corruption and bondage of it is this world.

And then, if you look into Ps. 8, you shall find there, that in the type of Christ's world to come, it is said that heavens, and stars and moon, and sheep and oxen, and fowls of the air, and fishes, these are all subject unto him. This cannot be meant after the day of judgment; no, not in the type. There is nothing after the day of judgment which heavens, and stars and moon, and sheep and oxen, and fowls of the air, and fishes should signify or typify out to us.

So that it is a world to come, between the state of this world, which is yet in its ruff and in its height to this present, and the day of judgment.

I will give you a second reason for it, and it is this: For when this world to come shall come, and Christ shall have all subject unto him in it,—for he only, saith he, shall have all subject,—then he shall 'deliver up the kingdom unto his Father,' namely, at the end of the day of judgment This is plain, 1 Cor. 15:24, 25, &c. He saith plainly there that when he hath put all things under his feet,—when he hath done it, when he hath brought him fully into possession of this world to come, wherein all things are to be subject unto him,—then, ver. 28, 'when all things shall b subdued unto him, then shall the Son also himself be subject unto him that hath put all things under him.' So that now, this world of his doth cease when the day of judgment ceaseth, for 'then cometh the end,' saith he, ver. 24.

And then, thirdly, answerably out of the very words of the text you have this world, and the world to come, wherein there are principalities, and powers, and might, and dominion; 'not only in this world,' saith he, but 'in the world to come.' Why now, after the day of judgment there will be no principalities and powers, or might and dominion; therefore not this world to come, if you take it in a proper and strict sense.

That there will be no principalities and powers after the day of judgment is ended, is plain thus: for in 1 Cor. 15:24, 'He shall deliver up the kingdom to the Father, when he shall have put down all rule, and authority, and power.' Here are three words, according to the Greek, of those four which are in the text.

So that now, I say, that world to come, which the Apostle speaks of, Heb. 2, and quoteth Psalm 8 for it, wherein Christ is actually to have 'all things under his feet,' is not that time after the day of judgment. It is not this world neither, nor the state of things now; for we do not see yet all things put under him; therefore there is a world to come between these two.

And so much now for that first general head, namely, that by 'world to come,' both here and in Heb. 2, is not meant the state of things after the day of judgment simply or only, but another world besides.

Now, in the second place, I come to explain what it is that is meant by this world to come. I shall do it as briefly as possibly the thing will bear, and indeed but to explain the text.

I will shew you, first, in general why it is called a world; and, secondly, why a world to come.

Then more particularly I shall shew you the several degrees of the coming on of this world; and when it is at its perfection, that Christ shall have all in subjection to him, and then that world to come shall cease; of that the second of the Hebrews speaks.

First, Why it is called a world.

My brethren, you must know this, that as God made this world for Adam, and put all things under him, though not under his feet; so God appointed a world for the second Adam, his Son Christ Jesus, and Adam's world was but the type of this world to come. Rom. 5:14, it is said that Adam was the type of him that was to come. Answerably this old Adam's world,—which now good angels and bad angels, and sinful men, these principalities and powers, rule,—it is but the shadow of that world which is to come, prophesied of in that 8th Psalm, and mentioned in that second of the Hebrews.

Yea, my brethren, let me add this to it also, that God doth take the same world that was Adam's, and makes it new and glorious; the same creation groaneth for this new world, this new clothing; as we groan to be clothed upon, so doth this whole creation. And as God takes the same substance of man's nature, and engrafteth the new creature upon it, the same man still; so he takes the same world,

and maketh a new world, a world to come, for the second Adam. For the substance of the same world shall be restored to a glory which Adam could never have raised it unto, the same world that was lost in Adam. And this God will do before he hath done with it; and this restitution is the world to come.

Now then, Why is it called a world to come?

It is called a world to come because, though the foundation of it is now laid,—it was laid then, when our Lord and Saviour was upon the earth,—the foundation of it is laid in the new creature. Why is it called the new creature, but because as the first creation began the old world, so this new creature beginneth the new world? And as the old world was not perfected in a day, but in six days, so this new world to come is not perfected at once, the new creature is but the beginning of it; the new creature there below is in your hearts.

Saith the Apostle there in that second of the Hebrews,—do but mark the coherence, and you shall see that this new world is begun, and it is but begun, and you shall see when it began,—ver. 2, 'If the word spoken by angels was steadfast,' meaning the law, 'how shall we escape,' saith he, ver. 3, 'if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard it?' &c. 'For,' saith he, 'to the angels hath he not put in subjection the world to come, whereof we speak.' He had spoken of the preaching of the gospel in the words just before; he saith it was begun to be preached by Christ, and accompanied with the miracles and signs of the Holy Ghost; and this gospel, saith he, the angels did not deliver. They delivered the law indeed. 'The word spoken by angels,' saith he, 'was steadfast,' that is, the law; but, saith he, this gospel, which is the kingdom of heaven, is the beginning of 'the world to come, whereof we now speak.' This world, saith he, was not subjected to angels; they preached it not, neither shall they have anything to do in that world which the gospel beginneth. This world that now is, is subjected to them indeed, as I shewed you formerly; but the world to come is not.

It began therefore, you see, then, when Jesus Christ began to preach; and therefore you may observe the language of the gospel. 'Repent,' saith John Baptist, Matt. 3:2, 'for the kingdom of heaven is at hand.' The world to come is coming upon you, when Christ shall

come to preach the gospel, to make men new creatures. Here was the foundation of it. And saith Christ himself, Mark 1:15, 'Repent; the kingdom of heaven is at hand;' and, Matt. 16:28, 'There are some that stand here,' saith he, 'that shall not taste of death'—and all are dead that stood there long ago—'till they see the Son of man coming in his kingdom.'

The foundation of this world to come was thus laid by our Saviour Christ in bringing in the gospel, and it was prophesied of in Dan. 2:44. He saith expressly there, that 'in the days of these kings'—while the principalities and powers stand of those monarchies; for he came stealing into the world when the Roman monarchy first began, in Augustus Cæsar's time; Christ, that meant to ruin it, came stealing in upon it—'shall the God of heaven set up a kingdom which shall never be destroyed; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.' This same new world, you see, began in the flourishing and height of the Roman monarchy. Now, what did Jesus Christ do when he came into the world and went up into heaven, when he began his new world? Consider what the world was before.

The devil was worshipped in all parts of the world, as the god of the world. Our Lord and Saviour Christ flingeth him down; 'I saw Satan,' saith he, 'fall down like lightning.' Where heathenism did not prevail, there did Judaism, all the ceremonial law; how zealous were the Jews of all their ceremonies, and of the temple! He throweth all them down; the apostle Paul calleth it, Heb. 12:26, 'shaking of the earth.' Here is a great deal of this world gone presently, and falling down like Dagon before the new world. He converteth by his apostles millions of souls over all the world; and how is conversion expressed in 2 Cor. 5:17? 'Old things are passed away; all things are become new.'

And this is but the first day's work of this world to come; the world is yet to come, for the Apostle, for all this, saith, we do not yet see all things subject unto him. This is but a delivering us out of the present evil world;' it is not a subjecting the present world unto Christ, it is a delivering them out of it that are converted, as it is Gal. 1:4.

And, my brethren, what is the reason that we Christians begin to reckon our time from Christ? We do not reckon from the creation; we do not say five thousand and five hundred and so many years, as it is since the creation; but we say one thousand six hundred, &c. as reckoning from Christ, for then our new world began.

This new world, that is but in the first day's work, when it had thrown down heathenism, the devil, flung out all those Jewish ceremonies, shook that earth, it is like a new nail that shaveth off by degrees the old one. Christ will not cease till he hath made all new. It is said there in that Dan. 2:44, that it shall break in pieces and consume all those kingdoms, eat out the world and all the monarchies and glory of it, before it hath done.

Well, you shall see, when he had thrown down heathenism and Judaism,—which was his first day's work, as I may so say,—then cometh a night of Popery, and that steppeth up in the room of it. What will Christ do before he hath done? He will have a second day's work, and he will not cease till he hath thrown out every rag, the least dross and defilement, that Antichrist or Popery brought in or continued in the world. And we are under the second day's work, if I may so express it; we are but working up still to a purer world; it is this new world, this world to come, working up to its perfection. And, my brethren, Jesus Christ will never rest till he hath not only thrown out all the dross of this world, both in doctrine and worship,—which conforming to the world bringeth in, and hath brought into the world,—but for a second degree of this world, he will never rest till he hath brought all the world, that is, the generality of men, to be subject to him; which is another degree of this world to come.

The world, you know, consisteth of Jews and Gentiles. In the Apostle's time he had not conquered all the corruptions of the world, much less had he conquered the generality of mankind in the world. How bitterly doth the Apostle complain of the cutting off of the Jews; but a few of them at best came in, the generality of that nation was cast off. And for the Gentiles, 'Who hath believed our report?' say the apostles. But a very few in comparison. Therefore there will come a time when this new world shall have yet a further perfection; it shall grow up to a world, that the generality of

mankind, both Jew and Gentile, shall come in to Jesus Christ. He hath had but little takings of the world yet, but he will have before he hath done; the world was made for him, and he will have it before he hath done.

In Rom. 11:26, saith the Apostle, 'all Israel shall be saved,'—speaking of their second call,—for the generality of it. There is the new world of the Jews, a new world in that sense. And for the Gentiles, he telleth you that is but cast in. 'If the casting off of the Jews,' saith he, 'was the reconciling of the world,' that is, of the Gentiles, 'what shall their fulness be their taking in, 'but life from the dead?' The veil shall be taken off from all nations, so is the expression, Isa. 25:7. And that which is so much alleged for unity shall one day be fulfilled; but it will be when Christ is Lord of all the earth, never before. Christians will never agree till then, and then indeed there shall be 'one Lord, and his name one,' as it is, Zech. 14:9.

Here will be a brave world indeed, my brethren, and this is another degree of this world to come; one shepherd and one sheepfold of Jew and Gentile, and that sheepfold as large as all the world; so John 10:16. I speak of the generality, and the most. This was never yet fulfilled, for the Apostle expressly saith, that the casting off of the Jew was the receiving in of the Gentiles; therefore they were never yet one sheepfold together, but they shall be one.

My brethren, read the prophets, you shall find promises of strange and wonderful things: of glorious times, and that here upon earth; of all nations coming in to Jesus Christ; of all prosperity; of the mountain of the Lord set above all mountains, &c.

Disputing once with a Papist, he urged this upon me: saith he, If the Church of Rome be not the true church, and the church to which all churches shall submit, which hath had constant peace and prosperity, all riches, and glory, and honour, for this many hundred years; how hath this ever been fulfilled to your church, that all nations shall flow into it, that it is a mountain set above all mountains, that abundance of peace and prosperity is in it, which shall run down like a river; whereas you, saith he, have been in persecution? The truth is, my brethren, there is no answer for it but one, that the time is yet to come. And this one of their own, even

Horrerius a Jesuit, though himself was for the Church of Rome, and made the prosperity of it one note of the truth of that church, yet he acknowledged, seeing such glorious things spoken of the Church of Christ in this world, that it is yet to be fulfilled, and was never yet fulfilled, no not in the Roman Church.

So now, you see, there is so much toward this world to come; yea, and the truth is, thus far we find many divines fall in, yea, and find those that do acknowledge that this state of glory, of a glorious church on earth, shall continue for a thousand years, during which time the Jews shall have it, and the Gentiles together with them.

There is a third thing, which is more controverted; and there is a fourth to be added to that, which I think that few will deny.

The third degree of this new world is this, that when this glorious time cometh, that Jesus Christ will thus call home both Jew and Gentile, and have a new world in respect of multitudes of men of all nations coming in unto him, to make this new world the more complete, he will bring part of heaven down to it. This, I say, is more controverted. I shall but express to you briefly some grounds for it, which I confess for these twenty years I have not known well how to answer, and that is all that I can say.

It is not that Christ himself shall come down—that is the old error of some—to reign at Jerusalem; which error indeed the fathers spake against, and which hath brought a blemish and absurdity upon that opinion. But that under Christ, reigning in heaven,—for certainly his court is there, and that is his temple, and he sitteth there both over this world and that to come,—yet that under him part of heaven shall come down and rule this world, to make the glory of it so much the more complete, to put down Adam's world, I shall give you rather those reasons.

I know not how to understand that place first, which shall be the foundation of all the rest; it is a known place alleged to this purpose; Rev. 20, indeed the whole chapter, but especially the 1st, 2d, 3d, 4th, and 5th verses. You shall find, my brethren,—and those that know that book acknowledge this,—that in chap. 19 both Pope and Turk are destroyed; so ver. 20 of that chapter. 'The beast was taken, and with him the false prophet that wrought miracles, and had deceived them that had the mark of the beast,' &c. And they were 'cast alive

into a lake of fire burning with brimstone.' Here now the beast is gone, but the devil is left; therefore, chap. 20:1, 2, 'I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand; and he laid hold on the dragon,'—that is, the devil, it is no other, and his angels, he is put for all the rest,—'that old serpent,'—that now doth traverse the world, going up and down, and is the ruler and the god of this world,—'which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed for a little season.'

Here you see the devil cooped up, and why? Not to deceive the nations any more. It was never fulfilled yet. When was it fulfilled? Not during the times of Antichrist, he never more deceived than he did then; and the order you see is after the beast is taken, the beast is not yet destroyed: so that this thing is to come. It is not after the day of judgment, for he is to be loosed for a little season; so saith the text. And the truth is, you shall find that which we call properly and strictly the day of judgment, when all shall arise and be judged, followeth, as ver. 12, 13, and that after the devil hath been loosed a little season again.

Now, when the devil is gone, and is thus shut up for a thousand years, what is done for this thousand years?

Read the 4th, 5th, 6th, and 7th verses. 'I saw thrones,' saith he, 'and they sat upon them, and judgment was given unto them.' What is judgment, but reigning? And what were they to whom judgment was given? 'I saw,' saith he, 'the souls of them that were beheaded for the witness of Jesus, and for the word of God,'—namely, in the primitive times, under the Roman empire,—'and which had not received the mark of the beast upon their foreheads, or in their hands,'—those which stood out unto the days of Antichrist, which argueth that this is to fall out after the times of Antichrist too,—'and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.' Now, it is said that the first resurrection is a spiritual resurrection of men's souls from the

death of sin; such interpretations are put upon it. But consider with yourselves a little. First, it is the souls of men dead; that is plain, for he saith they were 'slain with the sword,' they were 'beheaded' for the witness of Jesus: and as their death is, so must their resurrection be; their death was certainly a bodily death, for they were beheaded, therefore their resurrection must be answerable to it. And, to mention no other arguments, they 'reigned with Christ a thousand years;' this is not the glory of heaven, for that is for ever, and so they had reigned from the first time they were slain, if that glory were meant; but they reign upon their rising; for he saith, 'the rest of the dead lived not again till the thousand years were finished.' Therefore the opposition implieth, that it is a living again, and a proper resurrection.

Now, where do these reign? It should seem on earth by this argument; because, why else is the devil bound up? He need not be bound up for their reigning in heaven; but as a preparation to this, the devil is bound up, so the text saith. This is one place out of which I could urge multitude of things, but I forbear.

Well, I know not how to answer another, and that is that I quoted in my last discourse, Rev. 5:10, where the saints expressly say in John's time, 'Thou hast made us unto our God kings and priests, and we shall reign'—not, we do, but we shall reign—'on earth.' And then go join with this 2 Pet. 3:13: 'We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.' We,—we apostles, we saints that live now,—we look for it. How do I prove that? Because the use he makes of it is this: 'Wherefore, beloved, seeing you look for such things, be diligent to be found of him in peace, without spot, and blameless.' It could not be an argument then, in those times, to be holy and blameless, if they themselves personally were not to look for it; and he saith expressly, 'seeing you look for it.'

And what is that which, according to his promise, they look for? A new heaven, and a new earth. Not heaven itself properly taken; there is not a new heaven to be made; it is the old heaven, that was made from the foundation of the world, in which we shall for ever be with Christ after the day of judgment. However, how is there a new earth there? 'We look for a new heaven and a new earth,

wherein dwelleth righteousness,' wherein righteousness reigneth and ruleth; because, as I said before, it will be a new world subjected unto Jesus Christ, when the new Jerusalem cometh down from heaven.

You will ask me now, What shall they do here in this new world?

I shall give you such considerations as shall take off the absurdity. First, I will tell you what they shall not do. They shall not eat and drink, nor marry, nor give in marriage. Our Saviour saith expressly, that the children of the resurrection do none of these things. Therefore to imagine a Turkish heaven here below, a Turkish paradise, is that which hath been the absurdity put upon that opinion; and which indeed made many of the fathers, after the first three hundred years, to fly out against it. There was an opinion then that Christ himself should again reign personally at Jerusalem a thousand years, that they should abound in all sensual pleasures, in marrying wives, eating and drinking, &c., and that the Jewish ceremonies should be then restored. And it was this opinion that the fathers confuted, and did so much fly out against; for otherwise the truth is that Austin himself saith, that if you will grant only spiritual delights to come from heaven for them, it is an opinion, saith he, that may be tolerated. And Tertullian saith the like in his third book against Marcian, which he wrote in his best time, before he turned Montanist; and he calleth it, 'a heavenly kingdom upon earth, in abundance of spiritual good things.'

I have told you what they do not; I will tell you what they do, and take off the absurdity of that likewise. He saith they shall be kings and priests, so Rev. 5:10. And chap. 20:6, 'Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power,'—they are out of the danger of it, both body and soul being raised and in a celestial estate,—'but they shall be priests of God and of Christ, and shall reign with him a thousand years.' To open this a little to you—

First, to be kings. You heard this in Heb. 2:5, that he hath not put this world to come in subjection to the angels. The angels, now, are the thrones and principalities, and the kings and the great ones that rule this world that is now. But the truth is, he saith, they shall be kings then; he hath not put this new world in subjection unto the

angels, but unto them. And for them to take the angels' office, to be as angels after this resurrection, is no absurdity.

They shall be priests. I shall take off that absurdity by this. Our Saviour Christ, when he took up his body here out of the grave, continued forty days upon earth; what did Christ Jesus all that while? He did perform the part of a priest and of a prophet, he did instruct them in the worship of God; so you read expressly, Acts 1. The apostles, my brethren, had a brave teacher, Christ risen from the dead; he began this new world, and he remained forty days on earth before he ascended, on purpose. Now, think with yourselves, for the saints to be conformed unto Jesus Christ their Lord and King, to run through but the same state he doth. He ran through this world, he was poor and miserable; so are you. When he died, 'Into thy hands, Father, I commend my spirit;' whither his soul went, ours go. When he rose again, and took up his body, and remained forty days upon the earth, he instructed his disciples in the great things of the kingdom of God. If the saints do so, when they first take their bodies, here is but a conformity unto Christ. He then ascended; so shall they, and for ever be with the Lord.

My brethren, consider this further, for I shall mention all that doth alleviate it; the great objection lies in this, that the souls of men, that now are in heaven and see the face of God, should come down and do such a service as this, to reign on earth here below, in such a glorious church as I have told you; here lieth the absurdity. To take this off, consider this: that even this estate will be a better estate than what their souls now have. I will give you reason for it; for otherwise our Lord and Saviour Christ, when his body and soul was here also below after his resurrection, was not in a better estate than his soul was before his resurrection, which certainly it was. You will say, They are now in heaven. Yes, as the angels are; but as the angels come down here below, and yet always see the face of their Father,—so saith the gospel, Matt. 18:10, 'Their angels do always behold the face of my Father which is in heaven,'—so may these still be in heaven and behold the face of God. Stephen, you know, beheld the face of God, and the glory of God, and Christ standing on his right hand, though he was a mortal man, and here below.

In one word, let me say this: God hath eternity of time to reveal himself in, he doth advance his favourites by degrees; first glorifieth their souls apart, takes soul and body, when they are united they have a better condition than the glorifying of their souls simply. How many of these ways God hath to manifest himself by degrees; how many worlds to come he hath to do all, the more the better; for you will say, you are so happy in every one, that you know not how to be happier. He leadeth us by a kind of wonderment from one glory to another: as in masques you draw away one board, and a glorious sight appeareth; you draw away another, and another is presented to you: so doth God with his children, because he hath an eternity of time to make all these shows and representations to them, and in doing this he doth not lessen, but increase their happiness.

This is the greatest service that can be done, for it is the angels' work, they do it now. And let me add this: then will come to be fulfilled that which you pray for in the Lord's Prayer, 'Thy will be done on earth as it is in heaven.' At the day of judgment, during that time we are not so much doing God's will, as giving account of our ways, and of having performed it. If, therefore, this prayer be fully and exactly fulfilled, that the will of God shall be done on earth as completely as in heaven, it must be the time of the first resurrection; which Paul therefore, when he would express his desire of being perfect, saith he would 'attain to the resurrection of the dead;' that is, to be as holy as men shall be then.

My brethren, I have spoken these things unto you rather as that which hath a great show of truth in it, than as if I could answer all objections that might be made against it. But, as I said in the last discourse, if this hold not, as it is exceeding probable it will, yet there is a fourth degree of this world to come, which I am sure will hold, and that is this: during the day of judgment, strictly taken, after the general resurrection both of just and unjust, then, my brethren, to honour this new world, God will not only come down, but Jesus Christ himself will come down, and he will abide a long day here too; therefore it is no absurdity for saints to live on earth, even when Christ himself shall do so; neither will it diminish from

his happiness at all, for he will come and bring all his glory with him.

The day of judgment will be a long day, my brethren; and let yourselves judge whether it will not or no. For do you think that the accounts of the world can be cast up in the twinkling of an eye? Doth not Solomon say expressly, that every work, whether it be good or evil, shall be brought to judgment? Eccles. 12:14. And doth not the Apostle as expressly say, 1 Cor. 4:5, that things shall be so brought to judgment, as every one shall be able to judge the secrets of all men's hearts? And do you think this will not take up time? Shall we ourselves take in the accounts of all men's hearts in an instant? No, my brethren, this will be a long day; wherein Jesus Christ will do that great service, a greater service than all his preaching, the examining of the accounts of all the world, and convincing of all mankind, and sending them speechless to hell, so as they shall have nothing to say, and so as we too shall be able to 'judge the world;' so the Apostle saith, 1 Cor. 6:2.

Now here is this new world in its height and perfection. Here is Christ, and all his angels round about him; yet this world is not subject unto them. They begin it, they gather together those that have died during the 'thousand years,' from all quarters, and they execute the sentence that Christ hath pronounced, and the saints have assented unto, and they fling them all into hell. But the truth is, they do not sit as judges, they stand,—so the expression is used, Dan. 7:10,—whereas the saints are said to 'sit upon twelve thrones;' and in 1 Cor. 6:3, they are said to 'judge the angels.'

And here now is Adam's world in the perfection; that creature that hath groaned under all men's lusts shall be then fully restored to the 'glorious liberty of the sons of God.' During that time the world shall be new hung, when Christ her Lord shall come into it. And if the other will not hold; and thus far I am persuaded it will hold, that there is the world to come in to Christ, wherein all heathenism, superstition, error, and whatsoever else, shall be rooted out of the world, and the generality both of Jew and Gentile shall come in to Jesus Christ; and that is a glorious world, my brethren, without that of the day of judgment.

Here then is Christ's world to come,—I have given you an account of it as briefly as I can,—wherein he shall have all things subject unto him, for the Apostle expressly saith, that then, at the day of judgment, all things shall be under his feet, and never fully till then, for the last enemy that is to be destroyed is death, and then he shall give up the kingdom to God the Father. And what the world to come shall be after then, no man knoweth; only the Scripture saith, God shall be all in all, and Christ himself shall be subject unto him. So I have done with these words, 'this world, and the world to come.'

I come now to the 22d verse, which is the latter part of Christ's exaltation over all creatures; for that which followeth afterward is his exaltation in relation to his Church. The last part of it is this, He hath put all things under his feet.

Here are two things contained in this—

1. The lowness of the subjection of all things; they are 'under his feet.'

2. The universality; 'all.'

I shall not handle these two distinctly, for they will fall in promiscuously and miscellaneously one with another; therefore I shall handle them one with another.

Firsts For the coherence of these words with the former.

The Apostle, as he had set forth the exaltation of Jesus Christ, in respect of personal excellency, more eminently in the former verses, 'far above all principality and power,' &c.; so here he setteth forth his dominion more eminently, that all is 'under his feet.' If you ask what the personal excellencies of Christ are, they are such as are far above all principality, power, might, and dominion; he excelleth in glory, in majesty, in wisdom, in power, in holiness, all principalities and powers; I confess dominion is included too under it, but more eminently personal excellencies. If you ask what dominion he hath over all these, he telleth us plainly, all is under his feet.

There are these two parts of his exaltation, mentioned in that second of the Hebrews, which chapter is parallel with this. He saith there, ver. 9, he was 'crowned with glory and honour;' that which the Apostle here expresseth by setting him at God's right hand, that

is there expressed by being 'crowned.' For there are these two ceremonies in the installation of kings; there is a crowning of them, and a setting them upon the throne. Now Jesus Christ had a crown, first, of glory, set upon his head; he had all personal excellencies poured out upon him. And then, secondly, he had a crown of honour set upon his head. He was crowned with glory and honour, saith the text; that is, he had dominion given him; for, as it followeth there, 'thou hast put all things under his feet.'

I do but observe this from it, and I will do it briefly: That the personal worth that is in Jesus Christ is the ground and foundation of his dominion over all. Why are all things so low as under his feet, but because his personal worth excelleth all principalities and powers and every name whatsoever? You shall find in Heb. 1, where he speaks of sitting down at God's right hand, he first premiseth his personal worth. 'He is the image of the invisible God,' saith he, 'the express character of his person,' 'he by whom he made the worlds,' &c.

Is Christ's personal worth the foundation of his dominion over all things; because he is far above all things in his person, therefore are all things under his feet? My brethren, observe this from it, that though Jesus Christ was worthy of the kingdom of all the world, yet, as the Apostle telleth us, Heb. 5, he took not this honour upon himself, but he was called to it. Which should teach us the greatest modesty in assuming any honour or dignity upon ourselves above others. No such example as Christ's to teach it. He did not assume a jot of power beyond his commission. He would not have had power over all, if all had not been in his commission. Kings should not go a jot beyond their commission; Christ himself did not, though his own worth is the foundation of his being king over the world.

And let me add this too, that God himself was not partial. He had a Son, whom he preferreth; yet if he had not had personal worth in him, as the foundation of it, he had never raised him up unto this. My brethren, Christ is a better king than you could have chosen for yourselves. He is my king, saith God, Ps. 2, a king of my appointing. Aristotle saith, that nature makes kings, as nature makes servants; meaning those that are the most wise and the most excellent; they are kings by nature, so is Christ. In hell, the greatest devil, the

strongest devil, the wisest devil, he is the prince of devils. So in heaven, Christ, that is far in his person above all principalities and powers, and deserveth it, his worth carrieth it, hath all under his feet.

It should therefore grieve none to be subject unto Jesus Christ. You are to be subject unto men that have power, to kings and those that are in authority. Wives are to be subject to their husbands, though they be froward, servants to their masters, &c. But our Lord and Saviour Jesus Christ, he is the holiest, the wisest, he is far above all principalities and powers; in all these, therefore, he deserveth to have all things under his feet. None will grudge to be subject to such a king as he is, if they knew what a king he were. Therefore, those that will not be subject unto him, how do they deserve to be destroyed! 'Those that will not have me to reign over them,' saith he, 'bring them hither, and slay them before my face.'—So much for the coherence.

I shall now open the phrase to you, all things are under his feet.

You may understand it either locally, in respect of place, under his feet; or imperially, in respect of power, they lie at his feet to dispose of as he pleaseth.

Now it is not true that all things shall be under the feet of Christ locally; for when Christ shall come to judgment into this world, the highest heavens will be above him, they will not be under his feet locally; therefore that cannot be so properly the meaning of it.

Yet let me add this to that, that even in respect of place he is advanced far above all angels and men. I know not how otherwise to understand that place, Eph. 4:10. It is said there that he 'ascended far above all heavens;' it is spoken in respect of place. Therefore we argue against the Lutherans, who would have Christ to be in every place; we say he did ascend, unless we make his ascension imaginary; he must be in the heavens, as his proper place, where he is circumscribed. Now, he saith here, he ascended far above all heavens, not heaven only, but all heavens. He ascended up on high to the top of the heavens, to his throne, so eminent that all may see him, all angels and saints, they are all under his feet even in that respect; for in John 17 he prayeth that they may see his glory, which, if he were not thus eminently set up above them all, how

could they see him? Yet so as it should seem he is in the midst of them; for he is said to be the 'tree' in the midst of the 'paradise of God,' and the expression still runs thus, 'I will be in the midst of you;' yet so too as he is in heaven. It is not so above all heavens, as he is out of heaven, as some fondly and foolishly dream, for it is in the heavenly places; so the text saith. The mercy-seat, that typified out Christ's seat, was the highest thing in the Holy of Holiest; so certain is the throne of Christ; therefore there may be something in it, that even in that respect locally all is under his feet.

But, my brethren, the main thing is, that it is metaphorically taken to express his power. Christ's sitting at God's right hand is a metaphor, for God hath no right hand: so answerably, his having all things under his feet is a metaphor too, and both taken from the manner of the eastern monarchs. To be under his feet signifieth in general subjection to him; so Ps. 8, where the phrase is first used of Christ, ver. 6, 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' To have all things under his feet, is to have dominion over the works of his hands. And if that will not carry it, yet the Apostle's own interpretation in Heb. 2 will. He, to explain it, putteth in the word 'subjection:' 'Thou hast put all in subjection under his feet.' So that to be under his feet importeth in the general a subjection.

As it noteth out a subjection in the general, so to be under one's feet noteth out utmost subjection. You know that in nature it is so: to bow the head is a token of reverence, but to fall down upon the earth at one's feet is the lowest you can go, and it is to express the utmost subjection. And, indeed, this was the custom of those great monarchs of the East, and it was peculiar to imperial and monarchial power, to absolute monarchies, which they then had; which the western kings not professing to have, therefore they have not men fall down at their feet, though they have men kneel to them. But the manner of those eastern kings was to have their subjects fall down at their feet; and it is the manner of the Turks at this day.

It is an expression that setteth forth two things; to come to shew it more particularly; it expresseth—

1. The subjection of subjects.

2. A triumph over enemies.

First, it expresseth the subjection of subjects to their princes, according to the custom of the East. Take the kings of Egypt: Exod. 11:8, saith Moses there to Pharaoh, 'All the people that are at thy feet;' read your margins and you have it so; it is all one as to say, all the people that are thy subjects. So it is said of Benhadad the king of Syria; look in your margins there too, 1 Kings 20:10.

The manner was, and we have it upon good record, both out of Xenophon of Cyrus, lib. xviii., and of Herodotus, when they came to their kings, to throw themselves down, and to kiss the pavement where their feet stood. The phrase you have likewise in Isa. 49:23. And therefore now that worship that is due to God alone is expressed by falling at his feet, Rev. 19:10. So that it noteth out, first, a subjection of subjects.

Secondly, it noteth out a triumph over enemies. For this I shall give you two instances in Scripture: the one is Joshua 10:22–24. There you shall read that when Joshua had overcome those five kings, saith he, 'Open the mouth of the cave, and bring out those five kings unto me out of the cave. And they did so, and brought forth those five kings unto him out of the cave. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the men of war, which went with him, Come near, put your feet upon the necks of these kings; and they came near, and put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of a good courage: for thus shall the Lord do to all your enemies against whom you fight.' He did not use it as a right of barbarism and cruelty, but as that which was to hearten out those people and encourage them, to assure them that God would do so with the rest. And Joshua, you know, was Jesus' type, who was to tread upon all his enemies, and to make them his footstool.

And in the eastern empire of Greece, which lasted till within these two hundred years and upward, this custom was continued. Therefore we read of Michael Balbus, that he called for a rebel that had usurped the crown, and having him in his power he bade him lie down upon the pavement; and, as the historian saith, according to the custom of those kings, he set his feet upon his neck. It is true,

it is used in Europe only by the Pope; it is, therefore, one of his characters to prove him to be the Antichrist. You have the like expression to this of Balbus in Isa. 51:23, 'I will put it into the hand of them that afflict thee,'—the cup he meaneth,—'which have said to thy soul, Bow down, that we may go over,'—as he said, Lie down upon the pavement, and so he set his feet upon him;—'and,' saith he, 'thou hast laid thy body as the ground, and as the street, to them that went over.' It was the utmost subjection and triumph that could possibly be.

So much for the opening the phrase, 'all things under his feet.' It noteth out, you see, the lowest subjection of subjects, and the greatest triumph over enemies.

Here now are two questions for the opening of this:—

The first is, because when he saith here, 'He hath put all under his feet,' whether enemies only, or angels and saints in heaven, his Church, be comprehended under this word all? And it is a great question, and it is hard to be resolved. I do find interpreters more generally to restrain this here to enemies. Say they, When he saith he putteth all under his feet, he meaneth enemies only. I will give you their reasons. For, say they, do but observe the coherence of one thing with another, and the scope of the Apostle will be plainly this, to note out the differing government Christ hath over his Church. She is his body, she is not under his feet; he is a head to her, and his enemies are under his feet: the one he calleth his body, he hath a relation to her as a head; the other are his enemies. Therefore Zanchy saith plainly, 'All things are under his feet, except the Church;' for in the next words he saith of her, she is his body; and, chap. 2, we are said to 'sit with him.' And his saints are said rather to be in his hand. 'My sheep,' saith he, 'shall no man take out of my hand,' in his hand to be saved, only his enemies are under his feet to be destroyed.—That is one reason.

And then another reason why it is to be restrained to enemies is this, because in Ps. 110 it is limited to his enemies, 'Sit thou on my right hand, till I make thine enemies thy footstool.'

Then, thirdly, the very next words, 'he hath given him to be a head over all to his church;' over all there must be meant, excepting his Church, for he is a head to his Church and over all besides;

therefore, say they, he is a head to his Church, but those that are under his feet are his enemies. And in reason Musculus addeth this, they that are under his feet are to be destroyed by him, to be trodden upon; why are they under his feet else?

These are the reasons why by this 'and all' should be meant his enemies, and not his church and angels.

But yet for all this, I think it is to be extended to both. I shall give you my reasons for it, and how to reconcile it, last. The reason which swayeth with me, and I cannot go over it, is this. You know I told you these words are found in Ps. 8; they are spoken there of Christ; and we have them quoted in two several places besides, Heb. 2 and 1 Cor. 15. Now, do but look into both these places, and you shall find, that by 'all things under his feet,' alleging Ps. 8 in both, is not meant only enemies, but all whatsoever. The places are so express as I wonder that men should run upon another interpretation. Look first upon Heb. 2:8, 'Thou hast put all things in subjection under his feet;' what is here meant by 'all things?' 'For in that,' saith he, 'he put all in subjection under him, he left nothing that is not put under him.' Mark, he saith plainly he left nothing, no not the angels themselves; for the scope of the Apostle is to prove that he is above the angels, as he had shewed in the first chapter. So you see it is interpreted plainly in Heb. 2:8. Well then, the other place in which it is quoted is 1 Cor. 15, and there it is express, that not only his enemies are said to be under his feet, but all things else whatsoever; for the Apostle plainly saith, ver. 27, 'When he saith all things are put under him, it is manifest that he is excepted that did put all things under him;' and only he, only the Father. So that in one word, his church and angels, as well as enemies, are all under his feet. He hath put all things under his feet. And, my brethren, Psalm 8 is express for it. The Apostle doth not go beyond his commission in interpreting it thus; for what saith Psalm 8? 'Thou hast given him to have dominion over the works of thy hands; thou hast put all things under his feet;' that is, all the works of that kind; whatsoever the works are, they are all under his feet So that by 'all' must necessarily be meant both his church, saints, and angels, as well as enemies.

And in that Psalm 8 there are two things that are the scope of it. The first is this: to shew how that God used the man Christ Jesus to destroy enemies; that you find ver. 2, 'Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger.' He took up that babe and suckling Christ, and the apostles after him, who were once all but babes and sucklings, and by them did still the enemy and avenger. There are enemies under his feet. The second thing the Psalmist aimeth at is to set forth his dominion over all things else; 'Thou hast made him,' saith he, 'to have dominion over the works of thy hands;' and then cometh in that general, 'Thou hast put all things under his feet.' So that all under his feet includeth both a subjection of saints and angels, friends and subjects, and destroying of enemies too.

But how will you answer the former reasons, and reconcile the difference?

I shall first reconcile it, and then in a word or two answer the reasons that were given. First, to reconcile it—

It is manifest that there is a twofold subjection noted out by being under Christ's feet. The phrase implieth a double kind of subjection, whereof both are being under his feet. The first is, being under him in a way of distance, as creatures; he being the Son of God and the Creator; a being under his feet to give honour unto him. Secondly, there is a being under his feet to be destroyed, to be ruined, to be trodden upon, to be trampled on. You know the very phrase, as I opened it before, noted out all subjection whatsoever, and it noted out also triumph over our enemies. Now then, the phrase here is largely taken, for it is taken both to express the sovereignty of Christ, his Church is wholly under his feet; there is a kind of subjection they have, and they are subject according to their kind: if they be friends and good subjects,—as his Church is,—then they are under his feet as creatures, to worship him; if they be devils and enemies, they are under his feet according to their kind, to be destroyed, and to be ruined.

To confirm this, you shall observe, that it is a different phrase to say, they are 'made his footstool,' and to be 'under his feet.' In Ps. 110, when he speaks of enemies, then he saith, 'Sit thou on my right

hand, till I make thine enemies thy footstool;' that is to tread upon, as a man doth upon his footstool; but it is one thing to be made a footstool to Christ, that is proper to enemies, and to be under his feet. They that are a footstool to him, and they that are under his feet, are all under him; but his enemies are so under him, as they are his footstool; but the rest are under his feet too, but it is in respect of subjection.

Now then, the reconciliation being made, for an answer to the former reason. The reason lieth in this: say they, The Apostle's scope is to shew the dignity of the Church; that the Church is his body, therefore not under his feet. Here lies one of the reasons. But, my brethren, although the Church may be under his feet in way of subjection to her sovereign Lord, yet she may be his body likewise. For, as a queen hath a double relation to her husband; one as he is a king, and so she is subject; if she ask anything at his hands she kneeleth down as well as the meanest subject, she is at his feet presently: yet for all that, she is flesh of his flesh, she is his queen, she is his wife notwithstanding, and her being his wife hindereth not her being a subject. You have it in Ps. 45 applied to the Church, 'At his right hand,' saith he, 'is the queen;' yet saith God to her, 'He is thy God; worship thou him. She is at his right hand, she is advanced as a queen; yet she is to know her distance, she is to be subject, for all that she sitteth together with him in the heavenly places; yet she must worship him, she must be at his feet.

If it be urged, that to shew the Church's dignity, she is said to be Christ's body, and therefore not at his feet, I say it followeth not; for as the one is put to shew forth her dignity, so the other is put to shew forth Christ's dignity. Her dignity is set forth by what she is advanced to, that she is his body; but her dignity must not impair his, she must know her distance, for all this she is under his feet. Even as Christ's satisfaction swalloweth not up free grace, so the dignity of the Church, sitting together with Christ, swalloweth not up that exaltation of Christ over her; she is under his feet notwithstanding.

Yea, my brethren, I may say, even as Abigail said unto David, 1 Sam. 25:41, when he sent to take her to him to wife: Tell him, saith she, I am his servant to wash his feet. So may the Church say. She is

a queen indeed, and she is his body, but she is a servant, she is his subject, she is under his feet for all that.

Yea, it was necessary to express her subjection as well as her dignity; for whence is her dignity but from his free grace? Therefore, to exalt that free grace was her subjection to be intimated. She is laid thus low, she is under his feet; but then Christ takes her off the dust, setteth her at his own right hand, makes her his queen; this sets off the other, makes the grace of Christ the more glorious; therefore the Apostle, Eph. 2, when he saith, We are set together with Christ, addeth, 'by grace ye are saved;' for your place is under his feet, saith he, however you are called up to sit at his right hand.

So much for the answering that question. I had another, which I cannot now handle.

I will but make an observation or two, and so I will end.

Obs. 1.—The first is this: Are you all under his feet, my brethren? Then learn to worship him: 'He is the Lord thy God; worship thou him.' How is worship expressed? Fall down at his feet. In Rev. 5, the elders are said to 'cast down their crowns,' and to 'fall at his feet;' and, Ps. 99:5, which is a psalm of the kingdom of Christ, 'Exalt him,' saith he, 'worship at his footstool.'

Not only the excellency of his person calleth for this,' Let all the angels of God worship him;' but consider with thyself, it is necessary for thee. Thou must either be under his feet as an enemy, to be trodden upon, to be destroyed; or under his feet in way of subjection, to worship him, and to worship him purely too, according to his law; therefore look to it that you do what you do according to law. Choose now, either to be subject to him as a friend, to worship him according to his law, or to be destroyed, to be trodden under his feet as enemies.

Obs. 2.—A second observation is this: All things are under his feet. He is your sovereign; you are in the lowest subjection that may be. Is there ever a poor soul a suitor to him for grace? Wilt thou know how to obtain it? Acknowledge his sovereignty, lay thyself at his feet, acknowledge as a creature thou art subject to him, he may do with thee what he will. And as thou art a sinner, say, Thou

mayest tread upon my neck, thou mayest crush me to pieces as an enemy; acknowledge that he hath not power only to crush thee, but provocation to do it. If you will but lay yourselves thus at his feet, give up your souls to him, he will pardon you. You must do it; he hath all your lives in his hand, he hath the keys of hell and of death; there is no way but to submit. It is the expression used, Lam. 3:29, 'Put thy mouth in the dust;' what is the meaning of that? It is plainly this,—as the Scripture useth to express it,—lick the dust of his feet; for it is a metaphor, taken from what they used to do when they came before their great kings; they licked the dust of their feet, and spake submissly, as out of the earth: so they do to the Great Turk at this day. Do so to God: put thy mouth in the dust; thou art at his feet.

Obs. 3.—Thirdly, consider here, and admire the grace of Jesus Christ to his Church, sinners and enemies unto him: they are not only at his feet as creatures, but they are at his feet as enemies too; he could crush them and tread upon them if he would. Christ himself said he was a worm, and no man; God might have trod upon him and quashed him presently. To be sure we are so: Jesus Christ, with his brazen feet, might tread thee in the wine-press of the wrath of God; and thou art a poor worm, and canst make no resistance. Hath the Lord Jesus Christ taken thee up to be a member of him, to be part of his body? Consider what a grace this is, that that Church in the next words should be called his body which in the former is reckoned up among those that are under his feet; herein is the grace of Jesus Christ.

In that Heb. 2, where it is said all things are under his feet, and he himself is crowned with glory and honour, it followeth presently, 'He is not ashamed to call them brethren.' Oh, let us remember our original! Are we married to Jesus Christ? Remember whence thou art taken. As Hannah saith, 1 Sam. 2:8,' He raiseth up the poor out of the dust, he lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory.' This Christ hath done for thee: thou wert in the dunghill, in hell; he hath raised thee up to be his body, to sit with him in the heavenly places.

I will give you the reason why Jesus Christ makes his wife and his spouse of those that are under his feet. It is the greatest reason in the world. What is the reason that kings will not marry so

low,—they affect to many kings' daughters,—but yet great, absolute monarchs will not do so. Go among the Turks and Persians, read the Book of Esther; they never affected to marry kings' daughters. Why? Because they would acknowledge none greater than themselves, therefore they would marry slaves, such as were under their feet: so Turks do at this day; it is to shew their greatness. It is all one to them to choose a king's daughter or a slave; for they acknowledge themselves so high that no king else could come up to them.

So it is with Jesus Christ: he is so high in dignity that no worth can commend any creature to him; therefore he takes those that are under his feet, poor sinners,—upon whom he can tread as upon those in hell, it is all one to do it,—and he can love them as heartily and as familiarly, make them his queen, set them at his own right hand. Therefore, be not discouraged, though you be laid never so low at his feet in the sense of your own vileness, for it is all one to Jesus Christ. The truth is, he hath none else to marry but those that are under his feet; he must have no wife, if he have not those that are perfect slaves: yea, if he will have the sons of men, he must have enemies upon whom he might tread, and trample under his feet.

So much for that third observation.

SERMON XXXV

> And gave him to be the head (or, a head) over all things to the church, which is his body, the fulness of him that filleth all in all.—VER. 22, 23.

FOR the coherence, sum, and scope of these words, which is the only part that remaineth now to be handled, it is this: it containeth the most excellent part of Christ's supremacy, who is the King of kings; it treateth of the supremacy which he hath over the Church, and over all churches whatsoever that are his body. And yet—do but observe the condescending of Christ speaking by his Spirit, when he speaks of the height of his own dignity—he expresseth his own dignity with those terms of respect to his Church, as it is apparent he would shew forth withal her dignity also. As he would set out his own greatness, that he is a Head, so he would set forth her nearness to him, and her advancement with him. It is worth your observing, that he calleth him a 'head over all,' here is his dignity; but withal he addeth, to her, 'which is his body.' He is not a mere external Head to rule her, as a king is a head of his kingdom; but he is a Head to her as to a body, a natural body, a conjugal body, as a husband is to his wife, or as the head is to the natural body.

He had before expressed his dignity in other words: he saith, he hath all things under his feet; he had laid the Church itself as low as at his feet, as low as could be. Now, whereas he might have said he is a head over all the Church, he doth not say so; but he saith he is a 'head over all to the church;' over all, but to her. Still to express her dignity; if he be over all, it is for her, for her good, for her comfort.

He expresseth again his excellency in another phrase; he saith, 'he filleth all in all;' but withal still he expresseth it with terms of respect to her, he giveth her her due, and her utmost due; for all this, saith he, she is his fulness. He involveth the Church's dignity together with his own. All which, my brethren, put together and opened, there is nothing can afford greater comfort unto us.

I divide the words into these three general parts:—

Here is, first, The dignity of Christ and his relation to his Church; he is a 'head over all to his church,' and he 'filleth all in all.'

Here is, in the second place, likewise, The Church's relation to Christ, and her dignity: her relation, 'which is his body;' her dignity, she is his spouse.

And then, thirdly, here is The founder of both, both of the Church and of Christ too, as a Head; it is the gift of the Father. 'And hath given him,' saith he, or 'gave him to be a head to the church, which is his fulness, even of him that filleth all in all.' Even both these are founded upon the Father's gift. And do but observe that too, when he saith, he 'gave him to be a head to the church,' he doth express it so ambiguously, as the question is whether he meaneth more favour to Christ in giving him to be her Head, or more favour to the Church in giving him to be a Head to her. The words will bear both in the Greek, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ. It may be translated as well, 'given him to the church to be her head,' making the greatness of the gift He there, that it should be to her. Or it may lie, 'given him to be a head to the church,' making the greatness of the gift to be in giving him this privilege, this dignity. So that still he involveth Jesus Christ's dignity with his Church's; and let them for ever go together.

So you have the scope, and coherence, and sum of these words. I told you there were three parts of the text; and lest I should forget the founder, which is the last of the three, I will begin first with that, for indeed it will not come in so properly afterward, and it is the first thing in the text; 'and gave,' speaking of the Father.

Herein there are two things to be considered:—

The first is, that it was a gift to either. For God to give the Head, to give Christ to be the Head to the Church, was a gift to her; for God to give to Jesus Christ to be the Head of the Church, was a gift to him. The words do ambiguously refer to both. The greatness of the gift I shall shew, when I come to open those words, 'over all,' above all gifts; that is one part of the meaning.

But take it first thus. It was a gift to the Church, that God gave Jesus Christ to be her Head, and her to be his body. You will easily see that, for you heard in my last discourse she was 'under his feet;'

therefore to advance her so far as to be his body, to be his queen, you must needs acknowledge this to be a great advancement, and a mere gift on her part. Do but think of Esther's advancement, read her story, from a slave to be a queen, and think what the advancement of the Church is, to be a body unto Christ, her Head.

Then, secondly, it is a gift to Christ to be a Head, and to have a Church to be his body. I will instance in both severally.

It was a gift, first, that God would give Jesus Christ a body, whereof he might be the Head. You read in Adam's story, who was Christ's type, that God brought the woman to him; you know Adam was the type of 'him that was to come,' Rom. 5:14, and that in marriage, as Eph. 5:32. As soon as he saw her, he knew her, knew God's meaning; saith he, 'This is bone of my bone, and flesh of my flesh.' He took her thankfully, as a gift from God; though afterwards, when he was fallen, he most impiously upbraided God with this gift. 'The woman,' saith he, 'whom thou gavest me,' Gen. 3:12. I quote it only for this, that she was a gift; for even in these words Adam, when he was fallen, acknowledgeth her to be so. Now this is as true of the second Adam too, Eph. 5:23, 30, 32, compared. The Apostle speaks there of Adam and Eve, and he compareth Christ and his Church, and saith that was the mystery enfolded in Adam's marriage. Now you shall find this second Adam acknowledging this gift more thankfully than the first doth. What saith he, John 17:6? Speaking of his Church, saith he, 'Thine they were, and thou gavest them me;' and, Heb. 2:13, 'Lo, here am I and the children that God hath given me.' He doth it more thankfully; but still it argueth that the Church was a gift to him.

As a gift to him, so for him to be a Head to the Church was a gift too. Ἔδωκε κεφαλὴν, he gave him to be the Head,—so Beza reads it, and so you see our translation renders it,—that is, appointed him to be the Head, set him in the place of a Head, constituit, as Gen. 4:1; the word give, for so it is in the original, נָתַן. It is said that Pharaoh set Joseph over all the land of Egypt; and the Septuagint saith, he appointed him, made him a head over all the land of Egypt. Now this translation our translators have followed: 'he made him to be the Head;' it might be read as well, 'made him to be a Head;' but

they put the gift upon Christ, it was a gift to him to be made a Head, which certainly is the more direct scope of the place.

Now let me only add this concerning it. It was as a great gift to Jesus Christ to give him a body, so to advance him to that great dignity to be their Head. Although for his own excellency none else was fit for it, it was his due; yet still, as I have often said, so it is carried, because he is less than the Father, as he is God-man. That which is his due is a gift; therefore the school-men do exceeding well in this. They say there was a threefold grace bestowed upon Christ.

First, There was the grace of union, that the manhood should be united to the Godhead; it was a great grace that, and the foundation of all the rest.

Secondly, That this manhood should be filled with all personal graces, which they call habitual grace, as they call the other gratia unionis; that that should be full of grace and truth, as it is in John 1:14. It is a great grace too.

But then, say they, thirdly, There is gratia capitis; there is this grace bestowed over and above all these, that he should be a Head, that he should have a Church, to whom he might communicate all his grace; that as the Apostle speaks of himself, Rom. 1:5, 'By whom we have received grace and apostleship,' that is, the grace of apostleship: so Jesus Christ, he received the grace of headship. It is therefore a gift.

I will not stand to open this further; I will come to some observations.

Obs. 1.—The first observation is this: That Christ, you see, reckoneth it a new gift and grace, besides his having personal communion with God, to be united to him, to have a body, whom he might fill, whom he might communicate unto. It is a new grace to be a Head, and to have a body. 'He gave him to be the head to his church, which is his body.'

My brethren, do but think this good thought from hence. Is it a gift, is it a grace, that God should make Christ a Head, as you see it is? Then never doubt of his willingness to communicate anything to you; for it is a grace to be put into the office, to be a Head to fill you.

It is given him, you see, given him as a matter of grace, that he should be a Head to his Church, and fill all in all. As it is the office of the liver to communicate blood to the whole body, it were unnatural for it to keep it within itself: so for the head also not to diffuse spirits into the whole. There is no consideration can more comfort you than this. How willing then must our Lord and Saviour Jesus Christ needs be to communicate to his Church; it is a grace that he should do it, it is an honour that he should do it; it is the greatest advancement, the highest of all the rest that his Father hath bestowed upon him. 'My goodness,' saith he, 'extendeth not to thee,' but my comfort is, it extendeth to my saints; it is Christ's speech, Ps. 16:2.

Do but consider, to make a little use of it to yourselves further, wherein lieth the excellency of grace? It lieth in communicating to others; so Christ reckoneth it, and so should we. Hast thou grace in thy own heart, as Christ hath habitual grace in his? There is one mercy. Doth God make thee an instrument to do good to others? There is another mercy. It is the gift given to Christ, to be a head to communicate to members. See what the Apostle saith, 1 Cor. 12:7, 'The manifestation of the Spirit is given to every man to profit withal.' All the manifestations of the Spirit, whereby a man profiteth another, it is a gift, it is given to him; the text plainly holdeth forth that.—That is the first observation.

Obs. 2.—In the second place, Is it a gift that Jesus Christ himself should be the Head of the Church? It is given to him; although none else is fit for it but he, and though it be his due, yet it must be given. Then do but make this consequence from it: it is certain an office or dignity, in the Church, or over the Church of God, must hold of the Head Christ; it must be given too, it must be appointed too—that is all one: constituit, he did make him, constitute him, or give him. If the great office of all the rest is by way of gift appointed, then certainly all the rest, they must all hold in capite, hold of the Head Christ. The Pharisees knew this well enough; you shall see how they put Jesus Christ to it, for when any come to usurp authority over you, as you are a Church, ask the same question that the Pharisees did Christ. They put him to it that was the Head of the Church. Matt. 21:23, 'When he was come into the temple, the chief priests and the

elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee that authority?' The principle they knew well enough. No man was to exercise any authority over the Church, but it was to be given him. Who hath given thee this authority? say they to the Head.

What answer doth Christ give them? He knew it was a folly to tell them, for it would not satisfy them. But I will ask you another question, saith he; and that also makes for what I say. 'The baptism of John, whence was it? from heaven'—that is, by divine institution—'or of men?' Here was a shrewd question. 'And they said, We cannot tell;' for they were in a doubt; you may read what their reasonings were. I only quote it for this, that Jesus Christ himself, that was made the Head of the Church, was asked by what authority he did it. Therefore you may very well ask any other men, if they take any authority over the Church, Will you shew your office, that it is warranted in the word? John could not baptize, you see, but he must have it from heaven. This is our Saviour Christ's scope and meaning.

Now, my brethren, that you may see the ground of the equity of this, you must know, that all officers of a Church are in a further distance from the Church, to have any authority over it, than Jesus Christ is over the whole Church. Now, if that Jesus Christ doth not take upon him to be a Head, who deserveth it, but it is given him, certainly no man is to take any office over the Church of God, but he must have a warrant for it; the thing will necessarily follow. All the kings and princes in Christendom, and all the parliaments in the world, cannot set up an office over the Church which Christ hath not set up. It is God, saith he, that hath set in the Church some apostles, and some prophets, and some teachers, 1 Cor. 12:28. Or, if you will speak in the language of the text, 'given them,'—that is, appointed them, so the phrase in Eph. 4.

You that cannot add a hair to your head, can you think you can add a member to the Church of Christ, which shall have an office, that he never appointed? Take the natural body; can any man invent, all men, take all their wits together, a member that is not natural to the body, that God hath not already made? For in his book all our members are written. Can you make a different

member from the hand or the eye, that the body hath not, that you can say will be useful to the body? Go to the Church; all the men in the world cannot find out by their wisdom and appointment an officer that shall rule in the Church, that doth not depend merely upon God's command; you must have all these members written in his book. The head is written, you see; it is given to him; certainly then all the members must.

This kingdom is pulling down, it is setting up a power over churches; what else makes all the commotions and stirs that are among us? All that I will say is this. Have a warrant for what you do, that it may be said, 'By what authority do ye these things?' My meaning is this: by what authority do these appointments exercise jurisdiction over the Church of God? If Christ himself have it by gift, certainly they must. All our tenor holdeth in capite, that I may speak in law; holdeth of him that is Head of the Church. I do not say that if there be officers in the Church which God hath not appointed, that presently they deny Christ to be the Head, and that they do not hold the Head itself. Far be it from us to say so; that is the expression in Col. 2:19. Speaking of idolaters, he saith they do not hold the Head Christ; but we may say that those officers do not hold of the Head, as it is expressed, Eph. 4:15, 16. In which two places you may see the different phrases.

So much now for that first thing, he had it given to him to be the Head. He had his body given to him, and he had his headship given to him too.

Now I come to the dignity itself; it is headship. 'He gave him to be a head over all to the church.' There are three things to be explained in this.

First, What is intended by Church.

Secondly, What being a Head to the Church importeth.

Thirdly, To what purpose 'over all' cometh in. It is put, you see, between his being a 'head,' and 'to the church.' 'He is a head,' saith he, 'over all to the church.'

I will begin with the first, What is intended by the Church. Therein I shall only open this distinction to you of the differing acceptation of the word church. In general you must know this, that

the word church hath a relation to an assembly of men uniting in one; that is properly a church, apply it to what you will, whether to a church of saints, or a church of men, a civil assembly of men; it is applied to both in Scripture.

Now, it being taken here of saints, that are members of Christ it hath this double acceptation in Scripture; I shall mention no other: if any man can find any other, I would see it.

It is taken, first, for the general company and assembly of all saints, united together by several bonds to Christ their Head, or united by one band. If you speak of the church of men, united they are by a common band unto Jesus Christ their Head. This we call the Catholic Church, which you have in the Creed. It is called in this epistle, chap. 3:15, the whole family of all that are named in heaven and earth, which are united by one common bond. In chap. 4 he saith, there is one body, and one Spirit, and one Lord; it is all one with what is here in the text: he is a Head to his church, which is his body.

And, my brethren, that this general assembly of ail saints is the church universal; to give you a place for that, it is Heb. 12:23, 'Ye are come to the general assembly and church of the first-born, which are written in heaven.' The general assembly of saints, this is here in heaven; take it in earth, take it wherever saints are,—they are either in heaven or in earth,—this 'general assembly' is the church universal. That is the first acceptation of the word.

But, secondly, we find in the New Testament particular assemblies and companies of saints, and that on earth, to be dignified with the name of churches, and to be dignified with the name of bodies to Christ; not one body, but if they be several churches they are distinct bodies to Christ. We read, therefore, of the churches of Galatia, chap. 1:2; of the churches of Judea elsewhere; of the churches of Asia, Rev. 1–3; of all the churches of the Gentiles, Rom. 1:5. Now these I call, as divines do, particular churches in a distinction from the general church of all saints. I will give you my warrant for it, for that very phrase of a particular church. It is 1 Cor. 12:27, 'Ye are,' saith he, speaking to the church of Corinth, the body of Christ, and every one of you members of Christ in particular.' That same phrase, καὶ μέλη ἐκ μέρους, it is, you are a

part, you are in particular; our translation rendereth it well, it is the most genuine reading of the words. The meaning is this: as every one of you are members of Christ in particular, so go, take you altogether, as you are the church of Corinth, you are a body of Christ in particular too. Here you see is a particular church mentioned in distinction from the general assembly whereof you heard out of Heb. 12.

You must know this,—for the scope of this place in 1 Cor. 12,—the Apostle had shewn that the church of Christ is a body unto Christ, he had discoursed under that similitude throughout the whole chapter in all the verses before. Read the whole chapter from the very 1st verse to the 27th, and you shall find that he compareth the church of Christ to a body, and Christ to the head; but he had so discoursed as he had meant the universal church all the way in all the former or the chief part of the chapter. Now, because they might say, How doth all this discourse of Christ and his body, when you mean the church universal, concern us? And how doth your similitude hold of us? It holdeth indeed of the church in general, but doth it hold of us? Yes, saith he, 'You are the body of Christ, and members in particular;' and, therefore, all that I have said of the church universal under the similitude of a body holdeth good of you, of your church in particular, every particular church being the model, and bearing in its proportion the resemblance of the universal.

And he doth it to prevent all disorder, and schism, and rent, which was among that church, and he useth and enforceth that similitude of a body. There is the same reason of a particular body, that Christ is their head, and of the whole body, as there is the same reason of a drop of water and the whole ocean; they are totum homogeneum. A church, a particular church, the church of Corinth is the body of Christ in particular, as well as the whole church is a body to him in the general. This is the scope of that place. Therefore, saith he, you may apply all that. I have said of the body of Christ in general to your own; you are the body of Christ and members in particular, though you are not the whole body of Christ—that is, the church universal.

Now, you see that in respect of the universal church, a particular church of Corinth is said to be a body to Christ. I will give you a place that saith it is his whole body; as it is a part in respect of the church universal, so it is within itself an entire whole body. The place is 1 Cor. 14:23, 'If therefore the whole church be come together into some place;' mark it, the place is express. As this church of Corinth was but a part of the universal church, yet within itself—as he saith 1 Cor. 5:12, 'Do not ye judge them that are within?'—it was a whole church. 'If the whole church be come together in one place;' the church of Corinth was not the whole church of Jesus Christ in heaven and in earth, neither can the whole church of God (take it so) meet together in one place; yet he calleth it, you see, a whole church: 'if the whole church come together into some place,' to that end to edify one another, as the scope of the place is. This church of Corinth, therefore, was as truly a body to Jesus Christ, and a whole body to him, as the church universal was the whole body, and had all the privileges of the body.

As for example, to exemplify it unto you. In your city you have many several companies, as mercers, &c. All these companies are several bodies, yet they are all parts of the city; they are companies in particular if you compare them to the whole, yet they are entire and distinct companies amongst themselves; so is it here of particular churches.

And, my brethren, that you may see what the limits of this whole church of Corinth were, what the bounds, the terriers of this whole church were; it is of no more than could meet together in some place. 'If the whole church,' saith he, 'be come together into some place.' Some say that the meaning of this ἐπὶ τὸ αὐτὸ is only this, that they came together to one purpose in unity. But it is clear, by comparing other scriptures, that it is a distinct thing from meeting in unity; it is meeting in one place, as Acts 2:1, 'They were all with one accord'—there is their unity—'in one place.' Here are the terriers of this church.

There is a place in 1 Cor. 11:20, 'When you come together in one place,' ἐπὶ τὸ αὐτὸ, saith he. I will tell you how they answer this. Say they, there might be many churches in Corinth, and yet it may be truly said, 'When you come together into one place;' as if you should

speak to all the churches in London, 'When you come together into one place,' taking it in a distributive sense. But come to this place, 1 Cor. 14:23, 'If the whole church be come together into some place;' that cannot be in parts, it is a contradiction to say that the whole church should meet together in one place and yet meet in several congregations, for if the whole meet, and meet together, they do not meet in parts certainly.

Now, my brethren, this is a particular church; and let me add this, you see here is but one church at Corinth, and there was another church not far off from Corinth, not two miles, that was a distinct church too, a whole body to Christ, as Corinth here was. Rom. 16:1, 'I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.' Where, do you think, stood this same Cenchrea? It was situated by the water; as near as Ratcliff is to London, so near it was to Corinth, as Strabo in his 18th book sheweth. These were two distinct particular churches. That church of Corinth was a whole church, as many as met in one place. That church of Cenchrea was a whole church too, though it was so near it; for Cenchrea was to Corinth as Leith is to Edinburgh in Scotland, a haven town.

I will give you another instance of a particular church that met only in one place for their public ordinances, and it is the greatest instance of the biggest church that ever was in the world, for it was the first church. I do it to explain to you the difference of a universal church and a particular church, and to shew you what the bounds of it is. My brethren, the church of Jerusalem—of which you shall read from the second chapter of the Acts to the eighth—may for the bigness of it and number seem a monster, yet in one place still; and it certainly being the first church that ever was under the New Testament,—it consisting of some of all the tribes, as appeareth, Acts 2:5, 9–11, &c., they were men of Israel out of all nations,—it was to be the mother church, and so the epitome of the Catholic Church. It had all the apostles as ministers of it in it; therefore it was maximum quod sic, as we say in philosophy; we say of the natural body, there is a stature, a bigness, which the body may be stretched to, beyond which it cannot go; so, certainly, that was a church that was stretched to the utmost wideness that the sides of a church

could be stretched to. There was the greatest reason in the world for it: it was the first church, to be the mother church, from thence to go out into the whole world; they had all the apostles to be their ministers, and it was the epitome of the Catholic Church: therefore it was stretched, I say, to the utmost wideness that a particular church could be stretched to; yet the Holy Ghost doth carefully put in this, and distinctly and often, that however their number seem to be great, yet they met in one place; he expresseth it so from the first to the last. Do but walk the Scripture around with me and you shall see it.

In the beginning of that church their number was but one hundred and twenty; so Acts 1:15. They were in one place, ver. 13. 'They went up into an upper room, and they abode there,' or continued there, 'with one accord;' so he saith, ver. 14. They were in one place and with one accord, for these are still things distinct.

Go on to Acts 2:1: 'They were all with one accord in one place.' What their houses and their places were we know not, the Holy Ghost doth not record it, but certain it was so big as he saith, ver. 6, 'It was noised abroad, and the multitude came together;' namely, where the apostles were. And the place was so big that, ver. 14, Peter standing up lifted up his voice to speak to them all, that they might all hear, and there was no less than about three thousand converted at that sermon and added to that church, ver. 41; and many thousands else did surely come, and when they were increased to this number of three thousand, yet still in one place; for, ver. 44, 'all that believed were together;' it is the same word in the Greek that is translated elsewhere 'in one place.'

Well, chap. 4, there is this number of three thousand increased to five thousand, so ver. 4; yet still in one place, the Holy Ghost diligently noteth out this. He telleth the story there how that Peter and John were apprehended by the priests and by the rulers and elders, and then at ver. 23, he saith, that 'being let go, they went to their own company,' where they 'prayed together with one accord;' and, ver. 31, he saith, 'when they had prayed, the place was shaken where they assembled together, and they were all filled with the Holy Ghost.' Here still this church is in one place.

Here is a mighty church you see now; as full, one would think, as the seats could hold. Read chap. 5:11, 12, and you shall see how diligent the Holy Ghost is to note this plainly that they were in one place. Saith he, 'Fear came upon all the church,' &c., 'and they were all together in Solomon's porch;' here is still this great church in one place.

Well, let them be multiplied to what they will, for we know not what they were multiplied unto, but this is the upshot of the story: Acts 6:1, 'When the number of the disciples was multiplied;' make them as many as you will, yet it is said, 'the twelve called the multitude of the disciples unto them;' they called them not in parts, but the whole together. How prove you that? Plainly, ver. 5, 'The saying pleased the whole multitude.' Here was the whole multitude gathered in one place; you see how diligent the Holy Ghost is in this great church to put in still that they were in one place. And, my brethren, let what exceptions be made that can be, I will believe the Holy Ghost. Let men say, How could possibly so many be in one place, what one place could contain such a multitude? I could send you to Charenton in France, where you may see many thousands come together at once. I could send you to the Books of Esther and Nehemiah, where all Israel met together; but certain it is that here they all met together in one place, ἐπὶ τὸ αὐτὸ.

And let me add this too, that the members of this church were fleeting, they did not dwell constantly at Jerusalem. For the great objection is, they say that it was not a church consisting of fluid members, but of men that constantly dwelt there, and this objection they have from Acts 2:5, 'There were dwelling at Jerusalem devout men out of every nation,' whereof three thousand were converted. My brethren, this hinders not. Mr Mead, in his Diatribe,—which I refer all readers to, he is far enough off from this notion that I draw it to,—in his last discourse but one upon this very place, saith that by dwellers at Jerusalem is not meant men that had a fixed habitation there; but he saith the word κατοικοῦντες will signify men that sojourned, that were there for a while, and he bringeth two instances out of the Septuagint for it in Genesis. And he giveth this reason, which to me seems to be unanswerable, that they did not dwell at Jerusalem fixedly, for, ver. 9, it is said that they 'heard

in their own tongue wherein they were born, Parthians, and Medes, and Elamites,' &c. Now, how could they be both dwellers at Jerusalem and dwellers in all these countries too, if they had not been sojourners there for a time? The truth is, it was a land-flood, it was a fluid church, occasioned by their coming up to Jerusalem at the feast. I give this instance for this purpose, that the greatest church in the world, the first that ever was, was but one church, a church that could meet in one place; the Holy Ghost, you see, is diligent to express it, and I have shewed you how it might be.

You see, therefore, there are two sorts of churches. There is, first, the church universal, which is the whole body of Christ upon earth; and there is a church in particular, as you heard of the church of Corinth, and you have heard it exemplified by the church at Jerusalem.

I will in a word give you the reason why that, beside the church universal, God hath instituted a particular church as a body too. It is in a word this, because the whole church universal cannot meet together for ordinances. You cannot call all the saints upon earth to hear and to pray together; yet that God may have a constant worship upheld in the world, and in a constant way, and known where to be had, and by whom, he hath appointed his people to meet in several bodies; and, saith he, I will account all these several bodies to be several churches to me, and I will be a Head to them. As for instance, the king is king of the whole kingdom, but withal hath granted charters to this corporation, and to that corporation, and to the other corporation; he is king of all, and they are so many several bodies unto him.

Now, I having explained to you the difference between a particular church and a universal church,—for that they that meet in one place together are a particular church no man denies,—you will ask me, which of these two are meant here? for I have brought this distinction but to explain the text.

I answer, that here the church universal is meant in a primary manner, the whole church both in heaven and in earth, whereof Jesus Christ is the Head. It is plain that the church universal is here primarily meant; it needeth no proof; for he speaks of that church that is his fulness; now it is only the universal church, when they

shall be all put together, that makes up the fulness of Christ. Take all churches in all ages, when they meet together, as they shall do one day; take the general assembly of saints and angels, they only are his fulness. And that he speaks here of the universal church, the phrase implieth it, 'he filleth all in all;' that is, the universal church.

But yet, secondly, so that all particular churches, that are bodies to Christ and churches too, are not excluded, but so far as they bear relation unto Christ as a body, so far he is their Head and filleth them all. For if they have this honour to be churches and a body to Christ in particular, then assuredly Jesus Christ is their Head and filleth them as well as he doth the whole church, even as a king is as well a head of several corporations as he is of the whole kingdom. And for this I will give you Scripture: Eph. 4:10, he telleth us there that Jesus Christ is ascended up on high, that he may fill all things; here is the same phrase that is used in the text, and he calleth him a Head afterward, ver. 15. To fill all. Who? Not only the universal church, but all the officers and members of the particular church. How prove you that? Saith he, ver. 11, he gave some prophets, some evangelists, and some pastors and teachers; which you all know are the officers of particular churches. So that by 'filling all in all,' he doth not only mean filling the universal church, but a particular church with all the officers of it, till it come to that proportion of stature that he hath appointed it to.—So much for the explication of this, what is meant by church, and whether both be meant or no.

Now, my brethren, how far the word church, set aside the universal church, may reach,—whether or no it may not reach beyond a particular congregation that do meet together in one place,—is the great question of these times. And I know that some have expected that I should speak to this, because, and merely because, the word church is here in the text. As, that I may state the question to you, for I shall do no more, whether, yea or no, besides a particular congregation that meet together in one place,—which you see is reckoned a church and the whole church,—many congregations, many churches united in one, may not be called one particular church. When I say many churches, the meaning is this: many churches, though they do not meet together in one place for ordinances of worship, of prayer and sacraments, and hearing the

word, yet are but one in respect of discipline and government; whether or no these are not to be reckoned one church merely for discipline sake, excommunication, and the censures of the church. Here is the question. As, for example, whether many churches under one diocesan bishop, in order to being governed by him, though all the churches in that shire cannot meet together to pray and receive the sacraments, &c., yet whether in respect of discipline and government they might not be united in one under him as their governor.

Or, secondly, whether, yea or no, many churches that do not, nor cannot meet together to pray or to hear in common, or to receive the sacrament in common, yet being to be subject to all the elders and ministers within such a circuit, whether they may not be said to be one in that respect, as being under those elders and ministers; which is a Presbyterian church. Whether doth the Scripture allow this, yea or no?

Or, whether that only a particular congregation—taking in both the elders and ministers and the congregation itself together, that enjoy both worship and discipline together—is said to be a particular church, and none else. This is the great controversy of the times, and this you expect, it may be, that I should answer.

If you will take the answer of my judgment, you know that already. If you will take an answer out of other scriptures, I have no ground to run out into it from this text. For all that this text saith is but this, that he is the Head of his church, which is his body. He doth not determine whether a diocesan church be his body, or whether a Presbyterian church be his body, or only a particular congregation. Only, my brethren, to determine this I will but give you this one rule out of the text, and that is this: that nothing is or can be reckoned the Church of Christ but what may be called a distinct body to Christ. Now then, take many congregations united together in one under a diocesan bishop, you must make that one man the church and a body to Christ. Take likewise many congregations united in one under many ministers, you must make these ministers met together the body of Christ. Now then, the rule I shall give you will be fair and easy. In Matt. 18:17, there our Saviour Christ doth first let fall the institution of a particular church; that is clear of all sides.

And I speak to the church in hand, for it is a church not only for prayer and the sacraments, but for discipline, for he speaks of one that is to be cast out. 'If any man offend,' saith he, 'go tell the church.' Now by church here he cannot mean the universal church, that is plain. Why? Because you cannot call all the men in the world together that are saints to tell them; you cannot call men and angels together, that is without question. What then is meant by church, for he speaks of a new institution under the New Testament? My brethren, what is meant by church in that Matt. 18 you must find in the apostles' writings, for Christ left it to them to interpret; you must go and find in the Epistles of Paul, and in the Acts of the Apostles, for they interpreted Christ and his meaning.

Now then, read all over the Acts of the Apostles, read over all the Epistles; if you can find one man called a church and a body to Christ, if you can find the elders of several churches met together called a church, and may be called a body of Christ,—for that is still necessary to a church, to be a body to Christ, 'the church, which is his body,'—if you can find this, then embrace and submit to that as a church; for it is that which Jesus Christ intended, it is an ordinance which you may warrantably be subject to, and apply all those places to: obey your elders, &c. Apply it thus; they are the church, they are our elders.

This rule, my brethren, to begin with the first institution of a church under the New Testament, and to take the interpretation of it afterward, is the fairest rule that can be given, and it is fair upon two grounds. For when Jesus Christ mentioneth a church where he would have men go for discipline, for excommunication, certainly he doth not speak in obscurity,—that is, that it should not be interpreted by the examples of the New Testament, namely of the apostles that followed him,—for there was no church extant under the New Testament in Christ's time while he lived, therefore it was left to be interpreted by what was called church afterward.

Now, look what was familiarly called a church by the apostles, look into the Acts, and from thence to the end of the Revelation,—that which, I say, is usually called a church, and is a particular church, a body to Christ, certainly that is the church Christ meaneth; otherwise we were still to seek what church Christ

sendeth us unto. If we cannot find that those which should exercise discipline over us are called a church somewhere or other in the Acts of the Apostles, or in some of the Epistles, how can our consciences be satisfied? Here we have a church mentioned; Go, tell the church, saith he; the consciences of men, therefore, must have it expressly determined by the apostles what church we must rest in. Now go all over, I say, and see to what thing they give most familiarly that name.

And the fairness of this rule appeareth likewise in this, that certainly that must have the name of a church which carrieth the authority of a church; will you call any one a king that hath not the authority of a king? They that have the authority of a church must have the name of a church, especially when Jesus Christ will first institute and give a name to it. Now, look and see to what the name of a particular church is given, and let that be the decider of this great controversy. That is all I will say of that point. I have avoided discoursing upon it, because it is not natural to the text; only it was necessary to give you this distinction of this word church for the comfort of all churches particular, that Jesus Christ is their Head as well as he is of the church universal, that they may look at Christ to fill them,—and he is their head to fill them, and all the members and officers of them,—as well as he filleth the universal church.

I will add but two cautions, to inform you concerning two divisions; the one from the universal church, and the other from particular churches. It is proper to the thing in hand, 'church,' 'the church, which is his body;' and there is no schism to be in the body, no schism from the universal church, no schism from particular churches that are truly churches of Christ. I will tell you of two great divisions from either. You have heard of two sorts spoken of, the one of old, the other of latter years; the one the Donatists of old, the other the Brownists of late. You call the Brownists the new Donatists, and the Donatists the old Brownists. I will explain that which is the worst in either opinion, and you shall see it is proper to the thing in hand.

First, for the Donatists that were in Austin's time. I have examined diligently the writings of Austin; among them I find the highest venom of their opinions to lie in this, and it is high

enough,—if we may know men by the writings of their adversaries against them, for there is none of their own writings extant,—the truth is, they denied the church universal, they denied that the church was anywhere but in that part of Africa where they were, and this inflamed that holy man Austin against them. They might have put out of their creed, 'I believe the Church Catholic,' and put in 'I believe a little part of the world to be the Church.' Here you see a schism hath been from the church universal.

Now, go take the Brownists; they never deny the church universal, as the Donatists do; they have always affirmed that there is a church universal in all places, yea, and in England the most glorious church of saints of any in the world. But yet herein hath lain their error; they have sinned against particular churches, as they of old did against the universal church. And against these I, for my part, and many of my brethren, profess that they are in an error; and it is evident by Rev. 15, that, from the first time of the separation from Popery, there hath been a temple built to God, churches to God, in all the Reformed Churches.

I come to the next thing, and that is, The Head of the Church. How great a dignity this is to Christ, and benefit to the Church, I shall shew when I handle those words, 'over all.' I must speak to this, he is a Head to the Church.

It is a similitude, as all that are made of Christ have the greatest reality in them. A head in Scripture is to be taken in three several senses. There is, first, a political head, a ruling head, as a king is said to be the head of his loyal subjects; as I remember there is a place in one of the Books of the Kings which makes the kings of Israel heads of the people. And in this sense is God said to be a head to Christ, 1 Cor. 11:3.

Secondly, there is a conjugal head, as the husband is the head of the wife, in the same 1 Cor. 11:3.

Thirdly, there is a natural head, which I need not quote Scripture for; that is, the head of the natural body, as a man's head is of the members of his body.

In all these senses is our Lord and Saviour Jesus Christ head of the church in a peculiar manner. He is, first, a head of the church as

a king is head of his loyal subjects; for he is not so much a head to rebels, he treads them under his feet, but he is a head to his loyal subjects. Now he is in a peculiar manner a king to the church. Ps. 44:4, 'Thou art my king,' saith the church, my king in a more especial manner. He is so a king to the church as he is not to all the world besides. A head in that sense. And in this large sense, take a head for a king, and Jesus Christ is a head to the angels too, as Col. 2:10. It is said there he is the head of all principalities and powers; that is, he is their king. Of this headship that Christ hath over the angels, I shewed when I opened the 10th verse, where all in heaven and in earth are said to be gathered together in one, as in a head, to Jesus Christ.

Secondly, there is a conjugal head; so the husband is said to be the head of the wife, and that is nearer than of kings to their subjects, nay, though they be loyal subjects; you find this in Eph. 5:23. The headship of Christ to his church is nearer than that of a king to his loyal subjects; it is the headship of a husband to a wife; even as the relation of a king to his queen is nearer than to all his subjects: he is a head to them, but he is in a nearer manner a head to his queen. So is it here.

Thirdly, there is a natural head; that as in nature the head is the head of the body, so is Jesus Christ a head to his members and to his churches; they are all as members of that one body, and therefore he saith plainly in 1 Cor. 12:12, that as the body is one and hath many members, so also is Christ. And this is meant here, for it follows, 'which is his body.'

Now, my brethren, if you will take it in this latter sense of a similitude taken from a natural head, so our Lord and Saviour Jesus Christ is a head only to the church of men who are of the same nature with him, so he is not to angels; neither is it anywhere said that angels are the spouse of Christ, neither is it anywhere said that they are the members of Christ. He is neither a conjugal head to them, neither is he a natural head to them, but he is a head to them as a king is to his loyal subjects; he is the head of all principalities and powers.

Yet so, let me add this, to open this similitude, when we say that Jesus Christ is a head to his church, which is a similitude drawn

from the natural head, the meaning is not but that in reality Jesus Christ hath a greater nearness to his church than the head hath to the natural body. Though it be but a similitude, yet it importeth a greater reality, a greater nearness. Why? Because that all the similitudes that are drawn from things here below and applied to Christ do hold more really of Christ than of the things whence the similitude is drawn. Is he called a vine? He is the true vine, the other is but a false vine in comparison. Is he called a head, and the church his body? There is more reality and nearness betwixt the church and him than between the natural head and the body; that other is but a shadow of this. Only he is not a natural head, though the similitude be drawn thence; but he is a mystical, a spiritual head.

I cannot now enter into all the particulars for which Jesus Christ is called a head. I will mention only one. It is proper to a head of a body to be but one, natural reason will tell you so much; for the similitude is drawn here from the natural body; 'the church,' saith he, 'which is his body.' If there were many heads to a body, it would be a monster.

Do but look upon Popery a little; what doth it? It clappeth another head upon the universal church, the Pope; makes him a head of the church. It is the greatest derogation from our Lord and Saviour Jesus Christ that can be, to make or name any other head of the church but himself. Magistrates are heads in the church; but to make any man a head of the church is the greatest derogation to Christ that may be. That he that hath 'all under his feet,' so it is before; God hath given him over all to be a head; above all privileges else this is the greatest, that he is a head to his church, it is the chiefest flower of his crown. How can this, therefore, be given to a vile man, as the Pope is? In Col. 1:18, it is reckoned there among the great prerogatives of Jesus Christ, among the flowers of his crown, that he is the 'head of the body, the church, who is,' saith he, 'the beginning, the first-born from the dead.' He is, saith he, αὗτος, ipse, he, and he alone, as the Greek emphasis is. And if the Pope can say that he is the beginning, and the first-born from the dead, let him challenge it and wear it, that he is the head of the body, the church. But he, he Christ, is the beginning, the first-born from the dead; he is the Head of the body, the church.

I will give you another place, Eph. 4:11, 12, where you have all the greatest officers that ever were upon earth, the rulers of a church mentioned, 'He hath given some apostles;' certainly here is Peter mentioned, from whom the Pope claimeth his supremacy. To what end was this? Read ver. 12, 'For the edifying of the body of Christ;' and ver. 15, 'That we may grow up to him that is the head.'

My brethren, they themselves, though they say the Pope is the head of the church, dare not say, 'which is his body.' They say he is a head for external government; they dare not say that the church is his body. They dare not say, he is Lord of the church, that is Christ's title only; for, 1 Cor. 12:15, there is but one Lord, namely to the church. They dare not say, he is the husband of the church, for then they would make the church that cleaveth to him a whore; for there can be but one husband of the church. But to be the head of the church is more than this; it is a nearer relation, and will they go and give him this then? It is crimen capitale, a capital crime, and all the distinctions they can make will never acquit them of high treason against our Lord Jesus Christ. It is a wonder that ever men of learning should give this title to the Pope; there can be no reason given of it but one, and that is this: it was to make up a complete character that he is Antichrist, that the Scripture might be fulfilled. Ignorant times did give him this title, and it hath been long the unhappiness of the world, that what the ignorance of former ages hath said and established, that the learning of succeeding ages must maintain; therefore the learnedest wits of the world, the Jesuits, have gone about to maintain this title of the Pope.

You know, when I opened those words, that Christ is advanced 'far above all principalities and powers,' I told you, that that was it that made the Pope Antichrist, because he was an imitation of Christ in this, and took on him the power which was personal in Christ alone. As Jesus Christ is said to 'sit at God's right hand,' so he 'sitteth in the temple of God;' as Christ is over all principalities and powers, so likewise doth the Pope sit above 'all that is called God,' 2 Thess. 2. Afterwards I gave you a prospect of all the glory of Christ; I put all together out of this chapter. I will give you a prospect of all the glory of Antichrist, as it is parallel with that of Christ's, set forth in this chapter. You shall see how he doth usurp and arrogate to himself all

that is attributed to Christ here in this chapter, that you may see that he hath the full and complete character of that great Antichrist upon him.

When I set out Christ unto you, I told you his exaltation lay in this: he was advanced at God's right hand above all principality and power; that all things are under his feet; that he is a Head to the Church, &c. Now do but compare Christ and Antichrist together.

First, Doth Jesus Christ sit in heaven, which is the holy of holiest, the temple of God, and the inward part of it? Look in 2 Thess. 2:4, and you shall find that he is the Antichrist that sits in the temple of God, the whole temple of God on earth, for so the Pope challengeth to do, and if he could he would sit in heaven itself; he would, as his predecessor, the king of Babel did, make his throne above the stars, if he could; but he cannot come to heaven. However, he sitteth in heaven here below, he arrogateth to himself all power in the Church of God.

Secondly, Doth Jesus Christ sit at God's right hand in his temple, above all principalities and powers? So doth this Antichrist; he exalteth himself above all that is called God; above all kings and emperors, be they what they will.

Thirdly, Hath Jesus Christ this world and the world to come to rule in? Lo,—we will follow the Pope still,—he arrogateth to rule all in this world; for he saith, all the kingdoms of the world are given to him, and he is to dispose of the crown of them in order to the church. And, which never any monarch ever did before him, he arrogateth power in the world to come, just as Jesus Christ; and he and his divines have fancied to themselves a world to come for him to have the keys of,—that is, purgatory, which men's souls go to when they are dead. He putteth down all the monarchs in the world; they rule men, but men here below, they never followed men's souls into the world to come; the Pope professeth a power there. Nay, they have said they can command angels, and sometimes they have let men out of hell.

Fourthly, Hath Jesus Christ all under his feet? Go to Rome; there is no prince in Europe, none of the Roman emperors required that men should fall down and kiss their feet; but yet this subjection doth the Pope require above all princes else. It is a strange thing,

that he of all others should arrogate this, which was proper to the kings of the East. None of the emperors or kings of Europe require this of their subjects; they kneel to them, but never fall down to kiss their feet; this is the lowest subjection, and this the Pope requireth.

Nay, Doth Jesus Christ set his feet upon his enemies? Doth he make them his footstool? You know the story of a Pope that did it to Frederick the emperor, whom he caused to lie down on the ground, and set his feet upon his neck, and blasphemously used that passage in the psalm, which is meant of Christ, Calcabis super aspidem et draconem, &c.,—'Thou shalt tread upon the dragon and the serpent, and everything that hurts thee.'

And lastly, that nothing may be wanting, there is but one prerogative of Christ's left. He is over all a Head to the Church. This title doth the Pope arrogate to himself too. My brethren, I will say but one thing to you, as they said to Christ that were sent to know whether he was the Messiah, 'Art thou he that should come, or do we look for another?' So, is this he, or do we look for another Antichrist? For my particular, I look for no other.

SERMON XXXVI

> And gave him to be a head (or, the head) over all things to the church, which is his body, the fulness of him that filleth all in all.—VER. 22, 23.

I DIVIDED these words into these two parts:—

First, What concerneth our Lord and Saviour Jesus Christ as a Head; he is a head to his Church over all, and he filleth all in all.

Secondly, What concerneth the Church; it is his body, and it is his fulness.

First, Concerning the headship of Christ: I shewed you, that by head here was meant a similitude drawn from the natural head of a man's body. There is a conjugal head, as the husband is the head of the wife. There is a political head, as the supreme magistrate is the head of the commonwealth. But this similitude hath relation to the natural head of the body of man, which is the nearest relation of all others. I opened so much in general in the last discourse. Now I shall shew you more particularly the relation of headship that Jesus Christ hath to his Church.

I have often had many discussions with myself, whether that this relation of headship should not import some distinct office from that of king, priest, and prophet, to which three all divines do reduce the offices of Christ. But I have at last resolved my thoughts thus: that this relation of headship doth import all his offices, but with that peculiarness, and with that eminency, as no other relation in Scripture doth. For—

First, to begin with his kingly office; there is this difference between a king and a natural head of a body, that a king ruleth only externally by commands, and by laws, and by proclamations declared; but the rule of a head is natural. Therefore now, if you reduce it to the kingly office of Christ, it is with an eminency, with a peculiarity. It is our advantage that we are not ruled by Christ as a king simply considered, so far as that similitude will carry it, by external laws revealed, or by way of promises or rewards; but we

are ruled by Christ naturally and inwardly, as the members are ruled by the head, which of all rules is the best and most eminent. So that it noteth out the peculiarity of his kingly office.

Secondly, come to his prophetical office. His headship noteth that too, and that with a peculiarity. The head doth not teach the members by outward dictates, or by way of doctrine; but it doth teach the members by way of impression, a secret impression, carrying them on to do the thing it teacheth. So Jesus Christ, as a head, doth not only teach by way of doctrine, but by efficacy. I need not write unto you, saith he, for you are all taught of God to love one another. And this is the most glorious teaching in the world.

Thirdly, go to his priestly office, and his headship importeth that too. There are two parts of his priestly office. There is, first, offering of sacrifice; secondly, there is intercession, a pleading of that sacrifice before God for us. And of the two, intercession is the most eminent part of the priesthood of Christ; for that part of his priestly office was resembled by Melchisedec, who, we never read, offered sacrifice, but he blessed Abraham, as Christ doth us from heaven, and now intercedeth for us.

Now, intercession is noted out by headship, for it is natural to the head to speak for the members; the tongue speaks, if speaking will prevent any danger; the head takes care of the members by intercession and by pleading. It noteth out, therefore, his priestly office, and that with an eminency and by a peculiarity.

I might shew likewise how it noteth out his being God and man; but I would finish the chapter at this time, therefore I must cut off many things. Only there is this question, which I know not well how to pass over,—I find it not started by interpreters upon the place, but I find it started by some divines in other discourses of theirs,—and it is this, When it was that Christ began to be Head of his Church? Say they, it was when he did ascend; and the text, say they, is clear for it: for having raised him from the dead, he gave him to be a head over all things to his church, when he had first set him at his own right hand in the heavenly places.

To solve this doubt in a word or two:—

In the first place, headship is taken either largely for one that representeth another, who is a common person for others. The head, you know, standeth for the whole body; therefore you give the name of the whole man to the head: it is so in all languages. In Latin, caput is put for the whole person; so likewise in Greek, the word κεφαλὴ is put for the whole person: so Jesus Christ, being the head, is put for the whole body, as 1 Cor. 12:12; and as you see oftentimes in princes' coin. Now then, take Christ as he is a common person, a person representative, so he was a head before his incarnation. In election we were all chosen in him as in a common person, standing for us, and undertaking for us, as I shewed when I opened those words, 'chosen in him.' And so, likewise, he was a common person when he was upon earth, and every action of his was capital, as the school-men say; every grace of his was gratia capitis. Now, as headship is taken thus for a common person representing another, so I say Christ was a head before his incarnation; and so he was a head while he was upon earth.

But then, secondly, headship importeth an influence into members; and that influence is either virtual or actual, as I may so distinguish. It is virtual, as before Christ was incarnate; yet the virtue of his being God-man and a head to his church was it that filled all the saints then as well as now. Therefore he was a 'Lamb slain from the beginning of the world,'—that is, he was considered as such; so he was a head from the beginning of the world, from Adam's fall.

But then there is an actual influence, whereby the Godhead, dwelling in the manhood, doth actually fill all things through his manhood, as the instrument of it: and so he began to fill all things when he ascended; for then the human nature was enlarged to take into his care every member of his church, and to send commission that this soul should be filled with this good thought, and that soul with this; which was not before.—And so I have cleared that thing.

Now, this similitude of a head importeth many things; but I will keep to what the text saith. There are two things imported in the text whereby the headship of Christ is represented to us—

First, He is said to be a Head in respect of eminency; and that is plain in the text; he gave him to be 'a head over all.'

Secondly, He is said to be a Head in respect of influence into his members; that is plain in the text too, 'he filleth all in all.' I shall open those words afterward; but only, because the text giveth us hints of these two, I will first speak a little of them.

First, He is a Head in respect of eminency. The head, caput, is oftentimes put for the beginning. Christ is a head in that sense; he is the beginning of his church, he hath that eminency: so Col. 1:18, 'He is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.' Here is one eminency. Now, he is the beginning of the church. As Adam was the beginning of the creation, so is Christ of the new creation; he was first in order intended, he was not ordained for us, but we for him; the text is plain for it, for we are 'his fulness.' The head is not ordained so much for the body, as the body for the head. He hath the first in that sense.

He is likewise head in respect of eminency, for he is worth all the body. Oh, my brethren, think what Jesus Christ is! The head of a man is infinitely more worth than his body. Divide them you cannot; but if you could divide them, the head is of more worth than all the body, for all reason, and wisdom, and whatsoever is glorious, all the senses dwell in the head; there is but one sense dwelling in the body,—namely, the sense of touching,—but the perfection of all the senses is in the head, it is the seat of the understanding. All the beauty is in the head; therefore the civil lawyers, in their language, call whatsoever is excellent, caput, the head.

All beauty, you know, lieth in the face, and the face and head is all one. You may read, 1 Cor. 11, of uncovering the head, that is, uncovering the face; covering the head is covering the face with a vail, as the custom of those times was. Such a one, my brethren, is Jesus Christ. You see saints, and you see but few of them, and you do not see them in their ruff, in their glory, as they shall be in their robes at the latter day; when you have thoughts of them all, put them all together, what are they? They are but the toes, the fingers, the hands of this head. Christ is worth all this body, and a thousand bodies more, if you could suppose them. In him is all the beauty: for it is said, the glory of God shineth in the face of Jesus Christ,—the face is put for the head,—so 2 Cor. 4:6.

The image of God appeareth in the head more than in all the body; so it doth in Christ. God is very well pleased when he looks upon the Head, though the members be scabbed, and diseased, and full of humours; but in him I am well pleased, saith he. He is primum amabile, that makes the body beautiful in the eyes of God; and he will never leave it till he hath cleansed it, and made it like himself. He is 'fairer than the children of men,' than all the children of men put together, Ps. 45.

And whereas you will say, All the grace we have Christ hath; but, my brethren, how hath he it? Not as you have it; for the fulness of the Godhead dwelleth in him, and dwelleth in him bodily. The body hath all the use of the reason of the head, so that when you see a man do actions, he doth them rationally; as when a man playeth on a lute, it is a rational act, which made one say that the soul is in the fingers' ends: but now he doth these actions by way of participation; it is the soul that guideth all. So we have grace, but it is by participation; the spring of all is in Christ the Head. All the counsel, all the wisdom is in the Head; and he is 'made unto us wisdom,' we have none of ourselves; he is the mighty Counsellor, as you know he is called.—So that he is a Head in respect of eminency, a Head over all, body and all.

Secondly, He is a Head in respect of influence; which is imported in these words, 'he filleth all in all.' He is a Head in respect of influence these three ways: in respect of communicating—

1. Of life.

2. Of motion.

3. Of strength.

First, All our life is from him; that is, spiritual. The body indeed liveth a natural life without the head, but it doth not live an animal life, a sensitive life, all that is from the head. You have a natural life from Adam, but all your spiritual life is from the Head, Christ. My brethren, the very bands by which we are united to this head all come from him, as all the nerves and sinews, by which the members are united to the head, spring from the head. You have a plain place for it, Col. 2:19, speaking of men that did not hold the Head, Christ, by which, saith he, 'all the body by joints and bands

having nourishment ministered, and knit together, increaseth with the increase of God.' He doth not only communicate all life to us, but he knitteth us to himself; first he apprehendeth us, and then we apprehend him, as in the Epistle to the Philippians.

Secondly, The head you know is the principle of motion, as well as the principle of life and union of the members. There is no motion in any little member but it is formed in the head first, and the head, the fancy first formeth it, and then sends the spirits to the toe, and biddeth it move this way or that way; or to the hand, and bids it act this thing or that; and it is more the action of the head than it is of the toe or of the hand. So it is here; all the spiritual actions which you do are from Christ, that 'worketh all in all,' 1 Cor. 2:6, as he is here said to 'fill all in all.' What a mighty vast comprehensive Head have we, that should think all the good thoughts of every member; that is, give directions that any should think them. He sendeth his Spirit down, who is said to be that same ἐνέργεια, that same inward working, Eph. 4:16; he sendeth his Spirit down, and that works every thing that Christ would have wrought.

I find in some of the school-men, handling Christ's headship, that they would make the Holy Ghost to be the heart, and Christ to be the head; they would follow the similitude so far. But it is an absurd one, for to make the Holy Ghost the heart in this body is indeed to make him a member whereof Christ is the head; he beareth no such part. But what part doth he bear in this body then? He beareth the part of the spirits, that run up and down in the nerves and sinews and blood, which is called the life of a man, that carry all the commissions for actions to be done, and that part indeed the Holy Ghost hath between the head and us.

Now, my brethren, do but think with yourselves what a head Christ is, in respect of motion. Suppose—it is a supposition may be made to illustrate the thing—there were a man as high as that his head were in heaven, and his feet were here upon earth, and his hands stretched all over the world. No sooner did the head that was in heaven think of moving the toe, but it would move in an instant. Even such a one is Christ, he is a head, he hath a part of his body in heaven, he moveth them as he pleaseth; he hath another part on earth here, and he moveth them as he pleaseth too, and he doth it in

an instant. He is the principle of all motion. He is the head in that respect.

Thirdly, He is the fountain of all strength likewise. All the strength of the body lieth in the spirits. Take away the animal spirits that come from the head, the body is a weak thing; 'it is sown in weakness;' when the spirits are gone, the body dieth. Further than Christ strengthened us, we are all dead; therefore the Apostle prayeth, Eph. 3:16, 'that they may be strengthened with might by his Spirit in the inner man.' And I am able, saith he, 'to do all things through Christ that strengtheneth me.'

And so much for the headship of our Lord and Saviour Jesus Christ. He is, first, the fountain of all spiritual life, the uniter of us to himself, the principle of all union is from the head; he is, secondly, the fountain of all motion; and, thirdly, of all strength.

The second thing to be considered in Jesus Christ's headship is this, He is said to be a Head over all; 'gave him to be a head over all.'

There are many senses of them, and they are all full of comfort to us. The words note out first, as I said before, an eminency, an excellency, a superexcellency. As Eph. 6:16, 'Above all things take the shield of faith,' that is the most eminent thing of all the rest; so Jesus Christ is a head above all. And so it referreth to the gift; that above all gifts that God hath given him, this is the greatest gift, to be the head of the church. That is one meaning. It was the greatest gift that could be given to Christ to be a head of the church, which is his body; more than sovereignty over all things else, which he had mentioned before. And it was the greatest gift that could be given to the church, the words will bear either; καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.

Or else, in the second place, 'he gave him to be a head over all to the church,' hath this sense in it. It noteth out his sovereignty and superiority over all in relation to his church, that God gave him to be a head to the church, who is above all; and so indeed the Syriac translation readeth it, 'he that is above all, God gave him to be a head to his church.' And this seemeth to be the meaning more properly, for he had set him out before, how he was over all principalities and powers, far above all; yet he repeateth it again in this, he gave him to be a head over all to his church; that is, he that

was Lord of all, God added this to him, to be a head to the church; noting out, that none was fit to be a head to the church but he that was over all; he is over all that belongeth to his church for her good; over all that are against her to hurt her. And it was needful for the church to have such a head, for we have enough against us; but who shall be against us if Christ our head be for us?

There is a third meaning yet, and it is for our comfort. It is this: it hath relation to headship; that is, above all relations else he gave him to be a head and to act that part. He doth not say, he gave him to be a lord simply, nor a king, nor a brother, but above all these, though he is all these, he is a head. God gave him to be above all things else a loving, and kind, and natural head to his church, which is his body.

Every one of these senses, my brethren, how full of comfort are they! If you refer 'above all' to gift, 'he gave above all him to be a head;' how full of comfort is it! That this should be the greatest gift that ever God gave, Christ to be a head to his church; and Christ reckoneth it so. Look into John 17, read over that chapter; you shall see there, as it is a prayer, so it is a thanksgiving too; it is an acknowledgment of mercies and benefits given him by his Father. He telleth his Father indeed he had given him glory; saith he, ver. 1, 'Glorify thy Son, that thy Son also may glorify thee,' 'with the glory which I had with thee before the world was,' ver. 5; which, ver. 22, he calleth 'the glory which thou gavest me.' And this indeed Jesus Christ valueth most, therefore he mentioneth it first in ver. 1; for his own person being worth more than ours, he hath reason to value his own glory more than all ours; he should not love himself regularly else. But next to that, what valueth he? Ver. 2, 'Thou hast given him power over all flesh;' here is his being over all; but to what end? Mark what followeth: 'That he should give eternal life to as many as thou hast given him.' And, ver. 22, 'The glory which thou hast given me I have given them.' So that he useth this power that he hath in order to our salvation. And if you read that chapter, observe it, what is it that Christ mentioneth oftenest in that chapter as the greatest gift? It is the giving of his church to him. He mentioneth it, ver. 6, 'I have manifested thy name to them which thou gavest me; thine they were, and thou gavest them me.' So

again, ver. 8, 'I have given thy words to them which thou gavest me, and they have received them;' ver. 9, 'I pray for them which thou hast given me;' ver. 10,' All mine are thine, and thine are mine;' still he pleadeth his interest in them as by way of gift. So ver. 11, 'That those which thou hast given me may be one;' still he mentioneth this as the greatest gift of all the rest which God hath bestowed upon him.

My brethren, Jesus Christ reckoneth his being a head to the church more than all his temporal dominions, more than his being over all things else. What use shall we make of it? In a word thus, let us prize our relation to Christ, seeing Christ prizeth so much his relation to us; he prizeth it more than his being over all things, than his being far above all principalities and powers; let us prize it more than all worldly greatness and riches, or what else soever. Our being members of Christ is more than our being all things, as Christ's being a head to us is more than being Lord of all the world.

And then again, let the Church value this gift of Christ being a head to her, for it beareth that meaning too; there is an emphasis in that word him. 'He gave him to be a head,' so saith the text. He had set him forth as Solomon in all his royalty, sitting at his Father's right hand over all principalities and powers;' and he hath given him,' saith he, 'to be a head over all to the church.' What should the church do now? It should go over all the excellencies of Jesus Christ to make her prize the gift of Christ to her as a head. And let me tell you, he hath given him to be a Saviour, the Saviour of his body, but to be a head is the greater, to be a head is an everlasting thing. When sin will be remembered no more, when his priesthood is at end, he will be a head for ever when he hath given up the kingdom to God the Father. It is a peculiar blessing. To which of all the angels hath he said he is a husband to them, or a head to them, as a body? To none of them. It is only to this body, the church, the sons of men.

Oh, my brethren, when you are in heaven and when sin shall be forgotten,—you love him now because he saveth you, justifieth you, and cleanseth you, and you will love him at the latter day because he pronounceth you blessed, forgiveth you all sins, and suffereth you not to enter into condemnation;—but when all these shall be

over, what will be the sweetness for ever? That he is your head. 'Above all he gave him to be a head to his church.'

And do you but consider what a head you have. There is I know not how many alls in him. In his person there dwelleth all the fulness of the Godhead bodily; so he saith, Col. 2:9. In his relation to you he is all, and he is in all, Col. 3:11. In his power for you he is above all; so saith the text. In his communicating his goodness, 'he filleth all in all;' so saith the text too. He is one that hath all the Godhead; that is all in all, that is above all, that filleth all in all. What would you have more? Here are alls enough for you; value this gift, that Jesus Christ is your head.

Last of all; take that other sense, that of all relations else he is above all a head, performeth that part the best, and nothing is more comfortable to his church. He is not only above all other heads, above husband, above the natural head of the body, puts them all down, they are but shadows to him; but above all offices belonging to himself he is above all a head to his church. It is as if a wife should say of her husband, He is the best warrior in the world, he is a king, he hath the power and command of all the world, he is wise, he is rich, he is above all in everything, and he hath all sorts of excellencies in him; but above all he is the best husband in the world, he putteth himself down in that, he acts that part the best. So it is with Jesus Christ; he is the king of all the world, be is wise, &c; but above all he is a head, he excelleth in that above all things else.

I should have made this use of it and pressed it upon you: If he be a head above all, it is fit you should be subject to him in all. 'Wives,' saith he, 'be subject to your husbands, as the church is to Christ.' One would wonder at that, that the church's obedience to Christ should be made the pattern of wives' obedience to their husbands. Certainly it argueth that the church is more naturally, more willingly subject to Christ than wives are to their husbands. Yet let any wife consider, How do I obey Christ? how do I obey my husband? But I pass from that.

I have done with the relation of Christ to his church; he is a head, a head over all to his church. I come now to the office of Jesus Christ to his church imported in these words, 'he filleth all in all.'

First, I must explain to what kind of thing this word all in all is restrained or limited.

Secondly, I must explain the phrase of filling.

Thirdly, the phrase itself, all in all.

First, This word 'all' is not to be extended to all things in the world, though that be true that Christ doth put all the fulness into the creature; Adam brought an emptiness. But that is not the meaning here. It is to be restrained to his body, to believers, they are the all here mentioned. As in Col. 3:11, Christ is said to be 'all in all,' but what meaneth he? To his church; 'There is neither Greek nor Jew,' saith he, speaking of the new creature in the words before, 'Barbarian, Scythian, bond nor free; but Christ is all in all;' namely, in his saints, be they what they will. So, Eph. 4:10, 11, it is said he filleth all things, but by 'all things' there is meant his saints, his church, as it followeth, 'He gave some to be apostles, &c., for the edifying of the body of Christ.'

Secondly, For the phrase filling; to open that, 'he filleth all in all.' It is Christ's work in heaven, my brethren. 'He ascended far above all heavens, that he might fill all things,' saith the Apostle in Eph. 4:10. He gave him to sit at his own right hand, that he might fill all things, saith the text.

It implieth, first of all, an emptiness in us that are filled by him. Not only a real emptiness, that we have nothing in ourselves; 'without me,' saith he, 'ye can do nothing;' we are but valleys, 'every valley must be filled,' Luke 3:5. But he filleth only those that have a sensible emptiness, that have a feeling of their own wants: 'He filleth the hungry with good things,' Luke 1:53. Hunger is not only a real emptiness, but hunger is a sensible emptiness.

My brethren, the church, take all the saints in heaven and in earth, they are all empty things without Jesus Christ. We are not able to think a good thought, we are all but mere empty vessels brought to a conduit pipe to be filled; we have not a drop of good, not so much as one good thought, further than Jesus Christ filleth us. This is the glory of our Head.

Secondly, consider what he filleth us with. He filleth us with his Spirit. Read from Luke 1:15, to the end of the Revelation, you shall

find that phrase used many a time. They were filled with the Holy Ghost, filled with him as with wine, Eph. 5:18; 'filled with the fruits of righteousness,' Phil. 1:11; 'filled with the knowledge of his will, in all wisdom and spiritual understanding,' Col. 1:9; 'filled with joy,' Acts 13:52. And if this be not enough, you shall be 'filled with all the fulness of God' one day, and a little of God will fill you, Eph. 3:19.

But thirdly, How is it that Christ filleth his Church?

He doth it two ways.

He filleth them first meritoriously, by what he did here upon earth; he purchased power and grace to fill them with these. For, my brethren, you must know this, that Christ doth nothing for us but he himself had something in him proportionable that might merit why it should be done. Doth he make us rich? He was first poor. Doth he fill us? Himself was first empty, so saith Phil. 2:7. It is said there, 'he emptied himself;' so the words ἑαυτὸν ἐκένωσε signify.

Then again he filleth efficiently, and that while he is in heaven. He sendeth down the Holy Ghost, and he works all; the manhood doth it instrumentally, the Godhead doth it virtually. The fulness of the Godhead dwelleth in him, and runneth, overfloweth through the human nature as the instrument of it, and filleth all in all.—And so much now for his filling.

Thirdly, I come now to the phrase, filleth all in all. There are two things in that to be considered distinctly.

First, Here is an all which is filled.

Secondly, Here is all with which it is filled.

First, He filleth all, that is, as I said before, all saints, all the members of his body. And that importeth these particulars:—

First, It importeth that he filleth every saint; there is not one but he filleth. There is not a saint, my brethren, but hath a measure of the stature of the fulness of Christ, which God hath appointed him to have, and Christ filleth him top full before he hath done, he leaveth not one saint out. We are all vessels, 'vessels of mercy,' that are to be filled; and you may read Eph. 3 of a sea of love, a sea that knoweth neither shore nor bottom. 'That ye may be able, to comprehend,' saith he, 'what is the breadth, and length, and height,

and depth,' of what? 'Of the love of Christ, which passeth knowledge, that ye may be filled,' saith he, 'with all the fulness of God.' Every saint shall be thus filled one day, thrown into that sea of the love of God, and Jesus Christ, and of the knowledge of him, and take in all that he can hold; he shall be filled top full according to his measure.

Secondly, This word 'all' importeth all sorts of saints, that both Jew and Gentile, rich and poor, men and women, shall all be filled. Thus you find the word 'all in all' used, Col. 3:11, 'There is nether Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all these.'

Then, thirdly, he filleth all, that is, all the powers and faculties, both of body and soul, that are in every one of these members. Thou hast an understanding, a memory, a will, a fancy, thou hast outward senses, thou hast a body; Jesus Christ will fill every one of these top full. He will empty thee of every one of thine own thoughts before he hath done. He will fill thine understanding with none but his own thoughts, top full; thou shalt think no thoughts but what Christ himself thinketh. He will fill thy will, thou shalt have no desires, no affections, but what Jesus Christ hath; he will fill thee with all his own joy, with all his own delights, with all the pleasures himself hath at God's right hand. I tell you, my brethren, he will turn a man's self out of doors, and fill a man's self with himself, that as the iron that is red hot, all the pores of it are filled with heat, there is nothing but iron and fire, so at last there will be nothing but Jesus Christ and the man. As the cloud filled the temple, so will he fill your bodies and make them temples of the Holy Ghost; he will glorify you with the same glory that he himself hath; he will fill all parts in a man at last.

Secondly, He will fill all in all. I have shewed you what all is to be filled, Now then, what is the all with which he will fill all? He will fill you with all sorts of graces, he will fill the whole with all sorts of gifts, so the word is taken, 1 Cor. 12:6: 'God worketh,' saith he, 'all in all.' It is not that every one hath all gifts, but take the whole body, and amongst them they have all. He worketh in the eye, and filleth that, and he filleth the hand as a hand, according to the use of every

part. So that put all together, and he is all in all, and so in this life, and in the world to come it is said, God will be all in all, 1 Cor. 15:28.

So much now for that head likewise; 'he filleth all in all.' And so now I have done with Christ's part, wherein he is said to be a Head over all, filling all in all.

Now then, will you come to the Church's relation? The church, saith he, which is 'his body, the fulness of him that filleth all in all.' You see that in Jesus Christ's relation there were two things. There was, first, his headship; there was, secondly, his office, filling all in all. Now if you come to the church's relation, she hath something to answer both. Answerable to his headship, she is called his body; 'which is his body.' Answerable to his filling all in all, she is called his fulness.

In my last discourse I handled what was meant by the word church. There was a necessity that lay upon me to open that distinction of church, universal and particular. I gave you two cautions about two errors concerning each of these, both toward the church universal and toward particular churches. Concerning which I must necessarily say something to take away some mistakes and misapprehensions of meaning; for I walk by this rule, to give no offence to Jew or Gentile, or to the churches of God, as the Apostle speaks.

The first error, I told you, was of the Donatists of old, who denied the Church Catholic, and restrained it to one part of the world; and yet the imputation of this error lieth upon those whom you call Brownists to this day. This I cleared them from, and it is as great a clearing as can be.

The second error was of those who hold particular churches—those you call parish churches—to be no true churches of Christ, and their ministers to be no true ministers, and upon that ground forbear all church-communion with them, in hearing or in any other ordinance. And as I acquitted these from that other error, so I acquitted myself from this, and my brethren in the ministry. I would not now have touched upon it again, but, as I said, to clear, not myself so much, as some mistakes about it.

The first is this: it was understood as if I said that all parish churches and ministers generally were churches and ministers of Christ, such as with whom communion might be held. I said not so. I was wary in my expressions. I will only say this unto you about it. There is no man that desireth reformation in this kingdom,—as the generality of all godly people do,—but will acknowledge and say, that multitude of parishes, where ignorance and profaneness overwhelm the generality, scandalousness and simony the ministers themselves; that these are not churches and ministers fit to be held communion with. Only this, the ordinances that have been administered by them, so far we must acknowledge them, that they are not to be recalled or repeated again.

But here lieth the question, my brethren, and my meaning. Whereas now in some of the parishes in this kingdom, there are many godly men that do constantly give themselves up to the worship of God in public, and meet together in one place to that end, in a constant way, under a godly minister, whom they themselves have chosen to cleave to,—though they did not choose him at first,—these, notwithstanding their mixture and want of discipline, I never thought, for my part, but that they were true churches of Christ, and sister churches, and so ought to be acknowledged. And the contrary was the error that I spake against.

Secondly, for holding communion with them. I say, as sister churches, occasionally as strangers, men might hold communion with them. And it is acknowledged by all divines, that there is not that obligation lying upon a stranger, that is not a member of a sister church, to find fault in that church, or in a member of it, as doth on the church itself to which one belongeth.

I will give you my reasons that moved me to speak so muck. It was not simply to vent my own judgment, or simply to clear myself from that error; but the reasons, or rather the motives and considerations, that stirred me in it were these:—

First, if we should not acknowledge these churches, thus stated, to be true churches of Christ, and their ministers true ministers, and their order such, and hold communion with them too in the sense spoken of, we must acknowledge no church in all the Reformed Churches; none of all the Churches in Scotland, nor in Holland, nor

in Germany; for they are all as full of mixture as ours. And to deny that to our own churches, which we do not to the churches abroad, nothing can be more absurd. And it will be very hard to think that there hath been no church since the Reformation.

Secondly, I know nothing tendeth more to the peaceable reformation amongst us, than to break down this partition wall; for there is nothing provokes more than this doth, to deny such churches to be true churches of Christ. For do but think with yourselves, and I will give you a familiar example. You come to a man whom you think to be a godly man; you tell him he hath these and these sins in him, and they are great ones; it is as much as he can bear, though you tell him he is a saint, and acknowledge him so. But if you come to him, and say, besides this, You are a limb of the devil, and you have no grace in you; this provokes all in a man, when there is any ground in himself to think so, or in another to judge him so. So it is here; come to churches and say, You have these defects amongst you, and these things to be reformed; but if you will come, and say, Your churches and your ministers are antichristian, and come from Babylon, there is nothing provokes more. Therefore, if there be a truth in it, as I believe there is, men should be zealous to express it; for this is the great partition wall that hindereth of twain making one.

Then again, this is that which I consider, and it is a great consideration also. I know that Jesus Christ hath given his people light in matters of this nature by degrees. Thousands of good souls that have been bred up and born in our assemblies, and enjoy the ordinances of God, and have done it comfortably, cannot suddenly take in other principles; you must wait upon Christ to do it.

In this case men are not to be wrought off by falsehoods, God hath no need of them. No, rather, till men do take in light, you should give them all that is comfortable in the condition they are in; we should acknowledge every good thing in every man, in every church, in every thing, and that is a way to work upon men, and to prevail with them; as it is Philem. 6, 'That the communication of thy faith may become effectual by the acknowledgment of every good thing which is in you in Christ Jesus.' It is that which buildeth men up, by acknowledgment of every good thing that is in them.

Lastly, the last inconvenience is this: it doth deprive men of all those gifts that are found amongst our ministers, and in this kingdom, that they cannot hold any communion or fellowship with them. So that I profess myself as zealous in this point as in any other I know. And, for my part, this I say, and I say it with much integrity, I never yet took up religion by parties in the lump; I have found by trial of things that there is some truth on all sides. I have found holiness where you would little think it, and so likewise truth; and I have learned this principle, which I hope I shall never lay down till I am swallowed up of immortality, and that is that which I said before, to acknowledge every good thing, and hold communion with it, in men, in churches, or whatsoever else. I learn this from Paul, I learn this from Jesus Christ himself, he 'filleth all in all;' he is in the hearts of his people, and filleth them in his ordinances to this day; and where Jesus Christ filleth, why should we deny an acknowledgment, and a right hand of fellowship and communion?

My brethren, this rule that I have now mentioned, which I profess I have lived by, and shall do while I live, I know I shall never please men in it. Why? It is plain, for this is the nature and condition of all mankind; if a man dissents from others in one thing, he loseth them in all the rest; and therefore if a man do take what is good of all sides, he is apt to lose them all, but he pleaseth Christ by it, and so I will for this particular.

I come now to 'his body' and his 'fulness.'

First, It is said to be his body.

Secondly, It is said to be his fulness. I shall speak to both.

Our Saviour Christ's body is either taken for his natural body, which he weareth in heaven now and was laid in the grave, or it is taken for his mystical body, namely his saints. Concerning this distinction I will add but this: That what Christ did to his natural body, that he doth to his mystical body, to conform them to him.

Again, for a second distinction, our Lord and Saviour Christ hath a sacramental body. Saith the Apostle, 1 Cor. 11:24, speaking of the bread, 'This is my body, which was broken for you.' And he hath a ministerial body, which is an assembly of his children incorporated to enjoy ordinances. 1 Cor. 10:17, speaking of the church of Corinth,

'You,' saith he, 'are one bread, and one body; for we are all partakers of that one bread.' This is a ministerial body to Christ. As he hath a universal church, a mystical body, whereof only his saints are members, so he hath a ministerial body, which is his ordinance, which are saints incorporated and made one, either really or verbally; really, by eating that one bread, as the Apostle saith.

Now to leave these distinctions; only I will give you one observation upon the last distinction, as I did upon the former. There is a sacramental body, that is, the bread which is broken. There is a ministerial body, which is the ordinance of churchfellowship. Here you see the same thing said of saints that is said of the sacrament. It is said of the saints, 'which are his body;' there is no more said of the bread in the sacrament, which is his body. Yet the Pope and the Papists give more reverence to the sacramental bread,—and that bread, they say, because it hath the appellation of body, must needs be transubstantiated,—to the sacramental body of Christ, than they do to the mystical body. As of old,—it was an argument used long before the Reformation in England,—they do give more reverence to images of Christ than they do to the image of Christ in men's hearts, than they do to saints; so now they give more reverence to the sacramental body of Christ—and both these errors are correspondent and proportionable—than they do to the mystical body.—And so much for those two distinctions.

Now, why doth this come in, 'which is his body?'

It cometh in upon a twofold consideration—

First, To shew the nearness of the relation that Jesus Christ hath to his Church, and his Church hath to him. He is not a head only as a ruler, but he is a head as a natural head to a body; he is so a head to his church, which is his body.

Secondly, To shew that he is affected to them, to the saints, as the head is to the body.

I might handle many things here concerning the church's being a body to Christ wherein the similitude holdeth, but I shall not be able to do that and despatch what I am yet to do. I shall only make this use of it: That a body and the members of it are united one to

another by the nearest union, by a union of sense; so saith the Apostle, 1 Cor. 12:12, 'As the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ.' Here is a union. And the inference of the Apostle from thence is this, ver. 25, 'That there should be no schism in the body, but that the members should have the same care one of another; and whether one member suffer, all the members suffer with it.' This is the inference the Apostle makes of the church's being a body.

Now let me make but an observation upon the former distinction mentioned. I told you there is a sacramental body of Christ; 'This is my body.' And there is a ministerial body of Christ; you are 'one body, for you are partakers of that one bread.' My brethren, it is strange to see and to consider how that these two have made the greatest divisions in the world. Those things that are for communion—for Christ hath appointed church-fellowship for communion; he hath appointed the sacrament for the communion of his body; you shall be one body, saith the Apostle, by it; 'Ye are one bread and one body; for ye are all partakers of one bread,' 1 Cor. 10:17—are that which hath caused the schism of the body, as I may so express it in the Apostle's words. For what hath bred the greatest difference between the Papists and us of all other points? It is, 'This is my body.' It was that chiefly about which all the martyrs suffered. Amongst the Protestants, what hath made the greatest dissension between the Lutherans and the Calvinists? It is, 'This is my body.' There is, though not a transubstantiation, yet a consubstantiation—he is in and with the bread; so the Lutherans hold. Amongst ourselves, what hath been the great division? Still though not about the sacramental body, yet about the ministerial body of Christ, church-fellowship. The body of Christ hath been the occasion of the rending of the body of Christ. As the dispute was about the body of Moses, so are the disputes about the body of Christ. My brethren, if you cannot agree in judgment, yet agree in heart. Let me but mind you of the relation you bear to Christ; remember you are his body, and there should be no schism in the body; and there would be no schism if you did not judge one another for these things. Though you are of different minds, here is no schism, for this will be while the saints are upon the earth; but

the schism is in judging one another, in not being at peace because you differ in judgment.

Let me say to godly men, agree; you are the body of Christ, remember that; let your mystical relation to Christ, that mystically you are his body, prevail over all considerations whatsoever. It is the strongest tie in the world. Shall I prophesy unto you? Either agree, or God will make you agree; either with the sword, or with fire and fagot. And let me edge it with this a little, 'which is his body.' Oh, my brethren, this word, his body, is a sweet word. You are not only a body among yourselves, but consider whose body you are, you are the body of Christ, his body; the body which he owneth, which he filleth, which is more his body than yours; and if you will do nothing out of love one to another as becometh saints, yet do it out of love unto him.

I will add this: this word his is added also to shew that it is the relation this body beareth to Christ that giveth the excellency to it. This body would have no beauty, no excellency in it if this head stood not on it. 'The church, which is his body.'—So I pass from that.

I have nothing now remaining, but only this last point, which is his fulness. He beareth the relation of head, she of body: he performeth the office of filling her; she performeth this to him, she is his fulness.

These words, 'his fulness,' are either taken actively or passively. If you take them actively, they refer to Christ, and then the meaning is this, that he filleth her. If you take them passively, she is his fulness. I cannot stand to shew you how the word is taken in both senses, either for that which filleth, or that which is filled. I pitch rather upon that which this translation holdeth forth, viz., that this body is said to be Christ's fulness.

Why doth the Holy Ghost add this? He doth not content himself to say, that Christ is the Head of the Church, which is his body, but he must needs bring in this, that she is his fulness.

He mentioneth it, my brethren, as an honour to his church, that she is such a body to him, as that though he be a head that filleth her, yet he is not complete without her. He would shew that Christ needs her not, therefore he saith he filleth her; the 'filleth all in all:'

and yet because he is in some sense imperfect without her, she is as an ornament to him, therefore he addeth she is his fulness; 'the fulness of him that filleth all in all.'

Now she is called the fulness of Christ in the same sense that it is said, 2 Cor. 12:9, 'My strength is made perfect in weakness.' What, is not God's power perfect without our weakness? Yes, it is perfect in itself; but it is said to be made perfect, because it is declared to be perfect in weakness. So when the church is said to be Christ's fulness, what, is not he full without her? Yes, for he 'filleth all in all;' yet his fulness she is, and she setteth off his fulness, because she serveth as an empty vessel for him to fill, and to shew his fulness in; that he is not full only in himself personally, but that he hath enough overflowing to fill all his body, to fill all in all.

Now then to open this, Jesus Christ hath a threefold fulness—

He hath, first, a personal fulness; the fulness of the Godhead dwelleth personally in him, so Col. 2:9.

He hath, secondly, a dispensatory fulness, mentioned here in the text; he filleth all in all. 'Of his fulness we all receive grace for grace.'

Then, thirdly, he hath a relative fulness, which ariseth from a relation to his church. He is the head, and the church is his body. And, as if you would make a man, you must not only have a head, but you must have a body too, or it is not a perfect man: so if you would make up Christ,—take Christ mystically,—you must not only have the person of Christ, but there must be a body too; and so there ariseth a perfect full stature of Christ, as the Apostle calleth it, 1 Cor. 12:12.

Now, my brethren, when, and how, doth the church become the fulness of Christ?

It becometh his fulness by these three things—

First, when Jesus Christ hath every saint brought to him, and gathered about him, united to him, and all joined in one with him, every saint that God hath given him. If there were one saint wanting, Jesus Christ should not be full. Mark what I say to you, if there were this joint of the little finger cut off, this body of mine would be imperfect: so if Jesus Christ should want but one of his members,—the joint of the little toe, as I may so express it,—the

least saint, (comfort thyself,) Jesus Christ should not be full; thou makest up Christ's fulness.

Secondly, the church is then said to be his fulness, when she shall have all variety of all gifts and graces dispersed amongst them. As now, take the members of a man's body, there is not a member but hath its use, there are variety of uses for the several members; put them all together, and there is a completeness for all sorts of uses the body needeth. So it is here. Take all the saints together at the latter day, and there will be nothing wanting of grace, or of any measure of gifts, that is needful for glory, and excellency, and ornament.

Thirdly, to make up this fulness of his body yet more complete; as there must be all the members, not one wanting; as there must be all variety of uses that members serve for, none lame or imperfect: so likewise there must be a fulness of growth to a stature, to a proportion, or else the body is not full. For example; if this hand of mine, or this little finger were writhen shorter in its proportion, if it did not grow to the full measure of the proportion of a little finger, there would be an uncomeliness and a disproportion, the body would not be full. So it is in the body of Christ; therefore to make up this fulness so much the more, you read, Eph. 4, that the Apostle, in the 10th verse, having said that he filleth all in all, saith, ver. 15, that the saints are to 'grow up into him in all things, which is the head, even Christ;' and, ver. 13, 'till they all come to a perfect man, unto the measure of the stature of the fulness of Christ.' To open these words a little:—

The fulness of Christ lieth not only in having every member, but every member growing up to a full stature that God hath appointed him. You see some little saints, and you see some great saints; there are saints great and small, as they are called in the Revelation. You wonder at this disproportion. Now mark; when you come at the latter day, and all the saints are round about Jesus Christ, you will find a perfect body; you will say, if this saint had grown anything more, he had not stood well among his fellows; if this saint had been anything less, there had not been a fulness. They are all to grow up to the fulness of the stature of Christ.

Why is it called the fulness of the stature of Christ, and not of the body? Because the fulness of the body is in the fulness of the head, therefore he rather calls it the fulness of Christ than of the body.

The corollaries from thence are in a word these:—

Is the body the fulness of Christ, and so his fulness, that he will have every part, every member? Here is then a certainty of salvation. A man may lose his clothes, and suffer them to be taken from him; but if he can help it, he will never lose his members. My brethren, Christ will never lose his members; 'My Father,' saith he, 'is greater than I, and none shall pluck them out of my Father's hand.' But if his sheep were his very hands themselves, to be sure he would not suffer them to be pulled off; they are not only his sheep, but his members; they are not only in his hands, but his hands and his feet; they are the members of his body, yea, they are his fulness.

Secondly, Learn from hence this: Thou shalt certainly have thy measure in the growth of grace. Thou art humbled in thyself because thou growest not according to the means; that which God hath appointed thee to, thou shalt, either by afflictions, or by the word, attain to that stature; for the members of Jesus Christ are all written in God's book, and the stature that they are all ordained unto, that when they are all met the body may be full. That doctrine is not true that telleth us that Christ might have died and been in heaven to want a body; for you see it is his fulness, he cannot want so much as one member but he had been imperfect.

I will give you but some observations, and so end.

First, See the love of our Lord and Saviour Jesus Christ. He might have taken all the glory and honour to himself here; the Holy Ghost might only have said, He is the head of the church, which is his body, that filleth all in all; but he would needs put in that is his fulness, 'the fulness of him that filleth all in all.' He would not take all the honour to himself, he would give her her due; his body, saith he, which is his fulness. Certain it is, my brethren, that our Lord and Saviour Jesus Christ accounteth you his fulness. Doth he see a soul converted to God? It is a part of my fulness, saith he; his joy is full by it. Doth he see you get a little grace at a sermon? Here is one step more to my fulness, saith he. He needed not anybody, he was

perfectly glorious in himself; but he hath taken upon him such a relation as he were imperfect without a body, he standeth in need of a body. What saith the Apostle, 1 Cor. 12:21? 'The head cannot say to the feet, I have no need of thee.' Jesus Christ, though a head, cannot say to the least saint, I have no need of thee. It was his love to enter into this relation. And learn from hence to give everything his due praise; you see here, though the Apostle saith that Christ filleth all in all, yet he giveth the church her due praise; he mingleth that with his. Christ filleth all, yet the church serveth for him to empty himself into.

Secondly, Is every degree of grace in a saint a part of Christ's fulness? Doth it add to his fullness? Is the addition of every member a part of his fulness? Then conversion of souls, adding grace into the hearts of men, is the best work in the world, for it is an adding to Christ's fulness; and what can be a greater work? It is not only doing good to a poor soul, though that would move one; it is the motive that James useth: 'He that converteth a sinner from the error of his way, shall save a soul from death,' he pulleth him out of the fire; but besides this, he addeth to Christ's fulness, which is the highest motive that can be. That as the apostle Paul saith, that it moved him to take all that pains he did, to suffer persecutions for preaching of the gospel, and to be glad of it too; I bear, saith he, the afflictions of Christ in my flesh, for his body's sake; this was Paul's motive: but here is a higher motive; here is not to do it for his body's sake only, but for Christ's, to make up his fulness. If there were a piece of work, a statue that were to last to eternity, would not all the cunning artists in the world be glad to have a hand in carving but a finger in that statue? My brethren, to build up the saints, to joint in the saints to Christ, is to add to the fulness of Christ. The work of the ministry is the best work in the world; God had but one Son in the world, and he made him a minister.

Thirdly, What a glorious sight, my brethren, what a glorious meeting will there be at the latter day, when Jesus Christ shall have all his fullness, all his body fully and perfectly united to him in all their glory, perfectly cleansed, not a member wanting, and all grown to their full stature! To see the man Christ, as I may so call him, that perfect man the Apostle telleth us of, Eph. 4:13, and in 1

Cor. 12:12,—that is, Christ and all his members making one perfect man, he the head and they the body,—there was never such a sight as this; not only to see this head crowned with all glory and honour, sitting at God's right hand, and having all things under his feet; and how beautiful will that head be to behold! Our Lord and Saviour Christ is more worth than all this body, when it hath all her graces, and all her perfections; and the least member of this body is more worth than all the world, let me tell you that too; but when you have viewed the head, to view every member limb by limb, to see all the beauty and perfection of every part, when there shall not be a saint wanting, nor a degree of grace wanting, but a body proportionable to this head; the head being so excellent, if he had not a body suitable he were deformed. Christ's beauty, my brethren, will add to the beauty of this body; and the beauty of this body, put all together, will set off the beauty of the head. How doth our Lord and Saviour Jesus Christ himself long for this day, when he shall be full, when he shall come to be glorified in his saints, as the Apostle saith, 2 Thess. 1:10.

My brethren, if you had heard of a piece of work that all the cunning carvers in the world had been about these six thousand years, and it had been wrought limb by limb, and all the Bezaleels in the world, filled with the Holy Ghost, had been carving of it, and this piece had not been complete and put together, as you know in working arras there are many pieces put together to make the picture of a man; if you heard of such a piece of work, what mighty, what infinite expectation would you have! Let me tell you this, that this body of our Lord and Saviour Jesus Christ hath been carving and working by all the prophets, and apostles, and ministers, by all the Bezaleels of the world, filled with the Holy Ghost, to this day, limb by limb; and, as the Psalmist saith, 'I am wonderfully and fearfully made in the lower parts of the earth,' God hath wrought it in the lower parts of the earth, as he did body in the womb. When all these shall be brought together, and Christ the Head set upon them, then view them all together, what a sight will it be! Oh, but let me say one thing more. What will it be to be a member of this body, though but the little toe, though but the least part of it, to be one that

shall go to make up the fullness of our Lord and Saviour Jesus Christ!

So I have done with this text, and thus likewise I have, together with this chapter, finished that course of this exercise which I undertook at first; and I have so done it, as I am not conscious to myself of having offended any.

An Exposition of the Second Chapter of the Epistle to the Ephesians

SERMON XXXVII

> And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Jesus Christ. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 1–10.

THE first seven, or, if you will, ten verses of this chapter are woven so into one piece with what went before in the preceding chapter, that to begin with any division of the parts of this chapter as distinct from the former, were to make that rent worse which already hath been made for many ages, in parting these words from the matter contained in the latter end of the first chapter, viz., in the midst, ere it came to a full joint, and by too hasty a making a second chapter to begin at these words. Let the reader look back, and take notice that these seven verses do continue to make but one entire sentence, though the largest in the book of God, which began at the 18th or 19th verse of the first chapter, and arrive not at any full period until the 8th verse of this chapter.

In the 19th verse of the first chapter, he began to set out in a way of praying for them—to the end that they might be the more apprehensive of the greatness and necessity of the things he

uttered—the exceeding greatness of that power which had already begun, and was engaged to perfect, that salvation which consisted in that riches of glory he had mentioned in the verses before, even according to the working of that mighty power which he had wrought in Christ, in raising him up to glory: as whom God had set up a pattern and prototype of what was to be done in us and for us, until the full accomplishment of our salvation. From thence therefore,—that is, from the 19th verse,—his drift and scope was to make a parallel comparison between what was done in Christ our head, and us his members, that so in Christ's glory, as in a lively pattern and idea already perfected and completed, we might the better view what God had and would do for us, and what a great and glorious salvation was ordained to us, to the praise of his great power and rich grace towards us. Now that first piece of the parallel on Christ's part he hath finished in the four last verses of the first chapter, in which he largely sets forth the power which began to shew itself in Christ's resurrection, and continued to glorify itself in placing him at God's right hand, and then draws to the life that glory of Christ which, as a head to his church, God had bestowed upon him. Which the Apostle having perfected, he proceeds in the first seven verses of this chapter to finish the counterpane or second draught, the antitype, which answereth to this original, that parallel which is on our part, and which concerneth the completing of our salvation, interweaving thereinto a magnifying that rich mercy, great love, and exceeding rich grace of God manifested therein; to magnify which, as the conclusion in the 7th verse tells us, was God's ultimate design, and the Apostle's chief scope. Now to draw out the particulars wherein these two parallels meet:—

In Christ's exaltation there were three things more eminent. 1. The terminus à quo, the state or condition out of which he was raised; even 'from the dead,' says the 20th verse. 2. The terminus ad quem, the opposite sublime state of life and glory he advanced him into; raised him, and 'made him to sit at his right hand in the heavenlies.' The glory whereof he sets out in the rest of the chapter, 'far above principalities,' &c.; shewing withal how in all this he was our head, and so a pattern to us, ver. 22. And, 3. the author hereof,

God, and the exceeding greatness of his power, which is set out by the infinite distance and disproportion of these two states.

Then, in us and our salvation, which answereth this pattern, there are answerably three things more eminently set out by the Apostle in these first seven verses:—

1. Terminus à quo, the state and condition of us all by nature, which God saves and raises us out of; a state of death, both in sin, and in respect of condemnation to wrath and punishment, the deplorable and inextricable misery of which state he sets out most briefly, exactly, and comprehensively in the three first verses.

2. The salvation itself, and terminus ad quem he raiseth us up unto out of this condition, which he sets forth in all the eminent parts and degrees thereof, in three works answering to those wrought in Christ our pattern: he quickens, raiseth, and causeth us to sit together in Christ in heavenly places; which summarily comprehends the whole of our salvation first and last, and all expressed in the very same words he had used of Christ. This in the fifth and sixth verses.

And, 3. he sets out the author of this to be God, and God alone,—as in that of Christ he had also done,—and in him magnifies, not only the same exceeding greatness of power shewn in this work on us that was shewn in Christ, which is tacitly implied by the likeness of type and antitype, but further, and more eminently, his rich mercy, his great love, his kindness, and the exceeding riches of grace more illustriously and conspicuously shining therein; and the cause of all, ver. 5, to shew forth the exceeding riches of which, as his great design, was the principal and ultimate end of our great God,—as the 7th verse, which is the conclusion of all, tells us,—that moved him thus to cast the contrivement of bringing us his sons to glory, from out of such a depth of misery and wretchedness, to such a height of glory and blessedness by such several steps. And this is the more general sum and coherence of these words, and of the Apostle's scope therein, which more briefly is to set out and greaten these three things to us:—1. The greatness of that misery we lay in. 2. The greatness of that salvation out of that misery which is ordained unto us. 3. The greatness of that love, mercy, kindness, grace in God, which are the causes of this salvation.

In this long discourse, continued through so many verses of this and the former chapter, the Apostle is enforced to make an hyperbaton, a disturbed and disjointed order of speech, wherein one thing thrusts back another that should come next; those things that should, according to usual law of speech, follow near one another, are transposed and set far off; and so he leaves sentences imperfect, which are a long while after made full. For, whereas in the 18th and 19th verses of that first chapter he had thus begun, 'That you may know what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,' according to the ordinary way of speech he should then have next subjoined, 'and you hath he quickened, who were dead in sins,' &c. Before he arrives at this, he first runs out into a large field of discourse, setting forth the glory of Christ and his relation of headship to his church, and minds not, as it were, what according to the law of speech was next. But when he returns to his first design again, and begins to bring in this other part in this second chapter, which immediately was to have cohered with the 19th and 20th verses, and should make the reddition and parallel complete, 'and you that were dead in sins and trespasses,' he runs out again as largely, in three verses, to paint out that wretched condition in all the causes and effects of it, and to set out also the grace of God, even before he adds that verse, 'you hath he quickened,' which was to govern and complete those words, 'you that were dead,' &c., for the word quickened is not in the first verse; insomuch as when he addeth that in ver. 5, he makes an emphatical repetition, 'even when you were dead hath he quickened,' for a supply. Yea, and whereas he had in the beginning of this discourse—so I must call it, rather than one sentence—set himself to magnify the exceeding greatness of God's power, and that attribute only, manifested both in Christ the pattern, and the salvation of us that believe, as the counterpane; and accordingly he should, when he came to this work of God upon us, which answereth to that on Christ, in a correspondency have said, God, that is thus exceeding great in power, hath in like manner out of the like power quickened you that were dead, &c., he quite leaves out

here the explicit mention of that attribute, and instead thereof falls to magnify the exceeding riches of mercy and love in God. 'But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ: by grace ye are saved.' And so again at the 7th verse, 'to shew forth the exceeding riches of his grace,' (he mentions not power,) &c.

Now the reason of all this long and disturbed way of discoursing was, 1st, because he was full of matter, and wrapt into things; the Holy Ghost filled and extended his mind to such a vastness, he saw so many things at once, and so far into everything he was to speak of, all which were necessary to be taken in to illustrate each other, that wherever the Holy Ghost broached him, and gave vent to his spirit, the plenty of matter about that particular gushed out abundantly, and pleno gurgite; and still new matter coming in, strove to get out before what was next. And yet, 2dly, he was guided therein to do it, to the setting out the matter he would set forth to the greater advantage, which he preferred to the ordinary laws of speech; for hereby you have as many things as were possible crowded up into one period, whereof each was necessary, serving to set forth the other, and all the whole; and that we also might have all that belonged to any one of those heads to be spoken of set together in one view, to give at once a full prospect of each. Thus he first possesseth us with that infinite glory of our Heal. CHRIST, and what belonged to him, with an intimation of uniformity and conformity to him; and then he sets out as largely the fulness of misery God raiseth us out of into that glory with Christ; and then enlargeth upon the grace and love in God that raiseth us hereto, loading both with the richest epithets, &c. All which, when set together, do infinitely illustrate and set forth the one the other. And, 3dly, that in this reddition or parallel on our part, he mentions not the power of God, as in the other, but only falls to magnify grace,—besides the more particular account and observation upon it to be given in the due place,—it was because he had shewed the engagement of power sufficiently in the 19th verse, which the reader's mind would therefore carry along with him, and the matter itself necessarily included it; as also to hold forth, that besides this of power, that also of grace, mercy, love, kindness, and all in God,

were as deeply engaged. He meets with new attributes that discover themselves and appear in it; and above all, grace and mercy, which was the supreme original cause, and which God's design was to magnify as chief, and as his utmost end, more than and above power, or any other attribute, or all other attributes that are manifested in this work, as that which did set power and all else on work; hereby the more to take their hearts with that which God values in his heart most, the grace and love in himself. And this also, because grace and mercy more eminently appears in that work that is in us, and in the saving us; but power more eminently in that on Christ, as it is in him. Thus artificial is the Apostle to set out his matter to the fullest advantage, when he neglecteth art in speech most.—This in general of the whole seven verses.

THE GENERAL SCOPE OF THE THREE FIRST VERSES

To begin with his description of the state of nature in the three first verses; and therein let me first give you the general scope thereof.

The Apostle is larger in the setting forth the greatness thereof, than he is in those other two heads that follow. And, as in the parallel on Christ's part, he enlargeth most upon the terminus ad quem, the glory he was advanced to; on the contrary, in that of ours, he spends most of his discourse upon the terminus à quo, the state of death we are raised out of. And his scope and drift therein was double:—

I. To set out the exceeding greatness of power which is put forth in our salvation, and especially in that which is already done for us in our quickening and conversion, as a pawn of what follows. And that is most illustrated and made manifest by the consideration of the difficulties and opposition from that state we lay in before. Whereas, on the contrary, the greatness of that power shewn in Christ, which hath perfected all in him already, was seen and drawn forth most in the bestowing upon a man crucified in so much weakness, so great a glory, and investing him with so great a power.

Now, to set out the greatness of this power that goes to quicken us, every word in this description of our natural state doth serve:—

1. Not only 'dead,' without any principle of life to raise themselves,—and what a power must go to quicken one that is dead!—but 'dead in sins and trespasses,' in sins of all sorts; dead, and dead again, with ten thousand deaths, for every sin is a death; like a man that is not only killed with one stab or mortal wound, but his body is full of thrusts throughout his vitals, a hundred, yea, a thousand stabs. And then—

2. Though dead to that life he is to be raised unto, yet alive to sin, a life that is contrary, and which is habitually strengthened by long custom; for the text says, 'in which we walked.' And this life of sin is first to be taken away, and seeks to the utmost to preserve and defend itself. And—

3. There are, besides, three great hindrances, over and above this, to be overcome, in the doing of which, the greatness of the power of God is shewn. Here is—

First, A correspondency with the world, which all men by nature hold: they are carried with the multitude and crowd of all other men; they 'walk according to the course of this world,'—and there are many engagements to the men of this world,—that gang and stream of unregenerate men, that carry and hurry men with them, as men in a crowd are carried, and assimilate men to themselves; all these, saith he, do environ and besiege all in a man. And in that respect, to fetch a man out from his natural condition is as much as to fetch a man out of the Great Turk's court, out of his dominions, in a hostile way; therefore it is made a mighty business to overcome the world. We are therefore said to be 'delivered' as by strong hand—as the word implies, Gal. 1:4—'out of this present evil world.' The good opinion of men, correspondency with friends, honour from men,—'How can we believe,' saith Christ, 'which receive honour one of another,' John 5:44,—how strong cords are these! how do these fetter and entangle us! The stream of most of the world is against us, and then the weeds of correspondency hang about us. Therefore, to overcome the world is made the effect of an almighty power, in 1 John 4:4: 'Stronger is he that is in you, than he that is in the world;' otherwise we should never have come out of it, or from among them. But then—

Secondly, There is a more potent adversary, stronger than flesh and blood, and that all these—the devil, to whom God hath given man up by nature; that 'strong man,' as he is called, Matt. 12:29, as I opened it before on the 18th verse of the former chapter; he will never yield a man up. And he is a prince of a greater army, whereof the least is stronger than all men; and he hath power, and hath a permissive commission from God. He is the spirit that worketh effectually in the children of disobedience; he fails not in his working, men are taken captive at his will. And to fetch a man out of his kingdom, and to overcome and bind this strong man, this is yet more. 'In time past ye walked according to the course of this world, according to the prince of the power of the air, that works effectually,' &c.

Well, but, thirdly, here is yet a worse, and nearer, and stronger enemy than either of both these—those of a man's own household, his own lusts: 'in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.' And there are as many of these lusts as there be creatures, or several motions of our immortal spirits within us. And these are natural, yea, our nature, as the next words tell us; 'by nature,' &c. To alter the whole course and frame of nature, how hard is it! To part with any one lust, how difficult! Much more to crack all these heart-strings, to pluck up all these roots! You may as soon turn the sun in his course, change a leopard, or turn a blackamoor, that yet hath but his blackness in his skin; but those lusts possess all the inwards. They are lusts bred and seated in the flesh,—and what power al fetch that out of the bones, as the proverb is?—yea, in the mind, much is yet more inward; yea, they possess the whole man, and all that is in him, flash, and mind, and will, and all; 'wills of the flesh and of the mind.' And then, besides all these, whoever delivers you hath, or must have had, the wrath of the great God to overcome and satisfy, which is more in all this; for you are 'children of wrath,' &c. And thus all this description here comes in to illustrate the greatness of that power towards us spoken of, ver. 19.

II. Observe his scope in reference to what follows, to illustrate the greatness of God's grace in raising us up to the condition we have in Christ, and to be made conformable to him; which he doth by way

of paralleling what we are before by nature, and after in Christ, together; and you may observe how exactly one answereth to the other. You may remember,—and indeed all may read it in the words themselves,—you that heard it opened, how that our Lord and Saviour Christ, in ver. 20–23 of the first chapter, is set and in head, raised up to a glorious kingdom, set at the right hand of God in heavenly graces, far above all principality and power, and every name that is named, not only in this world, but in that which is to come; and that he hath all things put under his feet; that he is the head of his church, and filleth his body. And to be a member of this head, a part of this church, doth the Apostle insinuate, is that condition you are raised up to. Now to set forth this, mark how artificially he winds in, by way of opposition, what a miserable condition they were in before. Is Christ your head now saith he, and hath God raised him up on purpose so to be? Are you set in heaven with him? Why, Satan was your head before, or at least your king. And he describeth Satan in terms parallelly opposite to what he had said of Christ; for it is evident that he doth allude, in setting forth their natural condition in subjection to Satan, to what he had said before of the advancement if Christ their head, and then their advancement to Christ, that is such a bead as he had described. And let us but parallel a little the description of both, that we may see the difference of this change in this respect:—

First, He describeth Christ as a Head, that had principality and power under him, whereby is meant the angels good and bad. But before you were in Christ, whilst in your natural condition, whom were you under then? Saith he, under Satan, instead of Christ: for though the devil was not a head to you,—he doth not indeed call him so, because that is too natural a relation to be given to him, that is proper to Christ,—yet he was ἀρχὼν, a prince to you; and, saith he, he is the 'prince of the power'—he useth the same word as he did of Christ, Christ was over 'principality and power'—'of the air.' And what means he by 'prince of the power of the air?' That great devil, that prince, that hath all devils under him: all which devils he calleth power, in the singular number, because they all do service unto him; and as they went out as one man, so they go on with one power. They are called, Eph. 6, principalities and powers.

And, secondly, if you look up to him, that is, Jesus Christ, your Head, 'above all principality and power,' he is set 'in heavenly places' also; so saith ver. 20 of chap. 1. But where is the seat of the devil's power, that was your prince before? It is but in the air; it is brought in on purpose—it is nowhere almost in the Scripture brought in but here—to make up the parallel, by way of contrary illustration. He that is your head now, saith he, he is one that sits in heavenly places, whither you yourselves shall come, for he sits there in your stead; here is your advancement now. But the devil, his power is in the air, and so is nearer to hurt you; and yet but in this air, the lower heaven, and therefore all the happiness you could have had under him was but in things aerial, in things worldly, no higher; and when you had enjoyed a while this his dominion, this air to breathe in, then you must have gone to the fire with this devil and his angels. This was your condition by nature. How great a change is there in this respect!

Thirdly, Jesus Christ being your Head, you are his body now, and so he doth fill you. So ver. 23, 'The church, which is his body, the fulness of him that filleth all in all.' And as Jesus Christ is ordained thus to fill you with all grace and glory in this estate, so then, when you were in your unregenerate condition, the devil filled you; for he is the spirit that worketh effectually in the children of disobedience,—the phrase comes in likewise on purpose,—he filled their hearts, as Christ doth the other. 'Why hath Satan filled thine heart?' It was, you know, the expression of Peter to Ananias, and it is all one with what is here said, he 'works effectually' in them, for it is done by filling them with himself. And withal he insinuateth this: Did the devil work effectually in you then? Then how effectual and mighty was the working of our Lord and Saviour Christ, when he raised you up from this death and condition, and plucked you out of the snare of Satan, that took you captive at his will.

So much now for the second thing that these words have an aspect to, as they refer to the 19th verse of the first chapter.

Then these words, which lay forth our unworthiness and our vileness, come in also on purpose to illustrate the fountain of all the mercy we receive, and that is the free grace of God in Christ. He beginneth it with a but. 'But God, who is rich in mercy.' That ever

God, saith he, should contrive such ways of mercy, for creatures so vile, so miserable! And what infinite mercy was it to pluck such men out of that condition! Yea, he is so full of it, you see, he had run out a large discourse before without interruption, and he was long before he recovered himself; but when once he begins to talk of the grace of God, there he breaks off, sentence after sentence, to bring that in abruptly. After he had long discoursed of the grace of God in Christ in the 19th verse, and of man's misery here in these 1st, 2d, and 3d verses, when he makes a reddition of the grace of God towards us, he brings it in, 'But God, who is rich in mercy.' Well, he should have gone on here, but he brings this in abruptly, 'by grace you are saved.' And then he goes on again, 'and hath raised us up together, and made us sit together in heavenly places in Christ.' And then he comes in with the grace of God again, and again, a fourth time. So that the great scope of laying open the miserable condition of man by nature, was to set off the rich mercy, the grace, the love of God, in our Lord and Saviour Jesus Christ. And let me add this, to make up this complete: having mentioned free grace as the fountain of all, when he had thus humbled them, laid them in the dust, he then brings upon them the weight of all the benefits in the former chapter. You that were thus dead in sins and trespasses, you were chosen in Christ before the world was, unto adoption, &c. And man's misery here by nature comes in to illustrate all those benefits too. Election to holiness, ver. 4; predestination to adoption and glory, ver. 5; the fountain of all these is said to be the glory of his grace, ver. 6; then redemption and forgiveness, ver. 7; then effectual calling, ver. 8; the power of it, ver. 19; then heaven and glory, ver. 11; the riches of which he speaks of, ver. 18; the earnest of that heaven, the Spirit, ver. 14; and then, last of all, Christ the Head. And for whom, saith he, is all this? For you that were 'dead in sins and trespasses,' and who before 'walked according to the course of this world, according to the prince of the power of the air.' And thus, I say, mentioning the free grace of God, he brings upon them the weight of all the benefits in the former chapter, to break their hearts in pieces. And this is the wonderful artifice of the Holy Ghost in the Apostle, in the order and station of these words, which are the centre both of all before and of all that follow after; for having

described all these benefits, see how these words do by a contrary parallel answer to them too. He told them first, that they had a being in Christ; for so when I opened the words in the 4th verse, I shewed that was the meaning of it. We were in Christ, had a being in him. 'Ye are in Christ Jesus,' saith the Apostle, 1 Cor. 1:30. And their being was to holiness, they were ordained to it when first they were ordained to being. But now, on the contrary, saith he, your very being is a death in sin, it is the esse, it is the constitution of it. However, spiritual death is that being which a man hath being fallen.

Again, answerable to adoption of children, which you are predestinated unto, saith he in these words, you were before 'children of disobedience.' Instead of having an inheritance in glory, saith he, you were 'children of wrath,' and that by nature, and that was all your portion. And instead of having the Holy Spirit, the earnest of that inheritance, you had a spirit that wrought effectually in you, the earnest of hell, the devil himself, and his wicked angels. This was your condition before, and thus it answereth the benefits before. And you were so fast shut up in this condition, that no power in heaven and earth, but only that of God's, and of Christ's, could deliver you. You were internally dead, and how could dead men rise? externally environed with the power of the world, of hell, and of your own lusts.

This, my brethren, is the coherence of these words, which I thought meet in the entrance of this exercise to be more large in, especially because of so artificial an elegancy which certainly the Holy Ghost aimeth at here. And so I shall come to the particular application of them.

The misery of man by nature, as I said, is the sum of these three first verses; and it is his natural condition that is here laid open, as the closure of all shews: 'and were by nature the children of wrath, even as others.' And so is all this intended to shew what we are by nature, and whilst we are in that natural condition. It is set out to us, first, in respect of sins; they, you know, are mentioned; 'sins and trespasses.' Secondly, punishment; that is mentioned in the term here expressly, and both included in the word, 'dead in sins.' For though he mentioneth the 'course of the world,' and the 'prince of

the power of the air,' and the like, yet being 'dead in sins' is the eminent thing, the depth of our misery; therefore in the reddition, ver. 5, he only mentioneth that again, 'even when we were dead in sins, hath he quickened us.' The mercy lay in that respect. You may divide the words in particular thus:—

I. Here is their internal, habitual estate and condition, or the essential constitution thereof, as I may so call it; they are 'dead in sins and trespasses.' You know that death and life are two several states and conditions of mankind; when a man is dead, he is put eternally into another state and condition than he was in whilst living.

II. Here is the outward constant course of these men in their conversation, that was the concomitant of that state. And that that is intended in the 2d and 3d verses is clear by the very words, for he calleth the one 'walking,' and the other, 'having our conversation.' Therefore I distinguish it as the Apostle himself doth. Now that is aggravated by three things, as the causes of their evil conversation:—

1. There is the exemplary cause, which is the weakest, and yet it is a cause. 'In which we walked'—namely, in sins, for of that he had spoken before—'according to the course of this world.'

2. There is the outward efficient cause,—that is, Satan; 'the prince of the power of the air.'

3. There is the inward efficient moving cause—their own lusts; 'fulfilling the desires of the flesh and of the mind,' which you have in the 3d verse. And therein you see how exact he is. He describeth both the corruption of man's nature under one general term, as it is called flesh; 'had our conversation,' saith he, 'in the lusts of the flesh,'—that is, of corrupt nature, taken in the general, with all the lusts of it. But then he doth subdivide them: there is 'the desires of the flesh,' which are the sensual lusts of the body; and there is 'the lusts of the mind.' Which two do part all the wickedness of man's nature, they divide it between them.

III. And then, lastly, Here is the punishment that is due to each of these sins, the wrath of God; 'children of wrath by nature.' And this, saith he, is the general common condition; you were so that are

Gentiles, and we were thus that are Jews: he turns it from one to the other, and there is no difference between either the one or the other; this is our condition, we were children of wrath as well as you, and you were children of wrath as well as we were.—And so you have the division of the words.

I now come to open the first, their inward state and condition; 'dead in sins.'

I will not mention many scriptures to prove it to you; you know enough already. 'Let the dead bury the dead,' &c. I shall only instance in that one text, Col. 2:13. And, as I observed long ago, in opening the first chapter, the epistle to the Colossians is to the epistle to the Ephesians like Mark to Matthew, almost in all sort of passages. He had said in this second chapter to the Ephesians, 'Ye are dead;' he did not say, 'in sins and trespasses,' for ἐν in the original is not in; and it might have borne 'dead to sins and trespasses,' as some have been mistaken in it. But now compare it with Col. 2:13. There you have the particle ἐν in the Greek expressly, 'dead in sins.' And so the one, as in other passages so in this, explains the other.

Now, in opening and handling this, I shall not run out into a large commonplace—for that is not to expound—of what are the symptoms of spiritual death; you have had them in books printed: stiffness, and coldness, and senselessness, and the like. I shall not enlarge upon these at all, but I shall speak as an interpreter; and therein, because it is the most comprehensive expression, I must therefore open what the Apostle intendeth, what is comprehended in this word death.

And, first, let me observe this upon it, that though there are many other expressions which man's natural estate is set forth by, yet, as I said before, there was no expression so full for the Apostle's purpose, speaking of the power that raised up Jesus from death to life, and so raised us up too, to follow the metaphor; so there was no expression would so fully have laid open the misery of man by nature, the intrinsical state and condition of man, in a comprehensive way, all sorts of ways, as this. You know it was the first original curse, that whereby God expressed all the curse, 'In the day thou eatest thereof thou shalt surely die the death.' And

therefore here, you see, when Paul would express himself to the uttermost,—as for certain he sets himself to do,—he saith, you are 'dead in sins and trespasses.' And though other expressions might in some respect manifest and illustrate the grace of God more; as to call a man an enemy to God, as the Apostle elsewhere doth, which illustrateth the grace of God in respect of pardon, which to be dead in sins and trespasses, or condemned to death for sin, also doth; yet to say a man is dead in them, that expresseth more our misery, and our inextricable condition, and our inability to get out of it. The truth is, my brethren, death, take it in a natural way, is the sum of all evil, for it is the deprivation of all good; so take it in a spiritual way, it is comprehensively all evil whatsoever. The utmost misery that can befall a man, as he is a natural man, what is it? It is to die. 'A living dog,' saith Solomon, 'is better than a dead lion.' A worm is better than a man when he is dead, take him as he is a man, if he should not rise again. Death strips him of all excellencies proper to a man, makes him worse than a stock or stone; for when he is dead he stinketh, which a stock or stone doth not. Therefore, the Apostle, to set forth our spiritual misery, takes that expression rather than any other. And though it is but a similitude, yet know this for a general truth and a certain rule, that all similitudes taken from outward, bodily, or worldly things, and assumed up to spiritual, the spiritual are the realities, and the other are but the shadows. Run over all the course of spiritual things that belong to that other world, and all outward things that they are compared unto, they are but the shadows of them. As Christ is said to be a, vine, but a 'true vine,' the other is but a shadow: so this being a spiritual death, bodily death and all the evils thereof are but the shadows of it. That, look as when we say of beer or wine that hath lost its spirits that it is dead, yet this is but a poor death in comparison of seeing a man die, or a prince: so, to say a man is dead, speaking of his body, it is even to say dead drink, in comparison of a dead man, if you will compare it with this death, the death of his soul in sins and trespasses. The death of a man is infinitely more than the death of a beast, the death of a king more than the death of other men,—we speak now in a natural way,—but the death of the soul of a man in sin is infinitely more than the death of the body, by how much the more the soul

transcendeth the body, and our spiritual condition transcendeth our natural life; which it doth as far as a man—taken in himself, or take the body simply considered, without relation at all to the soul—doth transcend a beast. And so now that is the reason why the Apostle singleth out this expression of 'death' to express our natural condition by, rather than any other whatsoever.

Now, in the second place, to describe this death, though but in the general first, and so come to particulars, which the Apostle intendeth—

This death of the soul is not a physical death. The death of the body is a physical, natural death; for when the body dies, all the actions of life that were once in it cease: but all actions of life, of all sorts of life, do not cease in the soul when it is thus dead in sin; for if so, the soul should lose understanding, will, and affections, and all, which is impossible it should, for then it must cease to be a soul. It is not therefore a physical death that the Arminians' objections tend to. Say they, a man is not wholly dead. Why? Because he understandeth and he willeth. It is true it is not a physical death, but it is a moral death,—that is, in respect of the holy actings and wellbeing of the soul. That, look as the soul, while it is in the body, is the well-being of the body, the body hath all its excellencies from the soul; so there is answerably in the soul of man, according to the original constitution of that first making, a soul of that soul, and a life springing from it: there was the Spirit of God; and therefore they are said in the 19th verse of the Epistle of Judo to be without the Spirit. There was the image of God, there was the life of God; it is the very expression the Apostle useth, Eph. 4:18. It is the summary of spiritual life. It is called the life of God. Now what is it makes God live a happy life? He liveth in himself. Such was the life of the soul; it was to live in that God that liveth in himself, to live that life that he liveth. It is therefore called the life of God, because it lay in the union of the soul with God, which was wrought by the Holy Ghost. And also as, you know, in the body there are spirits that unite; so there is an image of God, holiness and righteousness, by which God in innocency was united to the spirit of a man, without which in the state of grace he would not be united to a man, nor would dwell in him; that as the kingdom of God is said to consist in righteousness

and peace, so this life of God consisteth in joy, in righteousness, in peace, and in happiness, as in God himself. And all the actions that a man performeth, having this principle of life, tend to communion with God and enjoyment of him, and therefore are actions of life. Now then, this death is the separation of the soul from God, and the extinction of this image of God in a man, and cutting off all sorts of influence from God to him, either of comfort or of holiness, further than by the creatures. God may comfort him by the creatures, but he doth no way comfort him by himself. And therefore, if you mark it, the Apostle, to shew the kind of this death, what it is, saith it is a death in sin. And what is sin? The death of the soul, because it cuts a man off from that principle of life; that as natural death is the separation of the soul and body, and the extinction of the vital spirits, so, saith the prophet Isaiah, chap. 59:2, 'Your sins have separated between God and you;' and hence they come to be 'strangers from the life of God,' as it is, Eph. 4:18.

Now, God is not driven, nor was not driven out of man's soul by sin in a natural way, as the soul is out of our bodies. When the body hath a wound, and is struck to the heart, the soul goes out, like as the spider doth when the cobweb is broke; neither doth the soul go voluntarily out at any time, but in a natural way, when bodily spirits fail: but God goes out by virtue of his own law. 'The strength of sin is the law,' as the Apostle saith, 1 Cor. 15:56. And therefore, when man stood upon the legal covenant only, as soon as ever he broke the least of God's laws, by God's law he died, and God was gone; but the strength of grace is the gospel, so that now, though we sin, being in the state of grace, yet God goes not away; his Spirit may be grieved, but departeth not. The Apostle, explaining this death, saith we are 'dead in sins.' When he had spoken of our pattern, Christ, chap. 1:19, 20, and the power that wrought in raising him up, he saith, it was a raising up his body from corporal death; but yours was not so, saith he, your death was spiritual, it was a death in sin. Only this you may observe by the way, that even the bodily actions and sufferings of our Lord and Saviour Christ prevail to spiritual effects; the very raising of his body, there was a virtue in it to raise souls out of a death in sin. It is strange that a bodily action or passion, or whatever else, should have a spiritual virtue in it, there

being such an infinite disproportion between that which is bodily and that which is spiritual. What is the reason? Because this man, Christ Jesus, was a spiritual man, and though he took flesh and blood and a body to save us, yet that spiritual body of his in heaven was ordained to him; the second Adam, saith the Apostle, was made 'a quickening spirit.' And therefore this body that was thus spiritual, of so transcending a glory, as it must needs be by the Second Person dwelling in it, advancing it above the rank of all reasonable creatures, as a man's soul would the body of a beast if it were put into it: hence all his actions have a spiritual virtue in them; the raising his body up will raise you up from the death of sin. But that by the way.

Now to explain more particularly this death. It is, you see, a death in sin. Sin hath two evils in it: there is the guilt of sin, and there is the power of sin; and in both these respects a man in his natural estate is dead in sin.

1. He is dead in respect of the guilt of every sin he committeth; as a condemned man that is guilty of murder, or the like, we say he is a dead man. Yon shall find in Heb. 9:14,—it is a pertinent place to this purpose,—that the blood of Christ is said to 'purge our consciences from dead works.' Every sin is a dead work; and here it is spoken evidently in respect of sin, because he speaks of purging the conscience; now the conscience is that which is the subject of all the guilt of sin. And therefore now in Hos. 13:1 you have an excellent place for it: 'When Ephraim offended in Baal, he died,' saith he,—that is, from that time came upon him a sentence of death and condemnation; the state stood still, lived a long time after, but it received the fatal sentence for the sin it then committed.

2. A man is dead in sin in respect of the power of sin. There is a two-fold death, in respect of the power of sin, in every man by nature. My brethren, I must enlarge upon this, because it is that whereby the Apostle doth illustrate the grace of Christ in quickening us, in freeing us from all these sorts of death, for he intendeth them all. There is, first, a privative death; and, secondly, there is a positive death, or rather a positive life, that followeth upon that privative death.

There is, first, a privative death. Every sin, as it is a dead work to a man's conscience, binding it over unto guilt, so it works a death in him in respect of the power of sin, disenabling him to good and making him more active and lively to sin, which is his death: for the more lively he is made to sin, the more dead he still groweth. Why? Because he is lively to that which is indeed his death. For that I shall give you another place; it is in Heb. 6:1. I choose these places the rather, because they open and are parallel one to another. As he had said before, the blood of Christ 'purgeth our consciences from dead works,' calling every sin so in respect of the guilt of it, so here he calleth them dead works in respect of the power of sin; 'repentance from dead works.'

Now, my brethren, as there is this double death,—the one of the guilt, and the other of the power of sin,—so there is a double life we are restored unto by Christ. There is, first, a life of justification from the death of guilt, which is called a 'passing from death to life;' which is a greater change upon a man, (not a change in a man,) in respect of his estate, than for a man condemned to die to receive a pardon, that you may say now he is a living man, whereas before he was a dead man. And, secondly, there is a life of sanctification, a spiritual life. Now, first, you have a justification of life, opposed to a condemnation, and to a death, as you shall find it in Rom. 5, comparing ver. 12 with ver. 18. In the 18th verse, saith he, 'As by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life.' Mark it, here justification is called a man's life; and compare now but the verses before: ver. 12, 'By one man sin entered, and death by sin, and so death passed'—as a sentence, namely, before men died—'upon all men.' And that which in this 12th verse he calleth death, in the 18th he calleth judgment; 'judgment came upon all men to condemnation.' There is a death therefore of condemnation, and there is a justification of life. Then, secondly, there is a life of sanctification also, opposed to the power of sin and the death that the power of sin bringeth; for that I shall not need to insist upon. 'You hath he quickened,' saith my text afterwards; and what is that quickening but giving you faith,

creating a new workmanship, as we shall find when we come to open those words that follow?

Now the question will be, Whether that the Apostle, when he saith we are 'dead in sins and trespasses,' doth in this phrase include both, or which more chiefly?

I answer, he certainly includeth both; for, in the first place, when he had said in the first verse, 'dead in sins and trespasses,' he doth in the close of this description say, we are all 'by nature children of wrath,'—that is, obnoxious unto wrath, unto condemnation for every sin, and that is all one and to be dead men in sin. It appears likewise by that parallel place, Col. 2:13, which epistle and this of the Ephesians, as I said, are as the Evangelists, the one explaining the other. You shall find there, that their being dead in sin is spoken in respect of guilt clearly; yea, and their being quickened with Christ is spoken in respect of their justification by Christ. Read but the words. 'And you, being dead in your sins,'—there is the guilt of sin,—'and the uncircumcision of your flesh,'—there is the corruption of nature and the power of sin,—'hath he quickened together with him.' Wherein lay that quickening? 'Having forgiven you all trespasses.' Therefore, forgiveness of sins and justification, being a taking off of the sentence, and acquitting a man from death, and pronouncing a man free from it, is part of that quickening. Hence it is, that as in sanctification we receive the virtue of Christ's resurrection, so we are said to be justified by virtue of his resurrection. 'He rose again for our justification;' by his quickening we are quickened. You shall find in Rom. 7, when a man is humbled for sin, he dies. 'Sin revived,' saith he, 'and I died,'—that is, I apprehended myself to be a dead man, dead in sins and trespasses. Then cometh Jesus Christ and works faith in the man, and so raiseth him up to a justification of life, and now the man liveth again. But how doth he live? He liveth by faith. 'The life which I live, it is by faith,' saith he, laying hold of the free grace of God, and justification by my Lord and Saviour Jesus Christ. The Apostle here intends both, for his scope is to illustrate to the uttermost the grace of God towards us in quickening us; and as in quickening us by Christ, he intendeth freeing us from all sorts of death, so in saying we are 'dead in sins and trespasses,' he includeth all sorts of death also.

But if you ask which is principally intended here; I answer, principally, and in a special manner, is intended the death in respect of the power of sin. And my reason is this, because this verse refers to the 19th of the first chapter. According to the mighty power which works in us, according to the power which wrought in Christ, when he raised him from the dead: 'And you, being dead,' saith he, 'hath he quickened.' So here in this first verse, and in ver. 5. Therefore, in Col. 2, though it be applied to forgiveness, yet there is the power of sin mentioned too. 'You were dead,' saith he, 'in the uncircumcision of the flesh;'—that is, in their original corruption, in the power of sin, as well as in the guilt of it. Therefore, afterwards in this chapter he magnifies the grace of God, in respect of making a new workmanship in him, 'created in Christ to good works,' a new principle of life. So that, I say, the Apostle's chief scope is, to hold forth a death in respect of the power of sin. And so I have opened to you what is meant by life and death.

There is a third death, which is the consequent of both these, which is certainly meant too, and is the consummation of both these: and that is death eternal; even eternal death is but a being dead in sin. What is the great executioner of men in hell? The truth is, it is purely the guilt of a man's own sin, and the wrath of God joining with it, that which he lived in here. I will give you a plain similitude for it. A fish liveth naturally in the water; take that water, and heat it, and put the fish into it, the fish dies, even in the very same water it lived in. The Apostle speaks in a manner the same, Rom. 7: The law came; and sin revived, and I died. So that in hell itself, God shall need no other executioner but only thine own sins, set on fire by his wrath, to boil thy soul. Men shall but then die in their sins, and their sins will be the instrument. They are like gunpowder, as I may express it, which the sparks of God's wrath falling into blows up. Therefore why doth the Apostle say, 1 Cor. 15:56, 'The sting of death is sin?' He speaks in relation to hell after death. But because sin is that eternal sting, you know it is said the 'worm that dies not.' Observe the analogy: when a man is dead, his body breedeth worms; so the sins that are in a man's conscience, they are as so many worms that prey upon that dead soul for ever in hell. Here in this life, men sit but in the shadow of death, where

men have a little light in this shadow, to play by, or work by, or sing by; here they have the creatures, and God puts comforts in the creatures to draw out men's lusts; but in hell, when God shall take away all comforts, take away all creatures, there shall be 'utter darkness,' the 'blackness of darkness,' which is the expression for death, as light is for life.

Now I will make but an observation or two, though this discourse hath had observations strewed amongst it all the way.

Obs. 1.—Look, first of all, therefore, upon every sin as death. 'He that hateth me,' saith Wisdom, Prov. 8:36, and will follow other ways, 'loveth death.' If a man apprehends he is doing that which he knows will be his death, it is the greatest argument in the world to shun it; all in nature, riseth up in him. What! will you have me catch my death? Will you bring me to my grave? Let us all think so of sin. But you will say, A man that is regenerated, he sins not unto death. It is true that is not the issue of it; what is the reason? Because another's death went for it, and that is the death of Christ. And let that move thee more than the other shall give thee liberty to sin; let a holy ingenuity move thee. It was his death that was the death of thy death.

Obs. 2.—Observe again, That sin only kills the soul. The devil himself could not kill the soul, nothing but sin could do it. All the devils in hell could not have taken that spiritual life from us in Adam, had not he himself laid it down. He might, in respect of spiritual life, say, as Christ did, No man takes my life from me, but I lay it down. There is no death but in sin, and man sinneth not but of himself. It is true, when men sin, the devil tempts them; but there is no death unless men sin. Nay, my brethren, the wrath of God alone could not kill the soul, if it were not for sin. The wrath of God seized upon Christ, he having sin laid upon him, but his soul died not. 'Dead in sins,' saith the Apostle. Nothing indeed properly kills the soul but sin, because nothing doth utterly cut off the soul from God but sin. And, as I said before, in hell it is sin that is the pitch in the barrel that makes it burn, it is sin in the conscience that makes the fire; God's wrath comes upon it, but it is that which burns. Therefore they are called 'vessels of wrath,' because vessels of sin.

SERMON XXXVIII

> And you hath he quickened, who were dead in sins and trespasses; wherein in time past ye walked according to the course of this world, &c.—Ver. 1, 2, &c.

THE coherence of these words I did largely give the last day. For the general scope, they are the application of the common misery of mankind unto these Ephesians, and unto the Jews also, ver. 3. And it is a description of it under all sorts of considerations: both of sin—they were 'dead in sins and trespasses;' and, secondly, of punishment—they were 'by nature children of wrath.'

Or else, to take a more particular division, here is—

I. The internal state, condition, and constitution of every man by nature: he is in a state of death, and he is 'dead in sins and trespasses.'

II. Here is his misery, in respect of his outward conversation and his constant course: 'walking,' ver. 2; 'having his conversation,' ver. 3. And this outward conversation of theirs, and the sinfulness and misery thereof, is set forth to us by three causes of it.

I opened the last day the first, the inward state expressed here by death; and it is a death, you see, in sin. It is not a physical death of the soul, for the soul is immortal, and all things immediately made by God never die; that is a certain truth: and therefore the soul and the faculties of it remain still, as we all see by experience. It is therefore a moral death; namely, in sin, as here the Apostle distinguisheth it, in respect, not of the being, but of the well-being. The life of the soul is in God, and it is sin only that separateth between God and us: and as death is the separation of soul and body, so sin, being the separation of God and the soul, hence it is called a death, a death in sin, or by sin. For God, he is 'the fountain of life;' you have that expression, Ps. 36:9. And of his Son Jesus Christ it is said, 1 John 5:12, 'He that hath the Son, hath life; and he that hath not the Son, hath not life.' You must know this, that the soul of man lives not in itself, it was made to live in another, and it

was made to live in God; and the truth is, when God shall take not only himself away, but all things else, the soul dies, as the fire does when the fuel is taken away; therefore men die in hell. Now then, this death is but cutting off God from a man, and all influence from God. And look, how many ways that God had or hath an influence into men's souls by a spiritual way, so many lives a man had whilst he had the image of God in him, and so many deaths he hath by sin, and in sin. Now there is a threefold life from God, that I mentioned not last day, though the heads of the death I mentioned then.

There is, first, the favour of God, the good-will of God towards a man, that God doth bear good-will to one, and accepteth him; and therein lies his life: Ps. 30:5, 'In thy favour is life;' the word is, 'in thy good-will,' or 'in thy acceptation is life.' And therefore now to be out of favour with God is to be a dead man. So great a God is God, so great a sovereign, as his favour or disfavour kills or makes alive.

Then, secondly, to have comfort and joy in God, therein life lieth likewise, spiritual life: Ps. 63, 'That I may see thy glory,' ver. 2. So it follows, 'Thy loving-kindness is better than life,' ver. 3. The seeing and enjoying of the glory of God and his loving-kindness is called life, yea, better than life: Ps. 22:26, 'Your heart shall live for ever.' And compare it with Ps. 69:32, 'Your heart shall live;' the words before interpret it, 'shall be glad.'

Then, thirdly, there is a life of grace and holiness, the image of God, which is communicated from God, by which we are enabled to enjoy him, and for want of which carnal men cannot enjoy him. Eph. 4:18, 'They are strangers from the life of God.' It is clear that the special meaning of the 'life of God' there is the life of holiness, the image of God; for he speaks of corruption, the contrary to it, in the verses before; and in the same verse he saith that they are strangers from the life of God, through ignorance, and the hardness of their hearts, being given up to all uncleanness. And in the 24th verse, he saith that the image of God is created in righteousness. So that indeed the image of God is there especially the life of God, in ver. 18.

Now then, as there is a threefold life from God, which is the fountain of life, so answerably there is a threefold death by sin.

There is, first, a death of guilt. Every sin casteth a man out of the favour of God, and that is death, bindeth a man over to the wrath of God. If that the wrath of a king be as messengers of death, as it is, Prov. 16:14,—that is, it is as good as a warrant sealed up for a man condemned, for his execution,—then much more the wrath of God. 'Thou art but a dead man,' saith God to Abimelech, Gen. 20:3; that is, thou art guilty of death, by reason of this fact of thine.

Then, in the second place, there is a death in respect of the power of sin, and that answereth to that life of holiness we have from God, the image of God. In Col. 2:12, he saith they were 'dead in the uncircumcision of their flesh;' that is, in respect of the power of sin, corruption of nature derived by birth, and increased by actual sin: for both are meant, putting the sign for the thing signified. For the changing of the heart and mortifying corruption is called circumcising the heart; and, on the contrary, the corruption itself is called the 'uncircumcision of the flesh.' The one you have in Deut. 10:16, the other in that Col. 2:12.

Thirdly, there is a death in respect of joy and comfort. Now though wicked men live in respect of comfort from God—that is, from the creature—whilst they are here in this world, yet they are dead in respect of receiving any comfort in God. 'Not only so,' saith the Apostle, 'but we joy in God,' Rom. 5:11, or pursue after that joy; either the one or the other every Christian doth, as after his life. But now every carnal man is cut off from God, both from the comfort that is in God himself, or the pursuit after it. And though they have comfort in the creatures, and therefore do as it were sit but in the shadow of death, as the phrase is, Luke 1:79; yet when hell cometh, then all comforts, all creatures, all their 'good things,' as it is said, Luke 16:25, their pomp departs from them, and then men die, and that sin in the comfort of which they live will be their greatest executioner, as I shewed the last day.

Now then, if the question be, Which of these deaths are meant when he saith of these Ephesians, they were 'dead in sins and trespasses?' I answer, the first and second; that is, a death in respect of guilt, being under the disfavour of God, and in respect of the power of sin; but not the third death, or as the Scripture calleth it, in reference to our natural dying, the second death. He doth not mean

they were dead in that respect, for they could not be dead in that respect, because they were not yet in hell, had not execution done upon them; only by way of inchoation, by way of beginning, they were dead in that respect, they were under the beginnings of it, they were under the fear of death all their life long; and they were cut off from receiving comfort in God, and so in that respect they were privatively dead, though the fulness of the execution of it was not come. Now then, the text speaks here especially of those two first deaths, and more especially of the second. And that is clear, as I shewed in the former discourse, because this death refers to that quickening power which raised them up in their conversion, the same that raised up Jesus Christ, as appears by the coherence both in the 5th verse following, and in the 19th verse of the former chapter.

Now when it is said, they were 'dead in sins and trespasses,' there is this question moved by interpreters: What distinction there is between sins and trespasses? Or whether actual sins only, or corruption of nature be also meant?

Zanchy upon the place saith, actual sins are only meant. And his reasons are these: First, because, saith he, the word παραπτώμασι, which is translated 'trespasses,' doth signify actual sins; manu aberrare, to err with one's hand in working, or the like. Secondly, because in the second verse it is said, 'in which ye walked.' Now you do not walk in original sin, but in actual sin, saith he. And his third reason is, because it is said, 'sins and trespasses' in the plural, whereas original sin is one great sin.

But to me it seems—I shall give but my judgment in it—that both are meant, and my reasons are these (I shall answer his by and by):—

First, From the coherence; for the death here must needs answer to the quickening. Now the quickening is the infusion of a new habit, a new spirit of life; therefore the death of sin must needs be in respect of corruption, and the power of sin in a man. Sin is opposite to that new life, as a death, which not only was traduced from Adam, but is increased by every actual sin; every actual sin makes a man anew a dead man, in respect of the power of it; I mean one that is in an unregenerate condition, for I speak of such a man.

Secondly, That original sin is meant and intended appears by that in Col. 2:13, which epistle interprets this, where he saith they were 'dead in the uncircumcision of the flesh.'

And then, thirdly, as in ver. 3 he saith they were 'children of wrath by nature;' so when he saith in this first verse they were 'dead in sins and trespasses,' his meaning is, in respect of their natures also.

And then again, if that actual sins were only meant, I do not see how the power of sin here at all should be intended, which yet it is evident is principally intended, because it is opposed to a spiritual life infused into the soul.

Now to answer his reasons. He saith, 'in which ye walked,' therefore actual sins are intended. It is true they are, but not only: that makes that actual sins are intended, but other things make that original sin or corruption of nature is intended.

Secondly, Whereas he saith that the word translated trespasses signifies actual sins only, yet let me add this. In Rom. 5:17, there speaking of Adam's sin, he calls it τῷ παραπτώματι, that sin which we are all guilty of, original sin. No author useth this word παράπτωμα for sin, but only the Scripture; and, as I take it, the first time the Scripture useth it, is applying it unto Adam's sin. It signifies a fall properly, as some would have it, or an aberration with the hand, for the derivation may be from both. Hence you call it Adam's fall.

And then, whereas he saith it is sins in the plural, therefore not original sin, I answer, that original sin is sins in the plural; for original sin and the corruption of nature hath all sins in it; it is the guilt of Adam's sin, and it is the guilt of a body of sin; so it is called, Rom. 7. And if the first word, translated trespasses, should be only meant of actual sins, yet notwithstanding, the word translated sins is general, and will include both.—So much for the clearing of that.

Obs. 1.—I gave an observation or two the last day. One was this: That the soul could die by nothing but by sin. I will not enlarge upon that. Satan himself could not kill it; only it was in man's will to sin against God, and so to kill himself. It was and is self-murder in every man, which of all sins else is accounted the greatest, next to the sin

against the Holy Ghost, as certainly it is the greatest sin that can be committed: yet every man killeth himself spiritually whenever he sinneth.

Obs. 2.—And then, again, the second thing I observed was this: That in every sin, in a man's natural estate, there is a killing virtue. He doth not say, 'dead in sin,' but he saith, 'dead in sins and trespasses,' of all sorts. And the truth is, the word translated trespasses is in its signification oftentimes lighter sins, sins of ignorance, of infirmity. 'If a man fall by occasion into a fault,' saith the Apostle, it is the same word, in Gal. 6:1, from παρὰ and πίπτω, manu aberrare, when a man doth a thing unawares, doth it with his hand, and his hand slippeth. So that it is not only Adam's sin that kills us,—that is the observation I make,—but it is every sin that a man committeth; I mean, that is a natural man. That a man's sin who is in the state of grace is not unto death, is by reason of the death of Christ, and the Holy Ghost in him, though in itself it tendeth unto death. But every sin, the least a man committeth, makes a man a dead man in all those respects mentioned; it binds him over unto death, casteth him out of the favour of God yet more; and not only so, but it adds a new power, it makes him the child of death more than he was before. And so I shall solve that question which necessarily falleth into the words,—for I shall still profess to handle but what is necessary to open them,—Whether there be degrees of this spiritual death, yea or no? I answer, Yes, there are, as there are degrees of life. Saith Christ, John 10:10, 'I came that they might have life, and have it more abundantly.' So, though a man is born dead, yet he is capable of being dead more abundantly, and that in respect of the power of sin, and that of death in it.

But you will say unto me, for the privative part, death is the privation of life, and one man cannot be said to be dead more than another.

I answer, it is true here, in respect of life that he hath been deprived of, one man is as dead as another; but in respect of raising again unto life, in order unto that, one man may in that respect be more dead than another,—even the privative part of original corruption,—that is, further off from being raised again, that there must be a greater power to restore that man than another. As for

instance, a man may be killed with one wound that strikes him to the heart, or otherwise, and that takes away his life, as much as ten thousand wounds; but if you should give him so many wounds after he was dead, if this man were to be raised again, here was so much the more power; he had in this respect so many deaths, which the power of God must salve, and cure, and supply, and overcome, and heal all these wounds, the least whereof were mortal. And so likewise, as it is in the body, one man is not more dead than another, yet in order to raising again such a one as Lazarus, that had been dead four days and did stink in the grave, it is, and so Martha thought, harder to raise such a one. So it is of men that continue in sin. And therefore now our thankfulness should be the greater, by how much the more we continued longer in sin, or had our souls more wounded.

Then again, as there are degrees of this death in respect of privation, so likewise in the positive part; for there is a positive part of this death. You know it is called a 'body of death,' Rom. 7:24. A dead carcass hath no similitude to express this positive part of this original sin, as it is a death: my reason is this, because there is no active living principle still remaining in a dead carcass, but there is an active living principle still remaining in the soul; that lives a natural life still, only, being deprived of the life of God, it positively works into all ways of death and sin. Now then, there may be degrees of this death, one man may still increase the power of sin, and he doth so by every actual sin he commits, a proneness to dead works; so you know actual sins are called, as I opened it before.—And so much for the second observation.

Obs. 3.—A third observation I give, and I shall but touch it, is this: There is a great deal of difference between a regenerate man and an unregenerate, and that in respect of this expression, 'dead in sins and trespasses.' 'Even when ye were dead,' saith he, ver. 5. And ye being 'dead in sins and trespasses,' when sometime 'ye walked in them,' saith my text. So that now to be dead in sins and trespasses is proper to an unregenerate man. But now take a regenerate man, and you cannot say he is dead in sins and trespasses; this you may say indeed, that he hath a body of death in him,—'Who shall deliver me from this body of death?'—but the man is quickened, he hath

life in him, he hath a state of life, he is passed from death to life. He hath indeed a body of death, as the living, you know, were joined to the dead, or as if a man should have a body that is half-dead. But it is clear by the context here that it is proper to the state of unregeneracy to be dead in sins and trespasses. Therefore you shall find the expressions that the Scripture useth of regenerate men to be otherwise. As he saith he hath a 'body of death,' so he calleth it a sleep, not a being dead, Eph. 5:14, 'Awake thou that sleepest, and arise from the dead.' For my part, I have long since thought that scripture meant and spoken to regenerate men; and my reason is this, because before and after he speaks to the Ephesians, as children of light, not to have any fellowship with the unfruitful works of darkness, but to reprove them rather, ver. 11. And in the 15th verse, the verse after the 14th, 'See ye walk circumspectly.' And between these two he interposeth, 'Awake thou that sleepest,' &c. That is, Thou that art a child of light, and art a regenerate man, if there be any such amongst you, and that are fallen amongst the dead, and that converse with carnal people in their carnal way; lie not among graves, saith he, but rise, and Christ shall give you life. I quote it for this, that they are said to be asleep; as there in the Canticles, 'I sleep, but my heart waketh.' She waked, but yet so as she might be said to be asleep; as the five virgins slept, but dead they were not. And in a regenerate man things may be ready to die, as in Rev. 3:2, 'Strengthen the things which remain, that are ready to die;' but still they never come to be 'dead in sins and trespasses,' but if they be once alive in Christ, as death hath no more dominion over them, no more hath this death dominion over them.—And so I have done wholly with this first verse.

I now come to the second verse. There is one thing I forgot to mention, that is this. There is a very great controversy upon that first verse; Whether, yea or no, every unregenerate man be a dead man, in respect of all ability to do good? Whether there be no principle of life in him, yea or no? Whether he be not as a man asleep or wounded? It is a controversy both with the Papists and with the Remonstrants. But because I have slipped it, I will refer it to the 5th verse, where I shall meet with it; and therefore I will now go on to the second verse:—

Dead in sins and trespasses; wherein in time past ye walked according to the course of this world.

Now in this second verse here is—

I. A continued course of life; expressed by 'walking.'

II. The path in which they walked; 'in sins and trespasses.'

III. The guides which they were guided by in walking:—

1. The world, the 'course' of it.

2. The devil, the 'prince of the power of the air.'

3. The flesh, which in Rom. 8 is called 'walking after the flesh.'

First, Their continued course, expressed by 'walking.' It is strange that dead men should walk; we call it, if a dead man appear, walking; it would affright us all to see a dead man walking; yet, you see, dead men here are said to walk. Walking, therefore, first of all, importeth life: though it be a death in sin, yet it is a life in sin too, Col. 3:7, 'In which ye also walked some time, when ye lived in them.' And so, in 1 Tim. 5:6, 'She is dead whilst she liveth.' That I may open this unto you, you must know that sin is in itself but a mere privation of spiritual life, yet it is a privation in a positive being that liveth. The soul is alive as it is a soul, all the activity of it remaineth still, no naturals are taken away; it is dead only in respect of God and spiritual good. It is not in this as it is in the death of the body, that there is no life remaining; yes, here is a life remaining, but it is not life spiritual. It is as if you should suppose the reasonable soul only left a man, and that the fancy of man, the sensitive soul, remains still such as in beasts, or higher, for it is higher raised in a man, which hath all the powers of reason in it still. So it is here. Now then, walking in sin follows upon being alive; for this soul having all its inclinations, all its desires still, only it is cut off from the life of God and communion with him, must live; in itself it cannot live, God hath so ordered the soul of man that it should not live in itself, it must live in something else; it is like the stomach, if it hath not meat it dies; or as fire, if it hath not fuel it dies; in respect of the well-being of it. Now this soul that liveth a natural life, being cut off from the life of God, estranged from it, its activity must work somewhere; therefore now it falls upon the pleasures of sin, and all its comfort lies in sin. Therefore, Eph. 4:18, 19, we read that the soul

being estranged from God through the ignorance that is in them, they have given themselves over to lasciviousness, to work all uncleanness with greediness. The soul must have comfort, therefore having it not in God, it will run out some other where.

And hence now, they are not only said to be dead in sin, but to be alive in sin too, which is a strange contradiction, but it is not in the same respect. They are dead in sin in respect of God, being cut off from life in him; but they are alive in sin too. Why? Because all the comfort of their lives lies in what comes in by sin, and by inordinate affections, even as it is distinguished by our Saviour Christ, John 9:40. When he told the Pharisees they were blind, say they, 'Are we blind?' Blind they were, utterly blind, there was a sight in respect of which they were utterly blind; for the natural man perceiveth not the things of God; yet saith Christ, 'If you did not see, you had no sin.' So you may say here, they are dead in respect of God, but if they were not alive, they would have no sin. And therefore as they are dead in sin, so they are alive in sin too; yea, and it is their life; and the more life, the more activity any one's soul hath, the more sinful he is. In that Col. 3:7, the place I quoted even now, saith he, 'in which ye walked, whilst you lived in them.' They are dead in sin, as here, and they are there said to be alive in sin too. And you see likewise that their having life, and having all the comfort of their lives lying in sinning, and all their activity running out that way, it is the cause of their walking in sin; 'in which ye walked,' saith he, 'whilst ye lived in them.' The Apostle indeed speaks philosophically; as we say, there is the operation, and power from which it flows; there is actus primus, and actus secundus. So here, the reason, saith he, why ye walk in sin is because you live in sin. The one is the cause, the other is the effect.

As, on the contrary, why doth the godly man walk in the Spirit? Read Gal. 5:25, 'If we live in the Spirit, let us also walk in the Spirit.' Hence, therefore, because whilst a wicked man is dead in one respect, he is yet alive in sin, (all his life, his comfort—for life is taken for comfort, as in Luke 12:15—lieth in sinning,) he is said to walk in it. There is only this difference: they need no exhortations to walk in sin, but we need exhortations to walk in the Spirit, though we live in the Spirit. Why? Because we are naturally dead in sin,

and we have a body of death in us, and we have no more life nor actings of life than is infused into us. It importeth then, you see, a life; for that the soul hath, notwithstanding it is thus dead; yea, and a life in sin, though it is dead in sin, because it is cut off from the life of God. And, indeed, their being dead in sin is the cause of their living in sin; and their living in sin, or having a life of sin, is the cause of their walking in sin. Therefore the Apostle fitly joins these together, being dead in sins and trespasses, in which you walked.

I will only add this, that their living in sin is only in this life, this walking in sin is only while they are in viâ, while they are viatores, while they are in their way; therefore, it is said, they shall perish in their way, or from their way, Ps. 2. I do not say they do not sin hereafter; but in hell, though men sin,—that is, though their actions are contrary to the law,—yet it is not their life; and the reason is this, because then they are stripped from all objects whatsoever; therefore the soul dies, for it cannot live in itself. And though men set up themselves here, yet in hell they are lost in themselves: therefore they are said to be lost creatures; not only dead creatures, in respect of living in any thing else, but they are lost to their own ends, there is no way to accomplish any end in hell; therefore the creature is lost, it is undone, the creature dies there. Only whilst it liveth here in this world it may live in sin and walk in sin; hereafter it shall not.

Now then this word, 'in which ye walked,' sets out their miserable condition. We may consider it in a twofold notion. First, as it sets out their miserable estate in respect of sin, how sinful it was, for that is one scope of it; the Apostle would let them see how sinful their lives had been. And this phrase of walking doth exceedingly express the sinfulness of a man's condition in his conversation. Secondly, it may be considered as it is an infallible character and sign of an unregenerate estate. And both are intended; for his scope is to humble these Ephesians under the sight of their sinfulness; and to do it, he doth express their lives to be a walking in sin. And the other is as clearly expressed and held forth; 'in which ye walked sometime,' implying that now they did not; and therefore it is a proper character of an unregenerate man for to walk in sin.

For the first; as this phrase, walking in sin, is here put to express the abundancy of sin that was in them, it implies, in the first place, that all their life and every act thereof was sinful; they could not act or walk out of sin; there was not a step in their way but was sinful. And, my brethren, every thought is a step, every power, and faculty, and motion is a step; a man walketh by every desire, by every thought, by every purpose, by every end and passion that stirreth in him. I may compare the ungodly soul of a sinner to those black worms that walk upon so many feet: so doth the soul walk; every power and faculty of it is a foot, and there is not the least motion but it is a step. Now, did they walk in nothing but sin? Could they not get out of it? What abundance of sin must then this rise up to, as the Apostle here representeth it? Every thought and every imagination in the heart was evil, continually evil; for it was a walking. This is that which the Apostle here expresseth; they were never out of sinning in some path or other, they were never out of that circuit, go whither they would.

In the second place, walking implieth that as every action of theirs was a sin, every thought, and the like, so it implies that they were never idle, they never stood still; but this soul of theirs was continually doing something, and all that was sin. Saith the first Psalm, 'Blessed is the man that walketh not in the way of the ungodly;' the Hebrew word that is there put for ungodly or sinner signifies restless. The word is opposed unto quietness in Job 34:29. And therefore walking and restless are in Ps. 1 joined together; 'walk in the way of the restless,' that is, of the ungodly, that are continually restless, continually going up and down. In Isa. 57:20, the wicked are like the troubled sea, that cannot rest, whose waters cast up mire and dirt. So that now the meaning is this, they hurried up and down, for indeed it is not an ordinary walking, it is but a tumbling up and down. As Seneca said well of a man that had done no good in his life, that he had but tumbled up and down in the world, like a ship, saith he, that hath been tossed up and down in the sea, but never sailed; so this walking is not a proper walking, it is but a restlessness, a continual activity. And in Eccles. 6:9, you shall find there that the word walking is put for restlessness. 'Better,' saith he, 'is the sight of the eyes than the wandering of the

spirit;' the word in the original is, than the walking of the spirit; his meaning is this, than for a man to be always desiring, and his spirit continually wandering up and down for new desires and objects; he speaks of the restlessness of a covetous man, that is continually looking down for more, walking up and down. And then again, 'in which ye walked;' he saith not, in one sin only, but 'in sins and trespasses,' that is, in all sorts of sin.

And, fourthly, walking with the greatest security, for so walking implieth, as men that walk in the highway, or in their gardens, thinking nothing. He knoweth not, saith Solomon, Prov. 7:23, speaking of the foolish man, that it is for his life. 'Walking' implies a secure condition too, and such was yours, saith he. And, fifthly, delighting in nothing else, that the word implies too; as men walk for recreation, as they walk up and down in their gardens to refresh themselves, so, saith he, do you. It is an observable thing that in Scripture men's continuing in sin is expressed by all sorts of postures. In Ps. 1, you have three, 'walketh in the counsel of the ungodly, standeth in the way of sinners, and sitteth in the seat of the scornful.' And elsewhere it is called 'wallowing in the mire,' and the 'world lying in wickedness;' the phrase there, lying, is put for lying down, as in Luke 2:12. For variety of postures is that which causeth delight and ease in man, he could not be always in one posture; and here walking is put for them all. And then again, sixthly, 'in which you walked'—that is, you walked in them as those that would not be put out of their way, you went on obstinately and perversely, for so an unregenerate man doth. In that first Psalm, as he is said to 'walk in the counsel of the ungodly,' so to 'stand in the way of sinners;' one would think that walking and standing are opposite, but the meaning is, he persisted in it; it implies only a firmness and steadiness, he would not be put out of it. And then again, walking implies a going from strength to strength. In Ps. 84:7, it is said that the godly go from strength to strength, till they appear before God in Zion; so the wicked go from strength to strength, and increase in it.

Then, eighthly, walking, they departed from God all the while. I remember once a man that was turned to God, when he had considered his miserable condition, this was the sum of all that was set upon his spirit: 'I have run from God,' saith he, 'all my days.' A

man in sin still goes from God all his days, and there is still a further elongation; it is therefore called a departing from the living God, a turning the back upon him, and not the face. Lastly, it is called a walking, because at last they should have arrived at a miserable journey's end. The end, saith the Apostle, is death. It is therefore called the way of death, Prov. 2:18, 5:5. 'Their steps,' saith he, 'take hold of death.' And therefore now they are fitly joined here, dead in sin, and walking in sin; for the issue of all sin, the end of the journey, is death; they walk but as men do through a green meadow to execution.—And so much now for that part of the phrase, walking in sin, as it expresseth their sinfulness and their misery.

Secondly, We are to consider it as it is a character of an unregenerate condition. It is proper to men whilst unregenerate to walk in sin; afterwards they walk in good works, as the expression is in the 10th verse of this chapter; they 'walk in the Spirit,' as elsewhere it is. That this is his scope, to set forth the character of an unregenerate man in this expression, is clear too. You see he coupleth it with being 'dead in sins and trespasses:' so that he that is dead in sin walketh in sin; and he that walketh in sin is dead in sin. And it is evident, likewise, by the word of distinction, 'sometime ye walked,'—for this observation now explaineth only the word sometime,—but not now that God hath turned you. The first Psalm was on purpose made to distinguish carnal men from godly men in David's time. The world then magnified others, and thought those that had riches and estates, &c., blessed. 'Blessed is the man,' saith he, 'that walketh not in the counsel of the ungodly, nor standeth in the way of sinners;' whose way shall perish, saith he in the latter end of that psalm; but the way of the godly is known to the Lord. Now, a carnal man walketh in sin, not only because all his actions are nothing else, because he performs all with delight, securely, and the like, but because there is usually some one way, some one tract in his life which may discover him an unregenerate man to himself, if he narrowly search his way. 'Search me,' saith David, Ps. 139:23, 'and know my heart, and see if there be any way of wickedness in me,' implying that there is in unregenerate men; and if he had had it, he had been an unregenerate man. And the reason is this: look, whatsoever principle of life is within, the walking and way of a man

will be such; for no man can live without delight, and delight is his life; if his life lie in sin, he will certainly walk in some sin or other. And though he may be scared out of his way, and fall into the ways of God for a while, yet notwithstanding, as it is in Ps. 125:5, there are crooked ways maintained, for which God leads them forth at last with the workers of iniquity. A godly man may fall into the ways of sinners, yet he walketh not in them. And a wicked man may strike into the ways of godly men for a while, as Judas did, yet walketh in the ways of sin. Like to the planets, as Jude compares them, though they go with the common motion of the heavens, yet they have a secret motion of their own, so it is with carnal professors. You may know it likewise by this: what a man sets up for his chiefest end,—and it is a certain thing that a carnal man's end is carnal,—that is his way; so it is called in 2 Pet. 2:15, 'They follow the way of Balaam.' What was that? He 'loved the wages of unrighteousness.' And so much now for the opening of that. Although every action of an unregenerate man is sinful, and it is a walking in sin; yet, to discover him to be an unregenerate man to all the world at the latter day, and unto himself now, if he would search himself, God leaveth him to walk in some way. Therefore let every man examine the haunts of his heart, which for recreation's sake he walketh in, and the like.—And so much for that phrase.

Now I come to the guides; for all this is but still proper to the text. Here are three guides. Here is—

1. The world; 'according to the course of this world,' saith he.

First, What is meant by world here? Some interpreters say the things of the world are here meant; as often in Scripture the world is taken for the things of the world, as 1 Cor. 7:31, 'using the world, as not abusing it;' 1 John 2:15, 'Love not the world, nor the things of it.' And so, they say, the meaning is this: men that are worldly, and seek after worldly things. That was your case and your condition whilst you were in unregeneracy. But certainly that is not the meaning of it; because following the world—that is, worldly objects, and worldly pleasures, and the things of the world—is evidently included in the 3d verse, where he saith, 'fulfilling the lusts of the flesh;' for to fulfil the lusts of the flesh and to walk after the world is all one; for the objects of a man's lusts are the world, and some

things in it or other. Therefore you shall find in that 1 John 2:15, when he had said, 'Love not the world, nor the things of it,' he adds, 'All in the world is the lust of the flesh, the lust of the eye, and the pride of life.' He calleth the objects of the world the lusts, because that they are the objects of lusts; as the doctrine of faith is called faith, because it is the object of faith. Therefore here now 'world' is to be taken strictly for the men of the world; as when he saith, 'The whole world lieth in wickedness,' 1 John 5:19; and, 'The world will love its own,' John 15:19. It is usual in Scripture. And so now, my brethren, by the way, do but take notice of this: that there is a mistake, I have perceived it often in many men's speeches; they say they love not the world, and they are not for the world, and they are not worldly, because, say they, we love not riches, and the like. But world is not only nor chiefly taken—when flesh and devil are joined with it, as here; and, as you know you use to say, there are three enemies, the world, the flesh, and the devil; by flesh are meant all the lusts that are set upon the things of the world,—now world is not taken in this division for the things of the world, but it is taken for the carnal men of the world. Therefore, if thou joinest with the carnal men of the world, thou art a man worldly in that sense; thou art a man under the power of that enemy, therefore under the power both of flesh and devil too. Men understand not that vow they made in baptism, to renounce the world, the flesh, and the devil: the world is not only the things of the world, but it is the men of the world; yea, it is strictly and properly so taken, and not for the other, in that vow, and so not here.

Now then, by world here is meant all carnal men, live they where they will, in the church, or wherever else; all the heap, the fry, and the cluster of them. These are the world, and these will all join together, as I shall shew by and by. And there doth arise a strength from the union of one with another in their ways and courses, and in their rage against godliness and the power of it. As in coals, though every coal hath fire in it, yet lay all these coals together and the fire is strengthened: so there is an intension from the union of all the parts, from the connexion of this world. So that now the collection of all carnal men in one and the same principles, practices, and ways, these are meant here by the world.

Then, secondly, for that word, course of the world, I shall open that briefly. You must know this, that that word in the Greek which is here translated, 'the course of the world,' itself in the original signifies the world—'according to the world of the world;' both these words, both αἰὼν and κόσμος, signify the world in Scripture. God hath 'delivered us out of this evil world,' Gal. 1:4; it is the same word that is here translated course. 'Be not conformed to the world,' Rom. 12:2; it is the same word that is translated 'course of the world' here. Now when that word which is translated 'course' is distinct from the word 'world,' it implies two things. First, it implies an age, or a time in which men live, and the word 'world' implieth persons. And so then here is one meaning of the text. They lived according to the course of the world,—that is, according to the time, according to the age of the world that then was, or of men in the world that then were. Every age hath almost a new dress, though it is the same world, and still carnal men live according to it. But yet, secondly, it signifies that custom, that manner, that mould and trade of life, that the world, or generality of carnal men,—take the stream, the gang, as I may call it, of men in a cluster,—walk by and hold forth; the opinions and practices that are in the world. Thus, in Rom. 12:2, 'Be not conformed to the world;' it is the same word that is translated 'course' here; it is the custom of the world,—and the Apostle speaks it in matter of worship,—the shape of the world. First, the word there, 'be not conformed,' is, 'be not cast into the figure of the world.' Therefore, in 1 Cor. 7:31, it is said, 'The fashion'—the schema, it is the same word—'of the world passeth away.' There is a fashion, a mould, that the world is cast into, and every age almost casts the world into a new mould, and men conform themselves to it, and are apt so to do. So that now clearly the meaning is but this: that these Ephesians, whilst unregenerate, walked according to the custom of the world; they did de facto as the most of the world did; for their judgments, they were ruled by the same principles the world were ruled by; they judged as the world did, they cried up what the world magnified, walked in the same counsels, framed their lives to the same pattern, configured themselves to the fashion of the world; and the stream, and course, and tide of it carried them, being dead men, as the stream useth to carry dead fish. This is

plainly and clearly, in a word, the meaning of this here, 'they walked according to the course of this world.' Look what the world then was, such were they, and that in two respects, as interpreters well observe:—

First, they were such for their morals; they walked in the same sins, the same vices, that the Gentiles walked in. Eph. 4:17, 'Walk not as other Gentiles;' so they had done. And therefore they are called by Peter, (2 Peter 2:20,) 'the defilements of the world;' because the world defile themselves and live in them.

And then again, secondly, in respect of religion, which, Zanchy saith, is principally here meant and intended; that worship, that idolatry, which then they were zealous for, and were carried away with the stream. And how the world went with Ephesus in this respect you may read at large in Acts 19:34, 35. There you may see how the gang went. 'They all with one voice, for the space of two hours together, cried out, Great is Diana of the Ephesians.' And all the world knows, saith the town-clerk, that this city of the Ephesians is a worshipper of the great goddess Diana, and of the image which fell down from Jupiter. Now this is that the Apostle aims at, and Zanchy gives some three or four reasons for it: because afterwards, in this epistle, which he wrote to these Ephesians, he saith they were strangers from God, aliens from the promise, and now made nigh; they were then Gentiles. 'Remember that ye were Gentiles,' saith he, not only Gentiles for your morals, but for idolatry, and for all sorts of idolatry. You may see in that Acts 19 what a mighty torrent there was, what zeal for their false worship; they broke through with rage. 'They rushed,' saith the text, 'with one accord'—uno impetu—'into the theatre.' Thus the world went at Ephesus, and thus the Ephesians were carried. You have the like in 1 Cor. 12:2; for when he tells them of their unregenerate estate, still he hath an eye unto that: 'You know,' saith he, 'that ye were Gentiles, carried away unto these dumb idols, even as ye were led.' The word is emphatical, you were carried away with madness, with the stream; and, saith he, in point of religion men are easily led.

So that now you have clearly what the Apostle here intendeth, when he saith, 'In which ye walked, according to the course of the world,'—viz., all the principles of the world that then were, the

things that the world then cried up, the ways of the world, and the sins that the world then lived in. Now then, to come to some observations from hence, for all this is for exposition.

Obs. 1.—The first observation is this, That in all ages, there is and will be a combination of carnal men, in a uniformity and conformity of ways and courses. They will all cling together; these Ephesians did so, and the course of the world, the stream runs still, and will do while the world is.

And the reason of it in one word is this: in every man there is the same common nature and the same lusts and the same corrupt principles; originally there is in every one the seeds of them all. And therefore in 1 Peter 4:2, the lusts that are in every man's heart are called the lusts of men; not only a man's own lusts, but the lusts of others: 'That ye should no longer live to the lusts of men,' saith he. And the hearts of men savour the same things that one another do. In Matt. 16:23, 'Thou savourest the things of men,' saith Christ, speaking to Peter, in whom the devil had then stirred up an unregenerate part. Now what was in him in part is in all mankind; they savour the things of men, one of another. It is the same like phrase that is used in Rom. 8:1, they savour the things of the flesh, and therefore 'walk after the flesh;' so they savour the things of men, therefore they walk after men and the course of the world. What most men are for and relish in their judgments, that every carnal man is for, and they all agree in their judgments. Now, in 1 Cor. 2:12, saith the Apostle, 'We have not received the spirit of this world.' Mark it, there is a common spirit of the world in every man, not the spirit that is in him, but the spirit of the world, that doth possess one and the same, and all sorts of men more or less. But, saith he, 'we have received the Spirit of God.' Now as that Spirit leadeth the saints into the same truths, for the substance; so the spirit of the world leads wicked men, in their judgments, in their principles, practices, and opinions: therefore you shall have them cry up the same thing, magnify the same thing, one that another doth. There is a spirit in them that is presently capable of what the world saith, of worldly understanding; therefore the children of the world, as they are called, Luke 16:8, are said to be wiser in their generation than the children of light; because they have another

kind from the children of God, and they are wiser in that kind, and with the like kind of wisdom. I shall not need to enlarge upon it. Now all these men, meeting with the same kind of principles one with another, from the collection of them together cometh a union, a strength, and a prevalency. As I said before, a company of coals laid together, what a mighty heat do they cause! The sea being a collection of waters, from the union of the sea what a vast body is it! how it tumbleth up and down! You shall have it tumble this way, and then that way, and all the waters will go that way. And thus it is with the world. And their being thus joined together in one corporation or body, as I may call it, it makes that mighty rage against the power of godliness, and their zeal, for they are zealous, not only for themselves, but one for another, for their own principles.

And, my brethren, you must know this, that the reason why this world is thus combined together in all ages is this: because it is under the power of Satan; so it follows in the text, 'according to the course of the world,' and, 'the prince of the power of the air.' For it is the devil that makes that gang, though they do not see it. They are a sea, being united together, and of themselves they tumble one way; but if the wind comes and bloweth upon that sea, how it rageth, how strong are the streams then! There is a breath, a spirit; the spirit of the power of the air, the word signifies,—as I shall open when I come to it,—viz., the devil sendeth forth an influence whereby, as the wind that boweth the trees which way it bloweth, so he boweth and swayeth the hearts of the multitude one way. For he is a monarch, a prince; therefore he doth not divide, but the world is subject to him as to a monarch, therefore they are still carried one way; there is one course, one stream, which still the world hath, for he is the god and prince of the world. And the devil is cunning in it so to do; you know he doth not divide his own kingdom, and he can do no hurt upon men but by the world, or at least he doth a great deal of hurt that way; therefore he carries them in one stream, sways them, bows them one way. I shall give you an instance for it. When Popery was to be set up, it is said, Rev. 13:3, that 'all the world wondered after the beast.' Nay, in Rev. 17:13, it is said, that the kings of the earth did agree to give their power to

the beast; the maddest act that could be, for kings to subject their power to the Pope. They were no way constrained to it, it was but a tacit agreement. What was the reason? Why, the devil was in it. So chap. 13:4, the dragon, the devil, gave that power he had in the Roman empire unto the Pope, and made the kings of the earth thus to agree, to be all of one mind; and so he swayed the world thus one way, that the whole world ran wondering after the beast. The devil, I say, hath a mighty hand in this. When all the coals lie together, they make a great fire; but if bellows come, they make the fire much more intense.

Obs. 2.—In the second place, you may consider these words not simply, but as the world is a great cause of prevailing upon the hearts of men. Take you Ephesians singly; you walked, saith he, according to the course of the world. Every carnal man squareth his course to it, he is carried down with the stream. The world, as I said, is a sea, wherein all men may find themselves to be of a like nature, and agree in the same lusts. Now, take a carnal man, when he grows up in this world from a child, he is as a drop in that sea, he mingleth in that sea; and which way the sea goes, he goes with it; he finds them suitable to his principles, and the world finding him suitable to them, hugs him, embraces him: and thus it comes to that mighty power and prevalency, especially Satan working together with it. And men are apt to please others, to live to the lusts of men, 1 Pet. 4:2; to receive honour one from another, John 5:44, and the examples of the most: for what the most do, all will do; these have great influences upon men. Therefore, man being a sociable creature as he is, he goes with the drove of the rest of mankind; and the world being before him, and having been always before him, he grows up to it, is moulded into it, and so is carried with the stream that carrieth to perdition and destruction. It is a hard matter therefore, my brethren, to be converted and turned to God; it is hard for a man to come out of this world, to swim against this stream, to bear the contradiction of sinners, as it is said of Christ, Heb. 12:3; to be a man alone, a wonder to the world, for the world will observe anything that differs from them. It is a hard matter to be crucified to this world; the meaning is, the world, when a man leaveth it, and forsaketh it in any of the common courses of it, looks

upon him as a lost man, let him have never so much learning, as Paul had.—And so much for a second observation.

Obs. 3.—A third observation is this, That the general course of most men in the world, they are courses which if a man will live by, he shall be an unregenerate man. Let the world be never so refined, let a man be made never so much a temporary believer,—for the truth is, the world hath had many refinements, and new fashions and dresses, put upon it since this Ephesian world, wherein the devil was worshipped,—yet still there shall be so much of carnal principles left, which if a man walk by, he shall be no better than an unregenerate man; for here he describeth their unregeneracy by walking according to the course of this world. Christ distinguisheth, in that Luke 16:8, the children of this world from the children of light. It is therefore called the present evil world. Therefore Christ, that made a prayer for his disciples to the end of the world,—for he prayed not only for his apostles, but for all that should believe in his name,—'Keep them,' saith he, 'from the evil that is in this world.' And, in 1 John 5:19, 'The whole world lieth in wickedness.' And, therefore, everywhere you have opposed the things of God and the things of men. 'Thou savourest not the things of God, but the things of men,' saith Christ to Peter, Matt. 16:23. The spirit of the world and the Spirit of God are opposed, 1 Cor. 2:12. 'The things that are in great esteem with men are an abomination unto God,' Luke 16:15; that is, not but that the world may turn to many things that are good, but still there shall be something left, that if a man will walk according to the latitude, according to the most, he shall be an unregenerate man, he shall cry up that which is abominable unto God. Therefore, my brethren, take it for a certain sign of an unregenerate estate, to be carried thus along with the stream, and to be moulded to the same principles the generality of the most of men are; and the generality of the most of men are civil men. It is a sign, I say, of death; 'dead in sins and trespasses, wherein ye walked according to the course of this world.' A fish that is alive will and can swim against the stream, but a fish that is dead the stream carries it along with it. And the truth is, he that walketh in the world, walketh with Satan. Why? It is clear, 'according to the course of the world, according to the prince,' saith he. As those that walk

with the saints walk with God, so he that walketh with the world, certainly he walketh with Satan, though he sees it not, nor knows it. I might likewise enlarge upon this, that men that are holy walk contrary to the world, but I will not stand upon it.

Obs. 4.—Another observation is this, and it is proper to the text, for I shall give you no other. It is one of the greatest mercies in our salvation and redemption, to be delivered from this world, to be turned out of it, to be turned from the opinions and practices of it, from the stream of it. This is clearly the Apostle's scope here, for all this is but to magnify the mercy and the grace of God. God, saith he, ver. 4, who is rich in mercy, according to his rich grace quickened us, and raised us, and pulled us out of this world. I will give you but a scripture for it, and so pass from it: Gal. 1:4, speaking of Christ, saith he, 'who gave himself for our sins.' What to do? Surely some great matter? 'That he might deliver us from the present evil world.' There is never a vain tradition that thou suckest in,—and there are I know not how many traditional sins that men receive in, traditional ill opinions that men have of the ways of God, a company of apocryphal sins, as I may say, received from their fathers down from one age unto another, which men suck in,—to be delivered from any of these cost the blood of Christ. Therefore now, not only thy being pulled out of the world at first, when first converted, but to be turned from any carnal principle the rest of the world goes on in, and perhaps some godly men too, is a fruit of the redemption of Christ. I will give you a clear place for it: 1 Peter 1:18, 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from our fathers, but with the precious blood of Christ.' He speaks to the Jews, for Peter wrote to the Jews that were dispersed throughout Pontus, Galatia, &c. Now they had received a world of traditions from their fathers, which had made their conversation, even in the worship of God, in many particulars, vain; they had washings and the like, in religious respects. Bless God, saith he, that he hath redeemed you from all these traditions, and hath shewed you the mercy to clear up your judgments in them. This is the fruit, saith he, of the blood of Christ; nothing else could have done it. Our Lord and Saviour Christ therefore spent a great deal of time to work

out these traditions; as he spent his blood for it, so he spent a great deal of his breath for it, as appeareth by many of his sermons, especially that in Matt. 5.

I have but a word to open, and that is this: 'according to the course of this world;' and so in other places still you shall find it, 'from this present evil world,' &c. Now there is a double sense of it, which will afford us an observation or two, and so I will end.

Either it is called this world in opposition to that to come, as in the former chapter; 'this world,' saith he, 'and that to come.' Or else, 'this world' hath a relation to that present age, because he speaks of these Ephesians, they lived according to the course of that world then, as other unregenerate men afterward; let the world alter never so much, they live still according to the most, and the most will still be corrupt. And there is something besides: that which is translated now, signifies the age, the spirit that now works, that is, in this age. I shall join both in one observation, and it is this:—

Obs.—That though the world do alter in several ages in the course and the fashion of it, yet still it will be the world. And it will be so far the world, for the generality of the principles of it, that if men should live according to them, they would be unregenerate. Let the world alter never so much,—as indeed since Christ's time the world hath had mighty alterations,—yet still it will be the world. They lived according to the age of that world, and were unregenerate men, and others will do so too, still as the world alters, as it puts on new dresses, new fashions; one generation cometh, and another passeth; there is no new thing under the sun for substance, still the same corruption goes on. You must know this, my brethren, that Christ, when he went up to heaven, he had a kingdom to come, he meant to make a new world, and step by step to alter that world that was then when these Ephesians lived, to alter it by degrees, till he take the kingdom unto himself, and make 'a new heaven and a new earth, wherein dwelleth righteousness.' Saith Christ, in John 12:31, 'Now is the judgment of this world;' that is, now I begin it. The world had continued before in one way for three thousand years, and there had been no alteration in matter of religion; but 'now is the judgment of this world;' that is, the reformation of it. And Christ did then begin to mould it, to fashion it, to throw down heathenism,

and set up Christianity; and he will be still doing of it to the end of the world, whilst it is Satan's world. There is a world to come, which is called 'new heavens and a new earth, wherein dwelleth righteousness,' 2 Peter 3:13. And the kingdoms of the world are to become the kingdoms of Jesus Christ, as Rev. 11:15. But it is spoken at the end of the world, and of the end of the world, for it is spoken at the end of the seventh trumpet, which ends all, and the history of the church begins at the next chapter.

Now though Christ hath taken to himself the kingdoms of the world fully and completely, though he make mighty alterations and judgments in it, and is still throwing out Satan by degrees, yet it is Satan's world still, that which the Apostle here speaks of in opposition to that which is to come. Now, I say, this world, let it turn Christian world, as it did, yet it will still be the world, it will still be an evil world, it will still lie in wickedness, it will still so far hold forth unregenerate principles, that if a man will walk according to the common stream, he will be damned, that is certain; and let the world be refined never so much, so it will be, till Christ make new heavens and a new earth. When the empire turned Christian, one Christian said to another,—it is a famous speech in ecclesiastical history,—'Oh now,' saith he, 'we shall have persecution cease, for the Emperor and all the world is turned Christian.' 'But,' saith the other, 'the devil is not turned Christian for all this.' And this world is the devil's world, believe it, brethren, for the generality of men. And therefore, in Rev. 12, when heathenism was thrown down, the dragon and all his angels with him were cast out of heaven; one would have thought there would have been much joy; but, saith the text, ver. 12, 'Woe to the inhabitants of the earth!' Why? Because 'the devil is come down amongst you,' with a new rage; and he went on still to persecute those that lived according to the commandment of Jesus.

And therefore now, notwithstanding all refinements, though there come new schemes, yet you shall still have the generality so far corrupt that they will be the world still, and they will oppose the power of religion still. In Rom. 12:2, the Apostle did lay a very strict injunction upon the Church of Rome—who did little keep it, but the Holy Ghost did it by way of prophecy beforehand—that they should

not conform themselves unto the world; he speaks it principally in respect of their worship; yet they did not observe that injunction. When heathenism was gone, and the world was turned Christian, then all the world went wondering after the beast, except those whose names were written in the book of life, Rev. 13:8. And when there is a reformation from Popery, as the Holy Ghost prophesied of Popery itself, and that apostasy, in 1 Tim. 4:1; therefore he saith, 'that in the latter times some shall depart from the faith, giving heed to seducing spirits, which speak lies in hypocrisy.' Which place a learned man hath most excellently opened to be meant of the Popish times. So, in 2 Tim. 3:1, he speaks of another fry, when Popery was off the stage, at least when it was declining, and he distinguisheth it from the other, which were to be in the latter days, but these are to be in the last days. 'In the last days,' saith he, 'perilous times shall come;' and so he names a company of men—covetous, boasters, &c.—that shall set up a form of godliness, and deny the power of it. The fry still, even of those, will be of them that are naught; and then, saith he, as in respect of the power of religion, they will resist the truth, as Jannes and Jambres withstood Moses. So that now still, as the world alters, let it alter its principles, by reason that Christ will still get ground of the world; yet it will still retain so much, that if men will walk according to the common principles most of the world go by, they will be unregenerate men. Therefore every man is to learn to be, as Noah was, 'righteous in his generation.'

I have but one or two things more to say, and so I will end. 'According to the course of the world, and the prince of the power of the air.' I shall not now go about to shew you simply why he is called the prince of the power of the air, and the like. I will but make one general observation, and which is necessary for me now to make, because of the coherence of the former matter:—

Obs.—The world under the gospel, you see, was to have a great deal of alteration. The cunning of Satan is, still to apply himself to this world and the course of it, and secretly and cunningly to rule by the course of it, or with the course of it. In all the changes of the world, let there be never so many, still Satan will fall in: as you know he did, when he was thrown down from heaven. When

heathenism was gone, and Christianity came up, the devil in appearance turneth Christian too, all the vogue runneth for Christianity. But what doth he? Then he goes and gathers all the seminals of heresy that had been sown in the primitive times, and hatcheth them all up, and makes Antichrist. When he could not uphold himself under the heathenish world, then he comes and giveth his throne to the beast. Still the devil's design is to creep in, and to turn as the world turneth, and to be dealing still with unregenerate men, to hold up so much carnality as he may still maintain a persecution against the saints, if possibly he may obtain so much. This is his manner, and this hath been his way in all the turnings of the world.

SERMON XXXIX

> According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE habitual estate of every man by nature the Apostle mentioneth in the first verse, in the person of these Ephesians: 'Ye,' saith he, 'who were dead in sins and trespasses.' Here, in the second verse, he cometh to lay open what manner of conversation they had actually in their lives: 'In which sins,' saith he, 'in time past ye walked;' having three guides, which, in this their walking they were led by:—

1. The world; 'according to the course of this world.'

2. Satan, the devil; 'according to the prince of the power of the air, the spirit that now works in the children of disobedience.'

3. The lusts of the flesh—that is, the corruption of their own hearts, acted and stirred up by these; 'among whom also we had our conversation in times past, in the lusts of our flesh,' &c.

I have despatched this first guide, 'according to the course of this world.' I shall now come to this second, 'according to the prince of the power,' &c.

The Apostle's general scope in these words is to hold forth these three things:—

1. The misery of these Ephesians, and of all men by nature, in respect of subjection unto Satan, that they being children of disobedience, Satan, as a prince, ruleth over them and governeth them.

2. That as the world, so that Satan is a cause of that sinfulness that is in the hearts and lives of men. As the world is a cause, according to which men shape their courses naturally, as the most of unregenerate men do,—that is, the exemplary cause,—so the devil is the impelling cause. He is a cause, both as a prince and as a spirit: 'according to the prince of the power of the air, the spirit that worketh,' &c.

3. To wind in a description, upon this occasion, of the greatness of Satan's kingdom, which he doth on purpose to illustrate and shew their misery the greater and the more. He is not contented to shew their subjection to Satan, but he doth it under the notion of a kingdom. 'According,' saith he, 'to the prince of the power of the air,' or of the spirit, or the spirit 'that works in the children of disobedience.'

And the scope of all these three particulars tended to this, to stir up their hearts to give God thanks for that great deliverance, which in turning them to God he had wrought in them and for them. 'For God,' saith he, ver. 4, 'who is rich in mercy, even when we were dead in sins and trespasses,'—and thus in subjection unto Satan,—'hath delivered us,' &c. We find that, in Col. 1:13, turning unto God is called a 'translating us from the power of darkness into the kingdom of his Son.' By the 'power of darkness' there, he especially meaneth the kingdom of Satan, for he is the ruler of darkness, as you have it in the 6th chapter of this epistle, ver. 12. And therefore it is opposed to the kingdom of his Son, because there is a prince over that kingdom—that is, the great prince of this power of darkness—who hath set up a kingdom against his Son.

Now the Apostle had shewed, in the 19th verse of the first chapter,—that you may see the coherence, and how one thing hangs with another,—the exceeding great power that had thus wrought in them, and thus translated them. He had likewise, in the 20th and 21st verses, shewed what a glorious kingdom God hath set up for his Son. 'The power which he wrought in Christ,' saith he, 'when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, might and dominion, and every name that is named, and hath put all things under his feet,' &c. Now he tells them that they, being converted, are placed in this kingdom with Christ. That you have in the 6th verse of this second chapter: 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Therefore now, to take their hearts so much the more, he shews them that Satan hath an opposite kingdom to this of Christ's, under the power of which they were; and a kingdom it was, and a power he had, and a power that worketh, and worketh effectually. You may see it, saith he, in the

children of disobedience to this day, and you yourselves would have been the same. And therefore they were to bless God for that great change, for that power that had thus wrought in them, and translated them out of the devil's kingdom,—which at best, saith he, is but in the air, and will have an end with the air,—whereas now, saith he, you are set together with Christ in that kingdom which God hath given his Son. We sit together 'in heavenly places' with him.—So now you have both the scope of the words, and the general aspect of them.

I shall principally do these two things which eminently the text holds forth, and they are two parts, as I may divide them, that these words fall into:—

The first is, to shew you what a kingdom Satan hath, as here it is described, which the Apostle had in his eye to wind in, in way of opposition to that kingdom which Christ hath described in the 21st and 22d verses of the former chapter. And—

The second is, to shew how that Satan rules and reigns in the hearts of unregenerate men, is the cause of sin in them, and they walk according to this prince, he being a spirit, he and his angels, which do work, and work effectually in the hearts of the children of disobedience; and once wrought in them.

Or, if you will, you may divide the words thus, for they may be divided in a twofold manner; here are two periods, though in the Greek the sentence is continued, yet according to the periods there must be two sentences made. He is said to be the prince of the power of the air, and the spirit, or the prince of the spirit—for either will stand, according as interpreters give the sense—that worketh in the children of disobedience. Here, then, are two parts of this kingdom in these two sentences—1. He is the prince of the power of the air. 2. He is the prince of the spirit that works in the children of disobedience. The devil, you know, hath two titles, in respect of his kingdom, given him, and it was given him or acknowledged by his competitor, Christ himself. He is first called the prince of devils, that is implied in the first sentence; he is the prince of the power of the air. And then, secondly, he is called the prince of this world, or of the men of the world; that is included in the second sentence, the prince of that spirit that worketh in the children of disobedience.

This division you may take, because the one holdeth forth eminently the one, the other holds forth more eminently the other. Or, if you will, you may take the former division; the one shews what a kingdom he hath, the other what influence he hath in the hearts of men unregenerate in point of sinning. And indeed the one is interwoven in the other.

I shall begin with the first sentence: He is a prince of the power of the air. The only difficulty of the phrases is, what is meant by power, and what by air.

By power, some understand, in the abstract, that princedom or government he hath in the air: and by air, by a double synecdoche, they understand this lower world and the men in it; and so understand that universal power and princedom that is committed unto the great devil here in this world, both over men, and over his natives, his complices, evil angels. In Rev. 16 you shall find that when the seventh angel poured out his vial, ver. 17,—which is that vial that ends all the enemies of Christ, and bringeth in the day of judgment, or the thousand years that go before it,—it is said, he 'poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, It is done;' that is, there was an end of all, because this last vial is to be upon the universal power of the devil, which meant is by air; because as air circleth all things round, so it takes in the whole. The other vials had been poured out but upon part of the kingdom of the beast and of the devil, but this is upon the air, and so upon his whole power.

And another sense, which indeed cometh all to one, is, that here, by the 'power of the air,' is meant not simply his government or power committed to him over the air whereof he is the prince, in the abstract, but that thereby is meant in a more peculiar manner his devils, his angels as they are called. It is put for the angels that have this power, whereof he is the prince; which angels live and fly up and down in the air, as the most accommodate place for their residence. And so it would rather seem to be here understood, because it would hold forth something distinct from what is said in the second sentence; now his power over men, over the children of disobedience, the Apostle expresseth that in the second sentence; therefore here, in this first, by the 'power of the air,' he meaneth, in

a more peculiar, eminent manner, those airy spirits that are principalities, and powers, and rulers with him in this world, and are the spirits that do work under him in the children of disobedience. So that now by 'power of the air' is meant that united kingdom, that body of angels,—I may call them a political body,—under this one prince, Satan.

The only objection against this interpretation is this, that it is called power, in the singular number, and that therefore the angels that have power under him should not be meant.

But that is easily taken off, for it is all these as united into one kingdom; as we call an army sent from Spain, the power of Spain—that is, so many men; or an army that cometh under the command of one general against another nation, we call it such a force, or such a power cometh. In Col. 1:13, there it is put in the singular number too. As in chap. 1:21 of this epistle, Christ is said to be the head of all 'principality and power,'—it is not principalities and powers,—and yet there he meaneth not only government, but the persons in the government. In Exod. 14:28, that which in the Hebrew is, 'all the host of Pharaoh were drowned,' the Septuagint renders it in the singular number, all the 'power' of Pharaoh, meaning his whole army, or the men of that army; and so it doth the like in Exod. 15:4. And so now here, ἐξουσία, the power of the air which he is ὁ ἄρχων, prince of, though sometimes they differ, yet sometimes they are put one for and with another, as in 1 Cor. 15:24. That which is in other places δυνάμεις, is there ἤ ἐξουσία. And so now the meaning of it is this: he is the prince of the power of the air,—that is, of all that body of angels that are united into a kingdom under him, and are in the air, which is the seat of their kingdom and of their rule, and are the spirits that do work in the children of disobedience.

And so now 'air' doth note out the local place where they are, for kingdoms have denomination from the place; as we say, the king of Spain, or the kingdom of Spain, or the power of Spain, that is, which is in Spain, of men living there: so here, the prince of the power of the air is the prince of those angels that are united into one power and kingdom in the air, having that for their seat.

And that I may add a little more confirmation to this, according to the analogy of Scripture phrase; you heard before that the 'host' of Pharaoh is called the 'power' of Pharaoh; so in Matt. 24:29, that which is there translated the 'host' of heaven, in the Greek is the 'powers' of heaven. The whole creation, my brethren, is divided—or at leastwise all that is above the earth where men live—into three parts, and every one of them have their ἐξουσίας, have their powers, that are inhabitants of it. There is the highest heavens, where God, blessed for ever, and his angels are; there is the starry heavens; and there is the air of this sublunary world: and in respect of the earth, these are sometimes all called heaven, the highest heaven is called the third heaven. Now, to all these there are hosts, or powers, or a power, which is all one, that is in Scripture attributed to them that be the inhabitants thereof; they are set forth under that title and name. God hath his throne in the highest heavens, and in 1 Kings 22:19 you shall read there of the 'host of heaven,' namely all his holy and blessed angels that were there gathered about him, and the Septuagint there translates it likewise the 'powers of heaven.' Then there is the starry heavens, where the sun, and moon, and stars are, and they rule the day and the night, whereof the sun is the prince; you shall find likewise that they are called the host of heaven, as in Ps. 33:6, and the Septuagint translates it in the same place, 'power.' Then here is the air, you see, that is the third, and that hath a host in it too, but it is of devils, whereof this great devil is the prince, it is the scat of his kingdom, it is the power of the air. And so much now for that. And that by the power of the air should be meant the wicked angels as united into one body, as joining and concurring in one power, one army; this, I say, makes the sense more full and comprehensive, holdeth forth something distinct from that which follows in the next words where his subjects are mentioned, namely the 'children of disobedience,' and sets forth the kingdom of Satan to the full in all its variety, in all its subordinations. He is a prince, under him He hath a power; these work upon men, the children of disobedience.—So now you have the phrases in these words opened unto you.

Now I shall come to that which is instead of observations,—that is, to explain to you this same kingdom of Satan, for the Apostle's

scope is to hold that up here. And, first, you see that Satan hath a kingdom, and it is the great kingdom that is set up against the kingdom of Jesus Christ. The Apostle therefore, as he had described Jesus Christ as a mighty king over all principality and power, in the 20th and 21st verses of the former chapter; so here he holdeth forth the opposite kingdom Satan hath, consisting both of men and angels, made up of those two, the one in the air, the other dwelling in the earth. His great competitor, Christ, acknowledgeth him to have a kingdom: Matt. 12:26, 'If Satan be divided against Satan, how shall his kingdom stand?' Yea, and he had the start of his kingdom in the world before Christ came into it, carried the world before him for many thousand years.

It is supposed by some, and indeed rationally and probably,—by Zanchy, whom I account the best of Protestant writers in his judgment, and likewise by Suarez, the best of school-men,—that upon the very setting up, or at leastwise upon the notice that the angels had of the setting up of a kingdom for the man Christ Jesus, predestinated to come, (which whether it was without the fall predestinated, as some, or upon supposition of the fall, as others, yet so much might be revealed to them,) and that the human nature was to be assumed up into the Second Person, and he to be the head of all principality and power, and that angels and men should have their grace from him; this, they say, being declared to be the will of God, their very refusing of this kingdom, and to be subject unto Christ as man thus assumed, was their first sin; and that now, in opposition hereunto, they did set up another kingdom against him. Thus, I say, these writers that I have mentioned do think, and they allege that place in the Epistle of Jude, ver. 6, where the sin of the angels being described, it is said, 'they kept not their first estate, but left their own habitation,' which, say they, is not there brought in as their punishment; they left that station God had set them in, and they left their dwelling in heaven, to set up a kingdom here below in opposition to Christ, and so to have an independent kingdom of themselves; for which God hath condemned them into eternal torment and to hell, and 'delivered them into chains of darkness, to be reserved unto judgment,' 2 Peter 2:4. And to set up this great kingdom is their business, and therefore they now do associate

themselves together, not out of love, but as becometh rational creatures that would drive on a project and a design. Our Saviour Christ in that place, Matt. 12, speaks of it as the great end that Satan prosecuteth. Satan, saith he, will not cast out Satan, for that would divide his kingdom, and he is tender of that, that is his great design.

I will not much insist upon it, only I will give you the grounds that they go upon, besides this mentioned. That place in John 8:44, where Christ lays open both the devil's sin, and the sin of the Jews. The sin of the Jews was, that they would not receive that truth which Christ had delivered to them, as he tells them, ver. 45, 'Because I tell you the truth, you believe me not,' and not receiving it, they sought to kill him. Now if you ask what that truth was that Christ had so much inculcated to them, you shall see at ver. 25 what it is. They asked him there who he was. 'Even the same,' saith he, 'that I have told you from the beginning,' the Messiah, the Son of God; and saith he, in the next verse, 'He that sent me is true, and I speak to the world those things which I have heard of him;' and, ver. 28, When you have crucified me, some of you shall know it,—for some were converted, or at least they saw it more eminently to their hardening,—'Yon shall know that I am he.' This he calleth the truth, ver. 32: You, saith he, speaking to his disciples, 'shall know the truth, and the truth shall make you free.' Now the truth is the Son of God. 'If the Son make you free, you shall be free indeed,' ver. 36. This was the great truth that these Jews would not receive. Now he tells them likewise, ver. 44, that Satan, their father the devil, 'abode not in the truth.' He was the first, saith he, that opposed and contradicted this great truth, and would not be subject to God who revealed this, nor would he accept, or embrace, or stand, or continue in this, he would quit heaven first; and so from hence came he to be a murderer, a hater of this man Christ Jesus, and of this kingdom, and of mankind; for he that hateth God, or he that hateth Christ, is, in what in him lieth, a murderer of him, and he shewed it in falling upon man. And they back it with this reason why it should be so meant: because otherwise the devil's sin, which he compares theirs unto, had not been so great as theirs, there had not been a likeness between the sin of the one and the other. His sin had only been telling of a lie, a lie merely in speech, and theirs had

been a refusing of that great truth, Jesus Christ as the Messiah and Head, and so the devil's sin would have been less than theirs; whereas he is made the great father of this great lie, of this great stubbornness to receive Christ, and to contradict this truth; and this, saith he, he hath opposed from the beginning, with all his might, and he setteth your hearts a-work to kill me. But, I say, I will not stand upon this, because I only deliver it as that which is the opinion of some, and hath some probability.

However this is certain, whatsoever his sin was, he hath now, being fallen, set up his kingdom in a special manner against Christ. And so Christ hath been the great stumbling stone; the angels fell upon it, and men fall upon it. So that indeed the first quarrel was laid in this, God himself proclaimed it at the very beginning. And a little would make one think, that there was something before, when God denounced the sentence against the serpent. 'The seed of the woman shall break the serpent's head,' which though spoken to the serpent, comes in by way of curse, as striking at the very spirit of the devil's sin. He shall break thy head, saith he; thou wouldest have lifted up thyself, he shall crush thee. God, I say, proclaimed the war, and the quarrel hath continued from the beginning of the world to this day, and will do until Satan be put out of this air; for so long he is to have his kingdom, though Christ beateth him out of it every day in the world, and so will continue to do, till he hath won the world from him, and then he will chain him up in the bottomless pit. Therefore saith Christ in Luke 11:20, 'If I with the finger of God cast out devils,'—the devil hath a kingdom, saith he, he had said that before,—then know that the kingdom of God, that great kingdom prophesied of which the Son of man should have from God, is come amongst you. In John 12:28, 'I have glorified my name,' saith God, 'and I will glorify it;' what followeth thereupon as the consequence of it? Saith Christ, 'Now shall the prince of this world be cast out;' his kingdom shall go down, that is the way by which God will glorify himself. I will glorify myself, saith he,—that is, I will throw down that kingdom which the devils possess. When the seventy returned, and rejoiced that the devils were subject to them in Christ's name, saith he, 'I saw Satan'—I saw him before, this was in mine

eye—'falling from heaven like lightning;' and that is the great thing in Christ's eye, to bring down the devil's kingdom.

The truth is, the reason that God suffered Satan, and indeed hath given a kingdom to him by way of permission, is this: he would set up the greatest enemy that could be supposed his Son Jesus Christ could have, strengthened with a multitude of angels, having gained all mankind,—for so he had at first setting up of this kingdom; there was a law that not a man should be born in this world but he should be a subject of his kingdom,—and Jesus Christ had not one person upon earth; he might have angels in heaven indeed. Now this God did, that he might shew forth the glory of the kingdom of his Son, in ruining this great enemy and destroying this great kingdom; for this is the great kingdom that Christ hath in his eye. Alas! the ruining of earthly kingdoms, the Roman monarchy, and the like, it is but a petty business to the breaking of this kingdom, this great head, which is as the primum mobile that turns about all the kingdoms of the world.—That is the first observation.

The second thing which you may observe out of the words likewise, is this, that this kingdom is a monarchy. Here is a prince, one great devil over other devils, 'the power of the air;' and over men, 'the children of disobedience;' and this kingdom set up against our Lord and Saviour Jesus Christ. This is a truth which both heathens and others acknowledge. Trismegistus hath it, as in Lactantius' second book of Divine Institutions; he speaks of evil spirits and good spirits, and of the evil spirits he saith there was one chief devil. And it was a tradition likewise amongst the Jews, and owned by Christ himself, in that of Matt. 12, who called him the 'prince of devils.' And there are testimonies by some that those that were magical amongst the heathen, when they could not raise a spirit, they would call upon that chief devil, whom they durst not name, that he would send one to them. I only speak it for this, that amongst them this was a tradition, that there was one great devil. When I handled that of 'principality and power' in the 20th verse of the first chapter, I remember I shewed then that, take the power of angels in heaven simply, it is in respect of them an aristocracy; it is a monarchy in respect of Christ indeed. But come down to hell, and

there it is a monarchy; he is both prince of devils, and prince of this world too, as Matt. 9:34, 12:24; John 12:31.

How he cometh to be thus the monarch, we will not stand disputing. The school-men have many things upon it. He was the most excellent of all the rest, and the order of nature still continued though they fell; as in a man's soul, though he fall into sin, yet that order that the powers of the soul were set in it at first continueth still; the understanding still guideth the will, and the will the affections. Or perhaps he was the ringleader of them all; and therefore when his punishment, and that in respect to his first sin, is mentioned, it is said, 'Go into the fire prepared'—prepared so long ago, even from his first sinning—'for the devil and his angels.' The style of the punishment runs as the style of the sin runs, for it is spoken in respect of the sin. The devil had sinned, and his angels that cleave unto him therein; therefore the punishment runs, 'prepared for the devil and his angels;' prepared, I say, for him even from his first sinning, as being the ringleader of them all in that first sin. And so indeed Grotius interpreteth that in John 8:44, 'He is a liar, and the father of it;' he is, saith he, ὁ πατὴρ αὐτοῦ, a father of that kind, of all the devils that lied. A father, how? Not by generation, but as in Gen. 4:20, he that first invented brass is said to be the father of such as work in brass; and he that invented tents, the father of such as dwell in tents. And so now by the just ordination of God, they having sinned with him, are all thus subjected to him; he remains a prince over them. The devils sinned with a head, we sinned in a head. And they thus uniting willingly to one monarchy, their chiefest end being to uphold the business of their kingdom, as I shall shew anon, therefore that this may be carried on uniformly and one way, that there may be one uniform spirit still, and that they may be guided in all ages by it, to breathe in one kind of activity into the children of disobedience, they have all subjected themselves; partly I say by their own voluntary subjection, and partly by the ordination of God, and the excellency of that angel above all the rest. He is called 'that dragon' in Rev. 20, the article is put three times there: 'that dragon, that serpent, that old.' And though other devils may be called devils,—though some say that we read nowhere that any are called devils but this great

devil; the others are called demons, but they are not called diaboli, and they are called unclean spirits and the like,—but this title, 'who is the devil and Satan,' is proper and peculiar to him. As there is a whole Antichrist, one eminent Antichrist, though there be many Antichrists; so there is one whole dragon, one great devil, though there be many others under him.

You shall read in Ezek. 29:3,—it is an excellent allusion,—that Pharaoh king of Egypt is called the great dragon; the like you have in Isa. 51:9. Now in Ps. 74:13, 14, compared with this, you shall find it said, that God gave his people the heads of the dragons for meat; meaning the Egyptians. (It was meat for their faith to live upon, to see the great works that God did for them.) They are called the little dragons, but Pharaoh is called the great dragon. As this was a type of our deliverance out of the kingdom of Satan, so the type runs on: as Pharaoh, though all the rest of the Egyptians were dragons, yet he was that great dragon; so there is one great devil, who is prince of all the rest. And between him and Jesus Christ it is, that this, not competition on Christ's part,—that is too mean a word to be used in this business,—but he is set up, and hath set up himself against our Lord and Saviour Jesus Christ. Therefore now, when Christ came into the world, the devil, having had quiet possession of the kingdoms of the world in all ages,—you know he had been worshipped as the god of the world,—he began to smell that this man was the Son of God; and in his temptation of him, if you look into Luke 4, he doth offer him all these kingdoms. If thou be the Messiah, saith he, I know it is a kingdom that thou comest for, and that is the quarrel between thee and me; thou shalt have it, saith he, with ease; they are all given unto me, do but hold it of me, do but worship me. He would have compounded the business of this kingdom with the man Christ Jesus. This great devil, that old serpent that tempted Adam, tempteth the second Adam; and this was the decision of the controversy and quarrel, Christ told him with indignation that God only must be worshipped. Now this same great devil, this same prince, he is the supreme, and the others, 'powers of the air,' are but sent out by him, as I may allude to what Peter speaks. Therefore in 2 Cor. 12:7, Paul saith a messenger of Satan was

sent to buffet him. It was not the great devil, but an angel, a messenger of his whom he sent.

Now, between this prince and these under-devils that are rulers of the world under him, as they are called, Eph. 6:12, there seems in Scripture to be held forth this difference, that they are much fixed to places, I do not say to persons. It is a thing observed in that Mark 5:12, when the legion of devils were to be cast out of the man, the text saith that 'they besought him much'—there is an emphasis put upon it—'that he would not send them away out of the country.' Why? Because, as Cartwright and others well observe, they would still continue there, where they had been familiar with men, and knew their dispositions and manners, and therefore knew how to lay their temptations; and it would have been a great disadvantage, they thought, to them to be sent out of that country, and so have been put to seek out another. Therefore the devil's punishment, when he goes out of one, is said to be, that he 'walketh in dry places,'—that is, in places where he finds little work. But now this great devil, he goes up and down the earth, as being he that giveth direction to all the rest. It is that which interpreters observe out of Job, where he is said to come from 'compassing the earth to and fro.' He is the general vizier of the world.

Thirdly, All these agree in one. That is clear out of the text too, for, if you mark it, they are not called 'powers of the air,' though they are so many of them, but they are called 'power,' in the singular number, because they do agree with one united design to carry it on. And they are not called 'spirits,' but one spirit; 'the spirit that worketh,' &c. Or, at least, there is one common spirit comes from them all, one spirit and one power, because they all agree to set up sin, and to pull down the kingdom of Jesus Christ, all that possibly they can. This agreement of theirs, to give you but one instance of it, appears in that legion that was in one man, in Mark 5 and in Luke 8. These did not act one member of him one way, and others of them another, but they all agree to act the whole man one way. And again, when at their request Christ gave them leave to enter into the swine, there were two thousand swine, therefore at least there were two thousand devils, for it is said, 'they entered into them.' All these agreed still in one project, they carried these swine all of them

headlong into the sea; one devil doth not carry one swine one way, and another another way, but they entered into them, they all agreed to carry them headlong into the sea.

And the reason why they are thus united is this, because they are united in one extrinsical common end, which is to them the supreme end of all the rest, to which they lay down all lower, particular, intrinsical ends of their own, all ambition in themselves, or whatsoever else. The devils are proud enough, yet their hatred to God and to Christ, and their zeal to their own kingdom, in the public and general, is made their supreme end. Revenge against God is certainly their main sin, as he that sins against the Holy Ghost, having received the sentence of condemnation within himself, revenge against God is his main lust. Therefore they being united in this end, which is extra se, and concerneth the public cause of them all, as I may call it, hence they lay aside all their lower ends, and they agree to attain that end. And therefore, though they cause divisions amongst men, as they did between Abimelech and the men of Sichem, and so they do in kingdoms; yet they all agree in this one end of hatred to God, and therefore in the putting of men upon sin in the uttermost ways they can.

My brethren, what should this teach us? Give me leave to do that by the way, as I go. Is there union in hell under one prince, Satan? and shall there not be union amongst saints, under one Head, Christ Jesus, who have a nearer relation to Christ, not as a Prince only, but as a Head? The devil is not properly a head to these as members. Our Saviour Christ, you know, prayed for his disciples, and so for all others that are saints, that they might be one, as he is one; and they shall certainly be one, one day. Shall not Christ now unite us more one to another that are saints, than our own lusts and corruptions should sever and divide? I said likewise, that among the devils all lower ends fall down to the public, they are united in one end, extra se, out of themselves, for the advancement of their kingdom: should it not be so amongst saints? And therefore the apostle, because the saints agree in one common end, saith, though they differ in opinions and practices—and he speaks in matters of worship—one eateth and another doth not; yet they both do it to the Lord. And certainly, my brethren, when men see them to aim at the same

common end, the advancement of the kingdom of Christ, the great substantiate of it, differences in matters of opinion and practice ought not to make any disunion; it doth not in hell itself. And likewise it should teach us to prefer the public good to our private ends. The devils, you see, prefer the public good, as I may call it, of their kingdom—for so it is to them—to their lower ends, though they are proud enough. Therefore now, for the safety of a kingdom, for the advancement of a kingdom, of a church, and these are mighty things, men should let all their petty ends bow and vail, and not go about to hinder the carrying on of such a work.

Fourthly, This kingdom of theirs, and these angels he speaks of, they have a great power in them. They are therefore called 'the power of the air;' he doth not call them angels or spirits only, but power. And elsewhere they are called principalities and powers. Eph. 6:12, 'We wrestle not,' saith he, 'against flush and blood.' Alas! the power of kings, and armies, and men is nothing. But we fight 'against principalities and powers,' against spiritual wickednesses, against devils, that infinitely exceed all the sons of men. And the word is not only δυνάμις, potentia physica, a physical power, of understanding and insinuation, &c., but it is ἐξουσία, it is authority too. For his natural power, Satan is called the 'strong man,' Matt. 12:29; 'a lion,' 1 Pet. 5:8, of all beasts the strongest, the fiercest. I will not insist much upon it; for their authority, 'principalities and powers,' and the word 'power' here includes both. The consideration of this should teach us—for I shall still make meditations and observations as I go along that are useful and practical—to depend upon our Lord and Saviour Jesus Christ, and to be afraid, in respect of what power Satan may have, to carry a man on to sin. They are not only 'powers' in themselves, but they are 'power' likewise; they all concur. Small things, if they all unite, have a great deal of strength in them. Concordiâ parvæ res crescunt. But if strength shall unite, what a strength will it be! How should we therefore live by faith upon the Lord Jesus Christ! We are weak creatures of ourselves, but in him we are strong. How should we walk fearful of being ensnared by Satan. How should we walk with all the armour of God continually about us!

But they are not only powers thus in respect of physical power, but in respect of authority. All power is o f God, and Satan's power is of God, at least by permission. He himself said. Luke 4:6, that this world was delivered unto him, and therein he spake truth. It was indeed delivered to him,—that is, by God's permission: though he lied in this, when he said, I give the kingdoms of the world to whomsoever I will; for that is God's prerogative. Indeed he gave it to Antichrist, as I shall shew you anon; but it is God's sole prerogative to give the kingdoms of the world to whomsoever he will; so Dan. 4. But Satan had them by permission, as Christ gave leave to the devils to enter into the swine; it is a word of permission. Now he hath a kind of a propriety in wicked men, whilst they continue in his kingdom. In Luke 11:21, 22, a wicked man is called his own house, and his own goods; and they are said to be his captives, taken captive at his will. And therefore some interpret that place, when Christ did come to cast those legions of devils out of the man, saith he, 'What have I to do with thee!'—that is, What hurt have I done thee? I am in this man that I have possessed, I possess but my own, and this is my castle; why shouldest thou come to torment me before my time? Am I not in mine own? And he hath them by conquest: 2 Peter 2:19, 'Of whom a man is overcome, of him he is brought in bondage.' And God hath permitted him to have all this power, and to have so long possession of it, as he hath had in the world; for if he had not suffered this great enemy to be set up, his Son's kingdom had not been so glorious in the overthrowing of it as it will be.

Now, my brethren, see the mercy of God in freeing and delivering those from this power whom he hath translated into the kingdom of his Son. Our Saviour Christ hath redeemed us; not that the price was paid to Satan, but to God; for so he hath pulled us from the power of darkness by redemption, Col. 1:13. And how doth he do it? By being in some respects subject to the power of Satan. You know the expression Christ hath, Luke 22:53, 'This is your hour, and the power of darkness.' That is, By your means, you Jews, to whom God hath given this hour,—for wicked men have but an hour, the saints of God shall have the day of it,—the devil, who is the prince of darkness, and is that great power of darkness, (as you may see by

comparing this with that Col. 1:13, where by 'power of darkness' the devil's kingdom is intended,) cometh thus to have a power over me, to crucify me, to kill me, which is the thing he aims at. Now Jesus Christ, being in this respect subject to the power of Satan,—for otherwise he was not subject; 'the prince of this world cometh,' saith he, 'and hath, nothing in me;' nothing in him to tempt him, or to subdue him that way, but it was the devil's plot to have him crucified, and he stirred up the Romans, and Pilate, and all these Jews, for the crucifying of him, and he subjected himself so far to the will of Satan,—and by this he hath delivered us out of the power of darkness. Yea, though his kingdom is thus great, God useth poor flesh and blood, men, we that pray and preach, to overcome him, and we do it. In Rev. 12, 'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not.' By Michael's angels are not meant only the angels of heaven, but men, the saints on earth too. Why? Because, at the 11th verse, it is said, 'they overcame him by the blood of the Lamb,'—which cannot be meant of the angels,—'and they loved not their lives unto the death;' that is, they gave away that part of their lives to death that was to come, and by this they overcame the devil.

The last thing that is here is, the place of this prince's dominion, the air. He is 'prince of the power of the air.' The denomination of kingdoms is from the place where themselves and their subjects live, and by 'air' is meant this elementary, this sublunary world, and especially the airy part of it, the interstitium between heaven and earth.

Hesiod, speaking of the devils, saith, 'Being clothed with air, they run up and down.' It is the place where they are. And if the devil appear, all his workmanship, his apparitions, his visions is air condensed. He took Christ up into an exceeding high mountain. Why there? That he might in the air make a brave prospect of all the kingdoms of the world, for it was done by an outward vision; all his power lies there. Some have thought there might be an allusion to it when he is called Beelzebub, the god of flies; for the air is as full of them as of flies in the summer. Sure we are, they are called the 'fowls of the air,' Luke 8:5, 12 compared. There is a story reported by

Frantzius, of a holy man in Germany, that that night that the great massacre was in France, he knowing nothing thereof, he saith he saw spirits in the air; and therefore certainly, saith he, there is some great thing done in the world this night. My brethren, there is such an affinity between air and spirits, that the good angels,—though they are not called the powers of the air, for heaven is their place, and they are those that behold the face of God,—yet when they come down to minister, they are compared to the meteors of the air, as it is a good observation of Cameron upon Heb. 1:6. In Ps. 104:4, 'He makes his angels spirits, and his ministers flames of fire.' He speaks both of angels, saith he, and he speaks of meteors in the air, winds, and flames of fire that are in the air; for the motion of angels is as lightning, which is the nearest thing to compare them to. That he speaks there of meteors is clear, because he speaks of the works of God in the elementary world, which, in Heb. 1, he applies to the good angels, namely, then when they are in the air, sent forth as ministering spirits 'to minister for them who shall be heirs of salvation.' But now, though they are as meteors in the air,—for he compares them to wind, sent up and down by God, and to flames of fire,—yet that is not their place. But take these bad angels, as they are as wind, as meteors in the air, so the air is their proper place, or at least that place which their kingdom is in; therefore now, if they do not possess men's bodies, or the like, they fly up and down in the air. It is the 'prince of the power of the air.'

There is a great dispute, and I confess I am yet exceeding doubtful, and know not well how to determine it, and that is this. Whether, yea or no, the ordinary place fur these devils be hell, the abyssus, the deep, as it is called, which certainly is a differing place from the air; for when they were here in the air in this world, they desired that they might not be thrown into the deep; that is, into hell, into the abyssus which is put for hell, Rev. 20:3, whore it is said the devil was taken and cast into abyssus; it is the same word that is used in Luke 8:31. Whether, I say, that the ordinary place fur their abode is to be in hell; but by way of liberty only, now and then for tentation, or the like, as God is pleased to let them out, they are in the air, for whilst they are in the air they cannot be in this abyssus, for the reason I now mentioned? Or whether, yea or no, that the

ordinary seat of them is the air and that therefore they are called the spirits of the power of the air! I say, it is a very hard thing to determine, because indeed the Scriptures do seem to speak both one way and another way; and how to reconcile them perfectly, for my part, I confess I fully know not. For, in 2 Peter 2:4, it is said that he 'spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.' And so, in Jude, ver. 6, 'He hath reserved them in everlasting chains, under darkness, unto the judgment of the great day.' Yet, on the other side, say the devils unto Christ, 'Art thou come to torment us before our time?' as having the day of judgment in their eye. They knew not indeed when the day of judgment should be, yet they knew it was not yet. And they adjured Christ by his truth and faithfulness: 'I adjure thee by God,' saith he, 'that thou torment me not;' that is, I adjure thee by that righteousness and faithfulness of God, who, in his sentencing of us to condemnation, hath given us time till the day of judgment, that thou torment us not now. For Christ being the Son of God, they knew not but that he might shew his prerogative upon those—themselves being but few—devils that were there, which makes them therefore so submissive.

The Scriptures, therefore, looking thus to both ways, I say, it is exceeding hard to determine. I only refer you to what Mr Mead hath written in his Diatribe, where he handles both that place in Peter and that in Jude. And he saith that the word in Peter, 'he hath cast them down to hell,' doth not necessarily signify a present throwing them down to hell, but a judging of them to hell. And so they are 'reserved in chains to the day of judgment;' that is, in the mean season he lets them be in the air. As we say of a judge, when he condemns a man to be hanged, that he hath hanged the man, though the man be not hanged a long time after: so God judged them unto hell, and impressed upon their consciences a receiving of judgment and an everlasting sentence of condemnation, which they shall never be freed from. Therefore the devil, you see, when he prayed unto Christ, Mark 5,—for the devil prayed then, as wicked men do when their consciences are fired,—he prayed, not that they might be kept from torment altogether, but that they might not be

tormented before their time. The truth is, that both may stand. I will give you but that reconciliation which I have had in my thoughts; that is this: that their kingdom is only in the air, and when they are thrown into hell by God,—as it may be sometimes some of them are, at his pleasure,—then they are not in their kingdom. If the great devil be thrown into hell, his power ceaseth; for the devils do not torment one another, nor wicked souls at present; for how is it said that the fire is 'prepared for the devil and his angels?' Therefore, though they may be sometimes in hell, and let loose again, to rove up and down here below,—as God sometimes lets them loose,—carrying their chains about them; yet, notwithstanding, their kingdom is only in the air, and although, I say, they are thrown into hell sometime, yet they may be let loose again.

You have a clear place for that, Rev. 20:3. It is said there that Satan was sealed up in the bottomless pit for a thousand years, because God, during that glorious time of a thousand years, would not have the saints tormented; and afterwards he is let loose again, till at last he is cast into that lake where he is chained down for ever. And certainly, my brethren, let him now go up and down in the air, he carrieth his chain with him,—that is, a chain of guilt,—and his hell is about him. The place is clear, James 3:6, 'The tongue,' saith he, 'is set on fire of hell,' that is, of the devil, who is called hell, not only as being condemned to hell, but as carrying hell about him. There is a chain that chains them to hell, that they cannot come out; and if that by permission they are let out at any time, they are in chains still. As men sentenced to death have chains put upon them, and where-ever they go, they carry those chains along with them: so God judged, sentenced the devils unto hell; and when they were cast to hell, that is, judged to hell, he clapped chains upon them, which they carry up and down with them wherever they are. And this likewise is certain, that they are not in their full torment. It is said that they do now 'believe and tremble,' tremble at what is to come; and they say, 'Do not torment us before the time;' and there is a reserve. 'They are reserved,' saith the Apostle. And in 2 Peter 2:9, as wicked men are said to be 'reserved unto the day of judgment:' so they are said likewise to be 'reserved unto the great

day.' Therefore they are not in full torment, there is a reservation of a great deal yet to come.

The reason why they are thus permitted to be in the air, and are not in full torment, is this: because his ministry is to 'work in the children of disobedience;' that is, that which God permits him to do, which we may say is his ministry designed him by God. Now he being designed to work,—as the text saith he 'works in the children of disobedience,'—of necessity he must be in the 'air;' for if he were in hell, he could not work at such a distance. It is proper to Christ, who is the King and Head of his Church, though in heaven, to work in a man's heart here upon earth. Satan cannot do the like; therefore to the end he may work upon men, he is in the air. And therefore to be in the 'air,' and to 'work in the children of disobedience,' are equivalent.

And then again, if he were in full torment, it is certain likewise he could not be busy to tempt; and the reason is clear, for the fulness of God's wrath which men shall have in hell takes up all the intention; insomuch as some divines say, that therefore there is no sinning in an active way in hell, because they are only sufferers. I remember, it is a notion that Parker hath in his Descension into Hell. The wrath of God would distract the creature. when it cometh in the fulness of it. Now the devil hath all his wits about him, all his wiles, all his methods; therefore certainly they are not in full torment.

And likewise, if they had not ease, yea, a pleasure in wickedness in some respect, they would not be so busy; for they have lusts and desires. 'The lusts of your father the devil,' smith Christ, 'ye will do. Now then, when they have put men upon what they do desire, there is a satisfaction of their lusts, and there is in some respects some pleasure arising, that sets them on work. And this may seem to be one difference between the place of men's souls departed, that go to hell, that are in a place of torment, as it is called, Luke 16, and the devil's plate. God having not appointed them a ministry to work in the children of disobedience, as he hath done the devils; hence therefore they are in torment, in that torment, though not such as shall be when s ml and body are joined together. Therefore now, though they sin, yet they do it not de merito, they shall not answer for all that which is done in hell; the text is clear in that of the

Corinthians; 'to answer for what is done in the body,' saith he. But now the devils, they being appointed a ministry, having liberty to be, not in the deep always, but in the air, and in a respect having some ease, hence therefore they go on de merito. Why else are the angels said to be judged? You know it is said, the saints shall judge the angels. What? only for the first great sin, and not for their putting men upon all the sins since? Then one man would have more sins than the great devil, if the devil were to be judged only for that first great sin. They shall be judged, I say, for what they have done, from the very first sin they committed. And though they are in termino, that is, they are not in via in respect of the sentence of condemnation itself; yet, notwithstanding, in respect of ease they are in the way, and in termino only in respect of the sentence. And as those that sin against the Holy Ghost, and have received the sentence of condemnation in themselves, they are in that respect in hell as well as the devils; yet because they are but in the frontiers of it, they have but the first fruits, not the fulness of torment; therefore they go on still de merito, adding guilt to guilt, and so do the devils too.

Now, my brethren, to conclude this discourse concerning Satan and his kingdom, with summing up to you, shortly and briefly, the greatness of this kingdom of his. His kingdom, you see—

1. For the form of it, it is a monarchy: he is the 'prince of the power of the air.'

2. For the subjects of it: as Christ hath for his subjects 'things visible and invisible, things in heaven and things in earth,' Col. 1:16; so this great devil hath for subjects of this kingdom things invisible—his own natural complices, of the like nature with him; they are called here, 'the power of the air;' and he hath things visible—'the children of disobedience,' which are his slaves, which he hath overcome, namely, the sons of men.

3. For the multitude of his subjects, he hath more than Christ by far: of mankind we are sure, what of angels we know not. He is the great and catholic king, he hath had all the world; you see, the world and the devil go together in the text; and he that walketh according to the world, walketh according to Satan; and, Rev. 12:9, he is said to be the dragon that had 'deceived the whole world.'

4. It is such a kingdom as doth not consist only in outward command, but comes in that somewhat near the kingdom of Christ; for he works inwardly. So saith the text here, he 'works in the children of disobedience;' he doth it invisibly. Only, I say, he is not a head, he hath not that influence Christ hath; but influence he hath, by insinuating himself into men's spirits; he works in them, which no monarch can do, nor which all his agents can do.

5. For his success which he aims at, which is to carry men on to sin, the text saith, he 'works in them;' that is, he works effectually in them.

6. For continuance of time, as I said before, he had the start of Christ in this world, for he had possession of all mankind, and he thought he had them all under lock and key; for that which bringeth every man into the world made him a child of the devil.

7. He hath given place to none, as other princes do; nay, he himself was worshipped in the world, not as king only, but as a god. And therefore, in Rev. 12 it is said that he and his angels were in heaven. Why? Because they were worshipped as gods. 'And he was cast out into the earth, and his angels were cast out with him.' When Constantine turned Christian, all the world turned Christian too; then all his devils were thrown down from having that worship as they always had before.

But, my brethren, when he ceased to be a god, he still being the prince of this world, that he might imitate God, who hath set up his Son Jesus Christ, he likewise hath set up his son, Antichrist, the beast of Rome, whose kingdom and the devil's are in many things just alike. I remember I shewed you, when I handled those particulars mentioned in the 20th and 21st verses of the first chapter, a parallel between the pride of the devil and the pride of the Pope, in taking upon him to be as Christ, and that parallel held a great way in all those particulars. Now let us parallel the devil's kingdom and Antichrist's kingdom. For the devil told our Saviour Christ, that he had power to give the world to whom he would; and God did give him power to raise up one king, and the greatest kingdom that ever was; for that State of Rome, whereof the Pope is the head, is the greatest kingdom, and hath been of longest continuance of any other. In Rev. 13, when the devil himself was

cast out from being god of the world, he takes up another plot, and the text saith, ver. 2, that the dragon did give the beast his power, and his seat, and great authority. All power of kings and magistrates is of God, Rom. 13. But the truth is, Antichrist's kingdom, and all his hierarchy, it is of the devil; he raised him up in imitation of Christ; he is the eldest son of Satan, as Christ is the eldest son of God. And when himself could not keep his kingdom any longer, as he had done, to be immediately worshipped, then he sets up the Pope, the greatest cheat that ever was in the world, a son of his own raising, after whom the whole world ran a-wondering.

Now as the devil hath two sorts of subjects,—his natural subjects of his own kind, the angels, his fellow-peers; and men, which are his slaves,—so hath the Pope. Therefore in Rev. 13 you find two beasts, one in the 11th verse arising with two horns like a lamb, that is the Pope and his clergy, those evil angels, for ministers should be angels; there is his ecclesiastical power. And then he is the head of the kings of the earth; there is his secular power. He hath a double power under him, a double body, even as the devil here hath. And, my brethren, they are ordered to fall together. When the vial was poured out upon the air, Rev. 16, which is the whole universal power of the devil, it is said that 'Babylon came up into remembrance before God.' And Rev. 19:20, it is said, 'The beast was cast into the lake which burneth with fire and brimstone.' There is the beast that goes into the lake; the devil goes after him, Rev. 20:10, 'The devil that deceived the world was cast into the lake of fire and brimstone, where the beast and the false prophet were.' But in the meantime, though the devil be a king, yet he is a miserable king, for his very kingdom is his prison: if he could break through the heavens and run away from God, he would; but he cannot, he is under chains, and he is under torment likewise, though not in fulness of torment.

And, my brethren, to make an observation or two upon it:—

He is but the prince of the air, first; but our Lord and Saviour Christ, he is the prince in heaven, his throne is in heaven, as Heb. 1 hath it, and Eph. 1:19, 20. And Jesus Christ is our intercessor, and our prayers go to heaven, the devil cannot meddle with them, he cannot intercept them, though he be prince in the air: the Holy

Ghost carries them up; he holds, as I may say, one hand in our heart, and another in Christ's. Nay, not only Christ is in heaven, and the devil but in the air, but we are 'set in heavenly places with Christ,' Eph. 2:6. Therefore, as the Apostle saith, what shall separate us from the love of God? Shall principalities or powers, good angels or bad?

You may observe likewise, that Satan hath no kingdom when the air shall cease, when this world shall be at an end. Jesus Christ will put down all power and rule, and God will be all in all; that is, he will be all in heaven, and all in hell too, every way he will be all.

My brethren, fear not this prince of the air, for Jesus Christ himself, when he ascended into heaven, went through this air, this kingdom of the devils, and spoiled these principalities and powers; that is, virtually, he took their kingdom from them: and himself, a man, went to heaven personally in the sight of them all, leading them all captive in triumph at his chariot. And, as a father well saith, he purified the air, as he went, of these unclean spirits; that is, by virtue of this ascension of his he hath so triumphed over them, that they shall never do his people hurt, nor ever keep their souls from heaven.

I have thus largely opened to you the kingdom of Satan, as these words hold it forth; for I have kept punctually to them, and that because the Apostle intended to set out this kingdom here in opposition to the kingdom of Christ, which he had described in the 19th and 20th verses of the former chapter.

I should likewise shew you how he is a cause of sin, and how all wicked men walk according to this prince, and how this prince worketh in them, as being children of disobedience. But that I reserve for the next discourse.

SERMON XL

> According to the prince of the power of the air, the spirit that now worketh in the children of disobedience.—VER. 2.

THE Apostle's scope in general is, to set forth the misery of all unregenerate men, brought home to these Ephesians by way of application, yet so as every man in his natural condition may see his own estate by it. Men walk in sin whilst they are unregenerate; 'in which ye walked,' saith he; and they have three guides. They have the world; 'according to the course of this world.' They have the devil; 'according to the prince of the power of the air,' &c. And, last of all, 'the flesh,' our own corrupt hearts.

In opening of these words, as they relate to the Apostle's scope, I reduced them to these three heads:—

The first is, That Satan hath a kingdom opposite unto Christ's, which the Apostle therefore a little enlargeth upon in these words—he is 'the prince of the power of the air;' having in his eye to describe Satan's kingdom in opposition to that kingdom of Christ's which he had held forth in two or three verses before, namely, in ver. 20, 21 of the former chapter.

The second is, That all men in the state of unregeneracy are subjects of that kingdom and of that prince, and do live accordingly. And that is imported in the coherence of these words, 'in which ye walked according to the prince of the power of the air,' &c.

The third is, What his power over these his subjects is? It is more intrinsical, by working in them; he is the prince of a spirit that worketh in them.

I may add this in the fourth place, Because that the working of this spirit is in them, and so to demonstrate unto men that all carnal men are under the power of Satan, there had need be some evidence of it; therefore the Apostle addeth, 'that worketh now in the children of disobedience.' He points to some more eminent children of disobedience, in whom apparently, to the eyes of these Ephesians, or of any man enlightened by the Holy Ghost the spirit of

the devil doth appear: and, saith he, ye all had your conversation among these, and you were under his power more or less, as every unregenerate man is.

I have despatched the first, the description of the kingdom of Satan, as it is held forth in these words. I come now to the second, repeating nothing of what I have said; and the sum of it is this, that all unregenerate men are subjects of this kingdom, or this prince; which, I say, is imported in these words, 'in which ye walked'—viz., when ye were unregenerate—'according to the prince of the power of the air.' In that they are said to walk after this prince, or according to this prince, it importeth him to be their prince according to whose will they live.

I will open the phrase a little, and then I will give you such observations as shall be both to explain the thing further, and to quicken our hearts.

How are unregenerate men said to 'walk according to the prince of the power of the air,' or according to Satan as their prince?

In the first place, men are said to walk after their prince when they walk after his example. Regis ad exemplum, after the example of the prince the whole kingdom follows.

If it be said that the devil's example is not visible, therefore that cannot be the meaning of it, that they 'walked after the prince of the power of the air,' that is, after his example; my brethren, it is true his example is not visible, and men do not de industria imitate this devil. Yet, notwithstanding, whilst they do the same works that the devil himself, if he were incarnate, or supposing him to be clothed with flesh and blood, and that he were to live in this world and to be conversant amongst men as one man is with another, according to the laws of human kind—if, I say, they walk so as he would walk supposing him such, so long they may be said to walk after his example; they do by his instinct the same things he would do. There is a notable place for this in John 8:44: 'You are,' saith Christ, speaking to the Jews, 'of your father the devil, and the lusts of your father you will do.' Yea, at the 39th verse saith he, 'If you were Abraham's children, you would do the works of Abraham.' They pretended to be Abraham's children, and they pretended to do the works of Abraham; but Christ tells them they were of their father

the devil, and that they did his works. At the 30th verse, saith he, 'I speak that which I have seen with my Father, and ye do that which ye have seen with your father,' meaning the devil. A strange parallel this! It is certain that our Saviour Christ did do what he saw with his Father; for the Father doth nothing but what he sheweth the Son, as he saith, John 5:20. Yea, but, saith he, although you do not visibly see what the devil doth, yet you do the same things as if you had conversed with him, and been acquainted with him, as if you had seen him as children see their fathers. This is his scope. 'The lusts of your father ye will do,' saith he; and as I do that which I have seen with my Father, so ye do that which ye have seen with your father. Abraham walked before God, and was upright, as eyeing God in all things. Wicked men, indeed, do not walk thus before Satan, as eyeing him; yet they walk in the same steps, as if they saw what the devil doth, and what he would do.

Then again, in the second place, they are said to walk after the prince of the power of the air, not only because materially they do the same things the devil doth and would do, but because they satisfy his lusts, and his will over them, in all that they do. 'The lusts,' saith he, 'of your father ye will do,' ver. 44. You do not only the same things which he doth, but which he desires you should do; and so you gratify him in all that you do, and you fulfil his pleasure more than you do your own. They are not said to fulfil their own lusts so much as the lusts of their father the devil.

And then, in the third place, not only they do what he would have them do, but they do it after a commanding power of his. A friend may do what a friend desires; but yet he doth not walk after him as a prince. But now, all carnal men in the world do walk after Satan as their prince; they do not only what he desireth they should do, but he hath a commanding power over them, for that being a prince evidently implies. And therefore, in 2 Tim. 2:26, they are said to be 'taken captive at his will.' And in Acts 26:18, when men are converted, they are said to be delivered, to be turned 'from the power of Satan.'

And so now you have the phrase opened—what it is to walk after the prince of the power of the air. I only add this, because he speaks chiefly of the great devil. He doth not immediately command in all

men's hearts,—for it is impossible he should,—as Christ doth; therefore Christ is called a Head as well as a Prince, so is not Satan; yet he sends out lesser devils that do command in men's hearts. As suppose there were those here in England that should act all the king of Spain's counsels, or the Pope's counsels, and what he commandeth, though what is done here is not immediately done by either of these, yet if it be done by those agents that are sent out by the king of Spain, or by those emissaries that are sent out from Rome, they may be said to walk after their prince, or to walk after the beast; those, I mean, that do obey their directions: so it is here.

I come now to some observations, that will further open the words.

Obs. 1.—The first observation is this: That this great kingdom of Satan's especially lies, for the matter of it, in sin. It is clear out of the coherence: 'Ye were dead,' saith the Apostle, 'in sins and trespasses, in which ye walked according to the prince of the power of the air.' His princedom therefore lies in matter of sin; and men are subject to him as to a prince, chiefly as they walk in sin. As the kingdom of Christ consisteth not in meat and drink, but in righteousness and peace, and joy in the Holy Ghost; so Satan's kingdom lies not in disposing of riches or honours, simply so considered, further than in order some way to the advancing of his own kingdom, and as men sin in the pursuit of them. It was a lie the devil told Christ, when he said he had all the kingdoms of the world to dispose of; that is proper only to God, as you have the expression in Dan. 4. But now, as the Pope pretends to a spiritual power, and saith he hath power in temporals in ordine ad spiritualia, in order unto spirituals; so the devil and these rulers of the world, they are 'spiritual wickednesses,' as they are called, Eph. 6; but yet in order to advance this their spiritual kingdom of sin, they do deal in the great affairs of the world, and in turning things up and down; but yet still, I say, their kingdom properly, the object-matter of it, lies in matter of sin; and therefore in Eph. 6:12, if you mark it, they are said to be the 'rulers of the world of this darkness,'—so the words are to be read,—that is, they are rulers only of the darkness of the world, that is, the sin of the world. And were it not for sin, they should have no power over men. 'The prince of this world cometh,' saith Christ, 'and

he hath nothing in me,' because Christ had no sin. Satan's kingdom doth not lie hereafter to torment men, for then we might fear him. 'Fear him that can cast both body and soul into hell.' Torment, the punishment of sin in hell, is God's work; but the devil's proper work is sin.

Now, my brethren, it is thus, both in Satan's intention, and in his constant course to this day. When he first set up his kingdom, he did not aim so much to have the disposure of all the honours and glory in the world,—though in order to advance his kingdom he hath done it, and he hath had it,—but his principal aim was to set sin up in the world against God. Therefore, in 1 John 3:8, sin is called the work of the devil; that is, it is his great project, his great design. And the Apostle speaks there of Satan's kingdom in men's hearts: for he saith that Christ came to dissolve the work of the devil, therefore not in his own heart, but in men's. Every kingdom, you know, hath an interest of state; and if men be true to their interest, they follow it close and pursue that above all things else. Why, the interest of state that is in Satan's kingdom is to advance sin. Therefore while you walk in sin, you walk according to the prince of the power of the air.

There is this difference between us poor men, that are by nature the captives of this great prince, and the prince himself. We are gulled the most extremely that can be; our design is to have riches, honours, and pleasures here in the world. We do not aim to sin, unless it be such as have sinned against the Holy Ghost. We would be glad to have these things without sin. But because we aim at these things, and cannot attain them without sin, therefore it is that we sin. But it is otherwise with Satan; for to have men sin against God is his great design; it is the kingdom that he hath set up. Therefore now we are like a company of poor silly rebels that are led into the field by an arch traitor, and some go for plunder and spoil; but he goes to vex his prince, to oppose him, to rebel against him. And that is the great design of this great monarch the devil.

Now, my brethren, the meditation that you may have for your use from hence is this, and it is, next to the glory of God and the dishonour of God, the greatest consideration can be had in the world to deter a man from sin; consider but this: that by sinning ye

do pleasure the devil ten thousand times more than yourselves. Therefore saith Christ, 'his lusts ye will do;' and when ye do his lusts, that which he would have you do, you give him satisfaction, you bring him in pleasure, you advance his kingdom. It is the motive that John useth why men should not sin. Sin, saith he, is the devil's work, and will you advance his design? 1 John 3:8. If you mark the coherence, it is clearly so. And it is the work of Christ to dissolve sin. 'He hath appeared,' saith he, 'to dissolve the work of the devil,' in the same place. So that now, as Christ's kingdom and his power lies, and the intent of it is, to dissolve sin; so the devil's kingdom and his aim is to set up sin. All his comings in are by men's sinnings. It is not man's end to sin, but it is Satan's. Nay, my brethren, let me say this unto you, that Satan doth not aim so much at your damnation as he doth aim you should sin, though he aims at your damnation too; for he hates man, but he hateth God more. In the damnation of the creature, therein is God glorified; but in the sin of the creature, thereby God is dishonoured, and thereby Satan is therefore the more gratified. And therefore we should learn from hence this great lesson, to hate sin more than damnation: for it is certain the devil himself is pleased more with your sin than with your damnation, for he is the prince of it. 'Walking in sin,' saith he, 'according to the prince,' &c.

Obs. 2.—A second observation, which will clear and explain what we are upon, is this: That only those, and all those that walk in sin, be it the least, are subjects unto Satan; 'in which ye walked according unto the prince,' &c. In 1 John 3:8, 9, the place I quoted even now, 'he that committeth sin is of the devil;' and being of the devil, he is on the devil's side, he is of his party; that phrase of Christ's interprets it, 'he that is not with me.' He that committeth sin is with the devil; and so he that walketh in it, the comforts of his life come in by it, makes a trade of it, be it the least. And John gives this very reason why every man that committeth sin thus is of the devil; 'for the devil,' saith he, 'sinneth from the beginning.' What is the meaning of that? He that continueth in any sin, saith he, is of the devil; because that hath been the devil's practice, it is that which makes him a devil, his having sinned from the beginning,—not having sinned at the beginning, but his continuing in sin, going on

in a constant course of it. And then again, he saith, he that is born of God hath a new nature that cannot agree with it. But I add this reason to it also: because if that Satan's kingdom lies in sin, as you heard before, then where sin reigneth, Satan reigneth. The case is clear; for if his kingdom lieth in it, where that reigns, he must needs reign. And therefore to be servants of sin, as in Rom. 6:20, is all one and to be the servants of Satan; as to be the servants of righteousness, as you have it there, is all one and to be servants unto Christ. And therefore in Acts 26:18, instead of saying, to turn men 'from sin unto God,' you have it, to turn men 'from the power of Satan unto God;' because where sin reigns, there Satan reigns.

There is this likewise may be added to explain it: Satan's kingdom, you see, lies in sin, and the bounds of his kingdom lie in the dominion of any sin. And therefore now, although he doth not carry on all men to all sins, yet, notwithstanding, if sin have but dominion in a man that he walketh in it, then Satan hath a dominion. Though he doth not carry men on to all degrees of sinning, yet still his kingdom is maintained in them, as concerning the persons that are the subjects of his kingdom, they come within the bounds of it; for the bounds of Satan's kingdom lie in this, when sin reigneth, when men walk in it, let it be any sin, though never so small. The truth is, God doth not let men be so wicked as Satan would have them; we must not understand it so, that Satan is such a prince that hath so his will as whatsoever he would have men do, they do. But he is such a prince as having a company of discontented rebels under him, he suffers them all to walk by their own laws; yet look, what is peculiarly the law of his kingdom or commonwealth,—for so I call every man's heart,—he holds them to that law, he hath power to put them upon that sin. He is a tyrant that hath not a kingdom of one kind, as amongst men, but he hath variety of dominions, some greater, some lesser, for so I may call the hearts of several men unregenerate; yet still, be it the smallest sin, if a man walks in it, he comes within the verge of his kingdom, his person is in his kingdom, and in that snare the devil takes him captive at his will, and so he is his prince. My brethren, sin is the devil's viceroy; he is the chief prince indeed. And though it be but a petty viceroy, it keeps the devil's tenure, and the devil hath power

according to the common law God affords him, to put men on to that sin which their peculiar humour is addicted unto. And therefore sin is called the 'snare of the devil,' 2 Tim. 2:26, in which men are 'taken captive at his will.' Now any one lust is a snare; and as a bird that is taken in a snare by the fowler,—for the word here, 'taken captive,' is venatu capto, to take alive by hunting,—the bird may hang by one string or cord, and he hath her by that at his will: so any one sin—for corrupt nature venteth itself in several men several ways—is a snare, and it is a snare of the devil. You may see that in 1 Tim. 6:9, 'They that will be rich fall into a snare,' when their heart is set upon it; it holds in any sin, instance in what you will.

Obs. 3.—The last observation that I shall make is only this, which is the apostle's scope also: The misery that all unregenerate men are in that walk in sin. It is the apostle's scope here to strike their hearts with the depth of that misery which they lay in by nature; and to express it to them, he shews they were subjects of that great kingdom of Satan. My brethren, let me speak sadly to all our hearts. Every man falls either under the kingdom of Christ or under the kingdom of Satan; and we do this hour, this moment, actually stand members either of the one or of the other; there is not a third kingdom, as there is not a third place to go to. Our Saviour Christ, in Luke 11:23, when he discoursed of Satan's kingdom and of his own,—of Satan's kingdom, ver. 18, 'His kingdom,' saith he, 'is not divided against itself;' of his own kingdom and of God's, ver. 10, 'If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you;' here are two kingdoms,—now, ver. 23, he tells them plainly every man must fall to one of these kingdoms, there is no neutrality: 'He that is not with me is against me; and he that gathereth not with me scattereth;' he falleth to that scatterer, he that is the great destroyer, as he is called, Rev. 9:11. As it is in war, you must take part either with the one side or with the other, there must be no neuters; so it is here, they are so engaged, and such an irreconcilableness there is, that men must fall, and they do fall, one way or other.

And let me add this further: That we were all born under Satan's kingdom is as certain as that we are; and that till by an almighty power we are rescued out of that kingdom, and translated into the

kingdom of his Son, we must remain in it, and we walk in it. Now therefore consider with yourselves, it is a matter of the greatest happiness, or unhappiness, of men born into this world, under what kingdom they are born, and are cast to live. What an infinite misery is it to the poor Grecians and their children to be born under the tyranny of the Great Turk! and what a happiness to be born in these western parts! for still, the more western and northward, the more freedom have the subjects, and the more eastern, the more tyranny. It is a matter of great concernment what king a kingdom hath: 'Woe to thee, O land, when thy king is a child,' Eccles. 10:16; and, 'When the wicked bear rule, the people mourn,' Prov. 29:2. Now if God from heaven should curse a man, if Christ himself should utter the greatest curse that ever he uttered, what would that curse be? Let the devil be his king, and let the devil rule over him. You shall find in Scripture that it is thus: Ps. 109:6, 'Set thou a wicked man over him;' the Septuagint renders it, 'Set that wicked one over him,' using the same word John useth in his first epistle, chap. 2:13, ὁ πονηρός, that wicked one, the devil: and saith he, in the very next words in the psalm. Let Satan stand at his right hand'—he is that wicked one; let him be both his ruler to carry him on to sin, and when he hath done, let him be his accuser too: for so always the witnesses that accused a man stood on his right hand; therefore, in Zech. 3:1, you read, when Satan would accuse Joshua the high priest, he stood at his right hand.

Now, my brethren, whose curse is this, and upon whom did it fall? It is the first curse in that psalm in which the prophet begins to curse, that that same wicked one should be set in office over him, as some translate it, and that Satan should stand at his right hand,—that is, when he had carried him on to evil, then to accuse him, and so destroy him body and soul. Whose is this curse? My brethren, plainly this curse is against Judas, and therefore is spoken in the person of Christ. (And by the way, I take it, you have no psalm that hath this kind of cursing in it, but it is David bearing the type of Christ, or prophesying immediately of Christ.) How do you prove that? Look into Acts 1 and you shall find that the very words of this psalm are applied to Judas, and that by the Apostle Peter. 'It is written in the book of Psalms,' saith he, 'Let his habitation be

desolate, and his bishopric let another take,'—the very next words in that 109th psalm,—and so he goes on. Now, that this did immediately concern Judas appears by this: for the apostle in Acts 1 saith that another apostle was to be chosen in the room of Judas, which all the world could not have revealed had not the Holy Ghost revealed that his aim in this psalm was personally to curse Judas. And this curse is the curse of Jesus Christ, who is able to curse. When Christ from heaven would curse a man, Set the devil over him, saith he; and it was fulfilled, the Scripture saith Satan entered into Judas. As the swine, when the devils entered into them, were carried headlong into the sea, so Judas fell 'headlong,' saith Acts 1:18. And he carried him on to hang himself; for after he had been his ruler to carry him on to sin, then he was his accuser to God; and he never left until he had a commission from God to tempt him to undo himself. You see, my brethren, that the heaviest curse that Christ himself from heaven pronounceth against his great enemy, he that was a traitor to him, that delivered him up to be crucified, is this, that the devil should rule over him.

Will you now but consider, in a word or two, what a king you have. Alas! in being a servant of sin, sin is but a moral king, a metaphorical king; but the devil is a real king, a personal king, a creature subsisting and existing as yourselves; therefore we are said to be 'taken captive at his will.' He hath an understanding and a will, and out of that understanding he rules and guides thee, as one reasonable creature rules and guides another. And what art thou but a poor captive? Thou hast but a little of thy will, he hath his will; thou art but taken captive, like the ox that goes to the slaughter, or as a bird that hasteth to the snare, and knoweth not that it is for his life, as Solomon speaks. Do but consider with yourselves;—for, as I said before, this is certain, though we hear not the devil, nor see him, nor feel him, yet whilst we lie in the state of nature, or walk in the least sin, the devil is our prince, and he serves his turn upon us;—consider, I say, we are all men, and man is a noble creature, he scorns to be led captive. Why, thou art led captive by Satan. 'Ye were carried away,' as the Apostle saith, 1 Cor. 12:2, 'unto dumb idols, according as ye were led.' And thou art deceived and gulled by it, for thou hast but a petty project in sinning; he hath the greatest design

in the world, he acts another part; his design is to set up sin against God directly and immediately. Poor creatures, that is not our design immediately. Therefore he is said to 'deceive the nations,' Rev. 20; and he deceived Eve, 2 Cor. 11:3. Now man, as he scorns to be led, so of all things else he scorns to be deceived. There was never such a gull put upon the world as this; therefore it is said, the mystery of iniquity wrought. They that brought in Popery knew not themselves what they did; but the devil knew, he designed it, it wrought in a mystery. So now the mystery of iniquity works in all men, and the truth is, they do not know the bottom of it, the depths of Satan in it, they do not know the bottom of the design.

And as we are thus deceived, so we serve one of another nature. It was a law in Israel that they should not have a king that was a stranger, one of another nation, but that they should choose one from among their brethren to be their king, Deut. 17:15. Why, Satan is not a prince of your own nature, he is not of flesh and blood. We fight not with flesh and blood, saith the Apostle, but with spiritual wickednesses. It is therefore to us poor men, as I may so compare it, just such a bondage as the Israelites were in under Pharaoh. Pharaoh was king over his Egyptians, they were his natural subjects, they had a comfortable life under him, as the natural Turks have under the Great Turk; but we are like the Israelites, whom he made to serve with rigour; or as the poor Grecians, and other Christians, that are slaves and captives to the Turk—he is of another nature from them. So is this devil; his own devils have a natural kingdom with him, therefore he doth temper it so to them as that he doth not oppose them, for then they would divide from him; and therefore Christ saith, if Satan should cast out Satan, his kingdom would be divided, and not be able to stand. But we, poor creatures, are as the beasts that are taken, as Jude expresseth it, at his pleasure, and are under a prince of another nature. And not only so, but we serve an utter enemy that perfectly hates us, and that seeks to destroy us. In Rev. 9:11, those same locusts there spoken of had a king. But what manner of king had they? Even such, yea, the same king as we have; it was the 'angel of the bottomless pit, whose name in the Hebrew tongue,' saith he, 'is Abaddon, but in the Greek tongue his name is Apollyon,'—that is, the destroyer. His

aim is nothing but to destroy and to undo us; therefore he seeks whom he may delude. And when he useth his authority to carry us on to sin, then he goes to God and accuseth; when that wicked one ruleth over a man, then he standeth on his right hand and is an accuser. Therefore he is said to have the power of death, not because he is a tormentor, but because he hath a commission from God to carry a man on to sin, and then to urge his commission.

My brethren, let us therefore come in to Jesus Christ; he is a king of our own nature. In all probability, as I shewed before, it was a motive to the angels to set up a kingdom against Christ, because they would not be subject to one of another nature. It may therefore well be a motive unto us to come in and subject ourselves unto Christ. Why? Thou shalt have a, king that is of thine own nature; and whereas the other is a destroyer, he will be a saviour; whereas the other is an accuser, he will be an interceder.

I should likewise shew you the Apostle's scope is thankfulness; but I reserve that till we come to those words, 'He hath made us sit together in heavenly places in Christ.' For it is a great change to be translated from the kingdom of Satan and to sit together with Christ in his kingdom, which is the state of every Christian.

And so much now for that second head,—viz., That every unregenerate man is a subject of Satan's kingdom, and their misery in that respect,—which is clearly the Apostle's scope,—and that they 'walk according to the prince of the power of the air.'

I come now to the third head, and that is this: The spirit that now worketh in the children of disobedience.

Here are three things for the parts of these words. Here is the spirit that worketh; here is the time when, now; here are the persons in whom, the children of disobedience. I must first open the phrases, before I can come to the things I shall speak out of it. And—

First, What is meant by 'spirit that worketh?' The difficulty of opening this lieth in this: because in the Greek it is the genitive case, as we call it; that is, if you would translate it rightly, 'the prince of the power of the air, of the spirit that worketh.' And so here being three genitive cases coming together, 'of the power, of the air, of the spirit,' it makes the words the more difficult. There are some, and

you see our translators took part with them, that say it is a change of the case; that the genitive case is put for the accusative, that is thus, 'in which ye walked according to the prince,' saith he, and if you would know what that prince is, he is 'the spirit that worketh,' &c. And it is true that there are instances in Scripture that one case is sometimes put for another. But the truth is, it is both hard and not so usual; and therefore, unless there be a necessity of it, I would not square the meaning here by that transposition of the case. And there is this reason for it besides, because that the great devil, who is this great prince, doth not work in every child of disobedience all those works that are wrought by other devils in them. Rather, therefore, it must be meant that he is the prince either of the spirits, or of a spirit, that doth work in them. And so the sense will run in a natural way, 'the prince of the power of the air, the prince of the spirit that now worketh in the children of disobedience.'

Now then, if you take it so, it hath double meaning. Either spirit is taken here pro spiritu spirante, that is, the spirit that breatheth; or pro spiritu spirato, that is, the spirit that is breathed into men. That is, it is either taken exegetically for the words before, 'the power of the air,'—that is, those lesser devils that are under this great devil, that are his spirits, and that go and work in men by his directions, he being the prince of them, and ordering them so to do,—or else it is taken for that common joint gale that these devils have in the hearts of wicked and carnal men, especially those that are eminently the children of disobedience. He is the prince of both these spirits.

First, I say spirit is either taken for the devils themselves, that are under this great prince, whom he setteth on work. And so the Apostle explaineth what he meant by the 'power of the air;' they are spirits, saith he, sent out by the great devil to work in the hearts of the children of disobedience. And they are called 'spirit' in the singular number, as they were before called 'the power of the air' in the singular number, because they are united into one body, they do join with one force under this great devil; they work one way and as one spirit, especially in respect of a common spirit, of which we shall speak anon, that they breathe into the hearts of the children of disobedience; they carry things on by a common design. And that

'spirit' is taken thus in the singular number, although there be many of these devils, is clear from Matt. 8, and Mark 5 from ver. 7 to 14, and Luke 8:29. When Christ cast out a whole legion of devils—for so many they were—out of one man, yet that whole legion speaks in the singular number unto Christ, 'Torment me not,' ver. 7. And Christ speaks in the singular number to him, after he had told him they were many, 'Come out, thou unclean spirit,' ver. 9; and, ver. 10, 'He besought him that he would not send them away;' he and them. Though they were many, yet still they were called one spirit. And therefore this is one meaning of it, that there are a world of devils here in the air, which are spirits who join all together in one body under this great prince, and work in the children of disobedience. If you would know, saith the Apostle, what I mean by the 'power of the air,' I mean the spirits—which are called spirit for the reasons I told you of—that do now work in the children of disobedience.

But there is a second interpretation, which indeed, for my part, I rather think is the meaning of this place, although we need exclude neither, for both senses are fully taken in. When he saith, he is the prince of the spirits, or of a spirit, that now worketh, &c., he doth not mean only by 'spirits,' the devils, that work as spirits in men; but he meaneth that infusion, that spirit, as I may so call it, that general, common, special spirit,—for I may call it both special and common,—that the devils do raise up in wicked men against Christ and against God; a common active principle which the devils do all raise, whereof Satan, the prince, is the Æolus, the god of all these winds he letteth loose, and they all blow one way: and that common gale that comes from them all, and that by the great prince's direction, that is said to be the spirit that worketh. The Syriac doth father this interpretation, for it putteth in the word 'and,'—'and of the spirit,' that is, 'the prince of the power of the air, and of the spirit that worketh,' &c.

Now I shall shew you, both that spirit is so taken in Scripture, and that it seems to be taken so here too.

1. It is so taken in Scripture, Gen. 41:38. There Pharaoh, speaking in the language of his conjurers that dealt with the devils, whom they took for gods, saith, 'Can we find such a one as this is, a man in whom the spirit of God is?' And, Dan. 4:8, 9, Nebuchadnezzar useth

the same word of Daniel: 'A man,' saith he, 'in whom is the spirit of the holy gods;' that is, he hath the infusion, the inspiration of the gods, which indeed were their devils, who were then the gods of the world, and wrought in the soothsayers and in their sibyls, as amongst the heathens they did. Both Pharaoh, you see, and Nebuchadnezzar use the same language, and there spirit is put for the infusion of the devils in them. So now that spirit that breatheth in a man, that giveth him understanding, it is called a spirit, Job 32:8, 'There is a spirit in a man, and the inspiration of the Almighty giveth understanding.' And so in Rev. 19:10, 'The testimony of Jesus is the Spirit of prophecy.' He means not the Holy Ghost only, but a prophetic gift inspired by the Holy Ghost. So here, by spirit is not only meant the devils that breathe, but that common spirit—spiritus spiratus, as I may call it—that the devil raiseth up in the hearts of men, and putteth into their spirits, and transformeth them to.

Now, that which makes me think the Apostle had this in his eye is this, because he doth put two articles, and not only so, but he addeth the word now. And the Apostle seems to point at some more eminently wicked. That you may know, saith he, that men are under the power of the devil, do but observe now, now in this age; do you not see what a spirit works in men that are eminently wicked, the children of disobedience? Although you do not see it in all unregenerate men, yet you may, saith he, see it in some evidently to be the devil, by the spirit that worketh in them, because the stream riseth higher than the fountain, beyond reason, beyond the spirits of men; for so their rage against Jesus Christ and his saints in those primitive times, the spirit that then wrought, was beyond the spirits of men: there could be no reason, no account given of their persecuting those that professed Christ; for they persecuted the Christians, and did not understand what they were, but the devil did. He raised a mighty spirit, a general stream, whereof some eminent men that were children of disobedience were the ringleaders that carried on all the rest. The devils went, by a common blast that they breathed into men, and carried the world before them, against Christ and against the apostles and saints; you may see how it works, saith he.

And so now, my brethren, in the first words, when he saith, 'ye walked according to the prince of the power of the air,' he meaneth the ordinary sinfulness that is in all unregenerate men, being under the power of Satan. But in these latter words he meaneth a special spirit, that is yet a common and general spirit, that worketh in the children of disobedience, which is set up against Jesus Christ and the purity of his worship, as then it was, and against the commandment of the Lord Jesus. This same special spirit, that yet is one gale in the hearts of men, Satan is the prince of it, and your lesser devils go all one way, and under that persecute the saints, having direction from this great devil; therefore he is said to be the prince of the spirits. And the Apostle brings it in to this end and purpose, to let them see, though they were now converted, yet, saith he, had you lived in your former condition, this spirit would have breathed in you; you may even see what manner of men you would have been, how the devil would have jaded you, by the spirit that now worketh in the world: you would have been acted by the same spirit; for whilst you were under the devil's kingdom you might have been raised up—though all men are not, yet you might have been raised up—to the same height that he now worketh in them.

There is one objection why that this spirit infused, this raised spirit in men, should not be meant here; and it is Piscator's objection. I will give you an answer to it, and shew you that both may very well be intended, and so come to observations. This latter interpretation is Zanchy's, though he expresseth it only in general, a flatus, an inspiration, or the breath of Satan. But Piscator's objection against this interpretation is this. That cannot be meant, saith he; for the spirit here is said to work in the children of disobedience; therefore the spirit here must be meant a person or persons, and therefore the devils themselves only. And he backs it with this, because in 1 Cor. 12:6, speaking of the Holy Ghost as a person, he is said to 'work all in all,' which argueth him to be the Third Person in the Trinity.

For that I answer, that this hindereth not but still by spirit here may be meant that raised spirit that is from the devils themselves, that inspiration of them, and infusion of them; because I find that the same word that is used here of working, is applied to other

things than persons, that is, to spirits too, infused. 2 Thess. 2:7, 'The mystery of iniquity now worketh;' it is the same word. What was this mystery of iniquity? You shall find in 1 John 4:3: 'The spirit of Antichrist,' saith he, 'whereof you have heard that it should come, and even now is come into the world.' That is, the truth is, saith he, the devil beginneth to raise up the beginnings of that spirit of Antichrist amongst Christians, which shall one day work up to a height; it worketh now, saith he. And indeed it may be that this very spirit was one part of the Apostle's meaning that he points at. Look out, Christians, saith he; see what a spirit there is among them, making way for corruption in the worship and truth of God; look among the heathens, see what a mighty spirit there is, the devil in both, he is the prince of both these. Now, in Rom. 7:5, likewise, because you will say it is not said to work in us; yea, but there it is said that 'the motions of sins,' ἐνηργεῖτο, 'did work in our members;' it is the same word that is here. It is applied then, you see, to other things than to persons. Therefore, I say, that is no objection but this latter should also be meant. For my part, I say, I take in both—the one as the cause, the other as the effect. He is a prince of a company of devils that are spirits, and work as spirits in the children of disobedience; and they raise up a common spirit. And that you may know the devils work, saith he, Do but see now how they work in the children of disobedience, and such would you have been, if God had not freed you; you would have had the same spirit they had, and been led by him more or less. This is the Apostle's scope. The like phrase of speech you have in 2 Cor. 4:13, 'We have received the same spirit of faith.' What means he by 'spirit of faith' there? He means both spiritum spirantem, the Holy Ghost that puts faith into me, who is called therefore the Spirit of faith; and he means also the grace of faith, the infusion of the Holy Ghost, whereby I do actually believe. Many like instances may be brought to prove that 'spirit' implies both; therefore, for my part, I take in both, the one and the other.

So now you have these three parts of the words. First, you have here a spirit that works, whereof he is the prince, taken both for his devils, that are spirits and work by him; taken also for that common infusion which his devils breathe into men. Secondly, you have the

time; 'that now worketh.' Thirdly, the persons in whom; 'in the children of disobedience.' Now, I shall give you some observations, if you take either one sense or the other; for both are intended, the one as the cause, the other as the effect, and as a demonstration of the misery of man by nature, which these Ephesians themselves may see in those that are eminently the children of disobedience, in whom the devil raiseth such a spirit.

Obs.—First, If you take it for his being a prince of spirits that thus worketh, I shall give you these observations, which shall further explain it. First, that it relates to their manner of working, that they work as spirits in men. And the Apostle doth insinuate this for two ends: the one, to shew the manner of their working; the other, to shew the advantage of their working. They work as spirits, for the manner of their working, in the children of disobedience; and for their advantage,—they have mighty advantage upon it,—and therefore to shew it, in Eph. 6:12, he saith, 'We wrestle not against flesh and blood, but against spiritual wickednesses,' that is, wickednesses that are spirits. I shall explain it to you by degrees. God did make man under angels, as he hath made other creatures under man; though not in the like inferiority, yet in a proportionable distance. Now, this is a certain rule, amongst all God's works, take the whole chain of them from first to last, that in the subordination of several creatures, the higher one creature riseth above another it is able to do all that is below it, all that is excellent, yea, and hath a power to do more; as now, all the senses that a beast hath, man hath, and he hath reason besides. Then for the manner of their working, which is the point I would explain: the angels being spirits, all the ways which one man hath to work upon another, the angels have the same, and more. What are the ways that a man hath to work upon another? He can do it by speech, and he can do it by presenting objects externally; and he can do it by threatening, or by punishment, or the like. But the devil can do all this and more. He can appear as a man doth, and convey himself unto a man by speech; and not only so,—for this is but working upon a man, this is not working in him,—but the devil can creep into the fancy, he can creep into the humours, and into the passions of a man's body, which depend much upon his humours, and can

act them; therefore he can work in us. My brethren, one angel cannot work in another; one devil doth not possess another. Why? Because they are creatures of a like rank. And therefore as one man communicateth his mind to another, and cannot creep into a man to suggest it secretly and indiscernibly, because man and man are creatures of a like rank; so are angels. Michael and the devil disputed indeed about the body of Moses, as one man doth with another; but one angel cannot undiscernibly work in another. And therefore there is this difference between the devil's working in us, and that which one man worketh upon another. One angel may work upon another, and persuade him thus and thus, but he cannot work in him; but the devil, being an angel, and an angel being a superior creature to man, hath a way of communicating himself to man which one man hath not to another. Yet he hath not that way that God hath, for he doth not know the heart; but he can work upon the fancy and upon the passions. The will is joined to the affections and passions, and he can work upon them. The understanding is joined to the fancy; he can work upon that, and so work upon the understanding. He can work in us; yet, notwithstanding, it is not as God doth.

If you ask me, what it is he can do in us? I will answer in a word, because it hath been spoken to heretofore—

He can, first, undiscernibly, as a spirit, put into you what thoughts he will, suggest anything; he can imprint it upon the fancy, and the understanding will take it off presently. In John 13:2, it is said, the devil 'put it into the heart of Judas to betray Christ;' he wrought in him. He can take away thoughts, and put in thoughts; he can take them away, for he can divide the thoughts. In Luke 8:12, the devils are compared to fowls—αἴρει τὸν λόγον—that take away, that snatch away violently the seed that is sown; he will not only steal them away, but doth it violently; divide the thoughts of a man at a sermon, and make him think of somewhat else. And he is the envious one that soweth tares in the night, and undiscernibly; as seed, you know, is sown in the ground undiscernibly, especially in the night. He can put into us what he will. And, my brethren, let me add, he would not have power to work in us, unless we had sinned. If he had been perfect, and we perfect, he might have wrought in us,

and suggested to our spirits undiscernibly; but, as I take it, this same working in us is not only a note of difference from what one angel can do to another, but it is a note of difference of what Satan, being fallen, could have done to Adam, or to Christ himself, who were perfectly holy. He could not come to Eve, though he was a foul unclean spirit, and work in her, he could not put a thought in her undiscernibly, for that had been his best way; and he could not then take the shape of a man or a woman to talk in, because the image of God was not yet defaced in man, and therefore he comes and talks to her in the shape of a serpent; and she knowing the nature of that beast, knew that he was next door to reason, and so he might speak, and that deceived her. And so for Christ himself, he comes and makes visible apparitions, but we read not, nor do I know any good warrant or ground for it, that that unclean spirit should come and work in him. But now, we being sinners, he can, especially those that are his own, work in them undiscernibly, put in any thoughts, or take any thoughts out of their minds.

He can, in the second place, when he sees that that thought which he hath put in doth take, that a man's will doth a little come off to it, he can then, and he doth,—and God permitteth him to do it to ungodly men,—enter into them, and possess them, as a man dwelleth and possesseth his own house; for so the comparison is, Luke 11, that he dwells there as in his own castle. And as he entered into the body of the swine and carried them headlong into the sea, so he entered into men, and doth possess their spirits; and he joineth with their spirits, and strengtheneth all those consents to sin in them. He is only said to enter into Judas, Luke 22:3, for though he was in Judas before, yet when he cometh to put a man on upon any great sin, he is said to enter into him, as he did enter into the swine,—for it is the same word,—because he joineth with his spirit to carry him on in it, as if another soul should come into a man.

And not only so, but he is able to fill a man's heart,—as Acts 5:3,—as wine filleth a man's veins, and giveth him new spirits and strength; or as wind doth fill the bagpipe: for the hearts of unregenerate men, they are, as I may call them, the devil's instruments in this respect, he breathes into them, and blows them up. He cannot, indeed, put affections into them, but he can blow

them up when once consent is given. You may read of a good angel in Dan. 11:1; saith he, I am with the king of the Medes, to confirm and strengthen him in his purpose to deliver the Jews: both these words are used. So can Satan, when he hath put in a temptation to a man,—you see he is able to suggest it, being a spirit,—when he hath put in his suggestion, then he entereth, especially when a man is his own, and giveth place to him. If a man be a saint, he hath leave to enter for that time, and he can confirm and strengthen that resolution, and hold him in it, and join with him, and so the man shall have a superadded strength, another spirit in him beside his own. Therefore in Mic. 2:11, speaking of false prophets, he saith, they do 'walk in the spirit, and lie.' It is the same phrase that is used of a man's walking in the Holy Ghost, when the Holy Ghost strengtheneth him. And the devil did use to come into Ahab's prophets; he was a lying spirit in them; they 'walk in the spirit, and lie.' I speak it for this, that he can thus blow up and fill up a man's spirit. I should have added a middle, between entering and putting into the heart,—that is, he can provoke men, inflame them. 'The tongue,' saith James, 'is set on fire of hell;' and it is said expressly of David, in 1 Chron. 21:1, that Satan provoked him to number Israel.

And not only this, but he can effectually prevail. He can by all these means work in us; first, work indiscernibly in a man; secondly, having right, as in wicked men he hath, he can enter and dwell there, as in his house or castle; thirdly, when he hath provoked and stirred up the affections and passions, when the will hath consented, he can strengthen that will, and so strengthen it that he shall prevail and work effectually; for so the word here implies. In 2 Thess. 2:10, speaking of Satan's working upon the learned part of the Popish party that know the truth, and hate it, 'his coming,' saith he, 'is with all deceivableness of unrighteousness, that they might all be damned.' The doctrine is so laid to men's corrupt hearts, that it deceiveth them, and deceiveth them effectually. Therefore in 2 Chron. 18:21, it is said there by God himself, 'Thou shalt go and entice him, and thou shalt prevail.' And you know, he was presently a lying spirit, and prevailed over all Ahab's prophets, and over Ahab himself. And he doth it with a kind of command, for he is a prince too; therefore they are said to be

taken captive at his will.—And so much now for the manner of his working, which this phrase, 'he worketh in them,' implieth; and what I have said is necessary to open it.

Now, the Apostle's scope is likewise to hold forth all the advantages he hath as a spirit. He is an active spirit; for spirits are active. 'The horses of Egypt are not flesh but spirit.' I shall not now stand to open the advantages, for time would fail me.

The observation I shall make from hence is this: That though the devil worketh in men thus, and works effectually, yet so as all their sins are their own still. Why else are they called children of disobedience? He 'worketh,' saith he, 'in the children of disobedience;' and they walk in sin, though the devil thus work, and doth work in all the sins of men. For that which we translate 'our life is a continual warfare,' the Septuagint renders it 'a continual temptation.'

The reason why, though the devil thus work, yet it is all our sin, is this: because that the devil doth not thus enter into us or join with our spirits to confirm us, till our wills are come to a consent; we give place first. And then when he doth confirm, still the will of a man is free, he is but strengthened in it; he may cause the waters to swell, but he cannot turn them back. It is evident in Ananias, 'Why hath Satan filled thine heart?' You will say, Did not Satan work in him? How could he help it? Yet it is made his sin, for that he gave way to the devil; for he gave way at the first, and then the devil entered in and filled him. Another instance for it is that in 2 Tim. 2:26; he saith, we are taken captive alive, ἐζωγρημένοι, as the word is derived from thence; the meaning is this, they are alive when they are taken, and they are taken willingly by him; though at his will, yet with their own will too. They are not moved as dead stocks, but they are moved as having a living active principle in them, their own will. No man sinneth, my brethren, because Satan commandeth him; for we do not see that Satan commandeth us, for he works undiscernibly, but we sin because of what is propounded to us: as no man doth sin because God decrees him to sin, therefore no man can excuse himself with that; so no man can excuse himself with this, that Satan worketh in him.

And so much now for that first interpretation, that here, by spirit, is meant the devils, who, as spirits, work in the children of disobedience.

I come now to a second interpretation, which is taken for the effect of these devils, that common spirit that they raised in those times in the children of disobedience, which the Apostle bringeth as an instance, that themselves might see how it wrought. Do not you see, saith he, how it worketh, what a spirit there is working in men against God, and against Christ? The devil is the prince of it. I opened it before, I shall now give you some observations about it.

Obs.—The first is this: That besides the common ordinary walking of men in their particular lusts, walking in sin, according to their prince, the devil, their king,—for in every sin that a man ordinarily committeth, he walketh according to this prince, and his mind and will he doth,—besides that, I say, there is a special spirit, which yet is a common spirit in another sense, that is, because it breatheth in a general way in men; yet I call it special, because it is superadded, over and above the natural inclination that men ordinarily have to the ways of sin,—there is a special spirit, raised up by the devils in the children of disobedience.

I shall make this evident to you by parts. I take these Ephesians for an instance, for to me the Apostle seems to point to that spirit that wrought among them. In Acts 19, when Paul was at Ephesus, you shall find there what a spirit was raised, all the whole city upon a sudden were gathered together, and were all filled with confusion, and the text saith, 'the greater part knew not wherefore they were come together.' They would have haled Paul before the judgmentseat, and having caught Gaius and Aristarchus, his companions, 'they rushed with one accord into the theatre;' and all this while they knew not for what. And then, for the space of about two hours, they all with one voice cried up their goddess Diana, and cried out against Jesus Christ; alas! they knew not Jesus Christ. But why did they cry up their goddess thus? Why, the devil was in it. Do not you see, saith the Apostle, how the spirit works? If you read the Apologies of Tertullian, and others that wrote in the primitive times, you shall still find them telling the heathens thus: Why do you persecute us? What is the matter? You understand not our way. You

can let other sects alone, why do you meddle with us? It is nothing but a name you persecute, you know no more. Yea, but, my brethren, the devil knew more, and so raised up a common spirit amongst them against the Christians.

The devil doth raise up in several ages—that should have been another part of the observation—a several kind of spirit, yet still the same devil. Do you not see, saith he, the spirit that now worketh? Why, the spirit of heathenism wrought then in a bitter opposition unto Christ; and the spirit of Antichrist wrought then. The spirit of Antichrist is now in the world, saith John. And these both wrought in one, wrought against Christ. The devil had then two strings to his bow. Among the heathens he had a spirit that wrought to advance his kingdom, and to keep him up as long as could be as the god of the world; and if that failed, then he had the spirit of Antichrist, that was then a working too: and many of the Christians themselves, that were good, understood not this, for it was a mystery. And, my brethren, such is his cunning still, if the scene alters, he alters his spirit that he breatheth into men; he will breathe in new principles, such as the world shall close withal; and he will be still sure so to state the quarrel as that he may vent his malice against many of the saints, if he cannot against all. He made way, through I know not how many errors, that if the world should happen to turn Christian, he might raise up such a persecution against those that would oppose those corruptions, more or less, as possibly could be. Therefore in Rev. 12, when he was thrown down from heaven to earth,—as he was when heathenism was gone,—he found a way to persecute those that kept the commandment of Christ and the testimony of Jesus; for there was then so much corruption brought in and found in the churches by the working of this spirit, that God stirred up some or other still, in their several ages, to bear witness against it: and against these the devil raised a spirit, as being the witnesses of Jesus and such as kept some of the commandments of God, which others did not. The apostle John, in the place I quoted even now, saith, the spirit of Antichrist is now in the world, 1 John 4:3. Paul saith, it was a mystery; the apostle John, that he is to come into the world, nay, that even now he is in the world. I see his horns are budding, saith he; and that spirit that breatheth now in

heathenism shall work up to the very same, when the world shall turn Christian, in Antichrist. Now, this was a mystery, yet the devil knew what he did, lie drove it on, and carried on this common spirit, and that among Christians themselves in those primitive times, even when the heathens did oppose them. So now, as it is said of the Holy Ghost, in 1 Cor. 12, that he hath variety of gifts, but there is one spirit, that worketh all in all; so in several ages there are several spirits infused, and principles that men are led by, but yet so as still they shall be against some part of the commandment of Jesus; and it is the same spirit that still worketh all in all.

And why is such opposition called a spirit?

Because, my brethren, things are carried with spirit oftentimes more than with reason. Saith Paul, 'I was exceedingly mad against the saints,' Acts 26:11. And I think there are few that are mad but there is some kind of possession or obsession of Satan. 'I was mad,' saith he, and madness, you know, is to go in a thing against reason, and beyond reason, beyond the nature of the thing itself: and that is, because the devil is in it; for he carries it as a prince, and therefore he carries it as by a spirit that he stirreth in them.

And it is called a spirit, too, because it is active, and high, and violent. In Rev. 16:13, speaking of those emissaries of Rome, that, when Antichrist is brought to his last throw for his subsistence,—and if he loseth that, he is gone,—he sendeth out, (the devil and Antichrist together, for they are said to come out of the mouth of both,) he calls them spirits; they shall be nimble agents, that should have a world of zeal. What is the reason? They are said to be 'spirits of devils,' and were therefore more active than men of themselves would have been. And Satan was the prince of them, for they 'came out of the great dragon;' and they 'go forth to all the kings of the earth, to gather them to the battle of that great day.' And how nigh it is, God knows.

Now as it is a special spirit, thus raised,—I have shewn you that it is called a spirit, and a spirit that altereth as the scene altereth,—so it is a general spirit, a common spirit, wherein, saith he, the children of disobedience do agree. The reason, my brethren, why his kingdom is a monarchy, and why they have one prince,—by what the Scripture seemeth, both in this and other places, to hold forth to

me,—is this. Because there is one great devil, that is the old serpent; he hath the great head, the great wit, and inventeth what to do still, in all the turns and agitations and motions of the world, and accordingly directs. As Pharaoh—who was a type of the great devil and his monarchy, and the Egyptians are the little dragons, as they are called, Ps. 74—gave the counsel, 'Come,' saith he, 'let us deal wisely:' so Satan is, as it were, the great dictator, and all the lesser devils take from him what he doth judge, and breathe a common spirit into men in whom they work. And therefore he is said here to be the prince of a spirit. The reason why it is one spirit is, because there is one prince of them that doth guide and direct all the other spirits to go thus one way, and to make one common gale in the hearts of men. In that Rev. 16:13, 14, they are said to be three spirits; yet all agree in one, they all came out of the mouth of the dragon too, for he was the prince of them, the great devil; for by the great dragon there, I take it, the great devil is meant, for the little devils are in that phrase, 'he and his angels.' And a breath came from this prince, and the other devils, he saith, were three; that is, many, or more than one, men acted by the devil; yet they all agreed together in one project and design, which was, to go forth to the kings of the earth, and of the whole world, to gather them to battle against Christ. For when Antichrist shall be put to it, he will get the assistance of heathens, and Turks, and all; all shall join together against the battle of the great day.

When our Lord and Saviour Christ was crucified, it is clear, then he breathed a common breath. Herod and Pilate were one against another, yet conspired in crucifying of Christ. Why? Because there was a prince in the world, and though he had nothing in, or against Christ, yet he ruled their hearts unanimously. Therefore, in Ps. 2, 'Why do the heathen rage, and the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed?' The truth is, the devil was in them. 'This is your hour,' saith Christ, 'and the power of darkness;' that is, the devil, who is the power of darkness, hath power over me, by means of you.

Now, my brethren, it is a spirit likewise which, if the godly wise do heedfully observe, may be discerned. The Apostle saith so much. Do you not see it work, saith he, in the children of disobedience?

You may see it by the nature and carriage of things, that Satan carries them on.—And so much for the interpretation of those words, 'the spirit that worketh.'

I come to The Time; 'that now worketh.' Some put it for etiamnum, that still worketh; but I think that is not the meaning of it, for it refers to that present spirit that then was, which, as I said, Satan was the prince of; 'which now worketh.' It may have relation also to the times of the gospel, in comparison of former times. In John 12:31, saith Christ, 'Now is the judgment of this world;' that is, now is the time of the gospel, when this world is to be reformed, and the prince of this world is cast out. Now, because that is the now when the prince of this world is cast out, therefore this is the now wherein the devil being cast out, being vexed, raiseth up a spirit in the children of disobedience. And he is more active a thousand times than he was in the Old Testament. It is true, Satan under the New Testament hath less power than he had under the Old; for the kingdom of Christ cometh still more and more upon him, and spoils his plots, eats them out; but yet his activeness, his working, is more by far. And the reason is this, because the devil is enraged; for still as Christ goes, and casts him out of his kingdom, or out of men's hearts, the more he rageth. In Mark 9:26, when the unclean spirit was to be cast out, the text saith, 'he cried, and rent him sore.' And in Rev. 12:12, when the devil, that great dragon, was cast out, thrown from heaven, it is said, 'he is come down, having great wrath, because he knoweth he hath but a short time.' And if he had millions of years, they would be a short time to him. But when he saw himself thrown down, it was to him as the beginning of the day of judgment, which he thinketh is approaching. And still, my brethren, the more he is confounded, the more he is enraged, and the more active he is; therefore he saith, 'the spirit that now worketh.'

You shall see this, by comparing the instruments he doth employ in one age, and in others, successively, that come after. In Rev. 9, there comes out of the bottomless pit a company of locusts, whose king was the devil; these were, as some think, the Saracens; or, as others, those preaching friars, that were some hundreds of years ago sent abroad to uphold the Pope's kingdom. For my part, I think,

the Holy Ghost did carry on the story of both, even in that first part of the prophecy. Now you shall find in Rev. 16, when Antichrist cometh to his last cast, his agents then are not locusts, but 'frogs,' and so raised that they are called 'spirits,' because they are more nimble and active than those locusts were; for the devil still, as his time rows shorter and shorter, begins to work more furiously and more fiercely, bestirs himself more in the spirits of men. Those locusts were too dull creatures, therefore now he hath frogs, he meaneth the Jesuits, who are a nimble company of men, men of spirit, full of activeness, that can, like frogs, leap into kings' chambers, and can be in the water and on the land, deal in church and deal in commonwealth; and these he calleth spirits. The locusts, I say, those preaching friars, were too dull for his turn, now in this last cast. And, my brethren, it is good to learn of an enemy. Still as our time draws shorter, let us work the more. 'Exhort one another,' saith he, Heb. 10:25, 'and so much the more as ye see the day approaching.' And if you will have it more full, 1 Cor. 7:29, 'The time is short.' Therefore let us improve it to the uttermost. The devil, you see, doth so; he acteth and worketh more now than he did before, because he knoweth he hath but a short time.—And so much now for the time.

I have now nothing to speak to but The Persons; 'that worketh in the children of disobedience.' I must, as I use to do, a little open the phrase.

It is a Hebraism, 'sons of disobedience.' The Jews do use in common speech to apply the words, sons and children, to many things; as, son of captivity, that is, a captive. A son of the resurrection, saith the gospel; that is, those that shall rise again, and shall be begotten by the resurrection; for it is a begetting again, and so they are sons of it. It importeth, as the phrase is here, one that hath addicted himself to disobedience. As wisdom is said to be 'justified of her children,' Matt. 11:19;—there are sons of wisdom, that is, those that have given up their souls to be led by wisdom, that have been converted by Christ;—so here, those that have addicted themselves to disobedience, to sin, they are called sons of disobedience. You have the like in Ps. 89:22, 'The son of wickedness shall not afflict him.' So, sons of violence. I shall not need to open

that much, I shall speak of it when I come to handle 'sons,' or 'children of wrath,' in the next words.

The only question is this: whether he meaneth all sorts of unregenerate men? or whether he meaneth some special sort, in whom the devil in those times raised up a special spirit?

The truth is, it is hard to determine it; the context seems to carry both. In Scripture phrase—I shall speak a little to the latter—a child of disobedience notes out one that is more eminently wicked than others, a son of iniquity; and it is all one with that which in the Old Testament was called a son of Belial, which phrase you have often; and you never have it used but it noteth out one more wicked than ordinarily the generality of mankind are. Sons of Belial are men without a yoke, that have broke the bounds, as the prophet expresseth it, for so the word signifies. Still when they are mentioned, I say, it notes a special sort of wicked men. I shall quote the places:—Deut. 13:13; 1 Sam. 2:12, the sons of Eli are called sons of Belial, being more eminently wicked than others; so in Judges 19:22; one given to drunkenness is called a daughter of Belial, 1 Sam. 1:16. Those, therefore, that either in respect of living in profaneness, or in respect of opposition to God and Christ, are more eminent than others, are especially sons of Belial; yea, they are called even Belial itself. And, in 2 Cor. 6:15, Belial is called the devil himself; even as in the New Testament the devil is called 'that wicked one.' And answerably, one that is more eminently wicked is called a devil; as in that speech of Christ, who saith of Judas that he was a devil.

The word 'disobedience' is ἀπειθείας, an obstinacy of heart, that a man hath stood out persuasions. So as now it doth import such kind of men likewise as have received the truth, or have heard of the truth, yet obey it not, but do the contrary. 'I have stretched forth my hands to a disobedient and gain-saying people,' Rom. 10:21; those are called disobedient—it is the same word—which have had God's hand stretched out to them. You have many places for it: Rom. 2:8, and Titus 1:16, 'In works they deny him,' saith he, 'and are disobedient,'—it is the same word here,—'and to every good work reprobate.' And in Heb. 4:6, 11, it is used for unbelief.

Now, if it be taken in a large sense, as perhaps in Eph. 5:6, it is taken for all unregenerate men; 'for which the wrath of God cometh upon the children of disobedience:' then the observation in a word is this. It cometh in here by way of difference from Satan's working in godly men and in unregenerate men. He worketh in the children of disobedience, that is, he ordinarily prevaileth with them, I mean for those lusts they are addicted to; he ruleth them, as it is spoken in that curse concerning Judas, Ps. 109. He prevaileth over them, he works effectually in them,—take that, I say, which is their proper and special way of sinning, that which their spirits are addicted to,—they are, as I may so express it, his working shop, they are called his house where he dwelleth. 'I will go, and return to my house,' saith he, when he was cast out there, in Luke 11:24. He works as an enemy in the people of God, but in these as a prince. He works as a tyrant in those, and prevails often over them for acts; but in these as a conqueror, taking them captive at his will. My brethren, I take it, that there is this difference set by God between those that are godly and regenerate men, translated into the kingdom of Christ; and unregenerate men, who are members of the kingdom of Satan. It is true, indeed, he cannot carry all unregenerate men to all the sins he would, because, like a tyrant, he applies himself to the several humours of men, and that by God's ordination; yet so, as the common law that God alloweth him to rule over them with, it is in respect of their peculiar lust, and peculiar sin. Look, what a man's snare is, the devil hath him at his will, as the expression is, 2 Tim. 2:26. But now, if he come to deal with a godly man, he ordinarily asketh leave: Luke 22:31, he 'hath desired,' he hath sought to winnow thee, speaking of Peter, when the devil carried him on to that great sin against Christ. But when he comes to unregenerate men, they are his subjects, his natives, his proper goods; and he enters into them as into his own house. And the reason of it is this. Because the saints are translated into the kingdom of Christ, therefore if he will deal with them, he must come like a party into another kingdom, into another's quarters, where he hath not ordinarily the power and the rule; and what hath he to do with another man's servant? That is the law. A regenerate man is Christ's free man, therefore, but by special permission from God, to

exercise his children, he doth not so come to tempt them as to carry them on to great sins.

Now if it be meant, as I take it rather it is, of men eminently wicked, that are the ringleaders of all the devil's kingdom; then, in a word, here is the observation:—

Obs. 1.—That Satan in his kingdom hath several sorts of sinners, and there are some in whom the devil's breath is so strong that a man may smell it: as a holy man may savour the Spirit of God in another man that is holy. You may see how it worketh, saith he, in some of the children of disobedience, that are the ringleaders—and so instances—of the bondage that all the rest are in. I say, of unregenerate men, there are several sizes of them; yea, the same man, as he grows wickeder, so he hath more devils. 'He brought with him seven devils worse than himself.' 'You make him,' saith Christ, 'ten times more the child of Satan' than he was. I quote it for this, to shew you there are several sizes of wicked men, though the meaning is, that of every generation of men, the second is worse than the first; for otherwise how could they make him worse than themselves? But they making him a proselyte, the curse of God, when they had made him so, made him worse. But I will not stand upon that.

Obs. 2.—The second observation is this: That which makes men eminently wicked, and the spirit thus of the devil to work in them, more than in others, it is an unpersuadableness. They have been dealt withal by God, and by the preaching of the gospel; they have had some hints, some hearsays of it; and they refuse that light, and will not believe that truth. And for this disobedience, doth the Lord give them up to Satan, to rule in them more fully, and to transform his spirit into them. In 2 Thess. 2:10, he cometh with all deceivableness of unrighteousness. But in whom is it? In them that receive not the truth in the love of it.

Now, my brethren, in a word, this is the Apostle's scope plainly to me. Saith he, Whilst you were unregenerated, you lived in the devil's kingdom. And though you were not opposite to the gospel of Christ then, and had not that spirit which you see now worketh in some; why? because you never heard of the gospel before; ye turned, when ye first heard it: yet you may see what you would

have been, if God had not turned you. That spirit that you see now worketh in men eminently wicked,—by which you may see that the devil hath a hand over men,—that spirit, if you had gone on, would have wrought in most of you too. So that his scope is, to hold forth the spirit that was more eminently in some men that were sinners amongst them, or perhaps in the generality of men, that did conspire in one way of wickedness, to let them see what themselves would have been. And, my brethren, we are apt to forget our natural condition. Let us make just that use of it the Apostle here doth. We think we should not have been so bad, we should never openly have done thus and thus, as others do. Oh, but remember and consider this, that whilst you walked in sin you were under the prince of the power of the air; and look, what spirit you see now works in the children of disobedience, had you not turned unto God, had you been unteachable and unpersuadable, the same spirit would have been in you. So that now what wickedness is abroad in the world, all men that are turned to God may make use of it: The like would have been my heart, I should thus have been the slave of the devil; as these are carried headlong, so should I have been.

And, my brethren, let me add this last: Though he speaks thus of such, and saith they are children of disobedience, yet he calls them not the sons of perdition: he calls them children of wrath indeed, in respect of their present state, namely, in the next words; but he calls them not sons of perdition, as for the future ordained to destruction. Then, although men should have great high spirits against, and be unteachable, and unpersuadable to the truth of God and ways of religion, yet pray for them, seek to God for them. Though they are children of disobedience for the present, yet it follows not that they are children of perdition, as Judas is called. In 2 Tim. 2:24, 25, saith he, 'The minister of God must be gentle, in meekness instructing those that oppose themselves; if God peradventure will give them repentance, that they may recover themselves out of the snare of the devil,'—that though now they are under the spirit of Satan, and he hath a snare upon them, and out of that they do oppose, yet in meekness instruct them; they are children of disobedience, thou canst not say they are children of perdition.—So much now for the opening of this text.

SERMON XLI

> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.—VER. 3.

THE Apostle, in this and the two former verses, doth set himself to give an exact description of all men unregenerate; and as he is comprehensive in the doctrine about it, so he is as comprehensive also in the application. He had shewn two of the causes, that were external, of all that sinfulness that is in unregenerate men: the world, in the 2d verse, and the devil. And now he cometh to that third, which is the flesh, or natural corruption. There were but two sort of persons in the world, that shared the world between them, and they were the Jews and the Gentiles: and the Apostle doth apply all the doctrine of man's unregenerate condition by nature to both these. And as men that read lectures of anatomy do not only give the doctrine of the parts of a man's body, but they exemplify it in having a body cut up before them; so the Apostle here doth not simply lay down the corrupt estate of man's heart by nature, but he applies it, exemplifies it, and that both unto the Jew and the Gentile, he shares this common condition between them: 'wherein in time past ye walked,' speaking of the Gentiles, ver. 2; 'among whom also we all had our conversation,' speaking of the Jews, in this 3d verse.

These words I have read unto you, which concern that third and last cause of all sin in men, namely, their natural corruption, which is called flesh, divide themselves generally into two parts:—

1. The persons that he speaks this of; 'we all.'

2. The description he gives of the state of nature, in respect of inbred corruption, and the fruits of it in these Ephesians.

I will begin first with the persons:—

Our holy Apostle had a care in the application of this doctrine to wind in the Jews as well as the Gentiles. He named the Gentiles twice in the former verses, 'you hath he quickened, that were dead,'

ver. 1; 'wherein in times past ye walked,' ver. 2. And he nameth the Jews as often in this 3d verse, 'among whom we had our conversation;' 'and were by nature the children of wrath, even as others.' He had still carried along in this epistle what God doth both unto Jews and Gentiles: he carries the state of both along with him in everything he handles. When he had spoken in the first chapter of the great benefits of redemption, he applies it both to the Jews and also to the Gentiles. To the Jews, ver. 11, 'In whom also we have obtained an inheritance, that we should be to the praise of his glory, that first trusted in Christ.' He applies it to the Gentiles, ver. 13, 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that holy Spirit of promise.' Now, as in the matter of redemption, and all the benefits of it, he applies it unto both; so he takes the like and the same course in the matter of corruption, and of our natural condition.

And besides that reason which many interpreters give why he doth so, namely, because he would not seem to upbraid the Gentiles, as the Jews were wont to do, who called them 'sinners of the Gentiles,' Gal. 2:15, but that he and his countrymen were as bad as they,—I say that is not the only reason, but it was to shew the freeness of God's grace to save the Jews as well as the Gentiles. For his scope, why he doth mention the state of nature so exactly, and apply it thus to both these sorts of persons, is to illustrate the free grace of God. Saith he, in the next verse, 'But God, who is rich in mercy, for his great mercy wherewith he loved us, even when we were dead in sins, hath quickened us; by grace ye are saved.' So that he would shew that all, both Jews and Gentiles, needed it. You shall find likewise he takes the same course in his epistle to the Romans. In the first chapter he proves that the Gentiles were all corrupted; and in the second chapter he convinceth them, and proveth, that the Jews were so also. In the third chapter he concludeth that all were sinners: there is no difference, saith he, 'all have come short of the glory of God;' and, 'there is none righteous, no, not one.' And to what end was all this? It was to glorify the grace of God, as it follows, ver. 24, 'Being justified freely by his grace,' &c. And then again he doth apply it to the Jews, and he speaks as hard words, and harder of

them than he doth of the Gentiles, and of both in respect of their conversations. The poor Gentiles, they were led away, he saith, by the world and by the devil; he applies that part of man's misery unto them. But when he comes to the Jews, 'Ye were by nature the children of wrath,' saith he; and, 'Ye have had your conversation in the lusts of the flesh.' He shews the internal cause of corruption when he applies it unto them. And what is the reason? You must know this, that first, for their conversations, the Jews would not so much as converse with the Gentiles; they called them 'sinners of the Gentiles,' Gal. 2. They would not so much as eat with them, as you read in Acts 10 that Peter would not, and according to the ceremonial law he ought not. And so in John 4, when Christ conversed with the Samaritan woman, there was a wonder at it. But saith the Apostle here, you Jews that stand so much upon this privilege, and therefore think yourselves holier, look to your natural estate, and you are of the same number with the Gentiles; 'among whom we also all had our conversation in times past.' They stood likewise upon their privilege that they were a holy seed, and that they were the children of God, and that all of them were so by birth; you know, they said they were of the seed of Abraham, and 'we have Abraham to our father.' He batters down that too; 'We were by nature,' saith he, 'the children of wrath, even as others.' And therefore now he applies it thus to the persons of the Jews.

Now, all the controversy is this, and it is a thing that interpreters differ in, that seeing the word here which we translate, 'among whom,' may be also interpreted as well, 'in which,' whether of these two should be here intended? The question then is, whether 'among whom' refer to the persons,—that is, 'We Jews walked among you Gentiles, had our conversations like to you?'—or whether the meaning be that 'we Jews walk in the same sins?' 'In which we also had our conversation,' as referring unto sins and trespasses, 'wherein in times past ye walked, ver. 1, 2.

I for my part think the Holy Ghost writes the Scripture so as to take in a comprehensive meaning; and it hath been a rule that I have observed all along in interpreting this, and shall in all other Scriptures. I think he intended both. For to say both of these Jews, that as for their persons they are to be reckoned among the

Gentiles, among the same number, 'among whom we also;' and to say they walked in the same sins and in the same lusts; it makes the scope and the sense more full, it makes up the likeness of their condition the more and the greater. His scope was to humble the Jews in both respects, that though they stood upon it that they were a privileged people, yet, saith he, you are to be reckoned among the Gentiles, 'among whom we also walked.' And he would prove that they were to be reckoned among them, because they walked in the same sins; 'in which we also walked as well as they.'

So that now these words that are translated 'among whom,' note out two things:—

1. The manner of their conversation, that they walked ad eundem modum; or, as the Vulgar translation hath it, ad quem modum, in the same sins. Quemadmodum vos, ità et nos. Look, as they Gentiles walked, so did ye Jews.

2. It imports also that their persons are to be reckoned in the same number; ex eodem numero, they are in the same number; and are to be put in eodem albo, in the same rank and catalogue with the Gentiles.

Now, there is an objection or two against either interpretation; for I take in both, therefore I must remove the objections against both.

The first objection, that by ἐν οἷς should not be meant, 'in which sins,' is this. For, say they that are of another mind, then it should have been in the feminine gender, ἐν αἷς, since ταῖς ἁμαρτίαις was the last word mentioned in the first verse; therefore if it referred to sins, it should have been in the feminine gender.

But that receiveth an easy answer; for as there is ἁμαρτίαις, so there is παραπτώμασι, namely, 'trespasses,' in the neuter gender. But the answer that Estius gives is this, that it refers to both, though the one be the neuter and the other the feminine gender; yet when he makes the participle, he saith it refers unto both; therefore that interpretation, 'in which,' will stand.

Then again, as for that other, 'among whom,' as our translation renders it, that that is more especially meant is clear, because the nearest connexion doth carry it, the other is a more remote

connexion. For if it be, 'in which sins,' it must refer to the first verse, and there comes in between the whole second verse; but if it refer to the persons, 'among whom,' then it referreth in the next coherence: 'among whom'—namely, which children of disobedience—'we all had our conversation,' which are the words just before.

But there is this objection against that, say they that are of another mind. All the Jews were not children of disobedience; for 'children of disobedience' doth imply persons eminently wicked in a more special manner, as 'children of Belial' did. Now, the apostle saith, 'among whom all we had our conversation;' now, say they, all the Jews had not their conversation among children of disobedience; there were some more eminently children of disobedience amongst the Jews, as well as amongst the Gentiles. This is the objection against that interpretation.

But the answer is easy; for, in the first place, 'children of disobedience' doth not only note out men eminently wicked, but it is the common expression given unto unregenerate men. In chap. 5:6, 'For which things,' saith he, 'the wrath of God cometh upon the children of disobedience.'

Neither, secondly, will it follow in the connexion that all the Jews should have been children of disobedience; but indeed this will follow, that they are to be reckoned of the same rank with them; all unregenerate men shall belong, and do belong, unto the same kingdom with the highest and eminentest sinners that are. Therefore, saith he, never boast yourselves; if you be children of disobedience, if you walked among them, you were of that company, of that drove.

And indeed and in truth, thirdly, the Jews were in a more peculiar manner the children of disobedience than the Gentiles were. What is the reason? Because they had the law—they are still called a stiff-necked people, which is not applied to the Gentiles. Disobedience is in a more special manner attributed unto them, because they had the means, especially when the gospel came upon them.

So now, the interpretation being fully cleared, that 'among whom' referreth to both, and the reason also why it referreth to 'in

which,'—for I must give you a reason of it, that 'in which sins ye walked' is also meant,—the reason of it is this, because that in Col. 3:7, which is a parallel epistle to this, there it is, 'in which ye walked, whilst ye lived in them,' referring unto sins. And so the Syriac also renders it; 'in which,' viz., 'in which sins ye also walked.' And it makes the likeness between the Jews and Gentiles to be more full; for then his meaning is plainly this: we that are Jews had a like condition with the Gentiles, first, in respect of conversation; we all walked in the same sins, we had a like condition in respect of the lusts of the flesh: 'in which also we all had our conversation, in the lusts of the flesh.' And we had a likeness of condition in respect of natural corruption, which is the ground of all; 'and were by nature the children of wrath, as well as others.' And so now, having cleared this interpretation, that it refers to both, yet especially to the latter, I come to the observations out of it.

There is one great observation which I will not now insist on, but refer it till we come to those words, 'were by nature children of wrath, even as others,' namely this, that original corruption is universal to all mankind, both Jew and Gentile. That observation is proper to those words, therefore I omit it here.

But here he speaks of the likeness of the Jew to the Gentile, and that they are to be reckoned among them, the Jews all one with the Gentiles, in respect of their conversation; that is the thing that these first words hold forth, 'among whom we also had our conversation.'

First, then, if the interpretation be that they are to be reckoned of the same number with the Gentiles, then I make these two observations upon it:—

Obs. 1.—First, Though there be several sizes of unregenerate men, several sorts of them, yet they that are the best of them are to be reckoned, and they are to reckon themselves, and Jesus Christ at the latter day will reckon them, even among the worst. He had spoken of the highest children of disobedience in the verses before, that were more eminently such,—for I take that interpretation also in,—and it followeth, 'among whom we all had our conversation.' There may, I say, be several sizes of unregenerate men, yet all shall be reckoned of one sort. It is a consideration may mightily strike us. Let men be never so civil, let men be temporary believers and

profess religion with never so much strictness, if they be unregenerate they will be reckoned among the children of disobedience. 'Among whom we,' saith Paul, putting in himself, who had his 'conversation according to the law, blameless.' No man could say black was his eye. He professed that he walked according to his conscience all his days; yet I am to be reckoned, saith he, and had my conversation among, and shall be accounted of that number, with the highest children of disobedience. It is an excellent observation that a late critic hath made: that in the Old Testament, especially in the book of Proverbs, where hell is mentioned or spoken of, as it is often, the word in the Hebrew signifies the Place of the Giants. 'They shall go down into hell,' that is, to the place of the giants. That was the term that the Jews did anciently give to hell. What is the meaning of that? You know that the giants of the old world were the eminent, grand wicked men. Gen. 6:5, 'The wickedness of man was great upon earth.' And he saith there were giants that did corrupt their ways before him; and the earth was filled with violence. Now, the flood came and swept all these giants away, and carried them all to hell. And because such a cluster of them went there all at once, hell had its name from thence; and whoever went to hell, though he were a Jew, though he were never so strict, if unregenerate he went to the place of the giants, he went among wicked men; and so they are to be reckoned here. Nay, the gospel speaks higher words of hell, as in relation to whom wicked men shall be gathered, Matt. 25:41. He speaks to all unregenerate men, that shall be found so at the latter day, that died in that estate, though there be never so many sizes of them, Go into the fire, prepared for the devil and his angels. They are not only gathered to the giants, but they are gathered to their great prince, Satan. They walked according to the prince of the air, and they shall go to hell, where the prince of the fire is, when he is there—a poor prince, when he is there. And God will bring forth men so, though they walk among the drove of his children in profession now, yet if they walk in by-lanes, God will rank them at the latter day, yea, often in this world, with the workers of iniquity. In Ps. 125:5, 'As to such as turn aside to their crooked ways,' that walk in by-lanes of sin, 'the Lord shall lead them forth with the workers of iniquity.' They do

walk after them here before God, and God will manifest so much before he hath done. The Lord, saith he, shall lead them forth with the workers of iniquity.

And the reason, my brethren, why they are to be reckoned among them, and as walkers among them, though they sever themselves from them in respect of external conversation, is, because they agree in the same internal principle of sin. They walk in lusts, every unregenerate man doth; refine him how you will, it is certain he doth. Now, the fellowship that men have with other wicked men, lies not so much in keeping company personally with them, as it lies in walking in the same lusts and in the same sins, smaller or greater. 'Have no fellowship with the unfruitful works of darkness.' Fellowship lies in the works more than in the persons; it lies in the consent, as Ps. 50:18.

And then, again, there is this observation, but you need not make a distinct one of it, that those, even among Christians,—for there is the same reason,—that live in the same lusts that the Gentiles do, they shall all be reckoned as Gentiles before God. 'Among whom,' saith he, 'we all had our conversation in the lusts of the flesh.' If they live in lusts, they are said to live as Gentiles; for lusts are called in a more peculiar manner the 'lusts of the Gentiles.' My brethren, in Rev. 11:2 you find that the holy city is to be given up to the Gentiles, to tread down for a certain time. Whom doth he mean there by Gentiles? Why, he meaneth indeed and in truth the Popish Christians; for it is a preparation to the killing of the witnesses, which is in that chapter, which is clear shall be done by the beast; and you know who the beast is. He saith, ver. 7, that 'the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.' Now he calleth them, though they profess Christianity, Gentiles; and the prophets of old used the same language, Jer. 9:26. There is but this difference, saith he, between you Jews that are wicked and the Gentiles: they are uncircumcised in the flesh, and ye are uncircumcised in the heart. And let me add this further, for I fear it is a thing to be fulfilled, and I have feared it many years, that when once the temple of God is measured,—and the reed is in men's hands, doing it now, and hath been a good while,—and the altar of worship, and the worshippers,

them that worship therein, as it is Rev. 11:1; that then this temple will be given up to these Gentiles to be trodden down; and why? Because there is so great an outward court laid to this temple. The temple should consist of those that are priests and saints; but the reformed churches have laid too great an outward court, which are as bad as Gentiles: therefore, saith he, seeing they stand upon Gentile ground, the Gentiles shall re-enter again. He saith that the court that was without the temple was not to be measured; for they are not fit to be worshippers, though they be Christians; for it is given to the Gentiles, and the holy city shall they tread under foot. And therefore now, as Musculus well observeth, for us to boast against the Papists, We are the reformed churches; yet, for the multitude and shoal of Christians to walk in the same lusts, they are, saith he, to be accounted to live even Popishly; as these Jews are reckoned to live heathenishly, whilst they walk in the same lusts the Gentiles did. And though men are not idolaters, as the Papists are; yet, notwithstanding, whilst they walk in their lusts, they are idolaters still. For you shall find, in Col. 3:5, the Apostle, speaking there of covetousness, and uncleanness, and the like, saith he, 'which are idolatry.' Some indeed read it, 'which is idolatry,' and so refer it only to covetousness; 'and covetousness, which is idolatry.' But other copies are, 'which are idolatry,' referring to 'fornication, and uncleanness, and evil concupiscence, and covetousness, which are idolatry;' because indeed they do set up idols in their hearts which they worship; for every lust setteth up another thing beside God; and it is as truly Gentilism, as truly idolatry, as Popish or heathenish idolatry is; only this devil of idolatry takes a shape, and appears visibly to them and in them, but it is invisibly in the hearts of others.—And so much now for that first observation from those words, 'among whom we also walked.'

Obs. 2.—I will give you a second, and that is this: That there is no light or means will do corrupt nature good. Are the Jews born under the light of the law? Had they the light of the gospel come upon them also by John Baptist, and by Christ, and by the apostles, and do they remain still and walk in their lusts? I say, no means will do corrupt nature good. And in Rom. 8 you have a place for it. 'The law,' saith he, 'was weak through the flesh,' ver. 3. Go and inform

men never so much with the law, and though it seem to be a strong thing to work upon a man, to tell him of hell, &c., yet, saith he, it is 'weak through the flesh.' That natural corruption that is in a man will never be wrought upon by it, it will hinder the working of the physic, be it never so strong; flesh will, corruption will. Isa. 26:10, let them live in a land of uprightness, they will deal unjustly, and will not behold the majesty of the Lord. The Jews here had all these means, yet they remained still in the same unregenerate condition. Men may restrain indeed, the gospel may do so, and the law may do so, restrain corruption in men, yet they will please the lusts of the flesh still, they will walk in them; and if not in the grosser lusts of the flesh, yet they will walk in the lusts of the mind. There are other spiritual lusts in the understanding, that, let corrupt nature be cooped up never so much, let the gospel, let the law, all grapple with it, it will be corrupt nature still. 'Among whom also we'—we Jews, that had all those means—'had our conversation in the lusts of the flesh.'

Obs. 3.—I will add a third observation, and that is this: That no privileges whatsoever men can have will save them from an unregenerate condition. The law, and having the privileges thereof, will not do it; neither will the gospel, and all the privileges thereof, do it. The privileges of the law would not do it, you see by this text, and you may have it more clear in Rom. 2:25, and so to the end. 'Circumcision,' saith he, 'verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is of God, and not of men.' The law, you see, will not do it. And the gospel will not do it, though the gospel uncaseth men much more. There was a kind of ceremonial typical holiness under the law, whereby all the seed of Abraham were holy unto God; but when the gospel came, it uncased them. What saith John Baptist, when he began first to preach the gospel? 'Think not,' saith he, 'to say within yourselves, We have Abraham to our father.' And it was prophesied of Christ, when his day should come to preach the gospel, that he should do it much

more: Mal. 3:1, 'I will send my messenger, and he shall prepare the way before me,'—that is, John Baptist, for so it is applied, Matt. 11:10,—'even the messenger of my covenant, whom ye delight in; behold, he shall come. But who may abide the day of his coming? for he is like a refiner's fire, and like fullers' soap;' and he shall sit in his shop, saith he, in his church, 'as a refiner and purifier of silver; and he shall purify the sons of Levi.' He came and purified the church more and more; tells them, except their righteousness exceed the righteousness of the scribes and Pharisees, they shall not enter into the kingdom of God. And, my brethren, this you shall find, that still the higher and purer the gospel riseth in the light of it, the more unregenerate men will be discovered, and their privileges which they possess in the church of God be taken from them. Not only ignorance and profaneness, but civility; yea, in the end it will rise so high that all temporary believers shall be discovered in that glorious new Jerusalem. There shall not be a man there that maketh a lie; not only not a man that telleth a lie, but not a man that maketh a lie; that is, not a man whose heart is not changed, not a man that is in the least degree a Gentile; and all unbelievers shall be without. Still its the gospel goes higher, it uncases men the more, and discovers the vanity of such outward privileges as these are, and will thrust them out.—So much now for the first thing in the text, 'Among whom we.'

Among whom we all.—I must speak a little to that word 'all,' and it shall be but a little; that is, all we Jews, or more especially, all we that are believers, converted of the Jews; saith he, 'we all,' all we apostles, we were once unregenerate men, and we lived in that state and condition, and in the same lusts that ye Gentiles did; and all the converts among the Jews they did so too.

Now you will say unto me, Were there none of these that were holy even from their infancy?

Yes, my brethren, it may be there were some, but there were but a very few. You know John Baptist was; but all, that is, the generality, for the most part even all the believers that lived among us, they were for some time in a natural and unregenerate condition.

But there is a special reason why it was spoken of the Jews in the Apostle's time, 'we all;' for the truth is this, in the Old Testament you shall find very few conversions; you do not read when Isaac was converted: you read, indeed, that Abraham had a call, for the text saith he was an idolater: but take Isaac, and Jacob, and Joseph, and Moses, and you shall read nowhere of their conversion; whereas ye have abundance of stories of conversions in the New Testament: but in the Old Testament, the truth is, God wrought much even from their infancy; although that speaks of conversion too; for the prophet saith that Levi turned many from their iniquity whilst he kept the covenant, Mal. 2:6; and in Ps. 51, David saith, 'sinners shall be converted unto thee.' But yet before the times of the gospel, before the time of John Baptist's preaching, the truth is, there was then such a corruption generally among the Jews, that they were in a manner, as it were, all left in their natural condition, there were very few godly among them, that so the fruit of the gospel might the more appear. I will give you but one text for it, Luke 1:17. It is said there of John that when he should come to preach, he should 'turn the hearts of the children to their fathers;' that is, whereas Abraham, Isaac, and Jacob, and all those holy and godly fathers, had been for justification by grace, they had rested upon the Messiah, the promise of God, and had turned to God, and served him truly; these Jews were so generally corrupted, that the whole nation needed a new conversion, to be of the old fathers' religion; therefore it is said he should 'turn the hearts of the children to their fathers.'

But then, again, there is a third answer. 'We all;' he shews not so much, de facto, what all were, or in a strict word, or in strict terms that all the Jews had been unregenerate for a long while before they were turned; but his scope is to shew what the generality of them were, and what all would have been; the same nature would have wrought the same effect, had not the grace of God come and put the difference.

I should likewise speak a little to those words, in times past; but I shall meet with it so often, as in ver. 11, 'Remember, that ye being in time past Gentiles in the flesh;' and in the next words likewise, 'and were the children of wrath:' and the observation I have upon it I

will not now insist upon, but rather come to what followeth. And so now I come to these other words—

We all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Here is an exceeding exact description of the corruption of man's heart and conversation by nature. And the Apostle hath a double scope in it. His scope is—

First, to shew the pedigree of causes of all that corruption that is in men while they are unregenerate; as he had shewn the world to be a cause, and the devil to be a cause, so here the flesh, the cause of causes, he putting this difference between the causes, that Satan and the world are but external causes. 'We walk according to the course of the world, and according to the prince of the power of the air;' but when he speaks of the lusts of the flesh, he speaks of that as the internal cause: 'We walk in the lusts of the flesh,' &c. You have here, my brethren, all the causes of sin in men's lives. You have sin in the heraldry of the causes of it. We have it emblazoned here as fully as can be desired. For—

1. Here is flesh, corrupt nature, which sticks in us, which is as the root and fountain.

2. Here are lusts, which are the first-born of that flesh, of that corruption, that are the immediate ebullitions, the boilings, the springings up from that fountain.

3. Here is a division of the several sorts of lusts; he doth not only call them lusts, in the plural, because they are many, but he gives us their several sorts. There are lusts of the flesh, or the body, the sensual part, wherein the soul partaketh with the body; and there are the lusts of the mind, the superior part, whose actings are abstracted from the body. Then there is the outward conversation. The flesh begets lusts, and the lusts bring forth a corrupt conversation; 'we had our conversation in the lusts of the flesh;' they are as the streams, or the springings that lusts from the fountain make. And the conversation, the badness of that, he setteth forth two ways. (1.) By the constancy of it; that all an unregenerate man's courses are nothing else but sin—they walked in it, had their

whole conversation in it. (2.) That it is nothing else but a fulfilling of some lust or other; 'fulfilling,' saith he, 'the desires of the flesh and of the mind.'

4. Because it will be said, man is a reasonable creature, and hath an understanding and a will, and is not led to an action as beasts are, by brutish and unreasonable passions,—can lusts carry a reasonable man on alone in a brutish way, as beasts are led?—therefore he tells you that the truth is, that these lusts have all of them, before they come to act, the consent of the will; and therefore what he calleth lusts in the first part of the discourse,—'had our conversation in the lusts of the flesh,'—he varies the phrase in the next, 'doing the wills of the flesh,' so it is in the Greek, τὰ θελήματα τῆς σαρκὸς. But doth the will move without the understanding? No, there is the will of the mind too, τῶν διανοιῶν, it is in the plural too. Take all the intellectual powers in a man, they are all corrupt, they have all their lusts, and they all concur through their corruption to dictate to the will to yield to all these lusts. But then—

5. The question will be, how do we come to be thus corrupt? What is the cause of all this 'flesh,' which is the cause of lusts, and which is seated thus in the will and understanding, and which causeth all men's sins in their lives? If you ask me how you come by it, I will tell you, saith the Apostle; you had it by nature. We were all the children of wrath by nature, therefore we were sinful by nature; for the object of God's wrath and anger is only sin. That is one scope.

But a second scope the Apostle hath is, as to shew the causality of sin in this its pedigree, that flesh is the original of lusts, those lusts are the original of all the wicked conversation in us, to which the will consents, and the understanding also; so likewise his scope is to afford matter of humiliation to those Ephesian Gentiles and the Jews also, and so to all mankind, and to magnify the free grace of God the more; and therefore he doth set forth corrupt nature in the full and most exact manner that we find in all the book of God; as, when I open the particulars, will appear. I thought to have done it now by way of analysis, but I shall not be able then to come to the particular exposition of these words, 'had our conversation in the lusts of our flesh,' which I would make an end of; therefore I will

reserve it till the last of all, where it will come in as well. I am to open three things:—

1. What is meant by flesh.

2. What is meant by lusts of the flesh.

3. What this importeth, to have our conversation in the lusts of the flesh.

First, what is meant by flesh? I must do two things in that:—

1. What the thing itself is that is meant by flesh, namely, that corruption of nature original.

2. The reason of the phrase, why this original corruption is termed the flesh.

I shall do both these, as briefly as possibly I can. And—

First, For the thing itself, I will give you but this brief description or definition of it, and give you Scripture for every word of it, or for the chief branches of it. It is a sinful disposition in man's nature, that is become his nature, whereby it is empty of all good, yea, opposite to it, to all good that is towards God, and containeth in it the seeds and principles of all sins whatsoever. This in a word is meant by 'flesh.' Now to make this out—

1. I say it is a corrupt disposition, or bias, as I may so call it, in the nature of man, in the whole nature of man. It is not the substance of man's nature; for then, when it was said, 'The Word was made flesh,' the meaning were, that the Word was made sin, if that flesh and corruption had been the substance of man's nature, and Jesus Christ and we had not been of the same nature as he was man. In John 3:6, saith Christ, 'That which is born of the flesh is flesh.' He evidently meant here by 'flesh' a distinct thing from the nature of man; for he saith that 'that which is born of the flesh is flesh,' even as he saith that 'that which is born of the Spirit is spirit.' By 'spirit' in the last words, he meaneth a differing thing from Spirit in the first words; so when he saith, 'is flesh,' he meaneth a differing thing from that which is born of flesh. The one notes out the substance; the other, the adjunct disposition of it.

Which disposition is yet now become man's nature,—that is, as natural dispositions are,—and all this emptiness of good, and seeds of all evil: therefore the next words tell us, that he is by nature, as I

shall open it afterwards in part, the child of wrath. And as there is a divine nature, that hath the seeds of all good in it, all things belonging to life and godliness, 2 Peter 1:3, 4,—compare but the verses together; it is called the divine nature, and it is said to have all things belonging to life and godliness,—so this corrupt nature of ours, on the contrary, is a disposition to all evil. I say, a disposition. And therefore, although this corrupt nature of man is sometimes called 'flesh;' yet you shall find in other scriptures it is said to be 'fleshly,' and said to be 'carnal.' Though it be called flesh in the abstract, for some reasons, yet to shew it is but a disposition in man's nature, not the substance of his nature, therefore he is said to be fleshly; as in Rom. 7:14, 'I am carnal,'—it is the same word, but only there is an adjective; he saith not, I am flesh, but, I am carnal,—'sold under sin.' As that spirit which is born of the Spirit is called the spiritual man in Scripture; so that which is born of the flesh, and called flesh, is called the carnal man in Scripture. 1 Cor. 3:3, 'Are ye not carnal?' And, 1 Peter 2:11, they are called 'fleshly lusts;' because this flesh is but an adjunct, it is but a corrupt quality, or corrupt disposition, that clingeth to man's nature.—And so much now for the first part of the definition.

2. It makes man's nature empty of all good dispositions whatsoever; it importeth an emptiness, a vacuity of all good. What saith the Apostle, Rom. 7? 'In my flesh dwelleth no good thing.' And yet if ever in any man's flesh, in his unregenerate part, there had reason to have been some good thing, there was as much reason it should have been in Paul's unregenerate part as ever in any one's. Why? Because there was so much grace mingled with it. Yet all that grace could never kill it, never work good in it, so long as it remained; it might destroy it, but it could never teach the unregenerate part good, or work the least good in it. Nay, it is not only an emptiness of all good, but it is an enmity to all good; as you have it, Rom. 8:7. He saith that the fleshly mind, or φρόνημα,—the least stirrings of the flesh in any act,—is enmity against God. And—

3. It containeth in it the mass, it is the seed, the seminary of all sort of sin whatsoever. For that I will give you that place in Col. 2:11, 'The body of the sins of the flesh.' It is a whole body of sin. What is the meaning of that? In a word thus: go take a child's body, and it

hath all the parts; though they are not so big as a man's that is grown up, yet it hath all the parts of a man. So go, take that corruption that lies in the heart of every child, it is a whole body of sin, it is perfect for parts, indeed the limbs may grow greater and greater, as men grow wickeder; for this original corruption, I mean, this vicious disposition, is increased in men; but yet, notwithstanding, it is not increased by adding new parts of corruption to it, but the seeds of all were at the first, and it still groweth greater and greater. So you see here, as briefly as I can, what flesh is.

That which hath exercised my thoughts most is why it is called flesh. I find that the Old Testament did use it from the very first, Gen. 6:3. When God gives the reason there why he would destroy man, and indeed the very sons of God, they that professed themselves to be the sons of God, but were all generally unregenerate, but Noah, and one or two more that belonged to his family, he gives this reason for it, expresseth it thus: 'The Lord said, My Spirit shall not always strive with man, for that he also is flesh.' By 'flesh' here he doth not mean that man is a frail creature; but he speaks of him as he is sinful, as he is corrupt, and his meaning is this: I see, saith he, that man is nothing but flesh, that his whole nature is nothing but a resisting and an opposing of my Spirit; and therefore my Spirit shall not always strive with him for that he is flesh. Yet, 'his days shall be a hundred and twenty years,' notwithstanding they were so generally corrupt. And that he meaneth by 'flesh' the corrupt nature of man, I have much to make plain, but I shall in a word manifest it. It is not only because it is alleged as a cause of the flood, and because it is brought in as opposite to the Spirit: but in the 5th verse he sheweth the fruits of this 'flesh.' 'God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.' And then compare with it chap. 8:21. He had given a reason here in this 6th chapter why he would bring the flood; and, mark it, the reason must be general, for the flood destroyed infants as well as those of riper years, and therefore he gives a reason that shall reach infants, and all: and he saith, they were flesh. Now in the 8th chapter, ver. 21, he giveth a reason why

he would not any more bring the flood; and what is it? 'The Lord said in his heart, I will not curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth,' or infancy. There are some interpreters that read it thus: I will not destroy it, although the imagination of man's heart is evil; before, indeed, I destroyed the world because man is flesh, and because the imagination of his heart is continually evil from his youth; yet, although I did it once, I will not do it again. It comes all to one, the meaning is this: I have now received a sacrifice, I smell the savour of the blood of Christ in Noah's sacrifice; therefore for his sacrifice' sake I will be patient with man; for he is corrupt, and I must bring I know not how many floods to wash away his corruption, therefore I will be patient. I only bring it for this, to shew that the word 'flesh' is used for original sin. I might be large in this.

Only, by the way, let me observe this one thing upon it: that the old world, you see, was well instructed in the doctrine of original corruption. God reveals it plainly to Noah, gives it for a reason of the flood. And there was good reason why it should be then well known, because that the world had fallen not many hundred years before in Adam, and Adam lived nine hundred of them to tell the story of it. So that indeed the doctrine of man's corruption was perhaps more rife and quick in those times, than in after-times it was unto the very Jews themselves. Now then, the Old Testament having used the word 'flesh,' our Saviour Christ continues it; and in John 3:6, giving the reason why that every man must be born again, or he cannot enter into the kingdom of heaven, he tells them, because every man by his first birth is nothing but flesh,—that is, nothing but corruption, nothing but sin, 'that which is born of the flesh is flesh,'—therefore of necessity men must be born again. And the apostles after Christ did use it, and the New Testament in the epistles commonly useth it, and putteth it for corruption.

But now to give you the reasons of this appellation in a word or two:—

First, it is called flesh in distinction from, and in opposition to spirit. The Jews did call things flesh that were not spirit. Hence therefore now, if it were a substantial spirit that flesh was distinguished from, look what kind of spirit that any thing was

differenced from, in that sense we are to understand flesh in distinction from it. I shall give you but one instance, though I could give you a great many. You know that God is a spirit, and that Jesus Christ had in his person both a human and a divine nature: the divine nature, that is called Spirit; and the human nature, that is called flesh. There is a multitude of instances for it: 'It is the Spirit that quickeneth, the flesh profiteth nothing.' That is, it is his Godhead putteth all the influence into his humanity; if he had been man alone, it would not have done it. He was put to death in the flesh, and quickened in the Spirit. But the most express place is in Rom. 1:3, 4. He saith he came 'of the seed of David according to the flesh,' but he was raised by the 'Spirit of holiness,' that is, by his Godhead. Man himself hath a spirit in him, his soul: hence therefore his body is, in opposition to the soul, called flesh, 2 Cor. 7:1, 'Let us cleanse ourselves from all pollution of flesh,'—that is, of bodily lusts,—'and of spirit,' that is, of the soul, which the soul exerciseth without dependence upon the body. So in Ps. 79:2, the bodies of the saints are called the flesh of the saints. Yea, the very gospel itself, because it hath a spiritualness in it, is called spirit, and the law is called flesh. The gospel, in 2 Cor. 3:8, is called 'the ministration of the Spirit.' And, Gal. 3:3, 'Did you begin in the Spirit, and will you end in the flesh?' or, will you be 'perfected in the flesh?' That is, by adding the law to the gospel, which was the thing they endeavoured. Now then the word 'flesh' being still used in opposition to and in distinction from 'spirit,' whether taken in a substantial sense, or otherwise, hence, because that the new creature, which is begot by the Holy Ghost, is called spirit,—'that which is born of the Spirit is spirit,'—hence therefore the contrary quality, that corrupt nature that lusteth against this spirit, and is opposite unto it, is called flesh. And as that spirit is the bundle of all graces, so this flesh is the bundle of folly that is bound up in the heart of man, a whole bundle of it, a mass of corruption. 'The law,' saith Paul 'is spiritual, but I am carnal,' Rom. 7:14. All corruption opposite to the law is called carnality or flesh, because the holy law is spiritual.

But, secondly, there is another reason why it is called flesh; and that is, because this corrupt nature of ours doth confine us to things

fleshly, as to our objects; that is, that all the powers and faculties of soul and body shall only mind the things of the flesh—but I do not mean things of the body when I say so,—whereas spirit, the new creature, hath for its object all sort of spiritual things. I do found this upon Rom. 8:5; saith he there, 'They that are after the flesh do mind the things of the flesh; but they that are after the Spirit do mind the things of the Spirit.' It is a saying in philosophy, and it is a true one, that facultates distinguuntur per actus et objecta, all natural faculties are distinguished by their objects. So is flesh and spirit, grace and corruption. And because corrupt nature hath the things of the flesh for its object, hence it is called flesh; and because that there are spiritual things which are the object of grace and holiness, which are spiritual things, hence that is called a spirit.

Now, my brethren, let me tell you that by the things of the flesh is not meant only things of the body, or belonging to the body, or the object of bodily lusts, but all outward things whatsoever, all creature-comforts; yea, I may say, all creatures, take God and Christ out of them, and they are all the things of the flesh. The Apostle expresseth it there, in Col. 3:2, when he calleth them 'earthly things,' which our earthly members are set upon; for corrupt nature confines us to things on earth, confines us to things of this world: spiritual things, that are of another world, the natural man hath no suitableness to them. And by 'things of the flesh' is not meant only gross sins, which are called 'the works of the flesh,' Gal. 5:19; but all creature-comforts whatsoever, all dignities, all excellencies, honours, riches, all the glories of the world, that do so much take up the minds of men, are called the things of the flesh; and to these doth corrupt nature suit us and carry us on. 2 Cor. 5:16, 'Henceforth know we no man after the flesh.' 'After the flesh,' referreth both unto the things known, and to the manner of knowing them. To the things known, which is that which is to our purpose,—that is, we value no man by his outward privileges and dignities; we value no man by honours, riches, or greatness, or by what he is in this world. So likewise, in Rom. 15:27, when they had sent a contribution to them at Jerusalem, saith Paul, they did partake of your 'carnal things,'—that is, of your fleshly things; he calleth their riches and estates things that are fleshly. So in 1 Cor. 9:11. And you have the

like in another place, 'I will not glory in the flesh.' And there is a phrase in Gal. 6:12, of making 'a fair show in the flesh,'—that is, in fleshly things, in anything but in God and in Christ. The Jews did call whatsoever was outward, flesh and fleshly. The very ceremonial law therefore the Apostle calls 'a carnal commandment,' a fleshly commandment, Heb. 7:16. And so he calls the duties of it the works of the flesh, though they were the institutions of God; yet because they had an outwardness in them, in regard of the gospel, he calleth them flesh. I allege it for this, that all things that were outward were called flesh among the Jews; yea, the works of the moral law, if a man would affect to be never so holy, if he take away aiming at God as the principal, and if he will go and trust in them when they are done, they are all flesh, they are things of the flesh. What saith the apostle, Phil. 3:4? 'If any have reason to be confident in the flesh, much more I.' I had cause to trust in the flesh. He had relation to that speech in Jer. 17:5, 'Cursed is the man that maketh flesh his arm;' which is, not only to make man his confidence, but anything; for Paul interpreteth it here, my own righteousness, and whatsoever I did, all the works of the law, it is all but flesh, all the privileges, if you go and sever Christ from them.

Now, my brethren, consider what I say: corrupt nature then hath for its object all the things of the flesh. Take spiritual out of the law and the duties of it, take the new creature out of it, and take Jesus Christ out of it, and it is all flesh, and corrupt nature will suit with them all; it may be wound up to the works of the law, to a seeking and an affecting of blamelessness, &c. The very works of the gospel, if you will let them be carried on for self-ends, they are all the works of the flesh, and things of the flesh; if you will trust in what you do, they become things of the flesh. Take a man that is a temporary believer, and he may be wound up to the ways and things of the gospel, yet he turns them all to the things of the flesh, and corrupt nature remaining, flesh will suit with all these.

And then again, a third reason why it is called flesh is this: because it is propagated by natural generation; John 3:6, 'That which is born of the flesh is flesh,'—the thing that is born or begotten hath the name of the begetter,—'that which is born of the

Spirit is spirit.' That which is born of the flesh—that is, by a fleshly way of generation—is flesh, is corruption.

And let me make this observation of it. Sin, you know, is the work of Satan: 'Ye are of your father the devil,' saith he. Why? Because he is the remote cause. Original sin hath not its denomination from him, for he hath not that influence into sin which the Holy Ghost hath in working grace in us; therefore he would not say, that which is of Satan in you is corruption; but because that generation is the next and immediate or proximate cause, therefore it beareth the name 'flesh,' because it is born of flesh, and flesh is the immediate cause of it. And hence it was that circumcision was in the foreskin of the flesh; and it is called flesh peculiarly in Rom. 2:28. And I could give you other scriptures, as Lev. 15:2, and Ezek. 23:20.

Then again, in the fourth place, it is called flesh in respect of the more visible seat and subject of corrupt nature, in which it is most seen; visibly it is in the flesh, it is in the lusts of the body of all sorts and kinds. The Scripture doth give you denominations not always from the more principal part, but it gives the denomination from what is visible, as speaking ad vulgus, to the people; as, for example, the nature of man consists of body and soul. The soul is a spirit, you know, but the body is flesh. Usually in Scripture the name that is given to man is 'flesh.' 'The Word was made flesh.' 'In his sight shall no flesh be justified;' that is, no man. Here you see the body carries away the denomination. It is not that man hath not a soul, and that that is not the more principal part, but because the flesh is the more visible part, that which we behold, in which the soul dwelleth. Hence therefore the Scripture calleth man 'flesh.' Answerably, though sin is as much, and much more in our will and understanding than it is in sensual lusts; yet, notwithstanding, because that original sin is seen most in sensual lusts which have their seat in the flesh, hence it is called flesh; the denomination of the whole ariseth from thence. And let me give you this observation by the way: that the devils, though they have the same corruption in their understanding and will that we have, and we the same that they have,—for, saith he, 'Ye are of your father the devil, and his lusts ye will do,'—yet they are not called fleshly, neither are they called flesh; but they are called, in Eph. 6:12, 'spiritual

wickednesses.' why? Because they have no bodily, no sensual lusts in them, which in a visible way should carry away the denomination. But because in man's nature there is another part in which sin is more visibly seen, which eminently is called lust, which is original corruption, therefore it is in a more peculiar manner called 'flesh.'—And so much now for the reasons of the denomination. I will give you an observation or two:—

Obs.—In the first place, my brethren, we may from hence take a directory for the humbling of ourselves. Here you see, in those words, 'having our conversation in the lusts of the flesh,' there are three things the Apostle holds forth to every man to consider, when he would humble himself before God. In the first place, he discovers to him his flesh; that is, his corrupt nature, having the seeds of all sin in him. Which corrupt nature, he tells him, in the second place, is an active principle in him, it is the cause of all the lusts in his heart, and all the evil in his conversation. It is an active principle that is never idle; for though itself is indeed but a mere privation, yet because it is a privation in an active subject, as man's soul is, hence therefore it is never quiet. In Rom. 7:5, he saith, that when he was in the flesh, the motions of sin wrought, they had force in his members to carry him on to evil; and in ver. 8 he giveth the name of sin above all else to this original corruption by way of eminency. 'Sin,' saith he, 'wrought in me all concupiscence.' What doth he mean by sin? Most plainly original sin. Why? Because that which works concupiscence, which brings forth lusts, that must needs he original corruption. 'Sin wrought,' saith he. I speak it for this, it is an active principle, therefore he calleth that the great sin of all the rest; he giveth it the name of sin above all the rest, not only because it hath the seeds of all sin in it, but because it is the worker, the great mother of all the abominations. As Babylon is called the mother of all the abominations in Europe, all idolatries come from thence; so this is the great mother of all the abominations in man's heart. Therefore, in the same Rom. 7:13, he calleth it 'sin above measure,' though he means sin in the general, and actual sin too; but yet original sin he especially speaks of, and carrieth along in that discourse; it is, saith he, 'above measure sinful,' for it is the mother

of all abominations, and works all concupiscence; and therefore this humbled Paul more, and so it should do us.

And, my brethren, it is a predominant principle too; that is clear in the text also: for all our lusts, and all our sins, they are not so much called the lusts of the man, as the lusts of the flesh; because that flesh, that corruption, is now the predominant principle in every man's nature: therefore all sins are called the 'fruits of the flesh,' so in Gal. 5. They are called the 'deeds of the flesh,' so in Rom. 8. And we are said to be 'in the flesh,' Rom. 7:5. And not only the flesh to be in us, but as a man is said to be in drink, or in love, that is, he is overcome with it. It is a predominant principle. And indeed, though Aristotle gave the definition of a man, that he was a reasonable creature, having an understanding and a will; yet divinity tells us plainly that man is flesh, if you will speak theologically, take Christ's definition, and it is so. Why? Because look what flesh is to him, as he is man, that sin is to him now; it is his nature, it is his form. Therefore, if I would define a man, I would define him to be a fleshly creature, as Aristotle defined him a rational creature; therefore, in 1 Cor. 3:3, saith the Apostle, Ye walk as men; are ye not carnal? And to be carnal and fleshly is all one. When thou hast seen, therefore, corrupt flesh as the root of all, then go and look to thy lusts, all the corruption that is in thy life, it is from the stirring of lusts in thee; all the corruption in the world is said to be through lusts, 2 Peter 1:4; therefore go and look especially to them.

And, lastly, then go to thy actions; or, if you will, begin at your actions, and so go to your lusts, and next to the flesh: for, indeed, there is the pedigree of sin. If a man would be humbled, let him view his actions, let him look into his heart, see all his lusts and all the engines that act them; and when he hath done, let him go down to the spawn of all, and then to that birth which was the means of conveying it.

SERMON XLII

> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires [or, the wills] of the flesh and of the mind; and were by nature the children of wrath, even as others.—VER. 3.

I HAVE formerly told you that in these three first verses of this second chapter, there is an exact description of the state of man by nature, so complete and so compendious a one as is nowhere else together, that I know, in the whole Book of God.

I did cast the whole into these three generals:—

I. Here is the internal habitual estate, which in that state of nature men stand and lie in; they are 'dead in sins and trespasses.'

II. Here is their external conversation, with all the three causes—the world, flesh, and Satan—which do pervert them; 'wherein,' saith he, 'in time past ye walked.' There is—

1. The exemplary cause, the weakest; 'according to the course of this world.'

2. The outward efficient and inciter, or procatartical cause,—that is, Satan; according to the 'prince of the power of the air.' There is—

3. The inward cause, the lusts of our own hearts; 'fulfilling the desires of the flesh and of the mind,' &c.

III. Here is the misery and the punishment that is the consequent of both,—that we are 'children of wrath;' we Jews, saith the Apostle, as well as others, and all mankind.

The last thing I fell upon was, the description of that third and last cause, of all the corruption in men's conversation: 'Having our conversation in the lusts of the flesh, fulfilling the desires of the flesh and of the mind,' &c.

In opening of this third cause, which is the corruption of nature, I told you that the Apostle's scope was to shew the pedigree of all these causes. Here is—

1. The root whence all spring; 'our flesh,' a body of sin. Which flesh—

2. Begetteth lusts, which are the first-born buds of original corruption inherent in us; 'the lusts,' saith he, 'of our flesh.' And then you have—

3. The division of these. They are either—

(1.) The lusts of the body, sensual lusts. Or—

(2.) The lusts of the mind, of the understanding and superior part. And then he telleth you—

4. What is the spring, both of this flesh and this inherent corruption, that produceth these lusts, which lusts we obey, and all our conversation by nature is nothing else but the fulfilling of these lusts; he saith, it is our birth, we have it by nature. So he tells us in the next words, 'and are the children of wrath by nature, even as others.'

And as he tells us the order of corruption thus, and the pedigree of it, of pure and mere corruption so considered, so he shews the order of the causes in the course of nature, according to the subordination of the faculties one to another. Man hath an understanding, and man hath a will, and there is no lust fulfilled but there is a consent of the will first given thereunto. And therefore that which he calls lusts in the first part of the words, 'in the lusts of our flesh,' when it comes to the fulfilling of them, he calls them the wills of the flesh; so it is in the original and in your margins.

And so you have the analysis of the words.

I left in these words, in the lusts of our flesh, and I shall proceed in them. There are four things to be explained:—

I. What is meant by 'flesh.'

II. Why it is called 'flesh;' for there is not a particle, nor a word, that is in vain here.

III. What are the lusts of our flesh, and the sinfulness of them.

IV. What it is to have our conversation in these lusts.

I. What is meant by flesh.

I told you, by it is meant that inherent corruption which sticks in us, and overspreadeth all the powers both of soul and body. 'That which is born of the flesh is flesh.'

When I handled this, I did two things:—

1. I gave you an account of the phrase and the reasons of it, why inherent corruption is called flesh. It was called so by Moses, in Gen. 6, and it was called so by Christ, and so the apostles used it.

2. I described the thing itself, and I told you it was a mass, or a bundle, or body of sinful dispositions in man's nature, which were become his nature, whereby the whole man and all the powers thereof were empty of all good; and it contained within it the seeds and the inclinations to all sins whatsoever. It is called the 'body of the sins of the flesh,' Col. 2.

I will not stand to repeat what I then delivered, but will proceed to—

II. Why is it called our flesh?

When God made man, it is said he made him in his image; as the grace that Adam had, it was God's, it was his image. But you read in Gen. 4, when man was fallen, he is said to beget Seth in his image; the style is altered from God's image to his image. An account may easily be given why it is called Adam's image, because that he sinned, and contracted it to himself. But why is it called ours, as here 'our flesh?' The truth is, because we are the miserable subjects of it. So, why is it called our flesh, but because we are the miserable subjects of it, because it is our nature? Though we have it from our parents, that is derived to us by them, yet being our nature it is of all things properly ours; for there is nothing so properly ours as what is our nature, and what is ourselves. As therefore hell is called a sinner's place, as you have it, Acts 1, so corruption and flesh is called our flesh; we possess nothing but sin. Yea, Paul calleth it himself: 'In me,' saith he, 'that is, in my flesh;' he doth not only call it flesh, but he calls it himself. And—

2. It is called our flesh in opposition to God's work. 'Let no man,' saith James, 'when he is tempted, say he is tempted of God;' he is tempted of his own lusts, of his own flesh. 'Of his own lusts,' that is the phrase there, in James 1:13, 14. It is spoken there in opposition

to the work of God in us; it is not that which at first God created us in. And—

3. It is called our flesh in opposition to the grace that is in us. When the devil is said to sin, he is said to sin 'of his own,' John 8:44. And in Jude, ver. 16, carnal men are said to walk after their own lusts. But if any grace be spoken of that is in us, how runs the style of that? I have done thus and thus, saith Paul, and yet not I, but the grace of God that is in me. I know a man in Christ, saith he, was thus and thus; not of myself will I glory, but of that man in Christ. The phrase that is used, speaking of grace, and all the workings of it, in 2 Cor. 3, is, 'We are not sufficient of ourselves, as of ourselves,'—there is all the exclusion that may be, both ἀφ' ἑαυτῶν and ἐξ ἑαυτῶν, either of ourselves, or out of ourselves; neither à, nobis, tanquam ex nobis,—'to think a good thought.'

And so much now why it is called our flesh. The interpretation doth carry observations with it which I need not mention. I come to—

III. What are the lusts of our flesh?

All the buddings of this cursed root of inherent corruption in us are in Scripture expressed to us by lusts. Sometimes the word lusts is put for the root itself, for original sin itself, that inherent quality in us; as in James 1, 'When lust hath conceived, it bringeth forth sin.' He calleth corrupt nature lusts; but here he calls the first buds, the first risings of corruption from this root, he calls them lusts. So, in Rom. 7:8, 'Sin wrought in me all manner of concupiscence;' that is, all manner of lusts. Lusts there are taken for the buddings of original corruption, which is there meant by sin, which is the sin that dwells in us.

Now all the corruption that is in corrupt nature I reduce to these two heads; yet not I, but the Apostle—

1. All those principles of atheism, of infidelity, and ungodliness that are in the hearts of men, which are the foundation. For the principles of unbelief, and of darkness, and presumption, and the like, these do cut a man off from God; and the soul being cut off from God is left to eternal death, as I shall shew you how by and by.

I say, all the corruptions in man's heart, they are reduced either to the principles of atheism, of infidelity and unbelief, or else—

2. To those positive lusts, and inclinations, and desires after something in the world which a man would have, and which he placeth his comfort in more than in God.

I take this division from that of the Apostle, in Titus 2:12, 'Teaching us to deny ungodliness and worldly lusts.' Here you have the sum. And hence in the 18th verse of the Epistle of Jude, you shall find that they are called 'ungodly lusts;' for the heart being cut off from God is left to the swing of its own natural lusts and desires. And in these two lies the utmost extent of all the corruption in man's nature.

Now although indeed the Apostle here doth not directly mention that privative part, as I may call it, of atheism and unbelief, yet it is evidently implied; for our lusts were not sinful lusts unless they did arise from ungodliness, from that ungodliness, and that atheism, and that unbelief, that is in the spirits of men. He had occasion to have mentioned those principles that are in the mind, but yet he terms these 'lusts,' and calleth them 'wills,' or lusts, or desires of the mind, of the reasoning part, as the word signifies.

Under the word 'lusts' the Apostle by a synecdoche meaneth all the inward acts, all the purposes, all the contrivances, all the counsels of the heart. For what are purposes? They are but the continuation of desires. And what are all the contrivements and counsels of the hearts of men? They are but to accomplish their desires and lusts. Therefore the Scripture indeed doth express the corruptions in the hearts of men by lusts.

I could open to you the several names that are given to the buddings of corruption in us of all sorts, as the Scripture hath laid them down. As—

1. Sometimes they are called the savouring of the flesh; as in Rom. 8:5, 'Those that are after the flesh savour the things of the flesh.' Every faculty hath a principle to discern what is suitable to it, and it doth savour that thing and mind it. The word expresseth the suitableness that there is between a fleshly heart and fleshly things.

2. It is called ἐπιθυμία, as here, lust; for when the heart doth find a suitableness between it and any object, it puts forth a desire and a lust towards it. That which is in other creatures an instinct, in man that is reasonable is called a lust, a desire.

3. They are called, τὰ παθήματα, passions; and that indeed is the proper implication of the word; so in Rom. 7:5; and in Gal. 5:24, to 'crucify the lusts of the flesh,' it is the 'passions of the flesh.' For God being gone, all these lusts become passions, become inordinate in us, they turn into violence. They are παθήματα, as Galen useth the word, which is the fits of the disease; for all sinful desires come by fits, and come with violence as the fits do, and put nature into a fire,—set on fire, as James expresseth it, the whole course of nature.

4. They are called, as here, wills; wills of the flesh. When they are gotten so high as they have got the consent of the will, and then are put forth into action, they are called the wills of the flesh. And so much for the names that are given to flesh.

For the thing itself; I shall endeavour a little that you may understand the nature of the lusts of the hearts of the sons of men: it reacheth to all the motions of man's nature whatsoever,—that is, the desires,—and there is no faculty but hath its desires. To open this, I shall do these three things, that so you may see in what lieth the sinfulness of these lusts. I shall—

1. Shew you the natural state of the soul, and the lustings thereof; for this you must know, that lusting and lust is used sometimes in a good sense; for it is said the Spirit lusteth against the flesh, as well as the flesh lusteth against the Spirit. So that, I say, I shall shew you, first, the natural state of the soul, and the lusts thereof, without the consideration of being good or evil. I shall—

2. Shew you the holiness of all the lusts and desires of the heart—wherein that lieth—in man's first nature, and now when he is renewed. And so—

3. You will understand the sinfulness of the heart of man, in all its lustings, now when God is gone, now when they are become ungodly lusts.

First, I shall speak of the lustings of the heart, abstractedly considered from good and evil in man's soul, in man's spirit.

My brethren, what is the soul of man in its natural essential constitution? It is nothing else but a chaos of desires, (let me so express it;) it is as the first matter, which was void of all form, and was full of nothing, but desires after forms, of being filled, and being satisfied. God created the soul as a mere stomach to receive from other things a filling of it, and as we use to say, it is an empty stomach. And therefore the voice of all things and of all mankind by nature is, 'Who will shew us any good?' Ps. 4. And all faculties are like so many birds in a nest, that stand gaping to be filled with some good thing suitable thereunto. So that now there are not only the sensual desires, or the bodily lusts, but the lusts of the mind; the mind itself hath its lusts in it, and its desires. As a man hath a desire to think of this rather than of that,—though it be his understanding only that works,—he hath a mind to such a thing, a thought to such an object, to take such a thing into consideration. All the superior parts, the memory and the understanding, they have all their lustings, as well as the lower and inferior parts of the spirit of man. Now then, the essential constitution of the soul of man being nothing but a chaos of desires, an emptiness,—as the earth, the first matter, in Gen. 1, is said to be void; so naturally in the essence of it the soul is a void thing, made to be filled up with other things, which may satisfy this vast chaos of desires,—the Lord ordained first himself to be man's chiefest good, and to satisfy and to fill all the desires both of the understanding and the will. He opened their mouths wide, and he was able and ordained himself to fill them. And to that end he created him with the image of God,—that is, with such a divine impression, that look, as the needle when it is touched by the loadstone moves northward, so the soul being touched with that image, carries the understanding, the will and affections, and all the lusts thereof, unto God, as the chiefest good, as finding a suitableness in him more than in all things else. And yet, in the second place, God putting this soul of man into a body, and so to lead an animal life,—as the expression is in 1 Cor. 15:48,—he made a world suited to this soul in this body. And there is nothing in man, either in his understanding or his will, or in any of the senses, or in anything belonging unto man, but there is something in the world likewise to suit it. He hath made the little world suited to the great

world, and the great world to the little, as he hath suited ears unto sounds; 'meats for the belly,' as the Apostle saith. Now then—

Secondly, Wherein lay the holiness of all these lustings and desires of the soul of man? The holiness of them lay in these three things, and by that you shall see wherein lieth their sinfulness:—

1. This image of God, which had touched the soul of man, through the working of the Spirit of God in him, did carry on the soul of man to God as his chiefest good, to nothing above him, to say, 'Whom have I in heaven in comparison of thee, and whom in earth?' And—

2. It carried the soul of man, and all its desires, to other things that had a sweetness in them, but only as means to taste the goodness of God, to enjoy God in and by them, to know God the more, and to love him. And then—

3. It carried on all the desires of the soul to all things else besides God, for God's sake; yea, and unto God himself, not only as his chiefest good, but as the chiefest good, not out of love of pleasure, but out of love unto God himself: for holiness being the image of God, as God is for himself,—therein lieth his holiness,—so this image makes the creature also to be for God.

And thus you have the holiness of these lustings in the soul of man. I have shewed you, first, what the natural constitution of the soul was in itself; it is indeed nothing else but lusts, a heap of desires. What the holiness of all these desires was, I have shewn you in the second place. Now then—

Thirdly, I am to shew you the sinfulness of them, which makes them to be here called the lusts of our flesh. You may easily understand, by what hath been said of the holiness of them, wherein their sinfulness lies. In a word, it lies in two things. It lies—

1. In a privation; and—

2. In something positive.

They are ungodly lusts, and they are worldly lusts; they are called both. The one expresseth the privative part, the other the positive.

1. For the privative part. The foundation of all the, sinfulness of these desires lies in the want of that image of God, of that magnetic virtue, that virtue of the loadstone, that should carry up all these desires to God and unto other things for his sake. This iron, as I may

say, hath lost this magnetic touch, this influence, and now it moveth only as iron. The understanding is taken off from God, and the will is taken off from God, and so all the affections. You have that in Rom. 3:11, 'There is none that understandeth,'—namely, God,—'and there is none that seeks'—that have a will to seek—'after God.' The one expresseth the privation of the understanding, the other of the will. The heart is cut off from God utterly, it cannot go that way; therefore, as I said before, they are called 'ungodly lusts.' Atheism, unbelief, &c., have cut the heart off from God, from either aiming at him as his chiefest end, for he wanteth holiness, or going forth to him as his chiefest good, for he wants his image, which maketh a soul suitable unto God; and a man desireth nothing but what he knows, and what is suitable to him. Hence therefore you have it, in Job 27:10, that a carnal heart cannot delight himself in the Almighty; there is no suitableness. And in Rom. 8:7, the carnal mind is called 'enmity against God.'

2. For the positive part. The image of God being thus gone,—you have that expression in Rom. 3:23, all men are come short of the glory of God; where by the 'glory of God,' I understand his image, that which carried the heart of man out to God, to glorify him, which made him stand under the favour of God in that covenant of works; for so, in 1 Cor. 11:7, the image of God, and the glory of God, are both made one: man, saith he, is the glory and the image of God;—this image, I say, being gone, the soul being deprived thus of that touch, all the lustings that it had in its natural constitution remain still, there is not a desire which the soul had before but it hath still; and all the sinful desires it now hath are but what were before, take the nature of the desires. There is nothing of the substance of the body or of the soul destroyed, nor any new lusts put in. Now when God is thus gone, and holiness is thus gone, and all the lustings and desires of a man's heart are left to themselves, then what do you think is left?

(1.) Here is a love of himself left. There is one great lust, and the greatest of all the rest. When holiness was there, the love of God subjected the love of a man's self unto God: now take this love of God away, and then self-love is the next heir, that great lust

steppeth up into the throne; and that indeed is the very bottom of original sin, it is the spring.

(2.) I told you man was made suitable to all the creatures; there was nothing in this world but God had framed a suitableness between man and it. All these suitablenesses still remain, a suitableness to all creature-comforts whatsoever. Now here lies the sinfulness of it, that all these lustings are carried out, and managed by self-love, which is the great lust of all the rest. And then, secondly, they are carried out to all the creatures, and to all creature-comforts,—which indeed the soul and body were made for,—rather than unto God. So that the lusting or desiring of happiness merely for a man's self, and the seeking of this happiness in those things that man was made for, without God; in these two doth lie all that positive part of the lusts of our flesh; for now we describe them but in general. And therefore you shall find that in these two, viz., love of a man's self and love of pleasure, namely in other things than in God, is the sum of all man's corruption reduced unto, in that 2 Tim. 3:2–4, where he reckons up all sorts of corruptions, a great bead-roll of sins; and he makes 'love of men's selves' to be the captain, as I may so speak, the first, the ringleader; and 'lovers of pleasures more than lovers of God,' to be that which cometh in the rear. For these two are the spring of all the corruption in us, and unto these two are all our lusts reduced. And,—as I may rightly express it,—as there is never a vein in the body of a man but there is an artery, as we say, that runs under it, the one carrying blood, and the other spirits; so in the lustings of the soul of man, there runneth a vein of the love of pleasures, or some other thing than God, and an artery of love of a man's self that puts spirits into this. And as the principles of motion (of life at least) are blood and spirits in a man's veins, so are these in a man's soul.

So by this you may easily understand wherein the sinfulness of these lusts lies. All these lusts are guided by love to a man's self, and love to pleasures in something else than God. The passage being stopped to God, it runs to riches, beauty, honour, and all these worldly things, as its chiefest good. Whatsoever the understanding of a man, if he be wise, can find that is suitable to him, it draws forth a lust towards that thing. Whatsoever the art and wit of man

finds any way suitable to him, he is carried out to it, and that merely out of a love he beareth to himself, and merely for pleasure's sake: that, look which way self-love moveth, still that way the vein of lust runneth; as that is pleased or displeased, the soul cometh off or on, putteth forth lusts or desires, and pulls them in again. And he hath no new desires put into him which he had not at first, only these desires are left to themselves, God being taken away: so that now all the affections in the soul turn with that wind every way; if another man have happiness and he wants it, self-love, desiring happiness, puts forth envy; the spirit that is in us lusteth after envy. Still, they have all their rise and spring in the love of a man's self, and in the love of pleasures, setting up the creature more than God. Therefore the belly is said to be god, and Mammon is said to be god. The holiness of man's desires lay in subordinating all things to God; and the sinfulness of them lies in loving of pleasures more than God: so the Apostle expresseth it, 'these are the lusts in our flesh.' There is not an action stirreth but these lusts are the ground of it. And hence, that I may give you a scripture for this division, they are called 'our own lusts,' and 'worldly lusts.'

They are called, in respect of self in us, our own lusts. And therefore to live to a man's lusts, and to live to a man's self, are all one. In 2 Cor. 5 that which in one place is called living to a man's lusts, is in another place called living to a man's self, because that self-love runs in the vein of every lust, as an artery doth under a vein in a man's body; and you may feel the pulse of it, if you lay your hand upon your heart, and search but narrowly into the bottom of all. And they are therefore called the lusts of our own hearts, in Rom. 1:24.

They are likewise called worldly lusts, because the things of this world are the objects of them. They are called 'earthly members,' because they run out to things on earth, as in Col. 3:5, and 'fleshly lusts,' in 1 Peter 2:11. And so now I have shewn you wherein lies the sinfulness that is in every lust in the heart of man. I come now, in the next place, likewise—

IV. To shew you what it is to have our conversation in these lusts.

If you mark it, the Apostle, when he speaks of the efficacy that Satan and the world hath upon us, he useth another

phrase,—'walking,' saith he, 'according to the course of the world,' and 'according to the prince of the power of the air;' but when he speaks of lusts, he speaks of them as of an inward intrinsical cause, 'having our conversation in the lusts of the flesh'—in the flesh, as a fish is said to live in the water. And a man is said to be in love, or in wine, or in anger, or in passion, because he is overcome with it. So we are said to have our conversation in lusts, and to be in the flesh; because a man is always overcome with some one lust or other, and that is the ground of all the actions he doth, so long as he is in his natural estate. And therefore James saith, 'He that is tempted is drawn aside of his own lusts;' and as Christ saith, 'That which cometh from within defileth the man.' The Scripture therefore doth attribute all the actions of the sons of men unto their lusts. In 2 Tim. 3:6, 'led away with divers lusts.' All the corruption that is in the world is attributed to the daily boilings up of these lusts, to the tumblings and tossings of these desires; for the soul of man is like the raging sea, tossing to and fro, and never resteth. So in 2 Peter 1:4, 'the corruption that is in the world through lust;' and the old man is said to be corrupt in lusts, Eph. 4:22. And therefore the Apostle doth propound these lusts as the chiefest object of mortification, as I shall speak by and by.

And then, in the second place, to have our conversation in these lusts, it doth note out a constancy also, a constant walking in some lust or other; whereas there is no other foundation of all the actions of a man's ways but these sinful lustings of his own heart. It may be reduced either into the love of pleasure in something else rather than in God; or to the love of a man's self above God.

Now, men have their conversation in these. Why? Because that the soul of man being an empty chaos of desires, as I said at first. As the stomach cannot live unless it have some nourishment in it, so a man cannot live unless some lust or other be satisfied. 'In which ye walked,' saith he, Col. 3:7, 'whilst ye lived in them;' he speaks of lusts plainly, as appears, ver. 3. All creatures are conversant about that which is their life, and they are constant about that which is their life. As a fish, whose element is the water, if it be out of the water it dies; therefore we are said to 'drink in iniquity like water.' And these lusts, and the satisfying of them, being a man's life, he is said

to 'war after them;' it is a mighty expression. In 2 Cor. 10:3, our warfare, saith he, is not after the flesh. He speaks in opposition to what carnal men's warfare is; they pursue after the satisfaction of their lusts, as a matter of life: as men that in war do fight pro aris et focis, for their subsistence, for their lives; therefore they are called the 'lusts that war in our members,' James 4:1. They are not only compared to a law in the members, as in Rom. 7:23, but they are compared to the violence of war too; 'the lusts, saith he, 'that war in our members.' And so you have the sinfulness of these lusts described, and what it is to have our conversation in them. There is not an act which a carnal man doth but it is to satisfy some lust or other.

All that I shall more observe is but this: that they are called lusts, in the plural; there are a variety of them; they are said to be 'divers lusts,' Titus 3:6; they are not one, but many. And the reason why they are many is this: the desires of man's soul were once united in one object, namely, in God; but he being gone, the soul breaks into a thousand desires, and makes every one of them its god. That which did unite and begirt up all the desires in one, that centre being gone, all these beams are scattered. And look, how many objects there are which may any way please a man, and in which he may have pleasure, the soul being all for pleasure, and being itself an unsatisfiable thing,—for it being made to be filled with God, it must needs be so,—and because one thing cannot fill it, it runs to another, and so to another, and so the soul is scattered into a thousand several lusts.

And then again, we are said to walk in our lusts, in the plural, because a man cannot always live in satisfying one lust only, therefore in the interim there must be other lusts to entertain the soul: for the soul is never idle, it can never want a moment's pleasure some way or other; it must have relief, or at leastwise desiring and seeking after it: and so what in one thing, and what in another, a man walketh all his life in some lusts or other, and makes it a sorrowful life. And thus natural men have their conversation in the lusts of the flesh.—And so much now for these words.

I come to the next: fulfilling the wills of the flesh and of the mind.

That which the Apostle had said in the general before, here he speaks of more particularly. He doth both further explain what it is to walk in the lusts of the flesh; it is to fulfil them, saith he, it is to act them,—it is the most proper word in the English that can be,—to act the wills of the flesh and of the mind. As in our usual speech we say, a man acteth his spirit.

And then, secondly, he divides these lusts into two parts, the lusts of the flesh, or of the sensual part; and the lusts of the mind, that is, of the understanding and the will. I shall first open the phrases.

The first phrase I shall give you an account of is this, the wills; for indeed in the original so the word is, and so you shall find it in your margins. It is certain that what he meant by lusts in the general, in the words before, he meaneth the same thing by wills here. The truth is, in a strict sense, only the lustings and the motions of the understanding and of the will are τὰ θελήματα, they are 'wills;' but in the inferior part, in the sensual part, those sensual affections, of anger and the like, are but lusts and desires. And yet notwithstanding the one is put for the other sometimes in the Scripture, as Beza hath observed upon John 1:13, out of Mark 10:35. Now by 'wills of the flesh,' he therefore here meaneth lusts or desires, as it is translated, as he had done before. As when, in Rom. 7, he calleth the lusts of a man's heart the law of the members, which properly are the lusts of the body, but he means likewise all the lusts of the mind too: so here, when he calls them the wills of the flesh, he meaneth all the motions of the body also, all the lusts both of soul and body. But to give you an account why he calls them 'wills,' it is for these reasons:—

1. To shew that the desires, the lustings of the hearts of men, are not merely brutish, they have a tincture of will and reason in them; and though oftentimes they are involuntary, for there are many motions arise before the will is put forth, yet because they are in a creature that hath will and reason, which will and reason should be too strong for the risings of such lusts, and keep them down, hence therefore they are called 'wills.' You shall see the same kind of lusts in beasts as in men. You shall see pride in a horse, you shall see revenge in an elephant, &c. But yet these very lusts that are the same in men with those that are in beasts, because they are in a

creature that hath a will and reason to keep them down, the fault therefore of all these lusts is laid upon the will, and they are called 'the wills of the flesh and of the mind.' Take now a natural fool, between whom and a beast there is but a nice distinction in appearance; yet these lusts in him are sins, not in the other, because he hath a will and reason. But—

2. The chief reason why the apostle here alters his phrase, and calls them the wills of the flesh and of the mind, is this. He speaks here in relation to action, of acting or fulfilling the wills of the flesh and of the mind. And therefore, to shew how it comes to pass that all these lusts, these brutish sensual lusts that are in the flesh and in the body, as well as in the reason, do come forth to outward action, he saith, there is a consent of the will; and therefore now in James 1 lust is said to be the tempter, but the will, that is the thing tempted; for that is the stern and rudder of all in man. And, as I shall tell you in the observation when I come to it, there is no lust so sensual but before it comes forth into act there must be the consent of the will, for the order of nature still standeth; they must have the will's pass and commission for it; and therefore he calls it here fulfilling. When once they come into action, these lusts are turned into wills: hence therefore they are said to be the 'wills of the flesh.'

3. He calls them 'wills of the flesh,' to shew where the chief seat of corruption lies: it lies in the will. Therefore Amesius, as I remember, when he speaks of the corruption of the will, quoteth this place. And therefore in other scriptures, that which is called the 'lusts of men,' is called the 'wills of men.' Look but in 1 Pet. 4 and you shall find that that which in the 2d verse he calleth 'the lusts of men,' in the 3d he calleth 'the will of the Gentiles;' and he calls them so in opposition to the will off God, because it is the will of man that must consent to the actings of those lusts.

Therefore, my brethren, by the way, a man can never be saved by any power in this will. In John 1:13, 'which were born not of blood, nor of the will of the flesh, but of God.' He instanceth, you see, in the will of the flesh. Beza indeed takes it to be meant of the seat of the grosser corruptions in the sensual part of the flesh. But surely the Apostle would not instance in that, as if that should have any hand in salvation; there was not so much as any pretence for that: his

intention is therefore to instance in the best part, and the strength of the will. Take the will in itself, in the uttermost purity of it, yet it being a will of the flesh, a man can never be born again of it; he speaks of the best endeavours of the will.—And so much now why it is called 'the wills of the flesh.'

Obs. 1.—I will only now give you an observation or two from what hath been said. And the observation from that which was last said—for from everything there might be observations raised—is this, That there is no lust cometh forth to action but it is by the consent of the will; yea, and of the reasoning part too. They are called the 'wills of the flesh and of the mind,' of the reasoning part. It may refer as well to the order of the casuality of sin, how it cometh forth into action, as to the subject of these lusts.

As to this you must know, that although man is fallen, yet the order of nature, in the subordination of the faculties one to another, stands as it did, works as it did. The most brutish lust that is, the understanding and the will must concur and consent ere it is fulfilled; only the first motion doth not come from the mind and the will. And there is this difference between the workings of grace and sin in this respect, that all the workings of grace begin with the mind; for all the motions of grace must arise from the apprehensions of faith in the understanding, and so they pass to action; and so spiritual affections are moved in us. And therefore it is called the 'law of the mind,' in Rom. 7. It begins there, and the understanding, like a burning-glass, that takes in the beams of the sun, receiving the beams of spiritual things, it inflameth and setteth on fire the affections with them. But now, if you come to lusts and corruption they begin oftentimes in the sensual part; and therefore in Rom. 7 are called oppositely the 'law of the members.' And they propound first, yet so as still the order of nature, in respect to outward action, remains—that the understanding and will must first give their consent. In man's pure state, as now in our regenerate condition, so far as we are regenerate, the understanding and the will lead on to every action; but in the corrupt state usually the affections begin to lead; yet so as, until the understanding and the will do consent, the man proceeds not to action. The difference of these two may be expressed by those ways

of government: the one when, suppose, in a corporation, there should not a motion pass the common council but it must come from the mayor and aldermen, with their consents, first; the other, that motion must come from the vulgar sort first. So it is in the corrupt state; all cometh from below, or at least much of all the actions in which men live in sin, they come from the sensual desires, and gain the consent of the will.

And then, if you ask the reason why that the understanding and will do assent to such lusts as it receiveth not immediately? the reason is this: because the understanding and the will know no better; they are cut off from God, and being cut off from God, they must give consent: for the man is for pleasure, and the will is for pleasure, and so is the understanding; therefore what pleaseth the man, the understanding approveth for best, and so doth the will too, though not best in itself, yet best for the man. And qualis quisque est, talis finis ei videtur, as is the man, such is his end; as he is disposed in himself, such is his end in working; every man works for his end, and look what the man is, such is his end. As now, a man in a sickness desireth drink; reason and understanding tell him it is ill and naught; but yet the understanding consents and approves it. Why? Because as the man is affected, such is his end and happiness, that is judged best which suiteth the man. And hence now all the sensual lusts come to obtain the consent of the will.

Obs. 2.—Secondly, in that here, lusts, when they come to action, are called wills, observe from hence: That the chief sinfulness of a man in his actions, it is not simply his lusts, and the rage and violence of them,—though therein lies a great inordinacy which a man is to be humbled for,—but when they come to act, it is the will either that is indulgent to those lusts, suffers the thoughts to dwell upon them, pore upon them, or which yieldeth to the performing and fulfilling of them. You see here that the Apostle, when he comes to speak of fulfilling of lusts, instead of fulfilling of lusts, he saith, fulfilling the wills of the flesh. The will is the great measure of sin. My brethren, the aggravation of sinning against knowledge lies chiefly in this, that the more knowledge a man hath, the more his will is discovered to be for the sin, notwithstanding that knowledge;

therefore the highest sinning of all, what is made the measure of it? 'That sin wilfully,' saith he, 'after they have received the knowledge of the truth,' Heb. 10. Therefore they are called 'children of disobedience,' in the very words before; for their disobedience, their sinfulness especially, lies in the obstinacy and perverseness of the will. Therefore when God turns any man to him, he fasteneth that man's will. He trusted to the will of man first, and was deceived by it; and now he is resolved to make sure work with him when he comes to save him, and therefore he puts man's salvation out of himself. And therefore now, when he doth work upon him, he works especially upon the will; the Holy Ghost sits there, as in the centre of the soul, and hath a chief hand upon the stern of a man's spirit. My brethren, your wills are the slipperiest things in the world, the fullest of a lubricity, of a fickleness. You see, Adam's will, though it was strengthened with grace, and poised, how it was overcome, how fickle it was. Therefore, above all, desire the Lord to fasten your wills, to hold his hand upon that stern, always to guide you; for if God hold his hand upon that stern, if the will remain firm, and be kept close to him, it is called 'arming our mind,' 1 Pet. 4:1. Though lusts do arise, and tempt, as they will do continually, yet you shall not fulfil them, they shall be as water about a rock that breaks; the will keeps these lusts from breaking forth into action, and takes the mind off from thinking of them.

Obs. 3.—Thirdly, you may see, my brethren, wherein lies the slavery of the most noble creature. What is the noblest thing in us? Our reasoning and our will. Now you may see by this that all these are enslaved to lusts; that phrase which the Apostle used before, 'walking in the lusts of the flesh,' here he turns it, and saith, 'fulfilling the wills of the flesh and of the reasoning part.' It is not a will now, it is indeed nothing but lusts; for that which he terms lusts in one part he termeth wills in another; so brutish it is. The will hath lost that freedom which once it had, and now it is in bondage, serving pleasures, serving divers lusts,—these expressions the Apostle hath,—falling down, God being now gone, to the poorest and meanest creature below itself. Herein lies, I say, the uttermost expression of the slavery of man, that his will is thus subject to the

common, as I may express it, to all the brutish lusts that are in a man's spirit.

SERMON XLIII

> Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires (or, the wills) of the flesh and of the mind, &c.—VER. 3.

IN the words before, the Apostle had mentioned the two external causes of all the corruption in the lives of men by nature,—namely, the world and the devil; 'wherein in time past ye walked according to the course of this world, according to the prince of the power of the air.' In these words you have the third cause, and that the intrinsical one, 'the lusts of the flesh.' And when he cometh to lay open that as the cause, which is indeed the bottom and root of all the corruption in men's lives, he doth it—

1. In a general way.

2. More particularly.

He first doth it in a general way: 'We had all our conversation in times past in the lusts of our flesh.' And then he doth particularise those lusts: 'the lusts of the flesh'—the body—'and of the mind.'

I have opened formerly what is meant by flesh, and told you that by it is here meant that inherent corruption in our natures, whether that which we derive at the first by birth, and brought into the world with us, or that increase and addition to it,—for by every actual sin an addition thereunto is made,—that which the Apostle calleth the indwelling of sin.

I shewed formerly why it is called flesh; and among others, I gave this reason: because that when God is taken out of the heart, then all the objects that the heart is carried to are things of the flesh. And I did prove by many places of Scripture that that was the meaning of the phrase, and to that it did extend, when it is said, 'Those that are after the flesh seek the things of the flesh.'

I gave you a description of the thing itself, as well as an account of the phrase, why it is called flesh. It is that sinful disposition in man's nature, whereby the whole man is empty of all good, and full of all inclinations to whatsoever is evil.

I came the last day to shew you what was meant by lusts; 'the lusts of the flesh.' They are the immediate sproutings of that inherent corruption, all the motions, and inward workings, and first risings and agitations of the heart of man, either against what is good or unto what is evil, (I may add that to what I said the last discourse, it is not only the motions of the heart unto what is evil, but also against what is good,) as in Gal. 5:17, 'The flesh,' saith he, 'lusteth against the Spirit.'

I opened to you the nature of these lusts. I did it two ways:—

1. I opened in general the nature of lusts, or of the lustings of the soul.

2. I opened the sinfulness of it.

I opened first, in general, the nature of these lustings. I told you that God hath made the soul of man, in the essential constitution of it, mere emptiness, to be filled up by something else. It is all things in capacity, but it is nothing, not in happiness, or pleasure, or comfort, unless it be joined with something else. The soul of man is nothing but a chaos of desires, a mere stomach, as I may express it, mere appetite, mere hunger; and all the faculties, both of soul and body, like so may birds in a nest, stand gaping for some good. 'Who will shew us any good?' Ps. 4, is the voice of all mankind. Now this being the original constitution of the soul of man, if you ask me in the general, what 'lust' or 'lustings' are; why, it is the moving, or extending, or putting forth of any faculty or power in soul or body in desires and longings after any object agreeable thereunto, and in which it may find pleasure and contentment. It is, I say, the goings forth of this soul, or of any power of it, to any object suitable unto it; this in the general nature is lusting. Now the soul that God thus made mere emptiness, and stomach, and appetite, he put into a body, for our souls are clothed with flesh; and when he first made us in the state of innocency, he did, for objects to fill up this sold in this body, first, ordain himself to satisfy the desires of it; he did ordain himself to be the chiefest good and happiness to this soul. And, secondly, he made a world of creatures, which we see and behold with our eyes, which are all suited to the variety of desires of man's soul dwelling in this body. Therefore Solomon saith, 'he hath placed the world in man's heart.' There is nothing in the world but

is suited to man; and there is nothing in man but there is something in the world suited unto it. And then, thirdly, God did put into man's soul this principle, to love himself as well as to love God, and in loving God to love himself most; and so to rejoice, when as his desires were satisfied with God himself, or with the creatures, in a subordinate way unto him. Here now is the natural constitution and condition of the soul of man.

Now I must shew you the sinfulness of all these lustings and desires. If I must shew you the sinfulness, I must shew you, first, wherein the holiness of them lay whilst we were in the state of innocency; for one contrary is known by another. Now the holiness of all the desires of the soul of man, which was nothing in itself but desires, lay in this, that God touched, I so express it, all these desires of the heart of man as the iron of the needle is touched with the loadstone. He did put a magnetic virtue into it, his own image of holiness, which did guide and carry all these desires unto himself. And there being holiness then in the soul, the holy God was suited to this soul, and all the desires thereof, to satisfy and fill it; and so by the guidance of this magnetic virtue, the heart still went God-ward. And then, secondly, the holiness that God did implant and stamp upon all the desires and lustings of man's heart, it did regulate, and order, and subordinate all other desires that we had to creatures, to comforts here below; it did subject them all unto God, that we should seek nothing above God, we should seek nothing but in order unto God, not have a desire stir but as related unto him.

Now then, the sinfulness of all these lusts and desires is easily to be known. For now the image of God being gone, the heart having lost that magnetic virtue, that virtue of the loadstone that once touched it, it is now mere dull iron, and now it moveth not at all unto God; neither unto him as its chief good, nor unto him as its chief end; nay, it is opposite unto him. Saith the Apostle, in Rom. 3:11, speaking of all mankind by nature, 'None understandeth,'—namely, none understandeth God,—'none doth seek after God.' Now although that holiness that did carry us out to God be gone, yet all the desires remain still the same; I speak for the natural constitution of them; the soul is nothing but desires still. Now, as I told you before, that God did not only suit this soul to

himself, but to all creatures and comforts here below in this visible world,—now when God is gone, and a man is without God in the world, as it is in the 12th verse of this chapter, what doth his desires do? They are all left to themselves, to run which way they will, to this creature, and to that creature, as their chiefest good, to have happiness in them. And God being gone, and all love unto him being gone, there is nothing left but self-love, which is the great original desire in man, and which seeks after comfort in all things merely for itself, and for pleasure's sake. In this lies the sinfulness of all the lustings of man's heart; that now when God is gone, the way to God is stopped, the heart runs a thousand ways, to this and that creature, to this and that comfort, and doth it merely for pleasure's sake, doth it merely out of that natural desire of self-love, which, love unto God being gone, is the next heir in the heart of man.

Now then, as the corruption of the heart is therefore called flesh, as I shewed when I opened that phrase, because it is carried out to the things of the flesh, and take God out of any thing, and it is a thing of the flesh; so, take but God out of the world, and let the lusts of the heart then go whither they will go, though they run to things in themselves lawful, yet because they run to them without God and instead of God, and but for themselves, hence they are all sinful and abominable lusts in the sight of God. Now then, look how many things there are that are not God, or that may be sought or desired without him, so many lusts are there in the heart of man. Not only all things that are evil, as fornication and the like,—as in 1 Cor. 10:6 it is said they 'lusted after evil things,' speaking of their rising up to play,—things that are forbidden, but all things lawful, without God, whether honours, or riches, or beauty, or pleasures of any kind, which in themselves are lawful; all these, take God out of them, and let the desires of man's heart be carried to them without God, and subordinate unto him, and in reference unto him they are all sinful lusts. Therefore Christ, in Mark 4:19, saith, 'The cares of the world, and the lusts of other things,'—mark that phrase, the lusts of other things; be they what they will be, if they be lusts, that is, if they be inordinate lusts, not subjected unto God as the chiefest good, tasting him in them, and subordinated unto him as our chiefest end, they are all lusts which will choke the word and undo the soul.

I shall illustrate the sinfulness of these lusts to you by this ordinary comparison, in all the parts of it. Go, take a man now that is out of health, that is in a fever, whose stomach and palate are vitiated; as I told you, the soul is nothing but stomach. Suppose this stomach to be a vitiated and distempered stomach and palate, as a man in a fever hath. I ground my similitude upon that in Eccles. 5:17, speaking of a man by nature, 'All his days,' saith he, 'he eateth in darkness, and he hath much sorrow and wrath with his sickness.' A man leadeth but a sick life that leadeth a life of lusts, living upon the creature, and he hath much anguish and sorrow and vanity with it. Now take a man that is sick, wherein lieth his distemper, you shall see the like explaineth fully the corruptions that are in man's heart. It lieth—

1. In this, that by reason of that distemper that is in him he is taken off from delighting in what is good and wholesome, and is the natural nourishment to him. Bring him meat, his stomach riseth at it, at the least scent of it; if he either hear it spoken of, or if he think of it, the representing it in any way to his fancy turns his stomach. So now take the soul of man by nature, that is thus distempered in his lusts, when God and holiness is gone, whatsoever holdeth forth God to him in a spiritual way, to bring him to communion and fellowship with God in any duty, his heart riseth against it, against holiness, against the spiritual law, against the spiritual part of religion, the power of godliness. Why? Because he is nothing but lusts distempered. These were once the natural food and nourishment of his soul, but now he is distempered. So that now here is a privation with an opposition unto God.

2. Take a man that is distempered and his stomach thus vitiated, such things as will hurt him, such things he mightily and greedily longeth for; as also whatever else he desires, he doth it with a violence, with a thirst beyond natural thirst. So now doth the soul of man by nature, whilst it hath nothing but lusts in it. He both lusteth after what is contrary to the will of God, and such creatures as God did make for man, and are lawful for him to use in themselves, yet his heart is carried out to them with a vehemency of thirst. The expression is in Deut. 29:19: it is called, 'adding drunkenness to thirst.' And the reason is this, because the soul having been made

for God, and widened for him, now that God is gone, you can no more fill these desires with the creatures, than you can fill a cistern with a drop of water. Therefore the desires are enraged, like a man in a fever. Saith he, in Eccles. 6:7, 'All the labour of a man is for his mouth, and yet the appetite is not filled.' He speaks of a covetous man. The meaning of it is this: It is strange, saith he, that although a man needs no more, and needs labour for no more, than what will feed him, than what will fill his mouth and his belly; and if you have meat and raiment, saith the apostle, be therewith content; and nature is content with a few things: yet though nature be content with a few things, and a man need labour for no more, yet there is an inordinacy in the very appetite, a man must have more than will serve the turn, the appetite is not filled.

3. Take a man in a fever, and his desire of drink, or of what will hurt him, is merely to satisfy his humour, it is merely to please himself, and to satisfy the inordinacy, and for no other end; it is not to nourish, he knows it will do him hurt. So now the desires of the hearts of men and their lusts are therefore sinful, because they are carried out to all things merely for pleasure's sake. They are not carried out to other things for God,—'whether you eat or drink, do all to the glory of God,'—but it is merely to satisfy a humour, it is merely for pleasure's sake, and to please himself. Therefore you shall find still in Scripture, as in Titus 3:3, we are said by nature to serve divers lusts and pleasures; they are both joined together. 'Lovers of pleasures,' saith the Apostle in 2 Tim. 3:4, 'more than lovers of God.' And in James 4:3, they are said to consume upon their lusts; that is, all that they get is merely for their lusts' sake, it is merely to satisfy the desire, to satisfy the humour, all is spent upon that; and that is all the fruit thereof.

Now then in these three things lies the sinfulness of the lusts of man's heart. I shall give you them in Scripture phrase. You have three epithets that are attributed to our lusts:—

1. They are called ungodly lusts; so you have it in Jude, ver. 18. Why? Because they are carried on to all things without God; yea, and in an enmity and opposition unto him. They are taken off wholly from him, and therefore they are ungodly lusts. And—

2. They are carried to other things, merely for a man's own sake, out or love unto himself, and for pleasure's sake. So in the same 18th verse of the Epistle of Jude, 'their own ungodly lusts.' And therefore for a man to live to his lusts, 1 Peter 4, and to live to himself, 2 Cor. 5, it is all one. To live to a man's lusts, that phrase you have in 1 Peter 4:2, and to live to a man's self, that you have in 2 Cor. 5:15. Therefore they are called in Rom. 1:24, 'the lusts of their own hearts.'

3. They are called worldly lusts. You have that in Titus 2:12, 'denying all ungodly and worldly lusts.' Why? Because when God is gone, and the desires are carried out no more unto him, they run out to all things in the world.—And so now you have the sinfulness of the lusts of man's nature laid open to you.

I made entrance into the next, which is a more particular explanation of the diversity of those lusts which the heart of man doth follow. 'Fulfilling,' saith he, 'the desires of the flesh and of the mind. In the original it is, 'the wills of the flesh and of the mind.' I did give you an account of that phrase in the last discourse, which I will not now stand upon; only I shall add one or two things more.

I told you that all the lusts, even the lusts of the body and of the mind, be they what they will be, the poorest lusts in a man, they are all the wills of the flesh, when they are fulfilled. Why? Because that no lust can be satisfied by action but the will must give its consent. God hath placed in man a supreme lord and power, a will, and that must give consent; and when lusts have once its consent, then they are wills. Now here he speaks of them as fulfilled, therefore he calls them the 'wills of the flesh and of the mind.' To which only let me add this further: it is corruption in the will, from whose influence these lusts are called 'wills.' The will doth not only give its consent to every lust that passeth into action, but it doth oftentimes strengthen and stir up and provoke lusts. A man's own will is his own tempter: and he hath an obstinacy in his will to follow his lusts: the will doth not only thus follow after, but it goes before. So in 1 Tim. 6:9, 'They that will be rich fall into temptation and a snare;' and in John 8:44, 'The lusts of your father ye will do.' You see it is not only that the lusts come and tempt the will, but the will strengtheneth the lusts, and sets the lusts on work, and puts a resolution, a back of steel to

the lusts. A man is resolved to be rich, and resolved to be revenged, &c. 'The lusts of your father you will do.'

And so I come now to the second thing which I am to open and explain, namely, the diversity of these lusts in the hearts of men; 'fulfilling the lusts of the flesh and of the mind.'

You must know that by flesh here is not meant corrupt nature, but it is here spoken of as in opposition to the mind of man; and therefore the body is here meant. In Titus 3:3, he calls them there, divers lusts; 'serving,' saith he, 'divers lusts and pleasures.' Now here you have the diversity of them in two general heads. There are, you see—

1. The lusts of the flesh, or of the body. And there are—

2. The lusts of the mind.

The soul, as I told you, is nothing else in all the faculties of it but a chaos of desires. Therefore now, look into how many parts you may cut or make a division of the man, accordingly you may make a division of his lusts. And look into what eminent parts the soul of a man may be divided, into these his lusts may be divided.

In Gen. 2:7, it is said, 'God breathed into man the breath of lives,'—so it is in the original,—as being more than one. The soul of man, so far as it is the subject of lusts and desires, is divided into two parts, and nature hath made that division; and indeed death makes it when it divides the soul and body: and the philosophers made it. There is—

(1.) The sensitive soul, which is common to us with beasts. The soul of a beast, as some say, runs in the blood; it is a sensitive soul, it is the quintessence of the elements,—I cannot stand to describe it,—it contains two things, the inward senses and the outward senses. The inward senses, the fancy, of which I shall speak anon, for your beasts have fancies, for they dream; as you see by the starting of beasts in their sleep; this is eminent in apes, monkeys, and elephants. And they have outward senses, as hearing, seeing, and the like, which have objects suited to them. Now a man hath the like. And the lusts of the flesh are those lusts that are seated in the sensitive part, in the fancy, and in all the other senses. There is in man—

(2.) The reasonable soul, which a beast hath not; the reasonable soul which is put to dwell in a body. And as man partakes with beasts in respect of his sensitive part, so he partakes with angels in respect of his spiritual part, his understanding and his will, whereby he is able to rise to higher objects than beasts are, to put a valuation upon honours, riches, and the like, which beasts do not.

The soul of man now being thus divided, it comes to pass that the lusts of man's soul are accordingly divided. There are either—

1. Those lusts which are common to him with beasts,—though they have a tincture of reason in them, for even the senses, the fancy, is by participation reasonable; yet because it is in a beast too, it is, I say, but a sensitive faculty,—which are the sensitive appetite, whether it be in the fancy in things suited to it, or in the outward senses in things suited to them. Or there are—

2. Those lusts which are common to men with devils. For, as the spirit of man, whilst he was holy, had such desires as angels have that are holy; so when he is corrupt, his spirit hath such lusts as devils have.

I will give you Scripture for both, that you may see that the Scripture runs upon this division. All such good things as are suited to the senses, and which the soul takes a pleasure in by means of the senses, are called 'lusts of the flesh,' or of the body. But all such lusts as a man takes in purely by his understanding,—though his understanding, dwelling in a body, would not approve of many things to be good, yet it is the understanding that simply approves of the goodness of things, as of riches and honours, and the like,—these, I say, are called the 'lusts of the mind.' I will give you Scripture for them both.

1. For those lusts which are in the sensitive part,—sensual lusts,—you shall find it in Jude, ver. 10; speaking there of false teachers which were corrupt and abominable in their way, saith he, 'These speak evil of things they know not'—spiritual things, which they understand not, and are opposite to them, they oppose mightily,—'but what they know naturally, as brute beasts, in those things they corrupt themselves;' they are given over, saith he, to brutish lusts. To open this to you a little, you must know that the second Epistle of Peter and this of Jude are parallel epistles, and

speak both of the same sort of men, according to this division mentioned. The apostle Peter had shewed, 2 Pet. 2:10, the corruptions that are in the understanding, the superior part of these corrupt teachers; they were 'proud, self-willed,' 'having men's persons in admiration for advantage;' these are lusts in the reasoning part. Now Jude here saith that they were not only corrupt therein, but in other lusts also; for, saith he, 'what they know naturally, as brute beasts, in those things they corrupt themselves.' I have formerly taken the meaning of these words to be this, that they came to sin against the very light of nature; that look, what light they had against gross sins, they even sinned against it; and that they had sinned away their light. I thought, I say, that that had been the meaning; and the truth is, that which deceived me was the placing of the words in the translation: for the translation runs thus, 'what they know naturally, as brute beasts;' but in the Greek it runs thus, 'what they naturally, as brute beasts, know. And so examining by learned expositors, Estius, and Gerard, and others, I did find that the meaning of the Apostle is clearly this, that those things which they know as brute beasts, naturally,—natural knowledge here being taken, as Estius saith, in opposition to rational knowledge,—what they know by senses in a natural way, as beasts do, in these things, saith the Apostle, they corrupt themselves, thereby shewing the further corruption of their hearts. So as his scope is not to shew the manner of their sinning against the light of nature, but the matter of their sinning, and that not only in corrupt opinions, but brutish lusts also—that they were given up to those lusts that beasts were given up to. 'What they know, as beasts, naturally,' saith he, 'in those things they corrupt themselves;' as in meats, and drinks, and sleep, and the like. So you have mention of their 'feeding themselves without fear,' ver. 13, and 'defiling the flesh through filthy dreams,' ver. 8 of this Epistle of Jude; and 'having eyes full of adultery,' &c., as in Peter. In these lusts, saith he, they corrupt themselves, in sensual lusts,—namely, that are common to beasts,—of uncleanness, and the like. And these are the lusts common to beasts.

2. You shall find another sort of lusts that are in the spirits of men, which are called the devil's lusts; and they are the 'lusts of the

mind.' As in John 8:44, Christ speaking there of the Jews that had a malice against him, saith he, 'Ye are of your father the devil; and the lusts of your father ye will do.' Mark, as the Apostle had said of those corrupt men that they were corrupt in bodily lusts, in sensitive lusts, such as are common to beasts; so Christ speaks of the Jews, who were malicious and envious against him, and aimed to kill him, and he saith that they did do the lusts of the devil. The devil, you know, is of a spiritual nature, he mindeth not the lusts of the body, he minds not beauty, or any such thing; he is of a spiritual nature, and he is taken with spiritual excellencies, therefore he is called 'spiritual wickedness,' Eph. 6:12. All is lusts are spiritual lusts—revenge, and pride, and envy, and malice, and the like; these are lusts of the mind. They are not called the devil's lusts, efficiently, because he stirs them up in men; but they are called his lusts by way of imitation, men doing the same lusts that he did. 'You seek to kill me,' saith he, and he is a murderer as well as ye, and ye as well as he. These now therefore are the 'lusts of the mind.'

So then, as the man is divided into these two parts, a body and a mind, the sensitive part and the rational part,—in the one he partakes with beasts, (you see, there are lusts common with beasts in men,) in the other he partakes with spirits in devils,—therefore there are the lusts which are in men also.

I will give you one scripture, to close up all, for the proof of this. It is in 2 Cor. 7:1, 'Let us cleanse ourselves from all filthiness of the flesh'—namely, of the body—'and of the spirit.' Here, you see, all sinful lusts, all filthiness whatsoever, is reduced to these two heads. How do I prove that all is meant here? All that is to be purged is reduced to these two heads, therefore all is meant; and, saith he, 'growing up to holiness in fear.' Therefore now all the sinfulness of man's nature is reduced to these two heads: either bodily wickedness, sensitive wickedness, inward or outward, in the fancy, and the like; or intellectual wickedness, spiritual wickedness, as the school-men, and the fathers, upon such and the like scriptures, have grounded this notion. So now you have the lusts of the mind, and the lusts also of the flesh. This is a clear and certain truth, that look, how far pleasure and desire extendeth, so far sinful lusts extend. As there are pleasures in the body, and from the desires of the body, so

sinful lusts; so likewise in the soul. Some things the soul takes pleasure in, merely by the help of the body, which, when it is out of the body, it shall have no pleasure in: other things it takes pleasure in, merely as it is an intellectual substance; for revenge hath a pleasure in it, it is no bodily lust, yet it is the sweetest lust, to them that are revengeful, in the world.

Now then, to open these more particularly, that I may a little anatomise your hearts unto you—

The lusts of the flesh are reduced to two heads: the one lower, or more sensual; the other more superior.

There are, as I said before, the inward and outward senses; for besides hearing and seeing, in a man and in a beast, there is fancy, which is but a fleshly faculty; for it is suited to buildings and pleasant gardens, and a thousand of these things which are artificial, beauty and the like; all these are seated in the fancy, they are not seated in the reason. The fancy hath a little kind of reason in it materially; it is but a very mechanic, an apprentice to the understanding, to make shapes for it, as the understanding is pleased to call them up, to represent its own thoughts to himself. You have fancy in the night. Whence are all your dreams? They are not from your understanding so much, the understanding doth but heavily and dully accompany them; they are from the fancy, and the nimbleness of it, and the species there. Now you have the same fancies awake, only they appear lively in the night when you are asleep, because then reason is down; but they are wan and pale when you are awake. I use to say that fancy is as the moon, that ruleth the night; and reason as the sun, that rules the day. When the sun is down, the moon is up; but when the sun is up, the moon grows pale and wan, though it remains still, even when the sun shines most.

Now then there are these two sorts of lusts in the sensitive part: there are lusts in the fancy, and the lusts in the brutish part of man, in the body, the more sensual part. I take it, that is the meaning of John, in 1 John 2:16. There are the lusts of the eye, saith he, and the lusts of the flesh. By the 'lusts of the eye,' he meaneth the fancy. Walk, O young man, saith Solomon, (who are fullest of fancy,) in the

sight of thine eyes. And then there are the lusts of the flesh, which are the more brutish lusts. To distinguish these two a little:—

Meats, and drinks, and sleep, and the like, all other refreshments to the body, to the sensual part of it, are lusts of the flesh, properly so called, in opposition to the lusts of the eye.

The lusts of the eye are such as beauty, apparel, buildings, pleasant stories, jests, pomp, and state, and a thousand of these kind of things; all these are the puppets of the fancy, as I may so express them. In Acts 25:23, you have a notable place for this; it is said there that Agrippa and Bernice came 'in great pomp.' That outward state and garb, with fine clothes and glorious attendants, which they were so pleased and taken with, is called great pomp; but what is it in the original? 'They came with great fancy;' it is called so. Why? Because such things as these are the objects of the fancy. So those little additaments to women's ornaments, we call them fancies; it is but the calling of the thing by that which it suiteth to. Now, though a thousand of these things are lawful in themselves,—for this is certain, that God made not anything but there is something in man to suit it and take pleasure in it, and it were to destroy a work of God to deny it,—but take God out of all these, when a man's fancy, his spirit, is carried out to these without God, when there is not grace in the heart to subdue all these to God, then it is sinful. These are the lusts of the flesh.

There are, secondly, the lusts of the reason, of the mind. You must know this, that the word here in the text which is translated, 'lusts of the mind,' in the Greek it is, 'lusts of the reason,'—that is, of the understanding of man.

Now in the reasoning part of man there are two sorts of lusts. I take it, you have these in that place of John I quoted even now. There are, saith he, the lusts of the eye, the lusts of the flesh; and what they are I have told you, the lusts of the eye is the fancy, that of the flesh is the brutish part. And, saith he, there is the 'pride of life,' which is the lusts of the understanding. I say, these lusts of the understanding are of two sorts, that I may diversify them unto you. They are either—

1. Direct lusts; that is, which are carried out directly in objects before them, suited to them, suited to the understanding, which it apprehends an excellency in. Or—

2. Collateral lusts; lusts that by a rebound rise and spring from thence. The one are prima, and the other orta: there are lusts which are primary; and there are lusts which arise from them, and are secondary. I will explain them to you as I can.

1. The understanding of a man hath a world of direct lusts,—that is, lusts that are directly carried on to objects suited to it. As, for example, 'pride of life,' which the Apostle mentioneth there in John: look, whatever excellency the understanding hath, or knoweth, or is in a man, of beauty, or parts, or wit, and the like; in all these there is pride, which the Apostle calleth pride of life, as the other he calleth the lusts of the eye, and the lusts of the flesh. Affectation of power, and of glory, and of sovereignty, of subjection, to carry on a man's plots, and to accomplish them, to carry on a man's ends; pride in wisdom, learning, parts, whatever else it be; any excellency that the understanding only apprehendeth,—all these are called the pride of life, these are lusts of the reasoning part: excellency in civil virtues, conformity to the law, of which Paul boasted in Phil. 3. The philosophers in civil virtues; as he said, Calco Platonis superbiam, &c.,—Diogenes went in a poor habit, and Plato in costly apparel; he would tread upon his coat, and the other trod upon Diogenes's. It was a humility, but it was his pride. To rise higher yet, there are lusts of the mind towards religion. Idolatry is mentioned in Gal. 5:20 amongst the works and lusts of the flesh; for in the 16th verse he had said that you should not 'fulfil the lusts of the flesh;' and what followeth? Among the works of the flesh which spring from these lusts, idolatry is one; for if men set up an idolatrous worship, they are 'inflamed with their idols;' so the prophet saith, Isa. 57:5. If men be superstitious, they are puffed up with that superstition, it is a lust of the understanding. In Col. 2:18, 'Let no man beguile you in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind.' Go now, and take a form of religion that men fashion to themselves, suited to their lusts, though it is in itself a good religion, yet they making but a form of it, as the Pharisees and Paul did; conformity to

the law of God is good, but he made a form of it, it was suited to his worldly lusts and ends;—when you take the spiritual part, the power out of religion itself, wind it up as high as you will, it is certain that there are lusts towards it. A man hath a zeal for it, but what saith the Apostle? You are zealous towards God, establishing your own righteousness. You shall see men as hot for that which is the way of their religion; though it be but a form, carnal men will be for it. This zeal, I say, if you resolve it, it is properly the lust of the mind; for take any religion, any elevation, any pitch of religion that a man sets upon and is zealous for, if it doth not rise up to spiritualness, all his zeal for that religion is but lust. These you see are the direct lusts that are in the mind of man.

2. There are also lusts that are orta, that spring from hence; as from pride and self-love. Look what excellency any man affecteth, if it be eclipsed by another, envy ariseth; if any oppose him in it, hatred ariseth; if any hinder him in it, revenge ariseth. These now are not direct lusts, but are lusts that arise upon a rebound, when the desires of a man's heart are crossed, and yet they are lusts. You shall find in Gal. 5:20, 21, that envyings, murders, and witchcrafts, and all these, are called lusts. Do but compare the 16th verse, where he bids them not to fulfil the lusts of the flesh; and then he shews them what the works of the flesh are that arise from these lusts; saith he, 'idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders,' &c. Now would one think that witchcraft were a lust? No man hath a mind to go and give his soul to the devil simply; it is not a direct lust, but thus. When Saul was put to it for a kingdom, then he goes to the devil. When men would have what they inordinately desire, and cannot get it by other means, then Acheronta movebo; they do not go to the devil simply, for no man naturally delighteth to converse with him; nay, there is naturally an averseness to it in the heart of man: but it is a collateral lust, it ariseth from the other. And so doth envying, and so doth wrath and sedition. 'Whence come envyings amongst you? come they not hence, even of your lusts?' saith the apostle James, chap. 1.

I come now to the next thing, which having despatched, I have explained this part of the text. Yon understand what is meant by

'the lusts of the flesh and of the mind.' There is one word more must be opened, and that is, fulfilling the desires of the flesh and of the mind.

The word is ποιοῦντες. If I should translate it, I would translate it thus, according to the phrase we now use, acting their lusts; it is, if you will so render it, 'doing their lusts.' We translate it well, 'fulfilling their lusts,' either by outward actions, or by a continuation of inward thoughts and fancies, or musings upon such things as the soul would have, or desires. It is elsewhere called 'obeying of lusts;' so Rom. 6:13. It is called 'serving of lusts;' so Titus 3:3. It is called 'perfecting' or completing 'a man's lusts;' so Gal. 5:16. It noteth out to us these five things in an unregenerate man. It noteth—

1. That lusts are the ground of all his actions. And therefore you shall find in 2 Peter 1:4, that all the corruption that is in the world is said to be 'through lusts.' It is some lust, some inordinate desire, either in the understanding or fancy, or other of the outward senses, which is the ground of all the corruption that is in the world; that as all the grace that is in the heart is in and through Christ, so all the corruption that is in the world is through lust. I could give you a world of scriptures for it, that lusts are the foundation of all action in a carnal man; not a thought stirreth, not a consent, not a consultation that the heart hath, examine it when you will, but a lust is in the bottom of it;—that is, an inordinate desire and love to something that the heart would have, that sets all these on work.

Now that lust is the ground of all action,—and that is one part of the meaning,—it is clear by what hath been said. Do but lay all these together. The soul of man, in the first place, is nothing but emptiness of good, it is mere want, mere stomach, nothing but desires, it would have somewhat; it wants and it would be filled: therefore that which we translate committing sin 'with greediness,' in Eph. 4:19, is in the original, 'to have enough,' it would have something it wants. The soul wants now, and being corrupt, it cannot go to God; it spies out some objects suitable to it, that it thinks will fill up that want, and which if once it could enjoy it should have pleasure; which is always a conjunction of two things suitable. When a man's desires and what he desireth meet, then

doth pleasure arise. As now in Ps. 78:18, when they asked quails (they should have been content with manna) it is said, 'they asked meat for their lusts.' For lust is nothing else but the extending of the soul, which is a wanting, hungry thing, to something it desires, and spies out something suitable unto itself. But now, when the soul hath put forth desires to this thing suitable, there wants some action or other, either of thought or outward action, to make the object and the soul meet. And hence comes that which is called putting a man's hand forth to wickedness, it is to bring the heart and the object together; and, by reason of that action, the heart hath communion and pleasure with what it doth desire. So that now all the actions which a man goes about, they are merely his lusts' business. And what is his lusts' business but to aim at pleasure? And how shall pleasure be gotten but by bringing the object and the heart together? and that is done by action. Therefore they are still joined, 'living in pleasures,' and 'living in lusts;' it is all one, as in James 5:5. And James hath an emphatical expression in that place, 'they nourish their hearts.' The heart is mere stomach, and must have meat. Now all the objects which a man desireth are but to nourish the heart, merely to keep life in it. And look, as the stomach hath contentment by eating, and when the meat comes down into it, so hath the soul by action. Hence now it comes to pass, that in all a man doth, he doth act his lusts. The expression that is in Gal. 5:16, is extremely emphatical; he calls it, fulfilling of a man's lusts; it is translated so indeed here, but the words in the Greek are different; for it is ποιοῦντες here, and τελέσητε there. And what is the meaning of τελέσητε? It is to perfect. He speaks of action, for he doth not say, Walk in the Spirit and you shall not have lust, but, 'You shall not fulfil them.' He speaks of action therefore, and the word in the Greek is perfecting and accomplishing. Lust is an imperfect thing; it is a motion towards pleasure, but it is imperfect. Now action cometh and perfecteth it, completeth it, attaineth to what it would have. So James expresseth it: 'lust, when it conceiveth, brings forth sin;' he compares the lust to the conception, and the outward act to the bringing forth of sin. And that is the first thing which fulfilling, or doing, or acting lusts doth imply; that action which the

soul continually goes about, it is some way or other to satisfy some lust or other.

2. It implies that lust is the master, and the heart, and the action; and all these are but instruments, set on work by the lust that hath power to command. How prove you that? By John 8:34, 'He that doth sin'—it is the same word that is used here—'is the servant of sin:' and because he is the servant of sin, he therefore does it, in the sense there spoken of, and here also. Saith the Apostle in Rom. 7:5, 'the motions of sin had force;' the word is, they had 'energy,' they did work effectually: therefore it is called 'serving divers lusts and pleasures' in Titus 3:3. In an unregenerate man a lust saith, 'Do this, and he doth it,' as the centurion speaks of his servants unto Christ; so as he cannot cease from sin, 2 Peter 2:14. What hard tasks doth covetousness, to instance in that, set a man about! What a slave doth it make a man! 'He that will be rich,' saith he in 1 Tim. 6:9, 'falls into temptation, and a snare, and into many foolish and hurtful lusts,' which his own reason tells him to be so, hurts himself, pines his carcass, eats the bread of carefulness, riseth up early, goes to bed late, and all to get a little money more than he needs. Do but read Eccles. 6, and there you have his description; what a toilsome thing it is to serve that lust! Therefore the phrase is, 'obeying sin in the lusts of it.' He compares lust to a law, the 'law of the members,' so he calls it, Rom. 7:23. Yea, James compares it not only to a law in time of peace, but to the force of arms in war, 'the lusts that war in your members,' saith he, in James 4. Therefore now all the members and faculties, they are ready instruments to please lusts. 'Their feet are swift to shed blood, and they run greedily after the ways of unrighteousness.'

3. To do lusts, as the word here signifies, noteth out an industry, a study, and carefulness. So the word 'doing' is taken in Scripture, as Musculus observes upon that speech of Christ, when he said unto Judas, 'What thou doest, do quickly.' What was Judas a doing then? He was plotting and contriving, he was thinking how to do the business of betraying his Master. 'What thou art doing, do quickly;' so he interprets it. Therefore in Rom. 13:14, men are said to take πρόνοιαν, to take thought, to be careful to fulfil the lusts of the flesh.

4. It noteth out, in the Scripture phrase, constancy. To do iniquity is not to do an act of iniquity, but it is to make a trade of it. So in 1 John 3:8, doing is taken, whether it be meant of sinning or meant of righteousness: 'He that committeth sin,' saith he,—the word in the original is the same with that here in the text,—'he that doth sin is of the devil.' What is the meaning of 'doing sin' here? It is making a trade of sin. How do I prove that? Because it is doing as the devil doth. And how doth he do? For, saith he, the devil sinneth from the beginning. When a man doth make a trade and course of sinning, as the devil doth, he it is that the Apostle meaneth when he saith, 'he that doth sin.' 'Whosoever is born of God,' saith he, ver. 9, 'doth not commit sin;' he doth not do sin thus, he doth not make a trade of any sin, it is impossible he should. 'In this,' saith he, ver. 10, 'the children of God are manifest, and the children of the devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother.' For to do righteousness is to set a man's self to make a trade of it; as in 1 Peter 3:11, 'If thou wouldest see good days, do good, and eschew evil.' What! do one good action? No, but doing good there is the same word here in the text, and is meant, making a trade of it, setting a man's self in the course of good. So, to do a man's lusts, or to act a man's lusts, or fulfil them, as we translate it, implieth constancy.

5. It implieth universality; the meaning whereof is this, that an unregenerate man is never but a fulfilling some lust or other; he hath never but some one imp or other sucking of him, as I may so express it, either lusts of the body or of the mind. For the soul of man never can be idle; it is like the heavens, always moving; it is always wanting, and there must be meal in the mill, it must grind something or other; it is nothing but lusts, and all the actions of it are nothing but to satisfy those lusts, and so he makes up his whole life, and a sorrowful life it is, in satisfying first one lust, and then another lust; he is always acting for them one way or other.

So now you have the nature of these lusts opened. I shall make an observation or two.

Obs. 1.—The first observation is this, That the whole man, and all the parts, both of soul and body, are corrupt. And it is a great observation to humble us, my brethren. The body, and all the

desires of it; the mind, the will, whatsoever is, there is almost no part but there is something in the text here that holds forth the corruption of it, either directly or implicitly. Here is the 'lusts of the flesh,' you see, of the body, the sensitive part: here is the 'lusts of the mind,' the reasoning part: here is also, the will, the corruption of that; for he calleth lusts, because they come to action, 'wills of the flesh and of the mind.' Here is the understanding in the word τῶν διανοιῶν, for so the word properly referreth to the understanding. And here likewise are all the sensitive powers of a man included in the word 'flesh,' which belongeth to his body in common to him with beasts. Therefore corrupt nature in Scripture is called a man; so you have it in Eph. 4:22, 'Put off the old man, which is corrupt according to the deceitful lusts.' Why is it called a man? Because it is spread over the whole man, and hath members as large as a man's soul and body hath. In Rom. 3:10, he goes over all the powers of man. In the mind: there is none that understandeth, no, not one. In the will: none seeks after God. In all the other parts: the throat is an open sepulchre, under their lips is poison, their feet are swift to shed blood; itching ears, 2 Tim. 4:3; hands full of blood, Isa. 1:15. Yea, if you will have it, the tongue is a world of evil, so saith James. And in Isa. 1:6, from the sole of the foot to the crown of the head there is no one whole part.—That is the first observation.

Obs. 2.—The second is this, That our superior parts, the mind and the will, have their corruption as well as the sensitive part. It is a strange thing that the Papists should go and cut off at one blow half of a man's corruption; they would make the understanding to be a kind of virgin, the will only to be as one that is bound; if the fetters were but off, he would go. My brethren, this is a certain rule, that there is the same subject of privation, and of the habits. I shall explain myself to you. The eye is the subject of sight; the eye therefore is the subject of blindness, if sight be gone. What parts in man were the subjects of holiness? The understanding and the will, it is certain. Therefore when holiness is gone, what is sin? The want of holiness. What must be the subject of it then? Certainly the understanding, and the will too, is the chief subject of it.

That which deceived the school-men, who brought up that notion first, was the gross interpretation of the word 'flesh' in the

Scripture, as only taking it for the body; whenas the Scripture doth not speak like the philosophers, but the Scriptures speak theologically. 'That which is born of the flesh is flesh.' He doth not only say he, but that; there is not that thing in man that is born of flesh, and propagated, but it is flesh; that is, it is corruption.

The fathers likewise in the primitive times spake gently of the corruption of the mind and of the understanding, because they approved so much good, and the philosophers magnified that, for they knew no other good in man but that: the other spake too gently, by reason of the opposition of the times, and to take off the absurdities of the doctrine of Christian religion, and not according to the Scriptures. My brethren, the greatest sins of all are in the understanding, as I might shew you if I had time. Envy and wrath, which are lusts properly in the understanding, and revenge, and the like, are all called lusts of the flesh; that is, of corrupt nature, yet they are lusts properly seated in the understanding.

My brethren, they are the devil's lusts, they are therefore the worst lusts of all the rest; the devil's lusts, I say, most opposite unto Christ; the highest idolatry lies there. Therefore when he speaks of an intellectual lust, such as covetousness is, he saith, 'which is idolatry;' because the inward idolatry of the mind is the worst idolatry of all the rest. Men that sin against the Holy Ghost, what is it makes them so wicked? It is their understanding and their will. Julian the Apostate was a civil man, he was not given up to gross sins, yet sinned against the Holy Ghost. It lies in revenge, in the devil's lusts. The wisdom of the world, saith he, is 'earthly, sensual, and devilish,' the very wisdom is. There are, in a word, other corruptions in the understanding. There is, first, a darkness as to the knowledge of all spiritual things. There are also all sorts of principles contrary to true principles. The fool saith, There is no God, and God seeth not, Psalm 10. There are also in it lusts of its own, proper to itself, which are the strongest lusts, and have the greatest influence into men's lives of any other; as outward excellencies apprehended by the understanding, to have honour, and riches, and power, and greatness, and the like; these are the objects of the understanding, and these are the great lusts of the world; other lusts are but petty ones, these have the great influence

into men. I could shew you that covetousness and such lusts are lusts of the understanding. Men are not covetous merely because they love to see money and to see gold; but covetous to uphold their state and greatness, that they may be said to be worth so much, to leave behind them a name, and a house, and an estate for their children. These are the lusts of the understanding, and these are the grounds of covetousness. And so likewise the understanding is set on work to accomplish all worldly lusts. Men are wise to do evil, saith Jeremiah, and to do good they have no understanding. I have not walked among you, saith Paul, with fleshly wisdom, 1 Cor. 2. I could name many more, but I pass them over.

Obs. 3.—A third observation is this. You see how much more man that is a sinner hath to be humbled for, in some respects, than devils. For he hath more lusts, and a greater capacity of sinning, than the devils themselves have in some respects. The devil indeed is the father of all sin, because he began it; but all the lusts of the body, and the like, he is not capable of. But now look how many desires are in the outward senses, or in the fancy, and the like, unto all things in this world, so many ways of sinning hath man; and then all the ways that the devils have of sinning he hath too: of revenge, and pride, and all such lusts.

And, my brethren, see how hard a thing it is to be saved; for take a man in his natural condition, holiness being gone, look how many several things the soul is fitted to desire, or to lust after, so many ways he hath to hell; and that is, ten thousand thousand, for the desires of the heart of man are infinite every way. Suppose now that a man were moated about in a great compass, and there were a thousand paths to walk in; let him take which path he will, if he would walk, being blindfold, he must certainly fall into the moat: so is it here.

And likewise you may see by this the evil of all our lusts. Either we are beasts or devils. If we satisfy the lusts of the body, we are beasts; if of the mind, devils. Choose which of these two you will be, for into one you must fall.

SERMON XLIV

> And were by nature the children of wrath, even as others.—VER. 3.

THE last discourse I handled these words, 'fulfilling the desires,' or wills, 'of the flesh and of the mind.' The Apostle had before in general shewed how that the conversation of all men in the state of nature is in the lusts of the flesh. And by 'lusts of the flesh' there, he means the lusts of corrupt nature in general, as flesh in Scripture is often taken. But not contented with that, he doth particularise the lusts which are in the hearts of men, which in their lives they do fulfil, dividing them according to that division of nature, of soul and body. 'Fulfilling the desires of the flesh;' that is, of the body, or those lusts which the soul partakes in by reason of the body; all those sensitive lusts, both of the outward senses, and of the inward senses, the fancy, and the like. 'And of the mind;' that is, those lusts which John calls lusts of the eye, which are purely reasonable, and which have their seat merely in the understanding and mind, and those rational faculties; 'fulfilling the wills of the flesh and of the mind.'

I opened to you the difference of these two in the former discourse, and I shewed that, according to the Scriptures, all the sins of men, and all the lusts in the hearts of men, are reduced to these two heads. Either those which we have common with beasts, or at leastwise are seated in those faculties which are common to beasts; or else such as are common to us with devils. I told you, that either there are those lusts which are in the most sensitive part of the outward senses, or those which are in the fancy, the objects whereof are buildings, and a thousand other artifices of men, beauty, and the like, or else they are the lusts which are in the rational part, purely such, as pride in any excellency, envy, and the like. I discoursed at large of these things; I shall only add this:—

I reduce many of those lusts in the hearts of men to the fancy, not because beasts who have fancies are capable of them, as to see an

excellency in buildings and beauty and the like; these things fanciful beasts are not capable of. Yet because the fancy is by participation reasonable in a man, hence it is that men are capable of many lusts in their fancies, whereof they see no image in a beast, and yet they are not properly the lusts of the mind, because they are not purely intellectual, but the soul is drenched in them by reason of its conjunction with the flesh. I only add that, to explain what I said in the last discourse. I would not have repeated so much, but only in order to somewhat more that I mean to speak at this time, concerning these lusts of the mind; and so I shall come to the other part of the verse: And were by nature the children of wrath, even as others.

Concerning these lusts I shall give you one or two general rules, and so come off. I shall not go about now to set down notes and signs of what is the master-lust in men, a thing which elsewhere I have largely handled; but I shall only give you some two or three general rules concerning lusts, and concerning the lusts of the mind especially.

The first whereof is this: That these lusts do vary, according as men's natural tempers or their understandings, and the degrees thereof, are more or less. In men of understanding, lusts of the mind prevail most; and in fools, sensual pleasures, in meat and drink, and the like, and in the natural comforts of the body. And they are diversified thus according as the natural constitution or natural elevation of the spirits of men are, according to the various elevation or advancement of the understanding; for man, being a rational creature, and reason being the chief principle in him, he useth that little understanding he hath to find out what will suit him most, what he can have dearest contentment in, and accordingly he pitcheth upon and prosecuteth by nature that. Though a man hath all lusts in him, yet he prosecuteth those things with the dearest contentment which that poor small understanding he hath counteth most excellent. Hence therefore, according to the variation of men's understandings, it comes to pass that their lusts are ordinarily pitched higher or lower. In worldly objects, there is a great deal of difference in the excellency of them. Some are more abstracted from the gross substance of things, as I may so speak; some are

more spiritual and more airy. And as you see among living creatures, there are some that live upon a finer kind of food than others; birds, you know, live upon a finer kind of food than beasts; and there is one bird, the chameleon, that lives, as some say, merely upon air. So the spirits of men, the more airy and intellectual they are, the finer is that food that nourisheth their lusts. Therefore your great philosophers of old, that were wise men, pitched upon moral virtues, and upon civility, and placed their happiness in them; and their wisdom was so strong in them that even that did judge mere sensual pleasures to defile the soul, which they apprehended to be the most noble of creatures, and out of the greatness of their spirits they would not stoop to what was base; they thought it most unfit for an elevated soul to serve any creature less than itself; but as for virtue, and morality, and the like, they thought that these were meet for the understanding and soul of a man. Yet because they took not God in these things, hence it came to pass that these were lusts, though lusts of the mind, as I shewed you likewise the last discourse.

So likewise those among the Jews that were raised higher than the heathens, accordingly the lusts of their minds were raised higher also. The zeal that Paul had for the law was a lust of the mind, for it was without God. 'They have a zeal, but not according to knowledge,' saith he, Rom. 10:2; without a directing of it to God as the chiefest end. And this also I understand to be part of the meaning of that place, which is pat and express for this, in 1 Peter 1:14; where, writing to the Jews, he bids them that they should not fashion themselves according to their former lusts in their ignorance; and among other arguments he hath this, ver. 18, 'Forasmuch as ye know that ye were not redeemed with corruptible things from your vain conversation received by tradition from your fathers.' That Jewish religion which they stuck in, and which they had received by tradition from their fathers, even this was one part of the object of those former lusts in their ignorance, according to which he bids them, ver. 14, not to fashion themselves. And thus likewise experience shews this to be true; for you shall find that as men grow up in years, and so grow up in wisdom, accordingly their lusts vary; as they grow more wise, so they live more intellectual

lives, and grow up more to lusts of the mind. Therefore covetousness, which is plainly a lust of the mind, prevails most in old age; whereas prodigality, which is a lust of the fancy, prevails in youth more. Why? Because men grow wiser. Lusts therefore are varied in men according as their understandings grow higher or lower.

The second thing that I shall say unto you is this: That of the two, the lusts of the mind are the strongest in men, and they are the greatest. They are the strongest lusts, for they have the greatest compass. If a man confine himself to sensual pleasures, he hath a greater narrow; but if to lusts of the mind, pride and the like, he hath a larger field to run in; for desire of credit and the like ariseth from a thousand things, out of all sorts of excellencies, of what kind soever. And such lusts now a man seeks continually to uphold. Men are given to sensual lusts occasionally, but these lusts of the mind, they act the great part of men's lives. Yea, many sins are abstained from in relation to the lusts of the mind; the lusts of the mind will devour other lusts, and keep them under for credit's sake, and the like. The lusts of the mind have the largest revenues of comfort of any other, because they can fetch it out of anything; whatsoever one hath that is excellent, apparel, beauty, wit, learning, riches, power, buildings,—'Is not this great Babel, that I have built by the might of my power, and for the honour of my majesty?—whatsoever it is, all these feed the lusts of the mind. Therefore now many lusts that have seemed to have other names, as the love of money, it is not properly the love of money itself, but it is a lust of the mind that makes a man given to it; it is to uphold his state among his neighbours and his rank, to erect a name and leave a posterity after him, to have said, he died worth so much; all these are the lusts of the mind. And likewise, as they are the strongest because they are of the largest compass, so they are the strongest because they have the most reasonings for them. Therefore when you come to turn to God, you do not stick so much at parting from sensual lusts, as those lusts that hold the debate with you, that bring reason to plead for them, as the repute of friends, the holding correspondency with others, and the like. These are the great roots, like those which, I take it, you call tap-roots, that every tree hath; all the little roots may be easily

pulled in pieces, but these stick; they are the last repented of, when one comes to cast off the old man. And the ground of this is, because the strength of a man lies in his reason, therefore to part with those lusts that lie in the rational part, the strength of a man shews itself to the utmost there. Therefore, in 2 Cor. 10:4, the Apostle speaks of reasonings, and high thoughts, and strongholds in men that are to be pulled down, when Christ comes to convert; these are they that keep a man from turning. All the great ordnance that natural corruption hath lies in this tower of the mind, (as Aristotle called the soul, arx animæ.) As for other lusts, reason itself is against them, and the more reason a man hath, the more the folly of them is discovered; but for these lusts there is a great deal of reason. A man shall lose but his humour in parting with the one; but he loseth his honour, his repute, and the like, in parting with the other. Other lusts do not persuade by reason; no, reason is fain to condescend unto them, because they please the man and he can have no other happiness, but reason itself is against them; but now for the lusts of the mind, all the strength of reason takes part with them.

And therefore let me give you a third rule also, and that is this: That of all lusts they are the deceitfulest. You have that phrase given in Scripture, 'deceitful lusts.' Other sensual lusts do but deceive by promising more than they can perform, by tempting you; but these, a man may live in them, and not see them, and so they deceive most, for natural men judge nothing sinful but what hath a gross action. Now all such aerial lusts as these, which are the lusts of the mind, have no such gross action, nay, the objects of them are things lawful, yea, commendable. Other lusts in the sensitive part are more turbulent, more violent, and so more discernible, and in that respect they deceive least. Like poison that is in the bowels, which makes a man roar, and so is more discerned than poison taken in at the nose, into the head, which kills before it is felt, because it strikes that part which should feel; so the lusts of the mind, being seated in that part which should discern, possessing that part, they take the senses away, and in that respect deceive most. The eye sees not the bloodshed that is in itself, but will see a spot that is on the hand, or upon another member. The understanding doth not so easily, being

corrupted, reflect upon itself; therefore the lusts of the mind are more deceitful.

And lastly, Of all lusts they are the worst lusts, as having the most sinfulness in them; for the greatest idolatry is here. Therefore, both in the Colossians and in the Ephesians, you shall find that when he speaks of covetousness, which is an intellectual lust, still he puts a difference, and an emphasis upon it, from other lusts. 'Covetousness,' saith he, 'which is idolatry;' because the greatest idol is that which the mind is set upon, and because that is a lust of the mind, he puts that emphasis upon it. Other lusts are idolatry too, but they are but outward idolatry; this is inward, and so the worst of the two. And so much now in brief for that which I thought to speak more concerning the fulfilling the desires of the flesh and of the mind. I come now to the latter part of the verse:—

And were by nature the children of wrath, even as others.—The general scope of the Apostle in these words—that I may give you that first—is to make a general conclusion concerning the corrupt estate of man by nature, not only in respect of original sin, though that is eminently intended, but as involving all that he said before. It is, I say, a general conclusion that involveth all that he said before, with an addition of these three things—

1. With an addition of the first cause of the corruption of all men's hearts and lusts; they are so 'by nature,' saith he.

2. With an addition of the punishment that is due to men in this natural condition, both in respect of their natures and their first birth, as also in respect of all their sins which in that state they continue in; they are 'children of wrath.' And—

3. With an addition, or rather a conclusion, of universality. It is every man's case, saith he. He had parted it before; some things he had said of the Gentiles: 'You'—you Gentiles—'hath he quickened, who were dead in sins and trespasses, wherein in times past ye walked.' Some things likewise he had said of the Jews: 'amongst whom we'—we Jews—'also had our conversation.' But now, in the close of all, he puts them both, Jews and Gentiles, together: 'and were by nature the children of wrath, even as others.'

I say it is, in the first place, a general conclusion that involveth all, not only because it comes in at the last, and so is as it were the total sum, but that same word λοιποί takes in all that went before; and were as well as others by nature thus and thus, namely, 'we were all by nature dead in sins.' We are all by nature in the state of nature, for so 'by nature' is also taken, as I shall shew you anon. 'We all by nature,' one as well as another, 'walked according to the course of the world,' and were subjected to the devil. In a word, whatsoever he had said before of lusts, or whatsoever a man is by nature, his intent is to involve it here in these words, and to bring down upon all, all that he had spoken.

And as it holds forth a general conclusion, involving all that went before; so, secondly, it shews especially the original ground of all that corruption that is in men's hearts: it is by nature, it is by birth, and it is our nature. For it is clear and plain that his scope all along is to hold forth the cause of all the corruption that is in men: therefore he calls it the 'wills of the flesh and of the mind.' The flesh is the cause of lusts, lusts are the cause of action, and nature is the cause of both, of all. And therefore—

In the third place, you have the punishment due to men in the state of nature, yea, to men in their very first birth. They are 'children of wrath' in that state, for all the lusts and sins they commit; and they are children of wrath even in the very womb, before they commit any actual sin.

And, lastly, he speaks universally of all, both Jew and Gentile; 'we were all by nature.' &c. So you have the general scope cleared, and the reason of it. I shall now come to open the phrases.

First, for this phrase, by nature.

Pelagius, who was against original sin, gave this interpretation: that 'by nature' was meant vere et germane, ἀληθῶς χαὶ γνησίως, they were truly, really, children of wrath; so the Scholiast hath it, and so Cyril reads it also. And that interpretation we will not omit, although it is not the utmost meaning of what is here intended. For 'by nature' in Scripture is meant oftentimes, 'truly, really;' as, for example, in Gal. 4:8, Ye worshipped those that 'by nature were no gods;' that is, those that were not truly gods, that were gods only in opinion, not really so. So by being 'children of wrath by nature,' is to

be really and truly such. But that which makes this opinion fall short of the true sense is this: for to what end should the Apostle say they were really and truly the children of wrath? There were none held they were in opinion children of wrath; but there were those who held that they were so, not by nature, but by imitation or custom; therefore it is to no purpose it should be brought in here to that sense.

The Syriac translation adds this: they were plane, plene, wholly children of wrath, not in one part, but in the whole nature. But that is held forth, as I have said, in the words before. For it was an observation I made, grounded upon the words in the last discourse, that it is seated in the whole man.

But to come to that meaning which indeed the Apostle aims at, and therefore I will call it the first, for I do but mention the other, which though they are true, yet they are not the ultimate scope of the Apostle here.

1. Therefore 'by nature' is in opposition to imitation or to custom, which yet is altera natura, as Aristotle uses the word (and so does the Scripture too) in the second book of his Ethics. Virtues, saith he, are not φύσει, are not by nature, as notitiæ, as the common seeds of knowledge in the minds of men are. So that what is innate in us, bred with us, which we have from the principles of nature, which is interwoven with our natures, that is said to be by nature. And therefore now, in one word, according to all languages, that which is the inclination of any one, the natural disposition, that which a man is naturally addicted unto, is said to be by nature. The Apostle therefore, having spoken of the lusts of the mind and of the flesh in the words before, his meaning here is that these are natural unto men; they are the very inclination of their minds, the natural frame of their hearts. And so now it hath an emphasis in it, that what we are by reason of original corruption, which he had called flesh before, is nature in all men. And though he only saith, we are 'children of wrath by nature,' yet this wrath must be for something; for God is not angry for what is not sin; therefore it implies that our natural disposition, all those lusts which he had mentioned, and that flesh which is the mother of these lusts, that is that which is man's nature. And so now the scope of the Apostle is plainly and

clearly this: further to aggravate and set out that corruption and sinfulness that is in the hearts of men. Ye are not only 'children of wrath,' saith he, and deserve eternal damnation, which was that that hung over your heads for all the actual sins you have committed, of which he had spoken before, but further, even 'by nature,' and for your very natures, and the inclinations thereof, even for the very nature that is in you,—he brings it in as a further addition and aggravation,—even for this also you are the children of wrath. 'By nature;' it is that which a man doth being left to nature; as in Rom. 2:14, the Gentiles do by nature the things of the law, from their natural principles that are in them; so 'by nature' is that principle that is in a man that is principium motus, the principle of all his actions. For everything works according to its nature, as Aristotle tells us.

2. 'By nature' imports not only that it is a man's nature, but that his birth is a cause some way or other, or a foundation, of his being thus corrupt. 'By nature;' it is taken for the nativity; it is φὐσει, and it is all one with birth. As now, in Rom. 2:27, the Gentiles are called 'the uncircumcision by nature,'—that is, by birth, not in respect of their constitution, but in respect of a privilege that the Jews had by birth which the Gentiles had not; as privileges you know go by birth,—so in Gal. 2:15, in opposition thereunto, saith he, 'we who are Jews by nature,' that is, who have the privilege of Jews by birth. And so Paul saith he was born a Roman,—that is, he was Roman by nature. In the same sense the Gentiles were called 'uncircumcision by nature,' too, that the Jews were called 'Jews by nature.' Now to me that is evidently the meaning of the Apostle here, and that for these reasons:—(1.) Because he changes the phrase, which is an observable thing. In the second verse he had said they were children of disobedience, ἐν τοῖς υἱοῖς τῆς ἀπειθείας, but here τέχνα; which though it signifies a child at large, yet, more expressly and properly, it signifies a child begotten. His using that phrase here, in distinction from the other in the second verse, when he speaks of disobedience, imports that they were thus by birth. I will not trouble you to confute a criticism which Zanchy hath, because the confutation of it is obvious. Then, (2.) he adding besides that, 'and were by nature the begotten children of wrath,' as I may so

interpret it. And, which is observable too, he doth not say, 'which are the children of wrath by nature,' but in the Greek it is, 'which were children by nature of wrath;' so as 'by nature' comes in between, to shew that they were thus by birth. And there is this third reason, too, why when he saith 'by nature' he specially means 'by birth:' because it is spoken plainly and clearly in opposition to that pride of the Jews in the privileges they had by their birth: for the Jews, you know, stood much upon it that they were the children of Abraham. Now the Apostle, as is evident, speaks point-blank in opposition to that. We, saith he,—namely, we Jews,—though we pride ourselves that we have Abraham to our father, we are children of wrath; that is, we are so by birth, as well as others; namely, as well as the poor Gentiles, whom the Apostle, in Gal. 2:15, speaking according to the vulgar opinion of the Jews, calls, 'sinners of the Gentiles.' Though you stand upon it that you are the children of Abraham, and that you are Jews by nature, that is by birth, yet, as God told the Jews afterwards, you had a father before Abraham, in whom ye sinned, and so you are 'children by nature'—that is, by birth—'of wrath as well as others.'

3. 'By nature' is taken here for the whole state of nature, from a man's birth until God turn him. He shews what they were, not only in respect of their first birth, but of that continued state which they stood in before they were converted, which we call the state of nature. And this is an excellent place for the confirmation of that phrase. He doth not simply mean only their estate by birth,—for the Apostle's scope, and the Holy Ghost's, is always general, and in a latitude,—but he doth comprehend their whole state from their birth all their days, while they fulfilled the lusts of the flesh and of the mind. Whatever state they had by birth, whatever state they stood in during the time of their unregeneracy, it was all a state of nature; and they were in that state of nature children of wrath. So nature is taken, and so it is clearly taken here. For 'by nature' here in ver. 3 is spoken in opposition to what the Apostle afterwards saith, as Erasmus well observes, in the 5th verse, 'by grace ye are saved.' So that now the state of nature, and the state of grace, is that which the Apostle here intends. And that he speaks of an unregenerate condition, the words 'were by nature' import clearly;

that is, while they were in a state of nature. His scope is therefore to shew what naturally, without grace, their condition was; and therefore, ver. 11, in the winding up of all, he speaks of the whole estate: 'Remember,' saith he, 'that ye were once Gentiles.' And thus the Scripture always speaks. Ps. 58:3, 'They are gone astray from the womb;' they were not only corrupt in the womb, but gone astray from the womb. So in Gen. 8:21, speaking of original corruption, saith he, the imagination of man's heart is evil from his youth; that is, even from a babe, as in Exodus the phrase is used, as I shall shew afterwards.

So that 'by nature' eminently importeth these three things:—1. That their natures were denied with all sorts of inclinations unto evil; all those lusts of the flesh and of the mind which he had spoken of before, were natural unto them, for which they were children of wrath. 2. That the way of conveying this to them, or how they came to be so at first, how their natures were thus originally corrupted, it was not by imitation or custom, but it was by birth. And, 3. that all the while they walked in those lusts they were in a state of nature, under which, and in which, while they continued, till such time as they came into a state of grace, they were children of wrath. This, I say, I take to be the comprehensive meaning of the Apostle in this conclusion of his discourse of lusts.—So that now I have opened to you that first phrase, and were by nature.

The second phrase is, children of wrath;—

Which, as I have formerly said, is a Hebraism; and so, according to the Hebrew language, you read of a child of captivity, a child of the resurrection, a child of disobedience, and the like. It is either taken actively or passively.

1. Actively, thus: what a man is addicted to, what he seeks after, he is said to be a child of. As a man is said to be a child of wisdom,—'Wisdom is justified of her children,'—so wicked men are said to be children of disobedience, ver. 2; that is, addicted to disobedience, it is taken actively. So, in a way of opposition, Peter exhorts them, in 1 Pet. 1:14, that they would be children of obedience,—so the phrase is in the Greek, we translate it 'obedient children,' it comes all to one; but, I say, in the Greek it is 'children of

obedience,' as here in ver. 2 it is 'children of disobedience,'—that is, addict yourselves, as children to such a father, to do the will of God.

2. Passively, thus: a 'child of the captivity;' that is, one led into captivity. So Jesus Christ is called the Son of God's love, or the child of his love, Col. 1:13. We translate it, 'his beloved Son;' but in the original it is, the 'Son of his love,' because that God hath cast his love upon him. So in 2 Pet. 2:14, one that is accursed to death is called (we translate it 'cursed children,' but it is) 'children of the curse,' as here, 'children of wrath.' So in Matt. 23:15, he is made a 'son of hell,' worse than he was before; that is, one whose due hell is. As we use to say, such a one the gallows is his due; that is, if we should speak according to the Hebrew language, one that is the child of the gallows; so a son of hell, a son of wrath, a son of the curse. You have it also in 1 Sam. 20:31, and in 2 Sam. 12:5. So now, as before it is taken actively, 'a child of disobedience;' so here, a 'child of wrath' is taken passively: and both according to the analogy of the Hebrew phrase.

It doth sometimes imply one that is designed by God's decree to death and damnation; as, in John 17:12, Judas is called a son of perdition; that is, one who is ordained by God to perdition; as Christ was called the Son of his love, because he was ordained to be the object of his love. But so it is not here meant that they were the children of wrath by God's decree, because he speaks of men that were converted. Therefore the meaning is plainly this, that they were in a state in which they were not only worthy of wrath, but wrath was due to them, yea, according to a just sentence, wrath was pronounced against them; it was not only their desert, but they were in that state wherein wrath went out against them, they stood under the sentence of wrath, and were so adjudged. You have the phrase plain and express in Deut. 25:1, 'If there be a controversy between men, and they come unto judgment, that the judge may judge them: then they shall justify the righteous, and condemn the wicked. And it shall be, if the wicked man be worthy to be beaten, the judge shall cause him to lie down,' &c. In the original it is, 'If he be a son,' or a child, 'of beating;' that is, if he be one that is found that it is his due to be beaten, and that the judges have condemned him. So now, to be a child of wrath, it is one not only to whom wrath

is due, but one that, according to the sentence of the great Judge, wrath is pronounced against, sentence is given forth. So in that place I mentioned before, 2 Sam. 12:5, saith Solomon there, 'He shall surely die;' in the original it is, 'He is a son of death.' It was a sentence pronounced by the king, as of a judge that gave out a sentence. Therefore we translate it, 'He shall surely die;' he was not only one that deserved death, but one that was appointed and sentenced thereunto.

So now you have what is meant by a 'child of wrath.' It is one that is passively under, and obnoxious unto, and over whom the wrath of God hangeth, unto whom, and to which estate, the sentence of wrath and condemnation is gone out from the great King; so that he must alter his estate if he will get out of wrath.

If you ask me whose wrath it is; I answer, it is not indeed in the text, but, as I shall shew you afterward, it is the wrath of God, working eternal punishment. Wrath in Scripture signifies punishment as from a judge; as, for example, Rom. 13:1, 5, 'Be subject to the higher powers, not for wrath,'—that is, not for punishment' sake, which comes from the wrath of the prince or the magistrate,—'but for conscience' sake.' So that to be children of wrath is to be children of the punishment which the great Judge of heaven and earth hath ordained; and it noteth out that the wrath of God is the author of that punishment, as I shall shew you when I come to make observations. In Eph. 5:6, that which is here the 'children of wrath,' is there called the wrath of God. 'The wrath of God,' saith he, 'cometh upon the children of disobedience;' for the wrath of God, as it implies punishment, so it imports also that he is as the author and executioner at that punishment. So that, in a word, whilst that men are in this condition, or take men simply considered as they are by nature in their very first birth, and while they continue in that estate, they are children of the wrath of God, and the wrath of God abides upon them, as John 3:36. Wrath is their portion from the Almighty. And as they are children of the wrath of God, so of that punishment which his wrath and indignation will inflict eternally upon them, and they stand under the sentence of it. So that until their estate be altered, God himself cannot do otherwise, but he must out of wrath inflict punishment upon them.

And let me give you one place to open it; see Job 20:23, 29, compared. He mentioneth there manifold curses that are upon men, over whom the wrath of God hangeth; and saith he, ver. 23, 'When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating.' And what is the conclusion in the 29th verse? 'This is the portion of a wicked man from God, and the heritage appointed him.' Mark, he is a child of wrath; of whose wrath? Of the wrath of God, that abideth upon him, that hangs as a cloud over his head, and God will rain it upon him while he is eating; and this is his portion, it is his due, nay, saith he, it is the heritage appointed unto him by God, a heritage which is gone out by a decree from God, either from his eternal decree, as Judas was a child of perdition, or at leastwise from a decree that goes forth out of God's court, out of his word, whereby he standeth under the sentence of wrath.—And so now you have the second phrase opened, 'and were children of wrath.'

The last is this, even as others. The meaning whereof, in one word, is this, only I shall give yon a parallel phrase for it, We Jews as well as Gentiles. So you have it, Eph. 4:17, 'Walk not as other Gentiles walk;' or, even as others, that is, even as all the rest of mankind, of what nation soever they be, circumcised or uncircumcised, bond or free; let them be born in what condition soever they will, noble or base, rich or poor, high or low, we are all by nature the children of wrath, we Jews as well as Gentiles. Which doth imply these two particulars:—

1. The commonness of this condition; that it is the condition of all mankind, one as well as another, Jew as well as Gentile.

2. The equality of this condition; 'even as others,' in the same manner, in the same degree; others are children of wrath, so are we, we Jews, even as the profanest men in the world.

So you have the full scope and meaning, so far as the phrase goes, of these words: 'and were by nature the children of wrath, even as others.'

I shall come now to the observations which do arise out of them, which will further open and explain them.

Obs. 1.—The first observation is founded upon that first interpretation I gave you, which was to shew this: That that flesh or corruption, which was the ground of all those lusts, which were the ground of all the sins in men's lives spoken of before; that this flesh and those lusts are man's nature. So, I told you, 'by nature' is taken, both in Scripture and common acceptation. It is a saying that Austin quoteth out of Plato, though, I take it, the place is not now extant in the works of Plato, because it is perished: Homines natura sunt mali—that men are evil by nature. Neither can they ever be brought, saith he, to seek after that righteousness which mankind ought to seek after. This was the speech of a heathen. It is, I say, a man's nature, as he is a man. 1 Cor. 3:3, 'Whilst there are contentions among you, are ye not carnal?' That is, are you not flesh? are ye not corrupt? And what follows? 'Do not ye walk'—περιπατεῖτε—'according to men?'—that is, according to your kind, according to that nature and disposition that is in men. Everything acts according to its kind; thus to be carnal and subjected to lusts is the nature of man, it is according to his kind. Therefore, to follow this phrase a little more, in Mark 7:20 our Saviour Christ saith, 'That which cometh out of the man, that defileth the man. For from within,' saith he, 'out of the heart of man, proceed evil thoughts,' &c. That is, what cometh from the nature of man, from his natural disposition, from the intrinsical principles which his nature and heart is made up of, that defiles the man. Therefore a man is said to sin de proprio, of his own, as the devil is likewise said to do, in John 8:44. And a man's lusts, as I said before, are called his own lusts. And as what comes from within, as all sort of sins do, argues this to be a man's nature; so likewise what a man takes in from without, what it is he lives in, what is his element, argues his nature too. As a thirsty man, you may know what his disposition is within by what he takes in from without; or, as it is with a fish, it is natural to it to live in the water, to drink in water: so a man is compared to a fish, that doth continually drink in water, in Job 15:16, 'How much more abominable and filthy is man, which drinketh iniquity like water?' And hence now it is that men are never weary of sinning, nay, though haply they may spend their natural spirits in sinning, yet their lusts are never weary. As they

cannot cease from sin, as Peter saith, so they are never weary in it. Why! Because it is their nature, it is natural to thorn to sin. As the eye, because it is natural to it to see, is never weary of seeing; the eye indeed may be weary thus, for want of bodily spirits, and so men may be weary of sinning; but if there could still come spirits to the eye, it would never be weary of seeing. Why? Because it is natural to it to see. And so it is with all the lusts in the hearts of men, it is their nature. Hence it is that infants will sin without being taught. 'A child left to himself,' saith Solomon, Proverbs 29:15, 'bringeth his mother to shame.' Do but leave him to himself, and his very nature will carry him on to it. And, Ps. 58:3, 'The wicked go astray from the womb, speaking lies.' A child that never heard a lie in his life, never knew what a lie was from another, yet he will tell a lie, he will do it from himself, and he doth it from the very womb; the nature of man will seek out these inventions, as Ecclesiastes hath it, chap. 7:29.

You may see the reason therefore—besides what is matter of humiliation, which I shall mention afterwards—why grace, though it be in a man's heart, yet doth not thrive there, further than the Holy Ghost doth in a supernatural way accompany it; and why sin thrives so fast. The reason is, because sin is thy nature, it is that which thou hast as thou art a man; thou walkest as a man whilst thou sinnest. That which Æsop said to his master, when he came into his garden and saw so many weeds in it, is applicable unto this. His master asked him what was the reason that the weeds grew up so fast and the herbs thrived not? He answered, the ground is the natural mother to the weeds, but a stepmother to the herbs. So the heart of man is the natural mother to sin and corruption, but a stepmother to grace and goodness; and further than it is watered from heaven, and followed with a great deal of care and pains, it grows not.

And likewise, if it be thy nature, walk in a continual fearfulness of it; though thou hast mortified a lust never so much, yet there is a root remaining, as Job hath it, chap. 14:8, 'Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant.' So it is with us. Why? Because it is nature. Therefore fear in

all thy ways. I was afraid, saith David, Ps. 38:16, lest my foot should slip. And in ver. 18, that which we translate, 'I was sorry for my sin,' I find that it is, I was 'cautelous,' I was 'fearful' for my sin, fearful still lest I should slip: I will declare it, and confess it, use all means against it, because it is my nature.

And you see the reason also why that corruption is never got out of you; no, not till you die. Why? Because it is involved, it is blended, it is mingled with your nature; it is like the ivy in the wall,—it is the old comparison that the fathers used, but I shall give you another. It is like the leper's house in Lev. 14:45. The leprosy could never be got out till house and all were pulled down. It is a note of that sin that dwells in us, as the Apostle's phrase is, Rom. 7:17. It is enwrapped in thy nature, that thou wilt never get it out. Like a house that standeth upon a foundation that hath saltpetre in it, it will never be got out, do what you can; so is it here.

Obs. 2.—The second observation is this: That to sin, as it is thy nature, thy natural inclination, so thou hast it by birth; for so I told you, 'by nature' is also taken for birth, and it is clear to be the Apostle's scope here. For he had shewn all the external causes of sin, the world and the devil; the internal cause, the flesh, which causeth lusts. Now what is the cause of this flesh? Nature, saith he, your birth. 'And were by nature,' that is, by birth, 'children of wrath, as well as others.' I need not quote many places for it, the Scripture is abundant in it. 'Man born of a woman,' saith Job, 'is filthy and abominable.' And, 'that which is born of the flesh is flesh.' And not only that which is born, but that which is conceived. So saith David, Ps. 51:5, 'I was conceived in sin.' And his meaning is, to shew that not only as soon as he was born he was sinful; but, saith he, I was sinful too in my very conception. Look, when first I had the nature of man communicated to me, then was I a sinner; that which conveyed my nature to me, as birth doth, and conception doth before birth, that which did constitute me a man, did constitute me a sinner likewise, made me a sinner. Therefore men are not only said to be 'transgressors from the womb,' as in Isa. 48:8, and to 'go astray from the womb,' as in Ps. 58:3, but in the womb also; for so, you see, David speaks of himself. Austin, who was one of those that most cleared this doctrine of the corruption of man by nature,

against Pelagius that called it in question,—for God doth clear truths still as they are controverted,—forbore on purpose to call it natural sin, or sin in man's nature, because if it should be so called, the Manichees, that held there was a God which was the cause of all evil in man's nature, would have been emboldened and encouraged by it in their error; therefore he called it original sin: for he was the first that gave it that title, though it agrees with the Scripture; he might have called it the other, for it is all one. And he called it so, not only because it is the original of all sin else, the womb in which all sin is conceived,—'When lust hath conceived,' saith James, chap. 1:15, 'it bringeth forth sin,'—but chiefly because it is ab origine in man, from the time that the foundation of a man's nature is laid. That which at once giveth him his nature, gives him sin with it; it is from the very first moment of conception, elder indeed than that which we call birth, or his being brought forth out of the womb into the world; it is when a man begins first to be a man, and must necessarily be then.

Now when he saith, 'we are by nature'—meaning by 'nature' a man's birth—'the children of wrath,' it implies two things. It implies that whatsoever is sin is conveyed to a man in his conception; and that he hath it by nature, one part of the sinfulness as well as the other. Both these I am to open and to make good. The Apostle doth not speak here merely of our inherent corruption; but if there be any other sinfulness which a man contracts by birth, he hath it by nature. Now, you know that our divines do make, and most truly and rightly according to the Scriptures, a twofold sinfulness, which we have hereditary to us, as from our first parents. The first is, the guilt of that first act of sinning which Adam committed; and the second is, an inherent corruption, or 'flesh,' the inclinations to all sin, derived as the punishment of the guilt of that fact. Here therefore lies two things before us, for the Apostle plainly means both; for whatsoever makes a man a child of wrath, obnoxious to the wrath of God in his first conception, that is it he intendeth. Now it is not only inherent corruption that makes us children of wrath, but it is also the guilt of that first act. Nay, we could never have had inherent corruption to be as a sin in us, if we were not some way involved in the guilt of that first act; and both these are by nature.

Now, that we should have inherent corruption, that that should be propagated by birth and generation, there is a more easiness in it. Why? Because everything begets its like; out of an unclean thing you cannot bring a clean; it must needs be that such a nature as the father had, for inherent qualifications, such a nature the child must have. But that a man should be guilty of that act that Adam committed, that this should be by nature, and by the law of nature too,—which yet to me clearly the Apostle holds forth, not simply by a prerogative law of God, but by a law of nature,—this seems difficult. These two things therefore I would open to you, though briefly, yet so as to clear the point. I will begin with the first.

First, To speak in general, when we say the guilt of an act is conveyed by birth, by nature—

1. It is not, as some would have it, the sin of the act of generation in the parents, it is not that which is conveyed to the child. Some would have that the meaning of that of David, in Ps. 51:5, 'In sin my mother conceived me,' as if the guilt which cleaves to such actions were that which David intended, but that cannot be his meaning; for it is most certain that when Adam did first beget his son Cain, he did not convey to him the sin of that act of begetting, for the act itself is lawful, and whatsoever sin cleaves unto it is not that which is conveyed; but it was his first sin, the guilt of that, which he conveyed to him. Now, if Adam himself did not convey the guilt of the act of begetting, then certainly other parents do not; and David would never have humbled himself so for his mother's sin in conceiving of him, but it was that sin he was guilty of, and that pollution of nature that arose from thence.

2. It is not simply the coming as from Adam which doth thus defile our natures, or by which we contract the guilt of that act of his. For if you could suppose that a man or a woman had been made out of Adam after his fall, as Eve was made out of him before his fall,—mark what I say,—if God had taken a rib from Adam after he fell, and made a man or a woman out of it, this man or woman would not have been sinful. The instance of Christ is clear; for he is directly called the son of Adam, Luke 3, in respect of the matter he was made of, and made in the womb too; yet because he came not into the law of generation and conception in the natural way,

therefore he was excepted, and sin could not seize upon him. So that it goes by birth, and by nature, by generation, that is certain.

Secondly, Therefore, to shew you how the inherent corruption is derived, for these are but the two generals to both, that defilement of nature, that flesh that is seated in us—

1. It is not founded simply upon this, that there is a participation of like from like. That is not all the ground; it is a partial cause, but it is not a total cause. It is a cause, and therefore Job saith, 'Can a man fetch a clean thing out of an unclean?' But yet it is not the whole cause. Why? Because then every father, according to the proportion of that inherent sinfulness that is in his nature, should beget a child in the like proportion. I say, if that traduction were the total cause of like in the parent and like in the child, if this were the rule simply and wholly, then take a wicked man that begets children in his elder years, when he is more wicked, and hath more corruption of nature in him a hundred times than when he was young, those children would be proportionably more wicked than his elder children; and the more wicked men would still have the more wicked children. Therefore it must be by some other standing law of nature that is equal; and the standing law of nature, it doth not beget like in a gradual, but in a substantial way. Yet—

2. It is the common law of generation that like from like is the ground of the propagation of inherent corruption; and it was the justest law of nature that could be made. For God did put this difference between angels and men: angels should all be single persons, by and of themselves; they were all immediately created by God himself, as Adam was; but that which should convey the nature of man, the very substance of his nature unto man, should be generation, the same that should convey the substance of the nature of beasts to beasts; though I do not say as the soul of these last is propagated,—we shall open that a little afterwards,—but I say that which should make them men is the common law of generation; and man, if he will have his nature from man, he must be subjected to the common law of generation, which all the rest of the creatures are. Now what is the common law to all the creatures? Saith God, in Gen. 1:11, let everything bring forth in its kind. So you shall find it all along. He saith it of the very herbs, of the beasts; they

were all to bring forth of their kind. Now if that man must have, and shall have by God's ordination, the very substance of his nature, the kind of it, as all other creatures have, then he must be subjected herein to the common law of nature, and like must beget like; it necessarily follows. Now, mark it, the law of nature hath its course, whether things prove good or evil. It holds in the common, it doth so in our actions. The Lord's common providence was with man when he wrought holily; the same common providence is with man now he works sinfully. He alters not the course of nature. So here, this being the law of nature, look what assistance there went for the propagation of man according to the image of God at first—in a common way, according to the law of nature—concurreth in propagating man's own image. I do not say that God is alike the author of one as of the other, but the common law of nature holdeth as well in the one as in the other. I shall clear these things more, I hope, hereafter. Nay, my brethren, the law that man should beget his like was so strong a law of nature, whether man's nature should prove good or prove evil, that God himself, unless by grace, could not help it. I speak according as God binds himself to the course of providence, for God works not by prerogative. 'Let everything bring forth in its kind,' was the common law given, and the course of nature must hold, as well when man is sinful as when he is good. Help it God may by grace; but if you will go according to the law of nature, by the same law a beast propagateth his kind, by the same law doth man propagate his like. Therefore by nature, and by the law of nature and generation, which this is founded upon, a man must be inherently sinful if he come from parents inherently sinful; a sinful man must beget a sinful man.

SERMON XLV

> And were by nature the children of wrath, even as others.—VER. 3.

THESE words are the general conclusion and winding up of what the Apostle had said concerning our state by nature; which he had largely and punctually set forth in the words before. And unto all that he had said before, there is in these words the addition of three things:—

1. Of the cause, and the first cause, or at least the fundamental cause, of all the corruption that is in our hearts, and of all those lusts, and of all that flesh and corruption which he had spoken of immediately before; 'and were by nature.'

2. Of that punishment which is due to men in their natural state, and for their natures, and for all the sins committed in that state; 'the children of wrath.'

3. Of universality; it is every man's case, both Jew and Gentile; 'even as others.'

I opened formerly the phraseology of these words. As—

I. What was meant by 'nature' here. I told you by nature was meant here—

1. Natural dispositions. The inlet of sin, the ground and the root of it, was not custom and imitation, but it was our natural dispositions.

2. 'By nature,'—that is, by birth; so it is taken in Rom. 2:14.

3. 'By nature:' it imports that whole estate of nature which while men live in, they live in the lusts of the flesh, they are dead in sins and trespasses, and they are children of wrath.

II. What was meant by 'children of wrath.' I shewed you the phrase was taken both actively and passively. Actively, for what one is addicted to; so they are called children of wisdom, children of obedience, and in the words before, children of disobedience. Passively, so it is taken here, children of wrath; or, as Peter hath it, cursed children; or, as it is in the original, children of the curse.

III. What was meant by that phrase, 'even as others.' I told you it implied two things:—

1. That it is the common condition of all men.

2. That it is equally the condition of all men.

Answerable to these three phrases, I pitched upon three things to be explained.

Of the first I have spoken at large.

I made entrance into the second, viz., that the corruption which is in us, we have it by birth and by the law of nature. But I finished it not. I shall give you a brief account of what I then delivered, and so I shall proceed.

I explained this unto you both by some generals, and also I began to enter into particulars. The generals are these:—

1. We have it by birth and not by imitation. For then we should have the fountain of our corruption ascribed unto the devil, for he was the first sinner; and unto Eve, for she was first in the transgression, 1 Tim. 2:14. But you shall find in Scripture it is ascribed to the first man, namely, unto Adam, as I shall shew you afterwards.

2. It is not simply coming of Adam: for then, if you could suppose that God should have taken the rib out of Adam after that he had sinned, and have made Eve thereof, it is true she had been of Adam, but yet she had not been corrupted, she had not been sinful; because it is to be by nature, and so by birth and by generation. Therefore Christ, though he is called the son of Adam, Luke 3, and the seed of the woman, Gen. 2,—that is, he was made of that matter which was propagated from Adam,—yet he was not corrupted, because he had it not by the law of nature, he had it not by birth.

3. It is not the sin of the parents in the act of begetting that is conveyed. For marriage is honourable, as the Scripture hath it. Adam did not convey, when he first begat his son Cain, the sin of that act of begetting, for the action itself is lawful; but it was his first sin, his eating of the forbidden fruit.

These were the generals I gave you. For all these do but prepare a way for the opening of what it is by virtue of which sin is derived unto us. And I find it exceeding hard to speak distinctly to it, to find

out that original seed of poison from whence it is diffused, and the weight of it. I shall now therefore come to particulars whereby I desire to explain it, and in them I shall briefly give you my whole judgment in the thing; and when I have done, I shall resolve it into two or three propositions, which shall contain the sum of all, for your clearer understanding. It is evident, you see, by this text, that it is by nature: and therefore that it is by birth and by the law of nature. Now to proceed—

In the first place, our God did put this difference between angels and men, that angels were created single; and therefore when they fell, they did fall singly, each one for himself. They had their nature conveyed to them by God's immediate creation, and therefore they stood upon their own bottoms. But he ordained that men should all come of one man. Acts 17:26, 'He hath made of one blood all nations of men, for to dwell on all the face of the earth.' Now then, the law of nature that doth convey blood—that is, manhood—to us, conveys also the natural properties that do accompany and are in that nature, in the fountain of it, whether they shall be good or evil. Now, good they were by creation, that is certain. And the reason is, because that law of nature that did fall upon the generation of all creatures else, falls upon man's generation also. Now you shall find that it is not only the law proper to man, but to all things begotten of another, that they all bring forth in their kind. If you look into Gen. 1, you shall see that of the very herbs God saith, Let them bring forth in their kind; he saith it also of the beasts, and it holds of man too, that he is to bring forth in his kind. If there be a generation and a begetting, he is to bring forth in his kind. If his nature had remained holy and good, he had brought forth that which was holy and good. So the same providence of God that would have accompanied man to convey and propagate a holy nature had he remained holy, doth also accompany him to convey a corrupt nature now he is corrupt and made evil. As the same acts of common providence which run on and assist us in doing good concur even in evil also, so is it here.—And that is the first thing.

Yet, in the second place, let me tell you this, that take our birth and generation simply, and that is not the cause, the physical cause, it is but the channel; and because it is the instrument of making

men, therefore it is the instrument also of making sinful men. Now that generation is not the cause is evident by this: because if it were, then men should beget men sinful according to that degree of sinfulness they themselves have. And therefore parents more wicked should beget children more wicked; parents in their elder days, when they are more wicked, as wicked men are, for they grow worse and worse, should then have children more wicked than in their younger time; but so it is not. It is therefore to be resolved into the common law that lies upon generation, not simply into generation itself, or what it conveyeth. Generation is but the channel, the pipe, in which it runneth; it is therefore, I say, rather the law that is annexed unto generation. And the law of generation doth not reach to degrees of sinning, but only to the substantial image, not to the gradual.

In the third place, the cause and the ground why we are made sinful is not simply that we are born of immediate parents that are sinful, that is not the whole cause neither: but as generation is but as the channel, so the immediate parents are but the instruments of conveying it. My meaning is this: the ground why a man is born sinful is not simply because his next parents, father and mother, are such. They are causes sine quibus non of sin; that is, if it could be supposed they are not sinful, the child would not be sinful; they are but instruments of conveying it. And that they are instruments of conveying it, is clear by what David saith, Ps. 51:5, 'in sin did my mother conceive me.' But yet they are causes sine quibus non, without which sin would not be.

There are two great evidences to me of this truth. The one is a negative one, the other a positive.

The negative one is this: the Lord hath expressly said—he hath a whole chapter about it, Ezek. 18—that the child shall not bear the iniquity of the father. And our Saviour Christ saith, John 9:3, that it was not for the sin of the parents that the man was born blind. So that it is not put upon the sin of the ordinary parents. Nay, I shall give you a further instance of it, why it is not to be put simply upon the immediate parents. For although we come of Eve, yet, notwithstanding, the corruption that we have and the sin which we have by nature is not put upon Eve now, it is put upon Adam, and

that throughout the whole Scripture. Though Eve did first corrupt our nature, for she was first in the transgression; though we all come of her as well as of Adam, and have a share as from her and that by generation also; yet notwithstanding, read Rom. 5:12, 'By one man sin entered into the world:' which was the type of Christ's conveying obedience and righteousness. I will not dispute that nice question which some divines have, Whether, if that Eve had not fallen, though Adam had fallen, we should have been corrupted or no? No, for we must all acknowledge that she was causa sine qua non. Had not her nature been corrupted, we had not had sin derived to us. All divines do attribute a secondary cause to her, but still the primary to the man.

The positive ground is this: that the Scripture doth ascribe it to our coming of Adam, and that by birth, coming of that first man; and therefore what is here said in the text to be 'by nature,' if you consult other scriptures, you shall find it to be because we come of Adam, that one man, because we come by generation from him. Mark it, so I put it; though parents are the instrumental cause of conveying it, generation is the channel, yet it is because we fetch our nature from that fountain. I shall give you Scripture express for it. Not only that in Rom. 5:12, which yet is very clear; for otherwise Eve had been made the type of Christ as well as Adam: but the text there you see doth only put it upon Adam, as being the type or figure of him that was to come, so ver. 14. And, ver. 18, 'by the offence of one,' and, 'by one man's disobedience,' ver. 19. It is not only for 'one offence,' as some of those texts have it, but other texts run, 'of one man;' so ver. 12, 'Wherefore, as by one man sin entered into the 'world.' But besides this scripture, look into 1 Cor. 15:47, 48, and there you shall see this truth clear. The Apostle there puts it upon the first man. 'The first man,' saith he, 'is of the earth, earthy. As is the earthy, such are they that are earthy. As we have borne the image of the earthy,'—namely, of this first man, as he had called him,—'so we shall bear the image of the heavenly.'

And as the New Testament affirms this, so the Old too. I shall give you but that one scripture in Isa. 43:27, 'Thy first father hath sinned, and thy teachers,' or, thy intercessors, 'have transgressed against me,' speaking to the nation of the Jews. Thy first father hath sinned,

and thy interventores, as Junius translates it,—that is, those that come between me and thee,—they have all sinned. What is the reason God objecteth this? Why, in the words before he stands upon the confounding of them against all their carnal pleas and justifications of themselves, and he rips up their sin from the first. Come, saith he, ver. 26, 'let us plead together: declare thou, that thou mayest be justified,' if thou hast anything to say. Besides all the wickedness that is in thyself, whatsoever thou canst trust in, I can easily answer it. Thou dost trust in thy father Abraham, and thou thinkest because thou art of the seed of Abraham thou shalt be saved. I tell thee thou hast an older father than Abraham, thy first father Adam hath sinned. But thou wilt say unto me that thou hast priests that do daily offer sacrifice, and do come between me and thee; I tell thee that those that are thy intercessors, thy teachers, and thy interpreters, as it is translated by others, that come between me and thee, they have transgressed against me. The Lord takes both away; they boasted that they had Abraham to their father. Ay, but, saith he, there is an older father, thy first father. And though some would interpret it of their fathers, Abraham, Isaac, and Jacob, and make it in the plural, yet there is an emphasis upon this, it is father, and it is thy first father. And it agrees clearly with what the New Testament saith, in that 1 Cor. 15:45, &c., where you shall find that the Apostle doth put the conveying of the image upon our depending upon that first father, and that therefore we bear the image of the earthy. So as that now generation and immediate parents are indeed the channel and instruments of conveying; but the original cause, as the Scripture makes it, is the first father. Our generation then, or our birth, had a curse laid upon it, and by the law of nature, by reason and by virtue of that first man. And because all men did depend upon him by generation,—that is, are propagated from him by generation,—therefore by the law of generation, by virtue of something that he did and that he was, it is that we are corrupted to the end of the world. I take it to be one great reason why corrupt nature is called in Scripture the 'old man,' because it is derived for so many generations from that old first man Adam. We ourselves usually, when we see a thing that is evil or corrupt in children, say, This is old Adam. It is not what is in other

parents so much, though their corruption is causa sine qua non,—it is the cause without which it would not be conveyed to us,—but it is Adam's image, the image of that first man; so it is called in 1 Cor. 15. Therefore Adam is said to beget in his likeness, Gen. 4.

So that, in a word, this is the sum of these three things. It is not generation simply that physically conveys it, but rather the law that falleth upon generation: it is not the immediate parents so much as it is that first man Adam; because we depend upon him by nature and by generation, hence it is we have been and are all corrupted.

Now we will go on further, and more particularly still, to search into it, and to see whether it was by nature or no. And I shall do it by answering these queries:—

Query 1.—What it was in that man, which we by generation have from him, that polluteth?

Ans.—If you would have the great and the principal cause, I answer you fully, according to the Scriptures, it was an act of sinning of his, and the first act of sinning that he committed. Generation, as I have said, is but the mere channel, and immediate parents are but mere instruments; as they beget men, they beget men sinful: but if you ask what it is that is conveyed, and which to the end of the world polluteth and defileth by generation, as the instrument and channel; it is the first sin of that first man. Will you give me leave, by this supposition, to make my meaning plain, and then I shall make it good by proofs? As I told you before that simply generation doth not do it; so if you could have supposed corruption of nature had been derived by birth, physically, as a leprosy is from parent to child, or by virtue of that law of generation that like shall beget like, yet let me tell you, that unless he that had this corruption conveyed to him by nature had been guilty of some act which did first corrupt that nature, that corruption had not been sin in him. I shall express it thus. Adam, you know, lost all righteousness, and had his nature corrupt, as ours is; if we could suppose this righteousness to have been taken from him, without being guilty of an act that was the cause of it, that corruption indeed had been a punishment, it had not been his sin; that which makes it to be sinful is, because that it was lost and he was deprived of it justly by an act of sin. Take Adam himself, if you could have supposed him deprived

of it any other way, without a precedent act, or the guilt of an act that caused it; I say, it had not been sin to him, it might have been a punishment, but not a sin. And therefore now it must be the guilt of an act that doth defile us, and make the corruption of nature in us, and that which we have by birth to be sinful.

But then all the question will be by and by, Whether by nature we are guilty of that act or no? Now here is all the difference between us and Adam, that he was personally guilty of that act, but we are guilty of it by a just law of nature, as I shall endeavour to explain it to you by and by. But as he became a dead man, dead in sins and trespasses, by eating of the forbidden fruit; so must we be supposed to be also. Therefore we shall find, the New Testament,—which speaks more accurately in this point than the Old,—though it mentions generation as the instrumental cause, which the Old Testament only did run upon, yet it puts it upon that one act. So Rom. 5:12, 'By one man sin entered into the world, in whom,' mark the expression, 'all have sinned.' It is not only, 'in whom all are made sinful,' as it follows in the 19th verse; but it is, 'in whom all have sinned.' It is plain he speaks not only of inherent corruption in our natures, but of an act of sin; for he saith 'all have sinned.' Now, mark it, in the 14th verse, he speaks of children that never actually sinned personally, as Adam did; and yet he saith that death reigned over them. 'Death reigned,' saith he, 'from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression;' that is, they did not personally in themselves sin, as Adam himself did, and yet death did pass upon them; therefore they must be guilty of that act of his.

Now I take it, these words, 'death reigned over all,' are the interpretation of the first curse, 'In the day thou eatest thou shalt die the death,' in which Adam was considered as a common person. Now by virtue of this law and rule given, death reigneth according to the threatening. And the next words, which are those I pitch upon, do give the reason of it clearly and plainly, which are otherwise very obscure. 'For,' saith he, ver. 13, 'until the law, sin was in the world; but sin is not imputed where there is no law.' This is brought in as a reason, by virtue of what it was, that children are made sinful, or accounted to have sinned. Why this, saith he, cannot

be by Moses' law; you cannot find it that children are guilty of sin, of whom he speaks, ver. 14, and that all have sinned, so he saith, ver. 12, in the ten commandments. And yet it must be by some law or other; for if there had not been a law, God would never have charged children and all the world with this sin; therefore clearly it must be that law which God gave peculiarly to that first man. This is plainly the Apostle's meaning, and the coherence of those words. You shall not find this, saith he, in Moses' law; it is therefore to be resolved into that first law that was given to Adam, 'In the day thou eatest thou shalt die;' thou, and all thy posterity; for it must be some older law than that of Moses which this must be put upon; for, saith he, there was sin in the world before the law of Moses came, or else God could not have charged it, and children should not have died: but they did all die, death reigned over all; therefore it must be resolved into a higher law than that of Moses; and what was that? I say, that law that God gave to Adam, 'In the day thou eatest thou shalt die.' And that is clearly interpreted in 1 Cor. 15:22, 'In Adam all died;' that is, by reason of the transgression of that first law, which is a law older than Moses, by virtue of which children are said to have sinned in Adam, and so also to have died in him.

Now then, to conclude this first query. If you ask, what it is that in strict terms is the cause that doth pollute us to the end of the world; I say, it is not generation, it is not the immediate parents, they are the channels through which it is conveyed; but it is plainly and clearly that first act of Adam's, which as it corrupted his nature, corrupteth ours to the end of the world. The text is so clear for this, as nothing more. Rom. 5:19, 'By one man's disobedience many were made sinners.' If you ask what it is that makes many sinners, the Apostle himself resolves you,—it is that one man's disobedience. Even as Christ's obedience doth make us holy to the end of the world; though God use the word and use ministers to convert us, yet it is not the word nor the ministers that make us holy, but it is that one man's obedience. 'By the obedience of one,' saith he in the same verse, 'many are made righteous.' So is it here. It is not generation simply doth pollute us; neither is it our immediate parents; these are instruments and ways of conveying it, they are channels

through which it runs: but it is that one man's disobedience, it is the guilt of that act that seizeth upon us all, which makes us sinners.

And so much now for that first query. I come now to a second, and that is this:—

Query 2.—Why should the guilt of that act which infects our nature be conveyed to us by generation, as the channel, and by nature, rather than the sin of other parents?

Ans.—All divines do answer that clearly thus: that Adam was a public person, and he was therein Christ's type, which no other parent is. Eve was not: for though she was first in the transgression, yet it is not said, by the disobedience of that one woman, or, by the disobedience of those first parents, we are made sinners; but it is clearly put upon the 'disobedience of that one man.' Why? Because he was made a public person, and stood as a public person, which Eve in that respect did not. Indeed, without her, and her corruption and fall, we had not been sinful; but if you resolve it into its original primary cause, it is the sin of that one man, because, I say, he was a public common person, representing all his posterity, which other parents are not, which Eve herself was not: and therefore he was Christ's type, which Eve was not.

I will not stand to shew you the equity of that, that those that stand as common persons convey the guilt of their act to their posterity and those they represent,—it hath been cleared enough,—but rather come to a third question; for by answering questions, I hope I shall clear the thing.

Query 3.—Whether was Adam a common person by the law of nature, yea or no? Whether by the law of generation? that is more. For we must bring it to birth and generation at last.

Ans.—There are three ways by which you may suppose one to be a common person. Either—

1. By choice of the parties themselves, as you choose the burgesses in Parliament. It is clear, Adam was not so a common person, we never chose him, our wills did never go to make him one. Or else—

2. A common person is chosen for us by another. So Christ; we did not choose him to be our Head, but God chose him for us. But—

3. There is a third way, and that is, that it shall not only be founded upon a mere act of choice, but upon a law of nature; and so, I take it, Adam was a common person. He was so by God's appointment, yet by God's appointment founded upon a law of nature. And therefore, both by generation as the channel, and by the law of nature as the foundation, are we made sinful to the end of the world. This I shall endeavour to make clear to you.

I take it, it was mixed of both; that is, both that God made him so, and yet God's choice of him was not merely an act of his prerogative, or a mere act of his will; but it was an act of his will founded upon the law of nature, and the law of nature required it, and it was necessary it should be so, and that therefore we come to inherit the guilt of that act of his. It is clear that God did pronounce Adam a common person; for, before ever Eve was made, it is said, Gen. 1:28, 'God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth.' And in 1 Cor. 15:45, it is said that the first man Adam was ἐγένετο, made, that is, appointed,—as in Heb. 3 it is said that Christ was faithful to him that made him, so it is in the Greek; to him that 'appointed him,' so we translate it,—he was made to be a living soul; unto others, namely, as well as in himself, as I have elsewhere opened. But yet it was not by a mere act of prerogative, but upon a natural and necessary ground that it should be so.

You shall observe this difference between conveying Adam's disobedience and Christ's obedience. The one, speaking of Adam's, is expressed thus, 'By the offence of one judgment came upon all men to condemnation.' But speaking of Christ's obedience, he calls it 'the free gift of righteousness;' for it was a mere voluntary act. So you have it in Rom. 5:18.

But how is this made out?

Thus: Adam being the first man, he was the receptacle of man's nature, the whole cistern of it; he had all the blood of mankind in him; they must all fetch it from that fountain, at that well-head, and generation or birth was the way by which he should propagate. Now the law of generation was, that he should beget in his own image, whatever it should be; and that, as I said before, is the common law of all creatures else. Now add that to it, this nature

could not have been conveyed as sinful—that is, that it should be a sinful, corrupt nature such as it was in him—unless we had been guilty of that act which he committed, of that act which first in him did infect our nature. Therefore now, if he should propagate his like,—and if he did not, the law if nature should not be fulfilled, for that law was to take place in him as in other creatures, namely, that he was to beget in his own image,—of necessity he must be constituted by a law a common person, that that act that corrupted his nature, his posterity must be guilty of. I say, the law of nature could not else have taken place, and it would not otherwise have been a sinful image, but in relation to the guilt of such an act which was the cause of it. Hence therefore, if you will suppose him to convey by the law of nature his corrupt sinful image, of necessity the same law must and doth constitute him to be a common person, as in relation to that act that did first defile him. So far, and in order to propagation of his like, if he fall, in respect of that act that defiled him, it was necessary he should be constituted, for that first act, to be a common person.

You shall see that his being a common person was only upon this necessary ground, to be exceeding clear by this one instance. For as soon as ever he had eaten the forbidden fruit, as soon as he had committed that same one sin, he ceaseth to be a common person, he is then but as any ordinary parent. And that is clear by this. For otherwise all the sins he committed before he begat Cain should have been imputed to Cain, as well as the first sin of all. And otherwise likewise, had he continued a common person after he committed that first sin, we had not been made sinners by that one disobedience, as the text hath it in that Rom. 5, and by that first act of disobedience, but we must have inherited all the sins that he committed. No, only that first act; and the reason is this: because when that was once done, when that sin was committed, that first act did cast our nature out of the road of holiness into the road of sin, corrupted our nature. So that it is clear he was a common person by virtue of that law that he should beget in his own likeness; for as soon as the corrupt image was stamped upon his heart by that first sin, he ceased to be a common person.

So that now it was not a mere act of prerogative in God, as some think, that Adam should be made a public person in that act of disobedience; but it is resolved into that principle of the law of nature, that he must beget his like; and it would not have been a sinful likeness that he should beget, if he had not been a public person in that first act that should make his nature so. It is not by any positive law, as that of Moses was; for that law came after, and yet it was charged upon us, as I have before shewed, and therefore it must be founded upon, and resolved into a law of nature. And that is the difference betwixt Christ and Adam. God did distinctly deal with Christ; he told him he must be a head, and undertake for these and these persons; but you do not find that God did propound it distinctly to Adam. He never said to him, Look to yourself, what you do it is for your posterity; and if you eat of the forbidden fruit, not only you, but all that come of you shall die the death. No, it needed not; for all men being to come of him, he being to convey his sinful image,—and that image could not be conveyed except he became guilty of a sinful act,—he must needs know that his posterity must be guilty of it if his image were conveyed. So that it was necessarily resolved into the law of nature; although it was mixed, it was by God's appointment also that it should be so.

So that now, to sum up this business: still, we see, we are children of wrath by nature. Whether we respect the corrupt sinful habit which we have inherent in us, conveyed to us by birth, or whether we respect the guilt of that act, it is still resolved into the law of nature, and generation or birth is but the channel to convey it, and our immediate parents are but the instruments of conveying it, the causes indeed without which it would not be conveyed; but it is the guilt of that first act of Adam, upon whom by nature and generation we all depended, and it is that first act of his that to the end of the world makes us sinners.

And so now I shall, in a word or two, gather up in a few propositions what I have said, and so pass over this point. The sum of all I shall resolve into these three propositions:—

Prop. 1.—First, That generation is not the physical cause of our being sinful,—that is, it is not because a man hath sin propagated in the matter that comes from his parents; that is not it. But it is the

common law that lies upon all creatures, and that lies upon man also, that like shall beget like. Whether his soul be created by God, or whatever it be, yet notwithstanding, I say, it is the law of generation that doth it.

Prop. 2.—Secondly, Generation is but the channel; it is the act of Adam's sin, and the first act of Adam's sin, whilst he stood a common person, being imputed to us, charged upon us, that makes us sinful. Only, if you ask who they are that shall be made sinful; only those that come of Adam by generation, because it is by virtue of the law of generation that like shall beget like. So that it is not, I say, that the children have an impure nature from an impure nature of the next parents; this is not simply it. Whether the soul be from the parents, as some hold, or immediately from God, it is all one, because it is the act of Adam's sin seizing upon a man, he being made a son of Adam, that pollutes him. By one man's disobedience we are made sinful. If the soul be made immediately by God, yet it being at the same instant that it is made united to the body; hence the guilt of Adam's sin, by virtue of that law of nature, seizeth upon it; and the guilt of it seizing thus upon that soul in this body, which is now made a son of Adam, the Lord making of it, withdraws his Spirit from it, from giving grace. Not that God is the author of it, but that sin cometh in between, and cutteth off the influence which God would have upon it, according to the original law of nature, to make it holy. And as sin caused God to withdraw his Spirit out of Adam, so it preventeth that God should bestow holiness upon this soul, which is made a man as soon as made a soul. So that you need not trouble yourselves about those questions, whether the soul be ex traduce, &c. For all those questions suppose that the matter of our nature is corrupted from our parents, and so is derived unto us. But it doth not lie in that, but in the guilt of Adam's act, and that is it which makes sinners to the end of the world.

Prop. 3.—Thirdly, That Adam was by the law of nature a common person, and therefore we come to be guilty of that first act by which our nature was defiled.

And so now I have explained this thing, as far as to me the Scripture doth give leave, as briefly as I could.

Let me but add this: Hence it comes to pass that Jesus Christ comes not to be tainted with original sin. The matter of his body, he had it in the womb of the virgin; for he was in that respect the son of Adam, but he came not from Adam according to the law of nature, that is, by generation; and therefore Adam was not a common person to represent him. For the ground of Adam's being a common person was, that he was to beget his like, and his nature was to be propagated by generation. Now Christ was not to come of him by generation; hence therefore our Saviour Christ is separated from sinners, as Heb. 7:26 hath it. He had a mother, and his mother conceived him; but she did not conceive him in sin, because it was not by the way of generation: for he was conceived by the Holy Ghost, the text saith so, Matt. 1:20. The Holy Ghost did articulate (whereas the spirits of the father do it in ordinary generation) that body of Christ. 'A body hast thou framed me,' saith he, Heb. 10:5. Therefore he is said to be 'made of a woman,' not begotten of a woman, in Gal. 4:4. And therefore he came not under (and it was well for us he did not) the law of generation; hence he escapeth being defiled with original sin. And hence Adam is not a common person to him; no, he was ordained a common person before Adam was made one, for Adam was his type. And therefore things are ordered so that he should not come by generation, because he was to be a head of a second sort; and therefore he is called the second man, as Adam is the first.

And let me add this likewise for our comforts: That Christ, because he would take away original sin in us, he came as near as possibly could be, so us to escape pollution. He would be made of the same matter we were made off; he would be made in the womb of a virgin; he would be conceived; and he took upon him too the likeness of sinful flesh, with all the frailties of it, as like sinful flesh every way as could be. Nay, he would have his mother go and be purified, as if she had brought forth an unclean son; for the law in Leviticus was, to shew the impurity of our birth, that the mother was to be purified. Nay, and not only so, but he was circumcised, as if he had had original sin to be cut off as well as we. What was all this for? The Apostle tells us, Col. 2:11, we were circumcised in Christ, that the body of sin might be cut off by the circumcision of

Christ. It was that he might take away this original corruption, which we had from the first Adam.

Now then, having explained this, I come to some observations.

Obs. 1.—The first is this, which is the Apostle's scope here: That we should get our hearts humbled for the sin of our nature, and for the sin of Adam which by generation corrupteth our nature to the end of the world, whereof we are guilty. This is that which is the great corrupter of us, it is the greatest cause of all the rest. You know, David, in Ps. 51, hath recourse to it, as to the spring of all his actual defilements. 'In sin,' saith he, 'hath my mother conceived me;' and he puts a 'behold' upon it, because his soul was eminently humbled for it. It is the cause, and the greatest cause. Do but take a poisonous root, and you shall find more venom in the root than in all the branches that spring from it. There is a greater contrariety betwixt God and us in that our nature is defiled, than that our actions are sinful. For as holiness that is in the nature of God is greater and deeper, and a higher holiness, than that holiness that is in his actions, or in what is done by him,—for that is an essential holiness, the other is but a manifestative holiness,—so there is a greater sinfulness that is in our nature than is simply in our actions. You shall find, in Isa 64:6, that the church there, when they humbled themselves, they do not only say that their righteousness was as a menstruous cloth, but they themselves cry out of their persons. 'We are all,' say they, 'as an unclean thing;' and then follows, 'and our righteousness as a menstruous cloth.' But, I say, the uncleanness of their persons, and that in respect of their natures, is that they chiefly complain of; and they do it in the very same terms that the leper complains in Lev. 13:45. It is our nature that is abominable to God; we are children of wrath by nature. Therefore God hateth it, and God is angry with nothing but what he hateth, and but for sin. Now in Job 15, saith he, filthy man, abominable, putrified man, as the word signifies, he speaks of what we are by nature: for he had discoursed of it in the 14th and 15th chapters. And the Psalmist useth that very same word when he speaks of the corruption of nature, Ps. 14:3, and 53:3, both which psalms are psalms of the corruption of man by nature. He calls man 'stinking,' compares him to a rotten carcass; for so he is in the

nostrils of God, in respect of his original pollution, and so he is to the regenerate part, and therefore Paul, in Rom. 7, calls it a body of death, as if there were twins, one whereof was dead, and the other that lived was forced to carry it about with him, which continually did stink and annoy him: such, saith he, is this corruption of nature that is in me, it is a body of death.

Obs. 2.—Secondly, you see the reason why death reigneth over infants; for so the Apostle tells us in Rom. 5:13, 14. It is because they have sinned, and sin is conveyed to them by generation, as the channel and instrument. God, in 1 Sam. 15, commanded that the sucklings of the Amalekites should be destroyed, as well as men and women, and others. And of Edom it is said in Ps. 137:9, 'Happy shall he be that taketh and dasheth thy little ones against the stones.' This must needs be for the guilt of sin, for 'sin entered into the world, and death by sin,' so saith the text, Rom. 5:12.

But you will say, Doth God inflict eternal death merely for the corruption of nature upon any infants?

My brethren, it must be said, Yes; we are children of wrath by nature: and unless there come in election amongst them, for it is election saveth, and is the root of salvation, it must needs be so. Sodom and Gomorrah all suffered the vengeance of eternal fire, and surely there were multitudes of infants there; and if they had been righteous as well as others, they might have been put into Abraham's plea, but they were not. The flood swept away infants, and they are called, I mean those that were destroyed with the flood, in 2 Peter 2:5, 'the world of the ungodly.' And God therefore, if you mark it, both in Gen. 6:5 and 8:21, did put the bringing of the flood upon the original corruption of man's heart; that not only the heart, but the formation, the very womb, the matrix,—so the word which we translate 'the imaginations of the heart,' signifies,—in which all our thoughts are formed, the very frame in which they are cast and moulded, is evil, and only evil, and evil continually, yea, evil even from his infancy, (for what we translate 'youth up,' the same word in Exod. 2:6 is used for Moses when he was an infant,) not only in respect of actual sin, but in respect of original sin. Therefore, saith God, because man is thus flesh, and nothing but corruption, I will bring the flood; and the flood came upon the

world of the ungodly, upon infants as well as upon others. But in Rom. 5 it is more express. Death, saith the Apostle, reigned before Moses; it reigned over children, saith he. And there was that instance of it, for he alludeth especially to the instance of the flood, and it was a great instance, when God came and swept away all the world of the ungodly, with all their infants, even they that were in the very womb.

But you will say, Do these perish? or, Doth God let those perish? Doth his wrath seize upon them?

Not only what the text saith, but that in Rom. 5 is clear for it. For having instanced in children in the 13th and 14th verses, he goes on, and shews that the death he intendeth is not only bodily death, but eternal; for, saith he, ver. 16, 'the judgment was by one to condemnation.' And as he had said, ver. 14, that death reigned over all from Adam to Moses, so at ver. 21 he saith, 'As sin hath reigned unto death, so might grace reign through righteousness unto eternal life.' Here you see eternal life is opposed to that death that is said to have reigned, and condemnation is said to come by one man's disobedience; and what is that condemnation opposed to? It is opposed plainly to justification; so it follows, 'but the free gift is of many offences to justification.' Therefore those that have a death opposite to eternal life, and have a condemnation by that one man's disobedience opposite to justification, must needs reach to eternal death as well as to temporal. It is true, election knows its own amongst infants, but it must be free grace, it must be by grace that you are saved, for clearly by nature ye are all children of wrath. Therefore the Lord, as he will have instances of all sorts that are in heaven, so he will have some that are in hell for their sin brought into the world.

The Papists, suitable to their doctrine, as they hold that original sin hath nothing positive in it,—they say it is but a mere privation, a mere emptiness,—so answerably they put children into a state, not of positive pain, not of wrath, but they put them into a state called limbus infantum, where they do as it were eternally sleep; there is a privation, but no torment, no wrath. But you see that here we are said plainly to be children of wrath, and wrath implies more than a mere privation; it implies not only a punishment of loss, but a

punishment of sense, and of the sense of that loss. This you shall see plainly in John 3:36, 'He that believeth not the Son shall not see life; but the wrath of God abideth on him.' 'Shall not see life,' there is the privation; 'and the wrath of God abideth on him,' there is the punishment of sense too; there is the wrath of God, as the text here hath it.

I told you there is a third interpretation of these words, 'children of wrath by nature.' It implied a state,—their whole state as well as their birth. Now the observation from thence is this, That the great thing that should affect the hearts and spirits of men, is their being in a sinful state till such time as God doth engraft them into Jesus Christ and save them. It is plainly the Apostle's scope, for he opposeth here 'by nature' to 'by grace' in the 5th and 6th verses that follow. It is the great error of multitudes of carnal men; they say we are all born by nature children of wrath, never considering that till such time as they are turned unto God and engrafted into Christ, they remain in that state. 'You were,' saith he, 'children of wrath;' he speaks in relation to the whole condition from the very first moment of their conception till God called them and turned them to him. This is it which the Apostle would hold forth to these Ephesians, and the want of the right understanding of this truth undoes thousands of souls: for they put off the state of nature; they say it is but the condition of all men; and they are humbled for acts of sin, but never consider the state they are in, which while a man continues in, he is a child of wrath; after conversion, though he commit acts of sin, he is not a child of wrath.

But what is this state of nature?

A child of wrath; it is as if a man should be condemned to die, we say then he is a child of death; though he doth many acts of life and lives long afterwards, yet put him into what clothes you will, let him eat what meat ye will, let him have a thousand changes, he is still in a state of death. So, have what changes thou wilt in this condition; if thou growest rich, or noble, or honourable, thou mayest have a great many changes in thy spirit, even till thou growest good, yet till such time as this state is altered thou art a child of wrath. Therefore, when John would convince a carnal professor, and set upon him the consideration thereof, saith he in 1 John 2:9, 'He that saith he is in

the light, and hateth his brother, is in darkness even until now;' that is, he is not only to take upon him the guilt of that sin, but even from the very first time of his birth to this day, he hath been in darkness, he hath been in his first condition. And as men should lay it to heart, that they have been first in the state of nature even until now, so it is a great argument that there is no falling from grace; for it is but 'until now,' saith he. But, I say, it is the Apostle's scope to shew them the state wherein they were, the more to affect their hearts and spirits.

The state of nature is the state in which all your sins come upon you. Therefore the Scripture puts much upon it. John doth the like; he calls conversion, therefore, a passing from death to life,—that is, from a state of death to a state of life. And in John 3:36, 'He that believeth not is condemned already, and the wrath of God abideth on him;' though the sentence is not executed, is not fallen upon him, yet it is ὑπερ, it is above him, as the word is, hangs over his head. And the word abideth, it noteth, as Austin well observeth, perpetuity. It hath been upon him from his birth, and remains to this day upon him; and though it hath not seized on him, yet the wrath of God cometh upon him; it sleepeth not, as Peter saith. Now therefore, this is that which men should lay to heart, not only actual sin, but a state of sin, in which whilst they remain unchanged, unjustified, unsanctified, and not united to the Lord Jesus Christ, till they enter into another state, all that while they are in their sins, they shall answer for every sin themselves, the wrath of God doth all that while abide upon them. They were children of wrath by nature at first; but they are ten thousand times more the children of hell than they were at first. Every actual sin makes them afresh children of wrath by nature, addeth to their natural defilement, makes the tincture of that dye deeper, makes them worse the children of the devil and of hell than before; as the expression is, Matt. 23:15. Therefore remember this, that if you will go to heaven, your state must be altered; you must not only seek for the pardon of this sin, and of that sin, but your very state must be changed. It must not be a physical change; you may have a hundred such changes, and yet continue in the state of nature still. No, it must be a moral change; a change from being a child of wrath to a child of light;

from being a son of perdition to be a son of peace; a change that floweth, and argueth union with Jesus Christ.

Again, you see, when he expresseth the misery of man by nature, in respect of the punishment which he must undergo for ever, he calls him a child of wrath. Whose wrath is it? It is the wrath of God. Hence observe this—

Obs.—That the wrath of God is that which is the hottest torment and punishment in hell. It is being punished from his power, and from his presence; we are punished out of his presence, and from his power. What power? The power of his wrath. I will give you a scripture or two, that you may understand it rightly; for it is good to have notions of heaven and hell in a right manner: Rom. 2:8, 9, 'Indignation and wrath, tribulation and anguish, upon every soul of man that doth evil.' 'Tribulation and anguish,' they are the effects; 'indignation and wrath,' they are the cause. And the tribulation and anguish that the souls have in hell, it is the indignation and wrath of God, it is the sparks of that wrath falling upon their sins. Therefore they are called, 'vessels of Wrath,' Rom. 9:22. In hell, God shews forth the power of his wrath. As the height and top of heaven is God immediately enjoyed in mercy and in love,—God is love, and in heaven all attributes appear in love,—so hell is nothing else but all attributes appearing in wrath; it is dwelling with everlasting burnings, as God is a consuming fire. There is not fire in hell, what torment soever it is; but a torment there is; how else shall the devils be tormented? And this is the wrath of God. Nothing can kill the soul but God. The devil himself can but kill the body; if he could kill the soul, he should be feared too; but, you know, we are bid not to fear the devil. But it is no creature, no elementary fire, can destroy the soul,—that is, bring the soul to a state of not being. It is only the wrath of God, that is the greatest torment and punishment in hell. Take a man that hath no outward pain, or misery, or affliction, or cross in his estate; let but a drop of the wrath of God from heaven fall into that man's conscience; why, that man is in hell. You may clearly see what is hell by that. Even just as when God fills the heart with joy unspeakable and glorious, it is the immediate participation of himself, and it is the beginning of heaven; you may know what heaven is by that, it is the enjoyment of that: fur I have more joy in

that enjoyment than if all the saints and angels were about me. So on the other side, all those impressions of wrath which Judas and others had, are but the beginnings of hell; and in hell men are but thrown into that sea of wrath everlastingly whereof they feel some drops here.

Hence those that sin against the Holy Ghost, that sin wilfully after they have received the knowledge of the truth, it is said of them, Heb. 10:26, that 'there remaineth no more sacrifice for sin, but a certain fearful looking fur of judgment and fiery indignation,'—that is, the wrath of God working as fire, which shall devour the adversaries, shall swallow them up, as Nebuchadnezzar's furnace did, or as the fire that did consume Nadab and Abihu. It is an allusion unto them, for they sinned against Moses' law, which the comparison there runs upon. It is not an elementary fire, but fiery indignation, whereof they that sin against the Holy Ghost receive an earnest in this life; for it is said, 'there remaineth nothing but a certain fearful looking for of judgment.' Now the word in the original is not looking, but receiving; they have received judgment: for whoever sins that sin, God makes an impression of wrath upon his spirit; he hath received the earnest of hell, which hath set his soul into opposition and enmity against God, as being already cast off from him.

And so much now for that point. A word of the last clause—

Even as others.—It noteth out two things, as I said at first:—

First, That it is the common condition even of all that are derived from Adam. They are all thus by nature children of wrath. That it is the common condition of all men, you have that in Rom. 3. It is the very scope of that chapter to shew that all are corrupted. First, that all in man was corrupted, his understanding, will, and affections. And then, that all men were corrupted; he instanceth first in the Jew, and in the Gentile. And then, ver. 10, he quoteth the 14th Psalm, and saith, 'There is none righteous, no, not one.' And, ver. 19, 'We know,' saith he, 'that what things soever the law saith, it saith to them who are under the law.' Now all men are under the law by nature; this is therefore the condition of all men.

And the reason is this, because we all come from that first man. Had it been any other, this had not fallen out; but we all depend

upon generation from that first man, hence it falleth upon all. Therefore it is said that Adam, when he begat Cain, begat him in his own image, and in that image we are begotten to the end of the world. It is well for us that Christ was ordained to be, and that he was, another common person, and was not by the law of generation found in the first Adam; no, he was ordained a second Adam, which takes that off. In the meantime, you see the difference betwixt Christ's kingdom and the devil's. The devil hath a law of generation that seizeth upon all mankind, that all that are born are his bondslaves, and that by nature. But Christ's kingdom is made up of those that election gets out of the devil's kingdom, of those upon whom the Holy Ghost falleth, either in infancy, by virtue of election; or when they grow up, and are called. Christ's kingdom is but taken out of Satan's. However, it is the common condition of all, to be born in the devil's kingdom.

Secondly, It noteth, also, that it is equally the condition of all men. In Rom. 3 he doth not only say, ver. 10, that 'none are righteous, no, not one,' but he afterwards tells us, ver. 22, that there is no difference, for all have sinned, and come short of the glory of God. There is no difference, clearly and plainly none, not in respect of what we have from Adam. Therefore sometimes, when God speaks to the Jews, he saith, 'Thy father was an Amorite and a Hittite;' that is, If I look upon you simply, in respect of that original constitution and law, what you have by birth from Adam, your father Abraham was but an Amorite and a Hittite; though out of his loins otherwise I have a holy seed, yet take your natural condition, and there is no difference at all. Therefore in Prov. 27:19, as in water face answereth to face, so the heart of man to man. As when a man looks in the water, he sees the same proportion, limb for limb; so one man's heart is made up of the same sins by nature that another's is: we are all begotten in the same image, and the whole image, which consists of all sins, and of all parts.

And the reason is this, it is founded upon what I said before: because we have it from Adam by virtue of a natural covenant. He by the law of nature, I said, was a common person. Now nature, if it work as a natural agent, it doth always work ad ultimam potentiam, to the uttermost of his power. But now take Jesus Christ, and it is

otherwise. We have holiness and righteousness from him, not by a natural covenant, it is not founded upon a law of nature, but upon a covenant of grace, upon a gift. Hence therefore the Lord, when he calls a man and first works upon him, can give him more grace than another; though both born of the same second Adam, yet the one may be born a strong man the first day, as Paul was; the other a poor creature, that is growing up many years to that degree of strength. Why? Because that Christ works freely; we are in him by virtue of a covenant of grace; and therefore the proportion, the degrees, how much grace he will bestow upon a man, and how little, it is by his own power and ordination. But now we are in Adam by a natural covenant: and as natural causes work ad ultimam potentiam, as the sun shines to the uttermost; hence now Adam conveys to his posterity one and the same corruption, equally to all.

SERMON XLVI

> But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

WE have already sailed over one sea, that of man's corruption, a dead sea, as I may so call it: and we are now entering into another, a far vaster and deeper, of God's love and free grace; 'But God, who is rich in mercy, for his great love wherewith he hath loved us,' &c.

In opening of these words, I shall pursue that method which I have used from the beginning.

1. To give you the general scope, parts, and coherence of the words.

2. To give you an exposition. And—

3. Observations upon them.

I. For the main general scope; it is to set out the greatness of that love, mercy, and grace that is in God, as it is the fountain of salvation to all his elect, and this in the chiefest outward fruits and benefits of it ad extra, towards us, in three several degrees thereof. He doth take all advantages in setting of it forth, to take their hearts whom he wrote to.

He had first presented to them a map and a prospect of their sin and misery, in the former verses; how they were 'dead in sins and trespasses,' 'children of wrath,' &c., and this to prepare their hearts. Even as, suppose you would prepare the spirits of men condemned to die to entertain with the highest welcome the grace and mercy of a prince that was resolved to pardon them, you would first set out to them all their wretchedness and demerits to the full, and then exaggerate the goodness and graciousness of the prince in his resolutions of grace and favour towards them: so doth he here. A graciousness shewn not only simply in forgiving, pardoning, and pulling them out of that depth of misery, but in raising and

advancing them, and setting them up upon the highest pinnacle and top of honour; raising them up from death, and a death in sin, to sit together in heavenly places in Christ Jesus, or with Christ Jesus. Such a story as this, were it told but to standers-by, but as that which concerned other men and not themselves, it would wonderfully affect them, and cause them to fall down in admiration of that superexcelling grace in him that should deal so with miserable and unworthy creatures subjected to his wrath. But when the men the story is uttered of are the persons themselves that hear it, and the objects of all this grace, how must this needs transport them!

Now after he had forelaid and inlaid the description of their misery, he sets out the mercy of God in the most taking way.

He first brings it in with a but of some hidden and secret design to remedy all this, that that God whom he had said had elected and predestinated, contrived our salvation according to the counsel of his will, having mercy in him; a but of an admiration and astonishment in himself, of excess and abundance of grace in God, and reservation of a superabounding happiness intended to them: 'But God,' saith he.

And at the second word, he names him that is the subject of all this goodness, and the designer and author of all this happiness to them, to the end they might have him in their eye, even from the first: 'But God.'

My brethren, I appeal to you: if you had first only heard the story of your natural condition and the desert of it, from an ambassador sent from heaven, and he had done nothing but laid open to you the woeful, rueful, wretched condition that you are in, with all the punishment God had threatened to inflict and you had deserved; and his last words had been, concluding you under the wrath of the great God, 'children of wrath,' as here; and then should have gone, and further said, 'But God,' and gone no further, and paused there for a while, your thoughts naturally would have meditated nothing but terror, and have thought nothing but that God, that is so displeased with sin, that is so great a God, he will be avenged, he will destroy us, he will do unto us according to his wrath, and our desert. But what follows?

'But God, that is rich in mercy.' Here is a happy turn, a beam of hope breaks out now to poor prisoners of hope. Here is a mine sprung, that neither Adam nor the angels knew; it is a mine of mercy, a rich mine, and an intimation of an engagement of all that riches: for why else should it come in here for the pardon?

And this mercy in God—having laid open such a treasure both of disobedience and wrath upon this occasion—he loadeth with as great attributes and epithets. 'God,' saith he, 'who is rich in mercy.' And yet God might have been merciful in his nature, and we never the better for it; he might also have been rich in mercy, of longsuffering and patience, and yet destroyed us at last; as in Rom. 2:4, you read of the riches of his patience and long-suffering, to them that treasure up wrath against the day of wrath. No, 'God, who is rich in mercy,' and hath 'loved us,' saith he; special mercy joined with, and rooted in special love. And that love is not a new love, newly taken up, but it is a love which he hath borne: 'for the love wherewith he hath loved us,' saith he,—loved us that were thus sinful and thus wretched, and loved us while we were thus sinful and thus wretched, yea, from everlasting; yea, who ordained us, thus sinful, to shew this love and mercy, ver. 7. And he contents not himself barely to mention this love, but he loads that also with a new epithet, 'great love;' contents not himself to say, 'God, who is rich in mercy, and hath loved us;' but, 'for the great love wherewith he hath loved us.' So that now, as in respect of mercy there is an expectation of being freed from all this misery; so in respect of this great love there is an expectation raised of as great an advancement, that shall answer the mention of the love of so great a God, and so great a love in him.

And when he had thus laid this foundation, both of what riches of mercy is in God's nature and heart, and what great love hath been in the purposes of his heart, in this 4th verse he goes on further to tell them what this mercy and love hath intended and done for them. And, still to take and affect their hearts the more, whilst he is in the midst of doing of it, he winds in the mention of what they were and had been, he minds them of that. 'God,' saith he, 'who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins;' so ver. 5. He repeats no more, but he would

have them take in all that he had said in the 1st, 2d, and 3d verses: 'when we were dead in sins and trespasses,' 'walked according to the course of this world, according to the prince of the power of the air;' when we were 'children of disobedience,' slaves to the devil, 'children of wrath by nature.' He intermingleth, as I may so say, the sense of their sinfulness and wretchedness in the midst of his discourse of God's graciousness and mercy, that they might be sure to carry that along in their eye, have inlaid thoughts of their wretchedness to affect their hearts with his goodness. And then, lest they should not take in and think soon enough of the mercy of God which he had spoken of but even now, he darts in another beam of God's love into their hearts under a new name, with a new memento to set it on. 'By grace ye are saved;' and grace addeth yet to both love and mercy. It is not only great love for quantity, it is not only rich mercy, but it is grace also, for the freeness of it, and for the peculiarness of it unto them, and not to others. And when he had done all this, he comes to shew three degrees of advancement unto these men that were thus miserable and wretched, that God doth and hath bestowed up in them, and will bestow upon them, which they may be sure of, that they shall attain to and arrive at in the end. He then mentioneth, I say, three decrees of benefits.

He tells them, first, that this God, thus rich in mercy, hath quickened them, quickened them when they were dead, and dead in sins and trespasses,—for if you would restore a dead man, you must first put life into him, you must begin there,—quickened them both with a life of justification, they being dead in respect of the guilt of sin, pardoning all their sins out of the riches of his mercy; and quickening them with a new spirit, with a new soul, with the Holy Ghost to dwell within them for ever, the same Spirit that dwells in Jesus Christ, and that quickened him, to quicken them, who was himself a quickening spirit. And quickening them also with a principle of life in holiness, even as the soul dwelling in the body quickeneth it with a life. And, saith he, all this he hath done already for you, here in this world. But, saith he,—he means not to rest there,—there are two other benefits in the life to come, which are two degrees more. He will raise you up, saith he, at the latter day. And as a pawn and testimony of that, look upon the

resurrection of Christ, and he in rising is the first fruits of them that rose, and ye are 'risen in him,' saith he; in Christ ye are risen, when he rose. And he speaks of it as done, because he would shew the certainty and sureness of it. As God raised up Jesus Christ's body, so he will raise up yours; yea, when Jesus Christ rose, ye were reckoned in him: and as God put a glory upon Christ's body when it was risen, so he will do upon yours at the day of judgment. And that is the second degree, that degree of glory the soul shall have when it meets its body, and is raised again at the day of judgment. But then there is a higher degree than this; for when the day of judgment is over, you shall, saith he, be placed in the midst of a sea of glory, and have a full possession of it, as Jesus Christ himself has. He hath placed us, saith he; still to shew the sureness of it, he speaks as if it were done. All that glory, saith he, which Jesus Christ hath, he hath it as representing you; look what place he is in, you shall be in; yea, you are now reckoned to sit there, so as you cannot be frustrated of it; and your life is hid with God in Christ, and when Christ shall appear, who now representeth you in heaven, you shall he possessed of it.

And so now you have the general scope or meaning of these words opened to you.

Now then for the coherence and the parts of it.

First, For the coherence. You see, they come in next to that of our sinful state, to that end and purpose to exaggerate and to heighten the riches of the glory of the mercy and love of God in Christ, and also of that glory which in Christ God hath ordained unto us.

Now the scope being an exaggeration of the mercy and grace of God every way, these are the parts of it:—

First, He sets out what in God is the most inward and original cause of all this, which he would have magnified, by three names, mercy, love, grace; to which, if you will, may be added, kindness, out of ver. 7.

Secondly, He ascribes unto all these the most heightening epithets. To mercy he addeth 'riches;' to love he addeth 'greatness;' to grace, 'exceeding riches,' ver. 7. 'God, who is rich in mercy, for the great love wherewith he hath loved us.' He sets all these out.

Thirdly, By minding us of the condition we were in, when God thus did shew mercy to us. 'Even,' saith he, 'when we were dead in sins.'

Fourthly, To take our hearts the more, he sets it out by the benefits we are advanced to, which are three. We are quickened with Christ; risen with Christ; sit together with Christ in heavenly places. And—

Last of all, That Christ may be magnified, and have a praise in it, as he is God-man, Mediator, as well as God, he saith that all this is done in Christ, and with Christ, as the instrumental cause, and representative head, and meritorious cause of all this.

And so now you have the parts of these words.

II. I shall now begin the exposition of them, and run over every one of them severally and apart.

But.—It refers to that God, chap. i., that had predestinated, &c. Jerome saith that this same but is superfluous, and he would have it blotted out, and thinks it crept into the copy, as it were, unawares. But it is a word which ushereth in a great turn, he having mentioned the state of nature before, and sets an emphasis upon all that follows. And you shall find that upon the like occasion phrases akin to this come in, which we all translate but. Paul having spoken of his own unregenerate condition and the mercy shewn him by God as then, comes in with the like but when he would magnify the mercy shewn him, in 1 Tim. 1:13: 'I was a blasphemer, a persecutor, and injurious; but I obtained mercy.' Likewise, Tit. 3:4, you shall find the like but comes in, and upon the very same occasion. He had described our unregenerate estate at the 3d verse, 'We were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But,' saith he, ver. 4, 'after that the kindness and love of God our Saviour towards man appeared, according to his mercy he saved us,' &c. And it is so far from being superfluous that, like John Baptist, it foreruns the manifestation of the richest grace in God.

It is, first, when it comes in thus, a particle of admiration, wondering at God in it. So in that place of Timothy, 'I was injurious, and a blasphemer; but I obtained mercy.' O wonderful! who would

not have made a but at me? 'But,' saith he, 'I obtained mercy.' He ushers it in as with astonishment and admiration, and therefore ends his speech with a doxology, ver. 17, 'Unto the King eternal, &c., be glory for ever, Amen.' So here, being 'dead in sins and trespasses,' and 'children of wrath;' 'but God, who is rich in mercy,' &c.

Secondly, It is also a but of opposition to what might have been generally in all men's thoughts and apprehensions; clear contrary to, and beyond what we could think. So in usual speech we use the particle but, when we turn our speech a clear contrary way. It is therefore a door of hope, and it makes to me the greatest in the Scripture. Suppose that, after the Apostle in speaking this, having concluded man's sinful condition, as here, with this, 'children of wrath,' which strikes into all men's souls inconceivable horror, he had mentioned God next, without this but, and there paused, and made a suspense of speech, and left the rest to our thoughts; how would we have wildered ourselves in fears, and have thought thus with ourselves?—God, that is by nature holy, as we are sinful, can behold no iniquity, and a God so just as in punishing and destroying the sinner he shall infinitely glorify himself; a God so powerful in wrath that he is able to revenge to the uttermost; and so absolute in sovereignty that we are the clay, he is the potter; if therefore for our filth he throw us to destruction, we could not reply, Why dost thou so? We being so obnoxious, he could destroy us without an excuse. A God withal so all-sufficient and rich in blessedness in himself, when he had destroyed us according to our desert, and his own provocation in himself thereto, could never find any loss or want of us, or he could have created new creatures. How would all our souls, like Adam's, have melted within us, and meditated terror! But none of all this, but the quite contrary. 'But God, that is rich in mercy,' &c. There is a mine sprung neither Adam nor angels knew of at the first. It doth tend also to usher in all sorts of opposite things to what he had said before; he had shewn how man is sinful, but God is merciful. Instead of sins and trespasses, he is to speak of mercy; instead of men being sinful, he is to describe God merciful; man by nature sinful, but God by nature merciful. There is an opposition of quickening to death. When we were under the power of Satan, and the devil was our prince, the prince of the power of

the air, now to come under Christ, to be quickened with him, and to 'sit with him in heavenly places,' so high, even when children of wrath by nature; but 'by grace,' as opposed to nature, 'we be saved.' All these oppositions of aspect of the words that follow to what went before, this but ushers in.

It also comes in, when what follows exceeds what went before in a way of contrariety, to shew that where sin abounded grace superabounded much more. Man had done thus and thus, and was thus and thus; but God in his work hath put down man clean in his work. 'But God, who is rich in mercy.' And so much now for that particle, but.

God.—It refers to what he had enlarged of God, chap. i., and anew explicates the sense of it. In the second place here, he holds up God to be, as well he might in this case, the sole author of all that salvation that follows. As in Rom. 11:35, 'Who hath first given to him, and it shall be recompensed to him again? for of him, and through him, and to him, are all things,' especially our salvation. In 2 Cor. 5:18, 'All things are of God, who hath reconciled us to himself.'

He comes in here with God—'but God'—as the subject of all this mercy and love, whom therefore we should carry along with us in our eye to magnify. And 'but God' is a note of specialty. So David, 'Let me fall into the hands of God,'—not man,—'for very great are his mercies,' 1 Chron. 21:13. As also, the prophet, 'Who is a God like unto thee,'—there is none else would have done it,—'that pardoneth iniquity, transgression, and sin?' It is only he, being rich in mercy, and having so much mercy in him, and being a God of such mercy, that hath done it. 'I am God, and not man; therefore ye are not consumed.' But God, saith he, being rich in mercy, hence it is ye are saved. And by God, he means likewise the Father, as distinct from Christ. He maketh Jesus Christ the instrumental cause: we are quickened in Christ: but who quickened us? God, saith he; it was his contrivance and doing. He would have us attribute the first and chief unto God; and his meaning is this, as if he had said, Now that I have shewn you that man hath done his part, and done his worst in that sinful condition he was in, you shall see what part God will act. 'But God,' saith he, 'who is rich in mercy,' &c. As also to shew that it is God alone that doth all in the matter of salvation, which is his

scope in the rest that follows, to reduce the creature to nothing, as the Apostle hath it, 'It is not of him that runs, or him that wills, but of God that sheweth mercy.' That as it is in Jer. 3:5, thou hast sinned, and yet called me Father, and 'thou hast spoken and done evil things, as thou couldest;' this thou hast done; well, now, I will see what I can do, ver. 19, 'Thou shalt call me, My father, and shalt not turn away from me.' So the Apostle here: You were so and so, 'but God,' &c.

God, who is rich in mercy, for the great love wherewith he loved us.

You see here, he speaks of the causes of our salvation, mercy and love. In opening of this, I shall first give you the distinction between mercy and love.

I begin with love; his shewing mercy is resolved into it. It is a desire to communicate good, the chiefest good, unto the creature; but mercy is to pull the creature out of a depth of misery. The object of God's love is the creature simply considered; the object of mercy is the creature fallen into misery. So that mercy superaddeth this to love, that it respects the creature in misery. Parents, they love their children simply as they are their children; but if they be fallen into misery, then love works in a way of pity; love is turned into mercy. So that now you see, I say, the difference in a word between these two, that mercy respecteth misery, and hath properly misery for its object. You have that notable place for this, in Rom. 11:32, 'God hath shut up all together in unbelief, that he might have mercy upon all.' Mercy therefore respecteth those that are thus shut up under unbelief.

The second thing that I would hold forth for the opening of these two is this, why mercy and love are here both brought in? It is not mercy only, and one would have thought that had been enough, when he would speak of our salvation, but he also mentioneth love; and why?

1. Because mercy only respecteth misery, as I said before; it goes no further simply as mercy than the relieving those that are in misery out of their misery. And because that we had a treasury and a depth of misery, he therefore mentions a treasury and riches of mercy. There was a treasury of wrath, which we being children of

wrath had heaped up; therefore he mentions a treasury of mercy. But, I say, mercy only respecteth pulling out of misery, and would have gone no further, simply as mercy. But now that, as an addition thereto, these persons delivered out of this depth of misery should be advanced to the same state and condition that Jesus Christ in heaven hath, that they should sit together in heavenly places with him; mercy alone would not have carried us thither, if mercy had not been winged with love, if love had not been mingled with and added to it; yea, a munificence of love, yea, a greatness of love. Mercy causeth a king to pardon a traitor; but if he shall take this traitor and advance him to the highest dignity, place him with him in the throne, as it were, this must needs be from love too; this is a superadding in that respect unto mercy.

Obs.—Let me affect your hearts with this consideration, That God hath done more for us infinitely than for the angels: he shews love to them; they are vessels of honour, whom he hath loved and taken up unto glory; but they are not vessels of mercy: but now in saving of men he brings in both, mercy and love too; 'God, being rich in mercy, for the great love wherewith he loved us.'

2. Love is added to mercy here, to shew the extent and the greatness of his shewing mercy; for that dependeth much upon love. If one be merciful only out of a virtue that is in him, or out of a duty, then so far as that virtue will carry him, he will shew mercy. As now, take a merciful man that is rich in mercy,—if we may so express it of men, as the Apostle doth, 'rich in faith,'—that hath a great deal of tenderness of bowels in him; let him meet with a man in misery, it will draw out his bowels to shew that man mercy, so far as mere mercy, as it is a virtue, will carry him. Mark, for this is a distinct thing to the former; but if it light upon a person whom he loveth, then, besides the virtue or grace of mercy in him, mercy is infinitely more intended, comparatively, to him, than when he shews mercy to him merely out of that grace and virtue; love then boils up mercy. As for example: if a physician that is a merciful man, and heals out of mercy, and takes a great deal of pains with a sick person even out of that grace and virtue, yet if his wife should be sick, or his child whom he loveth, here now mercy would be intended, here mercy would be heightened. Now, saith the Apostle,

this is the case of God; he is not simply merciful out of mercy, but he is merciful out of love, loving the persons he shews mercy unto. And therefore in the Scripture he is said to be merciful as a father,—Ps. 103:13, Like as a father pitieth his children, so the Lord pitieth them that fear him,'—yea, as a mother. He is merciful, not singly out of a principle of mercy only, but out of love also, which therefore intendeth, heighteneth mercy, draws it out so much the more, makes it the more active. If God hath riches of mercy, and love hath the command of that treasury, how profuse will love be to those that are in misery! Now, saith he, 'God, who is rich in mercy,' and besides that, he hath 'loved us with a great love.' Yea—

3. For explication, what is the reason, let me add this as a reason why both these are thus joined together here: That the foundation of God's shewing mercy is his love. So, if you mark it, the Apostle lays it: 'God,' saith he, 'who is rich in mercy;' but that alone would not have done it, therefore he adds, 'for the great love wherewith he loved us.' And you shall find the like in many other places, as in that Tit. 3:4, 5, which I quoted before, where having laid open our natural condition, he comes in with the same but that he doth here. 'But the kindness and love of God our Saviour appeared; according to his mercy he hath saved us.' For love, I say, is the foundation in God of his shewing mercy. That I may open and explain this to you, for it is a thing of much consideration and help to us:—

Mercy in God and man differs thus: that mercy in man, go take the inward compassion of it, the inward affection in the heart, it always worketh, whether one love the party, or not love him, so that if he be in misery, and it be in a man's power to help him, and it be lawful to help him, there is a pity within a man stirs him, and doth as it were command him to help that man, draws it forth to do it. Homo misericors, semper misericors. And mercy in man, if he shews mercy merely out of mercy, and out of no other affection joined with it, it works equally, is equally compassionate to men in like condition. But mercy in God, you must know, is drawn out, though it be his nature, by his will; he pardoneth whom he will: 'I will have mercy on whom I will have mercy.' Therefore he pardoneth great sinners, when he lets others that are smaller perish. Nay, the compassion itself doth not necessarily work in God,

but it depends upon an act of his will, though mercy be his nature. If God had been merciful to no sinner, but had damned all men and angels that had sinned, and had done it with wrath and revenge, yet he had been as merciful as now he is, take his nature. So that our salvation must be resolved into some other principle than simply his being merciful. And therefore, by the way, when we say that mercy is nature in God, the meaning of it is this, that it is suited to him, it is that which he doth with the greatest delight,—as men do actions of nature,—wherein he hath no reluctancy. The meaning is not that this mercy works naturally and necessarily, for had not he set his heart to love, had not his will been set upon it, not an angel or a man that sinned had ever had a drop of mercy from him, though he is thus full and thus rich in mercy. So that though God is rich in mercy, yet there must be love also as the foundation. That which moved him to be merciful to any was his love pitched upon them; and having first pitched his love upon them, then, he seeing them in misery, love stirs up mercy. In that he did resolve to be merciful to any creature, it is not simply an act of his nature, but it doth depend upon his will: though he had in his nature this riches of mercy, yet we had not been saved if it had not been the good pleasure of his will, and that love had been added to all that mercy; all the mercy that is in him would never else have flown forth from him. But—

4. They both here come in, not only to shew that his love was the cause why he resolved to shew mercy; but that those to whom he meant to shew mercy, his love guides and directs him to it. His love had first singled out certain persons whom he meant to shew mercy to; and love did guide the channel which way mercy should run. And therefore you shall find in Scripture that election obtains it. 'Jacob have I loved,' saith he. And that is the reason why he shews mercy to any, 'that the purpose of God, according to election, might stand,' Rom. 9:11. So as indeed divines do make mercy but the remote cause of salvation, but love to be the fundamental. And this is true, whether we hold that he loved men when they were considered in the pure mass of creatures, or in the corrupt mass, as they are considered since; still, I say, love is that that did guide mercy; why mercy should be conveyed to these souls, and not unto

others, it was because he loved them, it was from his love first pitched upon them.

I shall now come to some observations, for I see I must reserve that of the riches of this mercy, and the greatness of this love, to which something must be spoken, to another discourse.

First, you see there is a love which he hath shewn us, which, I say, is the ground of all his mercy to us, though he is merciful in his nature. The first observation then that I make of it is this:—

Obs. 1.—Let the love of God be the greatest thing in your hearts, the nearest thing to your souls of all else, the greatest thing which in your eye you do pursue. It is the first thing in God laid the foundation of good, and it is the highest thing to be attained to, and to be pursued after by us. Of all things in God, value his love, and seek after that; let, I say, the desires of your souls be pointed unto it. God's love is the greatest thing of all the rest, it is more than all his benefits. The love of Christ was more than his sufferings, and his sufferings were more than his benefits; and the love of God is more than all his gifts, and yet he hath given great things to us, and done great things for us. Amor est primum donum; his love is the first gift, as one well saith, in the gift of which all things else are yours. The gift of his Son was a great gift, but it was founded in his love. 'He so loved the world, that he gave his only-begotten Son.' Though we, being sinners, need mercy, that is the next thing we want, and therefore we look to it—Oh, mercy, mercy!—because we apprehend ourselves in misery. But do you look beyond mercy, and look to love, which is a greater thing to you than mercy, raiseth and enlargeth mercy, and when mercy hath done with you, will do more, or as much for you as mercy hath done, and guideth mercy. The reason why mercy ran into your hearts, and washed you with the blood of Christ, is because that love guided the channel. To seek after mercy, this self-love and the misery thou art in will make thee do. Oh, but there is somewhat else, saith a good soul; it is the love of God, and the favour of God, that I would see; and it is not self-love that ever will carry a man on to seek that. And what is the reason that this chiefly is the pursuit of a soul spiritualised? One reason among others is this: because grace is always the image of God's heart; now this being the chief thing in God's heart, and the first

thing, and the highest thing, hence therefore the soul seeks that ultimately and chiefly.

Obs. 2.—Secondly, if you ask me what love it is that I would have you prize and value, and what love it is that is here meant; it is everlasting love. 'For the great love wherewith he hath loved us,' saith the Apostle, not wherewith he doth love us. It is everlasting love that is the cause of all the mercies we have. Jer. 31:3, 'I have loved thee with an everlasting love,'—there you have the phrase too; so the Apostle here, 'wherewith he hath loved us;' this hath reaches as high as to eternity,—'therefore,' saith he, 'with lovingkindness have I drawn thee.' Will you know the reason why God calleth you, why he saveth you? It is this, I have loved you with an everlasting love. It is not a love that God doth begin to set upon you then when you are first called; no, it is a love taken up from everlasting. He had a love in him to you before he gave Jesus Christ,—that is, before the consideration of giving Jesus Christ as to die for us: 'God so loved the world, that he gave his only-begotten Son.' And Jesus Christ had a love in him too: he loved us before he gave himself for us: Gal. 2:20, 'Who loved me, and gave himself for me.' And so, before he calleth us, and converteth us, love, you see, this eternal love of God, is the foundation of all; and so the Apostle resolves it here: 'for the great love wherewith he loved us.'

Obs. 3.—Thirdly, give me leave but in a word to vent that which I think is a truth,—it is a controversy amongst divines, and some take one part, and some another, and what is here said is to me an evidence of it amongst others,—that in the order of God's decrees, for he speaks here of everlasting love in God, he doth set his love upon the creature; that is first, and in that respect chooseth the creatures whom he meant to make and whom he would set himself to love, not under the consideration of fallen, but in that pure mass as yet not fallen. And his shewing mercy comes in but to shew how much love he meant to shew to such creatures as he had chosen and singled out; and therefore he lets them fall into sin, that so he might be merciful. He resolved to shew so much love to those he had chosen and set himself to love, with so great a love he loved them, that look what way soever would be best to set forth that love, those ways he would take to choose.

Now, thinks he, if I should simply love them, and take them up to heaven, and there give them such and such a glory, this indeed would shew love, and infinite love. But is there any way else how love may be shewn? Yes, if I permit and suffer these creatures to fall into misery, I shall shew love in a way of mercy to them. So that now our falling into sin, and his giving Christ to die for us, and all these things, they are but to commend that love which he first pitched upon us as we are creatures whom he meant to make so glorious, and whom he meant so to love. Indeed, in Rom. 5:8, it is true, the Apostle saith that God commendeth his love towards us, that whilst we were yet enemies Christ died for us. But, if you mark it, he doth not say that he set his love upon us in the consideration of our being enemies; but whilst we were enemies he commended his love towards us; so he did in his decrees order it that he would commend his love towards us by this. But now that consideration which he had of us, or that act pitched first, was an act of love. Only let me give you this with it, that at the first he resolved to shew love in a way of mercy. As he resolved to shew his justice upon wicked men in a way of wrath, so he resolved to shew his love in a way of mercy. And therefore, as in the counsels of God all things are at once, so we must conceive it he resolved, at the same time when he thus set his love upon us, to permit our falling into sin, and so mercy be shewn.

But still, if you ask what act it was—whether our election was an act of mercy or an act of love; I answer clearly, as a great divine doth who hath spent much to the clearing of it, it was an act of love. It was his decree to shew mercy; but this act was not out of mercy, it was out of love, and out of good-will; to manifest which love he was resolved to shew mercy, therefore he lets man fall. Election, I say, is an act of love rather than of mercy. Mark the coherence here, 'God, who is rich in mercy, for the great love wherewith he hath loved us.' God being merciful in his nature, having pitched an act of love upon us, when he saw us fall into misery his bowels turned; but he loved us first. That mercy is mentioned first is because it suited our condition; it is not because it was that attribute out of which the act of election proceeded, though in election there was a purpose to shew love in a way of mercy.

The observation of a great divine is this: Saith he, 'Run over the whole Scripture, and you shall find indeed the calling of a saint is attributed unto mercy. Why? Because God calls him that is fallen into sin, and therefore there is mercy in it: as in 1 Tim. 1:13, "But I obtained mercy;" 1 Pet. 2:10; Rom. 11:31, 32. You shall find likewise,' saith he, 'remission of sins is attributed unto mercy,—I mean the act of remission, and the exercise of it,—in Luke 1:78, 79, Matt. 18:33. So likewise regeneration, as here, and in 1 Pet. 1:3, and in Tit. 3:5. So the actual bestowing of glory, Jude, ver. 21, &c. There is only one place,' saith he, 'and that is Rom. 9:16, which seemeth to make election an act of mercy. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." But the truth is, election is not in the text there; he doth not say, election is not of him that willeth, nor of him that runneth; but his business is salvation. "It is not of him that willeth,"—that is, salvation is not,—"but of God that sheweth mercy." ' And if it be said, 'He hath mercy upon whom he will have mercy,' his answer is this: saith he, that is in election. He grants God decrees to shew love in a way of mercy; and because that is the issue, because that they are saved by a way of mercy, therefore they are called also vessels of mercy. But still that out of which election proceedeth is not simply the attribute of mercy. And he gives this exceeding clear and good instance:—'God,' saith he, 'is omnipotent, yet that God decreed to shew his power is not an act of omni-potency: so God is wise, but to decree to shew forth his wisdom is not simply to be resolved as an act of wisdom. So likewise here, God is merciful, &c.; but the purpose to shew all these attributes forth is resolved into his love.' This must needs be said, which I beseech you to take along with you, that to shew forth riches of mercy was the final cause of his decree, he had that in his aim and in his eye; but it was his will, and it was his love, out of which this proceeded and which he first pitched upon us, that moved him thereunto.

And so much now for that point, which I have spoken to but briefly, and perhaps more obscurely. It is, I say, a point of controversy, which I will not enter into, to handle all the particulars of it.

A fourth observation which I would make upon these words, which also is of great use to us, is this:—

Obs. 4.—That there is a love in God to us even when we are sinners, when we are in our natural estate, out of which love he calls us, and pulls us out of that condition. It is a strange thing that men should stumble at this. Say they, How can any be children of wrath, children of the curse, and yet be at the same time loved by God? is there any such thing in all the Scripture? Why, it is here in my very text clearly and plainly: saith the Apostle, 'When we were dead in sins and trespasses, children of wrath, God, who is rich in mercy, for the great love wherewith he loved us,' namely, when we were thus. The want of reconciling these two hath been the cause of I know not how many errors in the world, and is to this day. What say the Arminians? This is their great argument, you shall find it in that Anti-Synod of Dort: If that God loved men from everlasting, and if God be reconciled to them, what need Christ have died? And the Socinians argue just the same. To give them an answer, if you will, in a word; and then, secondly, to shew how both these may stand together, that we may be children of wrath, and that yet God love us—

I answer to them, first, thus: Christ died to manifest his love, Tit. 3:4. We were thus and thus 'hateful, and hating one another. But after that the kindness and love of God our Saviour towards man appeared,' then he saved us, 'according to his mercy, by the washing of regeneration.' So that now, for the appearing and manifestation of that love it was that he gave Jesus Christ to die; for the appearance and manifestation of that love to the soul it is that he calleth him. And therefore you have that in Rom. 5:8, 'God hereby commended his love towards us, that whilst we were sinners Christ died.' It is an express scripture for this. It was not that he did then begin to love us, or doth begin to love us when we are called, but that love which he had taken up in his heart to us was so great, that giving Christ, and all else, is but to commend it, to set it out. So that if you ask, Why did Christ die, and why did God all this, if he loved us already? I answer, He doth it that his love may appear, he doth it to commend his love. I have often said it, that Christ died but to

remove obstacles; but the radical love, out of which God did give Christ, was pitched before.

Now, is it not an ordinary thing for a father that his child shall be a child of wrath to him, whilst he goes on in such a course,—that is, consider him as he is in that course, according to his fatherly wisdom he can proceed no otherwise with him but in wrath,—yet all that while so to love him as to set all ways on work to bring him in? Did not David deal so with Absalom? In 2 Sam. 13, when Absalom was run from him, and entered into a rebellion against him, he, as he was a wise king, could do no otherwise in that condition but proceed against him as a rebel, unless he came in and submitted himself. But what doth David do? He suborneth a woman, at least Joab doth, and David was well pleased with it, for Joab saw the king's heart was towards him; but suppose David himself suborned Joab to do what he did, that he might have a fair come-off, and manifest his love to his son. If David had done so—why, God himself did so. We were fallen into that condition that we were children of wrath, but yet there was a love to us that lay hid in his heart all the while, and he goes and suborneth Jesus Christ, if I may so speak; and Christ comes but to remove all the obstacles that lay in the way of justice, that he might be just and the justifier of them that believe in Jesus. If we will have another answer, How can we be children of wrath, and yet God love us? I ask again, How was Jesus Christ a curse when he hung upon the cross, and yet at the same time to be loved with the greatest love? According to such rules as God will proceed by at the latter day, if men remain in their natural condition, they are children of wrath; but according to what his everlasting purposes are, even these children of wrath he loves, and hath loved.

I will give you a distinction which will salve all, and it is a good one. There is amor benevolentiæ and amor amicitiæ. While men remain in their natural estate, and are children of wrath, he may bear towards them amor benevolentiæ—a love of good-will; but whilst they remain in their natural condition, he hath not amor amicitiæ to them—a love of friendship, in which he doth communicate himself to them. But, I say, he may have a love of good-will, which yet is the foundation of the other, and will in time

cause the other to break forth. And what is the reason that he hath not a love of complacency, nor a love of mutual friendship, and that we are not said to be reconciled to God till we do believe? Because it is not fit for God upon those terms to communicate himself to us, to open his heart, and to unbosom himself; but when the time comes, that love of good-will which he beareth to us will break forth into a love of friendship, and he will take us into covenant with himself, and then the kindness and love of God towards man appeareth, as the text saith, Tit. 3:4.

Obs. 5.—Fifthly, I make this observation from hence likewise: That God in his love pitcheth upon persons. 'For the great love wherewith he loved us,' saith he. God doth not pitch upon propositions only; as to say, I will love him who believeth, and save him, as those of the Arminian opinion hold; no, he pitcheth upon persons. And Christ died not for propositions only, but for persons; he knows his sheep by their names: Jer. 31:3, 'I have loved thee with an everlasting love;' and, Rom. 11:7, 'The election hath obtained it, and the rest were hardened.' My brethren, God loved us distinctly, and he loved us nakedly; let me express it so in a word:—

He loved our persons distinctly; that is, singling out and designing whom. Not only so many,—I will love so many of mankind as shall fill up the places of the angels that fell, as some have imagined,—but he sees who they are distinctly. The Lord knows who are his; the text is express: 'Jacob have I loved,'—he names him,—'and Esau have I hated.' 'Rejoice not,' saith Christ, 'that the spirits are made subject unto you, but that your names are written in heaven.' In Exod. 33:19, where God saith, 'I will have mercy on whom I will have mercy,' he speaks it upon occasion of having peculiar mercy to Moses; and therefore the Apostle pertinently quotes it in Rom. 9:15, for election of persons.

And, secondly, he loved us nakedly; he loved us, not ours. It was not for our faith, nor for anything in us; 'not of works,' saith the Apostle; no, nor of faith neither. No, he pitcheth upon naked persons; he loves you, not yours. Therefore here is the reason that his love never fails, because it is pitched upon the person, simply as such. I will love such a one, let his condition be what it will be; if he fall into sin, I will fetch sin out of him again, that I may delight in

him. The covenant of grace is a covenant of persons, and God gives the person of Christ to us, and the person of the Holy Ghost to us; he chooseth our persons nakedly and simply as such.

Obs. 6.—Lastly, All the attributes in God are subjected to his love, and that is the great prevailing attribute that sways all. You see in the text that it sways mercy; for the reason that God is merciful to one man and not to another is, because he first loved this man and not the other. It is love, I say, that is the prevailing attribute; and what way love goes, all attributes else go, mercy and power, &c. And therefore it is observable that when in the first chapter, ver. 19, he had begun to speak of that power that wrought in Christ in raising him from the dead, and said that the same power worketh in us; in this chapter, where he comes to make up the reddition of his speech, he should according to the common course have said, God, being great in power, hath quickened us, and raised us up together with Christ. No, he mentioneth mercy and love, rather than power. Why? Because power is at love's beck in this. So that here our salvation lies, that God pitcheth an everlasting love upon men; and when he hath thus loved them, if they fall into misery, he is merciful, and love sets that on work; if there be a difficulty, then love sets power on work: and so, look which way love goes, all attributes else go; and if you have love, you have all things else in God, they are all swallowed up in love. And therefore it is observable, that God in a peculiar manner is said to be love, 1 John 4:8. I know not that the like is said of any other attribute; and the reason is this: because that to one that he doth love, he is nothing else but love; for mercy, and power, and justice, and wisdom, and all, they all work together in a way of subordination to love, that when a man looks upon all these attributes, they all appear in love, that God is nothing but love to that man. If I look upon his wisdom, it appears to me set on work by love, to exalt and magnify his love. If I look upon his power, it is all swallowed up in love, in respect of his manifestation of it to me; for I take it, when he saith in that place of John that God is love, he speaks not essentially of that attribute, but of the manifestation of it.

And so much now for the opening of this, why mercy and love are here joined, and why that love is made the foundation of his

shewing mercy, with such observations as arise out of it. There are two things yet behind, which are the glory of all the rest in this text, and that is, that this mercy that is in God set on work by love, it is a rich mercy; and that this love wherewith he did from everlasting love us, and that is the foundation of all, it is a great love. 'God, that is rich in mercy, for the great love wherewith he hath loved us.' But I must refer that to the next discourse.

SERMON XLVII

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE Apostle in the former verses having given a full and exact description of man's misery by nature and in the state of nature, both by reason of sin and the wrath of God that is due thereunto, begins here to set out the greatness of that love and that mercy in God which is the cause and the fountain of our salvation. And he sets it out, as I shewed you the last discourse, when I ran over the series of all these three verses, in the most taking and most advantageous way, and in the greatest truth. I shall not repeat what I then delivered.

I came to the exposition of the words, and what I shall now say will be some little addition, as I go along, to what then was said.

But God.—Besides what I said of this particle but in the last discourse, I only add this, indeed as the main thing, that it serveth to usher in, not only a great turn, the greatest turn that ever was,—it doth not only usher in the notice of a remedy to misery, that there is balm in Gilead that may be had, because that God is merciful, and that is his nature, and that therefore he may be merciful to us, and so that there is hope concerning this thing,—but it ushers in and gives the intimation of a forelaid intention in God, of a contrivement and design beforehand taken up and set upon, whereby God had beforehand prevented all the mischief and all the danger that was like to arise from the misery and sin which the elect were fallen into. He had laid such a design as all this misery and sinfulness that the elect ones had fallen into should be so far from undoing them, that it shall but serve to set out that love the more; and so the words that follow do evidently shew. 'But God, for the love wherewith he loved us;' he hath loved us and chosen us out of love from everlasting, and hath shewed it in this, by triumphing

over all that misery, that even 'while we were dead in sins and trespasses, he hath quickened us,' &c. And it is a love not only which mercy and pity stirs up, after he had seen us thus miserable; but it is a love that having been so great, and so long borne to us, and first pitched on us, that it stirred up mercy and bowels to us in this misery; for so, if you mark it, the words run: 'God,' saith he, 'who is rich in mercy,'—there is his nature,—'for his great love wherewith he loved us.' And not only so, but this love being seated in a nature infinitely rich in grace and mercy, had conspired with mercy, and contrived the depth of misery, to extend that riches. On them so great a love had set itself, even to this end, as in the 7th verse, 'that in ages to come he might shew forth the exceeding riches of his grace, in kindness and love to us.' And thus also in Titus 3, that but even now mentioned ushers in, upon the like occasion, the like reserve or design beforehand laid, to glorify love and goodness. But when the kindness of God and love to man appeared; namely, when that love, taken up by him long before this sinfulness he spake of in the verses before, hath lain hid as it were in ambushment, letting you march on in sinful ways under Satan's banners; that in the end appears and prevents all that misery, and rescues you out of it. There is, I say, a kind of ambushment, if I may so express it, a waylaying of all that sin and misery the elect fell into.

And how many such buts of mercy, lying in wait to deliver and save us out of great and strong evils, did we meet with in our lives? And this but here, of this great salvation, is the great seal and ratification, or Ante signamus, of all the rest. To this purpose you may observe that oftentimes in the New Testament, when mention is made of God's ordaining us unto salvation, this phrase is used, he did it 'from the beginning.' So it is in 2 Thess. 2:13: 'God,' saith he, 'hath from the beginning chosen you to salvation;' that is, he had beforehand, even from the beginning, set his love upon you, so that all that sinful estate you have since run into should be no prejudice nor damage to you. And it comes in here, as if that a company of men, whom a king or a prince loveth, or children whom a father's heart is set upon, are permitted and let alone to run into the highest rebellion, to do as evil as they could, as the phrase is, Jer. 3:5, so that by the law they are dead men, men undone, men of death and

condemnation, there is no hope for them: but—but that the king, as he is merciful in his nature, and so apt to pardon any, so besides he hath had his heart set upon it, and it is but his design, to shew his princely grace the more in pardoning them and advancing them to higher dignities upon it.

But God.—And God cometh in also here, besides what I mentioned in the last discourse, to shew that all salvation is from him, he is the sole author and founder of it; as in Rom. 9:16, 'It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy:' so here, 'But God, that is rich in mercy.'

I came in the next place, for the opening of the words, to shew you the difference between mercy, and love, and grace; for you have all those three in these three first verses. Love is a desire to communicate good unto us, simply considered as we are creatures; but mercy respecteth us as we are fallen into sin and misery, as we are dead in sins and trespasses. And then that of grace, as I shall open in its due place, adds but this, a freeness unto both. Love and mercy freely bestowed, that is called grace in either.

Also, for explication's sake, I shewed you why the Apostle doth not content himself to name mercy only, or love only, as the cause of our salvation, but that he addeth love to mercy. I gave you two reasons for it, in a word. If he had named mercy only, that respecting misery, it might be thought that that would but relieve us out of misery. But because he mentioneth not only a deliverance out of the misery we lay in by nature, which mercy doth, but the highest advancement besides, to sit together with Christ in heavenly places; therefore he mentioneth love. It comes in likewise, in the second place, to intend and make mercy the greater; for when mercy cometh out of love, and not simply out of a virtue of mercy, if a father be of a merciful disposition, he will pity any one out of a virtue of mercy in him, but he will pity his son out of love.

Then again, for the further explication and understanding of this, I told you, that of the two, the main and the primitive cause is love; for so, if you observe it, the text implies. 'God, being rich in mercy,' saith he, 'for his great love:' it is resolved into love. To explain this—

In the first place, you may observe here, that God's being merciful is mentioned but as his nature and disposition, which may be

wrought upon; but love comes in, as having passed an act of his will, set upon us. For, my brethren, had God had never so much mercy in his nature, never so much goodness and lovingness as he hath, yet if it had not been a full act of love, through his will pitched upon us, we had never been the better. Our salvation doth not only depend upon mercy, but upon love; and not only upon the love of his nature, but upon an act of love, a love set upon us with his will and heart. It is not an indefinite disposition of mercy in him, as it is said of the kings of Israel that they were merciful kings; but that which our salvation depends upon—though upon that also—is this, that an act of love hath determined this mercy, engaged this mercy.

I shewed you likewise that it is rather an act of love than of mercy. That first act of election is indeed to shew mercy, but not so properly out of mercy.

Then, thirdly, love is said to be the cause for this reason also, because that love is it which directs mercy to the persons; love singles out the persons, and so they become vessels of mercy.

The next thing I explained and observed in the last discourse was, the circumstance of time here. He doth not say, God that doth love us, as he that began to love us when he first called us, or loveth us now he hath called us; but, God that hath loved us. I gave you a like scripture for it, in Jer. 31:3, 'I loved thee with an everlasting love;' which, I told you, hath two things principally in it, and both are intended here in this 'hath loved us,' which is a love before conversion, and causeth conversion. 1. For the time, for the beginning of it, it is a love from everlasting; and, 2. it is a love continued all the while, from everlasting, even till the time of one's calling.

The last thing I came to in the last discourse is this, us; 'hath loved us.' He hath not only put forth an act or purpose of love at random, indefinitely, that he would love some of us, or that he would love mankind, but us determinatively. As it was not merely the natural disposition of love and mercy in God that was the cause of our salvation, but an act of his will put forth; so is it not an act of mere velleity, or an indefinite act, that he would save some, but it is us; he resolved upon the persons whom he would save, he resolved upon them distinctly and nakedly: loved them distinctly, by name; and

nakedly, that is, loved their persons, without the consideration of any qualification whatsoever.

And so now I have done the explanation of these words in a plain and brief manner. I reserved two things to be handled, which I shall now despatch. The one is, the greatness of this love; and the other is, the riches of this mercy.

I made observations from the words thus explained in the last discourse. There is only one observation which I shall at this time handle, and that is this:—

Obs.—That the foundation of our salvation is an act of love, it is out of love; 'for the love,' saith he, 'wherewith he loved us.' I shewed it in the last discourse, in distinction from mercy; that it was rather an act of love (the primitive act) than of mercy, which I will not now prosecute. My brethren, election is an act of love. I mention this because it is fundamental to what shall afterwards follow. The Apostle in the former chapter had expressed election to be an act of God's will; 'being predestinated according to the counsel of his will,' saith he, ver. 11. And he calls it also an act of God's good pleasure; 'according to his good pleasure that he purposed in himself;' so ver. 5, 9. But to take their hearts the more, when he comes to make application to them of the misery they lay in, he terms it now an act of love. To make it an act of his will and good pleasure was but a more general thing; for by his will he worketh all things, his will is pitched upon everything; and that it is an act of his good pleasure, imports rather the sovereignty and majesty of God, out of which he did it, and aiming at himself therein: but love is a condescending virtue. When a king will speak as a king, he saith it is his pleasure, and he makes it an act of his will; but when he calls it love, his majesty comes down then. Love doth import not so much the sovereignty of God in it, though it was joined with an act of sovereignty, aiming at his own glory; but it imports especially a respecting us in it; for amare is to communicate good things for the sake of him we love rather than our own. Now I find that election is especially expressed unto us by love, indeed the one is put for the other usually in the Scripture, both in the Old Testament and in the New.

Take the Old Testament. When he would say he had chosen Jacob and refused Esau, how doth he express it? 'Jacob have I loved,' saith he. So in Rom. 9:13; it is quoted out of Mal. 1:2. And afterwards, when he cometh to speak of the choice of the people of Israel and of their fathers, both Abraham, Isaac, and Jacob, in Deut. 10:14, 15, how doth he express it? 'Behold,' saith he, 'the heaven and the heaven of heavens is the Lord's; the earth also, with all that therein is.' He had choice enough: 'Only,' saith he, 'the Lord had a delight in thy fathers, to love them;' and he chose their seed after them.' That is, as the Septuagint there hath it, 'He chose to love them.' Mark it, he expresseth his choice, and sets it out by those sweet words, love, yea, and a delight to love them; a love unto their persons, and a delight in that love. So you shall find that love and choice go together: as Ps. 47:4, and Ps. 78:68: He chose the tribe of Judah, the inhabitants of Mount Sion, which he loved. And thus in the New Testament also, when our Lord and Saviour Christ, who was elected by his Father as he was Mediator, as we are, as you have it in 1 Peter 1:20, where it is said that he was 'foreordained before the foundation of the world;' how doth Christ himself express it? In John 17:24, speaking of the glory given him, (therefore he speaks of predestination,) he saith, 'Thou lovedst me before the foundation of the world;' that is, thou gavest me this glory by a choice, by an election; and you see he expresseth it by love. And, Rom. 11:28, they are beloved according to election. You shall therefore not only find election called the counsel of God, and the purpose of God, and the will of God: but grace joined to it, purpose and grace both put together. So in 2 Tim. 1:9, 'He hath saved us, and called us, according to his own purpose and grace, before the world began.' And you have a more express place for it in Rom. 11:5, where it is called the 'election of grace,' or love, for grace there is taken for free love; the soul, the spirit of election lies in that act; and therefore we are said to be chosen in Christ, which is all one and to say we are loved in Christ; for to love is to choose.

And so now I have despatched that observation, which is previous to what I am to deliver afterwards.

Now I come to those two things which I said I reserved in the last discourse to be now handled; for there is nothing remaining to be

spoken to in this ver. 4, but, first, to shew you the greatness of this love; and, secondly, the riches of this mercy: two of the greatest subjects, if one would handle them as subjects,—that is, in the whole compass of all that might be said of them,—that the whole book of God affords. Now where is it that I must begin? The truth is, riches of mercy offers itself first in the words; but we must give the prerogative to the greatness of love, because, as you heard before, it is the foundation of mercy. 'Riches of mercy' are brought in here as subserving his love, commanded and disposed of by his love; for the reason why God lays forth riches of mercy to these and these persons, is because he loveth them. So then that stock, or that treasury of love, which the will of God was pleased to set apart first for his elect and children, and lay up in his own heart, this is that which I am first to speak unto; you see it is in the text. And let me say this of it: we can never search enough into this; we may pry too much into the wisdom and counsels of God, to seek a reason of his doings, but we can never pry enough into the love of God. It is a sea of honey, as one calls it, and if in wading into it, we be swallowed up of it and drowned therein, it is no matter. And let me likewise profess this about it, that of all subjects else, it is of that nature as cannot be set out by discourse or in a rational way. It is part of the meaning, I think, of that of the Apostle in Eph. 3:19, where he calleth it a love that passeth knowledge; that is, the human way of knowledge by way of reason and discourse, whereby we infer and gather one thing out of another in a rational way, and so come to the knowledge of them. But it is more fully the meaning of that in Rom. 5:5, 'The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' He doth not say, the love of God which he hath told us of, and spoken so great things of in the Scriptures,—and indeed you shall upon search find the Scripture to speak little of it,—but he saith, 'the love of God which is shed abroad in our hearts.' So as he doth not speak of a love which a man's understanding, by collecting one thing out of another, or by laying one thing to another,—as reason, yea, spiritual reason, in other things useth to proceed,—and so may argue to be great: but the way to apprehend it is, by its being shed abroad, and the report and taste of it the Holy Ghost makes. As the seat of God's love is his own heart,

his will, so the receptacle thereof is not so much the understanding as the heart of a Christian. The conscience of a man is the proper receptacle of Christ's blood, when it sprinkleth it from evil works; but the heart of a man is the seat of God's love, to be shed abroad there. And to this purpose he addeth, 'by the Holy Ghost,' as being solely and immediately his work; for he in one moment can speak more to the poorest man, of the lowest and meanest understanding, of the greatness of God's love than all that the Scripture says of it, or than all that all the divines in the world out of Scripture can say of it. The truth is, all discourses of God's love are in themselves dull and flat, compared with what representations and impressions thereof the Holy Ghost makes. As, take an excellent song, when it is set in prick-song, what a dull thing is it to what the music itself is? My brethren, so is it here. Therefore still you shall meet with such expressions as these in the Scripture: Come, see, and taste how good the Lord is: and, if ye have tasted how good the Lord is, &c.; for the greatness of God's love is only known that way.

Now to shape out a little the subject I am to speak unto; for it is a great point, and would swell into many sermons if I should speak all that which in a discoursive way may be said of it. Neither do I purpose now to say all that may affect your hearts and take you with this love. No, the thing that I must keep to is this, to speak of that love borne to us before calling, before quickening, as it is the cause of our salvation; I say, of the greatness of it in that respect, which is proper to what the text here saith, and confine myself merely to such things as are held forth within the compass of these three verses.

The first whereof is this: It is great in respect of the subject and rise of it. It is God that loveth us, and it is called 'his love.' For if you mark it, there is that little particle in the text, 'but God,' saith he; he puts an emphasis upon that; and likewise, 'his love,' saith he, 'wherewith he loved us.'

Secondly, The greatness of it may be set forth by what may be taken from the persons mentioned here upon whom this love is pitched—us; and that either simply considered in our persons nakedly; or else, secondly, in the condition that we were in, that we were dead in sins and trespasses: 'even,' saith he, 'when we were

dead in sins and trespasses;' that though he did not make choice first of us when we were dead in sins and trespasses, yet he ordered in his decrees that that should be our condition, to shew forth the more love. The Apostle puts an emphasis upon it, both upon us, not others, and upon us in that condition, dead in sins and trespasses.

Thirdly, From what those words will afford, 'the love wherewith he loved us,' which to me holds forth these three things: Here is first an act of love; 'loved us.' Here is the time, and that is the time past; 'hath loved us.' And here is, thirdly, an intimation of a special kind of love; 'his love wherewith he loved us.' He contents not himself to say, 'for his love,' or, 'for that he loved us;' but you see he doubles it, 'for his love wherewith he loved us.'

Fourthly, and the greatest of all shewn before calling, is in giving Christ. The Scripture runs most upon that, and indeed instanceth in almost nothing else, for that is enough. But you will say, this is not in the text. Yes, it runs all along, through every verse mentioned. For he saith, we are quickened with Christ, and in Christ, who therefore out of that love was given unto death for us, as chap. 1:19. And we are raised up together with him, and we sit together in heavenly places in him.

Lastly, Here are the fruits of this love, which, you see, are quickening, raising up with Christ, sitting together in heavenly places in him.

And these, I say, are the particulars which I shall confine myself unto, as those which the text suggesteth.

Let us begin first with the subject, and rise, and original of this love. He loved. 'But God, for his great love wherewith he loved us.' My brethren, all that I say of this is but this, that if God will fall in love, and is pleased and delighted to set his love on creatures, how great must that love be! And whomsoever's lot it falls to, they shall have enough of it. God that is infinite hath an infinite love in his heart to bestow, and whoever it be that his will is pleased to cast that love upon, of whom it will be said, 'he hath loved us,' it must be a great, yea, an infinite love. The fountain of love in God being, as was said, his goodness; for it is in all rational creatures, that which makes them love is a goodness of disposition in them; the fountain of love, as was said, is goodness, and so far as any are good, so far

are they apt and prone to love others; and according to the proportion of the goodness, so will the love be also, and accordingly the greatness of love in any. Now God, he is so good, as he is said only to be good. 'There is none good but God,' Matt. 19:17; that is, with such a transcendency of goodness; and therefore answerably thereunto, God is said to be love, so 1 John 4:8. As none is good, so there is none that loves but he—that is, in comparison of him. The goodness and kindness in God, yea, and all the goodness that is in him, (as ver. 7,) moved him to love somebody besides himself, that he might communicate his goodness to them. And so his will resolved to love such and such persons, for he would not communicate his goodness to those whom he did not love; rational, wise men will be sure to love those whom they do communicate much to, and so did God. He also resolving to communicate all his goodness to some, resolves also to love them first, and his love shall be proportionable to his intent of the communication of his goodness, and that to the greatness of that goodness in him. He meant to communicate his goodness to the creature to the utmost; for if he will do it, he will do it as God, or he will not do it at all, he will shew himself to be the chiefest good; why then he will love them to the utmost, and love them like the great God too.

There is this difference between God's loving and ours: we must see a goodness in the creature that we love, to draw out love from us; but all the love that is in him, he had it in his own power to set it where he would, Exod. 33:19, 'I will be gracious unto whom I will be gracious.' We can but love so far as our love is drawn out; our will doth not intend love to the height, unless it runs out in some natural way; but so can God say, I will have such and such, and I will bear such and so great an affection to them. And when he doth so, his will shall not only cause him to communicate all his goodness to them, but cause him also to do it with the highest love, with rejoicing over them, with delighting to love. So you have the phrase in that place of Deut. 10:15. Men may, and do, do good to others, beyond the extent of their love, for other ends; a man's will may cause him to communicate good to others beyond what the proportion of love is in his heart. But it is not so in God: as is his

goodness, so is his love; therefore God is good to Israel, and he loveth Israel; it is all one, as in Ps. 73:1.

In one word, then, will you go and take the rise and the original of love in God, the genealogy of it, and so by that the proportion of it?

First, His goodness putteth him upon communicating himself, and then he loveth those proportionably unto whom he communicateth himself; and so he sets himself to love, singles out the persons. This you have in ver. 7, 'In his kindness towards us.' Tit. 3:4, 5, when he shews the causes of our salvation, as he doth here, he begins first with the same word used in ver. 7, a goodness, a sweetness, a pleasantness of nature in God, an heroical disposition of being good unto others, from whence ariseth a philanthropeia, a love to mankind; which, though there it be expressed indefinitely, yet as here and elsewhere, he pitcheth upon particular persons. Or, to give perhaps a more clear place for it, Exod. 33:19; when God there would express his heart to Moses, and intimate to him that he loved him, and how dearly he valued him,—and therefore this Moses his choice is mentioned as an instance of the grace of election, in Rom. 9,—what saith God to him? I will make all my goodness pass before thee.' So he begins to him; his scope was to shew what love he did bear unto Moses, by the effect of it, and that proportioned to its original in God, and he would have his heart taken with it; how doth he begin? 'I have, saith he, all goodness in me, and I mean to communicate it unto thee. And what follows? 'I will be gracious unto whom I will be gracious;' he pitcheth upon persons, as in Moses' instance appears, and love upon those persons. And those, saith he, whom thus I resolve to be gracious unto, they shall have all this goodness; I have cast out of my goodness, my love and grace on thee, and therefore 'I will cause all my goodness to pass before thee.' He that hath my love, he hath all my goodness; and the rise of all is that his goodness, and the manifestation of it. Now as love thus ariseth from goodness, and the desire of communicating of it; so mercy ariseth from love: for what follows? 'I will be merciful unto whom I will be merciful.' First he says, 'I will be gracious to whom I will be gracious;' there it is taken for favour and acceptation freely; and if they be fallen into misery,

'I will be merciful,' my mercy shall do as great wonders as my love. In Eph. 3:18, he prays that they 'may be able to comprehend what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge.' And what follows? 'And be filled with all the fulness of God.' Why? For whoever God hath pitched this love upon, all the fulness that is in God is coming upon that soul; for it is the love of the great God, it is a love proportionable to his goodness; they have and shall have all his goodness, all his fulness.

To cause us therefore to set a value on this: of all dispositions, good nature, as we call it, and love, in whomsoever it is, is the best, and God himself values it most as in himself; he takes more unkindly the despising of his love than he doth the slighting of his wisdom. And love, in whomsoever it is, is the most predominant of all dispositions; whatsoever is good and whatsoever is excellent in any, love hath the command of it; and so it hath in God. All his goodness, the whole train of it must pass before Moses, because God had loved him, and resolved to be gracious to him. So that now, look how great the great God is, so great his love must needs be; for, as I may so speak with reverence, it commandeth all in this great God. In John 10:29, saith Christ, My sheep, no man shall pluck them out of my hand; for, saith he, it is the will of my Father that gave them me that they shall be saved; and he is greater than all. He hath set such a love upon them that all the greatness in this great God is interested in it. It hath commanded and set on work all in God; it hath set on work all the persons, Father, Son, and Holy Ghost, to bear several offices in our salvation. It hath set on work all attributes, mercy, justice, power, wisdom, wrath itself to fall upon our Lord and Saviour Christ, his only Son. Why? Because love is the most predominant, wherever it is it commandeth all; and that which commandeth all that is in God, must needs be great. In other dispositions, he shews forth but one or two attributes: if he throw men into hell, he shews his justice and the power of his wrath; but where he loveth, he draweth forth all. The poets themselves said, that amor Deum gubernat, that love governed God. And, as Nazianzen well speaks, this love of God, this dulcis tyrannus,—this sweet tyrant,—did overcome him when he was upon the cross.

There were no cords could have held him to the whipping-post but those of love; no nails have fastened him to the cross but those of love. And hence—to confirm this notion more to you, that love is the predominant thing that commandeth all—you shall find that God is every attribute of his; he is his own wisdom, his own justice, his own power, &c. Yet you have him peculiarly called love. It is not said anywhere of God, that I know of, that he is wisdom, or justice, or power, &c. Christ indeed is called the wisdom and power of God, that is, manifestatively, as he is Mediator. It is true, indeed, all God's attributes are himself; but yet love in a more peculiar manner carries the title of him. 'God is love,' saith he, in 1 John 4:8; and he saith it again, ver. 16.

Let us expound the words a little, because we are now upon them. 'Beloved,' saith he, ver. 7, 'love is of God.' He is the fountain of it, and if the fountain will love, if he that is love itself will love, how great will that love be! We use to argue thus, that God is therefore the highest good because whatsoever is good in any creature is eminently found in him. Truly thus doth the Apostle argue. Love, saith he, is of God. All the love that is in all creatures, in all angels and men, that is in the heart of Christ himself, it is all of God, he is the fountain of it; therefore whosoever hath his love, his love from whom all love is, it must needs be a great and an infinite love. As the Apostle saith, ye need not be written to, to love one another, ye are taught of God so to do. It is nature in you, so it is nature in God. Now what follows in the next words? 'Love is of God, and every one that loveth is born of God, and knoweth God; he that loveth not, knoweth not God.' It is such a phrase as this: if you be ignorant of what is the greatest excellency of any one, you do not know him; the man is thus and thus, this is his character, and his chiefest character, if you do not know that, you do not know the man. So saith he of God, 'God is love,' and there is no man that doth know him, but he finds so much love in him towards him, that he must needs love others; and he that doth not love, knows him not, for love is his genius. And as to love one another is the great commandment that Jesus Christ gave us; so for God to love us is the greatest and most eminent disposition in the great God. Will you have a definition of God? Why, saith the Apostle, 'God is love;' and he contents not himself to

have said it once, but he saith it again, ver. 16. Now then, great must needs that love be which is his love. Mark that emphasis: 'for his great love wherewith he loved us.'

It is great also in this respect, as in God,—for still I am arguing from its being in him as he is the subject of it,—because there is no other rise of his love, besides that of his goodness mentioned, but his love; his own love and goodness is a rise to itself. All love in us is of God, but all love in himself must needs be much more of himself; this argues it great, wherever he pitcheth it. For if he loved us for anything in us, it is too narrow: for the truth is, so he loves all creatures; so far as there is any goodness in them, so far he loves them; but that he should love his saints thus, it would be too narrow, too scanty a love. He loved Adam but thus, plainly; it was but a providential love wherewith he loved Adam, take him in that first estate. God saw all that was in the creatures to be good, and he loved them; so he saw that which was in Adam to be good, and that was the cause he loved him. But when love in the great God is the predominant thing, that which commandeth all in God, when this shall be a fountain to itself, then it will overflow, it knoweth no bounds, nothing is so diffusive. It is a saying of Bernard, and it is an exceeding good one: 'That God,' saith he, 'loveth his children, he hath it not elsewhere, from anything out of himself; but it is himself from whence that love riseth, his own love is the spring of his own love, and so is the measure of the extent of it, and that knows no measure. And therefore he must needs love strongly, saith he, when he is not said so much to have love, as that he is love. And therefore this love, which is the fountain of love itself, how great must it be!'

Again, the end of his love is but to shew love; it is the great end of it, and so large as his end is, so large must his love be, and his desire to love. Appetitus finis est infinitus;—What a man loveth for an end, he loveth infinitely. 'That in the ages to come he might shew the exceeding riches of his grace,' saith ver. 7, that is, of his free love; there is his end. As he hath no reason why he loveth but because he willeth, so he hath no higher end to love but because he will love, and because he doth love, and because he will shew love. If so great a love will make itself its end, how unsatisfied will that love be! And so much for the subject of it.

I will only add this. Do but only take a scantling of it by the love that is in the Mediator, Jesus Christ, who is God-man. 'That ye may know,' saith the Apostle, 'the breadth and length, the depth and height of the love of Christ, which passeth knowledge.' What need I stand to set out that love to you? It drew him from heaven to the womb, and from the womb to the cross; and it kept him upon the cross when any great spirit in the world would have been provoked to have come down; it was his love that held him there. But now that love that was in the heart of the man Christ Jesus, and as he was Mediator, is less than God's love. 'My Father,' saith he—and he speaks as Mediator—'is greater than I;' and so also is his Father's love greater than his. And yet if there were infinite worlds made of creatures loving, they would not have so much love in them as was in the heart of that man Christ Jesus. 'All love is of God,' so John saith; and the truth is, all the love that Christ had was of God; he spake to his heart to love us. 'Thine they were,' saith he, 'and thou gavest them me;' and therefore he loved them. Great therefore must this love be, because it is the love of God; it is 'his love.'

I should also add under this head, that as it is great in itself, because it is the love of the great God, so therefore it is greatly endeared to us. For love, be it never so small, is always heightened by the greatness of the person that loves us. The greatness of the person doth not heighten mercy, it shews a nobleness in him indeed, as for a king to be merciful; but for a king to love, this is a heightening, and endearing of it to us, for majestas and amor do seldom convenire,—majesty and love seldom meet,—because it is a coming down, a debasing of majesty. But I shall not speak much to this head, because I am not to speak things that may endear the love of God to you, but as it is the cause of salvation. Only I will give you that scripture in a word: Ps. 113:6, 'He humbleth himself, to behold the things that are in heaven and in earth.' Why is God said to humble himself in this? Is it a stooping and condescending in God to take all things into his omniscient knowledge, and to guide and govern the world? Truly he were not God, if he should not do it; if any creature should escape, any motion of a fly should escape the knowledge of the great God, he were not God; yet he calls it a

humbling, a condescending. O my brethren, what is it then for him to condescend to love!

The second thing in the text here by which the greatness of this love is set out to us, is the persons whom he loveth; 'us,' saith he. And this setteth out the greatness of his love to us, by way of endearment, which therefore I shall more briefly pass over. He loveth us, not others; that is clearly the Apostle's scope. 'We were by nature children of wrath, as well as others; but God, who is rich in mercy, loved us,' not others; and out of that love he 'hath quickened us.' Others are not quickened; the whole world lies in wickedness, but we know we are of God; and a few are quickened, it was because he loved us; a special love, that argues greatness too.

To set out the greatness of it in this respect, and to endear it to you:—

In the first place, the great God, when he meant to love, he did not go and say, I will love somebody, or I will love indefinitely; no, but he pitched upon the persons. That way of the Arminians doth exceedingly detract from the love of God, viz., to make him a lover of mankind, and that that is the thing out of the consideration whereof he gave his Son; and that he loves them in common, and loves them indefinitely; and if they believe so, God will then shew love to them. God might delight himself in heaven, though men had never been saved; he might there have upbraided them with their unthankfulness. No, God goes another way, he directly sets up the very persons whom he meant to love, and he lays forth all the contrivances of his love, having them distinctly in his eye; as a father that lays out portions for every one of his children by name, legally and distinctly, hath them in his eye; so doth God. 'I will have mercy on whom I will have mercy.' That same on whom implies that it is not indefinite. I will only give you that observation, upon comparing two places that are both known, and I will bring them both together by paralleling of them. Saith Christ, in John 13:18, 'I know whom I have chosen.' The parallel place directly to it is in 2 Tim. 2:19, 'God knoweth who are his;' that is, distinctly knoweth them, he had them in his eye, viewed them, and under the viewing of the persons, on them he would bestow all, did lay the whole plot, all the contrivements of that salvation he intended. Which he did to

endear his love the more, having the persons to whom in his eye; he did not do it indefinitely, that he would love mankind, and love some in an indefinite way. Dare any man say, that he did not know the man Christ Jesus, and pitch particularly upon that man that was in the womb of the virgin? Did he only say, I will have a mediator somewhere out of mankind, fell as it will? No, he did ordain that man; so Acts 17:31. And he was foreordained, saith 1 Peter 1:20; that very man that is now in heaven, that individual nature, and no other. And so he did do with the members likewise: for there is the same reason of both.

But then, secondly, as his love is thus set out to us, that it was not indefinitely pitched, but as having all the persons in his eye and having them all in view; so by this also, that he hath not pitched it upon everybody. This is distinct from the former; for an indefinite is not knowing whom he pitched it upon. Now as he knew whom he pitched upon, so he hath pitched but upon some, not on every one. He might have pitched upon all, but the text saith otherwise; us, not others. So then here is another thing that sets forth this love, it is a special love, and that greateneth it also. My brethren, if God would love, it was fit he should be free. It is a strange thing that you will not allow God that which kings and princes have the prerogative of, and you will allow it them. They will have favourites whom they will love, and will not love others; and yet men will not allow God that liberty, but he must either love all mankind, or he must be cruel and unjust.

The specialness of his love greateneth it, endeareth it to us. You shall find almost all along the Bible, that when God would express his love, he doth it with a specialty to his own elect, which he illustrates by the contrary done to others. In 1 Thess. 5:9, he is not content to say, he hath 'appointed us to obtain salvation,' but he illustrateth it by its contrary; he 'hath not appointed us unto wrath, but to obtain salvation.' Not to wrath, for it might have been our lot, for he hath appointed others to it. In Isa. 41:9, 'Thou art my servant, I have chosen thee.' And he doth not content himself to say so only, for if he had said no more, it implies only that he had taken them out of the heap of others that lay before him; but he adds, 'I have chosen thee, and not cast thee away;' that is, I have not dealt with

thee as I have done with others. And you shall find frequently in the Scripture, when he mentioneth his choice of some persons, he holdeth up likewise on purpose his refusing of others. When he speaks of Jacob, and would express his love and set it out to himward, he saith, 'Jacob have I loved;' that might have been enough for Jacob, but he sets it out with a foil, 'Esau have I hated.' And in Ps. 78:67, when he speaks of an election out of the tribes, he contents not himself to say he chose Judah, but he puts in the rejection, the preterition at least, of Joseph. 'He refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Sion which he loved.' So among the disciples; how doth Christ set out his love to them? John 6:70, 'Have not I chosen you twelve, and one of you is a devil?' and, chap. 13:18, 'I speak not of you all; I know whom I have chosen;' and, chap. 15:19, 'I have chosen you out of the world;' and, chap. 17:9, 'I pray not for the world, but for them which thou hast given me,' &c.

I will give you but one eminent place, which indeed concerns us in these times. In 2 Thess. 2:11, speaking of the times of Popery, and the apostasy thereunto, he saith, 'God shall send among them strong delusion, that they should believe that lie,' that great lie of Popery; and among other things why he mentions this, what use doth he improve this to, his hardening the Popish and apostate world that would not receive the truth in the love thereof? 'That they all might be damned,' ver. 12. But that, in ver. 13, to set out his love to his elect: 'But we are bound always to give thanks to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation,' though he hath done, and will do thus with others. The thing I quote it for is this, that he setteth off, enhanceth the greatness of God's love to them, in regard of the specialness of it, that he hath not dealt with them as with others: thanks be given to God always for you. Now this concerns us, for we live in the times of Popery; the Christian world began to warp towards it then, and we and our forefathers have lived in the height and ruff of it. Now what saith Rev. 13:8?—it is a parallel place,—'All that dwell upon the earth shall worship the beast, whose names are not written in the book of life of the Lamb.' You see the reason why many men now are set against Popery, and embrace the truth in the love thereof,

and are savingly kept from believing that great lie; and that these parts of Europe fell off from Antichrist. It is because God hath here multitudes of men 'whose names are written in the book of life of the Lamb.'

Now that God doth thus set his love upon some and not on others, of purpose to set off his love and make it greater, I will give you a place for it: Deut. 10:14, 'Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that is therein. Only the Lord had a delight in thy fathers, to love them, and he chose their seed after them, even you above all people, as it is this day.' If I would choose, saith God, I have choice enough, I have the heaven of heavens, I could have filled all those with creatures; and there were angels that fell, I might have chosen those, and fixed them as stars, never to have fallen; but I let multitudes of them tumble down to hell. And I had all the earth also, and all the nations thereof, before me; but, to shew my love in a special manner, I have chosen you above all the people of the world. So that, I say, the greatness of his love is set off by the specialness of it. Therefore he doth call the people of God upon all such occasions to consider, the one with the other, that their love of God may be greatened also. Rom. 11:22, 'Behold, to them severity, to thee goodness.' He would have them to eye both at once; why hath he shewn severity to others? That his goodness to thee might the more appear. He calls them to behold it; behold, saith he, to them severity, and to thee goodness; the one setteth off the other.

And I might shew you that God hath shewn his special love, not only in choosing you out of all the rest of mankind, and angels, and the like, whom he refused and threw down to hell, but out of all creatures possible, or which he could have made. Believe it, brethren, there came up before him, in his idea, infinite millions of worlds; all that his power could make were as makeable as we were, and he chose us out of all that he could make, and not only out of all that he did make, or did decree to make.

And let me say this: the greatness of his love, in respect of the specialty of it, is mightily enhanced to us, the elect, in the latter ages of the world, in this respect, that God had all the great heroes of all ages that are past before him, the great worthies of the world, all

the wise, gallant, brave men in Rome and Greece, and in all nations, in all the ages before,—he might have filled up thy room in heaven with some of those; there were men enough amongst them that might have had places in heaven, and thou mightest have been let alone. No, all these could not win away his love from thee that livest in this age; he passed over all them, suffered them to walk in their own ways; they are perished, they are gone; and, as the phrase is in 1 Pet. 1:5, he hath reserved heaven for thee. The love of God to thee, I say, is not only magnified by those out of whom he hath chosen thee in this age, but in all ages past; and when all mankind shall meet together, it will infinitely greaten the love of God to that remnant whom he hath chosen out of all the rest of the world. It is special love that makes his love great love.

Obs.—I will give you this observation, which I find in the Scripture. He calls his church his love; so Cant. 5:2. And he himself terms himself by the name of the lover; so Rom. 8:37, and Rev. 1:5. It is his title, and became his style. The church is his love, so as he hath no love but the church, it is not scattered to other objects; therefore, Rom. 11, they are said to be 'beloved according to election,' even as they are said to be 'called according to his purpose.' It is by way of distinction, noting out a specialty of love that accompanies election.

And then, if you add to this, in the third place, the fewness of those upon whom this love is pitched, it doth exceedingly greaten it; for the fewer that all the love of the great God is pitched upon, the greater the love is. And this, in the coherence, though not in express words, we find in the text; for the rest, whom these 'us' were called out of, were the world, the world lying in wickedness: 'among whom we had our conversation, according to the course of this world.' When God hath betaken himself to a few, to love them, oh, how will he love them! He will be sure to lose none of those, because they are so few. When a great rich man shall have but one heir, or a few in his will, to divide his goods amongst; so when God, that is rich in mercy, and hath great love, shall have but a few to enjoy it, how will his heart be intended more in love! Isa. 10:22, 'Though Israel be as the sand of the sea,'—he speaks of election,—'yet but a remnant shall be saved.'

And yet let me add this, in the fourth place, that he loveth every one whom he hath chosen as if he loved none else; lest any of his children should be jealous of it, he doth so dexterously manage his love that every one may say, None is loved as I am. As he said, I am the greatest of sinners; so may every one of his children say, I am the greatest of beloved ones. So loving is God to those he chooseth, that all sort of natures speak this of him, be they of what condition soever.

There is also this to be added to this head, the condition wherein we were when we were called, even when we were 'dead in sins and trespasses.' But I will reserve that till it comes in order in the text.

And so much now for that second head here in the text, which doth illustrate the greatness of the love of God,—us, and not others.

I come now to the third, which contains divers particulars in these words, for his great love wherewith he loved us. There is—

1. Acts of love mentioned. There is—

2. The time when he loved us, viz., before calling. And then—

3. There is a special kind of love; 'his love wherewith he loved us.'

To begin with the first—

There are two great acts of love which God hath shewn to us. The one was that from everlasting; the other, when he gave Jesus Christ. I will not speak of the latter now, because it comes in afterwards at ver. 5. But let us take in that act of love in God which here certainly the Apostle hath a more special recourse to,—that is, his electing love, which is eminently the love which this same hath loved us referreth to, and which is the foundation of all the rest, and let me in a word or two shew you the greatness of this.

First, Let me say this of it, that take it as it was an act in God, it can never be expressed what it was, nor how great it was. And therefore God himself, as I may so speak with reverence, is fain to manifest that love which he took up in his own heart, by degrees and by effects. The Scripture itself doth not know how to give you the greatness of that love which God did pitch upon us from everlasting, but it is still fain to do it by the effects. In 1 John 4:9, when he had said before that God is love, and therefore he hath

thus greatly loved us, he is fain to fall upon speaking of the effects of this love: 'In this was manifested,' saith he, 'the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him.' And, ver. 10, 'Herein is love,'—it is manifested in this,—'not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' And after he had spoken of his love, what saith he? Ver. 12, 'No man hath seen God at any time;' the meaning whereof, I think, is clearly this, as if he had said, I am fain to tell you this love of God which I am discoursing of, merely as it is manifested in the effects; for if you would have me speak of it as it is in the fountain, it is not to be expressed, for no man hath seen God at any time; he is not able to know what love is in the heart of God but at the second-hand. It may be illustrated by the gift of his Son, by making of us happy and glorious in heaven, by his communication of himself to us there; but what, and how great it is, can never be expressed. And I will give you the reason why I interpret it thus, because in Exod. 33:19, it &c., when God hath spoken of his love to Moses, and said, 'I will be gracious to those to whom I will be gracious;' he adds, 'No man can see God, and live;' for you cannot see into this love, as it is in him.

And let me likewise say this second thing of it: That that love which God did first take up, in the first act of it, it was as great as all acts transient for ever can express or vent to eternity; it is great love therefore. I say, all the ways and acts that God doth to eternity are but mere expressions of that love which he at first took up. Christ, and heaven, and whatever else God shews you of love and mercy in this world, or in the world to come, they all lay in the womb of that first act, of that love he took up, 'wherewith he loved us.' God was not drawn on to love us, as a man is, who first begins to love one, and to set his heart upon him, and then his heart being engaged, he is drawn on beyond what he thought, and is enticed to do thus and thus beyond what he first intended. No, God is not as man herein, but as 'known unto God are all his works, from the beginning of the world,' so is all his love that he meant to bestow. And he took up love enough at first, as he should be venting of all sort of ways that he hath taken to do it, unto eternity. For there is no new thing to God; if there should be any one thought or degree of love rise up in

his heart afterwards, which was not there at first, there should be some new thing in God. And the reason is clear by this too, that he doth love out of his own love, therefore his love at the very first dash, when he first began to love us, was as perfect as it will be when we are in heaven. When Adam fell, God was not then drawn out to give his Son; no, we are not so to conceive it, God had all before him from everlasting.

And this, I say, is easily manifested; for the first act of his love was the womb of his giving Christ; 'God so loved the world that he gave his Son. Therefore the Scripture makes all the grace that ever we shall have to be given us at the very first, when God first loved us, 2 Tim. 1:9, 'According to the grace of God, which was given us before the world began.' And in Rom. 11:29, speaking of election, as he had done all along the chapter before, he saith, 'the gifts of God are without repentance.' He gave all in the first act, when he first chose us, and never repenteth of it. Election, I say, is expressed to us by all that God means to bestow upon us actually to eternity, for ever and ever, which he 'hath prepared for them that love him;' so the phrase is, 1 Cor. 2:9. And, ver. 12, 'We have received the Spirit of God, that we may know the things which are freely given us of God;' that is, given us when he first set his heart upon us. My brethren, when God first began to love you, he gave you all that he ever meant to give you in the lump, and eternity of time is that in which he is retailing of it out. 'I will be gracious to whom I will be gracious.' And then all the goodness that he means to communicate to them unto whom he is thus gracious, is a passing before them even unto eternity. First, the giving of his Son, he came first in the train; and then the giving of his Spirit; and then grace and glory: and whatever variation of glory there is that is to come, it is all but the passing on of the train, it is all but the communicating of that goodness of his which he did ordain the first time he thought on thee to love thee.

There is an emphatical word in the text, this word πολλὴν ἀγάπην, great love,—as your great critics observe, and so the Septuagint constantly useth it,—which doth not signify that God loves us often, or that his love is reiterated, but that he loves us with one entire love. The Arminians would make the love of God

incomplete, and never complete till one comes to die; but it is not a matter of that nature, it is not as sanctification, that admits degrees in us, but it is of the nature of those things that consist in indivisibili. I will give you that place for it, Ps. 138:8, 'The Lord,' saith he, 'will perfect that which concerneth me.' What God did intend to David from everlasting at once, he is perfecting of it in him. There is, saith he, a great deal of mercy yet to come, God hath not half done with me, he will perfect that which concerns me, and he is perfecting of it to everlasting; for so it follows: 'Thy mercy, O Lord, endureth for ever.' God hath set up, as I may so speak, an idea in his own heart, what a brave creature he will make thee, and how he will love thee, and all that ever he doth or will do, it is but a perfecting of that idea, and of that love wherewith he loved thee from everlasting. The mercies of God are said to be many, you read often of them in the plural; but his love is said to be but one, because he loved us with one entire act, oven from eternity.

Yea, he took up so much love at the first, that his wisdom and all in him is set on work to study and contrive ways how to commend that love. And therefore that word in Tit. 3:4, which we translate 'kindness,' as it signifies benignitatem, so it signifies an heroical study, as it were, in God, all sort of ways to deserve well of mankind. It was so great that he knew not how to express it enough; for do but consider a little with yourselves. He began to love Adam upon the terms of a providential love, but that was not good enough, he must have those of mankind he loves to heaven. He was not content with direct ways of loving,—that is, to love them in their head Jesus Christ, as he loveth the angels, and so no more ado,—but to shew the more love, lets them fall into sin, become enemies to him, and then sends his Son. And, my brethren, the truth is, this cost Jesus Christ dear, merely that God might shew forth the more love; for we might not have been sinners; and though sinners, yet we might have been saved without any satisfaction. But it was a digression of love, as I may truly call it, it was an excursion of love, that as man being sinful sought out many inventions, so God being loving, he sought out a world of inventions for to shew his love. Now, do but think with yourselves, that the very first thought of love that God had towards yon, the very first glance of love he took up, should be

so much, as that all sorts of ways that his wisdom can invent, and that in an eternity of time too, should be little enough to vent and retail that love which thus in the lump he took up. My brethren, this must certainly be a great love.

And I will add but this to it: that his love was so greedy,—mark what I say unto thee—when he first began to love thee, that the next and main thing that he thought of, that he had in his eye, as I may speak, in order and degree, though all was but one act, was that happiness he meant to give thee in heaven. He doth as it were overleap, so greedy was his love, all the means between; they come in, as I may say, in a second thought. If, I say, they do allow an intention of the end before the means, if God intended the end before the means, he intended that happiness which thou shalt have first. Therefore observe what the Scripture speaks; though it saith that God ordained us to believe, and ordained us unto sanctification, yet ordinarily it expresseth it thus—he hath ordained us unto life. And the place is emphatical, 2 Thess. 2:13, 'God hath from the beginning ordained you to salvation;' mark, he joins you and salvation together, and then comes in the means, 'through sanctification of the Spirit, and belief of the truth.' But, I say, his eye was so intent upon thy good, that look what is thy chiefest good, what he means to make thee in heaven, that he pitcheth first upon.—And so much now for that act.

Let us next consider the time. 'He loved us;'—this carries us to the time past. So that if you ask me when this love did begin, the truth is, if I may so speak with reverence, he loved thee ever since he hath been God. Jer. 31:3, 'I have loved thee with an everlasting love;' and unto everlasting there can be nothing added. God is from everlasting, and his love is from everlasting. He may be said to have loved thee ever since he loved himself, or ever since he loved his Son in whom he chose thee. As he was God from the beginning, and as Christ was the Word of life from the beginning, John 1:1; so he hath ordained thee unto salvation from the beginning, 2 Thess. 2:13. And the school-men do rightly say in this, that the liberty of God's will doth not lie as man's doth, that it was a while suspended, no, not for a moment. There was never an actual suspension, for then there were an imperfection; only there was libertas potentialis, he

might have cast it otherwise; but there never was any time in which there was in his heart a vacuity of love to thee, or unto any one whom he loveth. How infinitely doth this endear the love of God to thee, and make it great! If one have loved you from his infancy, that no sooner he began to have a thought of love, or to love himself, but he loved you, and pitched his heart upon you, how great will you account his love! John makes a great matter of it, 1 John 4:10: Herein is love, speaking of the love of God, that we loved not God, but he loved us first. We did not begin, but he began; and when did he begin? Even from eternity, when he loved himself, and loved his Son.

And as he hath loved you from eternity, that is the first thing considerable in it, so let me add, in the second place, which this hath loved doth also evidently import,—comparing it with ver. 7, 'that in ages to come,' and here 'hath,' that is, from everlasting to everlasting,—he hath continued to love his children with a reiterated love. That act of love which he hath first pitched, he hath every moment renewed actually in his own mind. He doth but think over and over again thoughts of love to thee, amongst the rest of his elect, unto eternity. Saith the Psalmist, and it is Christ that speaks that psalm, who knew the love of his Father, and knew his heart, Ps. 40:5, 'How many are thy thoughts towards us, O God!' Many indeed, for they have been from everlasting, therefore they cannot be numbered. And not only that first act, that first thought he had, but the whole lump of that love is still renewed every moment, and shall be unto eternity. I could give you a multitude of places. He is therefore said to have us in his eye, and to write us upon the palms of his hands, &c.

And, lastly, it is to everlasting, which though it be not in this verse, yet we meet with it in ver. 7, 'that in ages to come.' As he loved us from everlasting, from the beginning, as it is in that 2 Thess. 2:13, so he loveth us unto the end, John 13:1.

SERMON XLVIII

> But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE scope of the Apostle in these words, as I have told you, is to magnify these three attributes in God—his love, mercy, grace, towards us; and these as they are the causes of our salvation.

In opening of these words, I have—

1. Shewn you the difference between love and mercy.

2. Shewn you why that the Apostle, when he would speak of the causes of our salvation, contented not himself to have said that God is rich in mercy, but that he addeth 'for the great love wherewith he loved us.'

3. Shown you likewise that a great love, and an act of love, or a purpose of love, taken up towards us, is the foundation of his shewing mercy to us; and that act of love is especially that taken up from everlasting, which he took up to us before we were, and therefore prevented the misery we were fallen into; for he had engaged himself to us by so great a love, which stirred up his mercy.

The next thing I came to was this, the greatness of this love. I did profess not to handle this argument in the vastness of it,—which by the grace of God might arise to a volume, if it should be so handled,—but so far forth as the text doth give bottom to anything about it, so far I professed to handle it, because I would explain the text.

First, therefore, we considered the subject of this love, who it is that loved us. It is God, whose love therefore is as great as himself; and if God will be in love, how deep, how great will that love be! What a love will they possess with whom God professeth himself to be in love! Love, it is of all attributes the most commanding; it commandeth all in a man, and it commandeth all in God.

Secondly, we considered that this God, though of a loving nature and disposition, yet he took up an act of love. 'He loved,' saith the text.

There are two sorts of acts of love which God hath put forth towards us:—

1. That immanent act, as it is called; that is, which is in God himself only, abideth in himself, in his own heart, that first act from eternity, which is the foundation of all; and this the Apostle here mainly intended in this 4th verse. But—

2. There are transient acts of love, which are the fruits of that first, which in the text here, as afterwards I shall shew you, are mainly these three:—

(1.) Giving Jesus Christ to be a head for us, and to die for us; that is couched in these words, 'He hath quickened us together with Christ, and raised us up together with him;' which importeth both him to be a head for us and him to have died for us, as a fruit of this love.

(2.) The act of calling us to himself, which is expressed in these words: 'Even when we were dead in sins hath he quickened us.'

(3.) The glorifying of us hereafter, we being already 'set in heavenly places in Christ,' as an engagement of all that glory we shall have hereafter.

These three transient acts I must handle in their order, as I open the fifth and sixth verses; therefore now, in this fourth verse, I shall only speak of that immanent act in God, 'the love wherewith he loved us.' And concerning that, two things—

1. The greatness of that love in itself. And—

2. In respect of the time when this love began; for he speaks in the time past, 'he loved us.'

First, For the greatness of this act of love taken up towards us. It is so great, as all the acts of love, all the manifestations of love, the transient acts of love, the fruits of love, that God shews and manifesteth to eternity, they are not all enough to express that love which he took up in the first act, when he began to love us, and all serve but to commend and manifest that love. And then—

Secondly, For the time. If you ask when he first began to love,—which also sets out the greatness of it,—it was from everlasting. This word in the text, 'hath loved us,' or, 'he loved us,' reacheth to eternity; so in Jer. 31:3.

And then for the continuance of it ever since; he hath continued it every moment. Though we were children of wrath, and dead in sins and trespasses, yet he all that while, since the first time he began to love us, hath continued to love us with the same love; he hath reiterated the same thoughts again and again. And for this great love, wherewith he loved us from everlasting, and wherewith he hath continued to love us ever since, from everlasting, as we may so speak; 'for this great love,' saith he, 'ho hath quickened us.'

I also opened in the last discourse the greatness of this love from the persons, 'us.' Us, saith he, not others. We were children of wrath as well as others, but 'for the great love wherewith he loved us,' and not others,—for he hath not quickened all, but he quickeneth all that he loveth,—he hath 'quickened us together with Christ.' He loved us, not ours, nor for anything in us. He loved us, not indefinitely,—that is, 'I will love some of mankind,'—but he hath loved us distinctly, pitching upon those persons he pitched his love upon, and laying forth all the mercies and all the fruits of love upon them, eyeing their persons.

There was likewise, I told you, another thing which sets out the greatness of this love, and that is the condition of our persons, 'dead in sins and trespasses,' and that follows in the fifth verse. But as I said then, I going over these words in a way of exposition, and not handling them as a subject, will not insist on everything in that artificial method, as if I were to write a tract upon it.

There is but one thing more, and it is a great thing, and I confess I did not observe it a long while in the text, but still took the words to have run thus, 'for the great love wherewith he loved us;' but I find it is, 'for his great love wherewith he hath loved us.' There is a great emphasis in that word his. He saith not simply, as he might have done, because that God greatly loved us, or, because of a great love he bore us; but he doubles it, 'for the great love wherewith he loved us;' and not only so, but, 'for his great love wherewith he loved us.' My brethren, there is a love proper to God, which is a differing kind

of love from that in all the creatures; his love, as the text hath it here. As his goodness is another kind of goodness than what is in the creatures, so is his love. There is none that hath tasted of this love of his but say that it is a differing love from the love of all the creatures; and the difference is found more by tasting and by feeling of it than it is by setting of it forth; as it is in wines, 'Thy love is better than wine, and thy loving-kindness is better than life:' both of which are better discerned by taste and feeling than set out by any expression. Indeed, God doth compare his love to what is in the creature, to set it out to us, because we apprehend it by such comparisons; as when he saith, 'Like as a father pitieth,' or loveth, 'his children, so the Lord loveth them that fear him.' And, 'If a mother forget her child,' &c. But yet, notwithstanding, 'the love wherewith he loved us' is of another kind from all these. In 1 John 3:1, 'Behold,' saith the Apostle, 'what manner of love the Father hath bestowed upon us!'—he speaks in respect of one fruit of it,—such a love, for the kind of it, as no man, no creature, could bestow upon us. In Hos. 11:9, where, giving the reason why that he loving his people they are not destroyed, he saith, 'I am God, and not man.' It is spoken in respect of his love clearly, for it comes in there upon a conflict with himself; when he had been provoked beyond the bounds and measure of pardon, yet when he comes to punish, he finds his love not to be as the love of a man. 'My heart is turned within me,' saith he, ver. 8, 'my repentings are rolled together: I will not return to destroy; for I am God, and not man.' My love is of another extent, of another kind, than the love of man. And so when he speaks of mercy, in Isa. 55:8, 9, 'My thoughts are not your thoughts, neither are your ways my ways, saith the Lord: for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' It is his love, so saith the text here.

Now to speak a little of this, for it lies in the way in the text:—

First, His love; it is a love for nothing in us. The love that one creature bears to another is still for something in them; but the love of God, if it be his love, a love that is proper unto him, must needs be free: and that not only for this reason, which is usually given, and is a true one too, because that his love is from everlasting, and nothing

in the creature in time can be the cause of what is in God from everlasting; but for this reason likewise, because that only God can be moved by what is in himself, he can love no otherwise but from himself. The creatures love because things are lovely, and there must be motives to draw out that love that is in them; but when God loves, he loves as from his own heart. There is nothing in us, no, not in Christ, that should move God to love us; though indeed to bestow those things that God bestows upon us, so Christ is the moving cause. 'Jacob have I loved,' saith he, and that before he had done any good or evil. So that, as no evil in him did put God off from loving him, so no good did move God to love him. In 2 Tim. 1:9, there is one little particle that I found this upon, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ before the world began.' Mark, 'according to his own purpose,' which is the thing I pitch upon in that place; that is, as the Apostle explains it, Eph. 1:9, 'which he purposed in himself,' or 'from himself'—a purpose merely taken up in or from himself. And therefore you shall find the phrase in Scripture to run, that as he loves us out of his own purpose, so for his own sake. 'Not for your sakes do I this, but for my own name's sake.' My brethren, there was a love which God did bear to man in innocency, the terms of which were such as, in a way of justice between the Creator and the creature, it became God, if he made him holy as he did in innocency, to bestow upon him. But because that this was a love that seemed to have a kind of justice in it, and something in the creature which it was founded upon, therefore he destroys that condition, that he might make way to manifest the love that was according to his own purpose and grace, and merely from himself. And that now is his love; for if God do love like God, this is the love that is his, that is proper unto him. And saith he, 'not according to our works'—that is, it is founded upon nothing at all in the creature. For by 'works' there, he understands all habitual dispositions of goodness, of what kind soever, as the Scripture usually doth; as when it saith, 'he will judge every man according to his works,' it is not only meant of the outward acts, but of the inward frame of heart. He looks to nothing

in the creature, but to his own purpose. It is his love, therefore it is free.—That is the first.

Secondly, His love; it is a love that is firm and peremptory, unchangeable and invincible; and such a love it became God to bear us, if he would love us, for that properly is his love. 'Put not your trust in princes,' saith the Psalmist; they will all fail; the men perish, and their thoughts perish; yea, sometimes their thoughts and affections die to their greatest favourites, before they die themselves. But his love is firm and peremptory, it is unchangeable and invincible, and this because it is his love. Mal. 3:6, 'I am the Lord, I change not;'—that is, If I be God, and whilst I am God, I will not cease to love you, I will not change;—'therefore it is that ye sons of Jacob are not consumed.' His love is as immutable as his being. I will not be God, if I be not your God, and love you; he pawns all his Godhead upon it. 'I am the Lord,' saith he, 'I change not; therefore ye are not consumed.' In Rom. 9:11, speaking of the election of Jacob, he saith, 'that the purpose of God according to election might stand:' it is a great word that; he fixed it upon such a basis as might stand for ever. It is a true thing that all God's counsels do stand fixed and firm; look how he purposeth them, be they of what kind soever. That Adam should be holy, that counsel did stand firm; but how? It stood firm for so long as he purposed it, which was till such time as he fell; it was but for a moment in comparison. And so, that Saul should be king, he purposed it, and it stood firm so far; but he repented that he made Saul king. But when he cometh to speak of election, he speaks of that as of such a counsel that not only standeth as all other his counsels do, but as that which is perpetuated to eternity. His purpose to love Adam was a firm purpose, for so he did; but how? Whilst he was in that state of innocency, and had the image of God upon him. But his purpose according to election, as the distinction is there, that stands, and it stands for ever. Therefore it is not of works, but, as was said before, of his own purpose, that it might stand, that it might have a rock of eternity, for the basis of it to stand upon. It is therefore, as by way of distinction from all purposes else as it were, called the 'purpose according to election.' If you will have this further confirmed, take that place also, which loadeth it with more epithets for the firmness

of it, in 2 Tim. 2:19, 'The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.' He speaks of God's purpose in election, and of the persons elected; for he saith it is that which hath this seal, 'The Lord knoweth them that are his.' You have here all sorts of words to make it firm—

1. It is called a foundation; 'The foundation of God,' saith he, 'standeth sure.' There are two great foundations, and of the two, if we may make comparisons, this is the greater. Jesus Christ is a foundation, but the eternal love of God, that is the first foundation; it was the womb of Christ himself: 1 Cor. 3:11, 'Other foundation can no man lay than that is laid, which is Jesus Christ.' There you see Christ is a foundation, but here is a higher foundation,—'The Lord knoweth them that are his,' loved them and chose them, and so he did Christ himself.

2. It is not only called a foundation, but a sure foundation.

3. It is called the foundation of God, it is founded in him, it is founded upon him, it is as firm as himself; as he is God, he will stand to it, and therefore it must needs stand.

4. It is a foundation that remaineth, it standeth, it is steady.

5. It is sealed: 'having this seal,' saith he; so that it is never to be broken and altered. If the decrees of the Medes and Persians, when they had set their seals to them, were such as were not to be altered; much more God's. His seal is in this respect more than his oath. 'Him hath the Father sealed,' saith he, speaking of Christ. Now you have both his oath and his seal to this; that is, to the invincibleness and unchangeableness of his love. You have his seal in this place, 'The Lord knoweth them that are his;' and his oath you have in Heb. 6:17. And what doth this oath serve for? To shew unto the heirs of promise the immutability of his counsel; and the immutability of his counsel respecting persons, and not things only, for it is an oath that God made to Abraham, when he swore concerning Isaac. And therefore the text hath it in Timothy; it 'hath this seal, The Lord knoweth them that are his.' If you will know whence the words are taken, that I may open them a little, you must observe this, that the Apostle handleth the doctrine of election and reprobation in the New Testament out of the speeches and types of the Old: as, 'Esau have I hated, Jacob have I loved,' in Rom. 9. And so, 'I will be

merciful to whom I will be merciful;' it was spoken of Moses, in Exod. 33:19. And so likewise those words in Timothy, 'The Lord knoweth them that are his,' are spoken of Aaron and Moses in Num. 16:3, when Korah and his company gathered themselves together against Moses and Aaron, saying, 'You take too much upon you, seeing all the congregation are holy,' and they may be all priests. No, saith he; God hath chosen Aaron and Moses to go before his people, and to-morrow the Lord will shew who are his. So we translate it, and the Septuagint reads it, and it comes all to one; 'The Lord knoweth who are his.'

Now this that was said in this respect of Moses and Aaron in a typical way, and indeed in a decree of election too,—for that God singled out Moses and Aaron, it was his everlasting love,—I say, these very words doth the Apostle here apply, and pertinently too, to the same occasion; for, speaking of divers that seemed to be holy, and yet fell away, however, saith he, 'the foundation of the Lord standeth sure, having this seal, The Lord knoweth who are his.' And the word 'knoweth who are his,' it is, whom he hath pitched upon to love; it is a knowledge of approbation. Exod. 33:12, 'Thee have I known by name,' saith God unto the same Moses, which is all one and to say, 'Thee have I chosen;' for, ver. 19, speaking of Moses also, he saith, 'I will shew mercy on whom I will shew mercy,' which the Apostle quoteth in Rom. 9 as spoken of election. Now in respect of his love that is thus firm, and firm in respect that it is his love who is God and not man, and therefore changeth not; it is therefore said of the elect that it is impossible that they should be deceived. As I told you there are two foundations, so there are two impossibles made in Scripture; I know there are more, as it is impossible that God should lie, &c., but I speak of impossibles that relate to God's decrees. The one is, Matt. 26:39, 'If it be possible, let this cup pass from me.' It was not possible. Why? Because God's eternal love to his saints had decreed it otherwise, and God stuck firm to it. The other impossible is in Matt. 24:24, 'Insomuch that, if it were possible, they should deceive the very elect;' that is impossible too. And the truth is, the reason of this firmness is because it is the love of God, and because it is so great a love; that is the foundation of it. And, my brethren, it is well that love made God's decrees for us; no attribute

else would have fixed them so unalterably upon the same persons, in themselves so changeable. Would wisdom alone have gone and obliged God to so fickle a creature as we are? No. But love knew what it did, for it meant to manifest itself to the uttermost; therefore it pitched upon no conditions why God loved us; and if he requires conditions before he saveth us, love shall work those conditions in us. Therefore out of his infinite love and wisdom, he was able to make absolute promises to love, and to love firmly. It is love that commandeth all in God, and if love will do it, it shall be done; for if all that is in God can keep us and preserve us, and work in us what God requires to make him love us, and continue to love us, it shall be done. It is firm love.

And let me add this to it, which may illustrate it more, it is invincible love. You will say, this is the same thing with being unchangeable. I confess it, but only with this difference, that to shew his love is unchangeable, he would have a world of difficulties to run through, which yet his love should overcome. Saith he in Cant. 8:6, 7,—and he speaks of his love, having set us as a seal upon his arm, having this seal, 'The Lord knows who are his,'—'Love is as strong as death. Many waters cannot quench love, neither can the floods drown it.' They are therefore called the sure mercies of David. And you know how David put them to the trial, and how he put God to it. What difficulties doth the love of God overcome? Do but consider. The purposes of his secret will toward us do overcome all the difficulties of his revealed will, and those were enough. He had given a law of his revealed will, and he had said that heaven and earth should pass away before one tittle of that should perish; and that the soul that sinned should die; and all had sinned and transgressed this law. But now though all were fast locked up under this, yet love breaks open all, for it is an invincible love. That secret purpose of his, I say, overcomes that revealed expression of his, which had so many bolts and bars to it,—all the threatenings and curses of the law,—and finds out a way to reconcile all.

And the way whereby he did it, it was an infinite difficulty. For God to overcome his own heart! Do you think it was nothing for him to put his Son to death? When Christ came to die, what a difficulty did he overcome! Do you think it was nothing for him to give up

himself and his soul to the wrath of his Father? 'Father,' saith he,' if it be possible, let this cup pass;' save them, if it be possible, some other way. Why, God's love overcame it, and Christ's love overcame it; his love would not permit him to think of any other course; it was an invincible love. When he comes to call us, hath he no difficulties which love overcometh? A man hath lived twenty thirty, forty years in sin; love overcomes it. We were dead in sins and trespasses; yet for the great love wherewith he loved us, he quickened us. When we have been dead, and dead forty years in the grave, that 'lo, he stinketh,' then doth God come and conquer us; it is an invincible love. After our calling, how do we provoke God! What a world of difficulties do we run through! Such temptations that, if it were possible, the elect should be deceived! It is so with all Christians. No righteous man but he is 'scarcely saved;' and yet saved he is, because the love of God is invincible, it overcomes all difficulties. Still, as the Apostle saith, in Rom. 8:35, 37, 'Who shall separate us from the love of God? shall life or death?' &c. In all these, saith he, 'we are more than conquerors.' There is an invincibleness; but how? 'Through him that loveth us,' so it follows; and mark that particle, it is because his love is an invincible love that doth thus make us to be conquerors: because that love is as strong as death, therefore neither death nor life,—it is as strong as hell, therefore neither hell nor devil, shall be able to separate.

Nay, where there is but a mention made by way of supposition, or by way of query, whether God will part with or cast off' any of his people or no; you shall find that he throws it away with the highest indignation, his love is so great. Paul doth but put the question because he knew men would put it, in Rom. 11:1, 'Hath God cast away his people?' How doth the Holy Ghost answer it? 'God forbid,' saith he. He speaks with the highest detestation that there should be any such thought in God. Even as in another place in the same epistle, chap. 6:1, 'Shall we continue in sin that grace may abound?' Oh, God forbid! He throws it away with all the indignation that can be; and God may allow the one as soon as do the other. He throws it away, I say, with the highest indignation that ever such supposition could be made, that God should have such a thought. He is so possessed with love to his people that he will hear nothing to the

contrary. 'Who shall lay anything to the charge of God's elect?' saith the Apostle; 'it is God that justifieth,' and it is their being elect that carries it. Yea, his love is so strong that if there be any accusation,—the Apostle makes the supposition, 'Who shall lay anything to their charge?' sin or devil?—that if at any time sin or devil come to accuse, it moves God to bless. His love is so violent, it is so set, that he takes occasion to bless so much the more. In Deut. 23:5, when Balaam would lay something to the charge of the elect people of God there, and accuse them and curse them, what saith the text? 'Nevertheless the Lord thy God would not hearken unto Balaam,' he would not hear of it; and, not only so, 'but the Lord thy God turned the curse into a blessing unto thee.' And why? 'Because the Lord thy God loved thee.' His love was so strong as it overruled all the accusations Balaam could make, and all his curses. Even as a king that loveth his favourite, if any one comes to accuse him, it provokes him—his love doth—so much the more not only to pardon him, but to shew his love to him. My brethren, if that God be angry with us for our sins, it is for our good; and in the end they do provoke him to bless us so much the more. This must needs be invincible love. 'Who shall separate us from the love of God? who shall lay anything to the charge of God's elect? In all this we are more than conquerors.' And so much now for the second thing which is proper to this love in God, which the Apostle calls his love, and to no creatures else in the world as it is in God, namely, to love thus invincibly and unchangeably as he doth.

Thirdly, His love is the same love wherewith he loveth his Son; yea, wherewith he loveth himself.

It is the same love wherewith he loveth his Son. For that yon have a known place in John 17:23, 26. At the 24th verse, saith Christ, Thou hast loved me before the foundation of the world, and hast therefore given me a glory, and thou hast united me unto thyself. Thou art in me, and I in thee, so ver. 21; and thou hast united a company of thine—so he calls them, ver. 6—unto me, I in them, and thou in me, so saith the 23d verse; and then what follows? 'That the world may know that thou hast loved them, as thou hast loved me.' As he is united to God, and we to him, so God loveth us with the same love wherewith he loved him.

And then again you have the like expression, ver. 26, 'That the love wherewith thou lovest me may be in them,—that is, towards them, set upon them, derived to them. It is a phrase of kin to that in the text; 'the love wherewith he loved us,' saith the Apostle; 'the love wherewith thou lovest me,' saith Christ, to note a special love: but that which I quote it for is this, 'that the love wherewith thou lovest me may be in them,' or 'on them,' also. God loved all his creatures. He loved Adam, but not with that kind of love wherewith he loved Christ; but he loveth his elect with the same kind of love wherewith he loved him, the same love is set and pitched on them. He loveth him as his Son, and them as daughters married to him: as a father loveth his son, and a daughter married unto him, with the same kind of love, and differing from his love to the servants, or to any else that are about him, And therefore you shall find that still this love comes in with a distinction: Rom. 8:39, 'Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus.' Mark it, he distinguisheth; there is a love indeed which men have been and are separated from, even Adam in innocency; but, saith he, if it be a love in Christ Jesus, if God loveth us with that kind of love wherewith he loveth Christ, nothing shall separate from that. For as we are said to be chosen in Christ, so we are said to be loved in him; for election, or the act of choosing, is expressed to us still by an act of love,—it is all one, they are convertible. Now, he is said to' choose in Christ, so to love in Christ; and saith the Apostle, nothing shall separate us from the love of God in Christ. He speaks it by way of distinction from other love which men may be separated from; but from this, saith he, there is no separation.

Yea, let me go higher. God loving us in Christ, his love is in a manner the same wherewith he loveth himself. There is a union betwixt Jesus Christ and us, and there is also a union between God and us: John 17:23, 'I in them, and thou in me.' As our Lord and Saviour Christ loved his people so as that if his people be hurt, he takes it as if it were done to himself,—'Saul, Saul, why persecutest thou me?'—so you shall find that God himself speaks as if his people and he were all one. It is not only, as in John, 'thine they were,' and, 'God knoweth them that are his,'—and these are great words, they

are deep words, and deep expressions,—but you shall find that God in the Old Testament speaks in the person of his people, as well as Christ doth in the New. Ps. 81:5, 'This he ordained in Joseph, for a testimony,' speaking of God, 'when he went out of Egypt,' meaning his people. And therefore, in Exod. 11:8, saith he to Pharaoh, 'About midnight I will go out into the midst of Egypt, and all the first-born shall die,' &c. 'And after that I will go out,'—that is, my people shall go out. So that now, as the union between Christ and his people is such, and his love such, as that what was done to them, he reckons done to himself; so between God and us also. 'Thine they were,' saith Christ, 'and thou gavest them me.' They are more God's therefore than Christ's, or first God's, and then given unto Christ. Therefore, in Isa. 63:9, in all their affliction he is said to be afflicted. Yea, the salvation of his people God accounts his salvation, Isa. 49:6: 'Thou shalt be,' speaking of Christ, 'my salvation unto the end of the earth.'

And though God loveth himself with a natural love, yet this his love to us is now in a manner naturalised, because he is become a father to us. He was happy in himself, and might be so without us for ever; yet now he speaks as if that the want of us would make him imperfect: 'Who shall separate us from the love of God?' The word implies a separation, like the rending of the soul from the body; and as the soul would be imperfect without the body, so the love that God bears us would make him so too, if there could be a separation. Therefore in Zeph. 3:17, he is said to 'rest in his love;' if he enjoyed us not, he would never be at rest else. To these kind of expressions, my brethren, doth the Scripture rise.

And so much now for having opened this, 'his great love wherewith he loved us.' His love, a love that is proper unto God, which therefore must needs be thus great, as you have heard it opened to you. The greatness of this love, in respect of his giving Christ to be our head, and carrying us to, and giving of us heaven, and the like; that follows alter, and I shall speak to them in their season and order. I have done, you see, with that which is the main foundation, viz., 'for the great love wherewith he loved us.' I should have first handled the first clause in the verse, viz., 'But God, who is rich in mercy;' but you may remember, I told you that love was in

this to have the pre-eminence, because it was an act of love first taken up, and this great love is that which guides and stirs up, manageth, and spends, and draws out all the riches of mercy that are in God towards us, when we were 'dead in sins and trespasses.' Now then there must be something said to that, that he is rich in mercy.

But God, who is rich in mercy.—These words, for the opening of them, may be considered two ways:—

1. In their relation or reference, in the Apostle's scope here.

2. Simply as they are in themselves.

1. In their relation or reference, they do, first, hold forth, that to save us all the riches of mercy that are in God were necessary. Had not God been thus rich in mercy, and borne so great a love to us, we had not been quickened, such was our misery, and such was our condition. They do imply, secondly, that all the riches of mercy that are in God, and all in God, did move him thus to be merciful and to be gracious to us. And then, thirdly, that where God doth love, there he will shew forth to the uttermost all those riches of mercy that are in him, he will spend them all to save us, he hath engaged them all. 'God,' saith he, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins and trespasses, hath quickened us, and saved us.'

2. If you take the words simply in themselves, they import two things:—

(1.) That God is of a merciful nature and disposition.

(2.) That there are riches of mercy in that nature of his.

The words imply both.

First, I say, that he is merciful in his nature and disposition; which I argue from two things in the text and in the context.

First, if you observe it, when he speaks of his love, he speaks of it as an act taken up by God, though he is of a loving nature, which is the foundation of that act. 'The love wherewith he loved us,' saith he. But when he speaks of mercy, he speaks of it as of a disposition which love stirred up, which love expendeth and commandeth, guideth and directeth. God, saith he, being in himself rich in mercy, and in his own nature, and having pitched an act of love upon us,

for that great love wherewith he loved us, setting aside that nature of mercy that is in him, hath saved us, and quickened us. Secondly, though I do not much urge the participle, ὢν, God being rich, which being in God is his essence; for though that word ὢν is not always taken for participium essendi, yet notwithstanding, look upon the words just before, he speaks of what we were by nature: we were by nature, saith he, and by our natural disposition, children of wrath; and so on the contrary, speaking of God: God, saith he, πλούσιος ὢν, who is in his nature, in his disposition, merciful and 'rich in mercy, even when we were dead,' &c.

So that, I say, the words simply considered in themselves import, first, that God is in his nature and disposition merciful, which is the foundation of our salvation. And then, that the mercy that is in him is a rich mercy; there are riches of mercy in him.

I shall speak a word or two to the first. It is his disposition thus to be merciful. You have an expression in 2 Cor. 1:3, where God is said to be the 'Father of mercies;' which imports that as he is the spring of all mercy, so it is natural to him, as it is to a father to beget children. He is not only said to be a father unto us, and like a father to be merciful to us; but he is said to be the Father of all the mercies which he doth bestow upon us, more the Father of mercies than Satan is said to be the father of sin; yet he is said to be the father of sin, and when he sinneth, he sinneth of his own, John 8:44. I say, it is his nature, it is his disposition. 'God,' saith he, 'who is rich in mercy;' it is his being. We are by nature children of wrath, he is by nature merciful.

Mercy is his delight, and therefore natural to him, as in all acts of nature you know there is a delight. Micah 7:18, 'He retaineth not his anger for ever, because,' saith he, 'he delighteth in mercy.'

The mercies of God are called in Scripture his bowels; now there is nothing so intimate or so natural to a man as his bowels are. And they are called his bowels because they are his inwards; and all that is within him, his whole being and nature inclines him to it. Luke 1:78, 'Through the tender mercy of our God;' so we translate it, look in your margins, it is the 'bowels of God.' So in James 5:11, he is called πολύσπλαγχνός, full of bowels. You know the bowels are the most inward and the most natural, more than outward members. A

man may lose an outward member and be a man still; but he cannot lose his inwards, his bowels. They are said to be Iris bowels, because all the mercy he sheweth, he doth it from within. Hosea 2:19, 'I will betroth thee unto me in loving-kindness and in mercies;' in the original it is, 'I will betroth thee unto me in mercy and in bowels;' yea, in the womb of mercy, as the word signifies. Now, as Sanctius well observes, he doth not only make a covenant to be a husband to us and to betroth us to himself in mercy; but, saith he, thou shalt have my bowels, thou shalt have the womb itself that conceives them, thou shalt have the mother of mercies, as he himself is said to be the Father of mercies, because that mercy is his inwards, and he begets it, he conceives it; he is both the womb of mercies and the Father of mercies. All these expressions the Scripture hath, to shew how natural they are to him as himself. 'God, who is rich in mercy,' saith he.

And then again; it is his nature and disposition, because when he doth shew mercy, he doth it with his whole heart. 1 Chron. 17:19, 'According to thine own heart, hast thou done all this greatness,' saith David, when he speaks of God's shewing mercy; that is, thou hast shewn mercy like thyself, like the great God, 'according to thine own heart.'

My brethren, though God is just, yet his mercy may be in some respect said to be more natural to him than all acts of justice itself that God doth shew, I mean vindicative justice; in them there is a satisfaction to an attribute, in that he meets and is even with sinners; yet notwithstanding there is a kind of violence done to himself in it, the Scripture so expresseth it; there is something in it that is contrary to him. And so many interpret that place, 'I will not the death of a sinner;' that is, I delight not simply in it, I will not do it animi causa, for pleasure's sake, because I delight in the tiling, as those that are of the Remonstrants' opinion slander the other party, that they make God to delight in the death of a sinner. No; when he exerciseth acts of justice, it is for a higher end, it is not simply for the thing itself; there is always something in his heart against it. But when he comes to shew mercy, to manifest that it is his nature and disposition, it is said that he doth it with his whole heart; there is nothing at all in him that is against it, the act itself pleaseth him for

itself, there is no reluctancy in him. Therefore, in Lam. 3:33, when he spake of punishing, he saith, 'He doth not afflict willingly, nor grieve the children of men.' But when he comes to speak of shewing mercy, he saith lie doth do it 'with his whole heart, and with his whole soul;' so the expression is, Jer. 32:41. And therefore acts of justice, you know, are called opus alienum, his 'strange work,' and his 'strange act,' in Isa. 28:21. But when he comes to shew mercy, he rejoices over them, to do them good, with his whole heart, and with his whole soul; as it is in that Jer. 32:41.

SERMON XLIX

> But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 4–6.

THE Apostle had handled in the verses before, and given the most exact description of that wretched and deplorable estate which by nature we lie in; dead in sins and trespasses, and children of wrath. And he ushereth in our salvation, both in the thing and in the causes of it, with this 'but' here: 'But God, who is rich in mercy,' &c. Which is the greatest turn that ever was, that men dead in sins and trespasses, guilty of death over and over, and children of wrath by nature, he that is the just God should not have destroyed them. No, but, saith he, 'God, who is rich in mercy,' or, 'God, being rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us.' There was an ambushment of everlasting love and riches of mercy laid up in him, which that love hath disposed of for the salvation of them he hath chosen; and out of that mercy, and out of that love, when we were thus dead in sins and trespasses, he hath quickened us together with Christ. Take notice of it; saith he, 'by grace ye are saved.'

His scope is to hold forth, and withal to magnify, those two great causes of our salvation that are in God himself. The one is, that act of love wherewith he loved us and continued to love us, which, he saith, is a great love; and, secondly, those riches of mercy which are in him.

The greatness of this love I have endeavoured, so far as this text sets it forth, to lay open to you. I shall only give you in brief the heads of what I have said concerning it, and so proceed to speak of the riches of that mercy which are in God. I told you, the reason why I speak of love first was this: because, as here you see, it is his love, that though it is not the cause of the mercy that is in him, yet it

is that which disposeth of all the treasury of mercy unto sinners, because he had first set his love upon them, and so great a love as he had done.

Great, first, in respect of the subject of it, which is God; and if God will fall in love, how great will that love be!

It is great, secondly, in respect of the kind of it; his love. The Apostle doth not only say, 'for the love wherewith he loved us,' but, 'for his great love wherewith he loved us,' such a love as the creatures bear not; and the love 'wherewith he hath loved us,' not the love 'wherewith he did love us' when he did convert us, but loved us from everlasting. 'With an everlasting love have I drawn thee,' or rather, 'have I extended towards thee.'

Lastly, the consideration of the persons upon whom this love is pitched argues the greatness of it,—us, us distinct, us by name, and us, not others, though others were children of wrath as well as we. 'We were,' saith he, 'by nature children of wrath, even as others: but God, for the great love,' &c.

These things I insisted largely upon in the last discourse.

I am now to come to speak of the riches of mercy which are in God, so far forth as shall serve to open this text, and shall be proper to that which we have in hand.

But God, who is rich in mercy, &c.—These are, my brethren, very great expressions; therefore if I shall a little insist upon them, more than I have done upon former things, or than I shall do for time to come, you may pardon me. Yet what belongs to this head of riches of mercy, so far as this text holds it forth, I purpose to despatch in this discourse.

The Apostle useth this high epithet, 'riches,' when he speaks of mercy and of grace, five times in this epistle. In the 1st chapter, ver. 7, you have it: 'In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.' Then you have it here, in this 4th verse of the 2d chapter, 'God, who is rich in mercy.' Then, thirdly, you have it in the 7th verse of this chapter again, and there you have it with an addition, 'exceeding riches of his grace.' And then, fourthly, you have it in the 3d chapter, ver. 8, 'the unsearchable riches of Christ.' And then again, lastly, you have

it in the 16th verse of the 3d chapter, 'that he would grant you, according to the riches of his glory.' I shall not so speak to it therefore now but that I shall reserve matter that shall be proper unto those texts when I come to speak to them.

I need not then stand to give you any parallel scriptures to shew that God is called 'rich in mercy,' or that mercy in God is called 'rich mercy;' it being four or five times in this epistle attributed unto mercy. I shall only name that in Rom. 10:12, 'The same Lord over all is rich unto all that call upon him.' The Apostle indeed doth not there say that he is rich in mercy, but he means it; for he would have said else, God is good unto all. But he thought that expression too little, and therefore he comes out with this, he is rich unto all; that is, he is infinite, overflowing in goodness, he is good to a profuseness, he is good to the pouring forth of riches, he is good to an abundance. He speaks of mercy, for he speaks of salvation; and he had said just before, ver. 11, but only this, and it was but a slender expression, 'Whosoever believeth on him shall not be ashamed;' but when he comes to prove it, then saith he, 'The same Lord over all is rich unto all that call upon him; for whosoever shall call upon the name of Lord shall be saved.' For the proof of it, when he comes to speak of that, he speaks of the most; though when he speaks of the thing, he speaks of the least.

Now, 'riches of mercy' in God, is a metaphor borrowed from other riches amongst men, and he speaks of God here after the manner of men. Or, if you will, rather other things are called riches, by way of similitude from God; for as God only is good, as Christ saith, so only he is rich: 1 Chron. 29:12, 'Both riches and honour come of thee.' He only is good, because he is the fountain of all goodness; and he only is rich, because he is the fountain of all riches. So as indeed other things are called riches because of a similitude to what is in him. But if we take it, as most do, to be spoken by a borrowed similitude from outward riches, alas! still it doth not reach it. Why? Because that outward riches amongst men, they are all outward things, therefore they are said to have wings and to fly away, leave the man still, for they are but accidental to him. You have the inventory of the riches of Tyre in Ezek. 27, and they are all of things without. Now the truth is, that thus God is said

to be rich too, in respect of outward things, that are outward to himself. 'The earth,' saith the Psalmist, 'is full of his riches,' Ps. 104:24. Yet these are all outward things unto God, even as they are unto us, though they are his riches properly, because they all come of him. And, Deut. 28:12, 'The Lord shall open to thee his good treasure;' speaking of God's blessing his people, which is but the blessings of the earth, and the dews of heaven. But, alas! these are not the riches he valueth; but, my brethren, the riches that he valueth are the riches that are in his own nature. 'Let not the rich man glory in his riches,' Jer. 9:23. God himself glories not in these riches, though the whole earth is his, but that he exerciseth lovingkindness, judgment, and righteousness in the earth (ver. 24), that he is merciful and gracious. In these respects he is said to be rich, and rich in mercy.

Inward worth, or inward excellency of any kind, is called riches; as in James 2:5, men are said to be 'rich in faith;' and in 1 Cor. 1:5, 'enriched in all utterance, and in all knowledge.' It is there a metaphor borrowed from what is outward, yet applied to what is inward; and so here in the text riches are applied to mercy in God. Now then to open both the thing and the phrase to you:—

I shall chalk out to you how I mean to handle this thing, in such a way as is most proper to the scope of the Apostle here, and I will not go out of it. There is a double way of handling the riches of this mercy that is in God:—

The first is, to shew forth the eminent properties and excellencies that are in the mercies of God, which may be called the riches of this mercy, and the richness of that grace that is in him.

Or, secondly, by shewing that there is abundance of these riches in God.

These are two distinct things; and the one will serve and fit the 7th verse, for which I will reserve it, but the other fitteth this verse: therefore I shall speak properly and punctually to what the Apostle here expresseth.

Riches is attributed both to things and to persons, and in a differing respect.

Richness, or riches, is attributed to things, and then it importeth the excellency of them. As, rich apparel, Ezek. 27:24; or whatsoever else you will apply it unto. Yea, it is applied to the excellency in creatures that do not make men rich; as wine is called rich wine, that is, that which is full of strength and pleasantness. It notes out, I say, the excellency of the thing.

But then there are riches ascribed to the persons that possess them, in respect of having an abundance of what is most excellent.

Now, mark it, riches attributed to the thing; that is, unto mercy itself; that you have in the 7th verse,—though the other will come in there too, yet more properly that,—'that he might shew forth the exceeding riches of his grace.' There is the riches of the thing, the riches of the grace itself. And so also all those excellent properties that are in grace, in mercy: the freeness, the worth, the value, the price, the tenderness, the sweetness, or what you will,—for the inward worth or excellency of anything is called, in use of speech, the richness of it, as a rich wine, a rich cordial, whatsoever is pleasant or excellent,—riches are attributed to all the properties of it. Now I shall not here handle the rich properties that are in mercy, which God shews forth in saving us; I shall cut off all those, and reserve them for the 7th verse. I shall now only speak to the second, namely, riches attributed to the person or subject that hath this mercy; for you see the phrase here is, that 'God is rich in mercy;' and so I shall speak of that treasury that is in him, and is an abundance to flowing over. A man may have wine that is rich, and yet not be rich himself; but God is rich in mercy, and hath riches of mercy in him.

Now in handling the riches of mercy that are in God, it may be done two ways:—

First, To handle them as they are the cause and original in God of our salvation, as they do move him thereunto, and as they are the spring or mine of all the mercies we receive. Or—

Secondly, To handle them by way of outward demonstration, in the effects, which may argue and evidence the greatness of these riches.

Now ver. 4 and ver. 7 share these two between them. The 7th verse runs most upon the demonstration, or holding forth a manifestation of all the mercies that God had vouchsafed. For so he endeth in the close of that verse; 'that in the ages to come,' saith he, 'he might shew the exceeding riches of his grace, in his kindness towards us through Christ Jesus.' But these words in ver. 4 come in casually, they come in as they are the motive in God which moved him to quicken us. And therefore that of the demonstration of the riches of mercy in the effects, that shall come in at ver. 7, for there it is most proper.

Here are three things which I shall handle in these words for the opening of them:—

1. That mercy is a peculiar excellency in God, and he is therefore said to be 'rich in mercy.' This I shall speak to in general, and you shall see it will naturally arise from the phrase in the text.

2. I shall open the abundance of the riches of mercy that are in God subjectively.

3. I shall shew you what riches of mercy, as the cause of our salvation, are in God, and do lie by him. 'God, who is rich in mercy,' saith he, 'for his great love wherewith he loved us, even when we were dead in sins, hath quickened us,' &c. And to handle them thus it is proper; all this is natural, it is not to go out of the text, it is but to open it; for we must not fetch in all that can be said of mercy when we come to expound scriptures, which is the work we have now in hand.

First, I say, mercy is a peculiar excellency in God. He reckons this of all other excellencies the highest and greatest. You shall find this amongst men, though they possess many excellencies, yet they are said to be rich only in what is eminently excellent; they are said to be rich only in respect of something they possess in a more peculiar manner, whether riches be applied to inward excellencies of the mind or to outward. If to inward excellencies, let a man have never so much wisdom, yet his riches lie in faith; 'rich in faith,' saith the Apostle. It doth not lie in his human prudence or wisdom, but in his faith, for faith is the superior and supreme excellency in him, in respect of which he is said to be rich, and which makes a man differ from other men, even as reason makes a man differ from a beast. If

you attribute riches to outward things, a man is said to be rich only in that which is most eminently excellent; as Abraham, Gen. 13:2, is said to be rich in silver and in gold. Therefore you know gold and silver and precious stones are in an eminent manner counted riches, or that which will procure them. Money, saith Solomon, answereth all things, Eccles. 10:19. And in Eccles. 2:8, speaking of himself as being a king, saith he, 'I gathered me silver and gold, and the peculiar treasure of kings.' It was the manner of kings then, and so is now; and if you travel into foreign parts you shall see it used more than with us; they have all the rarities of what kind soever, which they reserve in a treasury, in a closet or study, great pearls and precious stones, and other rarities—these are the peculiar treasure of kings. So it is here. God, though he hath other excellencies in him, and all excellencies and perfections, yet, notwithstanding, he is pleased to style himself rich in a peculiar manner in respect of mercy; this is the peculiar treasure of the King of kings. As Solomon gathered him silver and gold and the peculiar treasure of kings, so, though God hath justice and power, and all these things in him, yet that which he peculiarly accounteth the treasure of God himself is his mercy; 'God, who is rich in mercy,' saith the text.

You shall not read in all the Scripture, that I know of, that God is said to be rich in wrath, or rich in justice, or rich in power, though all these are inward perfections in him. Indeed you shall find this, that what is the object of his wrath he reckons a treasury for him too, but it is not ascribed to the attribute itself: Deut. 32:33, 34, 'Is not this laid up in store with me, and sealed up among my treasures?' But what speaks he of? He speaks of men's sins, as in the verses before: 'Their vine is the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this,' saith he, 'laid up in store with me? &c. He speaks of these but as of outward riches to him, which will indeed one day bring in a revenue of glory to his justice. Therefore you see he useth those phrases that belong to external things; 'laid up in store with me,' saith he, 'and sealed up among my treasures.' So that indeed the sinner is rather said to treasure up wrath than God: Rom. 2:5, 'After

thy hardness and impenitent heart thou treasurest up unto thyself wrath against the day of wrath,'—that is, the treasury of wrath in him, though God reckons it also his, because it is a prey for his justice to feed upon, and to fetch a world of glory out of it. But now you shall find still that riches is applied unto mercy, and if it be not only, yet this I am sure of, that it is most frequently, and I think indeed it may be said only. The Scripture speaks of riches of glory, Eph. 3:16, 'That he would grant you, according to the riches of his glory.' Yet eminently mercy is there intended; for it is that which God bestows, and which the Apostle there prayeth for. And he calls his mercy there his glory, as elsewhere he doth, as being the most eminent excellency in God. Saith he, in Jer. 9:24, 'Let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth.'

Now, to what doth the Apostle apply this in 1 Cor. 1:30, 31? Unto God's giving of Jesus Christ, out of his abundant mercy, to be righteousness and redemption and all things for us. So that indeed here lies that which God would have us to glory in, and which he himself glories in, that we know him which exerciseth lovingkindness, and makes Christ our righteousness. You know Solomon saith, Prov. 19:11, that it is the glory of a man to pass over a transgression; herein lies the glory of God. That in Rom. 9:22, 23, compared, is observable. In ver. 22, where he speaks of God's making known the power of his wrath, saith he, 'God, willing to shew his wrath, and make his power known.' But in ver. 23, when he comes to speak of mercy, he saith, 'that he might make known the riches of his glory;' there riches come in. And what glory doth he mean? Certainly he means the glory of his grace in a more eminent manner, as appeareth by the denomination of the subject; 'upon the vessels of mercy,' saith he. And so in Rom. 10:12, where he is said to be 'rich unto all that call upon him.' By riches there the meaning is, he is rich in goodness; he is, as I said, good to a richness, good to a profuseness, unto all that call upon him. So that indeed, my brethren, it is that peculiar attribute of mercy that riches is ascribed unto. There is one place, and it is in Rom. 11:33, where riches is applied to the wisdom and knowledge of God. But believe it, the

Apostle speaks there of electing knowledge and wisdom, that contriveth mercy for us, as the very words before shew, and as the conclusion of all his discourse in the next chapter, ver. 1, makes apparent, where, having ended his discourse concerning God's having mercy upon Jew and Gentile, he saith, 'I beseech you by the mercies of God.' So that indeed mercy carries away the name of these riches, at leastwise most frequently in the New Testament.

Now, do but think with yourselves, that I may quicken your hearts a little. There is nothing could be more comfortable to us than this, that God should account mercy, of all things else, to be his riches, and himself to be rich in a more special manner in mercy. You may see the difference between God and men in their riches. Whilst kings and great men account their riches in other things, God accounts his riches in being merciful. My brethren, mercy, if you consider it, what is it? Why, it is that which God himself hath no need of; and therefore, when we say he is merciful, it wholly respects the creature and the good of the creature, and to deliver the creature out of misery. If he had said, 'God is rich in love,' that is unto himself, for he loves himself; but merciful he is not to himself, neither is he capable of mercy from himself. Therefore, when he saith he is rich in mercy, what can be more comfortable unto us than that that which God accounteth his only, or at least his chiefest riches, is that which tendeth to our good and salvation? He himself, indeed, hath a glory out of it; therefore it is called riches of glory, chap. 1:18. But yet take it as mercy, and it is that which peculiarly concerns us and our good.

If his riches lay in anything else, we might not have so much hope and comfort, for he would employ those riches for the good of himself, as we see rich men in the world do. Rich men, though they give away crumbs from their table, as the expression is in the parable, yet the chief of their riches is all employed for themselves and their children. But if any one's riches should lie only in mercy and in grace, and himself were in himself perfectly happy, so that he himself hath no need of all those riches, surely this must be all for poor creatures who are capable of mercy, and are the objects of mercy, and sinners; they have the chiefest share in it. It is an observable thing that in Rom. 10:12, where God is said to be 'rich

unto all,' not rich in himself, but rich unto us; so the phrase runs. If there were a man that were rich in all things that the world accounts riches, and that man should account it his chiefest riches to give all this away, how would all the world come to him! My brethren, thus it is with God. He is rich in that attribute that gives all, away, for he is said to be rich in mercy. I shall speak a little more to this in the close of all by way of use; therefore I urge it now no more.

I come to the second thing, viz., To open to you the abundance of these riches of mercy that are in God.

This phrase in the text, 'God, who is rich in mercy,' take it simply, and it imports—

First, A fulness and an abundance of mercy in God, even to superfluity and to flowing over. Any one that is said to be rich in anything hath an abundance of it, or else he cannot be said to be rich. 'Now ye are full,' saith the Apostle, and 'ye are rich,' in 1 Cor. 4:8. If there be not a fulness, there is not riches. 'O thou that art abundant in treasures,' saith he to Babylon, in Jer. 51:13. A man is then said to be rich when he is abundant in treasures to an overplus. 'Whose belly thou fillest with thy hid treasure,' saith the Psalmist, Ps. 17:14, for he calls all these outward things in the world God's treasure; 'and they leave the rest of their substance'—so we translate it—'to their babes;' they have an overplus, so Ainsworth and others read it. Now God hath mercy in him to an abundance, to an overplus: 1 Peter 1:3, 'Who according to his abundant mercy hath begotten us again.' There is an abundance of mercy in him, even to a flowing over: 1 Tim. 1:14, 'The grace of our Lord was exceeding abundant;' it was overfull, it was to a flowing over. In Rom. 5:17, it is said that those that are pardoned receive abundance of grace and mercy. And for our comfort, it is good to compare the expressions of the Scripture one with another. In that Rom. 5:20, it is said that sin doth abound. When sin abounded, saith he, the measure of man's iniquity was brimful; but when he comes to speak of grace, he puts an ὑπερ upon it; ὑπερεπερίσσευσεν, saith he, 'grace did much more abound.' There was a flowing, and a flowing over of grace, as the word there signifies. Grace did not only overflow, but

infinitely overflow, it was over-superfluous, there was more than enough of it for the salvation of sinners.

Now it is said to be abundant—

1. In respect of the multitude of the mercies that are in God.

2. In respect of the variety of them.

3. In respect of the greatness of them, the height, the depth, the length, the breadth of them.

1. I say, in respect of the multitude of mercies in God. You shall therefore find that the Scripture speaks of mercies under multitudes: Ps. 51:1, 'According to the multitude of thy tender mercies, blot out my transgressions;' Ps. 69:13, 'O God, in the multitude of thy mercy hear me;' Isa. 55:7, 'Our God, he will multiply to pardon,' as the word there is, which we translate, 'he will abundantly pardon.'

2. In respect of their variety, they are manifold mercies. Riches lie in a variety. In Ezek. 27:12, Tyre is said to have a multitude of all kinds of riches. Now as God hath a multitude of mercies, so he hath a multitude of all kinds of mercies. Therefore you shall find in the Scripture that mercy still runs in the plural, not only to note out that they are many, but that they are manifold, there is variety of them. Rom. 12:1, 'I beseech you by the mercies of God.' In Neh. 9:19, 27, a chapter wherein God and man striveth, as it were, whether God's mercies or man's sin should outvie one another, there is mention made of the manifoldness of his mercies. And in Isa. 63:7, there is 'the multitude of his loving-kindnesses,' which are there called the 'praises of the Lord,' because they are his glory. As our hearts and the devil are the father of variety of sins, so God is the father of variety of mercies, and they are as so many children to him which he begets. And there is no sin or misery but God hath a mercy for it, and he hath a multitude of mercies of every kind too; even like an apothecary that hath an abundance of drugs of all sorts for all kind of diseases. As there is no disease but God hath made a remedy for it, so there is no misery but God hath mercy for it. He hath found out a remedy for sin, the hardest thing to cure of all things else, and therefore he hath provided a remedy for all other misery. And as there are variety of miseries which the creature is subject unto, so

he hath in himself a shop, a treasury of all sorts of mercies, divided into several promises in the Scripture, which are but as so many boxes of this treasure, the caskets of variety of mercies. If thy heart be hard, his mercies are tender. If thy heart be dead, he hath mercy to quicken it, as Ps. 119 hath it again and again. If thou be sick, he hath mercy to heal thee. If thou be sinful, he hath mercies to sanctify and cleanse thee. As large and as various as are our wants, so large and various are his mercies. So as we may come boldly to find grace and mercy to help us in time of need, a mercy for every need, as the Apostle speaks. All the mercies that are in his own heart he hath transplanted them into several beds, as I may so express it, in the garden of the promises, where they grow, and he hath abundance of variety of them, suited to all the variety of the diseases of the soul.

Secondly, As riches are attributed unto mercy in respect of abundance, so in respect of hiddenness and unknownness. We use to say of a rich man that he is of an unknown wealth and estate; so the Scripture calls it hidden treasure. In Isa. 45:3, 'I will give thee,' saith he, speaking of Cyrus, 'the treasures of darkness, and hidden riches of secret places.' Now, the mercies of God, they are hidden, they are unsearchable. As there are curses, written and not written,—as in Deut. 28:61, after the mention of several curses for disobedience, he saith, 'Also I will bring upon thee every plague which is not written in this book,'—so there are also blessings which are not written. He had told them of blessings that he would bestow upon them for their obedience in the former part of that chapter, but he tells them, ver. 12, as the conclusion of all the blessings enumerated before, that he had a treasury to open: 'The Lord,' saith he, 'shall open upon thee his good treasure;' as if he had not mentioned half before, and that those he had mentioned were but a few instances of that treasure of mercy he had by him. And in that respect, because of hiddenness, the riches of mercy in God are called a depth of riches, Rom. 11:33, 'O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!' If he had said, O the depth! it had been enough; but he saith, O the depth of the wisdom and knowledge of God! how unsearchable are his judgments! For it

is a treasury that hath no bottom, it is past finding out. He speaks of mercy, because he speaks of foreknowledge, which contriveth ways of shewing mercy, as the beginning of chap. 11 shews. Now, my brethren, if his judgments be a great depth, as you have it, Ps. 36:6. 'Thy judgments are a great deep; 'his mercies then are much more. For if you compare ver. 5–7 of that psalm, you shall find that by judgments he doth not mean outward judgments of wrath and vengeance; but he speaks of mercy, and but of common mercy there, the works of his providence,—for so 'judgments' is often taken in the Scripture likewise,—for when he saith, 'Thy judgments are a great deep, O Lord,' it follows, 'Thou preservest man and beast,' meaning the mercies he sheweth to man and beast in common: these, he saith, are a great deep. And the Apostle, in that Rom. 11.—which place this of the psalms openeth—saith they are unsearchable, and past finding out.

Now, I say, if these judgments of God are a great deep, these common mercies that are exercised to man and beast, how excellent is his loving-kindness—for so it follows in that psalm—or his grace unto those that trust in him? 'They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life: in thy light shall we see light. Oh, continue thy loving-kindness unto them that know thee!' &c. Clearly this is the meaning of it. If, saith he, thou shewest so much mercy and goodness and faithfulness here in the earth, that thy mercy is in the heavens, and thy faithfulness reacheth unto the clouds, and thy righteousness is like the great mountains, and thy judgments and common ways of mercy, whereby thou preservest man and beast, are a great deep; what is that mercy thou hast laid up for those that fear thee! The psalmist breaks out, How excellent is thy loving-kindness, O Lord, to the sons of men that trust in thee! If the earth be so full of thy mercy, as indeed it is, for riches of patience and long-suffering are the common mercies which all the world live upon; if these mercies reach to the clouds, and are over all his works, what hath he reserved and laid up for those that are vessels of mercy, whom he hath prepared for mercy, whom he hath widened and extended for mercy! The Scripture itself cannot hold them. There are mercies

written and unwritten; there is a treasury laid up in heaven, to be broke up at the latter day, which we know not of. And what is the reason? Because God sheweth mercy 'according to his own heart,' 1 Chron. 17:19. Now if a king give, he will give as a king, according to his riches; so doth God. In 1 Kings 10:13, it is said that King Solomon 'gave the queen of Sheba all her desire, whatsoever she asked.' So will God do; open thy mouth as wide as thou canst, ask of God what riches of mercy thou wilt, he will give thee all thy desire. 'Besides,' saith the text, 'that which Solomon gave her of his royal bounty.' So here, God hath mercy to give whatsoever thou canst ask, besides those hidden treasures of mercy which he hath lying by him, to bestow according to his own greatness.

Thirdly, Riches imply, as abundance and hiddenness, so inexhaustedness. You shall find, in Isa. 2:7, mention made of treasures that have no end; for that is riches indeed that seems to have no bottom. Such is the mercy of God, it is riches of mercy, mercy that hath no end, no bottom. He can forgive great sins, and continue to do it: 'Forgiving iniquity, transgression, and sin,' saith the text, Exod. 34; and so in Micah 7:18, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?, In Matt. 18:24, 27, speaking there in the parable of forgiveness, he saith, he forgave ten thousand talents which one that was brought unto him owed him; and he speaks of that common forgiveness of a temporary believer too. Ten thousand talents is a mighty sum. Do but think what they are. Amaziah, in 2 Chron. 25:6, hired a hundred thousand mighty men of valour for an hundred talents. What would a thousand talents do then? What would ten thousand talents do then? All this is to express the great riches of his mercy in forgiving. When thou wast first turned unto God, what a world of sin didst thou bring with thee! ten thousand talents! He forgave them all, when he first quickened thee, when he first converted thee, and he doth continue, and will continue, to do so too. 'How oft,' saith Peter, in that Matt. 18:21, 'shall my brother sin against me, and I forgive him? Till seven times?' Thou art a niggard, saith Christ; forgive not until seven times, but until seventy times seven. And Christ there alludeth to that phrase of the Jews, when they would express an unlimited number, they would say, till

seven times: Gen. 4:24, 'Cain shall be avenged sevenfold;' they went no further than to seven to express an unknown number. But, saith Christ, I say, forgive until seventy times seven. And mark, as I may say, the gracious wit of the allusion. 'Until seven times,' is spoken of vengeance; but when he speaks of forgiveness, he saith, 'until seventy times seven;' that is, to an infinity. So that though his vengeance be to seven times, his mercy is to seventy times seven. His compassions are said to 'fail not,' in Lam. 3:22, and that because they are 'renewed every morning.' But I will not insist upon opening that neither, for I think I spoke more largely to it heretofore, and I would speak those things now which I did not speak then. My brethren, they are mercies from everlasting, and they will continue unto everlasting; it is a treasure that can never be spent, never be exhausted, unto eternity. In Isa. 64:5, 'In thy mercy is continuance.' If God will but continue to be merciful to me, will a poor soul say, I have enough. Why, saith he, 'in his mercies is continuance, and we shall be saved.' Hath God, or can God pardon thee hitherto, but now thou hast sinned again? Oh, do but stretch them out a little further. Why, he will stretch them out unto eternity, unto everlasting; and if one everlasting be not enough, there are twenty-six everlastings in one psalm, Ps. 136. In Isa. 54:8, 'In a little wrath I hid my face from thee, but with everlasting kindness will I have mercy on thee.'

And then again, God is said to be rich in mercy because he is rich unto all, unto multitudes; not unto one, or unto some only, but unto all that do come in, that do call upon him, Rom. 10:12; unto the Gentiles, as well as the Jews, as here it is. And indeed, my brethren, when is it that that attribute 'riches' began to be given unto the mercy and grace of God, but when the calling of the Gentiles began to be spoken of, because it is an extensive riches a riches that serves all the world? I have a treasure of riches by me, saith God, and do you think I will coop myself up to the Jews only? No, he is Lord over all, and rich unto all that call upon him. And this is proper unto the scope here,—it is the observation of Cajetan upon the place,—for you shall observe that the Apostle all along, both in the first chapter and in this, had carried it both to Jew and to Gentile, that God predestinated the Jews, and predestinated the Gentiles also, &c. He

sheweth forth his mercy unto all, he doth not do it to a few, but to all sorts of multitudes of men.

And so much now for the second head, namely, the abundance of the riches of mercy that are in God.

I Come now to the third, viz., To shew you what riches of mercy, as the cause of our salvation, are in God. This phrase, 'rich in mercy,' I told you, comes in here as the cause of our salvation. Now God is rich in mercy three ways; he hath three treasuries, as I may so speak, of mercies, that do lie by him:—

1. He hath the riches of his own nature, of the mercies that are natural to him, as I shewed in the last discourse that mercy was natural to him. We were by nature, saith he, 'children of wrath,' but God is by nature 'rich in mercy.'

2. He hath not only riches of mercy in his nature,—for so he might have had, and never a sinner the better,—but he hath laid up riches of mercy in his everlasting purposes and decrees, as much as the elect can spend, or shall spend.

3. He hath acquired riches, purchased riches; he hath all the merits of Christ lying by him, that purchased all the mercies that ever he meant to bestow.

And all these three he had as the causes that moved him to shew mercy to us. 'God, who is rich in mercy,' saith he; rich in his own nature, rich in his everlasting purposes of mercy, rich in respect of that purchase of mercy which Christ brought in to him.

He is, first, rich in respect of a mine of mercies which are in his own heart, which are in his own nature. My brethren, this is the difference betwixt God's riches and man's. Man's riches are gotten by receiving, because they consist in outward things, they are added to a man; and indeed they are, if great, usually gotten by despoiling of others, and others are the poorer for it; but God's riches are all in himself, himself is the mine of them. I shewed you once, of which I will not speak one whit now, the West Indies of all these mercies, and the proceed was this,—and I know nothing more to set forth the mercy of God,—that all the attributes that are in God, all his wisdom, all his truth, all his very justice itself, all that is in God, moves him to be merciful. To make good this is a great undertaking;

but the Scripture is so clear in it, as in nothing more. Now if there were an elixir, a philosopher's stone, as they call it, that would turn all that a man hath into gold, how rich would that man be! Why, mercy in God turns all his attributes to itself, to those that God loves. And therefore, in Exod. 34 it is made his whole name. 'The Lord,' saith he, ver. 5, 'descended in a cloud, and proclaimed the name of the Lord; and the Lord passed by, and proclaimed, The Lord, the Lord, merciful and gracious,' &c.

I come now to the second, how there is a mine of mercy laid up in his purposes and decrees. A man is said to be rich that hath a stock and treasure laid up by him. 'Thou hast much goods laid up for many years,' saith the rich man in the parable. Now God hath so. He is not only infinitely merciful in his nature,—that is the mine,—but in his purposes and decrees. He hath laid by as many mercies for his children as they shall for ever spend, or stand in need of. Mercies might have been in his nature, and reserved to himself. He might have had that treasure, and have hid it. No, but he took what was in his nature, in his own gracious disposition. He found himself to be so and so compassionate to sinners, and he decrees so to be in the manifestation of it to them. If you compare that place in Exod. 20:5, 6, with Exod. 34:7, you shall find that the text saith that he reserveth or keepeth mercy, lays it up by him as a stock and as a treasure. And for how long doth he lay it up? What, for one or two generations? So indeed he saith in respect of punishing. 'Visiting,' saith he, 'the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;' but 'he keepeth mercy for thousands of generations of them that love him.' So that, look what proportion three or four have to millions, that proportion hath the treasury of mercy to that of justice and vengeance. God stretcheth the supposition beyond what will ever fall out; for in the succession of men there will not be a thousand generations, there hath not been a hundred since the world stood. But to shew the great stock of mercy which he hath reserved by him, he saith, if there were thousands of generations, and ten thousands of generations, if this world should last so long, he hath reserved mercy enough for them all, and all this mercy he will empty into the vessels of mercy. Therefore mercy is said to be from everlasting to

everlasting. How long hath this stock and treasury of mercy been lying up too? It hath been lying up even from everlasting. And therefore David, in Ps. 25:6, hath recourse to the mercies of God, which, he saith, 'have been for ever of old.'

And, my brethren, if God have been thinking thoughts of mercy from everlasting to those that are his, what a stock and treasury do these thoughts arise to, besides those that are in his nature and disposition! This is in his actual purposes and intentions, which he hath thought, and doth think over, again and again, every moment. Ps. 40:5, 'Many, O Lord, are thy wonderful works, and thy thoughts which are to us-ward,' saith Jesus Christ; for it is a psalm of Christ, and quoted by the Apostle, and applied unto Christ in Heb. 10, 'How many are thy thoughts to us-ward!'—he speaks it in the name of the human nature,—that is, to me and mine. 'If I would declare and speak of them, they are more than can be numbered.' And what is the reason? Because God hath studied mercies for his children, even from everlasting. And then, 'He reneweth his mercies every morning;' not that any mercies are new, but he actually thinketh over mercies again and again, and so he brings out of his treasury mercies both new and old, and the old are always new. What a stock, my brethren, must this needs amount unto! Mercies from everlasting to everlasting, so you have it in Ps. 103:17. And these mercies always new, fresh every morning. Look therefore for mercy when you come to heaven. You have the phrase of 'finding mercy at that day' in 2 Tim. 1:18. There is indeed a stock of mercies laid up in heaven. 'Thy mercy, O Lord, is in the heavens,' saith Ps. 36:5. And the mercies that are in heaven are higher and greater, infinitely greater mercies, that we shall have when we come thither, than what we have here. It is a treasury which God hath laid up there in his own everlasting purposes, Col. 1:5.

And, my brethren, let me tell you this, that God, when he laid up mercies for his children, he did not say, I will lay up such a stock, or so much mercy. This he doth indeed to wicked men. He lays by a pittance, an allowance of mercy for them, gives them such a portion of the riches of his long-suffering and patience, which is called riches too, because it is the glory of God, and an eminent excellency in him. Carnal men, I say, whom God means to throw away, he saith

of them, I will lay by so much, and when you have spent this, you shall have a treasure of wrath for it; and the truth is, when that portion of mercy is spent, they are undone. But God hath laid by mercies for his saints, without telling of it what his children shall spend. They are called the 'sure mercies of David.' And in Ps. 89, where the covenant with David is mentioned, 'If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments;' and suppose they do it, if it may be supposed, never so much, 'nevertheless my lovingkindness will I not utterly take from them, nor suffer my faithfulness to fail: my covenant will I not break,' &c. So that they are the sure mercies of David, for God hath laid mercies by him unlimited. Suppose they do thus and thus, and never so much,—and his mercy shall be sure to keep them from the sin against the Holy Ghost,—let them do thus and thus, nevertheless I will be thus and thus merciful to them. He hath laid by in his own purposes an indefinite mercy for them. Therefore now, my brethren, if you could suppose that those whom God loves should live in this world in that mixture of sin and grace we now are in unto eternity, God hath laid by mercies enough to pardon you and to pity you notwithstanding, and to keep communion and fellowship with you. He that pardoned the sin of nine hundred years to Adam, he would have pardoned nine thousand, and nine thousand after that, even unto eternity, if he had continued; such a stock and treasure of mercy hath God lying by him.

The third and last stock which God may be said to be rich in, is in the mercies purchased, and that is by the merits of Christ. For, know this, that all the merits of Christ are called the mercies of God. And why? Because all the mercies that he hath laid by, and meaneth actually to bestow, Christ was to purchase every whit of them. In Isa. 55:3, they are called the sure mercies of David; but look in Acts 13:34, where that place in Isaiah is quoted, and they are called the holy things of David, so you shall find it in your margins, as holding forth the merits of the Lord Jesus. That righteousness of his, all the holy things of Christ, they are called the mercies of David, because Christ purchased those mercies for the elect; God therefore may well afford to shew mercy. How rich must he be in mercy, think

you, that besides the mercies of his own nature, and the mercies of his decrees and purposes, hath the mercies purchased by Christ? What a stock did Christ bring into this treasury when he hung upon the cross! How did he fill it, even to an overflowing! That is one reason why God ordaineth that this treasury of the riches of mercy should be broken open after Christ's ascension, when both Jews and Gentiles were to be called in. He is now rich unto all, because he hath now a stock come in by the purchase of Christ. He may well now keep a great house, for Jesus Christ hath laid in provision enough. They are called therefore the unsearchable riches of Christ; and all those riches are mercies, because they purchase mercy. He hath purchased mercy to pardon all sin, to bestow all good. Nay, let me tell you this, though the merits of Christ are not of that extent that the mercies in God's nature are, yet they are adequate to all the mercies that God means to bestow. God doth not bestow one mercy out of Christ, therefore we have peace and mercy wished from Jesus Christ; and you have them both in Ps. 130:7, 'Mercy and plenteous redemption.' God is not more merciful in his nature by virtue of Christ's death; but look what mercies God meant to bestow, Jesus Christ, that was so rich, became poor to purchase them all. And if we could suppose—as to illustrate it we may—that God were poor in his own nature, yet he hath such a mine brought in by Christ, that he may well shew mercy; yea, it were injustice for God now not to shew mercy, for Christ hath purchased at his hands that he should do it.

I shall give you but an observation or two, which I think are natural to the text, and so I shall conclude.

Obs. 1.—The first observation is this: That God so loveth those that he means to save, that, if they need it, all the riches of mercy that are in him shall be laid out for it. God, saith he, being rich in mercy, he hath quickened us, and saved us, and done all things for us. He hath engaged, in his own everlasting purposes, all the mercies in him to save sinners; he hath laid them all to pawn he will do it.

And the reason why God will lay out, if need were, all the riches of mercy in him for those he loveth, is this: because that mercy no way tendeth to profit him, not as mercy. He hath a glory indeed out

of it, but the object of mercy is not himself; but the object of mercy, and of all the riches of it, is poor creatures, poor sinners, whom he hath set himself thus to love. God is not said to be rich to himself, but unto us; he is rich unto all, saith the text, Rom. 10:12. Nay, let me tell you this further, as God needs no mercy, so Jesus Christ himself needs no mercy. This goodness extendeth not unto God, nor doth it extend to Jesus Christ. We must not say that he was dealt withal in a way of mercy, for he could merit nothing to himself, as our divines say, much less that there should be need of mercy for him, having right to all that glory which is in heaven, at the very first moment, which he was enriched withal as his due. Therefore all this extendeth not unto him, but to the saints that are in the earth, and to the excellent, in whom is all his delight; therefore mercy, and all the whole riches of it, is wholly for them if they stand in need of it.

And then again, as mercy is the riches of God, so he accounts his saints and elect children his treasure. They are a peculiar treasure to himself, and he laid up this treasure for that other treasure. Deut. 28:12, if they will do thus and thus, then, saith God, I will open my good treasure. He speaks in the language of the old law, but he types out all the heavenly blessings in heavenly places in Christ. Those that are his children, he will open all his treasury for them if they stand in need of it. In heaven what a treasury is there to be opened, and we are heirs of all that treasury! Jesus Christ is an heir, but he inheriteth not mercy; we only are heirs of mercy. Abraham was troubled because he had not an heir to inherit his riches. Why, God hath riches, and riches of mercy that lie by him, and he hath heirs to inherit them. He will not heap up riches and have none to inherit them, as those in Ps. 39:6, but he hath those that shall inherit all these riches of mercy that lie by him. His Son needs not mercy, and himself needs not mercy, as mercy; therefore he hath heirs, and all these riches of mercy are theirs.

Obs. 2.—Again, another observation from hence is this: That the saints do in a manner need all the riches of mercy that are in God. For so the words likewise come in, in such a coherence, after he had so set out our sinfulness. God, saith he, being rich in mercy. Had he not been God and had all these riches of mercy in him, we had never been saved; but he being rich in mercy, even when we were

dead in sins, he hath quickened us and saved us. He is rich unto all that call upon him, Rom. 10:12. It is spoken in respect of salvation, for it is written, saith he, 'Whosoever calleth upon the name of the Lord shall be saved.' So that to salvation the riches of mercy that are in God are necessary. Less would not serve the turn; if there were but one sinner, and one sin, let me say that, that sinner for that one sin needed in some respect the riches of the mercy of a great God to save him. 'I am God, and not man,' saith he; 'therefore ye are not consumed.' And, 'My thoughts are not your thoughts;' for if my thoughts were as yours, were they not the thoughts of a God, and were not that God rich in mercy, no one sinner for one sin could be saved. My brethren, we need a treasury of mercy to save us. There are two treasuries that man hath, which must be taken off and bought out by two answerable treasures in God. There is first a treasure of sin. I told you before of ten thousand talents. How many thousand talents, if they were summed up, doth every man of us bring unto God? And then there is a treasury of wrath. Every one is a child of wrath by nature; but he goeth on treasuring up wrath by every sin, if God did not put him into a state of mercy. Now, to take off both these treasures, to outvie them, we need the riches of mercy that are in an infinite God. To forbear a wicked man here till he go to hell, it is riches of mercy; but to forbear such a man to eternity, what riches will it cost? But not only to forbear him, but to forgive that man, and to forgive him so as to remember his sins no more, what a world of mercy is there in this? My brethren, there is a world of mercy in every mercy you receive from God. If thou comest to the ordinances, it is mercy; thou mightest have been in hell: 'I will come to thy sanctuary in the multitude of thy mercies.' If a sin be to be pardoned by God, 'Pardon me, according to the multitude of thy mercies,' Ps. 51:1. Wast thou dead in sins and trespasses? It is the infinite riches of mercy of the great God that quickened thee. It is true indeed the Scripture speaks both ways. It tells us there is more mercy in God than we need. Why? Because it is the mercy of an infinite God, and no less would serve to save us. They are not crumbs, as the woman in the Gospel said, that serve our turn. If there had not been an overflowing of mercy, if it were not the mercy of an infinite God, we had never been saved.

I shall end only with a use, to quicken our hearts at last. Are there all these riches of mercy in God, and are we the heirs of it? Never forsake your own mercies, it is a speech that Jonah hath, chap. 2:8. And are there these riches of mercy in God? Let us come unto him. Tyre was a rich place, had a multitude of all kind of riches, and by reason thereof she had a world of customers, she was the mart for all nations; one nation came and traded in her fairs for iron, another for lead, and another for tin, and another for rich apparel. O my brethren, is God Lord over all, and rich unto all that call upon him? How should this invite us all to come unto him! And how should we trust perfectly upon these riches! If a man be rich, he is apt to set his heart upon them, to trust in them; do you trust in these riches of mercy that are in God, which are all yours that do come unto him. Riches in other things make men harsh and rough: Prov. 18:23, 'The rich answereth roughly.' Riches strengthen men's spirits to be proud, and to carry it scornfully. The rich oppress you, saith James: but if they were rich in mercy they would not be so. Now God is rich in mercy, and therefore the more riches of mercy he hath, the more easy he is to be entreated. Men that are rich must be charged to do good, and to be rich in good works, so the Apostle saith, 1 Tim. 6:17, 18, for they will not do it naturally. But God is rich, and his riches lie in mercy. If men's riches lay in mercy, as it is a grace, they needed not to be charged to be rich in good works; but God's riches lie in mercy, therefore come to him, he is easy to be entreated, he giveth richly all things to enjoy, giveth freely, giveth bountifully like himself.

And so much now for the opening this head, which I have not done commonplace-wise, as heretofore I handled it, but so far forth as might open the text, and quicken our hearts.

SERMON L

> Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 5, 6.

YOU may remember how in the general coherence, which was premised to the whole first eleven verses of this second chapter, at the entrance thereinto, which the reader may please to review, I shewed that the Apostle intended a parallel, or comparison, between what was done to Christ in bringing him to glory, as our head, and as a pattern too; and what answerably God was doing in us, and for us, in perfecting our salvation. And after a long and enlarged stream of discourse, he falls suddenly into a short winding up of it. And as in Christ's raising to his glory, to shew forth the greatness of this power therein, there was, 1. The terminus à quo, the state from whence,—'raised from the dead;' 2. The terminus ad quem, the state whereto he was raised,—that glory described, ver. 21, 22, &c.: so answerably in us, and our salvation, to shew forth the riches of God's grace, which was the principal attribute in our salvation to be illustrated, he sets, 1. The terminus à quo, the state from which, a state of death and wrath, in and for sin, ver. 1–3; And, 2. After magnifying the riches of love and mercy of the raiser of us out of this estate, he comes here to set out the terminus ad quem, the state to which we are by degrees to be advanced, in these words. Which is the third general head of this first part of this chapter, shewing how all this is and shall be perfected, according to a correspondence and proportion with that he wrought in Christ. Now this perfecting of our salvation, or the whole work of God upon us, in a correspondency to that in Christ, he sums up in two heads, which contain in them three parts or degrees thereof:—

First, To two heads. As—

1. What is already in this life begun, and to be done in us here personally; we are 'quickened with Christ.'

2. What remains yet personally to be perfected in us in the world to come, yet at present is representatively done in our head; 'raised up,' and 'sitting in heavenly places.'

Secondly, These two, comprehending three eminent parts or degrees of our salvation:—

1. Quickening, which is put to express all the whole work of God upon our souls here, until death, in a conformity to Christ.

2. Raising up our bodies, and our whole man, as he did Christ's.

3. Glorifying us with him, in the same place, and with the same glory, for the substance of it.

Thirdly, You may observe, that all these three are said to be done with Christ, and in Christ; so completely making up the reddition, or other part of that comparison between us and Christ, namely, how the work in us is conformable to that on Christ. 'Raised,' as he, ver. 19; 'set in heavenly places,' as he, ver. 20.

This in general of both these verses. I come particularly to the fifth verse:—

Ver. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)

These words are a reddition to the 19th verse of the first chapter, and do refer thither. He had shewn what a power and glory was exercised in raising up Christ when he was dead, and setting him up in heavenly places, and had said the same power works towards us. Now, saith he, ye are dead, and 'dead in sins and trespasses,' and he hath 'quickened you,' and he hath 'set you together with Christ in heavenly places.' And whereas in the 19th verse of the first chapter he had attributed it to the power of God, he alters the case here. He attributes it unto mercy, and he attributes it unto love, and he attributes it unto grace, because, as I shewed you in the observations upon the 4th verse, that all attributes do but subserve love and mercy in whatsoever they do for us; and therefore he names them. If he would have made it up according to the course and way of speech, he should have said, Look, what great power wrought in Christ, in raising him up from the dead, wrought in you, in quickening you when ye were dead in sins and trespasses. But he mentions not power, but, 'God, who is rich in mercy, for the great

love wherewith he hath loved us, even when we were dead in sins, hath quickened us.'

There are three things in this verse:—

I. A short repetition of, and minding them again of that condition God found them in, by intimation of the main thereof, so to remember the whole; 'Even when we were dead in sins.'

II. The first benefit bestowed, the first degree and foundation of salvation laid in this life; 'quickened.'

III. A quick and most piercing note of observation of the Apostle by the way, as an inference from both, being put at once together, ('by grace ye are saved:') which, like the top and point of a burning pyramis, or great flame of fire, hath all the strength of heat that ariseth out of the whole centred in it. And to set the more remark upon it, it is brought in by a parenthesis, and comes not in by continued coherence, to affect the more, like a hand in the margin. He would have them, above all else in his discourse, have this in their eye.

I. The repetition; 'Even when we were dead in sins.'

There are three things in those words:—

1. The consideration of the emphasis put upon this repetition; for it is not a bare sentence of repetition, but with an emphatical note and particle; even when, as the word καὶ implies.

2. The condition itself repeated, 'dead in sins;' and that singled out, as more properly referring to 'quickening,' so more pertinently to illustrate that first benefit.

3. The persons it is bestowed upon; ye and we.

1. Even.—This word καὶ here some would have to be redundant; others would have it to be but, as in ver. 4. And so Grotius, whose opinions engaged him to lessen the greatness of this death in sin, that the more might be given to man's will in his quickening. But it has a double force in it, as it comes in in this coherence:—

First, As it serves fitly for a particle of repetition, to superadd an emphasis, to set out the depth of our misery, and inability to help ourselves out of it, and is all one with inquam, as Estius well, or as our translators, 'even when dead,' thereby to set out the love and

mercy of God, as ver. 4; and 'exceeding greatness of his power working in us,' as chap. 1:19, shewn in quickening us here. In the first verse, that particle και is rightly rendered and, for there it comes in as a particle of transition to a new matter, from that which he had said of Christ, to that other part of the comparison, what concerned us. But here—

Secondly, It is a particle of brief repetition, referring to all that which was largely said before in ver. 1–3, such as the long sentences there used are, to usher in the dependency of new matter; but it is not a bare repetition, but with an advantage, to illustrate the mercy of being quickened.

Even when we were dead.—Ὄντας, 'being dead,' or, 'when we were dead.' It implies the very condition God then took us in, when we were in the depth of it. And though the Apostle repeats but a part of that condition we lay in, he doth not go over all which was said thereof in the three first verses, yet his meaning surely was, that in their thoughts thereof they should take in afresh all that he had said thereof before. Yes, he cuts short even what he repeats; for whereas he had there said, 'dead in sins and trespasses,' here only 'dead in sins,' that hint being enough to bring on the other; but there he had further added, 'wherein we walked according to the course of this world,' &c.; whereas here he leaves out all that, and mentions this of 'dead in sins,' for all the rest, as it were with an et cætera.

Thus often in our prayers or meditations, after set and particular confession of sin, we find it useful in the other part of prayer, as in craving mercies or assurances of God's love and forgiveness, and giving thanks for benefits, even in the midst thereof, to have some short recollection of our sinfulness, which yet, by the help of the Spirit, doth give us a renewed prospect of the whole thereof; which was also Paul's scope here. And so we often find, that in a more brief revise of larger thoughts, by a strange miraculous beam, which carries in it the species and strength of all, the Spirit of God presents in a glance all together at once to us, and gives us a comprehensive light, that works more on the heart than all the more set and enlarged thoughts we had.

This repetition argues likewise, that of all the characters of sin and misery which in the foregoing verses he had given of an

unregenerate estate, he esteemed this of all other the deepest, that they were dead in sins, which some would so much diminish and bring low, of all other points concerning that estate.

Thus much for the first branch, the repetition of their being dead in sins.

2. The persons he applies it unto are next to be considered.

We.—In this word he sums up both Jew and Gentiles, to have lain in this their natural condition before conversion. I take notice of this, because some interpreters make a misinterpretation of the Apostle's sense, for they restrain this only to the Jews, and the reason is this: he had said in the first verse, 'ye were dead in sins and trespasses;' now, speaking of the Jews, himself being a Jew, he saith, 'when we were dead.' So they make the particle καὶ only a particle of comparison; we Jews, as well as ye Gentiles. But, brethren, it is true, in all the foregoing chapter, by we, he means the Jews, himself being a Jew, and by ye, the Gentiles; but when he comes to wind it up, upon the close of all, here by we he means we all, Jews and Gentiles, we are all alike dead in sins and trespasses; and when we were so, he quickened us.

How shall we prove that he intends to involve the Gentiles as well as the Jews when he saith, 'when we were dead?'

It is clear, because in the next words he applies it to the Gentiles, 'by grace ye are saved.' His meaning is this: ye being quickened together with us Jews, and we all remember this, 'by grace ye are saved,' ye and we all: 'when we were dead in sins and trespasses, he quickened.'

Another reason shews it, in the transposing the word in the Greek; it is this: it is not καὶ ἡμᾶς ὄντας but it is καὶ ὄντας ἡμᾶς.

So now I have done with that; and the only observation that I will make from thence is this:—

That now when it comes to the enjoyment of the privileges of the gospel, conversion, and heaven, and Christ, and the like, Jews and Gentiles are all one. When we were dead in sins and trespasses, he quickened us, and set us, Jews and Gentiles, all together in Christ, in heavenly places. I shall not need to stand on it.

The observations from both these two put together are these:—

Obs. 1.—First, that God in his wise dispensation is pleased to permit many, if not most, of those he loves and shews mercy unto, that live up to years, to continue in an estate of unregeneracy. That de facto it was so in the days of the Apostle, in the Gentiles' condition, is clear out of the examples of the Romans, Rom. 6:17: that doxology the Apostle there useth, 'God be thanked that ye were the servants of sin,' &c. I might give as many instances of it wellnigh as there have been converts, whose story is recorded in the New Testament, from John the Baptist's time downwards, throughout all the Epistles. 'Such were some of you,' saith the Apostle to the Corinthians, 1 Cor. 6:11, when just before he had named all sorts of sins and sinners. 'You were sometime enemies,' &c., says he to the Colossians, Col. 1:21. And to the Ephesians he saith, 'You were dead in sins and trespasses;' and 'when we all were dead;' and so here. And that de facto it was true of the Jews, is also evident in that the ministry of John the Baptist, as Christ's much more, was to turn the disobedient Jews to the wisdom of the just, Luke 1:17. And yet they were circumcised, as we all are baptized; and their circumcision was the seal of the righteousness of faith, even as our baptism is; and yet those needed a being born again, as Christ told Nicodemus for all the rest, John 3. I mention this thus briefly, to make way for a second observation, which holds forth the glorious ends which God hath in this dispensation towards his beloved ones.

The second observation from this emphatical repetition of the misery of our natural condition, and that in this order and placing, is evidently this:—

Obs. 2.—That the deplorable misery of our condition by nature doth infinitely serve to set out and illustrate both the glory of that condition and salvation God hath ordained us unto, and also to magnify the greatness of that love, riches of mercy, &c., that are in God, manifested therein towards us. This reiterated mention thereof, you see, is placed in the midst, between an extolling of his great love, &c., ver. 4, and an accurate enumeration of the degrees of our exaltation in the salvation bestowed upon us, the fruits of that great love; and this on purpose to add a lustre unto both. This observation, in both the branches of it put together, is another

rivulet that contributes its stream to that main ocean into which all the whole current of the Apostle's discourse doth flow, namely, the demonstration of the greatness of God's love. I told you, when I opened the greatness of God's love, ver. 4, that besides that it was set out, as there, by this, that he had singled out some persons he had set himself to love, as simply so considered,—us, not others,—it was yet further to be illustrated by the condition those persons were in, the sin and misery they lay in, when God came to shew them mercy. I could not speak to it then, because it comes in more properly and in a more set and explicit intendment here. And in this way of interpreting this scripture, κατὰ πόδας, I must take things in that order the Holy Ghost hath pleased to scatter them. The reminding us of this our natural condition comes in again at ver. 11, 'Wherefore remember, ye are Gentiles in the flesh,' &c. Yet there, to provoke us to duties answerably, it comes upon good works; of which in that place, as the coronis of this first part of my expositions. But here, as it serves to magnify God's love and the glory of that condition God hath raised us to, it seems to set out the glory of that estate and salvation we are brought into. God hath, in bringing any of the sons of men to any eminent height, laid the foundation of it in a lowness and misery; and these proportionable to that height and happiness he meant to raise them up too ut of it. And accordingly, when the Scripture would set out the grace of that advancement, it withal mentions the low condition from whence it had its rise, as emphatically as the glory after.

Take two instances, the one in an earthly, the other by an advancement heavenly; and both the highest, and one the type of the other. Speaking of David's exaltation to a kingdom, see how great things are spoken of it, Psalm 89, 'I have exalted one chosen out of the people; I have found David my servant,' ver. 19, 20; 'I will make him my first-born, higher than the kings of the earth,' ver. 27. All which was first true of David in the type. Of all the kingdoms set up in those ages of the world, before Shiloh came to take up the sceptre, the throne of David was, for true excellency and glory, the most transcendent. It was a dominion over God's own people, his only people in the world; but all other kingdoms over mountains of prey, as the Psalmist speaks, in comparison of it, over wild beasts;

this over saints, Hos. 11:12. You have seen his exaltation. Now see, how in another psalm the Holy Ghost, to greaten this, gives us exact notice of the lowness of his condition he was taken out of, and that holding a like proportion of lowness and meanness before, to this height after, Ps. 78:70, 71. 'He chose David his servant, and took him from the sheepfolds: from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance.' As in the former psalm he took his elevation, so here he fathoms, as with a line and measure, his depression, and proportions them. He was before but a shepherd over silly sheep; yea, lower yet, he was but the shepherd's boy; the Holy Ghost intimates it. He took him 'from after the ewes;' so you have it in your margins. The shepherds themselves in Judea did use to go before the sheep. So Christ, speaking according to the custom of that country, John 10:4, 'The good shepherd goes before his sheep, and leads them out.' See also Ps. 80:1. He was the younger brother, that as the servant followed the sheep; his elder brethren were the shepherds. But instead of following sheep, God made him a shepherd over his own inheritance, πόιμενα λαῶν, as Homer calls kings. And the Psalmist's allusion is suitable, 'to feed Israel his inheritance, and to go in and out before them.' You have the very same, in the same expressions, 2 Sam. 7:8.

From David, the shadow, let us come to Christ, the true king indeed, who is made as the pattern of ours here, and therefore is the most punctual instance can be given; how high he is ascended, you have heard from thence, 'to sit at God's right hand,' &c., ver. 20, 21. Now, to make this the more glorious, see his descension also, ere ever he ascended, as it is fathomed by this our Apostle in this epistle, chap. 4:9, 10, and foreseen by David in his prophecy, which he expounds: 'Now that he ascended, what is it but that he descended first into the lower parts of the earth? He that descended is the same also that ascended far above all heavens.' The terms from and unto which are, the one the lowest, the other the highest: the lower parts of the earth, the one; and far above all heavens, the other: the one as deep in lowness, as the other in height. It imports, lower he could not go, and higher he could not ascend; and that his descension might illustrate the height of his ascent, he says he first

descended. If you would consider, then, his height, go down in your thoughts first into the womb, unto the cross, into the grave, yea, to hell, the wrath of God coming over his soul when on the cross; think what a poor, low, sorry man God first made him; and then read, and think over again his super-exaltation, in the first chapter, and then make up the parallel, as our head. So we that were dead in sins, children of wrath, and so in our desert laid as low as hell, are quickened, raised, and made to sit in heavenly places and glories in and with Christ. Place one part of the compass of your thoughts in the nethermost hell below, from thence stretch the other part to the highest heavens above, and then you have the true distance of the height and depth of your salvation, and of God's goodness in it. And unto that emphasis the Apostle gives there concerning Christ the head, 'He that descended is the same also that ascended,'—that is, the very same person, the subject of both,—lay to it the like emphasis the apostle puts here, 'Even when we were dead, he quickened us,' and you have the full of the Apostle's scope, and the parallel made complete.

To add that strange thanksgiving, that of the Apostle, Rom. 6:17, 'God be thanked that ye were the servants of sin;' had the Apostle ended there, it had seemed half blasphemy.

The only corollary or inference I shall make from all this is—

How much do they injure, yea, and frustrate this great design of God to magnify his love and grace, that do climb up presently so high, and immediately into God himself, simply in himself considered, that they will not condescend to look down, as yet God doth, upon these things here below, namely, to what they are or were in respect of sin; but have forgotten their old sins, yea, and their need of Christ, as an advocate to God for them. Surely God having loved us with a love of so long continuance as from everlasting, and there having not been a moment of all that vast space of time wherein he hath not loved us with so great a love, had it not been that he had a mighty design upon them in permitting this, which in the end, by the discovery of it, should take up and fill their hearts, whilst in the flesh at least, with the contemplation of his love, set off by the deep and continued sense of their own sinfulness, so long before continued; surely he that loved them so

would never have suffered such multitudes of those he loves to continue so many years in this state of death and rebellion against him, and therein to wrong him so all the while; and that himself, who delights to manifest his love infinitely more than we do where we love, should suffer himself to be bound up from discovering in the least. His love would never have endured him to conceal itself so long, had it been that the glory of all this love, so designed this way to be set out, must instantly be forgotten by them that are the subjects of that love; much less would he have ordered our salvation to be accomplished by putting his own natural Son to death, and to offer up his soul a sacrifice for sin, if this his great love, and this sore travail of his soul, should be so soon forgotten and swallowed up through the joy of our enjoying God immediately without him; and this even whilst the remainders of that sin cleaves to them, to mind them of him that redeemed them from all iniquity by his so precious blood. God might, according to this religion, have spared his Son of that sore pain and grief himself put him unto, and himself the many provocations from us he loved so, besides the trouble of his own concealing and keeping in his love so long before our conversion, as afterwards, and have at first immediately brought them at a cheap rate, even as creatures that never sinned, into that immediate communion with himself, without any need of his Son's mediation at all; yea, Paul might have spared this Epistle to these Ephesians, as patterns of grace herein to all succeeding ages, ver. 7, in the privileges of which he so glories, chap. 3:4. And surely God would have taken that course and way much rather, had it not been that to commend his love hereby was the great delight of his soul; the glory of his grace being his chiefest glory.

3. I come now, in the third place, to speak a little to the condition of them here, as it hath relation to quickening.

When we were dead, he quickened us.

There is a peculiar relation; though he intend to take in our natural condition, yet there is a peculiar reference why he singles out being dead, when he speaks of quickening. I will not stand to insist largely to shew how we are dead in sins and trespasses; I did it when I handled the first verse, only I reserved one thing till now.

When he saith we are dead in sins, and thereby would set out the power of God in quickening us, he means this: we were as utterly unable to help ourselves, to do anything of spiritual life, as a dead man is for to quicken himself, or to stir a finger, or to roll about an eye, or to perform any action that is truly good.

That that is his scope is plain and clear; for afterwards he saith, 'Even by faith we are saved, not of ourselves;' the very faith we believe withal, 'it is the gift of God.' Why? Because we were dead in sins and trespasses; and, saith he, we need as true new life and soul to be put into us, before we can stir to any actions of life, as a dead man. And it is clear that it is aimed at peculiarly by the Apostle, because he refers us in these words to chap. 1:19, where he speaks of the power of God upon us in working grace; he saith it is the same that raised Jesus Christ; therefore he speaks in respect of such a deadness, in respect of the power of sin and our inability to believe, as Christ's body had to be quickened to that glorious life.

Brethren, these phrases, 'dead in sins and trespasses,' we urge against the Remonstrants, that therefore man hath not spiritual ability till God quicken him; and they distinguish, and would shew some dissimilitude between natural death and spiritual; and indeed and in truth they would, as it were, make man half dead, and that there are certain kinds of sparks of life in every man. There is a natural knowledge of God, and a natural sorrow for sin, raid a natural desire of happiness; and all these the Holy Ghost hatcheth up to make a new creature, as they would seem to make it. But, brethren, the Apostle, who certainly spake appositely, and when he would set out our misery, and yet the love of God to the full, doth not talk of being half dead;—that had derogated from the love, and grace, and exceeding greatness of power that, he saith, wrought in Christ when he was raised;—I say, it makes the Apostle not to speak appositely, if that were the meaning. No, we were dead. And whereas they make a dissimilitude between bodily and spiritual death, yet the truth is, to raise a man from spiritual death is made the greater work, for it is paralleled here with the raising of Christ from the dead; and you shall find, John 11:25, that when Martha doubted of the resurrection of Lazarus,—merely of the resurrection of his body,—how doth Christ raise her faith? Saith he, Why dost

thou stick at my raising of his body? I will do more, I shall raise men's souls; for so he saith, ver. 25, 'Jesus saith, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?' Dost thou stick at my raising this man's body? 'Behold,' as he saith, John 5:25, 'the time is coming, that the dead shall hear the voice of the Son of God, and live.' I quicken men's souls. If it be a greater work, certainly it is a greater death; therefore we must needs be as utterly void of life, in respect of spiritual life, as a man's body when he is dead, till he be raised again, is void of natural life.

And then again, it is paralleled with the raising of Christ out of the grave; and our death is compared and paralleled with that natural death of Jesus Christ's body. It is true God did not suffer his body to see corruption; but there was not one jot of life, it was cold and stiff certainly as others, though no way corrupted. What saith the Apostle, Rom. 6:9, speaking of the body of Christ? He saith death had dominion over him: 'In that he died, he died to sin once; death hath no more dominion over him;' therefore it had dominion over him whilst he was dead. If he would have us liken ourselves to be transplanted into Christ's resurrection; if there had been any spark of life, it might have been blown up, as they would make men believe. No, there is no spiritual life in us.

Now, as I said, it is objected by some, that there is this difference between the natural and the spiritual death, that the understanding and the will remains; a man is still a free creature, a living creature.

For answer: he is so, he is a living creature to sin, he is dead and living, both in respect of sin. But the question is, in what respect of spiritual life, in respect of spiritual life, there is nothing at all of the Spirit, in that respect a man is wholly dead till he be called. Brethren, it is not a physical death of the soul, whereby the faculties of the soul perish; but I say it is a moral death. Whereas now, when the body is dead, all the parts of the body remain when the man is dead, yet he is wholly dead in respect of the life he had before; so, though there be a natural vivacity and livelihood that is natural to the soul, in the will and understanding, yet spiritually there is none.

Again likewise, whereas they object, Why, then, doth God use exhortations to men? Since they are dead, and have no power to stir, why doth he bid them arise? 'Awake, thou that sleepest, stand up from the dead, and Christ shall give thee light.'

That place certainly is meant of regenerated men, that kept company with wicked men, and were asleep. I let that pass.

But I answer, Why did Christ say to Lazarus, Arise? Why did he speak to a dead man? If any man else had spoken it, he had spoken foolishly; but if Christ say it, and give power with the word that goes forth, dead men shall live. So the dead shall hear the voice of the Son of God, and live, John 5:25.

But they say, There is a desire of happiness left in man, and a knowledge of God, and preparations for the work of the Spirit upon man's heart; and is this man wholly dead?

Brethren, I answer, Let a man have never so much activity, and that towards things that are spiritual,—I mean in this sense, out of ends of self-love, and the like that they are wrought upon,—yet, notwithstanding, still say I, that man is dead in respect of that wherein life lies. For when we say a man is dead in sins, you must not understand it in respect of the life of his own kind. How then? In respect of spiritual life; in respect of such a life as knits him to God and Christ; in respect of such a life as raiseth up the least affection of love to God above the love to a man's self; in respect of any knowledge that is spiritual of God and of Christ in a spiritual way,—in respect of this light and life he is utterly dead, though he may acknowledge a God, and have a desire after happiness and the like. So let the comparison run in the same respect and kind, and then a man, though he have never so much moral good in him, this is no part of a man's life; though self-love never so much stir, if it be only self-love, though to spiritual things, all riseth not to spiritual life; there is no degree of spiritual life all the while.

Brethren, to illustrate my meaning,—or else the comparison will not hold, it is but a supposition, it is that that will never be done,—a man hath a reasonable soul as he is a man: suppose the reasonable soul itself should be taken out of a man, and yet man still retain the sense of hearing and seeing, and the quickness of his fancy,—such as apes and beasts and such creatures have,—certainly this man

would be said to be dead as a man, if the reasonable soul were gone, in respect of that life that a man hath, as a man hath a reasonable life, though the brutish life were left; yet take him as a man, he hath no life at all left in him, if the reasonable be departed and gone, and the sensitive only left.

So, brethren, it is here: take a spiritual man that hath union with God and Christ, and life flowing thence, and raising his heart to God out of love,—if all this were gone, though a man should have left such a principle as may be wound exceeding high otherwise, yet in respect of spiritual life he were utterly dead.

I might enlarge much this way in opening and clearing this. It is evident that all that is left in nature, though it be wrought on never so much, it cannot unite us to Christ nor to God; and then, certainly, there is no part of life. Why? Because all the parts of the spiritual life lie in our union with God and Christ. Now, let a man have never so many preparatives, all unite him not to Christ, till faith come, and the Holy Ghost quicken his soul in order to eternal life. Therefore all preparatives to grace are not a less degree to the same kind. 'We hope better things of you, and such as accompany salvation,' saith the Apostle, having spoken of glorious enlightenings. So the least dram of grace and quickening is a thing of another kind from all preparatory works and enlightenings; and in respect of a holy life, man is dead.

II. I come now to the benefit.

Even when we were dead in sins and trespasses, he hath quickened us together with Christ.

Here are three things to be spoken to:—

1. The benefit itself.

2. The author, the principal author of it, God the Father; that is fetched in in the coherence from the verse before, 'God hath quickened us.' Then—

3. The person with, and by whom, and by fellowship with whom, he hath quickened us; 'he hath quickened us together with Christ.'

These three things I will speak to as briefly as I can.

First, For the benefit itself.

I will speak a little in general, and then particularly describe it to you.

First, In general, by quickening here is meant quickening out of death; that is clear, for 'when we were dead, he quickened us.' The word is so taken, Rom. 4:17, Rom. 8:11, 'He shall quicken your mortal bodies.' Now indeed the word is used sometimes for things that are not raised from the dead, and yet it is called quickening, a giving life, so the word signifies making to live; that is the proper signification of the word. It is applied to all things living, 1 Tim. 5:13, 'God that quickeneth all things,' all things that live God quickens. And Adam might be said to be quickened when he had the breath of life,—that is, God made him to live; so the word signifies. Now I will not stand upon it.

Now the next thing in general that I am to open is this. By quickening, I take it, is meant the whole work of God on us; the whole work of God is called quickening. My reason is, because though he principally aim at conversion,—'when we were dead in sins and trespasses,' he begins to do it,—yet he names this as the first degree which ends in glory, as it is ver. 6. So he familiarly includes and comprehends all that whole state of grace and the works of it. It is called quickening, though principally and eminently the first putting in of the Holy Ghost and a principle of life into a man.

You shall find in Scripture that the whole state of grace is called life; as glory also sometimes is nothing but life. Life is usually put for glory, and it is usually put for grace; therefore when he would express the difference between the one state and the other, he saith we are passed from death to life: 'By this we know that we are passed from death to life.' And when Christ would express a man that hath no grace, that is not in the state of grace, he expresseth it by the contrary, he hath no life in him: 'And he that eateth not my flesh hath no life in him,' John 6; that is, he hath no grace, nothing that belongs or pertains to the state of grace.

Brethren, you shall find this, that grace is so properly compared to life, and the working of grace on us, that when the Scripture compares the people of God to dead things for other respects, yet he brings the word 'living' too: as, for example, they are stones, and

precious stones, 1 Peter 2:5, but he adds, 'living stones.' When he calls them sacrifices, that used always to be dead things, he calls them 'living sacrifices,' Rom. 12:1. They are trees, but trees of life; and their graces are compared to waters, but living waters, and waters of life. Still he runs upon the notion of life. For, brethren, all in Christians, as they are constituted Christians, is life, life clearly; it quickeneth, he hath made us alive, all is life.

But you will say, Is not the work of grace called mortification, a dying to sin?

It is true; but let me tell you this, mortification itself, dying to sin, that that is true mortification, ariseth from a spirit of life; it is a consequent of spiritual life. The meaning is not, that first God kills a man's sin, and then puts a principle of life in him; but by a principle of life he kills sin. A man may have a great deal of deading to the world, as much as another man, from terror of conscience or the like. But here is no life; the whole of grace is life, take it in itself, and deadness to sin is but the consequent. Therefore at their first conversion, when men's lusts have a blow, they are more dead to the world and to sin; they find more of mortification than of quickening and life, they think. Why? Because there is an additional kind of deading men's hearts to the world from terror of conscience, that yet hath an impression upon men's spirits; but saith the Apostle, 'Walk in the Spirit, &c., and ye shall not fulfil the lusts of the flesh,' Gal. 5:16. So the not fulfilling the lusts of the flesh is a fruit of living and walking in the Spirit; it is the fruit of this life.

Therefore, when he speaks of all the grace a man hath, how doth he express it? 2 Peter 1:3, 'He hath given us all things belonging to life and godliness.' So that all the life a man hath is godliness, and godliness is life; the one is put for the other.

And, brethren, hence now what should you learn? Put not your grace to lie in humiliation, in those works; grace doth not lie in that, your grace lies in life and quickening; therefore you see, 'He quickened us, when we were dead in sins and trespasses, together with Christ.' Humiliation goes not to the mortifying of lusts, no, but you may be joined to a principle of life that mortifies lusts; therefore look, how much grace you have, so much life; so much grace, so much quickening. When you come to the ordinances, so

much grace and good you get as your hearts are quickened, not as you perform duties; and value quickening more than ordinances. Luke 12:23, Christ saith life is better than meat. So quickening is better than sermons and than all things in the world. I speak it, that you may know what to put religion and grace in. Food is the means of life, yet life is better than meat. So this life is better than all ordinances and duties; as far as you are quickened you have spiritual life, and your affections are stirring, and all the sacrifices you offer to God are acceptable as far as they are living. Therefore, 'Quicken me in thy way,' saith David, Ps. 119:37. If he went in the way of God and was not quickened, his spirit was troubled, Ps. 80:19, but he prays that he might be quickened. I speak it for this, that you are to look upon that to be grace in you; so much grace, so much life; spiritual life lies in quickening.

Notwithstanding, on the other side, consider it is quickening. The truth is, he useth the lowest expression that can be, if there be but a spirit of life. Suppose thou hast not attained strength, yet if thou hast life, he calls all that we receive in this life but quickening, if you take it in the ordinary way of phrase. We are but as children in the womb quickened; all the stirrings of grace are but such as of an infant at best. Saith he, Col. 3:3, 'Your life is hid with Christ in God;' where, as it were, he compares God and Jesus Christ to the root in which the sap is; and it is winter with us, as it were, in comparison of what it shall be when we shall be raised together with Christ, and sit in heavenly places personally with Christ. Now we are in Christ; when we shall sit together with Christ, what shall this life be? But in the meantime, if we be but quickened, if there be but the least degree of spiritual life, that thy heart is raised to God, and spiritually suited,—for a spiritual mind is life,—if there be the least spiritual life, though there be not that strength, nay, though it cannot be called a birth, though thou canst not say thou hast all the parts of the new birth, yet if there be quickening, there is a new life. The Apostle descends low; this is a seed that will rise to eternity.

So much in general for the explaining this quickening.

But now, if you would know what kind of life this is, brethren, you may take much help from what death is. When I opened the first verse, our being dead in sins, I told you the fountain of all

spiritual life was God; so he was to Adam; therefore carnal men are 'strangers to the life of God.' We are said to be dead in sins. Why? Because sin cuts us off from God; so all spiritual life lies in God.

Now consider what it is to be dead, and what it is to be living. I will only give you summarily all the ways of quickening that God begins in this life: summarily all the work of grace, from the first to the last, till it come to glory, is here to be understood; 'he hath quickened us.'

Now, first, how is man dead?

First, In respect of sin. He is cast out of the favour of God, which is his life. To be in the favour of God is to live. 'Oh that he might lives in thy sight!' it is the Scripture phrase. 'In his favour is life,' Ps 30:5. Now, for a man to be cast out of the favour of God is to have the sentence of death upon him; it is to be dead in the guilt. On the other side, for a man to be in the favour of God, and to have an absolution from God, and to have all his sins pardoned, this is to be quickened, this is one part of it.

I shall give you Scripture for it by and by. John 5:24, saith he, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life.' His passing from death to life is expressed negatively, by not entering into condemnation; the sentence of condemnation is taken off from him. Now compare it with John 3:36, 'He that believeth on the Son of God hath eternal life; he that believeth not in the Son of God the wrath of God abideth on him.' Here the wrath of God abiding on a man is opposed to having life. Now therefore, in Rom. 5:18, our being justified from all our sins is called the 'justification of life;' a man is made, of a dead man, of a condemned man, a living man in the sight of God.

Now to come home to the point, Col. 2:13, where the Apostle useth the same expression, 'He hath quickened us with Christ,' what doth he understand by 'quickening' there? Namely, having forgiven you all your trespasses; there lies the greatest of our life and quickening, it is the life of justification, that by faith God giveth us.

Again, in the second place, there is all the joy, and all the evidences that God gives us of his favour, and the assurance of his

love in quickening also. I told you I cannot stand upon the order. Now you shall find in Scripture that freedom from trouble, by contrary joy infused by God, is called quickening. You have an express place, Ps. 143:11, 'Quicken me, bring my soul out of trouble;' Ps. 119:25, 'My soul cleaveth to the dust, quicken me.' When his soul did cleave to the dust, under the sense of death and the wrath of God, he calls for quickening. 'Quicken me.' With what? With his loving-kindness, as it is in another verse; and 'according to thy loving-kindness.' And Ps. 63, 'Thy favour is better than life.' So you have it in Rom. 8:6, for I can but quote scriptures, 'To be spiritually minded is life and peace;' having said before, 'the carnal man cannot please God.'

In the third place, all the fellowship the Holy Ghost vouchsafes us in this life with God and Christ, and the enjoyment of them in themselves, and their own excellency, which besides are distinct from the assurance of his love and favour. Many times these are called life. Ps. 22, 'Your hearts shall live, and ye shall eat of the fat, and abundantly enjoy God. He shall shew me the path of life;' Ps. 16, 'Fulness of joy is at thy right hand.' I will give you but a scripture or two. John 14:1, Christ's disciples were troubled; saith he, I will give you the Comforter; and 'because I live, ye shall live.' And what follows? In that day ye shall know; for I will be but a little while away, and I will send you the Comforter: 'And at that day ye shall know that I am in the Father, and you in me, and I in you. And I will love him, and manifest myself to him;' as it is in ver. 21. Another place is 1 John 1:2. There he calls Jesus Christ, 'our life.' 'And that life was manifested, and we have seen, and bear witness, and shew that eternal life was in the Father, and is manifest unto us.' Here Jesus Christ is called eternal life; and the incarnation is called the manifestation of that life; and the evidence, the communion and fellowship that the apostles had with him, that is called a being manifested to us: and what follows? 'That which we have seen and heard declare we unto you, that you may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.' So all fellowship with God the Father, and with his Son Jesus Christ, is the manifestation of this life as it was manifested to the apostles themselves.

So now, in the fourth place, the image of God wrought in us is also a principle of life. We are quickened in that image of God, in holiness and righteousness, by which we live to God. The want of it is called death. On the other side, inherent holiness is called life: Rom. 8:6, 'The spiritual mind is life;' Rom. 8:2, speaking of the inherent holiness in Christ's heart, he calls it, 'The law of the Spirit of life that is in Christ Jesus.' It is evident it was so, for he opposeth it to the law of sin and death that was in our hearts; he should be free by the law of the Spirit of life that was in Jesus Christ. Now then, to have therefore a vital principle of the image of God, whereby a man is made fit and capable of communion with God, suitable to God and Jesus Christ, and all holy things, that causeth him to draw near to God, and to have such an inward quickening principle in his soul, that enables a man thus to converse with God, as the reasonable vital principle enables him to commerce with men; this also is life, and a great part of life.

In Rev. 11, when the witnesses are raised, how is their resurrection set forth? A spirit of life came into them,—it is an allusion to the resurrection of men,—a new life was shot, a vital principle, through all the man; so here is a principle suitable to all spiritual objects. It is not as if an angel should take a dead man, and act him, without putting in a principle of life; but when the Holy Ghost is given, it comes and quickens a man: he not only acts the soul positively, but he puts in a living principle by which the soul joins with the Holy Ghost in activeness. Therefore all his performances are called 'living sacrifices.' Why? Because all his actions do not proceed from the Holy Ghost only, simply, but from the image of God which the Holy Ghost works in him, and acts and operates in him; so his sacrifice: as the Holy Ghost is a living principle for his part, so it is a principle to make a man alive to God.

It is an excellent expression of Jesus Christ, Rom. 6:10. How is Jesus Christ's life expressed there? 'In that he liveth, he liveth to God.' What doth Jesus Christ in heaven, to mind the things of God, to govern the world so as God may have glory, and to diffuse grace into the hearts of the saints in heaven and earth, that God may have glory? He lives to God, that is all his work: it is an active life that carries all in the soul to God; as living in God, so living to God.

There is the like phrase, Gal. 2:20, to live in God as a man's element, and to God as his end; he savours the word of life, he lives in the promises; by these things men live. The promises of the word are the savour of life; to a man that hath a principle in him, they are the savour of life; the promises of heaven, and grace, and happiness, and salvation, are relished in a spiritual way; that he pursues it, it is from a spiritual life.—So that is the fourth thing that I mention of what is meant by life.

A fifth thing, that is the root of all, is this: that the Holy Ghost dwells in the heart, as the soul in the body, and becomes a man's life. He that is joined to the Lord is one spirit, being made the temple of the Holy Ghost; for the Spirit is the foundation of all spiritual life. The Spirit quickeneth, the Godhead of Christ quickeneth, and is united to us, dwelling in us; it quickeneth the soul, and is the great quickener, and the foundation of all life. Rom. 8, when he had described the spiritually-minded man, and said that he was life,—'The spiritual mind is life,'—whence doth this spiritual man come to have this life? Ver. 9, 11, saith he, 'Ye are not in the flesh, but in the Spirit, if the Spirit of God dwell in you. And if any man have not the Spirit of Christ, he is none of his. And if the Spirit of Christ dwell in you, he that raised Christ from the dead shall also raise your mortal bodies by his Spirit that dwelleth in you.' What will be the life of our bodies at the last day? The Holy Ghost; not only our own souls, but the Holy Ghost shall possess us more than our own souls; he that shall be the life of our bodies then is the root of our spiritual life now. The spiritual mind is life, because the Spirit dwelleth in you.

Let me add this: all actings of the Holy Ghost, the stirrings of the affections, the enlightening of the mind, spiritually to know God and Christ and a man's self, all growings up, all are quickenings; in all the ordinances, all the life you receive not only at the first, all are quickenings with Christ. You come to sermons, and your hearts are quickened, spiritual affections are stirred, and you mortify the deeds of the flesh, and aim at God; all this is quickening, it is being quickened with Jesus Christ; all the spiritual life that you have, and is increased in you, it is called 'the light of life,' John 8:12. All your walking in the Spirit, and your acting that proceeds from the Spirit,

in Gal. 3, 'If ye live in the Spirit, walk in the Spirit;' all those walkings come from the habitual indwelling of the Holy Ghost.

So much for the opening of that life; 'we are quickened.'

The next thing I am to shew to you is this, which I will make an end of. We are quickened—

Together with Christ.

There are some interpreters that would extenuate and enervate that which is our infinite great comfort; for they refer the word together, that is, we Jews and Gentiles; whereas in truth the scope of the Holy Ghost is, we are quickened together with Christ. In all our quickening he quickens us together with Christ; so our translation rightly reads it.

Besides, it is all reason, that Christ being made our head, chap. 1, God hath quickened him, and raised him first, and so us; and that he saith after, we are 'set in heavenly places with Christ,' and are now in Christ. Besides those arguments, this makes it clear and plain, in the Colossians;—these two Epistles are as two Evangelists, the one explains the other;—Col. 2:13, he saith, 'He hath quickened us together with him,' namely, with our Lord and Saviour Jesus Christ, not only as Jews and Gentiles are quickened, but we are quickened with Christ.

This being laid for the scope of the words, I will in a word open how we are said to be quickened with him.

You must know, brethren, God the Father, who is the great quickener, he is the author, the great fountain of life; and Jesus Christ, as God-man, hath life given from the Father to him that he might raise us. You have two places: John 5:26, 'As the Father hath life in himself, so he hath given to the Son to have life in himself.' The Father hath life in himself, he is the original of life only; though the Son have life in himself, yet he hath not this life of himself, but from the Father; the Father is the fountain of life. And in John 6:57, 'As the living Father hath sent me, and I live by the Father: so,' saith he, 'he that eats my flesh shall live by me.'

So that now it is plain that God having infinite happiness and life,—for what is the life of God but his own holiness and happiness, and the entireness of his own nature, for his own blessedness, for

his own pleasure?—God hath ordained and laid up eternal life in his decree; but Jesus Christ is to be eternal life, to communicate that life that is in himself to us, 1 John 1:1. Christ is called eternal life, as he was with God; and he was incarnate and took flesh on purpose that this life might be communicated, 1 John 5:11. The Father hath given us eternal life in his own decree. First, God purposed that man should live in union and communion with him, and partake of that life that he himself lives, and communicates as far as the creature is capable. 'He hath given to us eternal life.' Well, where hath he put it for us to have it? And, saith he, this life is in his Son, that he might unite them to him. John 17:2, 'Thine they were, thou gavest them me, that I might give eternal life to as many as thou hast given me.' So he gives it to them; he living by the Father, they are given to him; he bestows life on them, they live by him.

So that, to express it more fully, the Godhead dwells in the human nature of Christ and is a quickening Spirit to him; and by virtue of our relation to him, having union with him, he quickens us, and never rests till he hath brought us to that union with God, in our measure and proportion, that Christ hath. Col. 3:3, our Saviour Christ is said to be our life: our 'life is hid with Christ in God,' and when 'our life shall appear,' that is, Christ; therefore we are said to be quickened with Christ, as the author of our quickening. That is the first sense that is put upon it, so some interpreters carry it, translating it properly.

In the second place, when it is said we are quickened together with Christ, it being a quickening out of death, as I told you, it evidently implies that this Lord of ours, Jesus Christ our life, was also dead; so by virtue of his dying and being quickened, we are quickened together with him. 1 Pet. 3:18, it is said he was 'put to death in the flesh, but quickened in the Spirit;' that is, raised by the Godhead, being put to death. He had quickening and dying, and by virtue of that quickening and dying of his we are quickened; so we are quickened together with him, both by his death and resurrection.

We are quickened by his death, to purchase that life and quickening that we were to have; therefore you read in John 10 and in John 5:21, and many places, that he gave his life for the life of the

world; and his flesh, as crucified and broken, is that that hath purchased life. I shall not need to stand to give you places.

Again, on the other side, by virtue of his resurrection we are also quickened; therefore it is called 'the virtue of his resurrection,' Phil. 3:10. In Isa. 26:19, there is a prophecy of the conversion of the Jews: 'Thy dead men shall live, together with my dead body shall they arise.' Here is quickening together with Jesus Christ; his body was dead, and rose again. Saith he, 'Thy dead men shall live,' speaking to that nation that were scattered all the world over. How do we know that their conversion is called a resurrection from the dead? How come they to rise, and to be quickened? 'With my dead body,' by virtue of my resurrection. He speaks of a dew afterwards; there is a dew falls from the resurrection of Christ, a virtue which quickeneth us. So we are quickened with Christ.

Again, in the third place, we are said to be quickened with Jesus Christ, because the same life that Jesus Christ is quickened with, we are; it is called 'the life of Jesus,' 2 Cor. 4:11. Though Paul speak of the life of the body, it is called the life of Jesus. We are delivered to death, that the life of Jesus might be manifested in us. As he lives in the favour of God, as he lives to God, so we live to God; it is the same life; the same Spirit that quickened him quickeneth us, Rom. 8:11. The same Spirit that raised his body quickens our souls; if we be quickened truly, we live with the same life that Jesus Christ did.

Lastly, We are said to be quickened with him in this sense, because when he was raised and quickened, we were said to be raised and quickened in him, as a person representative; so by virtue of that we are now quickened personally. What saith the Apostle? Rom. 6:11, 'Reckon yourselves alive to God,' as Christ is. Why? Because when Jesus Christ was quickened, when he arose, ye did rise; when he was quickened, you were quickened in him, and shall have it complete in yourselves. Therefore, though it be imperfect quickening, it is thy comfort that thou art quickened with Christ, and in Christ as a head first; and as his life was perfect, so shall thine be: and in the meantime, though thou canst not say, It is wrought in me, thou mayest say, It is wrought in my head for me; I may say it is perfect in him. 'Your life is hid with Christ in God.' I have not all my life; my life is hid with Christ in God. Alas! you have

but a little degree, but reckon yourselves alive to God, as Christ is. When he shall appear, that life that he hath in glory you shall have, by virtue of his being quickened.

So now you have what is meant by being quickened with Christ.

Now, brethren, here lies plainly the comfort of a Christian, that we are quickened together with Jesus Christ, therefore this life shall never die; for we are quickened together with Jesus Christ, and in him as our head, and as a person representative of us. Here is our comfort, our life is bound up in the bundle of the life of our Lord and Saviour Jesus Christ. Therefore now, if Jesus Christ live; If I live, saith he, you shall live; if I never die, you shall never die. He is so quickened that death hath no more dominion over him, Rom. 6:10. So saith he to Martha, when she doubted of the resurrection of her brother, 'He that believeth in me shall never die; believest thou this?' It is a point of thy creed, as true as any article of thy creed; believe it, there is nothing truer. What is the reason? Because we are quickened with Christ, our life is bound up with his; and as it is in 2 Cor. 4:14, as Christ did rise up by the power of God, so shall we.

Now then I shall end in a word. The last thing that I am to speak of is the scope of the Apostle, to shew the greatness of the work of God and our Lord and Saviour Jesus Christ upon us, and his love, in that he hath quickened us. You see the greatness of the grace, and love, and mercy of God, that he hath quickened us with Jesus Christ. But that shall be the observation, it is the Apostle's scope, and the main thing he aims at.

In the first place, if God had quickened us with this life as he did Adam for Adam was quickened, what an infinite goodness had it been, if there had been such a life as a saint hath, to grow up to eternal life! But he did it when we had forfeited all, and were dead in sins and trespasses.

If you had seen Adam's body, whilst it was making of clay, and formed by degrees, as God did the world; and when that body of clay was made, God put and breathed into it so glorious a soul as it was, how should we have admired this infinite work upon him! But, brethren, that when we had lost this, and were dead in sins and trespasses; that 'when we were in our blood, God said, Live,' Ezek. 16:6; that he should forgive us all our sins, for quickening always

carries pardon of sin; he hath quickened us with him, forgiving all our sins; and as he shewed his mercy and grace in pardoning, so his power in putting into us a principle of life, in communicating a greater power than to raise the dead, the same that raised Christ,—what infinite grace and goodness is this!

And then, if we reckon that our quickening with Christ cost Christ's death, and that we are quickened for ever with him and saved, take that in Acts 3:15, 'Ye have killed the Prince of life, and him God raised;' that the Prince of life must be put to death and quickened, that we might live! Our life cost God dear, when it was bought with Christ's life. All the life of men and angels, if they had never sinned, it was but as the life of a slave to the life of a king. Do but consider, he is the Prince of life; what a life he had, and what it was for him that was the Prince of life to be put to death; and put to death he was, that you might have life.

And not only so, but as your quickening lies, that being condemned, and then being justified, a sentence of condemnation being upon you: so Christ was not put to a bodily death only, but he had our sins laid on him; he was made a curse, and then he was justified in the Spirit, absolved from all our sins, and this was his quickening; and by virtue of his quickening, we are quickened in the life of justification. I might enlarge this: Rom. 5:8, Christ's love was commended in this, that he died for us. 'Greater love hath no man than that he lay down his life,' &c., John 15:13. Let a holy heart, that is affected with the love of Christ and of God, consider this; for words and rhetoric cannot express it to a carnal heart; but to express it to a spiritual heart, how wonderfully will he stand admiring the love and grace of God and of Christ!

Again, in the third place, do but consider the excellency of this life. It is a greater life than when we were in Adam, infinitely greater; we are quickened with Christ, with the same life that Christ is quickened with. Alas! when Adam was quickened, he was quickened by the law; but Jesus Christ is our life, Adam's life was nothing. John 10:10, 'I came that they might have life, and have it more abundantly.' Therefore indeed and in truth we explain this life to you: by our death in sin we cannot do it. Why? Because our death in sin is a deprivation only of that we had in Adam, but it is

restored infinitely. 'I am come to give you life, and to give it more abundantly.' It is a higher justification, living in the eternal favour of God; Adam was but in the temporal favour of God.

Lastly, To end all, it is evident here that the Apostle principally means our calling, the first infusion, the Holy Ghost putting in a principle of life and making us new creatures. Therein is infinite love, next to the death of Christ, that he quickened us when we were dead. 'God, that is rich in mercy, hath quickened us.' There are three acts of God wherein his love is:—

The first is, His love from eternity.

The other, When he gave Jesus Christ for us.

The third, When he called us first, and converted and turned us.

What is the reason that we should account it so great a work? The reason is, because then we were quickened with Jesus Christ. Let the principle of life be never so small, it is the seed of God that shall rise to eternal life; therefore he that believeth hath eternal life. What saith the Apostle in the next words? 'By grace ye are saved.' He saith not, ye shall be, but ye are saved; for this life hath eternal life in the seed, and shall be raised to eternal life.

Therefore when God calls a man, all the thoughts of love that he had from eternity, all the thoughts of love he had when Christ came in the flesh, all that ever he means to do for a man, is before him, and he estates this man in all; all that God hath done, and will do, are in that act concentred, when he quickens him; for then a man hath possession and right of all. And this shall go on till it come to the height of perfection, as the Scripture holds it out; 'to sit together in heavenly places in Christ Jesus.'

SERMON LI

(By grace ye are saved.)—VER. 5.

THE words of this 5th verse fall into these three particulars. Here is—

1. A repetition of our condition which we were in by nature, to illustrate grace the more; 'When we were dead in sins,' saith he, 'he hath quickened us together with Christ.' Here is—

2. The first benefit bestowed upon us, and that in this life, which is the seed of glory; our being 'quickened,' and that 'with Christ.' Then—

3. The Apostle's note, by way of observation upon it, in a parenthesis, whereby he sets a mark, as it were a finger in the margin, to note this as a result from hence; 'by grace ye are saved.'

I opened the benefit, which is here bestowed upon us, in the last discourse. I shewed what was meant by quickening, and why it is said we are quickened 'together with Christ.'

First, I shewed what was meant by quickening, and went over all those particulars. Both—

1. In respect of justification. I shewed you, according to the Scripture phrase, that it is a quickening, a giving life. So in Col. 2:13, 'He hath quickened you together with Christ, having forgiven you all trespasses.' And—

2. I shewed you how that all the fellowship we have with God, and his fulness, it is in the Scripture called life and quickening. All the joy we have in the favour and loving-kindness of God, which is better than life, it is called quickening. And then—

3. The image of God, which consisteth in holiness, it is a Spirit of quickening. And—

4. The putting in the Holy Ghost into our soul, and his dwelling there for ever, as a soul in our soul, and the union of the Godhead of Christ to us, of Christ who is our life; by this also we are quickened. And then—

5. Lastly, Every stirring of the regenerate part, every spiritual affection, every holy end and purpose, that is raised up in the heart of a believer throughout the whole course of his life, all these are quickenings, and they are from our having been quickened together with Christ. Ps. 80:18, 'Quicken us, and we will call upon thy name.' The ability which a man hath to pray in a spiritual way, is a quickening.

Secondly, I shewed you how we are quickened together with Christ; and how our quickening dependeth upon his being quickened. For he was put to death in the flesh, and quickened in the Spirit, as the Apostle Peter speaks, 1 Peter 3:18.

I added a third, which is the scope of the Apostle here, and that is the greatness of this work. For I take it that quickening here contains not simply only our first conversion, though eminently that, but all that is done upon us in this life; as on the other side those that follow in the 6th verse are the works which God will work in our persons one day in the world to come. The greatness of this work I demonstrated by such things as are proper to the text. As—

1. That he quickened us thus when we were dead; as in Ezek. 16:6, 'I said unto thee, in thy blood, Live.' It was not only a child cast forth in its menstruous blood, but a dead child too. And so likewise—

2. In that it is called quickening, and quickening having those relations to death, it importeth a mighty work of power. In Rom. 4:17, it is made a great matter in Abraham's faith that he believed in God 'who quickeneth the dead;' but yet it was but the quickening of the dead womb of Sarah. There goes an infinite deal of mercy to quicken the dead heart of a believer; nay, to quicken his graces, which are not dead in sin, but they are dead of themselves, without the quickening of the Holy Ghost. Ps. 119:156, 'Great are thy tender mercies, O Lord; quicken me,' saith David.

3. It is a great work likewise in respect of the life which we are quickened unto, and of which it is the beginning: it is the beginning of all that life of glory which we shall have hereafter. It is not only quickening us unto that life which Adam had, but it is quickening us unto that life which Christ himself leadeth, 'who is our life,' Col. 3:4.

And therefore in 1 Cor. 15 there is a comparison made between Adam and Christ. 'The first man Adam,' saith he, ver. 45, 'was made a living soul; the last Adam was made a quickening spirit.' The comparison lies not only in this, that Jesus Christ can raise up a dead creature, a dead soul and a dead body; but the comparison is of the life itself with which both the one and the other are endowed, for the excellency thereof; as appears evidently by what he saith of the body there, that from a natural it is raised to a spiritual life; and it holds much more in the soul. Therefore in John 10:10, Christ saith, 'I am come that they might have life, and that they might have it more abundantly.' Now then, do but consider; if thou feelest the beginnings of spiritual life, the least stirring that is in thee, though it be but in a way of quickening, for so you see he expresses it by that which is the lowest, think what this quickening is the beginning and foundation of. When Mary did feel herself quick with the Son of God, little thought she what a life that quickening was the first motion of, even of that life which the Son of God now leads in heaven, which was his due then. 'Your life,' saith he, Col. 3:3, 'is hid with Christ in God.' The truth is, we have little of that life which we shall have hereafter; it is but quickening here, we may be said only to live hereafter. 'Your life,' saith he, 'is hid with Christ in God: and when Christ, who is our life, shall appear, then shall ye also appear with him in glory.' Here it is but a seed of life, buried to grow up hereafter; it is a drop of life to be swallowed up in that sea, in that ocean of life hereafter. And then likewise consider, it is a quickening together with Christ, the same that Christ hath; our lives are bound up with his, and in his.

But now the chief is the mercy, for that is the Apostle's scope to exalt; the mercy of it doth lie in this, that Jesus Christ must die, and be quickened again out of death, before such time as this life shall be given us. In John 12:24, Christ compares himself to a grain of corn, which 'except it fall into the ground, and die, it abideth alone; but if it die, it bringeth forth much fruit.' If I had not died, saith he, I had been in heaven alone, none had ever had any quickening by me. I had not brought a soul to life, if I had not died. That is the mind of Christ's comparison there. And—

This leads me now to that which is a fourth thing to be considered here in this place, which I mentioned not in the last discourse. I told you, when I handled and opened to you the greatness of the love of God to us, that I would keep to such things as the text affords, to set it out unto you still, as they fall in my way. I shewed you how great a love it was—

1. From the subject of it; God.

2. For the kind of it; his love.

3. For the time he hath borne it to us; even from everlasting.

4. From the persons; us—us nakedly, and distinctly, and definitely; and us, not others.

5. From our condition; when we were dead.

And now, which I will but speak to in a word, the greatness of this love is set out by this, that to the end we might be quickened, he gave his Son to death. It is but couched in the text, and therefore I will but briefly speak to it, and so proceed.

My brethren, when the Scripture would set out the love of God to us, it speaks not much of it, but the chief and eminent thing it holds forth is this, that God gave his Son, and gave his Son to death for us. You have it in Rom. 5:8, 'God commendeth his love towards us,'—or, as the word signifies, he makes it noble and illustrious,—'in that while we were sinners, Christ died for us.' It is not only that when we were sinners he loved us, or quickened us when we were dead, but that he gave his Son to die for us to effect this, there lies the emphasis; that is more than quickening, and more than all the benefits we have by Christ. You have the like in 1 John 4:9, 'In this was manifested the love of God towards us, because that God sent his only-begotten Son into the world, that we might live through him;' we had never had any of this spiritual life else. And 'herein is love,' saith he, ver. 10,—that is set out by two things,—'not that we loved God, but that he loved us;' so that God loved us from everlasting, and began to love us first; and then it follows, 'and sent his Son to be the propitiation for our sins.' 'Herein is love:' that is, in this is the highest manifestation of the love of God. It is such a phrase as that in Rev. 14:12, 'Here is the patience of the saints;' that is, here it is tried, here it is seen.

You know it was the highest trial of Abraham's love to God that he had a heart to give his son for him. 'Now I know,' saith God, Gen. 22:12, 'that thou fearest God,'—that word fear is put for love, and for all religion, according to the language of the Old Testament,—'seeing thou hast not withheld thy son, thine only son from me.' You see how God was taken with it, though it was but in the purpose of Abraham's heart to do it. But how much more is it for God actually to give us his Son! In John 3:16, it is said, 'God so loved the world that he gave his only-begotten Son.' Still you see the Scripture runs upon it. He loved and he gave, for love presently thinks of giving; and if it be a great love, it will express itself by gifts answerable. Now God had a Son, and he so loved the world that he gave this Son. The truth is, that God himself could not do a greater act, nor give a greater gift. I may say of this act, as it is said in Heb. 6:13, that when God made promise to Abraham, 'because he could swear by no greater, he sware by himself;' so, because he could manifest his love no greater nor higher way, he gave his Son, and his only-begotten Son. You see there is a so put upon it; he so loved the world,—that is, his elect in the world, for so, I take it, it is meant. Such expressions have an import in them of unexpressibleness; as, 'so great salvation,' Heb. 2:3, and 'such contradiction of sinners,' Heb. 12:3. If Satan say, Thou hast so sinned, reply again, God hath so loved the world that he gave his Son for us. The Apostle putteth an unexpressibleness upon the love of God in making of us his sons, 1 John 3:1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' What manner of love then is this, that God hath given us his only Son!

You have it again, in Rom. 8:32, emphatically mentioned, where the Apostle speaks with an amazement, as if he had even run himself out of breath: 'What shall we then say to these things?' Having spoken of the love of God, such a sea of love came upon him as overcame him. And what follows? 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' Do but consider the words a little. 'He spared not his Son;' the word implies that God was sensible enough what it was to give such a Son, it implies the greatest tenderness; he felt every blow, yet he gave the blows himself. Even as when of

loving parents it is said they do not spare their children, when out of the greatest tenderness they do correct them. And he is said not to 'spare his own Son,' who is more his own Son than our sons can be, which are differing from ourselves, but Christ of the same substance with himself. And the truth is, none knows how to value the gift but God himself, that gave him, and Christ himself, that was given. And he did do it freely too: the word that is used, χαρίσεται, imports it; with him he shall graciously give us; he gives Christ, and all things else freely with him, therefore it implies that he gave him up freely also. Abraham gave his son, but he was commanded to do it; but God gave his Son freely, and it pleased the Lord to bruise him. And to shew that this was the greatest gift that God could give, or had to give, what follows? Now he had given us his Son, take all things else, saith he. I do not value heaven, now I have given my Son for you; therefore take that. I do not value grace, nor comfort, nor creatures; take all freely, even as you had my Son. 'If he spared not his Son,' saith he, 'how shall he not with him also freely give us all things?' He hath given the greatest pawn of his love, in giving us his Son, that ever was.

Take another scripture, in 1 John 3:16, 'Hereby perceive we the love of God, because he laid down his life for us.' Do but consider whose life it was that was laid down. The Apostle greatens this love from the person, the owner of this life. Was it the life of men? Alas! what are the lives of men? They are but as the lives of gnats and flies, such as came out of nothing but the other day; no, but this is the life of God. The life which God, dwelling in a human nature, hath, and is due to that human nature, God dwelling there; the Apostle puts an emphasis upon that, that it was the life of God, and his own life, and so dear to God in the proportion of it as the lives of creatures are, in their several degrees of excellency and happiness they enjoy, to each of them. The life of a man is more dear to a man, than of a beast to a beast, of a fly to a fly. And among men, of a king to a king, than of an ordinary man to himself; because he hath more of an outward life and happiness to lose. And look, how much reason God hath to love his own life more than men their own, by so much was it greater love in God to lay down that life; a life so dear to him, that none knew how to value this life of God but God

himself, and Jesus Christ, who is God, and dwelt in that human nature.

All this, my brethren, God did, when he could have saved the world otherwise too, let me put that in; and this when all our lives, and all the glory he shall have from us, is not worth that life, that glory of Christ that was debased. And yet God found a sweetsmelling savour in it, he did so heartily and freely offer him up. The truth is, this love cannot be set out, unless God shed it abroad in the heart of a man by the Holy Ghost, who knows the heart of God, and knows the valuation of this gift, and who by his report of it takes the heart with it; all the discourses in the world otherwise will do a man no good. And so much now for that head likewise, the greatness of this love, that we are quickened together with Christ, and so he must die, and then be quickened, before we could be quickened; 'We are quickened together with him,' saith he.

Now I come to the next words, the third thing here in this verse, and that is this—

By grace ye are saved.

The Apostle brings this in, as an inference from both the other, that 'when we were dead in sins and trespasses, God did then quicken us together with Christ:' and he brings it in by way of parenthesis, as setting a mark on it, as making it that thing he would have them, as the result of all, observe and carry in their eye. Three things are to be considered in it:—

1. The manner of his bringing of it in.

2. The occasion.

3. The matter itself.

All these are worthy our observation, and will afford observations to us. I shall handle the second, viz., the occasion, last of all.

For the manner of his bringing of it in:—

1. He brings it in here abruptly, and in the midst of a sentence, before he had made an end of enumerating the benefits we have in and by Christ. And he repeats it again in the 8th verse in so many words; insomuch as some have thought that it did creep into the copy by the addition of some writer, and that it was not the

Apostle's own. But far be it from us to think so; for by saying this of whole sentences, and especially of so rich sentences as this, is to open a gap for all heresy, and to make of the Scriptures what they please, and to have no foundation for our faith therein; for the like exception may be made of any. But, my brethren, it is the Apostle's indicating here, in this discourse, this thing again and again. To say, 'By grace ye are saved,' and to say it again; to say it briefly first, and largely afterwards to open it, to that end they might have in their eye this as the chief result and scope of all his discourse; for him to do so it is no wonder. He did so in mentioning our lost condition: first he mentioneth it largely, in ver. 1–3; and yet he repeats it again, to set the consideration of it the more upon our hearts, in this ver. 5. Answerably, when he would speak of that grace by which we were delivered out of this condition, he gives us in the beginning here a brief touch of it, 'by grace ye are saved,' and then insisteth largely upon it afterwards in ver. 8. It was meet that this seal should have a double impression upon the wax to make it the deeper, for it is God's seal; it is that grace by which he knows who are his. It is the first great end and design of God. So, ver. 7, you have it, 'That in the ages to come, he might shew the riches of his grace.' It is both the first cause, and the middle cause, and the ultimate cause of our salvation; and therefore no wonder the Apostle mentioneth it three times. And then—

2. Why he should bring it in by way of parenthesis, in the very midst of his discourse of the benefits we have in and by Christ, before he goes on to speak of the rest, having spoken only of quickening; for him to say, 'by grace ye are saved,' by way of parenthesis, it argues that he had this thing in his thoughts, his thoughts were full of it; and it breaks out presently upon the first just occasion. He had but mentioned the first degree of salvation, 'he hath quickened us;' yet because whoever hath that degree his salvation shall be completed, he presently cries out, Are ye quickened? ye are saved. He speaks as if the whole work were done, for done it shall be. He cries out, Ye are saved, upon the very mention of the first degree of salvation; and he tells them by what: Ye are saved by grace, saith he. You have just such a parenthesis in Hab. 1:12, where the prophet, in the name of the people of God,

prays unto God: 'Art thou not from everlasting, O Lord my God, mine Holy One?' What follows? 'We shall not die.' He did presently gather that from it, and it came in as a note by the way: he had no sooner said, 'Thou art my God from everlasting,' but, 'We shall not die,' and then he goes on in his prayer. So here, when the Apostle had but named that work which insureth salvation to us, and that engageth God for ever to go on, and that he that hath begun a good work will perfect it, he presently brings this in by way of parenthesis, 'by grace ye are saved,' and so putteth a more real emphasis upon grace than in the former upon mercy and love, simply and alone considered. He gives them greater epithets indeed, and yet he gives grace the same afterwards too. But he brings this in here as an eminent observation by the way, as that which he would have them of all things observe. And so thereby he gives it a more real exaltation than the other. And then—

3. If any one shall say, Is there any difference between his scope in bringing it in here and in the 8th verse? I answer, Yes; and this I desire you to observe and remember, for it shall steer me in the handling of it; for some things are proper to this place, and other things are proper to what belongs to this sentence in the 8th verse. To shew you the difference then. It comes in here by way of general premise, as a touch by the way of what he would more largely open and particularly speak of. It comes in here as the chief cause of salvation simply considered, a cause of all those benefits which we receive, that we are quickened, and raised with Christ, and sit in heavenly places with him; it is placed in the midst of them as the sun is in the firmament. But in the 8th verse it comes in comparatively and more largely; it comes in there excluding what may seem to put in as causes of our salvation;—if you will make them causes that are not causes, and yet will go about in the hearts of men to share the honour with free grace, 'by grace ye are saved,' saith he, 'through faith, and that not of yourselves, it is the gift of God; not of works,' &c.;—he brings it in there, I say, by way of exclusion, by way of cutting off the pleas of whatsoever would pretend to any title or honour herein, or which the hearts of men are apt to mingle with and ascribe salvation unto. You see clearly, then, the differing way of handling and speaking to these words

here and in the 8th verse. Here I must speak of it simply as it is the cause of our salvation; but there I must speak of it as it is a cause of our salvation, excluding all things else. There is nothing hath been more corrupted in all ages than the causation that free grace hath in the salvation of men, by Papists, and by Remonstrants, and by legalists, and by carnal hearts, that still will mingle with it something of themselves. Now all these things I must speak to, as the text shall give occasion, when I come to the 8th verse. Only that which I am now to do is to shew you, and that in a more general way, how that grace, and free grace, is the cause of all salvation. And herein I will observe this method—

1. Open to you what is meant by 'grace.'

2. What is held forth under this word, being 'saved,' as here it is brought in.

3. I shall put them both together, 'by grace ye are saved,' and speak to them jointly.

There is an observation which I should have mentioned, drawn from the manner of the Apostle's bringing this in here, 'by grace ye are saved,' by way of parenthesis in the midst of his discourse, and then that he should afterwards so largely insist upon it again and again: it holds forth this to us—

Obs.—That the dependency our salvation hath in the whole, and all the parts of it, upon free grace, is the greatest thing in the gospel. It is that which the Apostle would have these Ephesians above all things else take notice of. He sets therefore this mark upon it by this parenthesis, as if he had said, Remember this, saith he, as the great result of my discourse, to hold forth this to you, to beget thoughts of this in you, that by grace ye are saved. But of this when I come to the 8th verse. At present I shall inquire—

First, What is meant by 'grace' here?

To be sure, it is not meant the graces in us, though they have also the name given to them. The Papists run altogether upon that. If you read their books of the Attributes of God, you shall not find, as I remember, that title, De Gratia Dei, in any one of them. No; they run upon the grace that is in us. Indeed the graces that are in us are called grace in the Scripture, as in 2 Cor. 8:1, 'We do you to wit of the

grace of God bestowed upon the churches of Macedonia;' and, ver. 7, 'As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.' So in 2 Cor. 9:8, 'God is able to make all grace abound towards you;' and, ver. 14, 'We long after you, for the exceeding grace of God in you.' But yet the graces that are in us, they are called graces merely because they are the gifts of a higher grace, by which higher grace we are saved; and salvation is never attributed to our own graces. Or indeed and in truth, they are part of salvation itself, even as the benefits that God bestows upon us out of love, they are called love; so in 1 John 3:1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' There adoption and sonship is called the love of God which he hath bestowed upon us, because it proceeds from love; so these are called graces because they flow from that grace. Even as regeneration, the thing begotten in us, is called spirit in us, because it is begotten by the Spirit; so these are called graces, because they are the gift of grace. And therefore in Acts 11:23, the effects of the grace of God are there called grace. 'When he had seen the grace of God, he was glad;' that is, he had seen men turned unto God, for he speaks of the conversion of souls and of the graces of God wrought in them. My brethren, they are but improperly called grace. It is that which hath misled the Papists and school-men; and you may see how dangerous a little mistake is. They thought to call it grace, because it made us accepted, and rendered us gracious in the eyes of God, therefore they called it that grace by winch we are accepted. But the truth is, these are only called graces because they are the gifts of grace; and therefore in that place I quoted before, 2 Cor. 8:1, it is called 'the grace bestowed.' And you shall still find that when our grace is spoken of the word given is mentioned, as in Eph. 3:2. And twenty such instances more there are, which I could give you. They are called graces, I say, because they are bestowed by grace. They are not gratiæ gratum facientes, but gratia gratum facientis, that is, the grace of God making us gracious. And therefore the Holy Ghost hath invented a word for it, which we find used in no heathen author, as the learned have observed. He calls them χαρίσματα, that is, gifts out of grace and out of favour. And in Rom.

5:15 there is mention made of the grace of God and of the gift by grace, which indeed is plainly meant only of the righteousness of Christ; yet in relation unto us, and as flowing from that original grace in God, it is called the gift by grace, or the gift of grace. So that now you must take the favour of God, that which is in the heart of God towards us,—which is called in that Rom. 5:15, in distinction from all gifts given by God, yea, from Christ himself, ἡ χάρις τοῦ Θεοῦ, the grace of God,—to be that which the Apostle means here in the text; and though he hath given the graces in us the name of grace, yet, as I said before, he never attributed salvation to them.

And that here grace is so taken, I suppose I shall not need to stand long in it. You see the Apostle brings it in here as a cause of salvation, together with mercy and love in God; therefore the grace here meant is the grace of God also. And so, ver. 7, 'That he might shew the exceeding riches of his grace.' It is not the grace in us, but grace in God, which he calleth also 'kindness' in the same verse. So that in a word, by 'grace' here is meant this, the favour of God freely accepting of us. Eph. 1:6, 'To the praise of the glory of his grace, whereby he hath made us accepted;' accepted with himself. This is the great grace that is here intended. I could give you another place for it; it is in Rom. 3:24, 'Being justified freely by his grace' There is, first, his grace; and, secondly, to shew that it is not anything in us, he addeth the word 'freely' to it. He doth not only call it grace, but 'his grace,' by way of distinction; and then he adds 'freely' to it, to cut off all things from it.

The observation from hence, by the by, is only this:—

Obs.—That we should now have our heart set upon seeking of the grace and favour of God, as the highest, supreme, and chief cause of all; and to seek graces as the fruit thereof; to pray, though for inherent grace to be wrought in us, yet chiefly to seek after the favour of God, to have our hearts affected with it. To apprehend, and seek after, and to have our hearts taken with the favour of God, and to be the subject of it, is in itself infinitely more than to be taken with the fruits of it. And so likewise, to seek after the vision of this favour in itself; as Moses, 'Shew me thy face,' saith he. God knew what he meant, and therefore answers, 'I will be gracious to whom I

will be gracious;' and I will be gracious unto thee. Our hearts now and our comfort should be pitched upon the grace that is in God.

You shall find the expression in 2 Thess. 2:16; I shall but quote it to you: 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace.' What is it that will be everlasting consolation, that will never fail you? And what is that good hope that will be everlasting? It is when the grace of God is shed abroad in our hearts, and the love of God is shed abroad in our souls, in a more immediate manner. That he speaks of that love is clear; for he saith, God, that hath loved us with an infinite love, and saved us with his free grace that is in himself, out of that love he hath given us eternal consolation, and good hope in that love, and in that grace.

Now then, this being cleared and opened to you, I come, in the second place, to shew you what this expression of grace doth superadd to mercy and love; for you see here he brings in three causes of our salvation. Therefore as I have opened the thing itself, I shall in the second place open it as it is a cause of salvation, distinct some way from mercy and love. Exod. 34:6, 'The Lord, gracious and merciful;' he makes grace a distinct thing from mercy. It is the same for the substance with love and mercy, yet it holds forth something more eminently than both.

1. It noteth out, not simply love, but the love of a sovereign, transcendently superior, one that may do what he will, that may wholly choose whether he will love or no. There may be love betwixt equals, and an inferior may love a superior; but love in one that is a superior, and so superior as he may do what he will, in such a one love is called grace: and therefore grace is attributed to princes; they are said to be gracious to their subjects. Subjects, though they love their princes, yet they are not said to be gracious to them. Now God, who is an infinite sovereign, who might have chosen whether ever he would have loved us or no, for him to love us, and to love us with a special love, this is grace. In that of Exod. 34:6, when God proclaims his name, what is the first word? 'The Lord, the Lord,' and 'gracious' is the next. 'The Lord, the Lord, gracious.' I am the sovereign Lord of all the creatures; if I love, if I

shew mercy, this is grace. And in the chapter before, ver. 19, he speaks like a king, and like the Lord of heaven and earth; 'I will be gracious to whom I will be gracious.'

2. Grace here, as it is in God, notes out, not simply love, but the height of love, a love that will shew all its goodness. Exod. 33:19, I will, saith he, shew thee all my goodness; what follows? 'I will be gracious to whom I will be gracious.' For God to be gracious to us, is so to love us as to bestow all that becomes creatures to have from him, all that is suitable to the condition of creatures. When the apostles, therefore, would wish all good to those unto whom they wrote, still they wish grace, because it brings the utmost good with it, it is love extended to the utmost; if it be grace, they shall have his Son, and all things with him: 'He will graciously with him give us all things.' So I told you the word signifies in that Rom. 8:32.

3. Hence therefore, thirdly, it notes withal the greatest freeness. You have the phrase in Hosea 14:4, 'I will love them freely.' Where God loves, he loves freely; and grace denotes the freeness of that love, it superadds in the significance of it freeness; and love in that respect is called grace, and grace is but free love. You shall find it in Rom. 3:24, 'Being justified freely by his grace.' And therefore, where the Apostle useth the word 'grace,' or God is said to give us out of this grace, our interpreters often render the word, to give us freely. Thus in 1 Cor. 2:12, 'The things that are freely given to us of God;' the word is, things given to us out of grace, or graciously. So in the place quoted even now, Rom. 8:32, 'He will with him give us all things freely,' or graciously, as the word signifies.

Now for God to give freely, it implies these free things, that I may open them distinctly to you:—

First, To set his heart and his love on us, merely out of his own good motion and good will. Mark, therefore, how they are joined together in Eph. 1:5, 6. In the 5th verse he had said that God 'predestinated us unto the adoption of children, according to the good pleasure of his will;' and in the 6th verse he saith, 'to the praise of the glory of his grace.' When he doth it thus in a freedom, merely out of the motion of his own will, this is freeness, and this makes it grace. Grace implies more than to give, though it implies that too; and though still you shall find both joined, it implies to give freely.

Secondly, It is not only said to be grace in regard of the freeness of it towards us, but in respect of the sovereignty of God's will, that he may choose to love whom he will, and do what he will, merely as a sovereign: for so it is most certain that all that Adam had might be called grace in that respect; for what God did for Adam, all the holiness he had, it was freely done, which yet in the Scriptures is not called grace. It might have been said unto Adam, 'Who made thee to differ from another?' It was the free will of God. 'And what hast thou that thou didst not receive?' So that grace here implies more than merely the freeness of a sovereign, that God doth it merely out of his superiority. But we find that grace is opposed to all that dueness which in a way of justice becomes God to reward the creature with under the covenant of works. In Rom. 4:4, you shall find that grace is opposed to ὀφείλημα, to a debt, or a due; the Apostle, speaking of the justification of a sinner, opposeth to it the justification by works: 'To him that worketh is the reward not reckoned of grace, but of debt.' I take it, that there by debt is not meant as if the creature under the covenant of works could oblige God, or that God was a debtor, strictly taken, to the creature. For that of the Apostle is certain, in Rom. 11:35, 'Who hath first given to him, and it shall be recompensed unto him again?' But yet this we may say, that there was a dueness and a meetness between God as the Creator and the creature: that if the creature were holy, as it was meet God should create him, if he made him reasonable, and if he continued in that holiness, it was meet, it was according to the law of nature between the Creator and the creature, he should live, and be esteemed righteous, and be in God's favour, and have his approbation in so doing; and likewise that God should make a promise that he should do so. It was meet that God, seeing a holiness in Adam, and seeing him to continue in that holiness, should approve him and justify him, as a creature that was holy, and continued holy, as a creature under that covenant.

But the grace which the gospel speaks of, and by which we are saved, is a grace opposed to this dueness that is between the Creator and the creature, simply so considered. Therefore now God, that he might make way for this grace which was in the purposes of his heart, and to lay the creature low in itself, and to manifest the

riches and greatness of his grace and love, downs with Adam's state, he suffers that to be ruined. Adam forfeited that bond which was between his Creator and him, and it is a forfeiture that cannot be restored again, no, not by God himself, to a sinful creature, as the state of innocency cannot. Now then, when God had dissolved that dueness, that debt, as I may call it, that obligation, which according to the law of nature, in a way of meetness and comeliness, it was fit for God as a Creator to deal with a creature, there is now room for grace. For now he is not only free as he is a sovereign, but he is free as a judge, in respect that he is free as to that his own law which, though sovereign of the world, he had condescended unto, by reason of the relation of being a Creator. He is not only free in respect of prerogative, as a king is over his subjects, and is therefore said to be gracious; but he is gracious now as a king unto traitors. In Rom. 3, when he comes to speak of being justified freely by his grace, which he doth, ver. 24, how doth he make way for it? He tells us before that all men were become guilty before God; so, ver. 19, 'that every mouth may be stopped,' saith he, 'and all the world may become guilty before God.' All had their necks upon the block. Now, saith he, if ever these be saved and justified, it must be by grace. So you have it after that discourse, at the 24th verse, 'Being justified freely by his grace, through the redemption that is in Christ Jesus,' when we were thus obnoxious, and were all become guilty before God. Grace hath a further freedom therefore.

Thirdly, The freeness of this grace lies in this, that God's resolutions of love are firm, and so free and noble that nothing shall divert him. Grace always hath a generousness accompanying it: that as God is the King of all the world, and will be gracious to whom he will be gracious; so he resolveth for ever to be so, and nothing shall hinder him from being so. There shall be neither ifs nor buts. 'If my people forsake my laws;' what then? I will not take my mercy away from them for all that, he saith in Ps. 89:33. And saith Paul, in 1 Tim. 1:13, but I obtained mercy for all that, though I was injurious and a persecutor, &c. And then—

Fourthly, It is free in this, because he casts it upon what persons he will. Therein is freedom of grace also, whereas there was no difference, as the Apostle saith, Rom. 3:22, 'but all have sinned, and

come short of the glory of God;' then comes in, 'being justified freely by his grace.' He hath here a freedom now, in respect of persons, to this or that person, and not to others. Therefore again, in Rom. 11:5, they are said to be 'a remnant according to the election of grace;' that whereas all were in a like condition, this five taking of a remnant, this choosing of these and not others, is out of grace; it is therefore called, 'the election of grace.'

And then, in the last place, as it respects no persons, so no conditions upon which he gives salvation to us, pardon of sin, justification, and heaven at last. I say, that he doth it freely without conditions. There is indeed a freedom that God hath given away, and that is, by having made promises to his people; but it is free grace that made him promise. There is also a declaration of his will, that without such a thing he will not bestow another thing, which yet he bestows, both the one and the other, out of grace: without holiness no man shall go to heaven, &c. But yet they are not conditions, they are indeed the effects of this grace, as the Apostle terms them. 'The grace of God was exceeding abundant in faith and love,' 1 Tim. 1:14; that is, in working faith and love. And indeed, that I may speak more plainly, what is faith, and love, and repentance, and all these, to salvation? They are salvation itself, they are part of it. When God requires of you that you should believe, and repent, and mortify sin, and walk holily, doth he require these as conditions? No, he requires them as parts of salvation itself, as the essentials to salvation. My brethren, they are the essentials unto salvation itself. For what is faith and holiness unto glory and salvation to come? It is as reason is to learning. All the world must needs say that reason is a part of that knowledge a learned man hath, or he would never be learned; it is not a condition so much of his being learned, as it is a part of it. So when God bids us believe, what is it? It is to bid us be saved, it is to bid us have eternal life, and the comforts of eternal life in our hearts; it is to tell us, I will give you my Son freely, I would have you marry him, I would have you believe in him, I would have you be one with him. As if a man should say, I will give you meat upon condition you eat it. Why, he hath no sweetness in it, unless he cat it; it will do him no good else. So saith God, I will give you my Son; believe in him.

Is faith such a great condition, think you? It is that without which Christ cannot be yours, you cannot possess him else, you can have no sweetness by him, he will do you no good else. They are, I say, essentials to salvation, essential requisites. But perhaps I shall speak a little more to this when I come to the 8th verse. My brethren, this is certain, that look, whatever contrivements free grace in God could have that might not imply a contradiction, that might stand with holiness, that might stand with the wisdom of God, that might effect the thing, viz., to save men; all that advancement of his free grace he hath ordered, and designed, and plotted in all the works of our salvation. In Rom. 5:21, it is said that 'grace reigned through the righteousness of Christ unto eternal life.' It reigneth, mark it; of all things else, God hath set up his free grace as a monarch, and hath so set it up as that it shall reign; and there is no work of man, or anything in man, that shall in the least impair the sovereignty of it. If a sovereign have the making of his own laws, he will be sure to make himself sovereign enough. Why, free grace is a sovereign. We are therefore said to be 'under grace,' in Rom. 6, and that therefore 'sin shall have no more dominion over us,' because we are under the dominion of grace, implying that grace is a mighty king and sovereign.

If grace therefore have the making of his own laws, if he have the contriving of all the things in our salvation, doubtless he hath contrived it so as that himself will be the immediate bestower of all, and that all that cometh shall come immediately from free grace, and shall be so acknowledged, and thereby be magnified. It is the property of kings, if they do any great good, they will do it themselves; so free grace being this great lord and sovereign, it will, though it may use instruments, yet use them so as itself will have the glory. It is like majesty, it cannot endure anything else to come up into the throne. Saith the Apostle, in Rom. 4:16, 'Therefore it is of faith, that it might be by grace.' He speaks as if grace had a design still to keep close to that end, that he will have it by grace. He hath taken in faith indeed. Why? Because faith will magnify and apprehend that grace; it is a pure receiving thing, as afterwards I shall open. I quote the place only for this, that free grace hath designed the way so as that still itself might be magnified in all. And

therefore, whether faith and repentance and holiness, &c., be conditions or not conditions, we need not dispute it much; they are parts of salvation,—I would salve it so,—they are that indeed without which no man shall be saved. 'Without holiness no man shall see God;' and without faith no man is actually justified in his own person; he may be justified representatively in Christ. But, I say, they are parts of salvation itself; therefore, when he saith, 'He hath quickened us together with Christ,' he presently addeth, 'by grace ye are saved;' for quickening is a part of salvation. So that this is the thing I aim and drive at, that God hath so ordered all the business of salvation, that free grace shall be magnified.

So much now for the opening of this first thing, what is meant by grace, both simply in itself considered, and as it is a cause of salvation, that hath something in it, some kind of notion, superadded to love and mercy.

Now I come to the second, and that is, saved.

I will not stand much upon the opening of that; only this. Saved is opposed to what is lost: seek and save that which is lost; so the Scripture phrase is. 'Saved' and 'grace' here are well joined together; for when we were lost, free grace then shewed itself, it entered then upon the throne. The Apostle had said, 'dead in sins,' and 'children of wrath,' and oppositely says, 'saved,' which imports a life; σωτήρια, vita, and so the Syriac and Arabian often translate it σωτήρια. All salvation hath a life supposed to be saved, but not è contrà; the angels live, yet are not said to be saved. And the Holy Ghost calls that blessedness of the old covenant of works, life, but never salvation, for you are saved by grace; and accordingly useth a word in the Hebrew peculiar to the grace by which we are saved, importing mercy, which he useth not of that favour which giveth life by the law.

But the thing I would especially note out of that word saved is this, that we are said to be saved now, now at the present. He had no sooner said, we are 'quickened together with Christ,' but instantly he cries out, 'Ye are saved.' I will give you but one parallel place for it; it is in 2 Tim. 1:9. 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own

purpose and grace.' God hath called us according to his grace, and hath saved us.

Now what is the reason that we are said to be saved when called?

I will give you two reasons, and these are both in the text, though I could give you more; as, because calling is the beginning of salvation, and makes the work sure, and gives us a right to it: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him.' All that we shall have in heaven is but the appearing of what we now have and are. But to let that pass. Some would interpret the words thus, We are saved by hope. But the Apostle's scope is not here to shew what our hopes are, but what is; and instead of saying, 'By hope ye are saved,' he plainly saith, 'By grace ye are saved.' Now, I say, there are two reasons in the text plainly and clearly.

First, We are said to be saved now because we are now actually under the dominion of grace,—for so I may express it,—which hath undertaken to make our salvation perfect. Let grace look to it now, for it is engaged; and in that respect grace is not free, as I said before, and it is well for us that grace hath not that kind of freedom. If our salvation depended upon any thing in us, the Apostle could not have said, 'ye are saved;' but put grace and salvation together, and he might well say it. And the Apostle's meaning is this, as if he had said, You have had experience in your quickening and conversion and hitherto of the grace of God towards you, in quickening you together with Christ, and so in drawing you into union and communion with himself and his Son. Now, faithful is he that hath called you into fellowship with his Son, as 1 Cor. 1:9; and he that hath begun will perfect it, as Phil. 1:6. And 'if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.' So if grace have wrought in you this great work, quickening you, you may conclude from thence that, now ye are quickened, by grace ye are saved; the thing is as good as done, for grace hath undertaken it, and this is one property of grace, to be immutable: Rom. 4:16, 'It is of faith, that it might be by grace; to the end the promise might be

sure.' In 2 Cor. 12:9, when the Apostle was in a mighty great temptation, and did not know what would become of his carnal heart, or at leastwise fearing lest he might be overborne by the temptation, what answer hath he? Ver. 9, 'My grace is sufficient for thee;' my grace hath undertaken to save thee, therefore do not thou fear; that is sufficient, and that will look to thee and take care and order for thee. But, might Paul say, or another say, I shall sin and run out grievously against grace. But if grace will pardon thee, what is that to thee? And besides that, grace will reduce thee, and perhaps keep thee, and prevent it; however consider, if grace be able to save thee, if there be any sufficiency in grace, it shall. So that, I say, a man may reckon that if grace be king, it will prevail over all. Grace reigneth, saith the Apostle, and nothing shall hinder, neither guilt nor sin, past or to come. Still you shall have grace that will look to pardon you, and will look that you shall not run into such sins as shall put you out of grace; for this king that made these laws and principles of remaining in the state of grace, looks to all its subjects; if they be under his dominion, they shall not be under the dominion of sin. If grace therefore be the undertaker, the Apostle might well say that, being quickened, ye are saved.

But there is a second reason why he saith saved in the present tense; because in the next words he tells us, we are 'raised together with Christ, and sit with him in heavenly places.' In your head, saith he, ye are in heaven representatively; and are as sure to be in heaven as if you were now there. Therefore the Apostle having told them that they were quickened with Christ, gives them assurance of salvation. 'Ye are saved,' saith he, for you may see yourselves 'quickened together with Christ, and raised up with him,' representatively, and therefore you shall one day 'sit with him in heavenly places' also. So much now for having explained this word, 'saved.'

I shall now come to the third thing, viz., to speak to these two jointly and together; 'By grace ye are saved.' And this is plainly the meaning and the sum of it, which you may make an observation, or an interpretation of, as you will. All our salvation first and last, the whole and all the parts of it, they are to be attributed solely to the free grace of God and not to any thing in us. This latter, 'not to any

thing in us,' and how it is abstracted from all things in us, I shall speak of when I come to the 8th verse. But I shall speak now a little to the former, and then I think I shall have opened these words fully. I say, the whole business of salvation, first and last, and all the parts of it, they are all attributed unto grace. The free grace of God, or that free favour that is in the heart of God, is, I say, the sole cause of all the parts and degrees and benefits of salvation. They are attributed unto grace in three respects.

1. In respect of God's everlasting purposes, looking to nothing in the creature, and decreeing and purposing all benefits to them out of grace; so that every benefit when it shall be bestowed upon us, shall flow from that everlasting good-will and purpose of his. You have this in 2 Tim. 1:9, a place pat to the purpose, 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.' There now the love of God set upon us freely is called a gift, and every fruit of it in them is according to that grace, because out of that grace. My brethren, let me give you but this notion by the way. Though God hath subordinated in the way, in the chain of our salvation, one thing to another;—as thus, actual justification of our persons upon our believing, for it is clear we are not justified in a true sense till we believe, and then we begin to be justified in our own persons, yet we are representatively justified in Christ from eternity; here he makes justification to follow upon faith, or to be concomitant to faith; and so heaven and glory the consequent of grace, without which no man shall see God; yea, he hath made all these to depend upon Christ meritoriously;—yet, notwithstanding, take all these, Christ, and faith, and justification, and heaven in the end, they are all co-ordinate, and from his own free grace. That is, they do all immediately flow from his own purpose and free grace to us, without dependence one on another; in respect of his purpose I say. And therefore it is said that out of his love he gave Christ and the like; and in Heb. 2:9, it is said that Jesus Christ died 'by the grace of God.' What was the cause of the death of Christ for us? It was the free grace of God in his everlasting purpose, Rom. 8:32. Having given us his Son, 'how shall he not with him also freely give us all

things?' So that Christ, though he was the more excellent gift, yet he was a gift, and all was given with him. He gave Christ out of grace, and with him gives all things also out of grace; and though in execution they are all to be conveyed to us through Christ, yet in respect of his will, and in respect of his purpose, they are all, even Christ himself and all, co-ordinate from that grace of his. So that in that respect first, because of his everlasting purposes, all doth thus depend immediately upon free grace, originally upon an absolute freedom in God; hence therefore we are said to be saved only by grace. All the things we have are in this respect said to be graciously given us by God; so the word is in 1 Cor. 2:12, because, as it is ver. 9, God hath prepared them for those that love him. Therefore he is called the God of all grace, 1 Pet. 5:10, even as he is called the God of all comfort; for of all the grace that he bestows upon us, he is the fountain, and the immediate fountain; it was merely out of his grace, and this was before we had done good or evil, Rom. 11:6. Now then, the grace of God toward us, upon which our salvation in all the parts of it depends, that grace whereby we are saved, it is a sovereign: so that though the grace that is in Jesus Christ as Godman and Mediator is taken up into partnership with the Son of God, and therefore our salvation is attributed to his grace, 1 Tim. 1:14, 'The grace of our Lord is exceeding abundant;' yet if you compare this in order of our salvation to the original grace in God himself, it is but a gift of grace. The Apostle, as Zanchy well observeth, upon Rom. 5:13, speaks of the grace of God and of the gift by grace. What means he by the gift by grace? Even that very redemption of our Lord and Saviour Jesus Christ himself, for it was the free grace of God that did order that as a gift to us, for our salvation and justification. So that in this respect we are saved by grace, this original grace of God; and the grace that is in Jesus Christ, take it as it is for us, it is but a second grace, it is but a gift of grace; this is the fountain, it is grace given us in Christ, 2 Tim. 1:9. And this is the first respect in which we are said to be 'saved by grace.'

2. In respect that God hath laid up all our salvation, and all the grace by virtue of which we are saved, in another, namely, in his Son. So that indeed when we come to the point of salvation, it is grace still, take it at the secondhand, as it is in Christ; take it in

opposition to what is in us, or in opposition to what is a due or a debt, to what was in the covenant of works, I say that grace we are saved by is laid up in another, and it is a gift of grace, as even now I said, not only subordinate to that original grace in God, but the grace by which we are saved, and to which our salvation is attributed. So that we are never said to be saved by the grace that is in us, but by the grace that is in him for us. It is true we shall go to heaven, and that is salvation; but it is not by virtue of our grace, but by virtue of that grace given to Jesus Christ for us, to sit in heavenly places, and to possess heaven for us and in our room, till we come thither. So likewise, we shall rise again, but it is because there was that grace given to Jesus Christ for us, that he rose in our stead. Therefore the words also follow in this verse, 'he hath raised us up together with him.' So we are justified by a righteousness, but it is that grace of righteousness which is graciously laid up for us in him. It is not our holiness, but Christ's; it is the Spirit of life that is in Christ, Rom. 8:2. We are sons, it is true, but it is still by virtue of the grace of sonship that is in Christ, which I say, as by virtue of it we are sons, is a grace for us, and it was a grace to the human nature to be united to the Son of God, and in that respect it is a grace to him too, though he be the natural Son of God. Therefore we are said to be made gracious in the beloved, Eph. 1:6. Though we have the counterpane of all grace that is in Christ; yet, notwithstanding, our salvation is by the grace that is in him, which is the other counterpane: and notwithstanding what is in us, our acceptation is by his grace and his favour. Oh, how far are we removed off from having anything in us that is the cause of salvation! You see first here is the original grace of all; and Jesus Christ himself is but a gift of that grace. And then take all the grace that is in Christ, our salvation when it is attributed as to a cause, it is attributed unto that; it is grace in another, and not in ourselves. And take our graces themselves, they are all parts of our salvation.

3. Let me add this to it too, if I may be distinctly understood. All parts of salvation, when they are wrought in us, though one may be subordinate to another,—that is, thus far that God will not work and bestow this, unless withal he bestows this, as I said before; 'without holiness no man shall see God,'—yet when God bestows any one of

them, he doth it out of that original grace he purposed towards us at first; they are the fluxes and renewings of that grace. Though God hath obliged himself by a promise, and though he will never bestow one gift of grace till he bestow another, yet when he bestows both, the one and the other, they have all an immediate dependence upon, and are the immediate fluxes of that everlasting love of his that concurreth with all this. Whatsoever a Christian is in the whole, or in parts, or whatsoever he shall be, flows immediately from that grace. When God converts a man, it is as if he new chose him; and Jesus Christ is an instrument of this grace and mercy. You have a fit place for it in Rom. 15:8, 9, 'Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers,'—to make them all good,—'that the Gentiles may glorify God for his mercy.' Go over all the parts of salvation, you shall see this to be true.

The first step of salvation is quickening, conversion. It is wholly by his grace. 'He hath called us with a holy calling according to his grace,' 2 Tim. 1:9. And, Gal. 1:15, 'It pleased God, who separated me from my mother's womb, and called me by his grace;' that is, he did put forth a fresh act of that love and grace, as freely as when he first chose him; though between that act and God's choice Jesus Christ came in to purchase it. So in Eph. 3:7, where he speaks of his ministry,—I may say the like of our calling as he doth of the gifts of his ministry, for indeed in the Galatians he meaneth both,—'Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.' When God means to convert a man, what sets his power a-work? It is the original grace of God, continued and renewed to that man still.

So take justification. Titus 3:7, we are 'justified freely by his grace.' Take the whole state we stand in afterward, take in all; what is the whole state of a Christian after his calling in this life? It is called a state of grace. What, of his having grace in himself? No, it is of being under the grace of God. You are under grace, saith the Apostle; and, Rom. 5:2, we have 'access by faith into this grace wherein we stand.' Stand, how? Having peace with God by faith at first, we stand in the presence and in the favour of God: it is the

Scripture phrase, when it speaks of God's acceptation; so Ps. 1, 'The righteous shall stand in judgment,'—that is, they shall stand in the grace and favour of God; so the whole state of a Christian is a standing in grace and in the favour of God. So in Gal. 1:6, he hath called you; unto what? 'Into the grace of Christ.' And in Rom. 6:14, we are said to be under the dominion of grace. Hence therefore all that followeth to a Christian after his conversion is as freely from grace as the first work. One thing may make way for another, that I acknowledge, and God will not bestow one thing without another, yet still they are all co-ordinate and from grace, and are the immediate effects of grace; even in such things wherein our will coworks with it, yet still the text saith it is not we, but grace in us. Take all the good a man doth after he is turned unto God, they are all quickenings, and quickenings by grace. 2 Cor. 8:1, when they of Macedonia had given alms, they had done it out of love unto God; and to give away their estates, this would seem a mighty good work, and to have something in itself; what saith the Apostle of it? 'My brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia:' and the grace there he speaks of is, that God had enlarged their hearts to give away their estates even to penury. So Phil. 2:13, 'It is God that worketh in you both to will and to do of his good pleasure.' If we work out our own salvation, yet it is of his good grace; it is his good pleasure that worketh both the will and the deed. Take one place more: 1 Cor. 15:10, 'By the grace of God I am what I am;' it is a speech somewhat near that name given to Jehovah. I Paul, saith he, whole Paul, take me with all my prayers, and all my sermons, and all my sufferings, all that I am and shall be, it is all by the grace of God; and though I have wrought more abundantly than all the apostles, 'yet not I, but the grace of God that is in me.' And then, lastly, for heaven: it is true, holiness must go before; but when God comes to bestow heaven, he doth it out of the same grace by which he chose a man at first, and as freely; and therefore, Rom. 6:23, eternal life is called a gift of grace; and if you will have a more express scripture, 1 Peter 3:7, 'heirs of the grace of life;' though they are heirs and cannot be disinherited, that freedom God would not keep to himself, but estated it on us by promise; else it were not an inheritance: yet it is wholly grace in the promise and

in the bestowing. So that salvation is in all the parts of it attributed unto the grace of God.

I shall end this particular with a meditation, and that is this:—

Is salvation and all the parts of it, in the whole and in every part of it, nothing else but the grace of God towards us, implying the favour of God which he bestows upon us out of his own heart freely? Then let all our obedience, and all the parts thereof, be nothing else but thankfulness unto God; let it be in that respect grace, the counterpane of his grace. In 2 Cor. 1:12, we shall see how grace was the spring of the Apostle's obedience. We have not walked, saith he, in fleshly wisdom; that was not the motive that stirred me,—for he speaks of motives,—but the grace of God, saith he; I have not been moved by ends of my own, but the great wheel that hath moved me hath been the grace of God towards me in Jesus Christ.

Thus now you have had opened to you what is meant by grace; what by being saved; and why saved now; and also how by grace we are saved. I have one observation which I will end withal. I told you of it at the beginning. The Apostle, you see, makes this the main scope of all, from the 1st verse of this chapter even to the 11th. Though he speaks of our death in sin, and our quickening with Christ, yet all this is to have them take notice, that by grace they are saved. He brings it in by way of parenthesis, and repeats it twice, yea thrice. What is it then I observe from it? Plainly this:—

Obs.—That our whole salvation by grace, it is the greatest thing of all others, of the greatest moment for believers to know and to be acquainted with. The Apostle, you see, cannot hold speaking out his whole sentence before he brings in this: as soon as ever he had said, 'We are quickened by Christ,' he comes in with 'By grace ye are saved.' He would set the stamp of this seal with a treble impression on upon their hearts. This is the great axiom, the great principle he would beget in all their hearts. And it is to advance the design of God, the glory of his grace, so you have it, ver. 7. This is the sum and substance of the gospel, and it is the sum of the great design of God. For, as I said, a sovereignty of grace was set up; and what is the gospel? It is the laws and statutes this great sovereign hath made, and grace will be sure to make such laws as shall advance itself.

Therefore you shall find, that when a man doth step out of the way and road of free grace unto anything else, he is said to turn from God. A man may step out of the way, from truths to other errors, and not step out from God; but see what the expression is in Gal. 1:6, 'I marvel that you are so soon removed from him that called you'—it was because they did not hold the doctrine of free grace—'into the grace of Christ, unto another gospel;' implying that it is a stepping aside from God. It was God's great design to advance grace, and therefore he calls their stepping aside from the doctrine thereof, a frustrating of the grace of God, Gal. 2:21, which men do by mingling anything with it. It is a frustrating of the grace of God because it frustrateth the great design of God, for to frustrate is to make void a design. This was the great design of God, which he had in his heart. By mingling anything with it you frustrate the design of God, and you turn from him, and not only turn from him, but turn from him to another gospel. For what is the gospel but the laws and statutes of the great king, free grace? Therefore it is called the gospel which bringeth salvation, as being the matter of it. And the gospel is said to have two that are the subject-matter of it: the one is Christ, therefore it is called the gospel of Christ, and the word of Christ; the other is grace, and therefore likewise the gospel is called the word of his grace, and the gospel of his grace. And the ministry which Paul had received, what was it? To testify the grace of God. And to divert from it the Apostle interprets to be a turning to another gospel, and he pronounceth a curse to any that shall do it, even unto angels themselves.

How are Christians described, their persons, and the work of grace upon them? Read the New Testament; how are their persons expressed? 'They that receive abundance of grace,' Rom. 5:17. He might have said believers. No, but 'those that receive abundance of grace,' and he opposeth it to unbelievers and men condemned: they are free-grace receivers, you may well call them so. And so in Acts 15:11 they are called such as believe through the grace of God. And then how is the work of God upon them described? How is the work of conversion described? Col. 1:6, 'Since ye knew the grace of God:' yea, he doth distinguish, as we use to distinguish upon the work of grace, in saying there is a counterfeit work and a true work; so he

likewise by way of distinction calls it the knowledge of the grace of God in truth. 'Since ye knew the grace of God in truth,' saith he; for it is a hidden mystery to entertain it in the true notion of it, and therefore he makes it proper to a saving work. So in Eph. 4:21, 'If so be ye have heard him, and been taught by him, as the truth is in Jesus.' It is the greatest thing in the world to settle men's hearts in 'the true grace of God,' as the expression is, 1 Peter 5:12, to have a right knowledge of it, as salvation is attributed to it, and to sever it from whatever is in a man's self, and yet to give that due to what is in a man that belongs to it. My brethren, to trust perfectly in the grace that is offered,—so indeed the original rather reads it, in 1 Peter 1:13,—that is brought to light in the revelation of Jesus Christ, to trust perfectly in it, not by halves, but fully, and to have the right art of doing it, and not to turn this grace into wantonness, to settle the gospel upon a right wheel, for it runs upon free grace, and yet to say that works and faith and holiness are required, to do this practically in a man's own spirit is the hardest thing in the world. Therefore the Apostle Peter saith, 'I have written to testify to you, this is the true grace in which ye stand;' that is, I have opened the gospel to you. But let me tell you, there is nothing the heart of man is apter to divert from. Gal. 1:6, 'I marvel that you are so soon removed from him that called you into the grace of Christ.' Men are easily put by; for carnal reason comes, and that would mingle works and something in a man's self with it; and then self-love will come, and turn the grace of God into wantonness, and make a clean other gospel of it.

This very little sentence, By grace ye are saved, is the main thing of the gospel; now what to attribute unto faith and holiness you shall see when we come to the 8th verse. In the meantime let this suffice I have spoken.

SERMON LII

> And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 6.

HERE are two benefits more, two parts of that salvation spoken of before; 'By grace ye are saved.' As the Apostle saith there were three causes of sin in us, (in the 1st, 2d, and 3d verses,) the world, the devil, and the flesh or corrupt nature; so he saith there are three causes of our salvation in God. There is mercy, love, and grace: 'For his rich mercy, and great love wherewith he loved us; by grace ye are saved.' So there are three parts of our salvation, which is perfected by degrees:—

1. Our quickening; he hath quickened us together with Christ.

2. He hath raised us up. And—

3. Made us sit together in heavenly places.

These two latter are parts of our salvation, and they answer and correspond to what was done in Christ, who is our pattern and head. If you read chap. 1:10, he speaks of a mighty power which he wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places. Here he saith, making up the reddition in this verse, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.'

The difficulties of these words are indeed great; I shall endeavour, by way of interpretation, to assoil them as I am able.

The first difficulty is this: How to distinguish that work of quickening, mentioned in the 5th verse, from what is here, 'hath raised us up together.' Whether this work of resurrection, as here it is mentioned, is intended that of the soul which we partake of here, or that of the body, or of the whole man rather in the world to come? Or more generally, whether that these two here that now follow are works wrought in this life in us? Or whether those which his power is engaged to work in us in the world to come?

Now that which makes the difficulty are these things—

First, In that we are said as well to be raised with Christ in this life, both in respect of sanctification and justification, as that we are said to be quickened by him. I shall not need quote many places; that in Rom. 6 makes it clear and evident that it is so, where we are said to be 'planted into the likeness of his resurrection.' And you know, the resurrection of the soul is called the first resurrection. And so now 'hath raised us up together,' should be but the same thing with what formerly he had said, 'hath quickened us.' And Musculus, in his comment upon this place, gives this reason why the Apostle addeth to quickening, 'hath raised us up' here in this life; namely, to explain the words. For, saith he, men or things may be said to be quickened which were never dead; there may be a quickening without a resurrection, as it is said, in 1 Tim. 6:13, that God is he who quickeneth all things,—that is, that doth put life into all things: now all things were not dead before such time as they had life put into them. Adam might be said to be quickened when he had the breath of life breathed into him, yet he could not be said to be raised again; therefore, saith he, for more distinct explication sake, after the Apostle had said, 'He hath quickened us,' he addeth, 'and hath raised us up, to shew that it is a quickening by way of resurrection, we being dead in sins and trespasses. So that indeed the word 'quickened us,' saith he, noteth out the substance of the work of God upon us in this life; but this 'hath raised us up' noteth out the modus, the manner, that is by resurrection of them that are dead. And so he would have quickening and resurrection here to be both one, and to be both meant of the soul; as elsewhere the resurrection of the body is called quickening. Rom. 8:11, 'He that raised up Christ from the dead shall also quicken your mortal bodies;' that is, saith he, shall raise them up. And so it is used of Christ, 1 Peter 3:18, 'He was put to death in the flesh, but quickened by the Spirit.'

And that which yet strengthened the objection more, viz., that the resurrection of the soul should be here intended, is this. Because that that parallel epistle to this, the Epistle to the Colossians, which we have so often had recourse unto to interpret things in this epistle, when it speaks of quickening and of resurrection with Christ, as it doth in chap. 2:12, 13, it makes them both to be works of

God upon us in this life. 'You are risen with him through the faith of the operation of God: and you, being dead in your sins, hath he quickened together with him.' You see he mentioneth both, as he doth here; and it is evident he speaks of the resurrection which we have through faith, through the work of God upon us here in this life. And that the work of faith is a resurrection, I remember I opened at large upon the 19th verse of the first chapter.

And that which yet addeth to this difficulty is this, that the Apostle here speaks of this resurrection as a thing that is already done, like as he did of quickening before. 'He hath quickened us,' saith he, 'and hath raised us up, and he hath made us sit together in heavenly places.'

But yet for all this, I find that most interpreters, and I confess myself of that mind also, do judge it to refer rather to that glorious resurrection of the body which is to come; the which, why it is said 'hath raised us up,' as a thing for the present, or as a thing past rather, I shall give you an account of anon. And the reasons are these:—

First, Because the Apostle's scope is to comprehend the whole work of God upon us wherein we are made conformable to Jesus Christ, yea, unto Jesus Christ in glory. And his scope is to shew that that power which wrought in Christ that resurrection of his body, which raised him up to that glory which he hath in heaven, the same power works in us this whole work enumerated here. It relateth to, and correspondeth with the whole work upon Christ spoken of in the first chapter, ver. 18, and so on; where he speaks of Christ, who is there made the pattern of this work upon us, and saith thus, 'According to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.' Therefore now, in making up the reddition, or the parallel upon us, and of the mercy and grace towards us which he works in us conformable to what he wrought in Christ, he must intend the whole work of our salvation first and last, and especially that in glory, because he speaks of that mighty power which wrought in Christ in raising him up to glory. He speaks there also of a power which is begun in us, that shall go on, and never leave us, till it hath made us like to Christ in all things;

a power towards us, which begins in working faith and in quickening, begins there, and hath engaged itself to do all that for us which it did in our head Christ Jesus. Now then, the raising up of our bodies at last, and the glorifying of them in heaven, is the great work of power; and therefore he, speaking of the whole power that works in us, answerable to the whole work that is in Jesus Christ, must mean the whole work of salvation under these three heads, of quickening, and raising us up, and making us sit in heavenly places in him.

Secondly, That these two works, 'hath quickened,' and 'hath raised us up,' are distinct, there are these three clear appearances for it from the text here:—

1. Do but consider that he severs, as it were, quickening from being raised; for when he had said, 'hath quickened us together with Christ,' he comes in with this parenthesis, ('by grace ye are saved,') as putting not only a period, but a partition there, ere he went any further, by that parenthesis, as a note upon that; then shewing them those two parts of salvation which are to come, whereof he had spoken when he had said 'by grace ye are saved:' that at the resurrection, and that in heaven. And then—

2. Having severed them thus by a partition, you see he yokes and joins these two, 'hath raised us up, and made us sit together in heavenly places,' together, as works and benefits of a sort and kind. And therefore, as 'sitting in heavenly places' pertains to the glory to come, so also 'hath raised us up' refers to the resurrection of the body, which is the foundation of that glory, and indeed is the preparation to, and foundation of it.

3. And further, to shew that he did intend this distinction, when he speaks of quickening, he addeth, τῷ Χριστῷ, together with Christ; but when he comes to speak of these two, to shew that they are works of a kind, he doth not say 'hath raised us up together with Christ' a second time, but he defers the mention of Christ till he added the other which is of the same kind with it: 'hath raised us up together, and made us sit together in heavenly places in Christ Jesus;' that same 'in Christ Jesus' referring to both in common. Whereas if that quickening and raising up had been all one in his intention, he would have added 'with Christ' after this word 'raised

us up,' or in common added here rather than with quickening, and so have made the period there. But you see he doth not only sever them thus by a parenthesis, making a full period of the other, viz., of quickening, and adds 'with Christ' to it, and then joins these two together, but he brings in 'in Christ' in common as to both. So that now, as we are said to sit now in heavenly places in Christ Jesus, in respect of that glory we shall one day have; so we are said to be raised up also in Christ Jesus, in respect of that resurrection we shall then likewise have. But—

Thirdly, That which most of all convinceth me is this: that when the Apostle speaks of these two latter, 'raised us up, and made us sit together in heavenly places,' he adds the phrase 'in Christ Jesus;' but when he speaks of the other, viz., of quickening us, he doth not put in ἐν τῷ Χριστῷ, 'hath quickened us together in Christ Jesus,' but 'hath quickened us together with Christ Jesus.' Which evidently and critically intendeth to hold forth this, as a main and eminent difference between these two latter works and that other of quickening, which is worthy your observation: that when he speaks of quickening, it is a work already done in us; as it was once done in Christ for us, so it hath had its accomplishment in a measure, therefore we are said so to be quickened together in Christ, as also with Christ; for that is a true rule, that those works which were done in Christ for us, after they are begun to be wrought in us, we are said to have them wrought in us together with Christ, as I shall shew you anon. But when he comes to those works which yet are to be wrought in us, as this resurrection and this sitting in heavenly places is, which are but in hope; of these he only saith that they are wrought for us in Christ, but not they are wrought in us with Christ, because that we are not yet actually in our persons partakers of them, but only as yet in our head; but when he saith. we are quickened together with Christ, (as likewise in Col. 2:13 the phrase is,) his meaning is that we have been actually partakers in our own persons of quickening, as well as Christ was; but, I say, when he comes to speak of these, he saith only 'in Christ.'

And let me throw in another observation towards it:—

Obs.—What is the reason that the Apostle in the beginning of his speech, at the 19th verse of the 1st chapter, whereof this is the

conclusion, speaks of the mighty power of God which works in them that believe; and here in this place, when he comes to make up the return and the reddition, he speaks of grace, and mercy, and love? The reason is plainly this, because though his power is engaged by grace, and mercy, and love to this resurrection to come, and to setting of us in heavenly places in Christ, yet notwithstanding his power is put forth only in quickening of us; but grace, and mercy, and love are put forth both in quickening of us and in raising us up again, and making us sit in heavenly places in Christ; by grace we have these two latter now. We are not only quickened by his power already working in us, but by grace we are raised together in Christ, and by grace we sit in heavenly places in Christ; but by power we do not yet,—that is, the power that hath engaged to work it one day hath not already wrought it, not wrought it with Christ, only wrought it for us in Christ our head.

And this is a far better and more observable criticism than that of Musculus, for it notes out one of the greatest truths of the gospel, that is, the representation of Christ for us: that he as a common person hath received all benefits fur us, and we in him are said to have received them; for that is said to be done for us in Christ which yet is not wrought upon us.

And as for that which he observes, that 'hath raised us up' is added by the Apostle to shew that it is quickening from the dead, there needed no such addition; because he had said in the words before, 'when we were dead, he quickened us.' Now a man cannot be quickened when he is dead, but it must needs be a resurrection; and therefore the resurrection of the soul in this life is fully included in those words, and these words 'hath raised us up' needed not be added to shew the manner of quickening, as he would have it. And so it is an argument rather for the contrary; for he would not have repeated the same thing again if he meant by quickening and raising again one and the same thing.

And for that in Col. 2, where 'rising with Christ,' and 'quickened with him,' are both mentioned as here, and both as past, I answer, first, it is not said there we are raised in Christ only, as here, but with Christ. And besides, the Apostle here puts a distinction also, to shew the difference, for he saith we are 'risen with him through the

faith of the operation of God.' If he had said so here indeed, we must needs have concluded that 'hath raised us up is meant of that resurrection of the soul, which is all one with quickening.

So that to conclude, though that quickening of us, and raising us again, are terms equivalent, and one is often put for the other in the Scripture, as was observed before, and is plain in John 5:21, yet there is a double resurrection and a double quickening: the one of the soul in this life, and that the Apostle means, ver. 5; and the other of the body after this life, and that the Apostle intends here in this verse. You shall find them both in John 5:24, 25, compared. There was a double resurrection wrought in Christ: there was one of his soul, as I may so speak, when it was made heavy to the death, when the brunt of his Father's wrath was over, when he cried, It is finished; for, I take it, that word, 'It is finished,' hath relation to that conflict he had with his Father, which began in the garden and ended upon the cross: and indeed as those pangs that seized upon his soul, which made him say, My soul is heavy unto the death, were the greater of the two; so that resurrection was the greater of the two. Then he had a resurrection of his body, which was raised up the third day; and, I take it, both these are included in Acts 2:24, as I shewed in handling the 19th and 20th verses of the 1st chapter. Now then, the Apostle here intending to shew how that we are raised up answerably to Jesus Christ, first, he mentions the resurrection of the soul in this life under that of quickening; and then brings in the resurrection of the body under this phrase, 'and hath raised us up;' and then the glory of heaven in this, 'hath made us sit in heavenly places in Christ.'

And so much for the first difficulty.

The second difficulty is this: How the Apostle can speak in the time present, or in the time past, and intend the resurrection of the body to come, and our being in heaven, and say, 'hath raised us up, and hath made us sit together in heavenly places in Christ.'

To assoil this difficulty also:—

First, Jerome and others upon this place refer it to God's decree; say they, what God hath decreed to be done, though it be to come, the Scripture speaks of it as if it were now present, yea, as if it were past. As in Rom. 8:30, 'Whom he did predestinate, them he also

called; and whom he called, them he also justified; and whom he justified, them he also glorified.' Because in God's decree these things are so sure as if they were done at the present, yea, as if they were past; they are tanquam prateritum, as things past, which cannot be undone again.

But though this be a truth, yet it is not so spoken here, in respect of God's decree only or chiefly, that we are said to be raised up again, and to sit together in Christ in heavenly places. For if you mark it, it is something that was done upon Jesus Christ's having been raised up, and set at God's right hand first, as a head, as ver. 20 of the first chapter hath it, that we are thereupon said to be raised up and to sit together with him. He doth not therefore wholly refer this to God's decree, but he refers to what was done in Christ when he was raised up, and now sitteth in heavenly places. He doth not, I say, refer to God's decree, which was before all worlds, but to the resurrection of Christ, which was done long before the world began.

Others say this, that it respecteth the work of faith and hope in us: for by faith and by hope we may see ourselves raised and set in heavenly places; and we believe we shall be raised with Christ and shall sit together with him in heavenly places. And because that faith doth make things to come as present, therefore, say they, the Apostle doth speak in the language of faith. He hath raised us up, and he hath made us sit together in heavenly places in Christ. Nos cum illo in cœlo per spem, et ille cum nobis per Spiritum;—He is here with us below by his Spirit, and we with him in heaven by faith and by hope. And this also is a truth. Rom. 6:8, 'If we be dead with Christ, we believe that we shall also live with him.' And as all things are present to God that are to come, who calleth things that are not as if they were; so it is true that all things are present to faith, for it enableth us to look upon things, in our proportion, as God doth: as in Rom. 8:11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.'

Now for this meaning also, I deny not but that it is part of it, as I shall shew you anon; but it is not all. For if so, as Zanchy well observeth, then, in the first place, they in the Old Testament who by faith saw the promises afar off, might believe themselves raised and

set together in heavenly places in Christ Jesus that was to come. But I say still, the Apostle here pitcheth upon what was actually done in Christ already, after the time of the Old Testament, when Christ did rise again; and upon his being raised and set in heaven, we are said to be raised and to sit with him. And then, in the second place, it is not said to be past, because faith believes it shall be done; but it is propounded here as really done in Christ, and therefore propounded to our faith to believe in it; so as faith believes it, because in Christ it is done for us.

You will then say to me, What is it that is imported here?

I take the words to import our being raised in Christ as in a head, as in a common person; and in his being raised and sitting in heavenly places, we are said also to be so. For the distincter understanding of this:—

Some do interpret the words, 'we are raised in Christ,' and impute it only to this, that Christ having raised our nature in himself, it is as a pawn that we shall be advanced likewise, and so though Christ rose but as a single man, yet because the human nature is carried up to heaven, that is an evidence that our nature shall come thither too; that he being advanced, we being his kindred, shall be advanced also: and so now it is a pledge of our resurrection. And this also is a great truth; for when Christ went to heaven, there were mutual pledges given of our coming thither; he carried our nature to heaven, to shew that our nature being carried thither is a pawn of our coming thither likewise. John 14:3, 'I go to prepare a place for you; and if I go to prepare a place for you, I will come again, and receive you to myself; that where I am, there ye may be also.' And as he carried our nature thither, so he being in heaven, he gives us his Spirit as an earnest that we shall come thither also; as in Rom. 8:11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Therefore the Spirit is called the earnest of our inheritance. This, I say, is a blessed truth, and a certain evidence we shall come to heaven; yet it is not all that is held forth by this phrase. For though the Spirit dwelling in us be a pawn we shall be raised, and thereby our resurrection is made sure, because we have the Spirit in us that raised up Christ,—who

therefore is a working Spirit, and will never leave what he takes possession of to dwell in till he hath raised it up,—yet we are nowhere in the Scripture said to be raised in the Spirit, but we are said, as here in the text, to be raised in Christ; therefore it must be more than having a pawn of our resurrection in Christ's resurrection. And yet, if that were the intent of it, it might as well be said we are raised in the Spirit as in Christ; for the Holy Ghost is a pawn of that himself, as well as Christ's resurrection. Yea, we are said to 'sit in Christ.'

Others therefore interpret it thus, that we are said to sit together in Christ, because of a conformity we shall be wrought to, like to Christ; that look, as Christ was raised up from the dead, so shall we be; we shall have the name resurrection of the body which he had, and the same glory in heaven, in our measure, which he hath. But mark it, still I say, it is not said that we are raised as Christ is raised,—that the Apostle eminently holds forth in Rom. 6,—but here it is said we are raised in Christ.

Others say, that we are raised by right, that by Christ's resurrection a right is conveyed to us to rise again; we have a right to sit in heavenly places, which is made good by Christ's sitting there, therefore we are said to be co-heirs with Christ, Rom. 8.

This sense I should determine and rest in, if the full foundation of that right be taken in also; which is, that Christ as by death he purchased it for us, so in our names and stead hath taken possession of it for us, which is more than all the former, and yet supposeth them all, and includes them; namely, that by way of representation he is there in our stead, being a common public person representing us, he being raised, and he rising as a common person, he sitting in heaven, and he sitting there as a common person for us, that in this respect we are said to be raised up, and to sit together in Christ, in Christ as our head. And so Chrysostom also doth interpret it. The head sitting there, the body must needs be accounted to sit there also, and for this cause he addeth, 'in Christ.' And this is certainly the most genuine meaning of this place, though it may include many of the other senses in it. For first, in chap. 1:22, Christ is not only said to sit in heaven himself, but he sits there as a head. 'He gave him to be a head,' saith he there, 'over all things to

the church;' as for influence, as there, so also, as here, by way of representation. So that in him, representing us as the head doth the body, we are said, being united to him, to sit there also.

This notion, of Jesus Christ being a common person, and representing us, I have at large handled, and shewed the parallel made between Adam and Christ herein. In Rom. 5 we are all said to have sinned in Adam,—in whom all have sinned, saith Paul, speaking of Adam,—and were cast out of Paradise in him, to have died in him, and we were all cursed in him. 'In the day thou eatest thereof, thou shalt die the death;' this brought a universal law upon all mankind to die, in Adam all died by virtue of this. So in Jesus Christ; in his being raised again we are raised, in his sitting in heavenly places we sit. But I will not enlarge upon this anything to what formerly I have spoken. Jesus Christ sits in heaven, not only as a person receiving heaven for us,—as a guardian that hath received from a father jewels and writings to be kept for a child; thus indeed Jesus Christ did receive heaven and all things else for us, in God's everlasting purposes: as in Timothy there is mention of a 'grace given us in Christ before the world began;' and so you have it in Eph. 1:5, God 'blessed us with all spiritual blessings in Christ Jesus,' before the world began. But Jesus Christ is gone to heaven, as one legally authorised to take possession of heaven in our stead, so as that possession of it which he takes shall be in law reckoned as if we ourselves had taken it. The notion of a public representative, to do acts that in law are counted theirs whom he represents, is common among all nations. You know that Rachel is said to have worshipped Joseph, though she was dead long before, because she was represented in Jacob her husband, Gen. 37:10. So Levi, before he was born, is said to pay tithes to Melchizedek in Abraham; and so we are said to sit in heavenly places in Christ: for all these public persons, and all these types, were but representations of what Jesus Christ is to his church, and of that union which Jesus Christ and his church hath. Christ therefore is called 'the first-fruits of them that sleep;' and he is called 'the first-begotten from the dead.' Now the first-fruits were blessed; and when they were blessed, all the crop that stood in the field was blessed also, though it was not reaped. And that blessing of the crop in the first-fruits, it was not only jure,

or potestate, in respect that it had a right to blessing, but it was actu; only with this difference, not in their own proper individuals, but in the first-fruits that represented them, yet it was an actual bestowing of it, and may rightly be said so. Therefore because that when Jesus Christ rose he represented us in his person, and now he sits in heaven he represents us in his person, therefore we are said to be raised in him, and to sit in heavenly places in him. And we have it not only by faith, or by hope, not only potentate et jure, but actu; but how? Not in our own persons, but actually possessed thereof by such a legal act, as by law it is attributed unto us, because our Head has done it in our stead.—And so much now for that second difficulty.

There is yet a third appearance of a greater difficulty than either of these, which I must also remove. You see he puts here 'he hath raised' after 'he hath quickened.' Now, if this 'hath raised,' and 'hath made us sit in heavenly places in Christ,' should be meant of a representative sitting in Christ; and that he by way of representation in our stead, bearing our persons, our persons are reckoned to sit there in him when he began to sit there, and so our being raised when he first rose; and then if so, here lies the objection: these Ephesians might be said to have been made to sit in heavenly places in Christ Jesus long before they were converted, even from the first time that Christ did sit down there, and might also be said to have been raised again long before they were converted, even when Jesus Christ was raised; for in these acts he, as a common person, represented them according to this interpretation. But if you eye the words, they will seem to speak of such mercies under them as we come to have in Christ, after or together with our quickening. 'God,' saith he, 'who is rich in mercy, hath quickened us, and hath raised us, and hath made us sit together in heavenly places in Christ;' namely, upon our quickening. Whereas I say, if it should be meant of a representative sitting of Jesus Christ in heaven, and so they in him, that was done long before they were quickened; for from the first time that he sat down there, he did it in the name of all believers.

Now to assoil this difficulty, which hath troubled me more than all the former—

First, I would say this, that these Ephesians were said to be raised up, and to sit in heavenly places, even long before they were converted, in Christ as a representative person; but why then doth he mention these after quickening, that work of conversion? He mentions them because that these are mercies to be wrought in us after quickening. All were wrought in Christ, and done at once; but if you come to the execution of them, to the degrees of accomplishment, quickening is first, being raised is next, and sitting in heavenly places is last: and because they are last in execution, hence it comes to pass that he names these after the other. So that the reason why that these come in after quickening in the Apostle's rehearsal is not that they were not true of them before, but it is that they are in order of execution performed afterwards.

But then there is a second answer, and that is this: that though we are made to sit in heavenly places in Christ before conversion, coram Deo,—before God, between Christ and him,—and it may be said of all the elect in the abstract that they are so before their conversion; yet we must consider that here the Apostle speaks to these Ephesians by way of application. Mark it, for it is a real answer. Paul could not personally have applied it to these Ephesians before their conversion; but being quickened, that he might add this moreover, God hath raised you up; he hath not only quickened you, but now you may see with open eyes that God hath done more for you when you knew not of it; you have a head in heaven, in whom, and by whom, and with whom you are quickened; in whom also you are raised up and sit together in heavenly places, and have done so ever since Christ ascended thither. So that now, because he speaks to the Ephesians by way of application, and that he could not have applied it thus in concrete to them personally before they had been quickened, therefore he mentioneth quickening first. For then comes the comfort of what was done for them in Christ before. And so he holds forth the greatness of the mercy and grace God hath shewn, that he had not only quickened them here by the virtue of Christ's resurrection already, but he had made provision for their being in heaven long ago, by their head being there; one of these coming in, in his rehearsal after the other, not that they were not true before, but

that now they have the comfort of them, and that now they are applicable to them, and not before. The mention of these two comes in therefore most fitly after quickening, for the comfort of their faith, though long before; and this because they seeing the power of God, which he tells them was engaged towards them, ver. 19 of the first chapter,—that it had already shewed itself in quickening them, and had shewed itself by virtue of this, that they had been quickened in Christ when he was quickened and raised,—this might be an evidence to them that one day they should be further raised up in their bodies together with him, and sit in heavenly places, and in the meantime they did sit together in him. It comes in therefore, I say, well after quickening, because that quickening is a pawn, an evidence to them that they do sit in Christ, and shall sit together with him one day. And thus the Apostle doth clearly reason from what is already wrought to what is done for us in Christ, and shall be one day wrought. Rom. 6:5, 'If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.' And, ver. 8, 'If we be dead with Christ,'—mark the phrase, for he speaks of mortification begun,—then 'we believe that we shall also live with him,' and so be raised. Why? Because, ver. 9, 'As Christ being raised up dieth no more, but liveth unto God;' so, ver. 11, 'reckon yourselves to be dead indeed to sin, but alive unto God:' for you may see your persons to be in Christ, and you may have hope to be raised one day with him, because you see already that by virtue of your communion with Christ, the power of God hath wrought something of what Christ hath done for you, by way of representation; you are dead with Christ already, and are quickened with him, and therefore shall one day be raised up together with him, and sit together with him in heavenly places.

But, lastly, to give yet a more full answer to this objection, I do grant these two or three things:—

1. That upon a man's being converted or quickened, he may be said anew to be raised up in Christ, and to sit together in heavenly places in him. There is a new act done by which Christ becomes, upon a new engagement, a public person for those who are thus quickened. I shall express myself to you in this as clear as I can, because there is a difficulty in it. My brethren, I lay this for a

ground, that upon any new kind or degree of union or being in Christ, all we have communion with Christ in is anew confirmed to us, and that not only between Christ and us, but between God and Christ also. All must needs grant this, that our union or oneness with Christ is the foundation of our communion and fellowship with him and being made partakers with him of all he did for us: that we are said to be risen with Christ as in a common person, and to sit in heavenly places in him, is because we are one with him, for these are things whereby we have fellowship with him. Now then, upon any new way of union and oneness with Christ, there must needs be a further communion or fellowship, degree, or declaration, or authorisation at least, of communion with him of all the blessings we are to have in him.

Now, I say, when we are turned to God, there is certainly a new fresh declaration made before God, and the angels, and all, of our union with the Lord Jesus. In Phil. 3:12,—which place I quote for this purpose, and you shall see it will come home to the point in hand, of the resurrection, and heaven, and all, by and by,—saith Paul there, speaking of his seeking to attain unto the resurrection of the dead, 'I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.' He speaks of his conversion unto God; he had spoken of the resurrection from the dead, and that state which the text here mentioneth, as that which in his own person he had not yet attained. I have not attained it, saith he, in my own person; he speaks of the resurrection from the dead, in the perfection of it. 'If by any means,' saith he, 'I might attain unto the resurrection of the dead.' It is ἐξανάστασιν, it is not only ἀνάστασιν simply, as Grotius well observes; it is that perfect state of the resurrection which death shall have no dominion over. Now as Paul fully aimed to apprehend this, so he did it under this notion that Jesus Christ had, for this and all else that was to be wrought in Paul, apprehended him when he was turned. 'That,' saith he, 'I may apprehend that for which I am apprehended of Jesus Christ.' Clearly then here is the meaning of it. When Paul was first turned to God, when Jesus Christ first took him by the hand and put him into this way, then did Jesus Christ own him as his publicly before God and himself in heaven, and sent his Spirit into his heart; and owning

him as a public person, he declares, This soul is one with me, to be perfectly raised up one day with me, and to be perfectly glorified one day with me, and to that end I do send my Spirit into his heart, that he by degrees may come to attain and apprehend all that for which I now do comprehend him. This I take to be clearly the meaning of the place. And if this be true, here is now a new declaration, a new way indeed of union with Christ, a new act of union, rather than a degree added to what was before.

My brethren, do not stumble at this; I will tell you why. We were one with Christ before the world was; there is one way of union then. Jesus Christ in the human nature cometh down, and represents us, doth what we have to do; here now is another way of union. Why? This is the reason, for we were one with Christ by his undertaking for us only from everlasting, but we were one with him by an active representation when below on earth, he acting all he undertook when he was here below. Now answerably, when he is in heaven, and turns any soul unto God, he seizeth upon that soul by his Spirit, comprehends it, and declares that he owneth it, to attain by his Spirit all that which he, as a common person, beforehand did for him. Now then, upon our quickening we may very well be said, as here in the text, to be raised up in Christ, and to sit in heavenly places in him. Though it was done before by way of representation in one respect, yet now there is a new authorisation, a new declaration of it, not only between Jesus Christ and that soul, but between God and Christ, who now doth, before the other two persons of the Trinity,—perhaps the angels themselves know so much, for there is joy in heaven at the conversion of a sinner,—take this soul, to work in it all that he as a common person hath wrought for it. Jesus Christ comprehended us then, to raise us up perfect one day. Therefore saith Paul, I aim to attain unto the resurrection of the dead. Why? Because Jesus Christ, when I was turned, comprehended me, that I might attain this; and he comprehendeth us to sit together in heaven with him.

And therefore now, as you will say, by virtue of that act which Christ performed when he rose again, that we rose in Christ as in a common person,—and we may be said to sit in heaven when he first began to sit there,—so upon this new act of Christ's comprehending

us when we were first turned to him, and did publish and declare this, all these are ratified to us afresh, and we have now a new and further act or degree, as I may so speak it, of Christ, in becoming a common person for us and sitting in heaven for us, a new public act in heaven. Jesus Christ presenteth himself to his Father as he that rose for that soul, that it might rise both body and soul; therefore he putteth in his Spirit to raise up the soul now, and the body afterwards. Jesus Christ presenteth himself, as sitting in heaven in the room of that soul, and sendeth his Spirit to quicken it with a life that is heavenly; and that Spirit shall never leave till he hath brought the body to heaven also. These things Christ comprehendeth us for. You read in the Revelations of two books, though they come all to one; the one is the book of the Lamb, and the other the book of life. There is a registering as it were upon public record of our names in both. Our names are recorded in the book of life by eternal predestination and the decree of God. When Jesus Christ comes to comprehend a soul, our names are anew written. There is a new record made between God the Father, Son, and Holy Ghost, that he owneth such a soul, that he represents it, takes that soul to work all that in it which he did representatively as a public person for it. Therefore in this sense it might well be said that we are raised in him, and sit together in heavenly places in him; we are reckoned as risen in him, and as sitting in heaven in him, from that day he quickened us. For from that day he comprehendeth us that we may attain thereunto.

2. However, in the second place, by faith by which we are quickened we may be said to possess the resurrection of the dead, and to 'sit in heavenly places in Christ;' upon quickening therefore it cometh in afterwards. Faith instateth us into all these in such a manner as not before; and these things are all likewise things to come: for though Jesus Christ hath represented us when first he went to heaven, yet every moment he sitteth there he still representeth us. Therefore after quickening this may well be said of us, and we may then reckon ourselves alive to God as fully as Christ is, or as ever we shall be. Faith aims to comprehend all that for which we are apprehended and comprehended by Jesus Christ, and so possesseth itself of it. And now, as heirs will please themselves

beforehand with the thinking of what they will do with their estate before they come to it, so faith doth; it setteth us down in heaven, setteth us upon the shore of the other world, thinketh of the glorious condition we shall be in there, and what a glory will be put upon body and soul when we shall sit in heavenly places with Christ. Why? Because, as the Apostle saith, we see Jesus Christ already crowned with glory and honour. Therefore now he that believeth is said to be entered into rest in Heb. 4:6, 9, 11, and yet that rest is to come. Nay, in Heb. 6:19, we are said to cast anchor within the veil. And in Heb. 10:21, 22, compared with all went before, we do by faith enter into the holy of holiest, and have boldness so to do. Alas! the poor people of Israel stood without, and no man was to look within the veil; but we enter into the veil, and cast anchor there, and may with boldness come there. Why? Because we have a High Priest sitting there. Now because that upon quickening, faith begins to work thus, hence the Apostle therefore mentioneth these two, our rising again, and sitting in heavenly places, after quickening; and makes them as it were a new work upon quickening, because that faith then comes to apprehend them and to have the comfort of them.

I might add now, in the third place, that when a man is thus quickened and turned to God, the state of that man is altered, even in this respect, that he doth now actually sit with Christ in heaven. Before, the threatenings of death to hold him in the grave were, according to that state he stood in good against him, good against him in foro verbi, according to the covenant of the word, which God will judge all men by; but now his state is so altered that all these threatenings cannot come out against him. Why? Because he is so comprehended by Christ as that he sitteth in heaven for him, and he below is in that state as that all the threatenings of hell and the grave have nothing to do with him. They had nothing to do with his person in respect of God's decree before, but in respect of his state, and in foro verbi, they had.

I shall now give you an observation or two, and so end. The great observation, which I thought to have largely handled, is this:—

Obs. 1.—That in Christ as a common person, and as a pattern of us, we may be said to have done what Jesus Christ did or doth, or

what befalleth him; and we are reckoned by God to have done it. My brethren, this is one of the greatest hinges of the gospel.

But the second observation that I make is this:—

Obs. 2.—That our salvation is in God's gift; and in Christ's personating of us and apprehending of us, it is perfect and complete; though in our persons, as in us, it is wrought by degrees. This you see is clear; for he tells us that the grace and love and mercy of God is such as he hath quickened us with Christ, but for the rest it is done in Christ. Our salvation, my brethren, hath been perfected between God and Christ over and over and over. It was perfected in God's eternal decrees; he then did bestow all grace and benefits upon us before the world began, and he hath blessed us with all spiritual blessings in heavenly things before the world was. When Jesus Christ was here upon earth, the text tells us, in Heb. 10:14, that 'by one offering he hath perfected for ever them that are sanctified.' When he rose, he perfected our resurrection for ever. When he sat down in heaven, he perfected our sitting down there for ever. When we are converted, when he comprehendeth us anew, then he doth own us as those for whom he did all this, and professeth to represent us, and professeth to send his Spirit down into our hearts to work all that in us for which he hath comprehended us. And upon that Paul's heart and desires are in a flame after the resurrection of the dead; no less could serve him: for, saith he, Jesus Christ hath comprehended me for that end when he first turned me to him. All this, my brethren, hath been wrought over and over and over; our whole salvation hath been perfected between God and Christ by I know not how many acts, and each do make the whole sure, sure over and over. Here now is all the difference: when it comes to be wrought in our persons, there indeed he goes by degrees, as it is applied unto us.

The truth is this, that God the Father, in bestowing blessings upon us at once in election, found Jesus Christ work to purpose. Christ came, and by degrees he did purchase it; fulfilled the law, died, rose again, ascended, sitteth in heaven. By these acts once done doth Jesus Christ find the Holy Ghost work for ever, and the Holy Ghost is a-perfecting for ever of what God the Father intended and gave at once; of what Jesus Christ did, as a common person, both purchase

for us and did for us by way of representation. And as man was amaking six days, so we are by degrees a-perfecting for heaven, and what God will do for us there we know not. And take this for thy comfort: hath Christ begun to quicken thy heart with spiritual life? Do as Paul did; set upon attaining the resurrection of the dead, if by any means thou mayest attain that holiness thou shalt have there; for Jesus Christ hath comprehended thee for it, and he sitteth in heaven now, presents himself to his Father as he that rose for thee, to the end the resurrection of the dead may be completed in thee. He presents himself as sitting in heaven in thy stead, thy name is entered into the Lamb's book, and therefore say with thyself as Paul doth, Though I have not yet attained unto the resurrection of the dead, yet this is my state in Christ, this is that for which I am comprehended of him. My brethren, the truth is this, that all the grace and happiness we shall have is nothing but life; for what is Christ? He is still called life; so John 1:4, and 1 John 1:2. And these three things here are but three several degrees of life—first, your souls are quickened: then your bodies and souls shall live another life, the body shall be raised up a spiritual body; this is done in Christ: and then you shall be taken up into glory and live with God. 'Your hearts shall live for evermore.' It is all but the life of Jesus Christ, which doth spring and by degrees rise up in us, and he as our life doth sit in heaven for us, as the Apostle tells us in Col. 3.

A third observation I would make is this:—

Obs. 3.—That God, as he hath perfected our salvation, as you see he hath done over and over, so he would have us for our comfort take a view of that whole that God will do for us, and by faith he would have us to take it that he hath done it, and he hath made sure work for it in our Redeemer Jesus Christ. We should not therefore only look to what is behind, but look to what is before. My brethren, Jesus Christ waits in heaven till all he did for us as a common person be perfected and completed; and in the meantime he comforts himself with this, that we shall be such one day, and he goes over it in his thoughts again and again; and so should we. 'Reckon yourselves,' saith the Apostle,—go and take a leap over the state of this world, and 'reckon yourselves alive in Christ.' We translate it through Christ, but the truth is, it is in Christ, for he

speaks there of Christ's being raised again and sitting at God's right hand. Reckon yourselves, saith he, alive in Christ, as he is. And we should do this both to provoke us to attain to this life, for it did provoke Paul, to labour to have as much of your portion here as you could, to get as much of the resurrection as you can. Therefore saith the Apostle, in Phil. 3:20, 'Our conversation is in heaven.' Why? Because Christ hath comprehended us, as sitting in heaven for us, and he hath comprehended us to attain to whatever he hath done for us. That is another consequence Paul makes of Jesus Christ comprehending us. My brethren, when you come to die, reckon yourselves, I am risen with Christ, and this grave must give up my body again; I commit it unto it as to a jailor. I thank my God through Christ, saith Paul, that hath given me victory over the body of death; and he gives the same thanks in 1 Cor. 15 for the victory over the death of the body. God would have us consider these things, that we might act all as men in heaven. Would a man sitting in heaven do this? 'If you be risen with Christ,' saith the Apostle in Col. 2, 'why, as though living in the world, are ye subject to ordinances?' Take you as worshippers, saith he, you are not to receive neither the doctrine of faith from men in a worldly way, neither are you to receive the commands or inventions of men in worship; and he urgeth it upon this ground, because they were risen in Christ, therefore, saith he, act accordingly: 'Seek the things that are above.'

The fourth observation I have out of these words is this in general, for these are but generals:—

Obs. 4.—You see now that we may apply all in Christ, piece by piece, to the like to be done in ourselves. The Apostle here doth apply Jesus Christ's being raised in his body, and that body raised a spiritual body, to this, that we also shall be raised, and that we are raised in him; the resurrection of Christ to our resurrection, and his sitting down in heaven at God's right hand to our sitting there, as the cause of it. It is a question now, whether, yea or no, we should reckon the active obedience of Christ as that which standeth in stead of our active obedience; the passive obedience of Christ as that which standeth in stead of what we should have suffered? I answer, yes; even as his sitting in heaven is the cause of our sitting, that part is the cause of this part in a more eminent manner. It is

not but that the whole is the cause of the whole: my sins are forgiven by the active obedience of Christ as well as the passive, and the passive obedience of Christ standeth for the fulfilling of the law; yet for my comfort I may apply every piece in Christ to what I would have from him. So the Apostle, you see, doth; for what is in Christ is but the idea, the mere pattern and exemplar of a Christian.

The last observation I will make is this:—

Obs. 5.—You see the distinction between in Christ and with Christ. We are said to be quickened with Christ. Why? Because that that work, as it is wrought in Christ once for us, hath now some accomplishment in us; but speaking of the resurrection to come, he doth not say we are raised up with Christ; but raised up in Christ. Do but learn to distinguish, for the want of this makes many men mistake. A man, before he is called, is justified in Christ, but not with Christ; that is, it is not actually applied to the man's person—his person is not put in joro verbi in the state of justification. Learn, I say, to distinguish between receiving a thing in Christ, and receiving it with Christ. You receive it with Christ when it is actually applied to your person. We now sit together in Christ in heaven; would you desire no other sitting in heaven with Christ than now you have? Certainly you would. As you sit in Christ, so likewise you would sit with Christ. So take a man before such time as he believeth and is converted to God, would he have no other sanctification? Would you have for your child, suppose you believe him to be elect, or had an immediate, infallible warrant so to think, no other sanctification or justification than he hath then? No, you would have him sanctified with Christ, and justified with Christ, which is to have that which he had in Christ applied to him, and he put actually in his own person in the state of it. The want of the consideration of these things causeth a great mistake in this age. You shall find that still the Scripture useth that phrase of those things which we not only have in Christ, but have some actual possessing of them in our own persons. I yield it is attained in Christ as in a common person, but it must be applied to our own persons also; for would any man desire to be no more glorified than he is now? Yet we are perfectly glorified in Christ now, so we were perfectly justified in Christ when lie rose, and perfectly justified

from all eternity. Who shall condemn the elect of God? saith the Apostle. Yet these must be applied to our own persons, and our persons must actually be put into this condition. When we come to heaven, then he saith we shall sit with Christ on his throne, Rev. 3, but while we are here on earth, then it is sitting in Christ. The consideration of this distinction would in a word clear the great controversy that is now between the Antinomians, as they call them, and others, about being justified before, conversion; whether a man be justified before conversion or no? Or whether he be not so justified afterward as in some sense he was not before? I say, we are justified in Christ from all eternity, and we are justified with Christ when we believe.

SERMON LIII

> And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.—VER. 6.

FOR the opening of these words, I endeavoured to shew two things the last discourse, and spent most of the time in clearing the difficulties of the text.

1. That the resurrection here mentioned is distinct from that of quickening, and referreth to that great benefit which at the latter day shall be communicated to us.

2. How that all these are said to be already done in Christ.

These were indeed but generals to the words. I shall now speak something to each particular, for the opening of them.

There are, you see here, two degrees of our exaltation in the world to come:—

1. Our rising again.

2. Our sitting in heavenly places.

And the one is the preparation to the other. And herein there are to be considered—

I. The things themselves; 'raised up,' and 'sitting in heavenly places.'

II. The adjuncts of them. As—

1. That both these are said to be done already; 'He hath raised us up:' and, 'He hath made us sit in heavenly places.'

2. That we are 'raised together,' and 'sit together.' And—

3. 'In Christ Jesus.'

III. The greatness of this mercy, and love of God in both these. To shew forth which is indeed the Apostle's scope, both in the words before,—the exceeding greatness of his love towards us, in quickening us, in raising us, in setting us in heavenly places in Christ,—and in the words that follow, at the 7th verse, 'to shew forth the exceeding riches of his grace.'

I shall begin to speak to the first, the things themselves; raised up, and sitting in heavenly places.

When I opened the words before, I told you that all that God bestows upon us, both of grace and glory, is but life, opposed here to death. For Jesus Christ is appointed to be our life. Now of this life there are several degrees, several parts of it more eminent. The one is that of quickening; the other the resurrection and union of soul and body at the latter day. And the last is the sitting in heavenly places. So that indeed that life which God intends to bestow upon us, you see it is perfected by degrees. He begins with dealing with the soul here in a way of quickening; and then he doth raise the body. And this of the soul, it is the pawn of the other: as Tertullian saith, by the quickening of our souls, our bodies are also inaugurated into that resurrection which is in the world to come. My brethren, when the Spirit first comes to dwell in our hearts, he maketh our bodies his temple, as well as he doth our soul. You have it in 1 Cor. 6:19, where our body is called the temple of the Holy Ghost, and there he is said to dwell. Now wherever God dwells, he hath taken up his seat to dwell for ever; he will never be put out of possession. The Godhead dwelling in our Saviour Christ's body, as he saith, 'Destroy this temple, and I will raise it up again;' now the same Spirit dwelling in us that dwelt in Christ, and our bodies being likewise made the temples of the Holy Ghost, hence therefore—though we owe a debt to that great statute that came forth, that it is appointed for all men to die—yet we are raised up again.

The second thing you may observe is this: that the Apostle passeth by that happiness which the soul hath between our death and resurrection. He doth not mention that, you see; but next to that of quickening the soul, he mentions the resurrection of the whole man. Not that there is not a happiness and a blessedness of the soul; either that the soul should die, or that the soul should sleep. No, the New Testament is so clear for it, as for nothing more. 'To-day shalt thou be with me in Paradise.' The poor thief desired Christ to remember him when he came into his kingdom. Now Jesus Christ was to possess his kingdom when ascended, and he shall possess it fully at latter day. Why, saith Christ, I will remember thee before I

come into my kingdom; that is a long while thither. I will remember thee this day, and thou shalt be with me in that Paradise which my soul—for he expresseth the state of souls—is going to. And I take it also that in 2 Cor. 12, the raptures of Paul into the third heavens, and into Paradise, are two distinct things. He was caught up to see and view that happiness which in the utmost top of heaven the saints can enjoy, and because he might think much to stay so long, therefore he was permitted to see also what in the meantime the souls enjoy, and so was carried into Paradise, the place where Jesus Christ's soul was until his resurrection, which is also heaven; as 2 Cor. 5 throughout doth shew. But you see here that the Apostle passeth by that, and pitcheth upon the resurrection of the body. And the reasons why he doth so, I take it, are these:—

First, Because that of the soul is comprehended under quickening. For all that Christ shall do upon the soul singly is here by a synecdoche expressed by that word. What he shall do in uniting soul and body, that comes under 'raising us up in Christ;' and the glory which he will put upon both, comes under 'sitting in heavenly places.' Now therefore, because it is but upon the soul, which is but a part of a man, which is the chief thing that is quickened in sight; therefore here he doth not mention that.

But indeed the greater reason of the two is this: because the resurrection of the body is the great point and principle of Christianity. The heathens, they would easily be persuaded of a Paradise, and of a comfort which the souls enjoyed, which they thought to be immortal; but the resurrection they generally denied. So did many of the Jews, as you know the Sadducees did. In 1 Thess. 4:13, it is one character, the description of heathens, and their doctrine that they mourn for those that are dead, without any hope of the resurrection. So that one that hath no hope of the resurrection is all one with a heathen. And, ver. 14 of that chapter, the Apostle makes this the common principle of all Christianity. 'If we believe,' saith he, 'that Jesus died and rose again,' then we believe also 'that them who sleep in Jesus God will bring with him;' the meaning whereof is this: we, all Christians, believe this, we take it for granted, we are no Christians else. I say, this is one great point of Christianity, which therefore the Apostles, wherever they came,

still preached both to Jews and Gentiles. To the Jews, in the very beginning of the church, in Acts 2:24. And to the Gentiles; so Paul in Acts 17:18, at his coming to Athens, preached to them the resurrection. For it is a fundamental point. Therefore, in 2 Tim. 2:17, it is made an evidence of damnation to deny the resurrection; and said to be an overthrowing the faith: insomuch that he is fain to put a 'nevertheless, in the words after. 'Nevertheless,' saith he, 'God knows who are his,' and so he will—though these fall away and overthrow the faith thus—keep his elect. And in 1 Cor. 15:2, in which chapter he speaks of the resurrection of Christ, and of ours in the whole chapter afterwards, these things, saith he, we preach to you, 'by which also you are saved:' you cannot be saved without believing them, take it in the influence the contrary doctrine hath upon the soul now under the gospel.

But then the chief reason of all is this. Because that the resurrection is the great preparation and beginning of that world to come; of that new state, and alteration, and qualification, and fitting of the whole man for that glory which God raiseth us up unto. It is the beginning, as I may so speak, of that new world. You shall find therefore this reason given, in 1 Cor. 15:53, 54, why there must be a resurrection. 'For,' saith he, 'flesh and blood cannot inherit the kingdom of God;' therefore, saith he, those that do not die must have something analogous to the resurrection; they must all be changed. 'Behold,' saith he, 'I shew you a mystery; We shall not all sleep, but we shall be changed; for this corruptible must put on incorruption; and this mortal must put on immortality.' We cannot possess heaven else. You have the same in 1 Thess. 4:14, where he tells you the story of the other world from first to last; and he saith that before such time as we go to meet the Lord, and to be for ever with him, we must either rise again, or those that do not rise again must be changed; which is the very same that he saith in that 1 Cor. 15.

And, lastly, there is a greater degree of glory, infinitely greater, to what the soul hath now in being with Christ; so much greater, that the apostles generally slip that by—though there be some few places that hold forth that glory in the meantime—when they speak of the glory to come, and usually tell us rather of the glory of the resurrection, and of the reward that shall be at the resurrection,

because comparatively to that all that the soul receiveth before is exceedingly small. You shall see the Scripture abundant in it. 1 Peter 1:4, 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you;' it follows, 'ready to be revealed in the last time.' John 6:40, when Christ promised life and happiness upon believing, 'He that believeth shall have everlasting life,' he adds, 'and I will raise him up at the last day.' Luke 14:14, 'Thou shalt be recompensed at the resurrection of the just.' And in John 5:29, it is called the resurrection of life, as if that life did but then begin. Nay, in John 6:39, Christ speaks as if we were lost if we should not be raised again. Do but mark his words: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' So that although the soul be in happiness before, and therefore styled 'the spirits of just men made perfect,' yet notwithstanding that is reckoned as nothing in comparison, because of that excess of glory which shall be when body and soul shall both meet together; which will infinitely transcend all that was before. For then Jesus Christ 'shall come to be glorified in his saints, and to be admired in all them that believe,' as if they had seen no glory before, 2 Thess. 1:10. And therefore because the resurrection is that time wherein there shall be such an eminent excess of glory, it is called, in Heb. 11, 'a better resurrection,' a resurrection in meliorem statum, to a better condition.

The third thing I would have you observe is this, that we are said to be now raised. He hath raised us, saith he, and he hath made us sit together in heavenly places. For as before God, and as in his view, we are so. There were those that did teach that the resurrection was past, as in 2 Tim. 2:18, which Paul there makes a damnable heresy; but although it is not past, yet to God it is as if it were; and he vieweth us as now raised and as now sitting in heavenly places, though we are in the midst of our sins. In Matt. 22:31, where Christ argues for the resurrection, 'Have ye not read,' saith he, 'that which was spoken by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.' He is the God of the living, saith he, and therefore they are reckoned as alive; for so doth Luke

interpret it, in chap. 20:38, adding this, 'for all live unto him;' the meaning whereof is this, that Abraham, Isaac, and Jacob do all now live unto God. In Rom. 8:10, it is said that the body is dead by reason of sin, but the spirit is life by reason of righteousness: that is, in respect of what is in the view of God, unto whom all things to come are present.

Fourthly, We are said to be raised in Christ. I must speak a word or two to that, for 'in Christ' must refer to 'raised us up,' as well as to 'made us sit in heavenly places.' Now we are said to be raised in Christ, in respect—

First, that he is the cause of our resurrection. He is—

The efficient cause.

The meritorious cause.

The exemplary cause.

1. He is the efficient cause, for he putteth his Spirit into us. But I will not stand to open that now.

2. He is the meritorious cause, for by his death he merited our resurrection. By his death he did merit his own resurrection; for though he had a right to rise as he was the Son of God, yet he had a right likewise by virtue of his own blood and death. So you have it in Heb. 13:20, 'The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant.' Do but mark; it is an allusion to that in Zechariah, 'By the blood of thy covenant I have sent forth thy prisoners out of the pit,' that is, out of the grave: and as God delivers prisoners, so he delivers Christ himself; for that you shall find in Scripture, that what is said of Christ is applied to his church, and what is said of the church is applied unto Christ. As therefore his prisoners were brought back from the dead by the blood of the covenant, so here—the Apostle alluding to that—Christ's being brought back from the dead is said to be the purchase of his own blood. He was brought back, saith he, through the blood of the everlasting covenant. Now then, if Christ himself was brought back from the dead through the blood of the covenant, certainly we much more are brought back again from the dead through the blood of the covenant. Therefore you shall find that our

resurrection is ascribed as well to the death of Christ as to his resurrection. 1 Thess. 4:14, 'If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him;' or, as the word is in the original, 'He will bring them that sleep, through Jesus, with him:' for so indeed it is in the Greek; therefore Chrysostom refers it, as well to the words that follow, as to sleeping in Jesus.

3. He is likewise the exemplary cause of our resurrection. That, look what state his body and soul were in when he rose again, what spiritual and heavenly qualifications were in him, the same likewise shall be in his. And therefore we are said to be raised up in Christ, because we have the same endowments put upon us which Jesus Christ's body and soul had. You have this expressly in 1 Cor. 15:47. Speaking of the resurrection, saith he, 'The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.' Our Lord and Saviour Jesus Christ is ἄνθρωπος, he is a man indeed above the heavens,—that is, he hath a body fitted to that state; there is nothing in him, not a member of his body, that is earthy. Now look, what qualifications he had to fit him for that place he is now gone to, he being advanced far above all principality and power; the same, saith he, shall we have also, and even as we received an earthy frame of body from Adam, which did fit us for this earthly world and for all the comforts of it, so we shall have a heavenly body, and a heavenly state put upon that body, like unto Jesus Christ, conformable to his body, as you have it in the Philippians, which I will not stand upon. Therefore some of our divines say that our Saviour Christ did not simply merit the resurrection of the dead, for that however they must have risen again, and be brought to judgment; but these glorious qualifications the saints have at the resurrection, which is the preparation to the glory in heaven; this indeed he merited. This some divines say.

But then the chief and the last thing for which we are said to be raised up in Christ is, because that in his resurrection he was a common person, and represented us, and therefore when he rose,

we are said to have risen. I shall give you some scriptures pertinent to that of the resurrection. I will not handle the point in general, as I thought to have done.

Col. 1:18, he is called 'the beginning, the first-born from the dead.' He is called the beginning, to shew that he is the cause, the meritorious cause, and the efficient cause, of all the glory the saints have, and of all the glory they shall have. But then, besides being the cause, and the beginning, and the foundation, he is also called the first-born from the dead. Now, the first-born and all the children that followed were alike. It argues therefore that Jesus Christ was the exemplary cause; that look, what state he had after his resurrection, the same shall we have. But that is not all. The firstborn of the males that opened the womb were consecrated and dedicated unto God, and they were to pay a ransom, which was for all the children that followed, and then they were all freed by virtue of that ransom that was paid for the first-born; so that the firstborn, according to the old law, did represent all the children that followed. So now doth Jesus Christ; he is called the first-born from the dead, for when he opened the womb of the grave and came forth, we were all freed too, by virtue of the ransom which he paid, and then the bars of the grave were broken open too, for us in him.

And to give you another similitude, which is an elegant one. In 1 Cor. 15:23, the Apostle giving us there an account why we rise, saith he, 'Every man in his own order: Christ the first-fruits, afterwards they that are Christ's at his coming.' And, ver. 20, 'Now is Christ risen from the dead, and become the first-fruits of them that sleep.' This the Apostle sets out by an elegant similitude, which I shall a little open to you, to shew you that it hath this scope that I now mention. For you shall find, at the 37th verse, that he compares our dying and our rising again to a grain of corn that is sown in the earth, which cometh up out of the ground again. 'Thou fool,' saith he, 'that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain.' And our Saviour Christ himself, in John 12:24, speaking of his own death and rising again, useth the same similitude: 'Except a corn of wheat fall into the ground and die, it abideth alone; but if it

die, it bringeth forth much fruit.' Therefore, saith he, the Son of man must die and rise again, that he may bring forth fruit. Now mark it; if you have recourse to the old law, you shall find that the first-fruits of the grain that was sown and came up again were consecrated unto the Lord, and by virtue of that consecration all the corn that stood upon the ground unreaped was consecrated too, and dedicated to a holy use, and therefore men might then enter upon the use of it.

Now, of all the grains that shall be sown of the bodies of men, there is fruit to come up at the resurrection; but of them all Jesus Christ was the first-fruits: as he was the first-born from the dead, so he was the first-fruits of the rising of all these grains that fall into the earth. And he is the first-fruits in this respect, that whilst he riseth, they all that are sown in the ground, or shall be sown,—for a common person may represent those to come,—are also said to rise; they are all consecrated to that state, even as waving and offering the first-fruits to the Lord, all the corn that stood upon the ground unreaped was also consecrated. You shall find this metaphor used also in Isa. 26:19, 'Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in the dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead.' I bring the place but for this, to shew that the Scripture useth the metaphor of the fruits rising out of the ground to express the resurrection; and the elegancy of it, that the Apostle calleth Christ the first-fruits, because he representeth all the rest, and they all rise in him. And therefore, in 1 Cor. 15, towards the latter end, when he had spoken of Christ's and of our resurrection, he endeth all with a thanks unto God: 'O death, where is thy sting? O grave, where is thy victory? &c. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' The victory is given already, and we can by faith, saith he, triumph over the grave and hell and death already; 'which giveth us victory,' saith he.

And, my brethren, because that Christ and we are one, he as a common person representing us,—it is a notion that will help you to understand the quotations of Scripture out of the Old Testament and the New,—therefore you shall find that what is applied to the church is likewise in the New Testament applied unto Christ. As, for

example, in Isa. 1:8, 'It is God that justifieth, who shall condemn?' This is the speech of Christ there. Look now into Rom. 8:32, and the Apostle applies the very speech to all the elect. Why? Because Christ and the church are one, and he represented them. On the other side, promises made to the church, because they were first true of Christ as the first-fruits, therefore in the New Testament, they are applied unto him; as in Hos. 11:1, 'Out of Egypt have I called my son.' It was spoken there of the church, but because the deliverance out of Egypt was by virtue of Christ being delivered out of Egypt himself, therefore in Matt. 2:15 it is applied unto Christ. So in Heb. 13, the place I quoted even now, 'He brought again from the dead our Lord Jesus, through the blood of the everlasting covenant;' this in Zech. 9:11 is applied to the church: 'By the blood of the covenant, I have sent forth thy prisoners out of the pit.' And yet you see this is applied to the resurrection of Christ; because that Christ in his resurrection was one with his church, and the prisoners of hope in Zechariah were delivered by that blood by which Jesus Christ himself was brought again from the dead also.

So also that place, in Hos. 6:2, 3, 'After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.' This, though it is spoken of the church, yet still it hath an allusion unto, because a conjunction with, the resurrection of Christ; and because that Christ and they are as one, and he is a common person representing them, therefore that which is applied to Christ is applied to the church too. So that, in Isa. 26:19, 'Thy dead men shall live, together with my dead body shall they rise.' All these, I say, are mutually applicable to Christ and to the church both. And this is a great key for you to understand many of those places which the Apostles quote out of the Old Testament, which otherwise, if you take them in their context, you will hardly make them out that they are directly spoken of Christ; but when it is spoken of the church, who is one with Christ, and to whom Christ was the first-fruits, therefore what is said of the church is more eminently fulfilled in Christ, because it is said of the church by virtue of being first done in Christ.—So much concerning this, that they are 'raised together in Christ.'

I might also urge it out of 1 Thess. 4:14. The Apostle there doth take it for granted that all Christians believe that Jesus Christ died and rose again; if you believe that, saith he, then he infers this connexion from it infallibly: 'God shall bring those that sleep, through Jesus, with him;' or, 'through Jesus. God shall bring those that sleep, with him.' For indeed they all died with him and rose with him; therefore when he shall come again in glory, they shall be brought with him: for he is made the Captain of their salvation in bringing many sons to glory, and the common person representing them all. There lies therefore the inference of it; Jesus Christ is our head, and he died and rose again; therefore we are said to be 'raised in him.'

I will add but one thing more for the full opening of this clause, and that is this: that of the elect only, and of those that are quickened and are believers, it can be said that they are raised up together in Christ. For you see here that the great mercy and love of God is shewn in quickening and in raising us up together in Christ. Wicked men are not raised up upon those terms or grounds that the saints shall be raised up by. They are not raised up in Christ. Wicked men rise indeed, but they do not rise by virtue, first, of the merit of Christ's death; it is not by the blood of the everlasting covenant. And the reason is clearly this, because the purchase of Christ's merits must needs be mercy, but to raise wicked men up at the latter day, it is to punishment: 'They that have done good,' saith he, in John 5:29, 'shall rise to the resurrection of life, and they that have done evil to the resurrection of damnation.' And it is certain, that whatever mercy God shews to wicked men here through Christ,—as indeed he doth, for all mercy must be through him, for his sake, for he bought the world of God,—they shall be sure to have none at latter day. Therefore their resurrection is not by virtue of his death. And the similitude of the first-fruits, and of the first-born, evidently argues that as they do not rise by virtue of Christ's merits, so they do not rise in him as a common person representing them. For the firstfruits did not consecrate the chaff, but the grain, that is of its own kind. Now Christ, as I shewed, is made the first-fruits of them that sleep. The place is clear in 1 Cor. 15:20, 'Christ is risen from the dead, and become the first-fruits of them that sleep.' What, of all?

Read ver. 23: they shall all rise, 'but every one in his order; Christ the first-fruits, afterward they that are Christ's.' So that he rose as the first-fruits only to them that are his and are one with him.

And by the way, this will open another scripture too. It will be objected, 'that as in Adam all die, so in Christ shall all be made alive;' and you know it is often objected that Christ and Adam are both universal; the one to all men in respect of conveying sin, and the other dies for all. So that some would have it that in Jesus Christ all men rise, because the Apostle useth the expression as large of the one as of the other. But what all? All that are his, so ver. 23 hath it. As all that are Adam's die in Adam, so all that are Christ's rise in Christ. And this also will help you to understand that place in Rom. 5 which is objected for the universality of Christ's death.

It is much for the consolation of the faithful that they are raised upon other terms, that they are raised with Christ, and in Christ. The other indeed, they are raised by the power of Christ, that I must acknowledge; for that place in John 5 is express for it: 'The hour is coming,' saith he, ver. 28, 'in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.' So that you see that both good and bad are raised up by the power of Christ; but yet, mark it, not by the power of Christ as Mediator, but by the power of Christ as Judge; for he had said, ver. 22, that the Father hath committed all judgment unto the Son. And hence now, in Acts 17:31, Paul tells us that God hath appointed a day in the which he will judge the world, by that man whom he hath ordained, whereof, saith he, he hath given assurance unto all men, in that he hath raised him from the dead. My brethren, if you could suppose that Christ had not been, it was necessary that men should be raised again to come to judgment; for the threatening was given out, that man should die, body and soul; and if he must have a death of the body first, it necessarily argues that there must be a resurrection, if a judgment. Now Christ, he is appointed the man to judge, and all judgment is committed unto him; and hence, by virtue of this judicial power that is committed unto him, he raiseth them; he brings them out of prison indeed, but it is as you bring malefactors out of prison, to be condemned, and

then executed; and they are not raised in Christ: he hath raised us up together in Christ, saith he.

So much now for that first part of the text. I come to the second:—

And hath made us sit together in heavenly places in Christ Jesus.

That you may understand both the phrase and the thing, I will open first the word sit.

The Apostle had used it of Christ, chap. 1:20: he hath 'set him at his own right hand in heavenly places.' It noted out there the advancement of Jesus Christ to that glory and happiness which he hath in heaven at God's right hand; and it must needs imply as much done for us, only here he leaves out 'at God's right hand,' and the reason you shall see anon. It is as much as to make us partakers of the same kingly state, of all the same pleasures and honours and power and glory of this kingdom, which Jesus Christ himself possesseth. The raising up is but the fitting of the body with those heavenly properties such as Jesus Christ had, that he might be fit for the glory and pleasure of heaven, as I shewed you out of 1 Cor. 15. Now when he hath put such endowments upon the body at the resurrection, then he placeth them in the midst of that glory and those pleasures which. Christ is in; and look, what seats of glory he runs through they shall run through too, and be partakers of. In a word it is thus: Jesus Christ is the king of the other world, and you all shall be nobles of that world, of that kingdom, and sit together with him; even as it is said of Joshua the high priest in Zech. 3:8, 'Thou, and thy fellows that sit before thee.' For so indeed in the great Sanhedrim, in the meetings of the high priest and the other priests, they sat in a ring, and so they sat all before him, but yet they sat all with him. This is a type, and was a type of Jesus Christ and his fellows, as they are called in Ps. 45, and that in respect of glory, they being partakers of the same kingdom with him. And in that place of Zechariah he saith that these men that sat before Joshua the high priest were 'men of wonder,' or 'men of signs,' as I shall shew you by and by. The word is taken for being types and signs, as for being men wondered at, though our translation seems rather to incline that way; but, I say, it holds forth as well the other, for Joshua and all those priests that sat before him were all but types of our great High Priest that sits in heaven, and of all that sit there with him.

As it was thus typified out in the Old Testament, so you shall find in the Evangelists that when the kingdom of heaven is spoken of, still this expression of sitting is mentioned. So that 'sitting in heavenly places' is to be partakers, as nobles, together with Christ, of all the honour, glory, and pleasure that that kingdom affords. In Matt. 20:21, you have the expression, 'Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom.' Christ doth not deny there but that there are such sittings and such advancement in his kingdom, but only it belonged to somebody else than to these two. I quote the place only to shew you that the phrase of sitting is there. You have it likewise in Matt. 18:11, 'Many shall come from the east and west,'—from all quarters of the world,—'and shall sit down with Abraham, and with Isaac, and with Jacob, in the kingdom of heaven.' So that it is a sitting, as kings and nobles, together with Christ in the kingdom of heaven. So in Luke 22:29, 'I appoint unto you a kingdom, as my Father hath appointed unto me;' and what follows? You shall 'sit on thrones, judging the twelve tribes of Israel.' And to give you one place more for it that suiteth this phrase, for that is it I am to open, Rev. 3:21, 'To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.' So as indeed, my brethren, it is all one to be partakers of that kingdom Jesus Christ is advanced unto, to be heirs, and to be co-heirs with him.

Now if you would know more particularly what this phrase 'sitting' doth imply; you see it implies a kingdom, and in that kingdom it implies these things:—

First, It implies the pleasures of that kingdom. My brethren, heavenly things are usually expressed to us by earthly, as you see this phrase of sitting is from what is used upon earth. Now it is familiar in the Old Testament, and in the New, that follows the language of the Old, to express the pleasures of heaven by sitting at a table, to banquet it with the great king that maketh that feast. So in that Luke 22:29, 'That you may eat and drink at my table, in my kingdom.' And in Matt. 8:11, when Christ would express the pleasures of heaven in the language of the Old Testament, he saith, 'They shall sit down with Abraham, and with Isaac, and with Jacob;'

as being the chief guests that were known in the Old Testament. Therefore heaven is called Abraham's bosom. For as when Christ sat at meat, John, who was the chief guest, leaned upon his breast, or lay in his bosom; so the pleasures of heaven are set forth by an allusion to that custom which was then amongst the Jews. For the fashion was, when Christ was upon the earth, to sit at meat in a leaning way, and the custom of the Romans made it more general among the Jews; although, indeed, the more ancient custom was sitting, as appears in Gen. 43:33, where it is said that Joseph's brethren sat before him at meat. And you shall see the manner of their sitting at the king's table in 1 Sam. 20:25, where it is said that Saul sat upon a seat by the wall, and there was room for all the nobles; there was Jonathan and Abner sat by the king's side, and David's place was empty, it was reserved for him; and, saith the 24th verse, they sat down to eat meat. And some have interpreted that in Cant. 1:12, 'while the king sitteth at his table;' the word in the original is, 'while he sitteth at his round table,' because he doth not sit alone, as Saul did not, but he hath seats for all his nobles round about him, as the manner of the ancient kings was, that those whom they would honour sat at table with them; so David offered Barzillai that honour and pleasure to sit at the king's table. The meaning of all is this, that they shall enjoy all the pleasures that heaven affords; for by sitting at a feast, because it is that which men usually place happiness in, is that meant. Therefore in Isa. 25:6, the pleasures after the resurrection are expressed by 'a feast of fat things, and of wine on the lees.' And it is clear he speaks of the state after the resurrection, for the Apostle in 1 Cor. 15:55 quoteth the words in Isa. 25 of death being swallowed up in victory. Hence the poets set forth the pleasures of heaven by nectar and ambrosia, which was but an imitation of the Jewish and Scripture language.

The same our Saviour Christ useth in the New Testament, in Matt. 26:29, upon occasion of the sacrament, where they all sat, and he had given them his flesh to eat and his blood to drink, and given it them under the blood of the grape; saith he, 'I will not henceforth drink of this fruit of the vine, till I drink it new with you in my Father's kingdom.' Christ being now to part with his fellows and companions, which had now eaten and drunk with him, he speaks,

after the manner of men, of the next happy and joyful meeting they should have. I must part with you now, saith he, and must drink no more of this blood of the grape; but we will feast it in another manner when we meet next, we will drink new wine in my Father's kingdom (just the language of the Old Testament); and he calls it new wine, not that there is any such thing in heaven, for the phrase implies that it was another thing he meant, it was fulness of pleasures at God's right hand, rivers of pleasures, of which they were to drink for evermore. He calls it new wine, because it was wine of another kind. The Jews always called what was most excellent, new; and therefore when they would express the heavenly and spiritual Jerusalem as different from the material upon earth, they called it the new Jerusalem. So saith he, new wine, implying it was another kind of wine. And therefore we need not have recourse for the interpreting of that place to his drinking with his disciples after his resurrection, for it is clearly meant of his drinking with them in heaven, after he hath delivered up the kingdom to God the Father; for we shall sit in heaven then and enjoy this new wine, which is the Holy Ghost filling us with the Godhead,—that is, filling us with pleasures and blessedness that are in God himself.

Here then is one thing that sitting in heavenly places doth imply; it is enjoying the same pleasure and happiness that our Lord and Saviour Christ himself doth. My brethren, you know that God doth sometimes make his children partakers of heaven here, filleth them with joy unspeakable and glorious, which indeed is but a taste of that glory which is to come; it is a having us into the wine-cellar, and giving us somewhat of what we shall have hereafter; it is called in the Revelations, a coming to us to sup with us. Now, alas! what is all the joy you have here? It is but a crumb from the king's table, a bit from off a dish, in comparison of what we shall have in heaven. I allege all this to open the phrase sitting, as implying the pleasures of that kingdom; 'he hath made us sit together in heavenly places.'

Secondly, It implies not sitting only, as at a table, but it imports also the honour and the power of that kingdom; that we are all fellow-nobles with Jesus Christ, and sit also as judges upon thrones. This you have in Luke 22:30, You shall 'sit upon thrones, judging the

twelve tribes of Israel.' And, Rev. 3, 'I will grant them to sit upon my throne.' And therefore, you know, the mother of Zebedee's children, knowing that Christ's kingdom would be the highest kingdom that ever was, asked that one of her sons might sit at the right hand, and the other on the left, in his kingdom, to be partakers of that honour and power that Jesus Christ himself hath, for she knew it to be the highest honour.

Thirdly, The word 'sitting' importeth also a secure and a firm condition; you shall sit, and sit sure. In Rev. 18:7, when Babylon is at her height, and is secure, what saith she? 'I sit as a queen,'—that is, I am secure, it is impossible that I should ever be moved. I allege it to open the phrase. My brethren, man in innocency did but stand, and he got a fall, he did not sit sure. 'Man that standeth in honour abideth not.' But in heaven you sit, and you sit in Christ; so sure you sit, you have the surest seat, the seat must fall if you full. You sit in Christ now for sureness; when you come thither, you shall sit with Christ, in God indeed, as the phrase is in Col. 3:2, 3. Sitting, I say, implies the firmness of all this, and the stability of those pleasures and of that honour and power you shall have.

Fourthly, It imports rest after labour and weariness. In John 4:6, when Jesus Christ was wearied with his journey, the text saith he sat on the well. And, Rev. 14:13, 'Blessed are the dead, for from henceforth they rest from their labours.' And, 2 Thess. 1:7, 'To recompense to you who are troubled, rest with us.' We do not read of the sitting of the angels in heaven: we read of their principalities and powers in heavenly places; but they are still presented as standing, and as ministering spirits; it may be for this reason, because sitting implies rest after weariness, but I rather think because there is an advancement of the saints in Christ above them. It implies, I say, rest after weariness; for as sitting imports reigning with Christ, as before, so it is reigning after suffering. 'If we suffer with him, we shall also reign with him;' that is, we shall sit with him. 'To him that overcometh, I will grant to sit,' Rev. 3:21.

Lastly, It will import also, at leastwise it is not against, degrees of glory in heaven. Even as here, in a higher house of state, though all sit as peers together with the king, yet there are degrees and ranks of nobles. The apostles shall have twelve thrones; it is made their

privilege more eminently, though all sit in his throne, as Rev. 3 hath it. The mother of Zebedee's children came and asked that one might sit on Christ's right hand, and another on his left; for in old Israel the next seat to the prince was for the elders of the tribe of Judah and of the tribe of Joseph, one on the right hand, and the other on the left, and those were the more honourable places. Now, Christ doth not deny but there shall be a right hand and a left, but not reserved for those two sons; it may be for Peter and Paul. You ask, saith he, you know not what. It is not that they asked that which was not to be in heaven, but that which follows shews the meaning of it: saith he, If ye knew what sufferings they must have that are to sit there, you would not have asked it. 'Can you drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?' For as there are degrees of glory, so it shall be proportioned in most likelihood to the degrees of suffering for Christ here. Thus again, that other speech, 'They shall sit down with Abraham, Isaac, and Jacob,' imports these degrees. Why with Abraham, &c.? They were the chief guests of all the saints in the Old Testament; but when all the elect shall meet together, who shall be the chief guests, next to Jesus Christ, we know not. And that all are said to sit in Christ, it hinders not but that there may be these degrees; for they sit there now in Christ, as represented by him,—namely, in that proportion of glory they shall have. As when Christ hung upon the cross, look what portion of wrath any particular elect child of his deserved from God for their sins, Christ bore it for them; but it must not be said that he bore alike for every one, but according to that proportion that he in his sufferings represented them for.

The next thing to be explained is this, in heavenly places, or, in heavenlies; for places is not in the Greek, but it is inserted by our translators. It imports these things—

First, The place of this kingdom, it is heaven; for you know that heaven is called the throne of the great king, Matt. 5:34, and chap. 23:22. And there Christ's throne is, and earth is but his footstool. Therefore now to shew you the place of this kingdom, he saith, 'in heavenlies.' In Eph. 3:10, angels are called principalities and powers in heavenly places, because that heaven is the place which they

belong to, whereof they are peers; and as there are degrees amongst the angels, there are principalities and powers, so there are also in these heavenlies; I only cast that in to confirm the former. The place, I say, is heaven; there is his throne, and the footstool of this great king is the earth, and all the glory of the earth is trampled under his feet. What is heaven then? I think it is the meaning of that in Heb. 11:16, where speaking of Abraham and the rest of those worthies, when it is said they desired a better country, he adds, 'that is, a heavenly,' and that therefore 'God is not ashamed to be called their God, for he had prepared for them a city.' Had they had no other happiness and blessedness than here below, God being so great a God would have been ashamed that his children should have no better condition; but he had provided a city for them; therefore he is not ashamed to be called their God, because he had prepared so great a happiness for them, a happiness like to that himself enjoys, and such as was fit for the children of so great a king. My brethren, it is for God's honour to make infinite happiness there; and for him that is so great to profess and promise so great entertainment there, and when we come, not to have it, would cause shame. 'In my Father's house,' saith Christ, 'are many mansions; if it were not so, I would have told you;' for I would not shame myself when you come thither.

Secondly, As the word 'sitting' implies power and pleasure, so this word 'heavenly' argues the kind of power and pleasure which we shall enjoy. As it is a sitting as at a feast, to note the pleasure, and upon thrones, to import the power; so, saith he, understand it rightly, it is all heavenly. Therefore in 2 Tim. 4:18, it is called his heavenly kingdom; heavenly, that is, a better, infinitely better, than what is here below, as Heb. 11:16.

But you will ask me, Why is it heavenlies, in the plural number?

I observe this, in the New Testament, when the heaven of heavens is spoken of, it is seldom called heaven in the singular number in the Greek, but heavens, as here. And that—

1. In regard of the eminent excellency thereof. The Jews were wont, as Grotius observes, when they spoke of the heaven of heavens, to silence the first, and to use the latter expression only, heavens, or heavenlies, as here, as not else knowing how to express

the excellency thereof. And so still, as that place, namely, the heaven of heavens, is spoken of, the first is silenced, and it is called heavens. I could give yon a multitude of places for it. But—

2. After the resurrection there is a sitting in two sorts of heavenlies. For, first, when Jesus Christ comes to judgment, he will bring heaven down with him. Even as at the Earl of Strafford's trial, the Parliament was removed from the usual place unto Westminster Hall, and the nobles and House of Commons all met in that made parliament-house, and it was the parliament-house, and in all the state of it. You shall sit, saith he,—that is, during the day of judgment,—upon twelve thrones, judging the twelve tribes. There is no judging after the day of judgment; therefore the glory that accompanieth presently after the resurrection, before we go to the heaven of heavens, is heavenly. Jesus Christ cometh in the glory of the Father, and, as I said, brings heaven down with him. And then there are heavenlies afterwards; we shall sit in the third heavens, whither Paul was rapt.

And sure there are varieties of these glories—that is another reason too—and of good things there. Wicked men, for their great sins, deserve a thousand hells; so the saints, if we may so express it, shall have a thousand heavens; they sit in the midst of heavenlies. Therefore whatever things are useful and delightful, heaven is set out to us by them. Here the allusion, you see, is to sitting; it is likewise compared to walking, to walking in shades, and woods, and pleasant places. Zech. 3:7, 'If thou wilt keep my charge,' saith he to Joshua and his fellows, 'I will give thee walks;' it is to shew the variety. It is likewise compared to a house, and when so, he speaks in the plural, You shall have houses enough; saith Christ, 'In my Father's house are many mansions;' still in the plural, as noting the copiousness and abundance to each saint. Some allege that place to prove several degrees in glory; but that was not pertinent to Christ's scope, which was to assure them all universally, and every one of them, of the greatness of that glory to come; all shall have so much as that none shall envy another. Non notat disparitatem hæreditatis, sed magnitudinem et amplitudinem, quæ tanta est ut sit ἀφθορία Græci eleganter copiam, abundantiam vocarunt ἀφθορίαν, cum unicuique tantum suppetit, quantum si possideat,

nemini invideat. All in a man, body and soul, and everything in him, there shall not be a toe or a finger that is not heavenly, and there shall be none of these but shall have heavenly objects for them. Therefore he placeth us, I say, in the midst of heavenlies, as he hath done Christ himself; for the phrase is used of him, chap. 1:20, 'He hath set him at his own right hand in heavenlies;' it is in the plural there too.

But then, you see, our translators have put in the word 'places,' but it is not in the Greek, it is there only 'heavenlies;' but this was taken in to answer the phrase of 'sitting;' because we are said to sit, therefore they have made up the sense, and added 'places.' But, my brethren, it is not to be understood only of places, or dignities, or thrones, but that we are set in the midst of heavenly things; 'in heavenlies,' saith he. Even as earth is one thing, and earthly things another; so heaven is one thing, and heavenly things another. You shall find the phrase used of all the things in heaven, be they what they will, in Heb. 8:5; 'who serve,' saith he, 'unto the example and shadow of heavenly things.' All the things of the gospel are called ἐπουράνια, heavenly things; and, chap. 9:23, you have the same: 'It was necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices.' Heavenly things themselves, not places only. So that to sit in heavenlies is as much as to say that you shall sit there as a man sits in his house of which he hath possession; sits in the midst of all that is there, having all at command. All there, I say, is heavenly, all the objects, all the company; yet notwithstanding I do not deny but that to sit in heavenlies refers also, and the metaphor will carry it necessarily, unto the place itself and the dignities there.

The observations which I shall make from hence are these:—

Obs. 1.—That all your places, and what happiness you shall have in heaven, are ready for you. That is clear and plain out of the text, for you are said to sit now in heavenly places in Christ. It may be these observations would have come in better afterwards, but being mentioned, I will go on with them now. In 2 Cor. 5:1, 'We know that if our earthly house of this tabernacle were dissolved, we have a building of God, eternal in the heavens.' He speaks in the present tense: It is ready for me, saith he, if my soul were out of my body. I

told you before, out of 1 Sam. 20, that it was the manner when the king sat at meat, every nobleman had his seat; and if he came not, no man took up his place, his seat was empty; for it is said that David's seat was empty: the place, according to every man's rank, was left empty. We do now sit in heavenly places in Christ, all our places are made ready, and they do but wait till the souls of men come thither, and till the latter day. Therefore, in 1 Peter 1, he saith, 'We are begotten to an inheritance immortal,' &c., 'reserved in heaven for us, ready to be revealed.' It is kept for you, your places shall never be taken over your heads, and are ready; there you sit, and Jesus Christ possesseth them till you come thither; you sit in Christ now, and when you come thither, you shall sit with Christ.

Obs. 2.—You see that we are all here upon earth but strangers. He saith, we now sit in heaven in Christ, our places are there. 'They confessed themselves strangers,' Heb. 11:13, although they had a land promised them here. There is a house of peers, a kingdom there, and the places are made ready for them; and thou that art a believer and art quickened together with Christ, all the while thou livest here thou art out of thy place; even as if a star should be fixed here in the earth, it is out of its place. As it is said of Judas that when he died he went to his own place; hell was his place; though he lived and walked here, he was a stranger upon earth. Wicked men are so, they shall not live here in this world; though they carry the world before them, their place is hell. So our place is heaven, and there our places are all prepared for us. Saith the Apostle in 2 Cor. 5:6, 'Whilst we are at home in the body, we are absent from the Lord,'—ἐνδημοῦντες ἐν τῷ σώματι, ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου. It is a great elegancy in the Greek; the body he calls our home, and yet we are strangers. It is true indeed, the body, saith he, is your natural home, according to the language of nature and of the first creation; but yet you are not at home, for you are absent from the Lord, and strangers from him who hath enfranchised, and preferred, and made you denizens of another country. We are absent, we are out of home from the Lord; where he is, that is our home. Now though, I say, he calls the body our home, because the natural condition for the soul and body was to be united together; yet, notwithstanding, in that our estate by Christ, the Lord is our home. Therefore our

body is called but the tabernacle, in 2 Cor. 5:1. The soul is at home in the body, but it is at home but as in a tabernacle; it is heaven that is called the house, and we stay here but, as the Apostle speaks, ver. 5, till we are 'wrought for the self-same thing,' till we are made meet for that place which is made fit for us.

Obs. 3.—And then, thirdly, that we are said to be set in heavenlies now with Christ, it argues the number of the elect is set; they are all before God, he hath appointed all the places that are there. As he knows the number of the stars that are in the heavens, so he knows the number of all those stars that shall fill up that heaven above. I will not stand to enlarge upon these things.

There are yet two other phrases to be opened; that is, in Christ Jesus, and together. I shall speak something to each of these, and so end.

In Christ Jesus.—When the Old Testament did express heaven to us, or the New in the language of the Old, when the Old was in force, it doth express it thus, 'to sit down with Abraham, Isaac, and Jacob;' or else you shall have walks with them that stand by, you shall have the happiness that the angels have. Abraham, Isaac, and Jacob, these were the chief guests. But now, when the New Testament comes to be opened, then it is, 'sit in heavenly places in Christ Jesus.' Sit down with Abraham, Isaac, and Jacob. Why? Because God made the clearest promise unto Abraham that ever he made afterwards to any man in the Old Testament. 'I will be thy great reward,' saith he; that is, I will be thy heaven: and you know that God is all in all, that is the highest expression. And, Gen. 15:15, thou shalt go in (or, into) peace, and be gathered to thy fathers; expressing the state of soul and body after this life till the resurrection. And Christ used the phrase of sitting down with Abraham, Isaac, and Jacob, because the Jews would not so much as eat with the Gentiles. Why, saith he, the Gentiles shall come from the east and west, and sit down with your fathers, seeing you will not come in to me.

Now we are said to sit in Christ; they in the Old Testament were never said to sit down with Abraham, for Abraham did not represent them in heaven; but now we, till we shall enjoy heaven personally, and sit down there with Christ, we are in the meantime set down in Christ.

In Christ,—I may run over all that I said before,—as the efficient cause of our coming thither. It is the law of nations that foreigners cannot inherit till they are naturalised; no more could we, till he that was of our kindred and nature was naturalised to heaven, as indeed he is, for it is his natural place, he is the Lord from heaven. He is the cause, I say, of our coming thither; mankind, I think, had never come there else.

In Christ, secondly, as the exemplary cause. We shall have the same glory that he hath. 'As is the heavenly, such are they also that are heavenly,' 1 Cor. 15:48. My brethren, what can you desire more, than to have the same glory that Christ hath? John 17:22, 'The glory which thou gavest me, I have given them.' And, Rev. 3:21, 'They shall sit with me in my throne.' It is not only, where I am, there they shall be also, but they shall have the same glory I have; they shall sit like nobles, sit about me, even as I am set with my Father in his throne. Only with this difference, when the Apostle had spoken of Christ's sitting in heavenly places, in chap. 1:20, he expresseth it thus, 'He hath set him at his own right hand in the heavenly places;' there he is 'at his own right hand.' But when he comes to make the reddition in this chapter, of what we are in Christ and through Christ, he leaves out, 'his own right hand.' No; 'To which of all the angels said he, Sit thou at God's right hand?' Or to which of all the saints? Yet notwithstanding, he as a king, and we as nobles and fellows with him, and co-heirs of the same kingdom with him, shall have the same glory and the same pleasures. As God will be all in all to the human nature of Christ, so he will be to us; we shall have the same glory that Christ hath, for the kind of it, though not for the degree. I John 3:2, 'When he shall appear, we shall be like him; for we shall see him as he is.' This is it that makes heaven heaven, that you sit together with Christ, that you have his company, that he is the cause and the example of all your happiness. Therefore the Apostle, in 1 Thess. 4:17, 18, when he would have them 'comfort one another with these words,' what were they? 'And so,' saith he, 'we shall ever be with the Lord;' for it is he that makes heaven. We sit in Christ now, and we shall sit with Christ then, or else sitting in heavenlies alone would not make us happy.

Lastly, We sit in him, as a person representing us; he is gone thither and entered as a forerunner to prepare the place for us. I could give you many places for it, that Jesus Christ being a high priest is entered into heaven, not only bearing our sins, for so he did upon the cross, but bearing our names and persons; for so the high priest did in a peculiar manner when he went into the holy of holiest. He bore our sins in his own body on the tree, and it is true he bore our persons too; but more eminently, the Scripture speaks of bearing our persons in heaven. And as he is said to prolong his days upon earth, while saints are upon earth, so the saints are said to sit in heaven while he is there.

It is in Christ Jesus; let me say something to that, for here is not an idle word. I take it, we have in him a double right to heaven: in Christ, as he is a common person; and in Jesus, as he is a common person too.

First, As he is Christ; take him simply as he is the Son of God, that is a head to a church as his members. The Apostle argues the glory that we shall have after the resurrection from this, in 1 Cor. 15:46, 47: Because, saith he, he is the Lord from heaven, and as is the heavenly such are they also that are heavenly; that is, to whom God hath appointed him as a head of union to, as he is considered as a heavenly man, as he is Son of God, having taken up our nature, and so is become a head to all that are members of him. So we come to heaven by virtue of him, and not only by virtue of his death. And then—

Secondly, There is not one drop of glory but he did purchase it as he is Jesus. The high priest entered into the holy of holiest with blood, so did Jesus Christ; he went to heaven, and he sprinkled it with his blood, because blood purchased all the degrees of glory the saints shall have in heaven. And though after the day of judgment God shall be all in all, yet still the ground and right of our union with God, and God's communicating himself to us, is in Christ.

In a word, I say, our sitting in heavenly places in and with Christ for ever is by virtue of his being Christ; that is, he as being head to so many members was chosen to that happiness with those members which they shall have in heaven. And they having fallen into sin, this Christ is become Jesus, a Saviour, to save them out of

sin, and by being Jesus purchased heaven anew. This is plainly the meaning of it according to my sense. I somewhat opened it when I handled the third verse of the first chapter.

I will add but this one notion about it. We have two sacraments, Baptism and the Lord's Supper. In both there is a representation of Christ held forth to us, as a person representing us. But these two eminently share these two things betwixt them. Baptism doth more eminently hold forth his death and resurrection, and Jesus Christ as a common person, who was baptized with that baptism, and in token of it we are. You have this expressed in Rom. 6. We are baptized into Christ, and so into the likeness of his death and resurrection: yea, and because he died and liveth too, God reckoneth yourselves to be dead and to live unto God, sealed up to you in baptism. And then you have the Lord's Supper; and truly, to me, Christ seemeth to hold forth therein our sitting with him in heavenly places. When he had sat at table and eaten and served them, he takes occasion from hence to tell them that one day they shall sit at his table, and eat and drink with him in the kingdom of his Father, and should sit upon twelve thrones, judging the twelve tribes of Israel. But their sitting at the table of the Lord, at the Lord's Supper, and eating and drinking of that body and blood, did hold forth to them their state in glory. And therefore in all the Evangelists, you shall find that the disciples understood some such thing about a kingdom, though they misapplied it; they fell out amongst themselves who should be greatest in that kingdom. This sitting and eating in that kingdom was imported to them in that great supper.

There is now only one phrase remaining; and that is, together: 'raised together, and sit together.' There may be some question about it, whether it refers to the persons of believers, or whether it refers to Christ? whether that we believers shall all sit, or do all sit together, with Christ; or whether we sit together with Christ?

It is evident that when he saith, he hath 'quickened us together with Christ,' that there it refers to Christ, the particle with, and together, doth; and so our translators have rightly rendered it, 'quickened us together with Christ.' But when he comes to speak of the resurrection and of sitting in heaven, which yet are to come, he

doth not put in any particle, as to say, 'together with Christ;' neither doth he content himself to say, 'we sit together;' but he addeth, 'in Christ.' And indeed, together with Christ, and in Christ, as I shewed in the last discourse, import two distinct things: one, when we personally come to enjoy the same things that Jesus Christ did for us; when we come to heaven, then we sit together with Christ; but in him, in the meantime. So that, in a word, that which 'together' here refers to, is to the persons; we all together, we that were dead in sins and trespasses, we Jews and Gentiles, apostles and all, we all together are raised in Christ, and sit in heavenly places in him, as a common person representing us all. If it should refer to Christ, as the other, their being quickened together with him, doth, it would have been redundant here, for 'in Christ' is enough to relate to his being a common person; therefore it must here have a special eye, and relate to the persons that sit and are raised. Now what persons are these?

First, We Jews and Gentiles: that is evident, for he had carried that along through the whole first chapter, and this second also, speaking of their misery and of their redemption and the like. The Gentiles shall sit down in heavenly places as well as the Jews, for so Christ tells us, 'they shall come from the east and from the west, and sit down in the kingdom of my Father.' Because the desire of all nations is now come, in Jesus Christ, all shall sit down together. And therefore, as God promised to Abraham and the patriarchs a city, so the Apostle saith, 'We are fellow-citizens with the saints, and of the household of God.' But I shall have occasion to speak more of it when we come to the latter part of the chapter, which shews the union between Jew and Gentile. We together, we apostles and all saints else; for though the apostles are said to have twelve thrones to sit upon more eminently, because there are degrees of glory, yet read Rev. 3:21, and there it is said that 'to every one that overcomes, to him will I grant to sit in my throne.' Therefore I say, all the saints, apostles and all. What saith the Apostle for this, in 2 Cor. 4:14? it is an excellent place to this purpose: 'Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present us with you.' He had spoken of the labours and sufferings that he and the rest of his fellow-apostles had; but that which comforts me is

this, I shall be raised up together with you, and presented together with you to God. God will present you and me and all of us to himself in and by Jesus Christ. It is a good observation that one makes upon it: he doth not say he will present you with us, but us, us apostles, with you; for the saints have the same right to heaven that the apostles have, and they sit together in heavenly places, therefore it follows, 'All things are for your sakes.'

Lastly, It relateth to the general assembly. For there is a special reason why 'together' here, when he speaks of raising and sitting in heaven, should refer to the persons of all the elect; for at the resurrection all shall come together, and be raised together, and in heaven all shall sit together; that is the glory of it, and that is the state of it, that is it which makes heaven heaven, the company of Christ and of the saints when they are all together. And, my brethren, God, though we are poor sinners here upon earth, yet in his eternal decree, and likewise in Christ, he considers us all raised, and all sitting there in him. 'All live unto God,' as Luke saith, speaking of the resurrection of Abraham, Isaac, and Jacob.

There is this difference between Adam's being a common person and Christ's, because they were decreed who should come of Adam if he had stood, yet in a manner it needed not to have been, though God decrees and purposeth everything. But it is otherwise now; it is by a special decree of predestination that all are in Christ, therefore God hath them all before him; he hath them all in his eye, and he will bring them all together with him—there will be the general assembly of all the saints; therefore it is called the gathering of the elect from all the four corners of the world. You have an excellent place for this in John 6:39, and if you mark it, there is an emphasis upon it: 'This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.' He will not have a corn wanting whereof he is the first-fruits. Heaven is the general collection of all the saints, therefore in the meantime till we come thither, Christ being a common person for us, we are all together, all the saints are at once raised up in him. We are not all quickened together in him, one is quickened in one age, and another in another, but we are raised together in him, and the resurrection shall find us all together, and

the judgment shall find us all together; therefore the state of these two days are represented by Christ's being a common person, and we are 'raised up together, and made to sit together in heavenly places in him.'

SERMON LIV

> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

THIS chapter, as I have told you, sets out the proceedings of God, and the contrivements of his decrees, to magnify that rich grace which is in himself in the salvation of poor sinners: how when they were fallen into that dead and damnable estate, 'dead in sins and trespasses,' and 'children of wrath,' that God being rich in mercy, and bearing so great a love to them, took an advantage of that condition to magnify his love so much the more; not only delivered them out of it, but with an addition of an infinitely greater advancement. And the Apostle shews by what degrees God doth proceed to bring salvation to its accomplished perfection. He begins with our souls first here, they being dead in sins, and he quickeneth them; and he hath besides that done this for us now, that in Christ he hath raised up our souls and bodies, the whole man I mean, and he hath set us in heavenly places in him. The first we received, and have received in our own persons, together with Christ, here below. The other two are indeed received for us by Christ, and in Christ; they are made sure to us, but yet they are not accomplished and perfected; and of these the Apostle had spoken in the 4th, 5th, and 6th verses. Now in the words that I have read to you he comes to that which was God's end, or indeed which is itself the end of all, the perfection, the conclusion of all; it is contained in this 7th verse; that which God had in his eye as the perfection of salvation, as the utmost accomplishment of all that he had done, the crown, as I may so say, of all the former. And that the Apostle tells us is, 'that in the ages to come he might shew forth the exceeding riches of his grace in his kindness toward us in Christ Jesus.'

In expounding every verse I have taken this course. Before I have given a particular explication of every word apart by itself, with observations, I have first endeavoured to fetch out the general scope, and to fix that; the general scope in every text being that

which is the measure of the interpretation of every particular. And yet, notwithstanding, in doing of that I am oftentimes enforced to expound each word, to shew how it agrees to that general scope. I shall now be enforced to take this course, there being indeed a very great difficulty in these words, such as I could not have imagined to have been in them.

Now the words which occasion this difficulty are these, in the ages to come. For otherwise if these words had not been put in, the sense would have run currently and been easy and plain, that the end that God aimed at in his permitting man's fall, that he should be dead in sin, and then he should be thus quickened, raised, and the like, in Christ, that all this was done 'to the praise of the glory of his grace,' as in chap. 1:7, you have it simply and absolutely, and there is an end; there would have been no more question, but the words would have been simply and solely so taken. But these words, 'in the ages to come,' or 'in the worlds to come,' coming in, they have occasioned two streams of interpretations, whereof if the one should be exclusive of the other, and if both should not stand together, as I hope they may, the truth is I should hardly know which to prefer.

I lay this for a premise to the opening of these words, that they must needs have a most vast and comprehensive meaning; and that not only because, as Chrysostom saith, his eloquence riseth here in 'the exceeding riches of his grace,' which is an epithet given nowhere else in the Scripture to the grace of God, but because it is evident that these words are the conclusion, the close, the period of the longest continued entire discourse that I know in the whole book of God. The Apostle had begun in ver. 18 of the first chapter, and prayed there for them, that they might know what are the riches of the glory of his inheritance in the saints, and the exceeding greatness of his power, &c. And he never made his discourse fully complete till the end of this verse. So as indeed this ver. 7 is another design like that in ver. 10 of the first chapter, which contains as it were the perfection of God's decrees about us; and this is the summary conclusion of the execution of God's decrees, as I take it.

All, my brethren, do acknowledge this, that here is contained God's end in saving man, to magnify the 'exceeding riches of his

grace;' but then the question is of the time, what should be meant of these 'ages to come,' and of the manner and kind of the demonstration of these riches? There are, I say, two interpretations.

1. Some say that this shewing forth the riches of his grace here intended, is that dispensation and communication of the riches of his grace under the gospel in after ages; God holding forth, in that kindness which he had shewn to these Ephesians, and to the Jews, and all those primitive Christians, whom he had converted out of so desperate and damnable a condition, an assurance in these words of a communication of the like exceeding riches of his grace, in all ages to come, to the end of the world, whereof they were the patterns and examples. I find most of the Protestant writers run this way, and the most judicious of the Papists.

2. Others say that this shewing forth or demonstration of the riches of his grace in ages to come, is to eternity, after the resurrection, which he had spoken of in the words immediately before; and that these words do contain the utmost accomplishment, the manifestation and breaking up of the hidden treasure, which shall be expended in the world to come, and requires an eternity to be spending in; besides the riches of grace which he hath shewn us here in quickening us; besides what he doth for us representatively, in setting us in heavenly places in Christ, and the like. And I find this latter to be the sense that all the ancient interpreters ran upon, not one exempted, and some of our Protestant writers, and most of the Papists. And of these two interpretations, I confess the reasons on both sides are so strong that I do not know which to exclude; and I believe it will be found to be the truth, that this being the conclusion and winding up of the Apostle's discourse, he had them both in his eye. The reasons for this I shall give you anon.

Now I shall do this. I shall first give you a fair account of the reasons on both sides, either which I find in others, or which God hath suggested to me; reasons taken from the coherence and the aspect of the words of the text, both backward and forward, and the opening of the phrases therein. And then I shall lay open to you what I conceive to be clearly and fully the scope of the Apostle in them.

I will begin with that first interpretation, and that is this, that God in bestowing so much grace upon these, both Jews and Gentiles, in converting them, and in doing so much for them, aimed to hold them forth therein as patterns to all ages to come, who may expect the like grace in all ages, and that he will dispense the like grace to all ages to the end of the world. And—

First, The phrase here, in ages to come, hath a relation comparatively to the times of the old law which were past. Now under the Old Testament, when Christ was not ascended, nor was sitting in heaven, so as the saints then could not be said to sit in heaven in Christ, he being not personally there as God-man, the riches of grace were not revealed, or but to a few. But now that Jesus Christ hath possessed heaven for us, he hath dispersed the gospel over all the world; and the doing this in the primitive times is a pawn and pledge that he will continue to break up those exceeding riches of his grace in all ages, one after another, to the end; and the example of these Ephesians is a real demonstration of this: and so now 'ages to come' should respect ages past. And therefore this interpretation is confirmed by that in chap. 3:5, speaking of the mystery of the gospel, which, saith he, 'in other ages was not made known,'—that is, in ages past,—but now being made known to these Ephesians, and to other Gentiles in their conversion, God did shew that for the ages to come he would break open also the exceeding riches of his grace, as he had done comparatively to what was done before. And hence it is that the time of the gospel is called the day of grace, the day of salvation, as in 2 Cor. 6:2; and Tit. 2:11, 'The grace of God that bringeth salvation hath appeared unto all men.'

And they give this reason why they are the ages of this world that are here intended. Because they are the ages that do follow one upon another, which do supervenire,—the word is ἐπερχομένοις,—they do one come and follow upon the neck of another, succeed one another, as one wave doth another: whereas if it refer to the time after the resurrection, say they, this would not be so. And hence it is that he calls them 'exceeding riches of grace,' an epithet which he gives nowhere else. He calls them 'riches of grace' elsewhere, but here 'exceeding riches of grace.' Why? Because God

had broken open such a mine as should never be drawn dry, no, not to all generations, though he meant to dispense the gospel, and to gather souls out of all the corners of the world. And—

Secondly, To confirm this interpretation further, they say that the conversion of these Ephesians hath something of a pattern and exemplar to confirm posterity in it; and to that end they urge, and truly, that the word ἐνδείξηται, which is here translated 'to shew,' is to shew forth as in a pattern or example; it is not simply to hold forth, but to give an example of it, to evidence it notoriously, by a token, or by a sign, as it were. The word is sometimes so used, as in Rom. 9:17, speaking of Pharaoh, saith he, 'For this same purpose have I raised thee up, that I might shew my power in thee,' might make thee an example, for he is brought in there as an example of all rebels. It is not simply and barely to make him an example of justice, but an example to all ages; for so it follows, 'that my name may be declared throughout all the earth.' And to cut short other places, for I could give you many, as that in 2 Cor. 8:24, I shall only instance in that famous place which is parallel with it, in 1 Tim. 1:16, where Paul speaks of his conversion, as here he doth of himself and the Jews and these Ephesians. Having said the gospel is a faithful saying, he confirms it by this: 'For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering,'—it is the same word that is used here,—'for a pattern to them which should hereafter believe on him to life everlasting.' Every word is emphatical, to shew that Paul was an example. 'To me first,' saith he; and then, 'shew forth,' as making me an example, the word implies so much; and then, 'as a pattern.'

And to this end, in the third place, the words that follow—in his kindness toward us in Christ Jesus—do fitly and in a natural way serve this interpretation, for they seem to bear and carry this clear sense, that in this kindness which God had shewn to them, in quickening them when they were dead in sins and trespasses, and in setting them in heavenly places in Christ who represented them, he hath manifested and held forth what he means to do unto others, and what they may expect. The word kindness here being taken, as they would have it, both for the manner—that is, by shewing and seeing how liberally, and bountifully, and graciously God had dealt

with these Ephesians, in quickening them, and saving them, who were heathens and served idols—and also for the effect; as oftentimes both in Scripture and in our ordinary phrase it is; we usually say, I thank you for your kindness,—that is, for the love that you have bestowed. In those benefits fore-mentioned, in the verses before, saith he, he hath held forth a pattern of that exceeding riches of his grace which he meaneth to communicate to others, even as he had done to them.

And then, again, this is confirmed, in the fourth place, by this: that it is the manner of God to make the first in any kind examples to others. Thus he made Sodom and Gomorrah, and the old world, as Peter hath it, to be examples, to confirm all his threatenings, and to shew how just a God he would be under the Old Testament, and so under the New too, to them that continue in the same sins against the same means. So now under the New Testament, it being Regnum Gratiæ, he makes these primitive Christians to be patterns and examples of the exceeding abundant riches of his grace, as the other were of his justice, which he meaneth afterwards, under the New Testament, to communicate in all ages to the end.

Lastly, There is this also to confirm it: that God in after ages meant to have a Church catholic in all the world; and the converts of the primitive Christians, both Jews and Gentiles, being the firstfruits, they should be examples unto us, to confirm that promise both to Jews and Gentiles. And this is exceedingly strengthened by this, that the Apostle, throughout the former part of this epistle, both in the first chapter and also in this second, had still carried equally both Jew and Gentile in his eye. In the first chapter, when he speaks of the benefits we have by Christ, election and the like, and applies them to men whom they belong to: first, he applies them to the Jews, chap. 1:11, 12, 'In whom we have obtained an inheritance, who first trusted in Christ.' 'In whom ye also trusted,' ver. 13; that is, ye Gentiles. When he comes to lay open the state of nature, chap. 2:1, Ye were 'dead in trespasses and sins;' that is, ye Jews. Then, ver. 3, 'Among whom also we had our conversation,'—that is, we Gentiles,—'and were by nature children of wrath, even as others.' And so now, when he comes to speak of their conversion, he tells them that God had quickened them all

both together: both ye Gentiles, 'by grace ye are saved;' and us, he hath 'quickened us.' And he hath herein made us patterns of that mercy and good-will which he means to bestow upon Jews and Gentiles in the ages to come. 'Wherefore,' it follows, ver. 11, 'remember, that ye being in time past Gentiles in the flesh, ye were then without Christ,' &c. And he would have all posterity remember what their forefathers were.

The only objection against this interpretation, and which I confess is a strong one too, is this: that the Jews were not an example of the like grace to be communicated to their posterity that followed; for we see that hitherto, in the 'ages to come,' it hath not yet fallen out that any of the Jews are called and converted unto God, but even in the Apostle's time they were broken off.

But let me tell you, that in the latter days, in the ages to come, they shall be called; and although, indeed, they were broken off for many ages, yet in the latter days there shall be the greatest breaking open of the riches of free grace of any other. 'He shewed mercy unto me first,' saith Paul. That same first, as many think, is spoken in relation to his own countrymen, the Jews, who should be found injurious, blasphemers, persecutors, as he himself was; and should also be converted in that manner, namely extraordinary, as he was. And, my brethren, the 'riches of grace' here in the text, serveth to illustrate this exceedingly; for when is it that the riches of God's grace and his mercy are held forth in the Scripture, but when the calling of Jews and Gentiles is mentioned? Rom. 10:12, 'There is no difference between the Jew and Greek; for the same Lord over all is rich unto all that call upon him.' Therefore now, when he speaks of the breaking up of that grace which should continue both to Jew and Gentile in ages to come, whereof these were pawns and pledges and the first-fruits, he calls it the shewing forth of the exceeding riches of his grace. And in Rom. 11:12, the conversion of the Jews is called 'the riches of the world.' For, my brethren, there were ages indeed between the Apostle's days and this, in which the free grace of God was clouded exceeding much, though in all ages the saints have had recourse to it; but in the latter days, when the Jews shall be converted and brought in, God will break open those

manifestations of it which yet we know not; for they are the days of free grace.

And so now I have given you the reasons for that first opinion; and the observations out of it are of infinite moment to us, and infinitely to our comfort: as, That the days of the gospel are the days of grace; and, That all the grace and mercy that God hath shewn in the ages past, to the apostles themselves, and those primitive Christians, for the quickening of men's souls, and the like, we that live in these sixteen hundred years after may even expect the very same; and, That God, in his kindness to these Ephesians and to the Jews that were then converted, hath confirmed to the world, both to Jews and Gentiles, that they shall have the like grace that their forefathers had. There are, I say, these and many more observations that are natural to this interpretation; and the interpretation itself seems to be exceeding natural also.

But I shall not stand upon these now, but go on to the second interpretation, which I shall be more large in because it is laid aside; and indeed I think it to be as much the scope of the Apostle here, if not more, than this I have now mentioned. And if both cannot stand together, I shall rather cast it to exclude the other, and take this; but I confess I am in Paul's strait in it, as he saith in another case. For, my brethren, to interpret it of the exceeding riches of his grace to after ages, that they hereby shall have a confirmation that God will shew them as much grace as to these primitive times, is exceeding comfortable to us. But to interpret it of heaven, and of that world to come, and the breaking up of that riches of grace there, as the final close of all; this, I say, is best of all.

Now, then, for this second interpretation: that in ages to come should refer to the other world also, and to the breaking up of those riches of grace there; that after God hath thus gone on in manifesting his free grace under the gospel, in quickening and gathering his elect together, and that when the time comes, that they shall sit, not only in Christ as now, but with Christ in heavenly places; that then, as the close of all, he will manifest and shew forth an unknown treasury, a treasury that shall be answerable to the thoughts of the mercy and grace that is in the great God, and

answerable to that dignity of being conformed unto Jesus Christ, and made like unto him.

For, to confirm this interpretation to you, I shall lead you along through these several reasons put together. And—

First, I will begin with the phrase, in the ages to come; that that, I say, should respect, not only the ages and times of this world, but also respect the world to come, and the ages of eternity. For, my brethren, first, in opposition to this present world, and these ages now, you know the Scripture calls the next the world to come, or eternity to come; for αἶων here, which is translated ages, is called the world to come often in the Hebrew, and it is the very same word, 'ages to come,' I say, in opposition to this present world, as the Apostle calleth this in Gal. 1:4. You have the very phrase in the first chapter of this epistle, ver. 21, which I shall anon make further use of; he saith there, that Jesus Christ is set far above all principality and power, 'not only in this world, but also in that which is to come,' ἐν τῷ αἰῶνι. The word translated there 'world to come' is the same that is used here for 'ages.' And in Heb. 6:5, they are said to have tasted of the powers of the 'world to come;' it is the word which is here used for 'ages.' it is true, indeed, in Heb. 2:5, the state of the gospel is called a 'world to come,' οἰκουμένη, but that in Heb. 6:5 is αἶων, the word that is used here, though in the singular number—μέλλοντος αἰῶνος.

But it will be objected, are ages in the plural taken for the times after the day of judgment to eternity, where there is no flux of time?

For that, my brethren, the Scripture often expresseth in the plural also. You read of the phrase 'for ever and ever,' you have it in the Revelation again and again. 'We shall reign with Christ for ever and ever;' it is 'for ages and ages,' if you will, or for evers, for eternities; you have the same in Rom. 16:27. If you will but look into the third chapter of this epistle, ver. 21, you shall find that it is in the plural as well as here. 'Unto him be glory in the church by Christ Jesus, throughout all ages, world without end.' He means not only this world, but the world that is to come too; and why? Because that to come is the age of ages, it is the secula seculorum, it hath all ages within the circumference of it. The days of darkness, they are many; and the days of glory, they are many too. And God hath so much

riches of grace to shew forth, which is the conclusion of all, as it requires an eternity to do it in, therefore he hath taken time enough to do it in. 'In the ages to come,' saith he, 'to shew forth the riches of his grace.'

And then, ἐπερχομένων is not only ages succeeding one another, but to come upon; and yet if so, why should there not be succession in the world to come? There is not a variation distinguished as ours is, by births and deaths of men, as we make ages. But it is no more but this, the ages that shall come upon us; for time of duration is extrinsical, it is an external thing to us: as the phrase in Dan. 4:16 imports, 'Let seven times pass over him.' So that time of eternity doth pass over us, come upon us, it is an eternal flux of time. And although there be not a variation such as ours, yet there is a succession of duration: and though there be no sun, or moon, or years, and we shall not there measure time by the same glass or by the same clock as here; yet it is a continued flux of time, an eternal succession, that must needs accompany creatures; for it is God only that gathers all time in one moment, and in his vast being encircles it, and contracts all to one centre and moment. It is a foolish dispute the school-men have, that there shall be no such succession in eternity; the wisest of them, Scotus, and the holiest of them, Bonadventure, are of another mind. Indeed in Rev. 10:6 it is said, 'time shall be no longer;' but that is meant of the time of the persecution of the church of God.

The phrase then not being averse to this sense, let me now shew you the strength of this interpretation, for indeed nothing will greaten heaven to us more than this. I shall argue all sorts of ways.

First, I shall argue this sense and meaning, and in arguing open the words, and see how all give up themselves with parallel scriptures to this interpretation.

In the first place, do but consider that here is God's ultimate and highest end that he hath in the salvation of man held forth. All in a manner acknowledge this. He that is rich in mercy in his own being, as ver. 4 here, the final cause that moved him, or which he aimed at, is, that he might manifest to the utmost those riches of mercy. And as it is the final cause, so the utmost of his design concerning man's salvation is held forth; he mentions it therefore in the close of all, in

the language of a final event, 'that in the ages to come he might shew the exceeding riches of his grace.' Now then consider but these two things; it is evident that the Apostle had in this chapter two things in his eye. He had, first, the magnifying and setting forth the kindness of God towards these Ephesians and other the elect of God; and this grace set forth in their salvation, in all the parts of salvation. And by shewing the greatness of this salvation in all the parts of it, he comes to magnify the greatness of this grace, as well as by the depth of misery that men were taken out of. The sum of all is clear to be this, to magnify grace, and to magnify salvation, as the utmost perfection of what God meant to bring men to. This, I say, is clearly his scope. If then his scope be to magnify the riches of grace in the height of it,—and therefore he useth the highest expression; he speaks, you see, the highest thing of it, 'the exceeding riches of his grace,' because it contains the utmost of his ends moving him, or issue of his design intended,—that must needs rest in nothing but in the utmost manifestation of that grace; and where is that? In heaven; nowhere else. The gospel revealeth infinite grace to us, but the exceeding riches of grace shall be broken up in the world to come; there is a reserve of it for eternity such as we cannot now comprehend. Therefore now here is intended the actual enjoyment that those saints whom God hath now quickened and set in heaven in Christ, shall have in the ages to come, of those exceeding riches of grace which Christ hath taken possession of for them in heaven. The utmost of God's designs in man's salvation, namely, to shew forth the exceeding riches of his grace, is not attained till heaven come: therefore these words, 'That in the ages to come he might shew forth the exceeding riches of his grace,' shew the actual enjoyment of that which Christ hath now taken the possession of for us.

And then let me also argue from this. Observe his order in discoursing of our salvation, which is the second thing that he sets himself here to set out to us, and the exceeding riches of the grace of God therein. He sets out salvation in all the gradual accomplishments of it, till it is made fully perfect and complete. As his scope, in shewing our misery, was to shew it in the utmost extent of it, in all the degrees of it; so in laying open our salvation also he takes the same course. First, he shews what is begun upon

our own persons in quickening of us. He tells us, secondly, how heaven and resurrection is made sure to us, though we do not yet enjoy it: ver. 6, 'He hath raised us up together, and made us sit together in heavenly places in Christ.' Now then here in the 7th verse, as the close of all, to perfect that salvation and to fill up what Jesus Christ hath taken possession of, he shews how that God will spend to eternity the exceeding, the utmost riches of that grace; there he will shew it, and then he will bring it forth. God's utmost end is not attained till you come to this; and our salvation, as I may so speak, though it is made sure in Christ, is yet uncomplete; but in those ages of eternity, in the world to come, he will bring forth all his rich treasure, and then shall salvation be complete, and there shall be the utmost demonstration of it. So that the Apostle, take but his scope, doth clearly hold forth both God's utmost design, of magnifying free grace, which is not till in heaven we have had all the riches of it broken open and spent upon us there; it is not only by quickening of us and setting us in heaven in Christ, which is done already, but it is by spending an eternity in heaven with God, and sitting with Christ for evermore. And now then, saith he, though you Ephesians see a world of grace in what God hath done for you already,—he hath quickened you through his grace, he hath set you in heaven together in Christ,—he hath yet a further and a greater thing for you, which is the end and issue of all whereof these are the preparative, and that is, that he may in ages to come, which quickening and all tendeth unto, shew forth the exceeding riches of his grace; the real performance cometh then, which these went before to make way for.

And so now having argued from the general scope of what is in this chapter, I shall proceed in opening every part of the verse, and every word therein, and shew you that they all do give up themselves to this interpretation.

In the first place, do but take the coherence with the words immediately before. He tells us that God hath 'set us in heavenly places in Christ, that in the ages to come he might shew forth,' &c. The meaning is to me clearly and plainly this, as if the Apostle had said, Our Lord and Saviour Christ hath taken up your rooms for you in heaven; there he sits, and that degree of glory which you shall

have at the resurrection and for ever there he hath taken it up for you; but know withal that he hath taken up so much at once—for he perfects everything he doth, as done in him for us, at once—as it requires an eternity of time for you to receive that which Christ hath received for you. Jesus Christ, my brethren, in Heb. 10 is said to perfect our salvation at once, and so he hath received perfectly all the glory we shall have at once: but as what he did at once purchase by his death he hath ages to come for to accomplish, so, saith the Apostle, his having taken possession for you in heaven, it requires ages to come for God to give forth what Christ hath now taken possession of, and for what he sitteth in heaven representing you, to that end that one day you may have it. In those imperfect notes of Mr Baines printed, which I believe in a great part are his, I observe he hath this expression: 'God,' saith he, 'did draw the lineaments which he would be perfecting of for ever;' that is, in Jesus Christ he hath laid out your line in heaven, the place and compass of glory you shall have, and there you have possession of it in Christ, there is a model of it in him, that even to eternity and in ages to come God might build upon this, and might spend the exceeding riches of his grace in bestowing that which Jesus Christ hath now taken up for us. This, I say, is a natural and full coherence, which holds forth a sense of a great deal of glory. So I proceed.

It answers to the parallel that the Apostle did intend to make between Christ and us in the first chapter of this epistle. He tells us there that the same power works in us who believe that wrought in Christ when he raised him from the dead, and set him at his own right hand in heavenly places: and here you see in the 6th verse, the verse just before the text, he brings in the parallel. He hath 'quickened us,' saith he, 'and hath raised us up, and made us sit in heaven, in him.' Now mark it, what is it that is said of Christ sitting in heaven? That he sits there, 'far above all principality, and power, and might, and dominion, not only in this world, but also,' saith he, 'in that which is to come.' To make up this reddition now on our parts, he shews us in this chapter that Christ not only sits in heaven for us and in our stead, but as he hath a world to come in which he shall reign and sit for ever, so, saith he, have you; yon have worlds to come—for it is the same word, only one is the plural and the

other is the singular—for to sit with Christ, and you shall have all the riches of God's grace bringing in joys and happiness to you to feast you with unto eternity. And so by adding this now, the Apostle hath made the reddition full; this world is to come here on our parts; sitting with Christ in heaven answers to that sitting of Christ for ever over principalities and powers in his world to come, with this difference, that he sitteth at God's right hand, which we are not said to do.

Then again, the phrase shew forth will exceedingly fit this interpretation also, and comes in clearly to this sense, (I shall shew you by and by that this word doth not only import to hold forth in an example, but to hold forth gloriously,) for these Ephesians' hearts might think thus, and they might say, You tell us of a great deal that God hath done for us, he hath set us yonder in heaven, and raised us up together in Christ, but when shall this be accomplished? When shall it be performed to us? We see none of this, it is yet hidden to us. Why, saith the Apostle, you sit now in Christ; but God hath placed you there but to this end, that in a world to come he might there shew forth to you, and upon you, sitting together with Christ, that glory which now is hid; as the word shewing forth imports. It hath relation to what is now hid, what they saw not. For we do not see now otherwise than by faith the glory of Christ; much less do we see otherwise than by faith that he hath taken up heaven for us, nor do we see that riches of glory which he hath taken possession of in our stead. But, saith he, after the resurrection, when the world to come shall come, and in those ages and evers to come, he will shew forth, he will make an open demonstration of those riches which Jesus Christ hath taken possession of. And so it is a parallel place with that in Col. 3:3, 4, where he had said, ver. 1, that we are risen with Christ, even as he here saith that we are raised in Christ, and sit in Christ in heaven, and he addeth, 'Your life is hid with Christ in God; but when Christ, who is your life, shall appear, then shall ye also appear with him in glory.' So because that these riches of glory which Jesus Christ hath taken possession of are now hidden, therefore he doth purposely use the very word here; he will shew forth what is now hidden, he will break open that hidden treasure which shall last even to eternity.

And, my brethren, to shew forth in an example is not the only force of this word, it doth not always import that alone, but sometimes to shew forth in a notorious, in a manifest and glorious way, to the view of all. I shall give you a place for it: it is in Rom. 9:22, where the same word that is here used for shewing; it is not there to shew as in a way of example to others to come, for it is spoken of shewing his wrath upon all the reprobates of the world and that shall be found at the day of judgment; and it is there used only for this, to make known. Mark the words: 'What if God, willing to shew his wrath,'—it is the same word,—'and make his power known.' So that now, 'that he might shew in the ages to come,' or 'in the world to come.' is but this, what follows afterward, in that Rom. 9:23, 'that he might make known the riches of his grace,' which there he calls 'the riches of his glory.' And the truth is, this Rom. 9:23 is as clear a parallel to this in the text as 1 Tim. 1:16 is a parallel to it in the other sense before mentioned. I could give you other texts wherein the word here used is not only to shew by way of example that God will do the same to others, but that God will do it openly and gloriously, as in 2 Thess. 2:4, and in Heb. 6:11; but I will not stand to quote and heap up places.

This word likewise, exceeding riches, agrees excellently well with this sense. For what is the manner of a great treasure? It useth to be hid. Isa. 45:3, 'I will give thee the treasures of darkness, and hidden riches of secret places.' So because these treasures which God means in the ages to come to bring to light are now hidden, he puts these two together, that he might shew forth the exceeding riches of his grace. Where, my brethren, doth he use the addition of the 'exceeding riches of his grace?' Nowhere that I know of but here; and why? Because he speaks of the utmost manifestation, demonstration, and accomplishment of the height of the riches of his grace, which shall not have their accomplishment till then.

And then there is another confirmation also of this interpretation, and that is this: I told you at first that the Apostle had continued a discourse begun at the 18th verse of the 1st chapter. It is the longest continued discourse that is in all the Scripture. Now how begins that 18th verse of that 1st chapter? He prays there that they might 'know what are the riches of the glory of his inheritance

in the saints,' and so he goes on, and it is a continued discourse to this very verse, which is the conclusion of it, and the only conclusion, and he was not come to a period till now. And then here he comes, and with that he concludes all, and saith, there is a world to come which is the design and end of all, wherein God will shew forth the exceeding riches of his grace to come. And so now you have the beginning of the Apostle's sentence and the end of it meeting in one circle of glory, as I may so express it. 'Riches of glory' he began with, and the expense of the riches of grace to procure that glory and to work that glory is his conclusion. And such a glorious circle, that involves summarily all things concerning our salvation, even heaven and all, I know not in the whole book of God. He begins his sentence with 'riches of glory,' and ends with the 'riches of grace' to be shewn forth in the world to come, as the accomplishment of our perfection and of God's design. The Holy Ghost did stretch the Apostle's mind to the utmost expanse to enclose in this discourse of his all the great and glorious things that concern our salvation.

But you will say, Why doth he use the expression, 'riches of his grace,' if he intends the bestowing of glory in the world to come, and the accomplishment of our salvation? why doth he not use the phrase 'riches of glory,' as he had done, chap. 1:18, and Rom. 9:23?

The answer is ready, and it confirms my interpretation. For in the first place his scope here is to shew the fountain, which he would magnify, of those riches of glory spoken of, chap. 1:18. His scope is here to magnify God, as rich, in mercy, and as having in his eye to shew, before he had done, the exceeding, the abundant, all the riches of his mercy and of his goodness. Now then, riches of grace being the cause and fountain of all the glory we have in heaven, therefore when he comes to magnify and glorify it, that being all his scope, he speaks here in the language of the cause. He doth not say, God will shew forth the riches of glory, but the 'exceeding riches of his grace.' How? In bestowing so much glory as a God that is rich in mercy, and hath nothing but love in him to his saints, and sets himself to love them, can bestow; that look, what riches of glory in God, such riches of grace in him, can procure, you shall have them all. It is the greatest argument to shew the greatness of glory in

heaven that could be imagined. My brethren, grace is at all the cost, it is purser of all his expenses, there is the mine of all: therefore he would have us now gather and collect what a riches of glory must needs be there, when God shall begin to shew forth such a treasure as the gospel is almost mute about it, tells us of it, but cannot speak a word of it, but shall then be shewn forth, and requires an eternity of time to manifest it in.

But it will be further said, If it be meant of the shewing forth of his grace in the accomplishment of our salvation in heaven, why doth he add, in his kindness toward us?

Those words, you shall find that they will suit as much and as fully God's dispensation in heaven, as they will suit the other sense of making the Ephesians the example of his grace to the ages to come. I shall make this plain and manifest to you, and thereby I shall fully open every word of this text. And—

First, It is not 'in his kindness' in the original, for the word his is not there, but is inserted by our translators, as leaning to the other sense. Now there are two reasons why these words are added, to shew the riches of his grace; still keeping this interpretation, that it is meant of the accomplishment of our salvation in heaven.

1. That reason which Grotius gives, who indeed carries it in this sense we are now upon. He adds, saith he, this word, 'in his kindness,' unto grace, because he knows not how to use words enough. And it is the manner of the Scriptures, when they would magnify anything, to inculcate with variety of words the same thing again and again, and especially in magnifying of grace and gifts thereof: the blessed apostles, and other writers, the prophet, have done so. There is that famous instance in Isa. 63:7, where, speaking to magnify the love of God in all the benefits he bestows upon us, see how he multiplies phrases: 'I will mention the loving-kindnesses of the Lord,'—that is, the benefits which proceed from his loving-kindness,—'and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses.' You see here how he heaps up loving-kindnesses to mercy, and great goodness to loving-kindness, and multitude of loving-kindness

to great goodness; he can scarcely fill it up with words enough: the holy prophets did so abound, and truly so doth the Apostle here. To magnify the greatness of the grace of God, he contents not himself to say, 'the exceeding riches of his grace,' but he adds, 'in his kindness towards us.'

There is a second matter contained in this 'kindness' in the reddition, if it be referred to heaven. For the word kindness superaddeth to grace. I told you in opening, the difference of mercy, and love, and grace; that there is a difference in all these three, something expressed by the one which the other did not. My brethren, here is kindness, which the Apostle puts in, and puts in in a very good place, when he comes to speak of grace bestowing heaven upon us. It is the fullest word that can be: it doth not only import grace and free favour, it doth not only import mercy, but it is a sweet word, it imports sweetness of disposition, it imports friendliness in it; it is a familiar word, a condescending word; it is an overplus to love, and to mercy, and to grace and all. For grace imports a sovereignty in God to shew favour, that he doth it freely like a lord, and the great king of the world; for great persons are properly said to be gracious. And mercy, that is a good word too, but it is a disposition to shew pity and to relieve one in misery; but χρηστότης, the word here, implies all sweetness, and all candidness, and all friendliness, and all heartiness, and all goodness, and goodness of nature. And he superaddeth this, to manifest thereby both the root of, and also the way of God's shewing love to his people; and the meaning is, that God doth not now dispense heaven and glory and happiness merely out of grace, and out of his prerogative, merely to shew forth his own glory and riches, as the first importeth; and it is well for us he doth so, for that argues it to be the greater happiness; but further, saith the Apostle, he doth it with the greatest kindness that can be, with a benignity, with a rejoicing, with a heartiness. My brethren, all these sweet words that are put for goodness and sweetness and the like, the Septuagint uses this very word for them all throughout the whole Old Testament. To give you one instance; it is in 1 Pet. 2:3, that you may taste how good the Lord is; it is the same word that is here; how sweet he is. All dispositions of sweetness and friendliness are implied in this word

'kindness.' 'How great is thy goodness which thou hast laid up for them that fear thee!' The Septuagint reads it, 'How great is thy kindness!' It is distinct from mercy, and superaddeth to mercy: Eph. 4:32, 'Be ye kind one to another, and tenderhearted,' &c. It is distinguished from long-suffering in 2 Cor. 6:6. It is made the root of mercy and all in God, in Tit. 3:4. Saith he, we are thus and thus; 'but after that the kindness and love of God our Saviour towards man appeared,' then so and so. Kindness there, as one well observeth, is the root, his native sweetness of disposition which inclineth him to love, which as the effect thereof follows. Therefore the Apostle goes to the bottom of God's heart when he adds this, 'his kindness toward us in Christ Jesus.'

It implies this, that God is glad of all the glory he bestows upon us, that he rejoiceth over us, as the phrase is in Jer. 32:41, 'I will rejoice over them to do them good,' saith he; so God will rejoice over you in glorifying of you. It imports that he will not do it merely to shew his riches, as Ahasuerus made a feast and invited all his nobles, to shew the riches of his glorious kingdom. God indeed will bring us to heaven, and shew the exceeding riches of his grace; and that is the chiefest end he aims at. But now Ahasuerus, he did not do this in kindness; it was more to shew his riches and glory than his kindness; but God, as he will there shew forth the exceeding riches of his grace, for the glorifying of it, so he will do it in all the sweetness and kindness that your souls can desire or expect.

My brethren, it is well for us that the proportion of glorifying us will be answerable to the exceeding riches of his own grace and the glory that he shall have from thence; and that that shall be the measure of our happiness. But to add this to it, for the manner of it, that he will do it with all affection, with his whole heart, and in all kindness; this infinitely sweetens it to us. It is therefore, I say, a good word indeed, and comes in well, 'in kindness to us,' the word his not being in the Greek. The phrase fitly serves to shew the manner of his dispensing to be thus in a bountiful way, and in a benign, kind, and willing way; and so interpreters carry it: Quam liberaliter, quam magnificè, &c.

And then 'in kindness' may be added. He will then 'shew forth the exceeding riches of his grace in his kindness toward us;' that is, in

the same kindness wherewith he hath begun to quicken us. You may see how kind he will be in heaven by finding how kind he is now; by the very same kindness he will dispense all glory to you in the world to come. And so much now, why that 'in his kindness' is added to the manifestation of the riches of his grace.

The next thing is, toward us. You know the former interpretation carries it thus, that he made these Ephesians instances of the grace he will then shew forth in the ages to come. But if you refer it to heaven, there is more in it; for when the Apostle tells them that God would make them patterns of his grace to others, the comfort will be to others, not so much to themselves; but when he saith, God will shew forth towards them all glory in the world to come, this falleth personally upon themselves and comforts them immediately. And, my brethren, this could not but mightily raise their hearts indeed. For when we shall hear that God intends in heaven to lay forth the riches of his grace, that may be supposed to be meant indefinitely as the common condition of all the saints; but when he shall add, 'in his kindness toward you,' you are the men that shall be the objects of all this kindness and of all this grace, how wonderfully will this affect our souls! And to this purpose, to comfort and raise their hearts, doth the Apostle here bring in this, 'in his kindness toward us.' And in that they are examples to all believers that follow; for the us here is not the Ephesians alone, but all the saints and elect; even as when he shewed that we were 'dead in sins and trespasses,' he speaks in the person of the Ephesians, but he would have all mankind to apply it to themselves. So that indeed they need not be examples in this, but it being the common condition of all believers, it is carried fully enough in them. And the meaning, in a word, is this, that God will not only shew forth riches of glory in heaven indefinitely, but he hath chosen out you; you, out of a special kindness which he hath borne towards you, out of which he will glorify you; and you are the vessels of that mercy upon which he will shew forth the riches of his grace. Therefore now he brings in 'toward us' again, though he had mentioned it before, to affect their hearts the more.

But why is this word, in Christ Jesus, added, which he had used so often before, again and again?

Not only because he would have us never to leave Jesus Christ out. I do not know who can set up without Christ, or continue without Christ, for I am sure the Apostle never leaves him out; no, not in election and adoption, nor in anything, so not now, when he comes to heaven; but still whatsoever he speaks of, Christ cometh in. But I say, this is not all; his meaning is this likewise, that all the glory that the saints shall have from the exceeding riches of his grace in heaven shall all be in Christ. He had told them, chap. 1:3, 4, that God had blessed them with all heavenly blessings in Christ. If as heavenly, and all such that then we have upon earth, we have them all in Christ, much more then; the more heavenly, they are more in Christ. Indeed, out of Christ God could not love any creature, nor would love any creature, much less would suffer any creature to be so near him, but that he hath blessed them and will continue kind to them in Christ.

But then, in the second place, it comes in to a greater, I mean to a more emphatical purpose,—for a greater cannot be than this mentioned,—and that is, to shew that all that God will bestow upon us in heaven, it shall be out of the same kindness which he beareth to Jesus Christ himself. He will use you kindly when you come thither. Do but think how kindly he used his Son, how welcome he made him when he came to heaven, when he said, Sit thou here, till I make thine enemies thy footstool. Why, the same kindness he bears to Christ he bears to us; and out of that kindness he bears to Christ he will entertain us there for evermore, and heartily and freely spend his utmost riches upon us; for he will glorify the head and members with the same glory. Therefore the Apostle shewed, in the first chapter, that he set up Jesus Christ as the head, and that the same power that wrought in him, and raised him up, and set him in heaven, works in us and shall accomplish it in us. Here he shews that it is the same kindness; the same kindness wherewith he embraced Jesus Christ as the head, he embraceth the whole body also, and out of that kindness will entertain them everlastingly, as he hath done Jesus Christ. As we and Christ make but one body, so God's love to Christ and us is but one love. There is one Father, one Spirit, and one love, and indeed one Christ; for both body and head make one Christ. I need not stand upon this, you have it in John

17:23, 'Thou hast loved them, as thou hast loved me;' and, ver. 22, 'The glory which thou gavest me I have given them.' And what can be said more to shew us what great glory that in heaven will be, whenas Jesus Christ is not only a pattern and example of it, but when it proceeds out of the same kindness that God's heart is set upon towards Jesus Christ himself?

And thus, my brethren, I have opened to you this text, and indeed every word in it, and that to two senses of as great moment as can be found in any place; so great, and so comprehensive, that they are well worthy to be the conclusion of so glorious a discourse as the Apostle had prosecuted, even himself out of breath, if we may so speak, from the 18th verse of the first chapter, until now; the words that follow, 'by grace ye are saved,' are but a resuming of one particular which he had scattered by a parenthesis in this grand discourse, which he explaineth a little further, but otherwise here is the close.

I need not tell you which of the senses I lean to. The truth is, if they will both stand together, I can hardly tell which to take; but I incline to the latter, as that which is most worthy to be the conclusion of so magnificent and glorious a discourse as the Apostle had made.

I have gone by this rule ever since I began to open this Epistle to you—that is, to take in all the senses in any scripture that will consist and stand together; and I think the excellency and glory of a scripture, as of all sayings of weight and moment of wise men, lies in this. Take a wise saying of a wise man, and the more depth of senses can be fetched out of it, the more aspects of meanings it hath, the more several ways it looks, the deeper is the sentence, and the fuller of wisdom, as in sayings of wit also; and so it is in the sayings of the Holy Ghost. Now oftentimes there are senses cannot stand together, but I hope it will prove that both these may, and then the sum of it is but thus. The Apostle's intent is to hold forth God's great design, whereof he had given these Ephesians instances and examples, and of his grace to them in their salvation; and saith he, he hath intended, and doth confirm to all the world by what he hath done to you, that for all the ages to come, to the end of the world, he will shew forth the like grace, to call in a world of his elect, whereof

you are the first-fruits and forerunners. And when he hath thus, by shewing forth that exceeding riches of grace, quickened all his elect and gathered them to Jesus Christ, then begins another world in ages to come, in which he will break open the riches of his grace, which is the utmost accomplishment of our salvation, and the utmost design of free grace, and where he will shew so much glory as to hold proportion with the exceeding riches of the grace of the great God, and of his loving-kindness. And this I take to be the meaning of the words, which doth comprehend both the senses and interpretations.

SERMON LV

> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

THE words that I have read to you, as I told you in the last discourse, are the conclusion both of God's design of man's salvation, and of all the contrivements of the execution of it; and they are the conclusion also of the longest continued discourse that I know of in the whole book of God; the Apostle having indeed begun at the 18th verse of the first chapter, and not ended till now. And there are of these words three interpretations, whereof I mentioned two in the last discourse: all which, I believe, will be fully comprehended in the intent of the Holy Ghost in them.

The first of them, which I then mentioned not, is general to the other two, and takes in all, and it is this: that here the Apostle propounds the end of God in the salvation of men simply, as it reflects and respecteth his own glory, and especially of his grace. He holds forth here the highest end as it respects the glory of God, which is 'to shew forth in the ages to come the exceeding riches of his grace, in his kindness toward us through Christ Jesus.' That look now, as in the first chapter he had made this, as it were, the close and the burden of all, 'to the glory of his grace,'—thus, ver. 6, having spoken of election, he saith, 'to the praise of the glory of his grace;' having spoken of the forgiveness of sins, ver. 7, 'according to the riches of his grace;' having spoken of faith, and of the work of faith, ver. 12, 'that we,' who have faith wrought in us, 'should be to the praise of his glory,'—so likewise here; only because that this is the close of all, when he meaneth to part with it, he adds a heightening expression; he riseth in his epithets of it, and he saith here, 'the exceeding riches of his grace.'

Now that which confirms this interpretation, as I told you what proves the other, are these particulars:—

First, That God's glory made known is the supreme end of all, and in God, the glory of his grace; and therefore seeing here he bringeth

in a close, a conclusion of all about man's salvation, he should therefore intend this most chiefly and principally; namely, that God's end was to manifest the riches of his grace, and the glory of his grace, as it respecteth his own glory.

And this, secondly, cohereth with the words which go before, and follow after. He had shewn in the words before the causes of our salvation; and he begins thus, 'God, that was rich in mercy, for the great love wherewith he loved us.' He mentioneth there riches of mercy in God, as the cause προηγουμενη, the inward disposition inclining him in his own heart thereunto. Here now he mentioneth the final cause to be the making known of those riches of grace and mercy laid up in himself unto mankind, and that God being so rich in his nature, and so full of love, hath contrived all to shew forth the riches of his grace to the uttermost.

And then again, in the third place, this being made the final cause of all,—namely, the glorifying the riches of the grace of God,—is mentioned here, after the description of so great a sinfulness in the persons saved, and after so great a salvation in all the parts of it, described in the verses before, to that end to make this salvation credible. The next words are, 'for by grace ye are saved, and that through faith.' His scope is to make men believe that God indeed had done, and would do, so great things for sinners that had deserved nothing at his hands, yea, the contrary; and therefore gives you the bottom reason that was in God's heart, to take off the wonder; and it is, saith he, merely to shew forth the exceeding riches of his own grace; and to that end it was that he contrived this depth of misery, and this greatness of salvation, to set forth the riches of grace in himself so much the more. My brethren, when men hear of so great a God that hath done so great things for the salvation of his own sinful creatures, either they are apt to think that there is something in themselves for which he should do it, or else indeed and in truth their hearts believe it not. Now therefore the Apostle doth give a plain account of it, to work belief in them, and he discovereth the supreme end, which he inculcateth again and again, that all was to manifest the glory of his own grace to the full. So although you see no reason, and God himself did not, why he should thus save them, yet saith he, he saw full reason in his own

heart; he had a full, adequate motive in his own breast to do all this, which in itself is so incredible.

And then, fourthly, the words themselves do give up themselves readily to this sense also.

First, The words, to shew forth, is the antecedent put for the consequent, as oftentimes in Scripture it is. The meaning is this: he puts that which shall be the occasion of glorifying of him for glorifying of him. The occasion and the way of glorifying of him is shewing forth the riches of his grace: so that indeed the meaning comes to this, that his scope and intent was that men should glorify him by his shewing forth the exceeding riches of his grace; it being known to that end that it might be glorified. And in Rom. 9:22, these two are made equivalent, 'to shew forth his wrath,' and 'make his power known:' so here, to shew forth the riches of his grace, or to make it known, to that end it may be glorified.

Secondly, The phrase, ages to come, implies thus much, take it as it respects simply the glory of God, that it is such riches of grace which God manifesteth in the salvation of men, as deserveth in all times, in this world and in the world to come, to be celebrated, to be magnified, and glorified, even by all creatures, and shall be laid open to the full at the day of judgment by Jesus Christ himself; and deserveth especially to be magnified and glorified and celebrated even to eternity, by the persons themselves who are the subjects of this grace.

Thirdly, In his kindness toward us, doth suit even to this sense also. It hath been questioned by some whether, yea or no, the first moving cause to move God to go forth to save men was the manifesting of his own glory, or his kindness and love to men which he was pleased to take up towards them? I have heard it argued with much appearance of strength, that however God indeed in the way of saving men carries it as becomes God, so as his own glory and grace shall have the pre-eminence; yet that which first moved him, that which did give the occasion to him to go forth in the manifestation of himself, which else he needed not, was rather kindness to us than his own glory: yet so, as if he resolved out of kindness and love to us to manifest himself at all, he would then do it like God, and he would so shew forth the exceeding riches of his

grace as that that alone should be magnified. Now the truth is, this text compounds the business, and doth tell us plainly and truly that the chief end is that God should glorify his own grace, for I assent not to that which I mentioned. It puts the chief and original end upon the shewing forth the exceeding riches of his grace; yet so as he hath attempered and conjoined therewith the greatest kindness, the greatest loving affection, for the way of manifesting of it, so as in the way of carrying it, it shall appear it is not simply to glorify himself, but out of kindness toward us: he puts that in, as that which shall run along with all the manifestation of his own glory. And therefore now he makes, in the 4th verse, mercy and great love to us to be as well the fountain and foundation of our salvation, as the manifestation of the riches of his grace here.

And then likewise those other words, toward us, come in here, to shew also thus much, that God, in pitching upon glorifying his free grace, did not do it upon men in the general, as some have conceived the counsels of God first lay,—viz., that he resolved first in himself to glorify his free grace upon some in the general and indefinite, and then he thought of persons; and seeing he had laid that conclusion, it was all one to him, say they, whom he should have chosen; some he must have if he would accomplish that decree, and so he pitched upon those he did. Now, to shew the contrary, that even from the first, that all along when he first pitched upon manifesting the riches of his grace in the salvation of men, he had the persons in his eye whom he would manifest this upon, and that it was not an after-thought, a thought of indifferency, therefore the Apostle here saith, 'in his kindness toward us.' That general and indefinite way is derogatory from that special love and kindness which he beareth toward us in Jesus Christ, as the Apostle here speaks. He joins, you see, a respect toward us, as having us in his eye in particular, together with the utmost end he had in respect to himself, which was the glorifying of his own love. He never had a purpose of glorifying himself, but he had withal a purpose at the same instant to make us the vessels and objects of his love.

Lastly, In Christ Jesus is added, for he is adequate to all God's counsels. God shews not one dram nor casts one beam of favour

upon any soul but in Christ. He hath chosen us in him, and never considereth us out of him, nor him without us; no, nor his own glory neither, but as involving kindness; he loved us altogether. And so now you have a summary interpretation of these words to that more general meaning, which indeed doth comprehend the other two I gave in the last discourse.

I confess this interpretation I now have given,—that is, that these words should respect the design God had, as aiming at his own glory, the glory of his grace,—it was that which, when I looked upon the words afar off, I thought had been the only meaning of them, and he that runs may read this to be the general scope of them; but when I approached nearer to them, there were two other more narrow (let me say so) interpretations—yet glorious ones too—which did further appear to be of them, which I spake to largely in the last discourse. And—

The first of them is this, I shall repeat it briefly: that besides this general end that God had, as it respects himself simply, he made the salvation of these Ephesians, and of those primitive Christians, to be patterns and examples of what grace and mercy he would shew forth to posterity, in all ages to come, under the times of the gospel. And by shewing that he then converted idolatrous heathens all the world over, he did thereby give a pawn and a pledge of that riches of grace which he had broken up under the times of the gospel, and meant to go on to dispense in after times both to Jews and Gentiles. And to this sense also doth everything in the text, as I shewed you in the last discourse, give up themselves, to make these primitive Christians patterns of grace to all ages to come.

The word, to shew forth, here, is to give proof, it is to give assurance by a pattern; as in 2 Cor. 8:24, and 1 Tim. 6:15, and especially in 1 Tim. 1:16, 'He set me up as a pattern,' saith he, 'that in me he might shew forth'—it is the same word—'all long-suffering,' &c. And so now this second sense, as the other is for the glory of God, so this is mightily for our comfort and encouragement, and all our posterity that shall live in after ages, to bring in what mercies, what saving mercies God vouchsafed to these Ephesians and other Christians, as a pattern and pledge of what grace we might expect.

And there is no reason to exclude this, and it comes well in under that general I mentioned even now.

There is also a second sense I then named, a third sense indeed, and all in the text gives itself up to it likewise; for these words being the conclusion of so long a discourse, the Holy Ghost hath the greatest summing up of all in them concerning man's salvation that is included in any scripture. And that third sense is this: that whereas the Apostle had set out our salvation as begun, 'He hath quickened us together with Christ,' he hath set Christ in heaven, and there he hath given him our portion; that is, he hath put, as into the hands of a feoffee in trust, all the glory we shall have for ever; he hath in him raised us up, and in him set us together in heavenly places; all the glory we shall have in the other world, which we are to possess, is now put, saith he, into the hand of Christ. To what end? 'That he might shew forth in ages to come,' even to eternity, the riches of that grace which he hath intended us in Christ, which he hath already given us in Christ representatively, which Christ hath taken possession of; which, saith he, is so great a glory, as it requires ages to come, an eternity of time, for to spend that treasure which is thus given us in Christ; it requires ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις, as the word is, ages of ages, to spend them and to manifest them; which when those times shall begin, then shall begin the accomplishment of our salvation, and so it shall be complete. And because he would shew how great that salvation is, he describes it to us first by the fountain of it. Look what riches of grace in Christ he hath to bestow upon them he loves in his Son; look what will require an eternity of time for to exhaust so great a glory he hath designed unto them whom he hath placed in heavenly places in Christ Jesus. And this sense I shewed you to be as genuine as any of the other. I will not stand to repeat anything of that, because I mean to spend the rest of the time in observations upon these interpretations.

Only, in a word, I shall first give you an account why I take in all these interpretations. I lay this for a ground,—which I do not know, through so many instances in Scripture, how any man shall beat me from it,—namely, that all those senses that can stand together, especially that are subordinate one to another, and may be included

one under another, how to exclude any such senses, but to take them all in. I confess, if I meet with so many senses in Scripture whereof one cannot stand with the other, then of necessity we must take that which is evident to be the principal aim and scope, and exclude the other. But, my brethren, all these three are no way contradictory one to another; the Holy Ghost hath penned the words in so vast and comprehensive a meaning as to involve, and include, and grasp in all the three. For indeed, that God should aim at the manifestation of the riches of his grace, to magnify himself, that that should be the meaning, no man can deny. And that the other two I mentioned in the last discourse may well come under that, be subordinate thereunto and stand together, is easy to imagine also; because it is but two accomplishments of the demonstration of that grace. He that intended to glorify his rich grace, he hath two accomplishments of it: the one is, from the ascension of Christ until the day of judgment, when he will, in the conversion, through all ages and through all nations, of his elect, more abundantly than under the law shew forth the riches of his grace, the truth of which he hath held forth in the example of these Ephesians and other primitive Christians; and then at the day of judgment, when that execution and manifestation of his free grace shall have an end, at the gathering in of his elect, then he hath a new treasure, as the ultimate design of all, for to break up. Though God had spent so much grace in the conversion and calling in of these, and quickening of them, and giving Jesus Christ as their portion beforehand; yet, saith he, know this, that there is a hidden treasure which will ask an eternity of time for them to spend, and for to exhaust the riches of grace he hath laid up for them in the Lord Jesus.

Now then I shall come to such observations as shall be made out of all these senses, for they may all stand together; and I shall begin with that first sense I delivered in this discourse.

The first observation, which belongs to that first sense given,—namely, that it holds forth the highest end of God, the manifestation of his own glory and grace,—is this:—

Obs. 1.—That God's utmost end in man's salvation is the shewing forth of what is in himself, and the making of it known that it may

be glorified, especially to shew forth the riches of his grace. This is the natural coherence of these words. My brethren, God is glorified by being made known, and that was it that moved his will to shew forth what was in him. You have an express place for it in Rom. 9:22, 'What if God, willing to make known the riches of his glory?' What the nature of God is none can know in itself; therefore it must be set forth in effects. In 1 Tim. 6:15, the Apostle there shewing us the reason why Jesus Christ shall one day come and appear in glory and in the glory of the Father, as himself tells us, saith it is this: 'Which in his times,' saith he, 'he shall shew,'—speaking in the words before of the appearing of our Lord Jesus Christ,—'who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.' I take the meaning of the words to be this. God, saith he, is in himself a God blessed, infinitely blessed in himself; he is a sovereign, one that may choose whether he will communicate this blessedness to any creature, yea or no; he dwells in light inaccessible, which no eye can see. There must therefore be a shewing forth, some way or other, of this glory of his, if that ever we come to know it, or be partakers of his blessedness. He hath, saith he, sent his Son, and he means to send him principally again at the latter day, to this end, that he that is the blessed God in himself, that is the only potentate, the sovereign Lord, that doth dwell in light no man can see into, that in his Son we may behold him, that he may manifest himself, that he may make known, that he may shew forth and communicate that blessedness which is in himself. Now as this is the reason why Jesus Christ shall appear at the latter day, so this is the reason also why God hath shewn forth anything of his grace or of his goodness before the latter day unto the sons of men; and because that God cannot manifest himself to the full, he hath therefore invented so many several ways, he hath therefore taken an eternity of ages to do it.

Obs. 2.—A second observation is this: That of all things in God the chief and utmost thing he desireth to shew forth is the riches of his grace. And the reason of it is clearly this, because it is his riches,—that is, it is his excellency. The word here, ὑπερβάλλοντα,

which we translate 'exceeding,' it is attributed to power in the 19th verse of the 1st chapter; 'the exceeding greatness of his power.' But when he comes to speak of grace he saith, 'the exceeding riches of his grace,' because, I say, it is his excellency.

And, my brethren, because it is the manifestation of the riches of his grace, it argues also that his end of manifesting himself was not wholly for himself, but to communicate unto others. Why? Because grace is wholly communicative; there can be no other interpretation of shewing riches of grace but to do good unto others. If he had said that the supreme end had been the manifestation of his power and wisdom, it might have imported something he would have gotten from the creature, not by communicating anything unto them, but manifesting these upon them. He could have shewn his power and wisdom upon them, as he hath done upon men he hath cast into hell, and yet communicated no blessedness to them. No, saith God, my highest and chiefest end is not so much to get anything from yon, but to shew forth the riches of my grace towards you. That, look as faith, which is the highest grace in us, is merely a receiving grace from God: so take grace, which is the chief thing God would exalt, what is it from God? A mere bestowing, communicating property and attribute; it imports nothing else but a communication unto us. It is well, therefore, for us that God hath made that to be the highest end of our salvation in himself, when he will aim at himself too, to be that which shall communicate all to us; it is, saith the text, to shew forth the riches of his grace.

And then again, the third observation from this interpretation is this. I told you the Apostle did it to give an account, so as to strengthen all men's faith in the matter of salvation; he was fain to bring forth the bottom reason in God's heart. Men would never believe that the great God should ever do so much for men, and sinners too. The observation is this:—

Obs. 3.—That this should be the great strengthener and upholder of our faith, to believe that God hath done, and will do, such things for sinners; namely this, because the supreme end of saving us is the glorifying of the riches of his own grace. It comes in on purpose to take off the wonder of unbelief, after he had told this strange story of God's love and man's salvation; and to this end to

strengthen our faith, that by grace we are saved, as the words following have it. If God had told us how much he had done for us out of love unto us merely or chiefly, the truth is, we could never have believed it when we are once humbled, for we could never have seen that proportion between us and God in any kind that should have moved him for to have saved us and pardoned us so much as he hath done. But when he shall tell us that the utmost thing that moved him was the manifesting of the riches of his own grace, and that he accounteth the riches of his grace his chiefest riches, and the greatest glory he affects is to be gracious, this lets a man see so far into God's heart as the soul resteth satisfied, sees a reason why God may save sinners, such a reason as the heart must needs rest and acquiesce in it. And the truth is, tumble up and down from one doctrine to another, there is no other doctrine will satisfy the guilty heart of a sinner in the point of salvation but only this, that God's utmost end was to shew forth the riches of his grace. My brethren, this takes off all objections, and the stronger the objections are (give me leave to say it) it gives a man the more hope; he is the apter to believe it when once faith begins by the beams of the Spirit to enlighten him. Why? Because all objections become but matter for God's free grace to shew forth more riches of grace upon him. Therefore you know the Scripture runs upon that altogether: Isa. 43:25, 'I am he that blotteth out thy transgressions for mine own sake.' I do it for myself, not for anything in you. And God speaks this not only that his own glory should be advanced, but that our hearts should be settled and satisfied, and see reason why we should be saved, in that God's end, and highest end he could have, runs along with our salvation.

Obs. 4.—The next observation is this: You may see here the greatness and the exceeding riches of his grace. I remember when I handled the 4th verse, I made a reserve when I spoke of riches of mercy in God, to handle and speak further of that riches when I came to this text, 'the exceeding riches of his grace.' I handled it then causally; that is, as riches of mercy were the efficient cause in God: I shall handle it now demonstratively or manifestatively; namely, that God intended to shew forth the riches of his grace to the utmost. You may see, my brethren, how that here the

expressions of the Apostle rise. He begins first low: 'God,' saith he, 'that was rich in mercy, for the great love wherewith he loved us, hath quickened us,' &c. But when he comes to shew forth the utmost end God had in saving of men, his style swells higher: 'exceeding riches of grace.' Let me tell you this, when thou wert first turned to God, and when thou wert quickened, thou didst find him to be rich in mercy unto thee; he pardoned thy sins beyond all that thou couldest imagine, the grace of our Lord Jesus Christ, as Paul saith of his own conversion, was exceeding abundant to thee: why, as the Apostle here, the further he goes on, the more he riseth in his expressions, from 'rich in mercy' to 'exceeding riches of mercy;' so shalt thou find goodness be; the further thou goest on, still the more gracious; and thou wilt still find that all God's contrivements and ways toward thee are but to spend still more riches of grace upon thee, until he hath exceeded. If he shewed rich mercy in converting thee at first, he will shew exceeding riches till he hath done saving of thee, he will spare no cost, no mercy, to procure all sorts or any kind of blessings for thee: whatever riches of grace he hath they shall all serve for the saving of thee, until such time as thou shalt say as the Psalmist doth, 'The Lord hath dealt bountifully with me, he hath indeed dealt exceedingly richly with me.' That grace which sprung at first in thy conversion was a little spring; but the longer it goes on to eternity, the more the banks widen, till it grows into a great sea.

Now, my brethren, give me leave to speak a little to the exceeding riches of grace that are in God, and that in our salvation.

The riches of mercy and grace, in respect of abundance and variety, I shewed you when I shewed you that God was rich in mercy. But I reserved then something to speak to this point; namely, the excelling properties of this grace, and the excellencies thereof, which the word exceeding hints to me. The word ὑπερβάλλων, which is here applied unto 'riches,' and which we translate 'exceeding,' rather signifies supereminent, excellent riches of grace. Whenever that word is used, it notes the excellency of that thing in its kind to which it is applied. You have it applied to his power in the 19th verse of the first chapter: ὑπερβάλλων, that is, the supereminent greatness of power that is in him. If it be applied unto

glory, as in Scripture it is, it implies a superexcellent glory: in 2 Cor. 3:9, 'the glory,' saith he—περισσεύει—'that excelleth;' it is a word of affinity with this. And the Apostle, speaking of the love of Christ in the 3d chapter and 19th verse of this epistle, useth the same word: ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην, 'a love,' saith he, 'which passeth knowledge,' which excelleth knowledge. I say, this word notes out the excellency of everything in its kind which it is applied unto. Here you see it is applied to riches of grace. Now then let me speak a little to that.

You shall find that the Apostle, in 1 Cor. 12:31, speaking of the love that man ought to have to man, calls it a more excellent way—καθ' ὑπερβολὴν ὁδὸν—a word that hath affinity with this in the text, a way of an excellency; and then the 13th chapter, from the 4th verse to the 8th, you have him reckoning up the excellent properties of that love. 'Charity,' saith he, 'suffers long, envies not, behaves not itself unseemly, rejoiceth not in iniquity, beareth all things, believeth all things,' &c. You see when he would set out the excellency of that love, he doth it by these and these qualifications. Now, my brethren, I shall do the like; I shall mention some two or three of the properties and qualifications of excellencies, of supereminent excellencies, that are in the grace of God, which he manifesteth in our salvation, and I will do it briefly; and—

First, They are supereminent riches, in respect of the bounty and liberality of God, both in giving and forgiving. In 2 Cor. 8:2, they are called 'riches of liberality;' and there are exceeding riches of liberality in God, seen both in forgiving and also in giving, and therein he hath a superexcellent riches of grace. And—

1. For forgiving. I will not insist much upon Micah 7:18, 'Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage?' and that because 'he delighteth in mercy,'—mercy pleaseth him. In Exod. 34:6, 7, he is said to be 'The Lord, The Lord God, merciful and gracious;' and what follows? 'Forgiving iniquity, transgression, and sin.' He heaps up words as lawyers use to do, when they would be sure to take in all things and exclude nothing, that there may be no exception; so doth the Holy Ghost, he is not content with saying, 'forgiving iniquity,' but he adds, 'transgression and sin' also. Yea, God

therefore, to shew the superexcellency of his grace in forgiving, hath ordered in his providence that some elect child of his or other shall fall into all sorts of sins; there shall be found among the elect all sorts of sins, of what nature and degree soever, saving that against the Holy Ghost. Every blasphemy, every sin, saith our Saviour Christ, Matt. 12, shall be forgiven; he not only saith it may be forgiven, but he expressly saith it shall be forgiven. But I say, I will not insist upon the riches of his grace in forgiving, for that belongs more properly to mercy.

2. He is as rich, and exceeding rich, in giving. 1 Tim. 6:17, 'Trust in the living God, who giveth us richly all things to enjoy.' The truth is, the Apostle speaks there of the common mercies which the elect partake of here in the world, and yet he saith he giveth us all things richly. My brethren, was it not a rich gift to give the sun to enlighten this world? 'What a mighty gift was it! Was it not a mighty gift to give this earth, which is full of so much riches? Go take the common things, which are pawns to the people of God of what they shall have in heaven, how doth God give all things to them richly! My meaning is, that all those benefits which poor and rich enjoy, how rich are they! The Apostle instanceth in them to help their faith; and know, saith he, this God is the living God, and he hath a world of riches to shew you in ages to come, which there he speaks of afterwards. It is said in Isa. 32:8, that 'the liberal man deviseth liberal things.' Go, take a man that is of a liberal heart, and his wisdom will be inventing of magnificent works, and he will consult with his power and with his riches what he is able to do, and what he is able to bestow. But, my brethren, when the great God, the liberal God, shall devise liberal things, what great things think you there will then be given? In 1 Chron. 17:19, saith David, 'According to thine own heart hast thou done all this greatness, in making known all these great things.' David speaks of the mercies which God vouchsafed to him: 'O Lord, for thy servant's sake,' saith he; so we read it: the Septuagint reads it, 'for thy Word's sake,'—namely, Christ,—'and according to thine own heart.' When God means to give, and to shew forth his grace in giving, what doth he consult withal? He consults with his Christ, and he consults with his own heart; and when he gives, he gives like the great God: for so it

follows there, ver. 20, 'O Lord, there is none like thee, neither is there any God besides thee.' My brethren, think with yourselves now, when infinite wisdom, that is able to invent and devise what is best and to study liberal things; when that shall meet with a power answerable to do whatsoever it can devise; and both these shall be set in a heart full of all largeness, full of all bounty and generosity, that resolves to be gracious to the utmost of his wisdom and power; what may you expect from such a heart? Thus it is with God, who is God blessed for ever, who is the only potentate that hath a heart to give out of the riches of his grace whatsoever he can think of, who is able to do not only above all that we can ask or think, but he is able to do whatsoever he himself thinketh and conceiveth,—hath a heart to give according to his own thoughts; so saith David, when he viewed with the eye of faith the covenant made with him and with his sons.

The Apostle, you see, in the 19th verse of the first chapter, and in this 7th verse of this second chapter, joins two exceedings together, the one of his power, and the other of his mercy: ὑπερβάλλον μέγεθος τῆς δυνάμεως, and τὸν ὑπερβάλλοντα πλοῦτον τῆς χάριτος. Why? Because whatsoever power can procure and do, that his heart, through the exceeding riches of his grace, is willing to bestow. Saith the Psalmist, in Ps. 84:11, 'He will give grace and glory, and no good thing will he withhold.' For certain, God knows all the good things that are, he is inured to blessedness, the height of it; now he plainly tells us that he will not withhold any good thing, or he hath a heart to bestow whatsoever is good, to bestow all the good he can think of. If then there be anything better than other, you will find that God will bestow it. Consider but a little the riches of his grace in giving, for that indeed is proper unto grace.

He hath a Son to give. He deviseth with himself; I will give him, saith he, and I will give him in the best manner to make a gift of him, I will give him crucified, I will give him in all the relations he can bear to you, and I will give him for you besides. Is not here riches of grace? And when you have him, you shall have all freely with him; and there are unsearchable riches given with him, for God's Son must needs bring a great portion. There is one gift.

He hath a Spirit, and he 'poureth him forth richly,' so saith the text in Titus 3:6, for so the words are in the original. He will not give half kingdoms; no, he will give whole kingdoms or none; and he will not give kingdoms only, but worlds, and he will give them freely.

He hath a heaven to bestow, and he will bestow it; and that heaven shall be to exhaust, if it were possible, the exceeding riches of grace that are in him to eternity.

Secondly, As the excellency of his grace is shewn thus, both in forgiving and in giving; so also in this, that he giveth freely every way. And you must know that freeness is the superexcellency of grace; the freeness of grace is the riches of grace. Now his grace excels in freeness, and that in these things:—

The fewer motives that there are to move him, the more eminent his grace is in respect of the freeness of it. In 2 Thess. 1:11, all that God doth is said there to be the fulfilling of the good pleasure of his goodness. Oh, it is a good phrase that! All that he doth for his children, it is but the fulfilling of his good pleasure; he doth but act his own heart, he doth but please himself in it, he doth but please his own goodness in it. It is the fulfilling, saith he, of the good pleasure of his goodness. My brethren, let me say this to you: mercy and love may have something to move them in the things loved, or the things pitied. These things in God, I confess, import not anything out of God to move him; but in the nature of the things themselves, as amongst men, they do. But take grace, that always imports such a freedom as is moved with nothing, but it is merely out of the good pleasure of one's own goodness; that is properly grace. For misery now will move to pity, and some good in the creature may move to love; but to move to be gracious and to shew riches of grace, that denotes and imports merely the good pleasure of his own will.

Now then, that there are no motives, that grace is every way free, do but consider those particulars,—

1. There is no worth in any that God respects when he shews mercy, when he pitcheth his favour upon them. In Deut. 9:4, 5, saith he, 'Speak not thou in thine heart, after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations, the Lord thy God doth drive them out from before

thee.' Not for thy righteousness, saith he,—that is, not for any outward righteousness; or for the uprightness of thy heart,—that is, for any inward grace or holiness that is in thyself, any habitual grace; for under those two he comprehends all that is, or may be supposed to be, in man: for neither of both these dost thou go to possess their land. The truth is, saith he, that which moveth me to throw them out of the land—and all this is spoken in a type—is their wickedness; but on the other side, come to thee, and there is nothing of righteousness in thee, nothing of worth to move me. My brethren, that God should be moved to punish and condemn men and throw them into hell, as he hath motives within himself, anger, and wrath, and justice, and hatred of sin; so external motives in the creature, out of himself, to stir up these. But for his grace, there is nothing but what is solely in himself, that grace doth terminate itself upon. Hatred in him hath sin in us to terminate itself upon; but grace hath nothing in the creature, but merely that the creature is, and that is from God, for it was nothing; and when it is, that it is capable of God's favour and of being loved; nothing else in it. Yea—

2. The freedom of grace, and so the excellency of it in that particular, is shewn in this, that there is not only no worthiness, but nothing but unworthiness. You may read so in that of Deut. 9:6. When he had not only stripped them of all worth in themselves, he adds, 'Thou art a stiff-necked people.' Mercy, my brethren, respects misery properly; but it is grace only that respects stiff-neckedness, obstinacy. Why? For what will mercy say? I pity one in misery, but as for this man, he is wilfully miserable, and the fault lies in himself, and all that I can do will not help him. But now what saith grace? Grace comes with a sovereignty, and saith, Though he be stiffnecked, though he be obstinate, yet, as you have it in Isa. 57:18, 'I have seen his ways, and I will heal him.' I see he will never be better, I must mend him myself. This is the language of grace, which shews the freedom, and so the excellency of it. Yea—

3. The excellency of grace appears in this, that it doth subdue, and it shews favour, notwithstanding all abuses of favour and of mercy whatsoever. As God is said to be kind unto the evil and unthankful, so he is said to be gracious even unto them that abuse his grace: and herein lies the superexcellency of his grace. In 2 Sam. 12:8, when

David had run into those great sins of murder and adultery, what saith God to him? 'I gave thee thy master's house, and thy master's wives into thy bosom, and I gave thee the house of Israel and of Judah; and if that had been too little, I would moreover have given thee such and such things. Wherefore hast thou despised the commandment of the Lord?' Why hast thou despised my favour, and abused the mercy and grace I have shewn thee? And yet for all this, ver. 13, 'The Lord hath put away thy sin.' Here is exceeding riches of grace, that even pardoneth turning of grace itself into wantonness. When God's heart is wounded, broken with unkindness, yet he healeth such a soul; this is a superexcellency in grace. If you will take it in the importance of it, it is a strain beyond mercy, it is grace, it is the exceeding riches of grace. Again—

4. The excellency of his grace lies not only in forgiving and in giving, and in the freeness of both, but in a condescending also to the nearest and most intimate relations, and unions, and fellowship with those whom he hath set himself to love. Were not this supereminent grace in a king, that not only forgives murder and treason, yea obstinacy, abuses of pardon and grace itself, and not only gives gifts to the half, to the whole of his kingdom, but more than all this takes up him whom he thus favours into the most intimate familiarity and friendship, into his bosom, into all sorts of relation? God doth so. And this favour, my brethren, is more than all he giveth, or than all he forgiveth, that he is pleased over and above all to become a father, and a husband, and a friend, and a brother, and infinitely more transcendently than these relations are found to be amongst men. This is riches of grace indeed. When Saul had advanced David to be his son-in-law, to have that near relation to him, David accounted it more than all the rest of the favours shewn him. Now, we have fellowship and communion with God under all relations whatsoever. 'Our fellowship,' saith the Apostle, 'is with the Father, and with his Son Jesus Christ,' 1 John 1:3; and therefore, saith he, chap. 3:1, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!' to have so near a relation to him. This is exceeding riches of grace, this is more than heaven itself, my brethren.

Lastly, The grace of God is so eminent and superexcellent, that it contents not itself in giving and in forgiving, in entering into all these relations, and to do all these freely too; but it will be at the cost, at an extraordinary cost, to purchase all that which it means to give, and which it might give without that purchase. This is a strain, and the highest strain that can be thought of supereminent and superexcellent grace; merely because he would shew forth the supereminent and superexcellent grace. When Araunah did offer unto David oxen and sheep to sacrifice, in 2 Sam. 24:24, saith David, 'Nay; but I will surely buy it of thee at a price: neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing.' He spake this because he knew that would be more accepted by God to make it a free-will offering, not to offer that which was given him, but which he must pay for. So it is with God: saith God with himself, I could have saved these men and brought them to heaven; I could have entered into all these relations; I could have given them my Son to become a Redeemer, and a head for them, and so I might have become their Father; I could have given them my Spirit, and have given them grace and glory; I could have done all this immediately without any cost. No, saith he, I will be at a price, I will not shew favour unto these men out of that which shall cost me nothing. He would needs give his Son to death to purchase all that which grace itself could have bestowed, and bestowed without the death of his Son. And this he did merely that he might shew forth the more grace. Why? Because it is his own proper cost and charges he doth it at; and he triumpheth more that the grace he bestoweth cost him thus much, than in the gifts themselves which he casteth out of favour upon the creature. God did think it too little to give these things immediately. As when he would humble the creature, to have the creatures humbled simply as creatures, in that consideration, in the disproportion between them and him; the creature was not low enough, he would permit them to be sinners also, he would have them laid as low as hell, put their mouths in the dust: so when he would advance grace, to shew grace and favour immediately, and to give so out of grace as that it should cost him nothing, this was not to shew grace enough. No, his grace must be supereminent grace, it must needs have a deep dye, a

higher strain. It was a small matter for him to give grace and glory to us as unto the angels; he must be at cost to purchase it, and purchase it at the highest rate, by that which is dearest unto him, even his Son. He is not only contented that he bestows on us all things for nothing, but he will not do it simply for nothing in himself, he will have his Son's blood for it. The death of Jesus Christ is so far from derogating from grace, or that God hath received a price, that because it is his own price, and he himself set the price, and he would be at the cost, and he would have his Son die in obedience to him, that here comes the ὑπερβάλλων, the exceeding riches of it. It is grace dyed in grain, if I may so express it, grace dyed in the blood of Christ. And the truth is, if I should speak of it never so largely, I could say no more to commend the supereminent riches, the ὑπερβάλλων, the exceeding riches of this his grace, than to take it in the superexcellency of it, as considered as grace. I may truly say of it, even as David saith, when he stands admiring at the grace of God towards him, in that place of Samuel I quoted even now, 'What can thy servant say more?' Indeed there is but this more to be said, that there is an eternity of time, and the riches of his grace doth require that eternity of time to exhaust these riches of grace laid up in him, and to spend them in.

The fifth observation that I make out of this first interpretation is this:—

Obs. 5.—That all the good that God bestows and bears us, though he aimeth at the glory of his own grace, yet it is in kindness towards us. My brethren, mark what I shall say unto you. The Lord requires that you should love him in a proportionable way, as he hath loved you, and loved himself in loving you: therefore do but the reason how just it is that you should set up God above all; for mark the analogy, when God requires you should love him, and love him above yourselves, yet he so orders it that you have the greatest selflove that you can bear to yourselves, whilst you do love him, and love him above yourselves. You could never be happy if that your happiness lay not in this, to love God, and so to delight in his happiness more than your own. Now, though God requires that you should love him above yourselves, yet he doth allow you in the uttermost latitude to love yourselves also. And all the motives, all

the ends the Scripture runs upon, they run upon self-love. He would have you so in your hearts advance the riches of his grace as still to be kind to yourselves. So now, when God did seek his own glory, what doth he do? It is true as he would have your love above yourselves, so he did aim at himself above your salvation. The chief thing here is to shew forth the riches of his grace, but yet so as it is in kindness towards you; 'to shew forth the exceeding riches of his grace,' saith he, 'in his kindness toward us.' And look, as he alloweth us to love ourselves in a subordination to loving of himself; so he, in plotting our salvation, had a subordinate proportionable love unto us concurring in his heart with aiming at his own glory. 'To shew forth the exceeding riches of his grace, in his kindness toward us,' saith the text.

The sixth observation I make out of this interpretation is this:—

Obs. 6.—That the shewing forth the riches of his grace unto any soul is so glorious a thing, as it deserves to be remembered to all ages by the parties themselves and others. 'That he might shew forth the riches of his grace,' saith he, 'in the ages to come.' The Lord, saith the Psalmist, in Ps. 111:4, 'hath made his wonderful works to be remembered,' especially his works of grace; for so it follows in the next words, 'The Lord is gracious and full of compassion.' Wherefore, 'Remember, and forget not,' saith Moses, having spoken of the grace of God, in Deut. 9:7. If God had saved but one man, to praise him for that grace and riches of grace shewn in that one man's salvation, it had been worthy to have taken up the tongues of men and angels to eternity. 'That he might shew forth the riches of his grace in the ages to come.' And because that the ages to come of this world are not sufficient to magnify his grace unto men, therefore Jesus Christ will come on purpose, when he will break up and tell the story of free grace, as he will at the latter day. And as he will come to convince all that are ungodly of their ungodly deeds, which they have ungodlily committed, as Jude saith; so he will come, as to tell the story of your sinfulness, so to lay open the riches of his grace in pardoning. It is the great work which Christ will do then; and all the grace which God shews men here is, that in those ages to come there may be matter laid up to magnify that grace when our Lord shall come. When God did cast off Pharaoh, the text

saith in Rom. 9:17, that it was 'that his name might be declared throughout all the earth.' So now, God saved those primitive Christians, Paul and the rest of them, that all ages might ring of the exceeding riches of his grace towards them. Grace deserveth to be so much celebrated there. The whole earth, saith he, shall be filled with his glory, speaking of the kingdom of Christ, and the conversion of the Gentiles to it, in Ps. 72:19.

Lastly, Here is in Christ Jesus added, for all God's kindness, and all his grace towards us, is in Christ. It is an infinite magnifying of the Lord Jesus, that he alone, being in heaven, is able enough and worthy enough to take into his possession all the glory and all the grace that ever God means to bestow upon his children. He hath done it, my brethren. Had not he been a person answerably glorious, we could not have been said to sit in heavenly places in Christ Jesus, or that the riches of his grace should be shewn in his kindness toward us in him. But so great a person is Jesus Christ, God and man, that look as the sun, if there were ten hundred thousand stars more to be created, and the heavens to be filled with them all, there is light enough in the sun to enlighten them all; so there is in Christ. And therefore, my brethren, never think to set up without this Lord Jesus Christ. Do not think that he only serveth to bring you unto God, and there to leave you. No, he will never leave you to eternity. All the kindness that God shews you to eternity is in Christ Jesus.

SERMON LVI

> That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us in Christ Jesus.—VER. 7.

WHEN I discerned that these words were the conclusion of that large and long continued discourse about man's salvation, first and last, which the Apostle had begun at the 18th verse of the first chapter and continued until now, and that the scope in these words was to hold forth God's great design therein, I concluded with myself thus, that these words must necessarily have the most vast and comprehensive sense, seeing into them all the parts of the foregoing discourse, as so many rivulets, fall and determine, as into a great sea. Now to shew forth the exceeding riches of grace, that that should be God's design is universally acknowledged, and the words themselves do hold it forth. But then this design of God's, to shew forth the exceeding riches of his grace, is said by interpreters to look three several ways.

First, Immediately to God himself, and to hold forth his utmost end, as it relates to himself and his own glory—namely, to set forth the exceeding riches of his grace in man's salvation; and that unlimitedly and generally, only exemplified in his kindness towards these Ephesians; the glory of his grace and riches of his grace to be such as is worthy in all ages to be celebrated: even as in the first chapter the Apostle had made the end and the burden of all in our salvation to be to the praise of his glory, and to the glory of his grace, as you often read it there.

Secondly, This design of God to magnify his grace is said to have a respect to all mankind in future ages, both of Jews and Gentiles, that God having shewn so much mercy, and so much grace, and so much kindness to these Ephesians, in converting them, whenas they lay in that miserable and inextricable condition with the rest of the world, his saving such as these with so great a salvation, is a pattern and an example—as the words to shew forth oftentimes signify—what a treasury of rich grace God had to bestow upon after-ages, which

then he did begin to break up, and to give example of in these primitive converts.

Thirdly, It is also said that the design of God's shewing forth his grace here in the text doth respect these Ephesians and primitive Christians themselves, to have been added to raise up their expectations by what God had already done for them in themselves, (he had quickened them, when they were dead in sins and trespasses, together with Christ,) and what he had done for them in their head Christ, (he had in him raised them, and set them together in heavenly places, as the words before are;) that so by this their expectations might be raised what an exceeding riches of grace God had yet to be shewn to all eternity; that is, in all ages to come, in the world to come. So that the accomplishment of our salvation in heaven and after the day of judgment,—whereto the words before are but a preparation and a foundation,—is the meaning of these words.

I shall give you, in a word, the differences of all these senses, and compare them one with another.

The first sense makes the design to respect immediately the glory of God, to have respect to him in all that he hath done about our salvation, to shew forth the riches of his grace.

The second makes the words to be intended for the comfort of future ages, in the mercy shewn to these.

The third, to be intended for the further personal comfort of these believers; by what God had done already, from thence to collect what infinite riches of mercy they were to expect in the world to come.

The first sense makes the words to be a doctrinal conclusion, holding forth God's whole and utmost design and contrivement about man's salvation, worthy to be celebrated in all ages.

The second makes the words to be as it were a note of encouragement, brought in by the way, as an inference, for the comfort of us that were to come and live after, that we may gather from his dealing with these Ephesians. And—

The third doth make them a use of application,—if I may so speak,—and to be a further enlargement upon what he had said of

our salvation already, in the words before, of what great things afterwards were to be expected.

I have gone over all the words, and shewn you how that the coherence of the words before, and all the words in the text, will naturally and genuinely give themselves up to every one of these senses: so as indeed these words being the conclusion of the whole, I shall be exceeding loath to exclude any of them, if the one may consist with the other, as knowing by much experience how that the Scriptures have a various and comprehensive meaning.

But if you ask me now, which of all these senses I do in the first place refer to?—

I answer, clearly the first sense of all the rest; namely, that in these words is intended God's design, as it immediately respects the shewing forth or making known—which is all one, as Rollock well observeth—the glory of his grace. And my reasons are these:—

First, Because it is the most unlimited sense, and the most general.

Secondly, Because it is evident his scope is to set forth the final cause of man's salvation, and that in the heart of God. It is therefore to be preferred before the other two; for the second sense doth not make immediately God's glory to be the thing here so much shewn forth, as to be a note of encouragement to after-ages, that God would shew them the like grace. And the third sense doth not make it so much the final cause in the heart of God, as the event, the issue, the upshot, the conclusion of all that God pitched upon, the shewing forth of the riches of his grace. And then again, the two latter are more narrow and limited: the one is limited to the comfort of posterity; the other, to the comfort of these Ephesians, in the accomplishment of their salvation in heaven. But the first, which respects immediately the glory of God's free grace, is general, is universal, it is the whole adequate end of all men's salvation, and of all the parts of it whatsoever.

If you ask me, which of the two latter I prefer?—

I answer, the third. I shewed you, in the first sermon I made upon these words, my reasons that this interpretation was natural and genuine, viz., to interpret it of the manifestation of the riches of

God's grace in the world to come. Now I shall give you my reasons why I prefer that rather than the second, which would make the words to refer only to an encouragement to posterity that God in ages to come would shew the like grace that he had done to these Ephesians. And my reasons are these:—

First, Because if that second sense should be the only or the chief meaning, the words come in but as a parenthesis, or note of inference by the by; they come in but as a use of encouragement from the former narration of what God had done for these Ephesians. But if the Apostle should go on here still to comfort the Ephesians themselves, and in them all believers, with what great things in heaven they are to expect, the riches of his grace to be manifested there, by what he had shewn already; so the words come in more directly, they do not come in by the by, but more homogeneal, and in the way of a continued discourse made to the same persons, (so the former words were,) and concerning them also.

And then again, I prefer this third sense to the second, because his scope is to set out the final aim of God in man's salvation, as the words 'that he may shew' do import, and the greatness of man's salvation in heaven, on which God will expend such riches of grace, being the ultimate issue and crown of all in God's intentions. Therefore, I say, this should be rather intended and held forth.

Thirdly, His scope would seem to be rather to magnify the thing—namely, salvation itself—which he is speaking of, and the greatness thereof, which God had designed us in the world to come, which should hold a proportion with those exceeding riches of grace which we had in this world, whereof God had given assurance in Christ, both at his resurrection and sitting in glory, as the words before shew. And this is rather the meaning than merely to shew by the by that God would shew the like riches of grace to others in time to come. My brethren, methinks when I look upon that interpretation only, it falls too low and too flat, in comparison of the other two, to come in to the end of a discourse which had contained the greatest things that the gospel doth afford about the salvation of man; it would rather seem, therefore, to heighten the greatness of salvation itself.

Fourthly, That God would shew the like riches of grace unto all believers and others, is sufficiently implied in what he had done to these Ephesians, and it might be supposed. For these Ephesians are made the standard of all mankind for their natural misery and condition, in ver. 1–3, and so for their salvation in these. And therefore, although their example had not been propounded in a set way to confirm this to us, yet it is implied in the thing itself.

I have gone over, I say, all these senses, and I have shewn you that they are all in themselves such as both fully stand with the coherence, and do fully stand with these words which are here in this verse; and I have interpreted every word in the verse to each of all these senses. For my part, I plainly and truly conceive, to deliver my own opinion of this and many other scriptures, that the Holy Ghost hath a comprehensive meaning, and he hath penned the words on purpose that all these might be taken in. If he had left out these words, 'in ages to come,' the truth is, then the words had plainly referred to the glory of God, simply the shewing forth of the glory of his grace; but putting in that, and 'in his kindness toward us,' it makes the words to incline and to lean to this meaning, that he intends the comfort of posterity. And how it suiteth also with the perfection of salvation which he means to bestow in heaven, I shewed you in a whole sermon at large. I have weighed everything to the full, and I find nothing in the one sense that will exclude the other, or in the words, that all these may not stand together. Unto all these three senses I shall now spend this discourse, in giving you observations thereupon, a story of observations. I gave you observations upon the first sense in the last discourse, and I shall now give you such observations as do give themselves up to the other two, which, for my part, I think are but two several degrees of accomplishment of the demonstration of grace: the one here, to millions of elect in after ages, whilst this life lasts; and the other to all his children, to break open a new treasury of grace in the world to come, and the one to succeed the other: even as you shall find many prophecies in the Old Testament, and in the Revelations also, to have several accomplishments.

Now then, to begin with that second sense,—namely, that God had pulled these Ephesians and those primitive Christians out of

that condition of misery wherein they lay by nature, and had quickened them, and set them in heavenly places in Christ Jesus, that they might be examples, holding forth what riches of grace God under the gospel had begun to break up, and would shew to after-ages. The observations that do arise from this sense, as I have opened it to you, are these:—

First, That God doth give examples of his grace and mercy in others, to help our faith. God doth bless the consideration of what mercy he hath shewn to others, for the helping forward, if not the begetting of faith in us. There are promises of grace, and there are examples and patterns of grace; and the examples confirm those promises. That God hath riches of mercy in his own nature, there is one foundation of our faith; that he hath made large promises of mercy and grace to sinners indefinitely, and so put forth those riches out of himself, there is another confirmation and ground of our faith; and, thirdly, that he hath shewn riches of grace to others that have been as bad as we. Look now, as examples use to confirm rules, so do examples of mercy confirm our faith in promises. That he may shew forth, saith he, shew forth as in an example, as I shewed you in opening 1 Tim. 1:15, 'This is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners;' there is his rule. 'Of whom I am chief;' there is his example. 'And for this cause I obtained mercy, that in me he might shew forth,' as in a pattern, 'all long-suffering unto others which should hereafter believe on him to everlasting life.'

Secondly, It affords this observation also: That the primitive Christians were intended as patterns of grace to us. He had shewn this mercy to these Ephesians, that he might shew forth in them the riches of his grace to all posterity afterwards. God did set them up as the great lights which after-ages should not exceed; they were the first-fruits, and after-ages should not exceed them, but be like to them. And therefore, you see, the apostles called upon Christians then to be followers of them; and so those that were first converted, others were the followers of them. In 1 Thess. 1:7, 'You were ensamples to all that believe in Macedonia and Achaia.' Those first Christians, God poured forth abundantly the riches of his grace upon them, and set them up as lights to all after-ages. And therefore,

my brethren, let me exhort you to this. Read the story of the life of religion and Christianity in those primitive saints, read the Epistles of the apostles written to them; and there is nothing more effectual or more powerful to quicken your hearts in holiness than that. Sit down and view their graces, and those sparkles of light and holiness which break forth of their writings and of their examples, for God intended them as patterns unto us. But then—

Thirdly, God did not intend them only barely as examples or patterns, but as pawns and pledges that he would go on as he had begun, in after-ages, to pour forth the riches of his grace. Paul's conversion was not only an example, but it was a pawn and a pledge, as he hath it in that 1 Tim. 1:16. And so is their conversion made here.

Now from hence, that it is not only a pattern, but a pawn and a pledge, you may raise these meditations to yourselves, viz.—

First, That the Scriptures of the New Testament are to continue in all ages, to the end of the world, and to be read and minded by Christians. For how shall God's making these Ephesians, and those primitive Christians, examples of his grace, and pawns and pledges of it, be apprehended to the comfort of posterity, unless that the Epistles themselves, and the story of these Christians, should continue, and be read, to the end of the world? It is evident,—I speak it to those that wickedly deny these truths, and make them but as other common writings that we see are lost in the vast gulf of time,—it is evident, I say, that before a word of this New Testament was written Christ meant it should be written; for saith he, in Matt. 26:13, 'Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done be told for a memorial of her;' and the Evangelists wrote not of a long while after. Saith Paul, in his first Epistle to Timothy, chap. 6:13, 14, 'I charge thee that this commandment be kept until the appearing of our Lord Jesus Christ.' If the Epistle should not have continued, how could this commandment thus charged, not upon Timothy personally only, but upon all saints, and churches, and ministers to the end of the world, how could this be kept? And so likewise here, how could the conversion of these primitive Christians, yea, of these Ephesians, be intended by God, as the Apostle here writes of them to

be, as examples and pledges of his grace to after ages, if that this Epistle was not ordained by God to be continued, and to be read in all ages throughout the Christian world, as indeed it is?

Secondly, It is not only what should be preached in all ages, but the words hold forth a promise that God would do the like. It is not only what we may comfortably ask at God's hands, because he hath shewed the like mercy in those primitive times, but it holds forth what we may confidently expect from him. The conversion of those primitive Christians, they were to God as the waters of Noah, as he himself speaks in the prophet, that he would convert of their posterity, as we see he hath done; for the Christian religion hath generally held its interest, though with much corruption, yet in the fundamentals, throughout the Christian world to this day; and where Jesus Christ did set in a foot for his kingdom, he hath kept that footing even till now. They have had, and might have, those that have and do tyrannise over them, as the Grecian Christians are by the Turks, but they remain Christians still, and even amongst those Grecians the fundamentals of Christianity are still professed. It was not only, I say, what should be preached, but what God would do, which is exceedingly comfortable to us. Therefore those primitive Christians were called the first-fruits, as we read of the 'first-fruits of Achaia;' and in the 1st chapter of this Epistle, ver. 12, there is mention made of 'us who first trusted in Christ.'

Fourthly, Let us consider, as a fourth head of observations out of these words, wherein the primitive Christians are patterns unto us, and that for our comforts.

1. They are patterns to us in respect of their natural condition. The Apostle had said they were dead in sins and trespasses, that they were children of wrath, that they were slaves of Satan. So men in after-ages should be, and yet notwithstanding shall be pulled out of that condition, and quickened together with Christ. I was a blasphemer, saith Paul, but the grace of God abounded in me, as a pattern of long-suffering, πρὸς ὑποτύπωσιν; so the word is in 1 Tim. 1:16. It had not been a pattern of long-suffering if he had not continued in that estate, as many of God's elect do. Here is our comfort. And it may speak likewise a word of encouragement to those that apprehend their natural condition; all these Ephesians

are patterns unto thee even in that, and of God's dealing with them. The most in heaven were once as bad as thou art, they needed as much grace to save them as thou dost, and thou needest no more than they; the same sort of Christians that were then are now. Not many wise, but the foolish, and poor of the world, God chose then; so he doth now, he keeps to his pattern.

2. They are patterns of the like grace. Whatever might advance the riches of God's grace, therein they were patterns unto us.

3. They are patterns of the same grace, for sanctification, and pardoning, and all those privileges. We receive like precious faith with all those primitive Christians, yea, with the Apostles themselves; so Peter saith, 2 Peter 1:1. We have the same, or may have and obtain the same fellowship with the Father and with the Son which those primitive Christians and the Apostles themselves likewise had. So you have it in 1 John 1:3, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ.' In Acts 15:11, Peter, speaking in reference to them that were saved in former ages, saith, 'We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.' And so likewise we, even in these ages, we believe we shall be saved by the grace of God even as they. It is said even of the Apostles themselves, in Rom. 8:23, that they 'received the first-fruits of the Spirit.'

Yea, let me add this to it, which is exceeding considerable, and it is the observation of one of the best commentators, Musculus. Wherein, saith he, are these Ephesians and primitive Christians patterns? Why, of the exceeding riches of the grace of God in the matter of salvation: in being quickened, in being converted, in having the same faith wrought in us, in having the same privileges, that we shall be raised up together with Christ, and sit together in heavenly places with him. But he doth not say they are patterns for their gifts in all things. It is for the exceeding riches of grace that concerneth salvation, my brethren, that these Christians are held forth as patterns to us. And the reason is clearly this, because that what concerns salvation is substantial, and all must come to the same union of the faith of the Son of God; as the Apostle saith, Eph.

4. And he hath therefore given pastors and teachers in all ages, and he hath kept his promise, for the pastors and teachers in all ages have kept the saints to the fundamentals of faith generally. But if the promise of the same extraordinary gifts which the Apostles had, as the gift of miracles and the like, which you have reckoned up in 1 Cor. 12, had been to all ages, certainly God would have given men in some age or other faith to have believed it; for God never gave a promise ordinary, that is, a promise that should always continue, but he gave faith ordinary. If therefore he had intended the bestowing of those gifts, and the promise of them for all ages to come, he would have given faith to some or other. Where is this faith of miracles, or who hath it, or who works them by virtue of that faith? Upon whom is the gift of tongues? And where are the signs of apostles as were then? No, my brethren, it is for graces, it is for the substantial privileges of salvation, herein they are patterns indeed; 'that he might shew forth in ages to come the exceeding riches of his grace,' as the words are. And let me add this notion: that it is evident these extraordinary gifts were given for testimonies to settle the gospel at first. The Apostle, in Heb. 2:3, clearly saith, that thus in the beginning of the gospel God did confirm it. 'At first,' saith he, 'it began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.' But now thus much common education doth do in the Christian world and in the church of Christ where religion is professed; for miracles then, what did they serve for? Not to beget a true faith, for that was the word, that was the promise. I say they served not to beget a true faith,—that is, a saving and justifying faith,—but to make men to attend to that word and to receive it, as that which might have truth in it. Now, I say, common education serves so far; it stands now instead of what miracles and extraordinary gifts did then.

Fifthly, Another meditation that ariseth from the interpretation of the words in this sense is this: You see the Apostle makes these Ephesians and other primitive Christians to be patterns to all ages to come. How comfortable is it to see how God hath fulfilled this promise! I confess this, that the reading of the writings of men in all

ages hath always filled my heart with this comfort, that not only I see that God in all ages hath kept the fundamentals of Christianity that should save men, but that in all ages he hath still had a handful who have professed his truth and held forth his name, and have cleaved to the doctrine of free grace. We see, my brethren, how this promise hath been fulfilled; and in our age now we see the virtue of this very promise and prophecy which the Apostle here gives, in the preaching of the gospel and shining forth thereof from under the darkness of Popery, which had mingled with the grace of God abundance of corruption, even well-nigh to the overthrowing of it; I mean so to overthrow it as men should not have been saved, but that God did preserve so much truth as might save them, even under those corrupt opinions, whilst not held against light. We that live now in the sixteen hundred years or fifteen hundred years after Christ, as those that first began to preach the gospel with more clearness did, see this very promise and prophecy here fulfilled; God engaged himself that in the ages to come the riches of free grace should be laid open, and so he hath performed it.

And to our comfort we see wherein the main of reformation lies: it lies in opening the doctrine of the substantials of salvation, concerning the estate of man by nature, the work of conversion, the privileges we have in Christ; it lies in clearing the doctrine of free grace, and the way of faith which lays hold upon it. 'By grace ye are saved, through faith,' as it follows afterwards. We see the truth of this prophecy riseth up more and more to the view in the latter ages of the world, and we enjoy the fruit of it more clearly and fully than our forefathers did; and God will never leave till he hath brought his saints and children to that first pattern, to that doctrine of grace, in the purity and perfection of it, which was then taught.

You see likewise wherein the riches of the gospel lies. It lies in the doctrine of free grace, and therefore those that first preached it were called Evangelici, Gospellers, and their preaching was called a new gospel; because they did but begin to sever the grace of God from what was in man in point of salvation, which was abused by those blind guides that led the blind in those former ages. And, my brethren, know this, that by virtue of this prophecy, the doctrine of free grace having begun to be cleared, and shining so abundantly

upon us, it shall be cleared every day more and more to the end of the world; and as the Apostle saith, in Rom. 11, if the cutting off of the Jews be the riches of the world, what shall their restoring again be? The doctrine of free grace hath in all ages been opened and still cleared, and cleared more in these latter days than, as we find by the writings of men, it was in former ages. And in the latter days it shall clear up more and more; the nearer we come to the kingdom of glory, the more bright will the kingdom of grace shine. For Antichrist himself shall be destroyed by the brightness of the coming of Christ in the revelation of the gospel of him. God began sparingly in the world, and there was little of free grace taught; it was veiled and under types and ceremonies in the Old Testament, and before Moses; and it was called the law of Moses. That age of the world may rather be said to be under the law of nature, than under the law of grace; and Christ saith the law and the prophets were until John, but now the gospel is taught. God, I say, began sparingly, but he reserved to the ages to come the breaking open of the exceeding riches of his grace. As now he hath multitudes of elect, a catholic church, and saints over the Christian world, and hath had in all ages; so he also breaks up the doctrine of free grace more in their hearts.

Sixthly, Hath God engaged himself thus, when he converted these primitive Christians, to shew like riches of grace, exceeding riches of grace, not to that age only but to all ages to come, and still to the latter ages more than to the former? Then let this help your faith, and that in respect of yourselves. Did God shew grace to thee when he first turned thee to him; did he pardon thee then the sins of thy age past, out of the exceeding riches of his grace? He will continue, fear not, to shew mercy and to continue his grace in pardoning and keeping of thee for the residue of the age thou art to live. Thou seest he hath done it unto ages past, and hath promised to do it unto the ages to come to the end of the world. God is as rich as ever: and as the sun, that hath shined these five thousand years and upwards, hath as much light in it now as ever; so hath God of grace and mercy in him. Can God shew such mercy to the world that is evil and unthankful, to the world that hath persecuted his saints and children in all ages, that he still continueth to shew forth his grace

age after age, as he doth, and cannot he shew mercy to thee for thy little span of time, having shewn thee so much mercy already? Certainly he will go on to do it, for he hath exceeding riches of grace for ages to come; so saith the Apostle here.

Lastly, I shall only add this meditation, out of these words interpreted in this second sense. When all these ages to come—that is, to the world's end—shall be run out; O my brethren, at the latter day, what an infinite riches of grace will appear that God had in him, which had saved men in all ages! When all men shall meet together, when all the accounts and reckonings of the world shall be given up, what a great expense will there be found that God hath been at, that in all ages he hath taken in so many and saved them; some as bad as these Ephesians were! And let the consideration of that help thy faith. If thou wert at the day of judgment, and sawest all the saints brought together before God, and all saying, We have committed these and these sins, and God hath pardoned us, and pardoned us all, (for that will be the conclusion of the accounts of the world;) when thou shalt see such riches of grace spent upon the saints in all ages, do but begin now and by faith think of this, and never stand distrusting of God, as if thy case were worse than all these.

And so much now for that second interpretation, as it respecteth posterity, making the example of these Ephesians instances to posterity of the like grace and mercy.

I come now to the third interpretation and sense, which begins to take accomplishment when the other endeth; therefore I said that they are but several accomplishments of the same design. When God shall thus have shewn the exceeding riches of his grace unto his saints in all ages, in pulling them out of their natural condition, in converting them, in quickening them, and they shall all meet at the latter day together, and be gathered unto Jesus Christ; all this is for this end, that to the ages then to come afterwards, he may shew forth a hidden, an unknown treasury of grace, which he will break up in heaven and at the day of judgment, even unto eternity. The reasons for this interpretation are so strong, that if the other I gave last and this could not stand together, for my part I should certainly exclude the other, and embrace this. I gave you my reasons for it

when I first opened it. The phrase here, 'in ages to come,' doth most naturally, according to what the Scripture saith, import the time of eternity, the ages of eternity in the world to come. Now the observations that flow from this interpretation I reduce to two heads:—

I. Such as set out to us something about heaven.

II. To shew how great that salvation must needs be, according to the scope of these words.

Concerning the first head, I give you these several particulars:—

First, That all the glory that God bestows upon his saints in the ages and world to come, and after the day of judgment, it is only grace that is the fountain of it. He shews forth therein his grace, yea, the exceeding riches of his grace. It is not only grace, but it is the perfection of grace, it is the richness of grace in the height, and the highest riches of it; it is the highest graciousness of grace, as I may so express it, to bestow heaven upon us. The Papists acknowledge grace in conversion; though they mingle much of man's will with it, yet they acknowledge a preventing grace. But when they come to speak of his going to heaven, there they thrust in merit; they do not make salvation to be of grace so much as conversion itself. But it is grace, and grace to eternity, and the height of grace. Rom. 9:23, 'That God might make known the riches of his glory on the vessels of mercy.' The Apostle, you see, when he speaks of salvation and riches of glory, calls the subjects of it 'vessels of mercy.' And why? The coherence of the text here naturally clears it, and shews you why, when you are in heaven, you are eternally vessels of mercy, and all the riches of glory is therefore converted into the riches of mercy as the cause thereof. Why? Because you were once by nature children of wrath, and considered in yourselves you are ever so. As a man is to look upon himself after he is justified as ungodly in himself,—it is said of Abraham, that he believed on him that justifieth the ungodly,—so he is in himself to eternity. We were dead in sins and trespasses, we were children of wrath by nature, hell was our place. How came we hither then? It is the exceeding riches of his grace that pulls men out of that miserable condition, and sets them upon that height and top of blessedness and happiness in the world to come. It is thy mercy, say they in the Lamentations, that we are not

consumed; thy mercies fail not. It is the mercy of God that we are not in hell; and when we are in heaven, it is mercy that hath brought us thither; and because we were once thus and thus in ourselves, it is mercy and grace that continues us there for ever.

There are two treasuries, to which there are continual additions by men's sinnings. Take wicked men; they, as it is said in Rom. 2:5, by abusing the goodness and long-suffering of God, treasure up unto themselves wrath against the day of wrath. Take godly men, or elect men rather; though indeed they, by sinning before conversion, considered as in themselves, did treasure up wrath unto themselves, yet all their sins did but servo to make room for, and a capacity of a treasury of grace the greater, when salvation should come to be revealed to them. And all their sins after conversion still increase this treasury; they need so much more of the riches of grace to save them. And therefore saith the Apostle here, that you who were dead in sins and trespasses, that you should be quickened and sit together in heavenly places in Christ Jesus, this shews and magnifies the exceeding riches of his grace in all that he will do to you, and for you, in the world to come. If I might compare heaven, and what God doth bestow upon us, and the glory there, with what he doth for us at our conversion; then certainly, if the one must be acknowledged grace, as the Papists themselves do, the other must needs be much more, or as much every whit. We are as passive in all the glory bestowed upon us as we are in conversion. Our bodies are raised again out of the dust by that power that subdues all things, and they are raised up spiritual, glorious bodies, that we may be fitted for glory. Therefore the resurrection is called in Scripture a regeneration, even as well as conversion itself. And when our souls are filled with blessedness in heaven, they are passive rather in it; nay, they are more passive, if it may be consisting with a liberty of will, and of a creature rational, and of understanding, than in all the actions of grace that here, when we are converted, are put forth. We say, we being acted by God, we act, and it is true in all the good we do in this life. But the blessedness put upon us in the world to come is rather a thing bestowed upon us, than acted by us; we glorify God here, we are glorified of God hereafter. Therefore it must needs be grace, and exceeding riches of

grace. So Christ saith, 'I have glorified thee upon earth.' He speaks actively, when he speaks of what he did in this world; but when he comes to speak of the world to come, then saith he, 'Glorify me.' Therefore the Scripture, when it speaks of heaven, it speaks as if we were but passive there; all that is bestowed upon us therefore is of grace. Mortality is said to be swallowed up of life; and we are satiated with the river of his pleasure; we are watered, it is poured upon us, as the word signifies in Ps. 36. The joy that the Holy Ghost works in us, which is the earnest of heaven, we are recipients, if I may so express it, rather than actors in it.

O my brethren, hate Popery; it is a cursed doctrine, that that wherein the height, the top, the riches, the graciousness of grace most appeareth, they should not only mingle works with it, but mingle them as merits too, as the cause thereof. That he might shew forth, saith the Apostle, the exceeding riches of his grace, in that world to come. There are many Papists that do indeed interpret these words of heaven; but how do they mince it to salve up their own doctrine of merit? What do they say? It is true, God gives glory, say they, for the merits of men, and yet it is grace. Why? Because that God doth glorify men for beyond their merits. Thank them for nothing; so men are thrown into hell, and there punished less than they merit and deserve; and so grace is as much seen in the one as in the other.

A second observation is this: That in the world to come, there are ages, and many ages to come, in eternity. Unto the scriptures I gave you then, I shall only add that in 1 Tim. 6:17, and compare it but with those other scriptures I gave you then. The Apostle, when he speaks of this world there, saith, 'Charge them that are rich in this world;' so we translate it: it is, 'in this age,' in this now world. He expresseth it in the singular number, and he speaks it plainly in opposition to the world to come, which, in ver. 19, we translate 'the time to come,' but in the original it is 'ages to come;' if he calls the one an age, he calls the other an age of ages. In Rom. 16:27, we translate it 'for ever,' but it is indeed 'for ages,' and so you have it in Eph. 3:21. My brethren, the time of heaven, the eternity there, it is so vast that it is reckoned by ages, and by ages of ages. In this life here, time is reckoned by days and by years. 'The days of man,' they

are so and so; and, 'Teach us to number our days;' and, 'The years of man are threescore and ten,' &c. They are easily numbered; for so the school-men use to distinguish the time that now is from that to come. The time that now is, is a duration that may be numbered, and that by days and months and years, because they are so few; few are the days of man, and fewer are the years of man, and therefore may be easily numbered. But the time of heaven is reckoned by ages, and by ages of ages, not by days and by years; and it passeth away so that, though it be ages, it is not numbered by ages of years, as our ages are, they are numbered in the lump rather; 'ages of ages.'

There is also this difference between God's eternity and ours. In this both of them agree, that as the essence of God is the same in all ages to eternity, so the substance of our souls and bodies will be still the same without alteration. But yet there is this difference betwixt his eternity and ours: his eternity is not divided into ages, as ours is. Why? Because, as Anselm well saith, speaking unto God, 'Thy eternity, O God, is always present to thee.' He possesseth the joys of all time in one instant continual; for all things, past, present, and to come, are present unto him. And as his immense being encompasseth all beings, so his immense duration doth all time, and there is but one now of eternity to him. But it is not so with us. Nos habemus de nostra eternitate quod semper est futurum. We have of our eternity that is still to come, for we can take in but, as creatures, one thing after another; and that is the reason why God hath appointed ages, eternity itself, to manifest the riches of his grace to us, for less will not serve the turn.

Thirdly, Another observation from this interpretation is this: That all our time spent in heaven shall be but passed away eternally in kindness. 'To shew forth,' saith he, 'in the ages to come, the exceeding riches of his grace in kindness.' It is not 'in his kindness,' but 'in kindness,' to set an emphasis on it, wholly in a way of kindness; it is his kindness too, for it is that makes heaven. I gave you an account of the addition, and the meaning of those words, when I opened them to this sense, that God doth not only shew his prerogative of grace for his own glory in heaven, but he doth all, bestows all, with the greatest heartiness, with the greatest kindness,

with the greatest sweetness,—for the word implies all this,—with the greatest communicativeness of himself (rejoicing over us to do us good) that can be. As a king now is gracious to his subjects, but if he be of a loving disposition, he is kind to his wife, and all the grace he shews her is in kindness; so it is between God and his saints. All the converse we have with God in heaven, and all that God bestows upon us there, is with infinite familiarity and kindness and sweetness, and is so carried on; and therein doth lie, as to us, the height of blessedness. In Prov. 27:9, Solomon call it 'the sweetness of a man's friend,' for such the kindness of a friend is. You shall observe therefore, when heaven is spoken of, it is still spoken of in terms and words of kindness. Our Saviour Christ compares himself to a wooer, and that great day to be his marriage-day, and the church to be his bride, and he to be the bridegroom; and all that he doth there afterwards for ever is in the kindness of a bridegroom, in the heat, in the highest affection of love. He acts the part of a fresh wooer all along. When the new Jerusalem comes down from heaven, the bride is said to be made ready, and he, as a bridegroom, rejoiceth over his bride for ever, as the prophet speaks in Isa. 62:5, which indeed is a promise of the calling of the Jews, when God will take that people again into his marriage bed, yet so as in heaven it holds much more.

He continually acts the part of a bridegroom: saith he, 'I go to prepare a place for you' as wooers do for their brides, to bring them home to their father's house: it is spoken in the language of kindness. And then he takes them, and brings them to his Father's house. 'In my Father's house are many mansions,' and there I will entertain you, saith he; all speaks kindness. In John 20:17, when Mary would have come, and familiarly have embraced him, whether his feet or otherwise, saith he, 'Touch me not, for I am not yet ascended.' It is not a reproof, so much as a staying her from the present enjoyment, with the hint of a time wherein kindness was to be shewn yet to come; and is as if he had said, There is time enough, we shall be familiar in heaven; but now thou art to go about thy business, now tell my disciples that I am risen. This I take to be the best meaning of that place. In Ps. 36:7, 'How excellent,' or precious, 'is thy loving-kindness, O God!' He speaks of the loving-kindness

which he shews to them that trust in him here, having compared this with that ordinary favour which he shews to man and beast in the words before, and shewing how it excels. But his showing kindness indeed is yet to come, whereof this here is but the lovetoken; for what follows? 'They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink'—it is a passive word, as I said before—'of the river of thy pleasures.' He speaks in the language of kindness shewn us, entertainment. Jesus Christ brings them to his Father's house, and there the best things he hath he brings forth; there they shall have a banquet, yea, the choicest banquet, that which God himself liveth upon. 'Thy pleasures,' saith he, he brings them all forth, because he spends the time in kindness. 'Henceforth,' saith Christ, 'I will not drink any more of the fruit of the vine, till I drink it new with you in my Father's kingdom.' This is all the language of kindness and of entertainment.

And this, my brethren, is it which makes the entertainment so sweet in heaven, all the cost and glory there so sweet; it is the kindness, the sweetness of a friend, and of God a father, and of Jesus Christ a bridegroom, that rejoiceth over us to do us good. In Prov. 15:17, a dinner of herbs with love, how sweet is it! How much more to be at a continual feast, with the river of God's pleasures to drink thereof, and to be fed with the fatness of his house, and all this out of infinite loving-kindness! This is better than life, it is better than the glory and happiness itself, simply considered, for it is this which makes it to be blessedness. When you were first turned to God, how kind perhaps was God to you then, or have you found him in some passages of your lives! and you think, If God should be always thus kind to me, how would it ravish my heart! Thou shalt have enough of it in heaven. God is angry sometimes here, and seems to take things unkindly at our hands, but in heaven nothing but kindness. It is an excellent place, and it is the meaning of it, in Ps. 30:5, 'His anger endureth but for a moment, but in his favour is life.' Life is there opposed to a moment; it is life for ever, eternal life. You have the like in Isa. 54:8.

My brethren, in heaven there are no affections but love and kindness on both sides, on God's part, and ours. In us there is no

affection else stirring. There is no sorrow for sin, though that be sweet, for all tears are wiped away from our eyes; there is no fear, for perfect love casteth out fear; there is no desire, for there is continual satisfaction.

There is nothing but these three things in a man,—the knowledge and sight of God, the love of God, and joy in God; there is this trinity, if I may so speak, of dispositions in the soul. On the other side, in God, though there be power, and justice, and all attributes in him, yet they all have a tincture of loving-kindness. Therefore God is not said so much to be wisdom, in respect of us, as love; where have you him called justice or power? But he is called love. And though God is all in all, and all in him is ours, yet it is all in loving-kindness. He shews forth the riches of his grace, in kindness towards us, in those ages to come, in Christ Jesus.

I might add this, in Christ Jesus; for though God be all in all in heaven, yet it is God's love in Christ to us that doth make the union everlasting, and is the foundation of it. The creature could not stand under that love of God, if it were not conveyed to us in Christ; it would be too weighty for it. God chose us in Christ at first, when he ordained us this glory in heaven, and therefore he continues to shew kindness towards us in heaven, and that in Christ, to everlasting.

The second head of observations I make out of these words, upon that third interpretation, is this: to shew you from hence how great a glory heaven is. I shall do it exceeding briefly.

First, You see it is called riches. When the Scripture speaks of heaven, it still speaks of the glory there under the notion of riches, under the notion of a treasury. 1 Tim. 6:19, 'Laying up in store for themselves a good foundation for the time to come.' When our Lord and Saviour Christ speaks of heaven, still he expresseth it under the notion of treasure and riches. Matt. 6:20, 'Thou shalt have treasures in heaven;' and Matt. 19:21, Luke 12:33, Mark 10:21, and Luke 18:22. It is the familiar language of Christ, and still he calls them treasures, in the plural number.

Secondly, They are called exceeding riches of his grace, to be shewn forth then, in comparison of what God hath done for us here; for, in the clear natural coherence of these words with the former,

the scope is this. God, saith he, hath pulled you out of that natural condition you were in; he hath quickened you together with Christ already; he hath in Christ representatively raised you, and set you together in heaven, Christ having taken possession of that for you which for ever you shall enjoy. This, saith he, is but a foundation, it is all but a preparation that he may shew forth the exceeding riches of his grace in the ages to come. He had said, God was rich in mercy, in quickening them. 'God,' saith he, 'who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ,' ver. 4, 5. And in chap. 1:7, that our sins are forgiven, he saith, it is 'according to the riches of his grace.' But what doth all this tend to that is done here in this life? It is but a foundation, it is but a preparation that he may shew forth the exceeding riches of his grace. He puts that in, when he comes to speak of heaven, that although God hath done much for us already, yet he hath hidden riches to shew forth then. Do but then consider with yourselves, my brethren, by what God hath done for us here, and by what he had bestowed and expended upon these Ephesians, what a world of riches of grace, what a treasure that is that must be then broken up and shewn forth. Did it cost God nothing to pardon your sins? What expenses do you put him to every day? What riches of grace is there in pouring forth of his Spirit, in justification, in sanctification, in adoption?

And yet what are all these? What is pardon of sin to heaven? It is but so many riches buried in the foundation. What is the Spirit's pouring forth here? It is but the earnest of that riches which is to come. All that he hath done here, it is but that he might shew forth the exceeding riches of his grace on us, in ages to come, in kindness towards us in Christ Jesus. All that is done for us here, it is but like a lighter metal; as always in mines you shall have a lighter metal before you come to the mine itself. All the riches of grace expended upon us here, they are but that lighter metal to that great mine that is then to be broken up. 'That he might make known,' saith the Apostle, Rom. 9:23, 'the riches of his glory on the vessels of mercy, which he had before prepared unto glory.' All that is done here, it is but a preparation to those riches of glory that are to be made known on the vessels of mercy. As the sorrows of this life are unto the

wicked but the beginning and sorrows, so all that God doth for his saints in this life is but the beginning and the sprinklings of those riches he will expend to eternity, and which he hath laid up for them in heaven, as the Apostle phraseth it in Col. 1:5. Saith the Psalmist, Ps. 23:6, speaking of this love, Mercy and loving-kindness shall follow me all my days. Take any of the elect children of God, what a world of mercy and loving-kindness doth follow him, and pursue him? Even as we are bid to follow after peace and to pursue it, so doth God pursue thee with loving-kindnesses, one after another; but when thou comest to 'ages to come,' loving-kindness shall overwhelm thee, swallow thee up.

My brethren, if God have done so great things in the bringing us to glory, as the preparation to it,—he did let us fall into sin, delivered us out of it, sent his Son to die for us,—if these be but the preparations, what will the riches be? And yet all this is but preparation, that he might shew forth the exceeding riches of his grace, in the ages to come, in kindness towards us in Christ Jesus.

Thirdly, What is it that God will expend upon us in heaven? He will expend upon us the exceeding riches of his grace.

My brethren, the exceeding riches of God's grace must be laid out in something which shall be proportionable to it. If a king should say, Go take all the riches in my kingdom, and expend it upon such an entertainment; if the maker of the entertainment be faithful and wise, the entertainment shall be suitable to those exceeding riches that are laid forth and expended. If we say that such or such a thing doth cost a man so much, we reckon it fully in him that is the purchaser or procurer of it at such a rate, if it do not hold some proportion to the cost. Now then, if God will shew forth the exceeding riches of his grace, that happiness and glory that must hold a proportion to this, and come up to it and be worthy of it, that entertainment which God himself is the maker of, and therefore he will not cast away any whit of his grace, but his saints shall have it out in glory, how great must that glory be! And it is to make a show, on purpose to shew forth. Saith God, I will shew how great a God I am, how gracious I am, how well I can love creatures, and how kind he will be when he meaneth to be kind. If Ahasuerus, being a great king, will make a feast to shew the riches of his glorious kingdom,

how great, how magnificent shall the feast be! If God will make creatures happy, and undertakes to do it, to shew forth the exceeding riches of his grace, and this before all ages, all men, when all the world is gathered together, how great must this glory be! And I beseech you consider who are the stewards of all these riches that are in God. Here is grace and loving-kindness; we are therefore like to be well entertained. You see grace is at the cost, and gives commission to loving-kindness to spare for nothing. If it be to shew forth the riches of grace, grace will be sure to provide for its own glory, to shew itself to the utmost; and when kindness towards us shall have the command of grace's purse, that will be sure to think nothing too good for us. If a prince should employ one to make entertainment that is of a profuse and prodigal spirit, and a deep observer and favourer of the persons to be entertained, he will be sure to lay on cost enough. Especially if the prince set open his coffers, and bid him take out whatever he will for that entertainment; what an entertainment will you expect shall be made by this man! Saith God to loving-kindness, Here is all my riches, take whatever you please. And, my brethren, to be sure that is profuse enough.

And then again, it is made God's ultimate design here of all he hath done for us; it was the first thing in his intention and thoughts, which he had in his eye as the end and conclusion of all. Therefore he did let us fall into sin, 'dead in sins and trespasses,' 'children of wrath;' therefore he sent Jesus Christ, therefore he quickened us in him, therefore he set us in heavenly places in him. What is the design, the ultimate end in God's heart of all this? That he might shew forth the exceeding riches of his grace in the ages to come. The truth is, this God that is rich in mercy, had so much riches by him that he thought of all profuse and expensive ways to lay it out; as if one should have so much riches by him that he knew not how to expend them. God might have brought us to heaven immediately, but he let us fall into sin, to draw out infinite riches in pardoning, and yet this is but by the way; what then is the goodness of God that is laid up for the sons of men for eternity!

Fourthly, It is so much riches of grace that God hath designed to bestow upon us in that world as requires ages to come to exhaust it.

It is a notion of the highest comfort to us that God hath taken up so much love, the first moment he loved us, as requires eternity to manage it. Here you have a scripture for it: 'that he might shew forth,' even to eternity, 'the exceeding riches of his grace.' It was so much riches as required an eternity to manifest and to expend; so much riches as, though we shall ever be spending, they shall never be spent.

We say of hell, that the demerit of sin is such that therefore hell is to eternity, because that the creature cannot in a short time undergo all that wrath that is due to him for his sin, and therefore there is an eternity of time for him to suffer in. So it is here; we may truly say of heaven, of the riches of God's grace which he hath laid up for us, to spend upon us, it is so infinite a treasure that the creature being not able to take it in at once, must have ages to come to take it in.

My brethren, this is one of the highest exaggerations of the glory of heaven to us, that it is not only to eternity simply, but that it requires eternity to expend that which God hath designed to us. When thou comest to heaven, thou mayest, and thou mayest now by faith, say, Soul, take thy rest, thou hast goods laid up for many years, thou hast riches of grace laid up for ages of ages; which cannot be spent, spend as fast as thou canst.

In Ps. 36:9, speaking of heaven and of drinking of the river of God's pleasures, he calls God there the fountain of life; and why the fountain of life? Because the fountain is continually bubbling up new fresh water; it is ever doing of it. God himself hath infinite goodness in him which the creatures cannot take in at once; they are taking of it in eternally. All that God doth for us for ever is but the fulfilling of his good pleasure, as you have it in 2 Thess. 1:11. It is but filling up that good pleasure of his which he hath conceived towards us.

There are two things in God, simplicity of being, and infiniteness of being. Now although, by reason of the simplicity of his being, we see God at once every moment, and as his essence is simple, so that beatifical vision is one simple act; yet by reason of the infiniteness of his being, it is like sailing over an eternal sea, where you see nothing but sea, and yet you are to eternity failing it over; you have

a new horizon every hour's sail you sail. So is it here; therefore they are called rivers of pleasure, because in God and from God, by reason of his infiniteness, they are continually fresh. The Papists say that the saints in heaven see all things here below in God. What do our divines say to that? No, say they, it cannot be; though they see God, in whom all things are, and in whom all things may be seen, yet they do not see all things in God at once. The saints—even as Aquinas himself speaks, and reason acknowledgeth it too—see in God still things fresh, which they saw not in the beginning of their blessedness. The angels that see God's face in heaven, yet they stretch out their necks to learn continually even of the churches below the mysteries of Christ; much more in heaven.

My brother, it is for ages to come; the infiniteness of this being of God holds us seeing, and knowing, and viewing over afresh even to eternity, and yet it is not, it cannot be comprehended by us; therefore ages to come are appointed.

Fifthly, It is in kindness towards us. My brethren, when God shall have shut out all the world, shut up all wicked men in hell, when he and his children shall be alone, and all the world besides excluded, and none else there but his children, and they all together with him, then will he break up the exceeding riches of his grace, and he hath reserved it unto that time.

Lastly, It is in kindness towards us in Christ Jesus, loving us with the same love wherewith he loved Christ Jesus. Look what glory he hath bestowed upon our head, the same he will bestow upon us, and with the same kindness, and how great must that needs be? Do but read the description of that glory which the Apostle on purpose made of Christ, in the first chapter; out of the same kindness he will bestow the same glory, upon us.

And so much now for observations upon that last sense and interpretation; and so I have done with this verse.

SERMON LVII

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

THESE words which I have now read unto you are an additional piece, added to that discourse of the Apostle before, concerning the cause and parts of our salvation, in shewing the exceeding riches of grace, in the application of salvation to us, laid forth by free grace from everlasting, and purchased by Christ.

The words here are one of the great forts of the Protestant doctrine, a place which all our divines, in handling of justification, and salvation by faith and by free grace and not of works, have recourse unto, as wherein salvation by faith is spoken of tanquam in propria sede, as in its proper place. And therefore it is reckoned as the sum, as indeed it is, of all the Apostle had said concerning this, both in the 3d and 4th chapters to the Romans, and in the 3d to the Galatians.

I will not stand to repeat anything which I delivered for the opening of the words formerly, until I am over the 10th verse. I shall, though not much, yet somewhat more enlarge, because I conceive that the truths delivered therein are of exceeding great moment.

To begin therefore with the exposition of each word apart:—

Here is the Apostle's main assertion laid down, and that is, that by grace we are saved; and it is ushered in with this particle for. 'For,' saith he, 'by grace are ye saved,' which is a particle of coherence and connexion, and so must refer to the former words.

The word is sometimes used for an introduction to an assertion, or further explication of a thing formerly asserted; sometimes as giving a reason of what had been said before. And I take it that both

do stand here, in relation to two several references that these words have.

1. They refer to what he had said in the 5th verse, when he had but begun to mention the application of salvation to us, in quickening of us; his heart being big with it, saith he there, by way of parenthesis, 'By grace ye are saved.' He lets fall there a brief word, which yet was the centre that all his motions and rounds about the text were directed to. Now then, he having but hinted this by the way there, when he had made an end of that vein of discourse which he had in hand and was engaged in, he now comes to reassume that which he had before but scattered by the way, and to hold up this as the eminent thing, as the centre and the upshot of what he aimed at in his whole discourse. And so he enters upon a new commonplace of matter, to shew how by grace we are saved, in the application of salvation to us; he clears it by way of several short theses. And so now the word for hath relation to what he had said before in the 5th verse, 'by grace ye are saved;' and it is a note of reassuming the same thing again, and ushereth in a further clearing and explication of what he had there said, as if he should say, 'For you must know that by grace ye are saved;' and so he goes on to enlarge upon it.

2. If you take the words in reference more immediately to the words foregoing in the 7th verse, so they are a reason of what is delivered in that 7th verse. He had said there that the utmost end of God was, in the ages to come to shew forth the exceeding riches of his grace, in his kindness towards us in Christ: for, saith he, by grace ye are saved. One interpretation I gave of those words in the 7th verse was this: that to shew the exceeding riches of his grace was God's utmost end in the salvation of men. Now here follows a demonstration and evidence of it. 'For,' saith he, 'by grace ye are saved.' This being the fountain, the original, the Alpha and Omega, the beginning and end, the contriver of all the salvation of man, he hath contrived all so that the whole shall manifest itself to be by grace. And to evidence it to them he instanceth in the salvation we have in this life, in the application of salvation to us, shewing how in the whole, and in every part of it, it is so contrived as it shall eminently appear that we are saved by grace. And by that also, says

he, you may guess that even to eternity, and in all the ages to come, God still drives on the same design, even to shew forth his grace and the riches of it more and more; and by what you have now found in this work of application,—'for ye are saved by grace,'—you may estimate what riches of grace in the world to come (which was another interpretation I gave of the words) are to be spent upon you. This as to the coherence in both these senses.

I may add this: I told you likewise, that in those words in the 7th verse, 'that he might shew forth the exceeding riches of his grace in the ages to come,' his scope was to shew forth the riches of his grace in converting us, in the example of these Ephesians. Now then the Apostle comes in with this word for as by way of exemplification, 'for by grace ye arE saved;' if ever there was an instance of the riches of grace to after-ages, it is in you. Because he had propounded them as the pattern, as the model of like kindness to others in after-ages, he doth now enlarge, and shew how that in them, and in their conversions, men that were so eminently wicked and sinful, God had shewn forth so great and rich a grace in saving of them. 'For ye,' saith he, 'are saved by grace.'

Only I shall make this observation by the way. In that the Apostle doth reassume and dilate upon it; viz., salvation by grace, and that through faith, and not of works, &c.; in that he so indigitateth this, and insists on this, having let it fall before, and now again prosecuting of it,—you have scarce the like in any epistle,—it argues that this is the great point of the gospel, salvation by grace, through faith, and not of works, which is the sum of those verses. It is that great point which all the writings of the apostles, and of the prophets before them, centre in. There are two things to which all the prophets are said to give witness. And the one is, the coming of our Lord and Saviour Jesus Christ, and the glory which shall follow upon his coming; which you have in Acts 3:21, 'As he hath spoken by the mouth of all his holy prophets since the world began.' And it is called in Rev. 10:7, the mystery which shall be fulfilled, which, he saith, hath been spoken of by his servants the prophets. Now the other point that all the prophets have testified,—and if we search them we shall find,—it is salvation through grace, and through Christ, by faith alone. You have it in one place of Paul, in Rom. 3:21,

'The righteousness of God without the law is manifested, being witnessed by the law and the prophets.' And, Acts 10:43, 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins,' or have justification by faith, or by believing, and without the works of the law; which is both Paul's scope in that Rom. 3 and Peter's scope in this Acts 10. This is a point which all the prophets gave witness to, and therefore, in Rom. 1:17, the sum of the gospel is delivered to us by this, that 'the righteousness of God is therein revealed from faith to faith.'

For by grace ye are saved.—I confess, I thought I should have found no difficulty at all in this; for when I viewed the words, I thought the Apostle's scope, when he said, 'by grace ye are saved,' had been comprehensively to mean all the benefits we have, which belong and appertain unto salvation, and all the standing works of God upon us, calling, and quickening, and sanctification, and whatever else that are all by grace. And so, 'by grace ye are saved,' runs currently from first to last, both because these are all things appertaining to salvation, and because that they are all by grace. That grace that justifies and adopts us sons, that grace it is that also calleth us, sanctifieth us; electing grace doth the one as well as the other: and all proceed immediately from that grace which is in the heart of God towards us, freely, and without works. And that which did incline me still to think this should be his meaning is, because that 'by grace ye are saved' comes in presently after quickening, ver. 5, and so it would seem here also to include the very work of regeneration, and the new creature, which he in this very paragraph speaks of, ver. 10.

Now the truth is, this interpretation would run currently but for one thing, and that is this, 'by grace ye are saved through faith.' Mark it, now this addition here crosseth it, taking salvation here for the whole work of God in us, and upon us, and towards us, comprehensively. Why? Because, first, faith itself is a part of salvation, it is a work toward salvation, and unto salvation in us. And though it is true, as the Apostle saith in Acts 18:27, that men believe through grace, as the efficient cause of their believing; yet notwithstanding we cannot be said to have faith through faith. And

therefore at least here faith must be excluded out of these words, when he saith, 'by grace ye are saved through faith;' for otherwise there were a processus ad infinitum, as we use to say.

But then again, I thought, as the Apostle saith in another case, when he saith, 'all things are put under him,' it is manifest that he is excepted which did put all things under him; so now faith is excepted here, because he saith afterwards, and that as an addition, 'and not of yourselves.'

But then, on the other side, there are many things besides faith,—if you will take salvation for the whole, and all that God doth in us and for us,—that though all is by grace, yet all is not conveyed to us by faith, for regeneration itself is not. A man doth not first believe, and then is born again; but a man must first be born again before he believeth, as you have it in 1 John 5:1, 'He that believeth is born of God.' It is true indeed that regeneration, whereof one principle is the principle of faith, is not of works, it is wholly of grace; for the new creature is created unto good works; but yet still it is not through faith, (mark it,) unless you would make, as some do, which to me is unnatural, that the first act of faith is without any principle at all in us; which is to make a man see without having an eye. Now it is true, I say, that all these are by grace, but they are not through faith. You must give grace leave to go further than faith: and yet notwithstanding here, when he saith, 'by grace ye are saved through faith,' he makes them adequate and commensurable one to the other.

Then again, that which narrows the words yet more is, that take all the sanctification and new obedience that is wrought in us after we are born again, although it may be said in some sense it is through faith, yet it is not through faith alone; but the salvation which he speaks of here, it is by grace through faith. 'We are justified freely by his grace through faith,' &c. Now oftentimes in Scripture 'saved' is taken strictly for justification; as, 'He shall save his people from their sins,' in Matt. 1:21, and 'saved from wrath to come,' in Rom. 5:9. And many like instances might be given, though here he states all under the first word, 'saved.'

But then methinks this should be too narrow for the Apostle's scope here, whereas we find that salvation may be taken more

largely: and let us enlarge it as far as possibly we can, so we make these two meet together, 'by grace ye are saved through faith,' and through faith only.

I do lay, for the interpreting of these words, having shewn you wherein the stress lies, these three things, as premises to assoil this difficulty:—

1. That only that of our salvation is here spoken of, which, as it is given by grace, so it is received by faith, as I said before; these are both adequate. Therefore we must not extend salvation here further, or think anything is included in it further than what is conveyed to us by faith, though all be of grace.

2. That methinks the whole of our salvation should be here meant,—how, I shall show you by and by,—a whole and a complete salvation. 'Ye are saved by grace,' that is, ye are fully saved, or else the Apostle's scope would not be here satisfied, and made fully up, unless his expression should reach to this; he having spoken such great things in the words before of God's showing riches of grace in the world to come, and making this as a proof of what he had said before.

3. That he speaks of salvation as applied in this life; it is not the possession of salvation in heaven, that must necessarily be left out: for he speaks, I say, of salvation as it is applied; and it is manifest, because, saith he, it is through faith.

Now then, to assoil this difficulty in a word, that I may make this clear to you, for upon it depends the understanding of these words in the text; I conceive that salvation imports two things, or, if you will, salvation hath two parts:—

The one is, of such benefits as do consist merely in the actions of God upon us and towards us, which indeed and in truth are properly salvation, in comparison of the other, as making us sons and heirs, pronouncing us just, redeemed, reconciled, graciously accepting our persons in his Son, giving us a light to heaven and to life.

And the other is of the workings of God in us, which are unto this salvation, as calling, and sanctification, and obedience, &c.

I find saved is thus distinguished, when he speaks, as here he doth, of grace, and not of works. And that text which we have often occasion to recur to in the point of free grace, is an opener of this place; it is in 2 Tim. 1:9, 'Who hath saved us and called us, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus.' Here, if you mark it, 'saved us' is made distinct from calling; he hath both saved us and called us, and both by grace, and not of works. Now if you take in the whole work of calling, God doth not call us by faith, not by faith alone, for calling includes sanctification and regeneration; we are saints by calling as well as believers by calling; yet we see that he distinguisheth salvation which is the work of God upon us, from calling which is the work of God in us.

Or if you will, you may take this distinction to clear it, which may help your understandings more in it; and that is, that that salvation which is applied here in this world, for we exclude heaven, is not through faith, not through faith alone; for in 2 Thess. 2:13, we are chosen to salvation through faith and sanctification both: it is a medium through which he carries us.

Or if you will, we may also distinguish thus of salvation itself; that there are two sorts of degrees of the application of it, and both called salvation:—

1. One is an investing us with a right, a title, a tenure, an interest in all benefits of salvation, be they what they will; to give us a formal, sure, legal, authentical interest, according to the rules of the word, to all benefits of salvation, whether in this world or in the world to come.

2. Or in the second place, there is an actual possession, or, if you will, rather call it an accomplishment of all the parts of salvation and works of God in us, which God carrieth on in us by degrees, works holiness in us by degrees, whereof quickening is the beginning; works glory in us by degrees, first raising us and then filling us with glory in heaven, as I shewed out of the 6th verse.

Now these are evidently distinct, and yet they are both called salvation. There is salvation in hope,—that is, having the title of it, Rom. 8:24. And there is σωτηρίας τύχωσι, an obtaining of salvation, or salvation obtained; as you have it in 2 Tim. 2:10. There are some

benefits indeed which we have not only a right to, but we do as fully possess them as we shall do in the world to come; and that is being justified: we are as much righteous as ever we shall be in heaven, and have as full a possession of it; only at the latter day there shall be a fuller enjoyment of it, therefore sins are said to be pardoned in the world to come.

This distinction of salvation thus, in the right and title of it, and of salvation in the full accomplishment of it by degrees, time after time, is evident in Scripture. 1 John 3:2, 'Now are we the sons of God,'—now the whole right of sons is ours, and God himself can give us nothing which he hath not given us a right unto; and yet, saith he, 'it doth not appear what we shall be.' Look, what our right to sonship gives us a title to, that is yet to be manifest; what it will bring with it, we know not. 'It doth not yet appear what we shall be; but when he shall appear, we shall be like him.' So take sanctification itself; you are not perfectly sanctified, you have not that part of salvation completed and accomplished as it shall be in heaven; you have as much right to all the sanctification that you shall ever have now, as you shall have in heaven. All that is prepared by grace in election from eternity, the whole title to it is given us at once, and God doth but parcel out by degrees that salvation which he giveth in the title of it at first. I will not stand to enlarge upon this.

Accordingly now you shall find that our divines do distinguish, and exceeding rightly. Say they, when we are said to be translated from death to life, and our state is altered from the state of nature to the state of grace, from damnation to salvation, there is a double change wrought in us.

One is a relative change, which consisteth merely in title. And—

The other is a real change, which consisteth in works in us.

The relative change in us consisteth in all those things which depend upon God's accounting, and reputing, and actual reckoning as such. As now, go take justification, in Rom. 4:5. It is said there to be an accounting and reckoning for righteousness to us; therefore it is opposed to condemnation, in Rom. 8:32. Reconciliation, or reckoning us friends, it lies in accounting us so: 2 Cor. 5:19, 'Reconciling the world to himself, not imputing their trespasses unto

them,' but accounting them friends, for that is the position of it. So take adoption, it lies in reputing, in God's accounting us sons, in giving us the right and title to it: 1 John 3:1, 'That we should be called the sons of God;' that is, reckoned such: as the child that is in the cradle hath the title, and interest, and right of a barony, or of a kingdom.

Now all these benefits, in which the main and indeed the whole of salvation lies in this life, are in a way of reputation, and consist in a right, in a title, before the possession; such a right as will bring all the possession after it. And therefore to see the wickedness of the Church of Rome, how one absurdity draws on another. They, to maintain that we are justified, not by being accounted righteous, but by being inherently righteous, say that our adoption doth not consist in a relation to God as a Father, but in the image of God wrought in us. Why, if that adoption did imply a real change in the person that is made a son, it must make a real change in the father, for father and son are relatives; and so when God becomes a Father to us, you must make a real change in him, for always for things that are relata there is the same reason, as we use to say. Therefore now being a son, what doth it lie in? It lies in a title, in an authority, in a charter, in a commission, as we say; as it is in John 1:12, 'He gave them power'—that is, he gave them a charter, a commission—'to be the sons of God:' as the king gives a man a charter or a commission to be a nobleman or to be a judge; gives him a title to be so. In 1 Cor. 8:9, and in 1 Cor. 7:37, the same word is used for a privilege or for a liberty.

Now take salvation thus, as it is endowing us with all the title and interest of whatsoever God means to bestow upon us, and this is wholly by grace, and wholly through faith. These three are adequate:—1. Such benefits as are by imputation or reckoning; 2. by grace, out of us; 3. received only by faith.

Here now is the solution of the text: here is whole salvation in the very lump, it is all given at once, given at first; the whole of it as it lay in the womb of God's decree and free grace, it is completely, according to the right and title of it, bestowed upon us at once, and it is received through faith. 'By grace ye are saved through faith,' saith he; that now solves all the difficulty. They are, I say, all

bestowed upon us at once; all that are, or as they are, acts of God upon us; that great salvation, 'so great salvation,' as the Apostle calls it, is given all at once: and by grace ye are thus saved, completely and fully, and this as soon as you believe, eodem die, as Jerome speaks. Here is the greatest gift that ever was given; 'not of yourselves,' saith he, 'it is the gift of God.' The Apostle hath penned the words so that they will refer as well to salvation as to faith. It is not of yourselves, it is the gift of God, the whole lump of salvation is. And by grace ye are thus saved; salvation in the lump of it, it is given to you by grace, and received by faith.

Now there is this difference between these two, that the one is given at once, and the other the Lord doth give by degrees, and go on to perfect it one after another: the one is an act of God upon us, towards us, and therefore is a mere act of free grace, immediately residing in God, and doth not import infusing anything into us. In Rom. 3:22, the Apostle, speaking of justification, (mark his phrase:) 'Righteousness,' saith he, 'unto all and upon all them that believe;' not in all, but unto all and upon all.

Now then, this same right to salvation, and to the whole of salvation, and all that ever you shall have, it is truly and properly called salvation. Why? You were once sinners: for you to be saved from your sins, saved from wrath, to have a kingdom added to it, and to have a right to all the blessings that ever the grace of God means to bestow, and to have all this reputed yours, this is to be saved truly and properly; it is to be saved in title, as the other is to be saved in execution. You know the word 'saved,' in our ordinary phrase, is taken in a double sense: we either say a physician saveth a man's life, or we say a king saveth a man's life if he pardons him, and especially if he advanceth him to any great place. Now when he saith God saveth us, his meaning is, he saveth us as a judge, as the sovereign Lord of heaven and earth, by endowing us with the pardon of all sin, and righteousness, and adoption, and whatever else; which are all forensical actions, actions of a judge, without us. Therefore now when he saith, 'by grace ye are saved,' he means these acts, which indeed are properly salvation. As we use to say of institution and induction into a benefice, the man hath the whole given him by institution, but he hath not possession but by

induction; so here, 'by grace ye are saved;' all that belongs to salvation comes immediately through the hands of free grace, and is communicated to you by faith.

And, my brethren, salvation taken thus, in this sense, agrees with the scope of the Apostle and the words of the text every way.

First, He saith, 'Ye are saved,' completely saved. This now can be no way meant but in respect of the whole title and tenure of salvation. He saith not, Ye shall be saved, but, Ye are saved, fully and completely saved.

And then again, if you mark the words, the Apostle doth sever this salvation in the title, conveyed to us by faith, from the workings of God upon us. For after he had affirmed, 'by grace ye are saved through faith,' he then shews how over and above all that is wrought in us in this life, it is by grace also. He severs therefore the whole of salvation, in the title and in the right of it, from those things which are the means of salvation, as taken from the possession, which are both faith, and the new creature, and good works, and the like. This, I say, is natural to the text, that besides giving salvation by grace at first, which faith only receiveth, it shows that grace doth all in all in us besides; it maketh that faith, and the new creature, and everything else in us.

And let me add this: you will not find a scripture where believing or where sanctification is called salvation itself; they are said indeed to be unto salvation, and they are means, but they are not called properly and strictly salvation. And accordingly as there is salvation in the title of it given to us in one lump, and the works of salvation wrought in us; so you shall find that the Scripture puts the same distinction between grace. There is either the grace that brings salvation, in the offer of it, as it is called in Titus 2:11, that is big with it, that hath all salvation in the lump to bestow, and which it offers to invest us with when we are called; and there is grace also taken for that dispensatory grace, as I may so call it, which doth work grace in us, and gives us a possession, by a power in us which grace sets a-work. And this is called grace too, in 1 Cor. 15:10, 'Not I, but the grace of God which was in me,' or, 'with me.' He means there the grace of God as working in him, or with him. Therefore let me tell you this, though it is grace that saveth, and grace that

sanctifieth, and it is grace that glorifieth, yet grace saveth not in the same manner that it sanctifieth and glorifieth. For how doth it sanctify? It is the same grace efficiently indeed, and immediately; the same grace that doth justify us doth adopt us, but how doth it sanctify us? It sanctifieth us by infusing grace into us; and there is, as the Apostle saith, the grace of God which is in me, and which is with me; which is in God working with what he puts into me, which is the grace of God with me, or in me. But when grace is said to save or to justify, there it is pure grace; that is, it is not by working anything in me, but by a mere act that resideth in God, yet entitling me and investing me to the whole of salvation. And this is said to be received through faith; all this whole salvation is so received. And as it cometh immediately and purely through the hands of free grace, and doth not consist, doth not mingle itself with any workings in me; so faith is that which doth immediately receive it, receive the whole of salvation, as I shall shew you anon.

As now, take justification, being saved from wrath, and saved from sin, the Scripture is clear in it that you receive it by faith. 'Being justified,' saith he, 'by faith.'

And so adoption and sonship, being made heirs of life, which you may in some sense make a part of justification, and so the Scripture doth, yet notwithstanding we are said to receive it by faith, Gal. 4:4, 5, and Gal. 3:26.

Take both in, remission of sins, and being heirs of life, you receive them both through faith, and through faith alone. You have a place for it in Acts 26:18, a speech of Christ, since he went to heaven, unto Paul. Saith he there, 'That they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.' He divides the whole of salvation into these two things—into forgiveness of sins, and inheritance among them which are sanctified; he cuts off from these two faith and sanctification; he makes sanctification a qualification of that person God means to save; but he makes faith the thing that receiveth the right and title, and so receiveth salvation completely, both the one and the other, and this from the hands of free grace immediately. But I will not stand to enlarge these things, being clear and evident. And therefore, although I might shew you that faith

hath a great hand in all parts of salvation, yet I could not shew you that it had a sole hand. I could shew you how it causeth repentance, how it is the spring of all good works, of all obedience, how it is that which goeth out unto Christ to fetch in holiness and strength, how it sanctifieth and purifieth the heart, how it brings in assurance of salvation, which is called salvation: all this might be shewn that faith doth; how you are kept by the power of God unto salvation, and that through faith. But none of these, or the most of these which I have named, are through faith alone; they are not, I say, communicated to us through faith alone. Faith alone doth not sanctify us, as the Papists would slander us, though faith alone justifieth us and saveth us. Now here the Apostle sheweth what faith alone doth, and therefore we must exactly keep to that whole lump of salvation which at first is bestowed upon us. And so now you have the meaning of these words, 'for ye are saved.'

By grace.—It implies the principal cause. By grace is meant the free favour in the heart of God out of us, as I shewed at large when I opened that scripture, 'by grace ye are saved,' ver. 5.

And therefore to add but a confirmation or two to it. In Tit. 2:11, where he saith, 'The grace of God hath appeared to us;' in chap. 3:4, he saith, 'The kindness and love of God hath appeared.' And in Ex. 33:19, that which is said there, 'I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy:' in Rom. 9:15, it is, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;' implying not a grace in us, but a grace that is in God.

The Papists anathematise those qui statuunt gratiam quâ justificamur, esse tantum favorem Dei. (Conc. Triden., Sess. vi., c. 11.) Now when we say, 'by grace,'—that is, the favour of God out of us,—the question is not, Whether, first, grace in Scripture be taken sometimes for the gifts of grace to us? We grant it. Nor, secondly, is the question, Whether inherent holiness, &c., be joined with salvation, or to flow from grace? but, Whether we are saved thereby? And therefore it is the greatest height of the mystery of iniquity that ever was among the Papists, who do not hold that we are justified at all by the grace of God out of us; no, not so much as the forgiveness of sins, not that part of salvation. Although they

seem to pretend to it, and talk of forgiveness of sins, yet in truth they do not hold forgiveness of sins to consist in a free favour, pardoning as one man pardons another; but they make remission of sins to be nothing else but the deletion, the blotting out of a man's sins. And therefore Vasques, one of their greatest school-men, speaks out; for he saw it is that which must necessarily come upon them, according to their tenets. For what do they say? They tell you that there is but one cause of justification, and that is the infusion of holiness into us. Now mark it, if they held a forgiveness of sins by grace, then they must hold two parts or two causes of justification: one to lie in remission of sins by the free grace and favour of God, and the other in God's making us righteous inherently in ourselves. And so our justification should have two heterogeneal, two uniform parts, which were not like one to the other; one part of their justification must lie in the grace of God, without them wholly and merely, and the other part must lie in inherent righteousness infused into them. Now, to avoid this absurdity, they do clearly and plainly say, and argue for it, that the true remission of sins lies in the blotting out of sin; and as darkness is done away by the coming in of light, so there is no other pardon of sin but holiness and righteousness infused, which doth expel it. And this, I say, their greatest school-man, Vasques, doth expressly and clearly say. I do not say, saith he, that sin is pardoned by a grace and favour out of ourselves, but it lies in this, (he says it expressly, without an addition of a new favour,) in having an inherent holiness infused into us. What a damnable and desperate doctrine is this! (besides the derogation that is in it to the grace of God,) for no man then can believe that his sin is pardoned until he see it expelled out of him. And therefore, my brethren, hate Popery, for this is the tenet of it.

'By grace ye are saved,' not only by having sin pardoned, but being accounted sons, and being accounted righteous. When you come to have the whole of salvation bestowed upon you, it is merely the grace that is in the heart of God about which faith deals immediately.

Now there is the grace of God in election, which is the original grace; and there is the grace of God which doth make application of all to us. It is for substance the same love, only I make this

distinction, as the Scripture also doth. I say, there is first the grace of God in election, which doth bestow all that salvation upon us, and that in Christ; so you have it in 2 Tim. 1:9, 'He hath saved us according to his own purpose and grace, which was given us in Christ Jesus before the world began.' There was a grace given us, and bestowed upon us in Christ, before the world began; this is the original grace. Now, saith he, when God comes to save you actually, he doth it according to that grace. Mark that phrase; it is used there, and it is likewise in Tit. 3:5, 'According to his mercy he saveth us:' so in 1 Pet. 1:3, 'According to his abundant mercy he hath begotten us again;' that is, according to that original grace which from everlasting he bestowed upon us, that favour which he did cast upon us in his Son, that love continued now, the very same, according to the model, purpose, and design thereof, is salvation bestowed upon us. And of this grace he speaks here, a dispensatory grace, as I may so call it; that is, when elective love continued to us, doth upon the same terms out of which he first chose us bestow all that salvation upon us. The use of this distinction you shall see afterwards in the next discourse.

I will not stand to lay open to you the riches and greatness of this grace, for that I did before. I shewed how all of salvation depended upon it; I showed you the riches of this grace; I have done it again and again.

Now when he saith, 'by grace,' yon must take in the grace of all the three Persons, the favour of them all. He doth not say by the grace of God only; he doth not mention Jesus Christ in this; therefore, I say, take all in, the grace of the Father, which is called the grace of God, who is said to be the Saviour, in Isa. 43:3, 'I am the Lord thy God, the Holy One of Israel, thy Saviour:' and the grace of Jesus Christ; it is his favour also that we are saved by. It was the grace of God that gave Jesus Christ, he died by the grace of God; so you have it in Heb. 2:9. It was his love, or a grace in the heart of Jesus Christ, that caused him to become the author and purchaser of all salvation to us. 'You know the grace of our Lord Jesus Christ,' saith the Apostle in 2 Cor. 8:9, 'that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' And, Gal. 1:6, it is called the grace of Christ. And then it is the grace

of the Holy Ghost likewise, for all three Persons concur in it; and because the Apostle doth fasten it neither upon the Father, nor upon the Son, nor upon the Holy Ghost, let us take them all in. Rev. 1:4, 'Grace be unto you from the seven Spirits,'—that is, from the Holy Ghost. For, to say that grace should be wished from any creature, or to take 'seven Spirits' for created gifts, or for angels, as some have done, and to join them to the other two Persons which he had spoken of before, is extremely absurd; therefore he means the Holy Ghost, who is therefore called the 'Spirit of grace,' in Heb. 10:29. Now it is grace alone—that is, the free favour of God the Father, and of God the Son, and of God the Holy Ghost—that bestows all salvation upon us. Why? Because this whole of salvation consisteth in a reckoning us to be heirs and sons; now, whatsoever is thus by way of reckoning and account, it is by grace.

When he comes to bestow salvation upon us, is it not an infinite thing, my brethren, that that God who loved us from everlasting, when he comes to will us and work faith in us, should in a moment, in an instant, respecting nothing in us, possess us of all salvation? Respecting nothing in us, it is therefore grace. Rom. 3:24, 'We are justified freely by his grace.' The word there, freely, is to shew that it is merely grace; it is without cause, it is grace dyed in grace, as I use to say, gracious grace: for so that phrase, 'freely by his grace,' will warrant such expressions; prorsus gratis, as Austin calleth it, that bestows all of salvation.

And as it doth do it without respecting anything in us, so he doth do it notwithstanding all that he seeth in us. A soul may say, O Lord, thou dost freely give, not finding something why thou shouldest save, but all why thou shouldest damn, and yet bestowest the whole of salvation upon us. And what an infinite gift is this! that the poorest believer that is hath the whole of that salvation in that moment that he believeth, and he receiveth by it the whole of salvation! It may not only be said of him that he shall be saved, but that he is saved. It is made sure to all the seed of grace, as the Apostle's expression is in Rom. 4. But I will not stand to enlarge upon these things now.

You have had these two things expounded:—

1. What is meant by saved.

2. What by grace; and how the whole of salvation is given to us by the free grace of God towards us.

The next thing now that I should come to is, to shew you how all this is conveyed to us by faith; that the whole of it, I say, is conveyed to us by faith.

In the opening of this I shall—because it is the main—spend a little time upon it now, and in the next sermon. And, first, I shall open to you all these particulars which are natural and proper to the text—

1. That as the whole of salvation is given by grace, so it is wholly received by faith, and by faith only; and there is nothing in man that could have received this whole gift of salvation, or lay hold on it, or apprehend it, or have been capable of it, but only faith, not works, nor anything else.

2. I must shew you what this faith is, and that out of the text, that this faith which hath the grace of God and the grace of Christ for its object, and hath salvation for its aim, this faith and no other doth receive and doth possess us of the whole of salvation.

3. I must likewise shew yon how this faith doth possess us of all this, that it is conveyed through this faith, and what kind of consideration this faith should have in our being saved by it, whether as a condition, or an instrument, or what.

I shall speak to all of these things briefly: and the first two are implied in the word faith, and the other in the word through faith; and so I shall clear it to you what is meant by this, through faith, and shew you how through faith it is conveyed to us, which indeed are some of the controversies and agitations of these times.

That which I shall do at this present is only this,—for I see I cannot finish it,—that as the whole of salvation doth come immediately out of the hand of God and his free grace, so there is no principle in man, or that can be supposed to have been in man, which could have received this whole of salvation, but only faith. As grace, I say, is the thing that gives all, so this principle in man, faith, is that which suits this grace wholly and fully, and nothing else could.

You read in Rom. 3:24 of three causes, as I may so express them, but I will not call them all causes; I shall shew you what influence faith may be said to have into our salvation by and by. 'Ye are justified,' saith he, 'freely by his grace through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood.' You have these three—'by grace,' 'through the redemption that is in Christ,' and 'through faith in his blood.' Now by 'grace' there is meant all the favour in God's heart toward us, which did contrive and intend all sort of benefits to us, to the praise of itself. But yet this grace that was in the heart of God needed Jesus Christ as a Mediator (if you will have me so speak) in respect of compounding it with justice; therefore it is added there, 'through the redemption that is in Jesus Christ.' And grace pitched upon the fittest instrument, the fittest servant it could have, to execute all its will, and to derogate nothing from itself; that is, Jesus Christ. Look what salvation you do design, saith Christ, I will purchase, and notwithstanding my purchase you shall give all freely; for though it be given through the redemption that is in Christ, and so as in respect of Christ it is not free, yet as it is to us it is free: and, saith he, grace shall not be robbed by me one whit, but advanced; the revenue of it shall not be one whit impaired by me; no, the giving of me, and that I die by grace, (as the phrase is, Heb. 2,) shall magnify grace so much the more, and make it double grace. So that now the grace that was in God hath a Saviour for us fitted to his own heart. Well, but now saith God,—that I may express it in this familiar manner,—I see how that the giving of Jesus Christ, and his redemption, will very well stand with my grace and advance it. But I must come and apply this salvation, the whole of salvation, out of mere pure grace, respecting nothing in the creature; and I must make the creature sensible of this, and what is it that I shall do it by that shall magnify both my grace and this Christ? If I can now but get an instrument, something in man's heart, that doth no more derogate from grace than Christ's redemption doth, then grace is advanced indeed. Now, my brethren, as Jesus Christ was so fit an instrument, and a servant to all free grace's ends and purposes, the truth is, so is faith every whit; it is suited to the very spirit and strain, it is according to free grace's own heart too, let me tell you so.

As grace is the eminent thing in God, so faith in us, suited to it, doth serve all its ends. As grace gives all that is in God without us, so it is pure faith that receives it. As the whole of salvation bestowed, the right to it, is out of us, and consisteth in God's reckoning and accounting of it to us, so this faith is a mere going out of a man's self to grace for this salvation; it is conformed to all the contrivements of grace, to give glory to it. As it is not of a man's self, so faith doth not look to a man's self. Even, as I may so express it, as the marigold opens and shuts with the sun, and turns continually round, and holds a correspondency with it, so doth faith to grace.

The Papists say, wickedly and wretchedly, that love is the form and soul of faith. The truth is, the free grace of God is as the form of faith, if we may so speak; and what is faith in a man? It is just like the first matter God created, in Gen. 1. It hath no form, no shape in itself at all, but capable to take in and to receive all the free grace that is in God, and all that salvation which he hath proposed to bestow, and to give unto free grace the glory and honour of it, that nothing but grace shall shine and be as the soul of it. It will take no form and impression but what free grace stamps upon it, and it will return its own impression to himself again in glory. Free grace can say nothing to magnify itself, but that faith in the heart of a believer, acted by the Spirit, can take it in, and give him the glory of it his own way. The truth is,—that I may in a way of similitude make a parallel in this case,—as the human nature of Christ, being united to the Son of God, had that instinct, and that law in his heart, as it is called in Ps. 40, that he did not act as a person by himself, he had not a will of his own, but was resolved wholly in the Godhead, being united to it; so faith doth not take upon it as a grace, and as a work, or any of these things; it loseth itself, it resolves itself, and merely takes the forms and impressions that the free favour of God moulds it into. And the property of it is thus to advance the grace of, God, and that is the reason—I shall give you a scripture for it by and by than which to me nothing is stronger—that grace in bestowing the whole of salvation will brook faith well enough. It will go and save through faith; it riseth up against works as all rebels. Salvation, saith he, is of grace, through faith, not of works. And free grace will trust faith with all its glory in bestowing of salvation, when it will

not endure works to come in sight, not in point of giving salvation and the right of it.

In Rom. 4:4, 5, and compared with ver. 16, saith the Apostle, 'Now to him that worketh is the reward not reckoned of grace, but of debt.' Why, might not a man say, I wrought it? But works, you see, will not stand with grace, and grace will not stand with works; but if God means to bestow salvation out of grace, by way of reputation, and accounting us righteous, and sons, and heirs, &c., faith will quickly serve the turn of free grace; therefore it follows, 'But to him that worketh not, but believeth on him that justifieth the ungodly.' But there is a more full expression in the 16th verse, which is more clear than this, and truly to me it is a strange one, and I wondered at it when I considered it. 'It is of faith,' saith he, 'that it might be by grace,' speaking of the whole inheritance of salvation; for as he calls it 'saved' here, he calls it an inheritance in the 13th and 14th verses. I take the meaning of the words to be this, that when God was to apply salvation, and to give the right of it, and that purely and merely out of grace, he did as it were consult with himself, what in man he should take that still it might be grace, and nothing of it might be impaired, and so he pitched upon faith; for that is clearly the Apostle's scope; he ordained faith, saith he, that it might still be of grace. That look, as it was merely grace when it was in God's own heart to give, so when he works faith in a man, and causeth him to believe, it is as much grace as it was before, and nothing is derogated from grace at all. It is therefore of faith, saith he; therefore God chose and singled out faith, that still it might be by grace, that grace might stand unimpaired, and be as fully by grace as if there were no faith, as if grace had saved a man without working anything in him. Though God doth work faith, which is an act of his, and an act of the soul too, yet it is as much by grace, saith he, as ever.

My brethren, although we hold all the tenure and actual right to all of salvation 'through faith,' (for so the Scripture speaks, it is 'of faith,' and 'through faith,' &c.,) yet still it alters not the tenure one whit; it is only and merely by grace still, it holds as much upon the original grace as before. And faith is taught to cause the heart to do so, even as if God had wrought no faith, nor nothing else as an

instrument, but had saved him without any act of his at all. Thus you see that faith suits with grace, and it suits with grace in bestowing salvation.

I should now enlarge upon this, giving you the reason why by faith. And then, secondly, by what faith: the faith that is pitched upon grace, this faith. And then, how through faith, and how that nothing is derogated from grace by it.

As the whole of salvation is a mere free gift of grace, so is faith a mere receiver, and faith only could receive. For if there be anything given by grace, and grace be acknowledged the giver, you must have something that must receive, and in receiving must give all back again to grace, and that is nothing else but faith;—for now I am shewing you the reason why grace pitched upon faith when it would bestow the whole of salvation upon us;—I say, as faith suiteth with grace only, so it is faith only that can receive; it is that grace alone that can receive the whole of salvation from God. And therefore you shall observe in the Scripture, how that still receiving is put upon faith, as giving upon grace. 'They received abundance of grace, and the gift of righteousness.' The gift of righteousness, the whole of salvation is of grace; now what in the Scripture is it that is said to receive it? Not your love, nor your works, nor your holiness; no, they have nothing to do with it in the point of salvation, but that principle of faith doth it. You shall find it through the whole Scripture. 'As many as received him,'—and that is interpreted to be those that believed on him,—'to them he gave power to be the sons of God.' Sonship is said to be received by faith, Gal. 4:5 Remission of sins, which is a part of salvation out of mere grace, is said to be received by faith, Acts 26:18. The inheritance of heaven and life, the whole estate of it, is a free gift of God, purely and merely; it is said to be received by faith, in the same place. The righteousness of Christ is called the gift of righteousness, in Rom. 5:17. Faith is said to be that which apprehends it; it is called an apprehension or laying hold of righteousness.

I say, run throughout the whole New Testament, you shall find mention of this act of receiving, and it is only ascribed unto faith.

And how doth it receive? It merely receiveth, it doth not give to God anything, it doth not return, as love doth. It was a speech of the

ancients, that faith only is the apprehending and receiving principle, takes all in; but charity is that which gives out, and returns something to God. Now God did not like that; he would not go and say grace should save us by that which should return something to him, but by that which should be only a receiver. If he had said he had saved us through love, or saved us through holiness, and given us the whole of salvation through these, or any part of them, or the right unto it, what would love have said? I have given you love again for your love. God doth not like that; for who hath given unto him, and it shall not be recompensed unto him again? But God takes that which is but a mere receiver, that returns nothing again; and that is faith.

Therefore though you would say, Is not faith an act?—

It is true, it is, in a grammatical signification, an act; but in the sense, in the true, real import of it, it is merely passive. Faith doth not give anything to God, as charity and love doth, but it only suffers God to be good to it; it takes in that salvation which grace would bestow upon it. My brethren, the hands of all other graces are working hands, but the hands of faith are merely receiving hands; now saith the Apostle, 'Not to him that worketh, but believeth.' So that this faith, as it believeth to salvation, it is not reckoned a worker, nor doth it look upon itself as such, but a mere receiver, a mere emptiness, a mere first matter and chaos, the form whereof is grace, if I may so allude. No grace could have been chosen in the heart of man suitable thus to the grace that giveth, and to the gift itself, as this grace of faith is.

And there is nothing in man that answers the promise. For this grace hath put itself out into promises; as the original lies in the heart of God, so he hath made a copy out of himself in the promises, and nothing answers this but faith.

And, indeed, nothing could have given the entire glory unto grace but only faith. It is just as a mere looking-glass, when the sun shines it is a glorious tiling. Oh, how glorious is that looking-glass when it shineth! But what is the glory? It is nothing else but the very sun's shining on it: so is faith, and the soul believing the free grace of God in Christ, receiveth salvation from him.

SERMON LVIII

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

THESE words do contain the great contrivement of God's free grace in the application of, and bringing us to salvation through faith. As the words before had spoken of the manifestation of an unknown treasury of grace to be broken up and spent in after-ages, in heaven, for ever; so amongst other coherences of these words with the former, they come in as a demonstration to raise up their minds to consider how infinite God's contrivements will be in shewing riches of grace in heaven, and when that time is come, seeing that in the way and in the foundation of it laid here in the works of faith and application by the Spirit, he had shewn forth and given so great a declaration of the riches of his grace. And so now the word 'for,' as I shewed last discourse, I refer even to the words immediately foregoing in that sense.

My brethren, the doctrine of the free grace of God in the application of salvation to us, hath been in all ages subjected to corruption, and a derogating from that free grace, either by denying of the application at all, or not regarding it; or else by attributing that to the thing wrought in us which should be attributed to free grace itself which works it.

The free grace of God, take it in the spring and fountain of it,—give me leave to preface this by the way,—that is, as it was in God's heart from everlasting, purposing and contriving our salvation, as it resideth in God's own breast, it is most pure and crystalline: for as so considered, it had no other spring but only the pure thoughts of his own love. And again, consider this grace in the current and streams of it, as they run through the heart of Christ, and are manifested in the works of his mediation, performed by

himself; although there they are mingled with a fall price paid for all that free grace hath done for us, yet still there is nothing lost of its glory, nothing of its freeness, but ran on clear, pure grace still, notwithstanding a price of Christ's blood mingling with this grace and paying a satisfaction to it. And the reason is this, because still it was in the hand of one that was God, who would detract nothing from it. But the hazard of prejudicing this grace is when free grace shall come to apply and bring home the salvation purposed by God and purchased by Christ to our hearts; when, through grace wrought in us, he shall endow and invest us with the whole and entire title to salvation, in our own persons, through faith. And, my brethren, as it runs through our hearts, as it comes there, there is a danger of contracting mud from the mixture of man's will, and self, and leaven of grace wrought in man, with this free grace of God brought home to man. And this comes to pass through the pride and self-conceit of man, which is apt to attribute those works of grace in us, without which salvation cannot be applied and made ours, to something or other that shall be to the diminution and impairing of that grace that saveth us and is the author of all.

In all ages, but especially in these latter ages of the world, there hath been many attempts and devices in the hearts of men to detract and diminish from the sovereignty of free grace: and if not to pull down that sovereignty, yet to weaken it, and to undermine that throne which God hath invincibly erected for it; and it is evident in all those goings forth, in all the progresses of it towards our salvation, especially in these of application of salvation to us, whereof the text speaks.

Now, although in God's heart grace runs pure from everlasting, yet notwithstanding, attempts have been made to detract from that grace, even from electing grace, either by making it universal, or making faith foreseen to be a motive to God of this grace, or to make Jesus Christ's merits to be the foundation of his love to us; which it is certain they were not, for he did give his Son out of that love. Yet all these attempts have been to corrupt even that very grace which is in the heart of God towards us from everlasting. Now if men will dare to defile these springs of grace, as residing wholly in God's breast, as they are immanent acts contained within himself and

rising out of himself, if they will go and mingle their dirt and dung, for so faith and works and all things else are in comparison of this grace,—give me leave to use the comparison that Paul doth, speaking of his own righteousness in relation to Christ's, so I speak in relation to this grace,—I say, if men will dare to mud this pure spring as it runs in God's heart, and mingle faith and works and Christ's merits; how much more the streams of grace bringing salvation to us, when they shall come to run and flow into the heart through faith, and run through holiness, carrying us on to eternal life, till it hath made us possessors of it,—how much more will, I say, the heart of man corrupt the doctrine of grace here? The danger doth specially lie when it comes to this. Therefore the Apostle here speaks so eminently of grace, it being the controversy of those times, for so it was. It was the great controversy in those two churches of Jerusalem and Antioch, viz., about works and grace, in Acts 15:11; where Peter before the whole council delivers his opinion: 'We believe,' saith he, 'that through the grace of the Lord Jesus Christ we shall be saved, even as they.' Mark, 'through the grace of the Lord Jesus Christ,' that was all they believed to be saved by. It was in opposition to works. This controversy likewise troubled the church of Galatia, therefore Paul spends whole chapters upon them concerning it; it troubled the church of the Romans too, and he spends whole chapters in his epistle likewise upon them. But these Ephesians were not tainted with it; but yet, to fortify them against it, he draws in this piece here, 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God,' and states the controversy as exactly as it can be stated for the exaltation of free grace.

My brethren, many of those who have kept the doctrine of God's free grace in election pure and unstained with any thing in man, yet in the application of grace unto us they have miscarried, attributing more to faith, or to repentance, or to the new creature, than the free grace of God and Christ's blood will bear. Many of the Papists have been sound in free grace as it hath been in God's election: yea, they are as right as can be in the business of redemption, take it as it hath been wrought by Christ: they give as much worth to his merits, and value to his satisfaction, as any other, and cry up both as much

as we, and upon the same grounds. But when it comes to the application of salvation, and to this 'ourselves,' as here, and when it comes to what salvation shall be attributed to, whether to faith or works or what else, in this they miscarry, this is the great stumblingstone they all fall upon, and which multitudes are broken to pieces with; and so it hath been in all ages. When it comes that this same grace and Christ's redemption should be applied to us, then what do they do? They set up the new creature, this workmanship of God created in Christ Jesus unto good works, to be made our righteousness, and not the righteousness of Jesus Christ. They set up grace within us, and not grace without us. It will not be yielded so much that Christ's satisfaction is reckoned ours for the pardon of sin. And with others, those good works which are the fruit of the new creature must be preferred to the honour and title of merit, to procure heaven for us. And the truth is, with them God's free grace and Christ's righteousness may very well think themselves satisfied, if they be remotely, and at a distance, and at second-hand taken notice of. It is enough honour to Christ's merits with them, to have so much worth in them as to merit as our good works merit: and so free grace is, they think, honoured enough if it be faintly acknowledged that all is from grace, because the new creature and all is from grace assisting us.

And, my brethren, even when it comes to the work of the new creature they go half-share with God. They say it is of ourselves as well as of grace Yea, they make our wills the lords of grace therein; that is, that grace doth but merely like a servant help us, either to choose if we will, or we may refuse if we will; but our wills are the masters.

And others, that of late years seem to distinguish themselves from Popery by denying the merit of good works, yet in the meantime teach works to be for justification as much as faith, and both equal and alike evangelical conditions of salvation.

And those again that would reject works, yet notwithstanding will needs set up faith even whether it will or no; whereas faith is the most modest grace that ever was in this point; but, I say, they would set up faith or something that must have a throne and share with Christ and grace. Some would have the very habit of faith,

whilst asleep,—a miserable thing; they will take it asleep, when it hath neither done good nor evil, and say we are saved by faith in that sense. And others would have the act of faith; yea, and in so doing would put off' grace with this, that it is and shews the more of grace to take so small a thing as faith, a peppercorn, and they think that Jesus Christ is enough honoured, and all is for his sake.

Thus I say, in the way of application, still free grace hath been subject to lose its right. I will not stand to enlarge upon it. The Apostle therefore, in regard of this aptness that is in the heart of man to encroach thus upon the grace of God, doth here set down the royalties of free grace in this respect, reduceth all that is wrought in man to their due place or bottom, there to keep them from lifting up a hand, or raising up a thought, or taking in above what is meet or due to them. And, my brethren, it is a matter of as great concernment to preserve the doctrine of grace in its sovereignty in the work of application, as it is to attribute a sovereignty to it in election and redemption. And our comfort is this, that God hath entrusted one that is God too even with this work also, who will be sure to carry it on, and work out all mud in the hearts of his own people, if they mingle any with it; and that is the Holy Spirit. And were it not a great deal of pity, that after all the glory of God which grace hath in election, and which Jesus Christ hath in redemption, when it shall come to dispensation and application, in the winding and closing of all, he should be robbed of it again? As if a king or great prince, his whole and entire revenue should be truly recorded and set down, and by his treasurer faithfully raised and collected, yet when it comes to be expended and laid out in his family, as it goes through under-hand officers, he should be cheated, and that wasted and spoiled to his dishonour. This dishonour is the grace of God and of our Lord Jesus Christ subject unto. It concerned therefore both God and Jesus Christ to look to this back-door. Therefore they have shewn as great a wisdom in its kind in this work of application, as in the contrivement of the work of election or redemption; and as in creation, they created all in number, weight, and measure, so they ordered all here, lest they should lose anything; that though they had it given them in the lump, in that work of redemption, they should by retail come short of their glory

and honour: that when free grace should come to be minted and stamped in our hearts, it should come to be embased and lose of its value. The Apostle therefore is vehement in it in all his epistles; you see here how he heaps up negatives one upon another. Not of yourselves, not of works, saith he. It is one of his masterpieces, and indeed the masterpiece of God himself, for to set down the right limits, and what is to be attributed to grace, and to shew how that our salvation is so ordered and contrived, that nothing of grace is diminished or impaired at all. I may compare this free grace of God to a diamond; as it came out of the rock it came pure and whole and fair, and it was as curiously cut, as I may so express it, by our Lord and Saviour Jesus Christ, that all the lustres of it might have their utmost advantage: but now all the hazard is, when it comes to be set in the ring, set in our hearts, set in faith—though faith be gold,—lest it should be so unskilfully set as that any of the lustres of this diamond should be impaired, that though there be never so much in us, good works or whatever it be, yet all may say,—faith speaking in the name of all the rest,—We do but serve to hold forth the glories of this grace, and the full brightness of them, without obscuring any. And therefore, I say, God hath entrusted one that is God, and that is his Spirit; and the Spirit hath here through Paul's hand delivered to us the truth herein; and the Apostle doth prevent all the corruption of the hearts and spirits of men in this doctrine, as I have in part shewed, and as in the opening of it will appear. And so now I come to the opening of the words, having thus given you by way of preface the scope of them.

Here are two things, which I spoke to in the last discourse:—

I. What is meant by 'grace.'

II. What by 'saved,' By grace ye are saved through faith.'

By 'grace,' as I said, is meant the free favour of God out of us. He useth no less than four words to express it by, from the 4th verse to the words I have read to you,—mercy, love, kindness, grace. You have all the very same words used in Titus 3:4–7. You have kindness and love, ver. 4; 'after that the kindness and love of God toward man appeared.' You have mercy, ver. 5; 'according to his mercy he saved us.' And you have grace, ver. 7; 'being justified by his grace.' All

these are synonymous; if mercy, if love, if all these be things out of us in God himself, grace is also.

Only there is one question which I did not speak to so fully in the last discourse, and that is, Whether that applying grace,—as I may call it, that being the subject of this text,—dispensatory grace, that applies salvation to us, be the same with electing grace, yea or no?

For answer to this,—for it is a matter of moment, and the want of considering it is the ground of mistakes in some,—I take it that there is—

First, The grace of God—that I may give you the distinction the Scripture gives—purposing of salvation and all things to us, which you have in that famous place, 2 Tim. 1:9, 'Who hath saved us according to his own purpose and grace.' And this is proper to the Father.

But then there is, in the second place, a purchasing grace, which we are saved by too; and that is the grace of our Lord and Saviour Jesus Christ, as you have it in 2 Cor. 8:9, 'Ye know the grace of our Lord Jesus Christ,' saith he, 'that though he was rich, yet for your sakes he became poor,' and thereby did purchase all that God did purpose towards us.

Then again, thirdly, there is, as the Apostle to Titus expresseth it, chap. 2:11, the grace which bringeth salvation; both that which revealeth it, as in 1 Peter 1:13, 'Trust in the grace that is brought to light'—it is translated, to be brought to light—'at the revelation of Jesus Christ,' not the revelation of Christ to come, but it is that of the gospel. And then again, it is a grace bringing salvation; because as it reveals it, so it actually bestows it.

Now if you ask me, Whether it be the same grace that electeth that also doth call us and save us?—

I answer, first, it is certain it is the same love, the same grace, that justifieth, sanctifieth, glorifieth, and electeth, and all; it is the same love continued to us. In the 4th verse of this chapter, saith he, 'For the great love wherewith he loved us, he hath quickened us,' &c. And in 2 Tim. 1:9, 'According to the grace given us in Christ, he hath saved us, and called us,' &c.

Yet, secondly, you must consider this, that this grace of election merely nihil ponit in nobis, it wrought no alteration at all in the men, in the persons themselves; but this grace, when it comes to apply, it works an alteration in the persons. And therefore in that respect it may truly be said to have a difference; a difference, namely, between electing love, and that which justifies and sanctifies, though it is but the same electing love continued to us. As it imports the same love in God that doth elect and that doth justify, so withal it imports a love working a work in us, even in application. As now by way of parallel, it is the same love that doth sanctify which doth justify; yet in the work of justification God works nothing in us, but only reckons some things ours; it is an act out of us, in God himself; but grace sanctifying is a work in us. So likewise is it here; electing grace, it did ponere nihil in nobis, it did put nothing upon us at all, for we were not; only we had that grace given us in Christ, who then was in existence, as you have it in that 2 Tim. 1:9. But this, I say, doth ponere aliquid. We are saved by grace through faith; and though not of works, yet there is a workmanship created. It is the same question as if you should ask me, Whether that love of God which was from eternity was the same, and no other, that gave Jesus Christ up to death in the fulness of time? How would I answer it? I would say, it is the same; for that God, as the Apostle saith, did in the fulness of time send his Son, it was out of that love that was from everlasting. 'God so loved the world, that he sent his only-begotten Son,' &c. Yea, and it may be truly said, that Jesus Christ's coming into the world was but the manifestation of that grace which was given us before the world was, as you have it in 2 Tim. 1:9. But yet withal, for all that, to send Jesus Christ into the world was a new grace too; and therefore in Heb. 2:9, he is said to be put to death by the grace of God. And so now, though electing grace is the same with that which justifies, yet when the Holy Ghost cometh to work and to apply,—for all three persons must have a like honour,—it may be said to be a new grace, even as the sending of Christ into the world was; for so far forth as there is a newness in the one, there is a newness in the other. As now, it is a grace of God to make a promise long before of any mercy

to his creature; and when he performs it, it is all according to his promise, yet it is a new grace for him to do it. So it is here.

And therefore, in the third place, I desire you to consider, that still when the Scripture speaks of calling us, it useth this expression, 'according to the grace given us before the world began.' So yon have it in that place so often quoted, 2 Tim. 1:9, which indeed is a place parallel to, and openeth this. 'He hath saved us,' saith he, 'and called us, according to the grace given us in Christ before the world began.' That place sheweth—1. That it is a grace out of us, for it was given us before the world began; 2. That it is a grace without us; and, 3. That calling likewise is a grace, the Holy Ghost therein working according to the pattern of what was given to him. Now add to this that in Rom. 9:11, 12, a place pertinent to this purpose,—the end why I speak this you shall see by and by,—'The children being not yet born,' speaking of Jacob and Esau, and of the prophecy that God gave out of them long before, 'neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.' I quote this place to this end.

You have here, first, a purpose of God in election, which was towards Jacob.

Secondly, you have a purpose that stood; the very same when Jacob was in the womb, it did continue to stand. 'That the purpose of God according to election,' saith he, 'might stand,' and out of it he called Jacob in the end; and that is called the 'foundation of the Lord.' But yet—

Thirdly, if you mark it, he addeth these words, 'that the purpose according to election might stand, not of works, but of him that calleth.' Here is grace now; when it comes to call, it hath an eye to that purpose which was from everlasting, which purpose standeth still, and out of it calleth. And as the grace of God looked not at works in election, so when it comes to call, it looks neither to good nor evil. And therefore prophesying of the calling of Jacob, and not of Esau, he saith, it is 'that the purpose of God according to election might stand, before they had done either good or evil.'

Therefore I conclude thus with it, that as speaking of Christ's redemption we would use this phrase of speech, 'that the purpose of

God according to election might stand, not of works, but of him that redeemed us;' so in like manner, when he speaks of application, 'that the purpose of God according to election might stand, not of works,' saith he, 'but of him that calleth us.' Look therefore now, as Jesus Christ did act the work of redemption according to the platform laid, and so it was according to that grace which was given us in him before the world began, and yet it was a new grace too; so when the Holy Ghost cometh to call, he acts according to the pattern of the grace of God in election.

Now then here lies the question, Whether that God did love us with the same love from everlasting, which he loves us withal when he calls us?

My brethren, it is clear that it is the same love, the same grace continued; yet let me say this withal, that there is a new grace in it. The instance of Christ's redemption so clears it, as nothing more; for it was according to the eternal purpose of grace that Jesus Christ came to redeem us, yet it was a new grace. Jesus Christ came not only to manifest the love of God, though he did that, but he came to work salvation for us. So likewise here, when the Holy Ghost cometh to apply, it is not only the manifestation of this grace of the Son and of the Father, or it is not only the same grace; it is a new grace, though according to the old grace.

And let me tell you this, that the Holy Ghost is as great a person as the Son, and therefore there is a work left for him that shall have a new grace in it, as well as in the Son's work. It shall be left for him to do us as great a favour in his kind as Jesus Christ did do us in his kind.—And so now I pass from that, 'by grace.'

Ye are saved.—I told you, that the whole right of salvation was here intended by 'saved,' but I will not stand upon that. Only let me decide this question too by the way, which follows immediately upon the other:—

Question.—Whether is a man saved so, when the work of application begins through faith, as he was not before?

I answer clearly, that it may be said of him that he is now saved as he was not before, and that it is not a mere manifestation of his salvation. The text is so clear for it in the coherence, as nothing

more; for do but mark it, 'Ye are,' saith he, 'by nature children of wrath;' 'by grace ye are saved:' there is an opposition between these two words, for salvation hath relation to wrath, as you have it in Rom. 5:9; we are 'saved from wrath through him.' Now if, when we are said to be saved, it were only the manifestation of salvation to us, then when we are said to be children of wrath, it were only the manifestation of wrath to us too: but we were children of wrath really, and therefore we are saved really now, in a true, real sense. And if it were a mere manifestation of being saved, and we were always saved in a true and proper sense, then we were children of wrath metaphorically and not really; if the one be real, the other is real, or both are not so; and if so, then I say this was not a real truth, that we are children of wrath by nature.

Now then if you say, Did not God love us? Doth not the text say, 'You hath he quickened, for the great love wherewith he loved us?'—

I answer, He hath saved us, and called us according to his grace given us, as he saith in that 2 Tim. 1:4. It was given us in Christ indeed, and it is out of that love he now calleth us and saveth us; and yet there is a true sense, in which respect we are not to be saved till now. A king in saving a traitor, privately bears a good-will to him, yet there must be a legal act pass from the king before this man is said to be pardoned; not till such time as his pardon is read at the bar, and he is acquitted; yea, though the king had sealed the pardon before, yet this man is not reckoned pardoned till this legal sentence of it. And therefore, in Rom. 5:11, we are said 'by Christ to have now received the atonement.' It is an emphatical expression. And in the 19th verse of that chapter, there is a notable variation of the phrase, which is observable. Speaking there of the parallel of Adam and of Christ, saith he, 'By one man's disobedience many were made sinners; so by the obedience of one shall many be made righteous.' The one is in the future, the other in the preterperfect tense. What is the reason of the variation of the phrase? Because that all men, as soon as ever they are made men,—he speaks of that multitude,—in Adam they are all sinners; but there are a multitude of elect, that are men, and do exist, that shall be made righteous.

My brethren, when the Scripture saith we are saved by faith, and justified by faith, and not of works, there must needs be more meant than a manifestation. Why? Because our salvation is manifested to others by good works as well as by faith; as you have it in James 2:24. But what shall we say to all those places? 'He that believeth not is condemned already,' John 3:36. It will be said, 'he shall be condemned.' It is true, but yet you see that text speaks further, and is express in it, that he is 'condemned already, and the wrath of God abideth on him.' And it must not be put off with this, that he that believeth not hath the apprehension of wrath; but he is really under wrath, and that is his state.

How we are saved, and how we are not saved, I shall give you a distinction by and by.

The Holy Ghost hath left unto him a share, as we say, to effect about our salvation, as really as the Father or the Son had before. We were elected to salvation before the world was. I ask you this, When Christ came to redeem us, whether did he save us by his redemption? You must needs say, Yes. If we were saved before, I ask, How we are saved by Christ? Did Christ only save us manifestatively? Did not he do it really? We shall otherwise make Christ an improper Saviour. I ask again, Was not God's love as much to us before Christ died as after? Assuredly his love was as much to us before as after. Why? Because he did out of that love give Jesus Christ for us, and Christ did commend his love to us.

If it be said, as it is by some, that Jesus Christ was only for the continuation of the love of God for ever, I ask, When we were chosen in Christ before the world began, was not that grace then given us for ever? What needed then the death of Jesus Christ for the continuation of the love of God? Now, my brethren, if notwithstanding God's purpose of grace from everlasting, Jesus Christ be really a Saviour, and he saveth his people from their sins, then notwithstanding grace from everlasting, and Jesus Christ's dying, there may be still left a true sense in which the Holy Ghost saveth us too, when he cometh to apply salvation to us; for he doth run an equal share in honour with the Father and with the Son. Were it his work only to make manifest what the Father and the Son hath done, his share were less. So that whilst men set up free grace

in this respect, they detract from the Holy Ghost, and the grace of God in Christ.

As Christ became the author of salvation unto all them that obey him, it was not a bare manifestation of salvation to them, but an alteration of their state: so it is when the Spirit saveth us.

But you will answer me, How can this be, that we should be children of wrath, and yet that God should love us, and out of that love call us, and yet the love be the same?

If they will answer me another question, I will answer that; and that is this, How was Jesus Christ beloved and a curse at the same time? Do but answer me. How were they, in Rom. 11, 'enemies' and 'beloved' at the same time? Whether did not God actually and really lay the sins of us all upon Christ, who yet at the same time was without sin? And again, Was not Christ when on the cross really made sin; and yet now he is in heaven he is without sin, even in that very respect wherein before, when on earth, he was sin? Was not Jesus Christ once made sin in a true, real sense? Certainly he was. And is not now Jesus Christ without sin in the same sense? So the Apostle saith. Now then answerably we may be enemies, and yet loved of God: we may be children of wrath and condemned already, in respect of that state we stand in, and afterwards saved as truly as once Jesus Christ was made sin. 'He will appear the second time without sin,' saith the Apostle, Heb. 9:28. Is there such an alteration made in Christ's condition, and a real one? Certainly there may be the like in ours. In 2 Cor. 5:21, the parallel is exact. Him did God 'make to be sin for us that knew no sin, that we might be made the righteousness of God in him.' As on Christ's part there was a time when God laid all our sins upon Christ, and then another time in which he took all our sins off from him, when he had satisfied for them; so on ours there is a time when God doth lay the righteousness of Jesus Christ upon us, and takes off that state of wrath that we were in in our own persons. And as it were absurd to say, as some, that our sins are translated upon Christ then when we believe; so that we were then made the righteousness of God in him, before we are called and believe, in that sense that the Apostle there speaks. The parallel then lieth in this, that as there was a time when God laid our sins on Christ, made him sin which was on the cross,

when also at the same time he was personally without sin; so there is a time when God accounts personally to us Christ's righteousness. And again, as there succeeded a time when Christ, that was made sin and remained under it for a while, is without sin, as now for ever he is; so there was a time when we, who are now justified, were not justified, but were sinners and children of wrath, and that truly before God, as truly as that now we are saved before God. And that is certainly to me the meaning of that in Rom. 8:4, 'The righteousness of the law is fulfilled in us.' Do we fulfil the righteousness of the law? No, but as it was fulfilled in and by Jesus Christ before, so the same being applied unto us when we believe, is said to be fulfilled in us; that is, is made good in us, as we may so express it. In that discharge of his, we, as considered in him, are made the righteousness of God.

But you will say, How are we saved in Christ and justified in Christ upon believing, when we were justified from our sins in Christ when he rose, &c., and had sin taken off from him; did not he represent us then?

Adam's instance will clear all. Were not all mankind condemned in Adam? Yet no man is condemned in his own person till he is born, yet representatively in Adam all died. So it is here. So far as we take Christ as a common person representing us, what was done in him was done for us in him, and so from eternity, before Christ died, we were saved in him in that sense. 'According to the grace was given in Christ before the world began,' saith he in 2 Tim. 1:9. Christ himself purchased it, with a reserve till we believe and repent, or else we are not to have the benefit of his death. The bond lay in God the Father's hand till we should come in to him for it. I do not know that the Scripture useth the word 'saved from everlasting,' but only that the grace was given us in Christ, and that Christ died representatively. But when we come to exist in our own persons, then it is applied to us, and we are saved in our own persons by that grace which once made Jesus Christ a common person for us.

The great mistake in this thing to me is this. It is one thing what God doth in his own breast as God, simply considered, and another thing what he doth as a judge, as he will come forth to the world, and proceed by a rule in the eyes of all mankind, and give an

account of all at latter day; what acts are in his own breast, and what are in his breast with relation to the creature externally. Now to save and to condemn, these are acts of God as a judge. Justification and salvation is a forensical act; it is an act where there is an accusing and where there is an acquitting, as in Rom. 8 you have it, and often in other places. Now though God as God hath saved us from everlasting in his own breast, yet take him as a judge, that professeth therefore to go by a rule, and so we are not saved, according to that rule, till such time as he applieth salvation to us by his Spirit. 'By grace ye are saved through faith,' saith he.

Take the instance of Jacob and Esau. God might prophesy, as God, that there should be a Jacob and Esau, and that his love should be upon Jacob, before he was born, before he had been conceived; he might have done it, and after he was born, if he lived in an unregenerate condition, by way of prophecy he might have said, 'Jacob have I loved;' yet notwithstanding still, if he will proceed as a judge, according to that rule which he hath set in his word, Jacob is not saved till Jacob believe.

The ground of this mistake lies in this: men do not distinguish between the grace of God decreeing, and the grace of God executing according to his decree. Application is the execution of God's decree; and as he decreed our salvation, so he decreed this order and this way of execution. My brethren, God doth not save us merely by predestination, he doth not glorify us merely by predestination. Would you never be otherwise glorified than now you are in God's decree? Hut he saveth us by predestination that works faith. 'By grace ye are saved through faith.' The mistake lies in this: that because it is out of that love, and because that when God begins to work it is out of that grace he chooseth, therefore they conclude there is no other grace, there is no alteration of the state of a man, when this grace comes to apply all to him.

Again, another ground of the mistake is this: the not considering of this distinction,—I speak this to clear it as far as I am able, though I shall do it largely;—it proceedeth, I say, from the ignorance of this distinction, that, first, there are immanent acts which lie in God's breast, as we call them, abiding in himself. 'The Lord knoweth who are his,' and this is called 'the foundation of the Lord;' which he

purposed in himself. And then, secondly, there are acts which though they do reside in God's breast, wherein yet he doth proceed by a rule external, as he is a judge; as now to give us the right of salvation, of heaven, and glory, and happiness, and to acquit us from condemnation, it is an act merely in God's breast, and consists in his account; yet so as withal it is tin act relating to an external rule given forth, by which he doth this, for it is an act in which he doth go by a rule which he hath set in his word. But then, thirdly, there are acts of God which are out of the same love that both these, and yet they work somewhat in us, as glorification and sanctification. Now to me here lies the pure and true mistake, that men do not distinguish between those acts that are purely in God's breast as God, known to himself; and those which though they are in his own breast, and work nothing in us, as justification and adoption do not, simply considered; they are acts towards us indeed, but are not acts in us, but in God only, yet they relate to an external rule, they are in God as a judge: and upon that respect there is some legal act passeth in our hearts upon which the Lord doth as a judge acquit us. Of which by and by.

And so much now for the clearing of that, 'by grace,' in this sense, 'ye are saved,' of which I have given you my thoughts briefly.

Now then to proceed.—By grace ye are saved through faith.

What is the reason that God, when he came to apply salvation to us, chose out faith? I shall only mention the reasons in the text.

1. Because there is a special sympathy between faith and free grace; so as that faith, and faith only, will give free grace all its due and honour. So that if the Holy Ghost must have a work upon us, by which we must be saved, that he may have the glory of salvation as well as Christ and the Father, there could be nothing else chosen but faith. I shewed you this in the last discourse. You have it in Rom. 3 and 4, where the Apostle saith plainly and clearly that it was of faith that it might be of grace; it was of grace because it was of faith. I am now to apply this salvation, saith he, to this soul, and I would have my grace exalted still, therefore I will have faith. It was of faith, that it might be of grace. But I will not stand to open that.

2. The Apostle, you see, maketh salvation a gift, for those words, 'it is the gift of God,' the Holy Ghost hath so penned them, that the

grammar of them may refer as well to salvation as to faith. Now if that salvation, the right to salvation, be an entire gift that is given at a lump, then there was no grace that was so fit in the heart of man to answer this gift as faith. For faith is a mere receiver. That which is said of Lydia, in Acts 16, that God opened her heart 'to attend,' it is in the original, 'to take them to her,' namely, the things that Paul spake, and he opened her heart to take them in, she did but receive them; so elsewhere. 'That they might receive remission of sins and an inheritance through faith,' Acts 26:18. I could give you many places for it. Now—

(1.) It is faith of all graces else that doth first receive; and it receive: and it receiveth by a revelation. 'The righteousness of God is revealed from faith to faith.' Love and joy, that are other graces, do but flow from this. It is faith that gives the first entertainment to that grace, and salvation brought by grace, and others take it in by faith.

(2.) It is faith that is only a receiver; that is, it doth nothing else but receive; it returns not. Doth the hand of a beggar that takes an alms, return anything to the man that gives? No, it only takes it. The beggar indeed doth other actions, puts off his hat, he bows to him and gives him thanks, and in these there is a return, but the hand that takes it is nothing but a receiver, and that act is only receiving. Love doth reverence to God, and it is officious and laborious, the labour of love as it is called; but faith doth nothing else but receive.

(3.) No other grace could receive it immediately but faith. Fidei cum solo Deo ex Christo res est, caritatis cum Deo et proximo. Faith worketh by love; love therefore ariseth from faith, but it is faith only that immediately receiveth. For the right of salvation cometh immediately out of the womb of free grace, as it lay there from everlasting, purchased by Jesus Christ; what is there in the soul that immediately receiveth it? Only faith. There are two acts of faith; the one is upward to God, and the other is downward. Actus elicitus, as we call it, and actus imperatus. The one brings forth without the help of any other grace,—that is, to receive the grace offered in the gospel,—and the other works by other graces. It is faith only glorifies God immediately; other graces by the help of faith.

(4.) There is nothing else but faith could have taken in the whole of salvation completely. We are sanctified by degrees, we shall be glorified many years hence; it is glory reserved to the latter day; we have it by parcels in the possession. What grace is there that could take in the whole at once? that could look to all that is to come and to all that is past? Nothing else but faith. The Apostle, when he saith here, 'ye are saved,' he referreth to what he had said before: we sit, saith he, 'in heavenly places in Christ,' and we are 'risen with Christ;' these are things to come, if we respect the actual bestowing of them. The right we have now, what can take this right in? Nothing but faith can make me see myself sit in heavenly places with Christ, and see myself risen with Christ. Faith can take in all that was done before the world was, can take in all that God means to do, yea, and give a subsistence thereunto. Love cannot do this; love may make a fancy of the party, but it cannot make the party present; but faith makes all these things present.

And then again, the Lord hath put all salvation and grace that he means to bestow, in the promise: nothing else in us answers the promise but faith; so you have it in Rom. 4:13, and Gal. 3:22. I will not stand to enlarge upon this.

By grace ye are saved through faith.—Ye were children of wrath before, ye are saved by faith. I told you there was an alteration of the state of a man, from being a man condemned, according to the rule of the word, which God, as a judge, will go by; and it is upon believing.

Now what of salvation doth faith then receive, which we had not before, and to which works add nothing? 'Not of works.'

I answer, The whole right of salvation. This is clear out of the words, when he saith, 'through faith, and not of works.' Upon believing, or with believing, (I shall explain it by and by,) the whole right of salvation is given us; but all the holiness and works we have do not serve for the right, but only we are led through them to the possession of it. You have it said in 2 Thess. 2:13, that we are saved through faith and sanctification. But the Apostle here orders them, how through faith, and how through sanctification. He speaks in common of both there; here, so through faith as not through sanctification. 'Not of works,' saith he. How shall we solve that? This

is the clear distinction of it. We are saved through faith, as that which gives us the present right, or that which God doth then give as a judge, when we believe, before faith hath done a whit of work else; but we are led through sanctification and good works to the possession of salvation. Distinguish the right and the possession, and you have clearly the Apostle's meaning; for, saith he, 'he hath ordained good works, that we should walk in them,' as being already 'saved through faith,' which he speaks before that.

But had not we the right before, you will say? Truly, my brethren, as copyholders have the right to their land when their fathers die; but yet they must take it up at the court of the chief lord before they enter upon the actual possession: so it is here. We enter into rest by faith, as the Apostle saith. It is a mighty expression that in Acts 26:18, 'By faith we receive remission of sins, and an inheritance.' Let any one now go and interpret those words. How is a man by faith said to receive an inheritance? He doth not receive the possession of heaven by faith; for vision, not faith, gives him that possession. How doth he receive it then? I answer, in the right of it. For upon believing, God, as a judge, doth pronounce this man an heir of eternal life, and, as a judge, he will own him to be so at the latter day. He had before bequeathed him an inheritance by the will of Christ, who died to make a testament: he had a right bequeathed him from everlasting, but the actual possession he enters upon by faith. It is called an inheritance, when he giveth the reasons why it is by faith. In Rom. 4 you shall find that he useth that expression of an inheritance. Abraham, saith he, was justified by faith, that the inheritance might be by promise; and in John 1:12, 'to them that believe he gave power.' The word is, he gave 'dignity,' as a king doth create a baron; it is a legal form and act. He gives them a dignity, and then bestows it upon them.

Therefore clearly to me, those that say that faith only serveth for the manifestation of justification or salvation are mistaken. Saith Paul, in Gal. 2:16,—and he spake it as guided by the Holy Ghost, in the name of all the apostles,—'Even we believed, that we might be justified by the faith of Christ, and not by the works of the law.' If faith be only the manifestation of justification itself, then they believed that they were justified to be justified; but, says he, 'We,

knowing that a man is not justified by the works of the law, believed, that we might be justified.' Did they know only that justification would never be manifested by the law? No, they knew that they could never have a real justification by the law, and therefore, 'We believe,' saith he, 'that we might be justified;' that is, really, as the opposition carries it, Acts 13:39,—which being added to the other, clears it,—'By him all which believe are justified from all things, from which ye could not be justified by the law of Moses;' as really by the one, as we could not really by the other.

Again, that opinion must needs make all faith assurance, and so condemn a multitude of the generation of the just; for if faith be only the manifestation of justification, every man that believeth hath his justification made manifest to him, and so is assured of his salvation. And it makes justification also an improper thing, as I shall shew you by and by.

When the Scripture speaks of our being justified, it doth not mean a justification manifested to us only. Read but the 3d, 4th, and 5th chapters of the Romans, and mark the coherence. When he had proved that we are justified by faith, and that before God—it is not only in our own consciences—in chap. 4, he doth by this prove that Abraham was not justified by works, because then he had not been justified before God, and he would have had wherewith before God to have boasted. If he had not spoken of a justification before God, and but of the manifestation of it to us, this had not been a good argument of the Apostle's. And that he clearly distinguisheth between justification really given to us when we believe, and the assurance of it, is clear by chap. 5:1, compared with the former: 'Being justified by faith, we have peace with God,' saith he: 'by whom also we have access by faith, and rejoice in hope of glory,' &c. So that he makes peace with God, and assurance of salvation, and the love of God shed abroad in our hearts, and joy in God, &c., to be the fruit of faith. Now this could not have been, if our salvation and justification had been only the manifestation of our justification, and of the love of God to us.

The truth is, this opinion, first, makes our justification a mere trope and figure in rhetoric, whereas glorification is not; these would not be glorified by a trope only. 'Whom he hath

predestinated, them he also justified; and whom he justified, them he also glorified.' Why should not justification be taken in a real sense, as well as glorification, or calling?

It, secondly, makes all faith to be assurance, as was said.

Thirdly, If you will say that there may be any kind of manifestation of election and salvation by signs, be it but probable; and so far all grant, and a use of them all do grant, after the revelation of justification by the Spirit, which is immediate: then if justification be only the manifestation of salvation, so far as they may serve to concur to the manifestation of justification, we must needs hold that we are justified by works; but the text saith clearly that we are justified by faith, and not of works. 'By grace ye are saved through faith.'

Next you will inquire, How through faith?

First, some say, by it as an instrument. The truth is, when you resolve that phrase into its right logic, it is the habit of faith is the instrument, rather than the act of faith.

Many queries may be, How through faith? As—

First, Whether it be to be considered as an instrument of God's justifying of us?

The truth is, when you resolve that assertion into its right logic, it is the habit of faith, rather than the act, must be called the instrument of either. And thus the most judicious divine I know in that point, and in the point of justification, acknowledgeth it. There is, saith he, the principle of faith, and there is the act of faith; now properly it is the principle of faith that must be called the instrument, the act is the way or means thereof. And if so, then more is attributed to the habit than the act.

Then again, Whether through faith as a condition, or not?

I would have this word laid aside; I see both parties speak faintly about it. Perkins upon the Galatians will hardly acknowledge it a condition; another, in a book called The Triumph of Faith, saith it is improperly a condition. If it be not, why do they use the word? There is a danger in it.

First, A condition may be pleaded. I may go and plead this, I have believed, &c. Will any man make this a condition between the giver

and receiver, I will give you an alms, if you will receive it? It is not a condition.

Secondly, All those expressions, If a man believeth, he shall be saved, &c., import that he that doth so shall be saved in the event, which the elect only are, to whom he giveth faith. And it is a phrase that imports a pleading. A prisoner is not pardoned unless he plead his pardon, or hath his pardon read at the bar; will you say this act of his is the condition of his being pardoned? It is that without which he is not legally pardoned, he doth not stand absolved else. 'Wash, and be clean.' He could never have been cleansed if he had not washed; was his washing a condition? No, he did not stand upon a condition with him in it. It was indeed a duty, it was likewise a means or a manner by which God did cleanse him.

My brethren, the nature of faith is modest, it never makes a plea for itself, it wholly pleadeth grace, and nothing else. The truth is, if it were a condition, a man might plead it before God, as the Apostle saith, Rom. 4.

That it is called the law of faith, and therefore this must be the condition, it follows not. It is the duty, and it is the command of the gospel, without which God saveth no man; and is not that enough? It seems to me to import as if there were a universal grace, and that it is the condition terminateth it to this man, and not to that.

Then again, Whether it be the act of faith that justifies, or that is accounted a man's righteousness, when we are said to be saved through faith?

Surely no, for God might have taken works as well; if he would have taken it as an act, he might have taken any act, love itself.

There is this reason lies in the bottom of my spirit against it, besides all that else the Scripture saith against it: that if when I go to God to be justified, I must present to him my believing as the matter of my righteousness, and only Christ's death as the merit of it, what will follow? Two things clearly to me: first, that the heart is taken off from looking upon the righteousness of Christ wholly, and diverteth to its own righteousness, in the very act of believing, for righteousness, and presenteth that to God which the Scripture is clear against. I say, it doth take the heart off from the righteousness

of the Lord Jesus, or the eyeing of that, and causeth it to divert into itself, and present its own faith to God. Secondly, every man that will believe to be justified, and go to God and say, Lord, justify me, he must have an evidence that he hath faith, for how else can he present that as the matter of his own righteousness? Now millions of souls cannot do this; they were in a poor case if they should be put to it.

The Apostle saith, it was 'of faith, that it might be sure.' If justification had been founded on the act of faith, it had been as sure on works as faith; for that faith that draws out an act of love is as apt to fail as that act of love. But here is no uncertainty, while I believe to be justified by the righteousness of Christ, but my faith is swallowed up there; though I may doubt of my faith relying on him, yet I have a sure object, I have a sure matter to represent to God for me; whereas if believing was that I had to represent to God to be justified by, suppose my faith fail me, I have not a sure matter of righteousness to represent to God.

The very object faith believes on is a contradiction to this, that the act of faith should be the matter of my justification. I yield this, when God doth justify, he takes notice of the act in its kind, of the degree of it. Abraham was strong in faith, but in the point of justification he takes notice of Christ in the heart. The truth is, boasting would be as much of faith as of works, if I were justified by the act of faith; whereas the Apostle saith, 'Not of works, lest any man should boast.'

But how shall we understand this thing, through faith?

It is not for faith, it is through faith. This word denotes out causality, then it notes out a way. What is faith? It is the way he saves us by. 'Prepare the way,' Matt. 3:3. It is also aptly expressed by entering in at the strait gate, Matt. 7:13.

How are we saved by grace through faith?

Faith lets in that salvation, lets in that grace whereby we are saved, as the sun comes in at the window when the shuts are open, and the soul receives that grace by faith, and take John's expression, John 20:31, 'that believing you might have life,' by grace you are saved, and that through faith; because faith lets Christ into the soul,

and he comes to dwell in the soul; God sees Christ there, and he so justifies us and saves us in and through Christ, through faith, and that not of yourselves. This word, and that, refers to faith, it is the gift of God, that is a diminutive phrase; he saith, he saves through faith, and this little thing faith is the gift of God; he magnifies grace, he took the least thing in us, whereby to account us saved, which is our faith. If Christ were now to appear, what is the least thing you could do, or could be expected that you would do? You will say, it were to look up to see him, and to hope for salvation from him. Isa. 45:22, 'Look unto me, and be ye saved, all the ends of the earth:' I require nothing else; by grace you are saved, it is but a look, and that not of yourselves, and you shall be saved by that grace. How much of self is against faith I have shewn; his scope is here to magnify grace in application. There is a great controversy in the world, which is the greater grace; this, or for God to vouchsafe a man that he should go and make a universal grace and love to mankind, and give every man means to assist him by degrees, so that if he will not refuse those means, he shall be saved, his own grace having a share with God in it. And he shall be copartner with God, so it shall be of his free-will; this puts much on the spirits of men, and it serves, say some, greatly for the clearing of God. Though I think, to clear God there need not be this doctrine; but we say, it is not in him that wills, or runs, but in God that shews mercy; he works the will and the deed, and by grace you are saved, and you are saved through faith, and the working of this faith is of God, not of yourselves; he carries on the will of man, opens the understanding by a spiritual light, which the common works of the Spirit give not.

The question is, which of these two magnifies grace more? Sure the latter. If the way of salvation had been through faith, partly of ourselves, and partly of free grace, all mankind would have fallen every day one after another. There is the greatest instance that can be, that of the old world. Noah was a preacher of righteousness; the Spirit of Christ preached unto those souls of men that are now in hell. And, says God, 'My Spirit shall not always strive with man,' Gen. 6:3. The Holy Ghost did strive with man, gave him assisting grace; there was not a man saved by that grace. It is the highest

instance that can be; only one man saved and his family, when all mankind thus fell, and every one fell, one after another. How came he to be saved? It was not with that common grace; it is said, 'Noah found grace in the eyes of the Lord,' Gen. 6:8. By grace he was saved, not of himself, it was by a special grace that gave him faith; it was not of himself. When all the rest fell away by that common grace men plead for, he was saved by the special grace of God. The text hath another instance; by faith ye are saved, you that were without God in the world, without the promise, led away with dumb idols, in whom the devil ruled, you were remote from faith; if you had been left to free-will, what would have become of you? How comes it to pass that you are saved who are Gentiles, when the Jews are cast off? If common grace would have got it, the Jews had the advantage: but 'by grace you are saved, not of yourselves.' What is the reason that Christ when he came, said that after his ascension, then the world should come in, and that God should say in ages to come he would save men through this grace? It is merely his free grace. By grace you are saved, and that through faith, which is the gift of God. It is given to you to believe, you are not able to think a good thought of yourselves; 'to you it is given.' Salvation is a gift, Christ a gift, and faith is a gift; when I have found out a Christ, I must find out a faith to lay hold on him; all our whole salvation goes by gift. The grace given before the world began gives Christ for us, and us to Christ. Thus Christ is a gift, and faith also is a gift; God gives that to us. 'By grace you are saved through faith; and that not of yourselves: it is the gift of God.'

SERMON LIX

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.—VER. 8–10.

I SHALL proceed still, as I propounded in the opening the nature of that faith which saves and justifies us, and never ceases till it hath put us into the hands of Christ. I handled something of it in the last discourse. I shewed you what a glorious grace this is, and how it will of all graces else be found to the praise, honour, and glory of Christ, 1 Peter 1:7.

I shall now demonstrate the greatness of it in respect of its workings, and shall also discover the vast disproportion that is between ourselves and our hearts in which it is wrought, and this grace itself; how hardly it is attained, and that it is fetched out of the rock by an almighty power. To that end I have chosen this text, and it is the particular head, 'that not of yourselves, it is the gift of God,' which I will by way of commonplace explain to you.

Only in general, take the scope of the Apostle before in this chapter. His scope is to magnify the free grace of God as the sole author of our salvation, which he magnifies in two respects:—

1. By shewing that misery which man lay in, when God first set his heart upon him: dead in sins and trespasses, deserving a thousand deaths, children of wrath, as you have in ver. 1, 2, and yet that God had provided a salvation, and a great salvation, for such a forlorn creature.

2. He magnifies it in respect of the way of bringing us to salvation, and imports thus much to us, that since free grace was the contriver of our salvation, its great end was to magnify itself, and being to make its own laws, it would be sure to order man's salvation so, that though of necessity something was to be wrought in man, or else he could not be saved, yet it would pitch on something that should

have an ingredience into salvation, and yet so that as little as could be should be attributed to man, and all should be ascribed to grace.

There are two things required of us, faith and works. He puts a difference between these two, in that faith is taken up into commission with grace, 'by grace you are saved through faith;' which works are not, 'not of works:' the works are required as well as faith, yet God saith he will not own you in commission with his grace; 'not of works.' The reason is, this faith, as I shewed you, is that grace which so glorifies God, that he was not jealous to put it into commission with himself. Now when God required but as little as could be, yet he must require that we should know his grace and lay hold on it, since otherwise free grace will be lost, but yet in this laying hold on it faith will give all to free grace. But you will object, May not a man step in, and say, I have faith, and I have contributed something by faith to my salvation? No, saith the Apostle, it is 'not of yourselves,' but it is 'the gift of God;' and this is enough for the opening of the words.

I shall now manifest this to you, that saving faith is not of yourselves; there is nothing in you that contributes to faith. My end in it is this: to open the nature of faith to you, that you may see that all in yourselves, and all you can do, can no way help you anything unto the attainment of it. By what the Apostle denies, that they have anything of it in themselves, you will see the false ways men take, and you will see in the negative clearly what the way of believing is, and what the nature of faith is; you will likewise see what the inability of man is to attain it. It will empty you of yourselves, and you will be convinced not only that you are not able to believe on free grace, but you will be forced to come to God, who will enable you to believe on him and on his free grace; and when you also see how you are lost, and that though God only requires sincere faith, yet you are not able to do anything towards it, you will see what you are, and of what weak abilities, and you will be thankful to God for what little faith you have, as being his gift, not from yourselves, and you will go on to perfect faith in a way of dependency on him; these therefore that think faith is so easy to be had may be convinced they have no faith.

When I shall pursue the proving these words to you, it is not of yourselves, I shall not go about to shew you the greatness of conversion in general, that it is not of yourselves; but I shall keep close to the point of believing. And therein I shall not speak so much to the workings of the habit of faith, as bring you to the acts of faith, as clearly renouncing a man's self, &c.

I shall perform these particulars by shewing you that all that is in man, or from man, can no way help a man to this faith; yea, all that is in man, and from man, is against it; therefore certainly it is 'not of ourselves,' but it is 'the gift of God.' These two heads shall be the particulars I aim at: that only in the general I will premise this, which I will but touch on; that is, that if we take our nature in innocence in Adam, to believe such things as we believe would have been above such a nature. I will not stand to dispute whether Adam, yea or no, had that habit or principle which we have; only this is that I say, that if he had that same principle of faith we have, yet to believe those things which, when we believe to salvation, we do believe, it was infinitely above what his faith was put to believe. If that the wheels be the same, yet if there be a new spring put in, that turns all the wheels another way. So whereas Adam sought salvation by doing, and continuance in well-doing, and the faith he had set all the wheels going that way; here to us under the gospel comes a new spring that turns all the wheels another way, and is as a new instinct and genius to carry the heart to Christ to be saved, different from what the genius and instinct of Adam's faith carried him to. The law of faith is different from the law of works.

Adam believed that God made him, and that he made the world, for he did not see it was made. I will not dispute whether his faith may be resolved to sense, or sanctified reason, yea or no. But this, I say, was an easy thing for him to believe, that all that was made was by him that said, Let us make the world. But if he had this same principle of faith, yet I believe it was so low that he could not try it further without new principles. Indeed, for him to believe that 'the soul that sins shall die,' and that he should die that day he did eat; it was easy for him to believe this, because he found that by doing the will of God he lived; therefore he might believe the contrary, that if he transgressed he should die. But what if God had said to him that

God himself should die, and that he should be 'made sin who knew no sin?' If such a thing as this is should have been propounded to his faith, and the devil should have come and contradicted it, it would have put his faith to it. For Adam to believe that while he pleased God in all things, he should continue in his favour, it was easy for him to believe it; because he had a principle in his conscience which told that he should have peace if he did it. There was the justice of God, whereof he had the image in his own bosom, that might assure him. But to believe that God will justify the ungodly, and to apprehend myself ungodly, and yet to believe that he will justify me; to believe that God will account an ungodly person as godly and righteous as all the angels in heaven, this would have posed his faith. Further, when that ungodly person justified shall continue holy, and yet not have a dram of power in himself, but he must go and fetch it from another,—'Without me you can do nothing,'—all these would have been paradoxes, and those too great even for Adam to believe. Therefore well may it be said, 'Faith is not of ourselves, it is the gift of God.'

But, besides, a second consideration may be this: that in the beginning, if Adam had power to do all these things, yet now it is above ourselves, for we all have lost it, and have so lost it, that of all things else we are weakest in the point of believing. Beside the general reason which is common to all grace, there is a special reason why that, in losing that which he had, we are utterly disenabled for ever, of ourselves, as to any power of believing. For consider where was it that the temptation entered in? It was certainly in a way of unbelief. The devil first destroyed Adam's faith, and through that breach wounded him to death: 'Hath God said, Thou shalt not eat,' &c. If a man be killed with a shot in his eye, though that shot piercing the eye, it kills the whole man; it must be almighty power to raise that man to life; yet there is a further power required to raise that eye than to raise the man: so it is with us, Rom. 11:32. We are said there to be 'shut up in unbelief, that he may have mercy upon all.' God hath concluded, or hath shut them up altogether,—that I may fit it to that thing I have in hand,—namely, that we are disenabled to faith of all things else.

He compares unbelief to a special prison; suppose this man had life that he could help himself, yet if he be shut up, he is utterly disenabled. It imports, in the first place, that God hath in a special manner shut up all in unbelief; other sins are the sins for which God imprisons us, but that we may be surely imprisoned, he makes unbelief the goal; we are shut up with a door of unbelief on us, and therefore he makes the greatness of the mercy of God to he in giving faith. God hath shut up all in unbelief, that so he may have mercy: he hath shut them up in unbelief over and above all other sins. Gal. 3:22, he saith there, that the Scripture hath concluded all under sin, that he might have mercy upon all; there are outward prisons of all men's other sins, but here he makes unbelief the inner prison; so God shews a further mercy in giving faith than any other grace. So that I may express it thus to you: the Scripture hath concluded all under sin, that the promises by Christ might come. The promises may come, and knock at the prison doors, and say, We have come to all other sins, and may come and say to a poor sinner, Believe, and tell him thus, If you will come and but believe, do but come out of your dungeon you are in, and you shall be set at freedom and be saved. Now saith the poor soul, if all other prisons be open, though there be free access to God from all other my sins, yet, saith the poor soul, I cannot come out of this prison; I am shut up, I cannot believe. The promise of faith in Christ is given to them that believe, and as the promise is given to them that believe, so the text saith here, faith is the gift of God; all the promises may knock at the prison door, but in vain, unless God open the door, as there the expression is, in Acts 14:27. We are in a special manner shut up in this estate of unbelief; it is not therefore of ourselves to believe.

Now the course I shall take to demonstrate it shall be this, to go through some of the particulars. I might manifest this to you by going through all the pieces in you; take your understanding, will, and affections, you shall find all these cannot help your faith in the truth; all that is in us is against this, all that is in us will still underwork all its workings, unless the power of God come with it. There is nothing in the heart that is conducing to it; and all that is in a man, or comes from him, of duties, endeavours, &c., cannot attain to true faith. Faith is not of ourselves. I might, I say, go through all

the faculties of a man's soul, and discover how little they can contribute to faith; but at present I shall only instance in his understanding.

First, we will begin with our understandings. All the parts of wit and wisdom that all the men of the world have had, or shall have, if they were all in one man's heart or head, they could not help him to look up to a Saviour. 1 Cor. 2:5, 'That your faith should not stand in the wisdom of men, but in the power of God;' and in 1 Cor. 1:18, he there prosecutes it to the end; he saith, God hath a design by setting up faith in the hearts of men, to save them thereby, and to confound all the wisdom of the world; saith he, 'The preaching of the cross is to them that perish foolishness, but unto us that are saved it is the power of God.' 'It pleased God by the foolishness of preaching to save them that believe.' He shews that as God had in man's redemption, as appears in that in Genesis, an eye to confound the devil; and so chooseth out that which is the most excellent thing, faith. Saith he, I will do it by the most foolish means, as by that man that is crucified, and by the foolish means of faith and preaching, which all the wisest men shall not attain to; he doth not say he will confound the wise men, but the wisdom of men. Some wise men are saved, but he saith he will confound wisdom, for they must lay their wisdom aside when they come to believe; he useth two or three words: he saith in the 19th verse, he will make no use of wisdom; then he saith he hath made it foolishness, he hath put a scorn upon it; as in the 20th verse he shews that the wisdom of men is the foolishest thing in the world.

Then, my brethren, if you would know the reason why God does so, and know the reason why that wisdom in man cannot thus attain to faith; the reason why he doth it is, that he may confound that which is in man, the chiefest excellencies, and that it may be in his power to save whom he will, and that it may be in his power only to raise men up to what degrees of grace he himself shall please. This he doth while he makes not use of wisdom, because foolish men he can make believe as much as the wisest men; nay, he usually raises faith up to a greater degree in the foolishest men than the wisest in the world, than what by their learning they can attain to.

Let me not only tell you that wisdom falls short of it, and is not able to do it, but natural wisdom is in itself a hindrance to it, and all the wisdom and reason in a man is against the way of faith. Saith wisdom, I think by my brains and wit to attain this, which a foolish soul shall not do. Pride is opposite to faith, and knowledge puffs up pride. No man is more opposite to faith than he whose heart is lifted up in him. 'The just shall live by faith,' Hab. 2:4. He whose heart is lifted up in him is not right: therefore nothing so opposite to faith as pride and wisdom. And knowledge, since it puffs up, when the wisest men in the world and great men in the world come to believe, faith lays them as low as the poorest man in the world; such a soul will say, I would not care if I were a fool, the poorest beggar in the world, so I had a dram of faith.

Then reason, which is also joined with wisdom, being the form of a man, as he is a man, it is it that constitutes the man, and so it is the highest thing till faith comes, and then faith opposeth it, subdues it, as reason subdues sense; and then reason riseth up against faith, when it comes to be put from its kingly power and dignity, which it hath had all its days. When a stranger comes and tells reason of a strange thing in another world which reason never took in before, and on the news of this he must lay down his reason at the feet of this same testimony, and take the law at his mouth; reason, which hath been the supreme principle in man's heart, will never do this. Saith faith, I will have all these reasonings and principles put from you. Reason stands on them, Rom. 4:19: saith reason, Consider your dead body; Abraham being not weak in faith, considered not his dead body. Reason would have put in many objections, but he considered not his dead body, but gave himself up to faith.

In the third place, the stronger reason any man hath, when he comes to believe he will find the harder pull of it. Men of parts, the larger their knowledge is, they are against believing the more. Why? Because they will find out arguments against themselves; and all a man's reason and parts will but serve to make his indictment more against himself, and the more shrewdly a man will argue, and especially being a man of strong reason, he will reason against himself, to the amazement of all men, and as before faith, you will never believe till you see your lost condition. What makes men say

that conscience tells them so, but they will not acknowledge themselves to be in such a state, but because carnal reason useth all the strength it hath to build up high towers, and plods how to get plausible shifts and pretences how to flatter a man's soul? And a natural man thinks he is in a good condition, therefore all the reason a man hath is mainly exercised in this dispute of his conscience, and reasoning in his heart, about the goodness of his estate. But when a man comes to be humbled and believes, all these reasonings turn on the other side, and use as much strength to object why he should not have mercies, and that he must do thus and thus before he comes to believe. Never any comes to believe, if he will go the way of reasoning, while he considers his dead soul; as Abraham, if he had considered his dead body, would not have believed. Self-flattery in a man is the general reason that leads him on in a way contrary to faith, for he thinks he is in a good estate; for he must lose such opinion of himself before he can believe; then when self-flattery is killed, and faith comes to lead up all her forces, then comes unbelief and fires conscience, and turns all the word another way; that there is more ado to raise a man up to bottom his heart, and to rest in Christ, than to humble a man and to let him see his natural condition. You see that wisdom and reason, all of it, conduceth not to faith, but is all against it.

You have another principle in you; there is a great deal of hope from that which is a good principle, and that is your conscience; it is indeed the best thing in a man. But take natural conscience, though never so much enlightened, let it remain still in that estate which by nature a man was in, and it conduceth nothing to believing; nay, it is the greatest enemy to faith that a man hath. Conscience, I confess, is a good principle, it hath goodness in it; though it is defiled, yet there is a moral goodness in it; it tells him of his sinfulness, but it will not help him a whit to believe. Come to conscience, it will set you on doing the clean contrary, and put you out of the way, and it will not direct you one foot of the way of faith. What the law says, it hath an ear to that, but it is deaf to what the gospel saith; as for Moses we know him, but this man we know not. Nay, which is more, your conscience, enlightened, will help to discover all sorts of sin, but conscience alone will never discover unbelief to you in the

bottom of it; of other sins conscience, enlightened, will tell a man roundly, but not of unbelief, John 16:8. It is the Spirit that convinceth of sin. Two sins there are which, the truth is, are out of the jurisdiction of conscience to set home on the heart. Ordinarily, one is the guilt of Adam's first sin. Here a man's conscience alone cannot help him; it is through spiritual discerning he must see the corruption of nature. The other is the vanity of thoughts. What comes in the compass of the law, that the heart and conscience will tell a man of. But come to a man that is troubled in conscience, he will make no conscience of believing, as if there were no command for it. They think they do well to argue against themselves, and refuse the promises; it is ordinary for them to do so. Men will cavil at the promises, but to look on faith as the great comfort, and to have a heart discerning, and to have unbelief set home on a man's soul, and to say that I must of necessity believe, conscience will not do; it is the work of the Spirit on our hearts that must do it.

This is a great truth; nothing will help you so to know the nature of faith as this thing. I am to speak of conscience not subordinate to faith, as in man it is not: it is the greatest enemy to faith as can be, it is the greatest hindrance of believing, in respect of the guilt of sin. What is a great hindrance to you in the way of believing? It is the greatness of your sins, your hearts misgive you. I shall not shew you how to take it away, for that is another thing. But this is all, I intend to shew you the guilt of sin as on the conscience; which conscience is it that raiseth it up, and conjures it up. It is conscience is the subject of it. It is called an evil conscience that represents to a man that sin is good, yet it is called evil also because that the state of man is evil. What keeps men from believing? The greatness of their sins. When conscience is awake,—what presents their sin still to them is conscience,—all your discouragement is from your conscience unsprinkled with the blood of Christ. Conscience hath not learned the lesson from faith; it hath nut dipped itself in the blood of Christ. If it had, it would be quiet and not be suggesting sin, so as to discourage a poor soul when he looks on sin so sinful, and when he looks on sin so as to discourage him. When conscience doth this, he bids Christ depart from him; for he is sinful, Heb. 10:22, 9:14. A man must have his heart sprinkled from an evil conscience. What is it

that sprinkles it? It is faith that doth it by taking the blood of Christ. The Holy Ghost in the soul by faith sprinkles the conscience, and that quiets it; Heb. 9:14, that he may 'purge your conscience from dead works.' Now then there is nothing that will satisfy your conscience in respect of the guilt of sin, but only the blood, death, and resurrection of Christ. While conscience shall be suffered to speak louder than faith, it will cry the blood of Christ down, as in Isa. 59:9, 12. Say they, 'Salvation is far off; as for our iniquities, we know them.' Slight thoughts of sin further presumptions, but sin discovered of itself hinders faith; you all feel it. But there is a second way, wherein conscience, if it be not subordinate to faith, hinders faith both secretly and closely, and draws all your hearts its way; that I say, of all that is in man, there is not a greater enemy to faith.

This I will say in the general to you: there are two covenants, the covenant of grace, and the covenant of works, and these two are incompatible one with another. Take the law as it is a covenant, it is incompatible with the covenant of grace. These two are two vicegerents in man's heart; the law hath natural conscience in men's hearts to keep its courts, and the gospel hath faith in the heart to keep Christ's court. Now all men in the world, let them be never so much enlightened, and have not saving grace, they are under the law; therefore conscience is the supreme principle in them: all men that are godly are under grace, Rom. 7:1, 6:14; therefore they are under faith. Now here lies the great mystery of it: that still conscience would be the supreme principle, it would act according to the tenor of the law in a man's spirit, it would keep a man under the law; for it is true to its master which naturally it is appointed to serve, and doth oppose the dignity of faith, and therefore only God can so subdue conscience unto faith, as the law ought to be subdued to the gospel.

SERMON LX

> Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands.—VER. 11.

I SHALL not open these words by way of exposition; but shall only single out a point which is of great use, and which I shall handle and finish at this time. And it is this, What use and advantage and improvement believers should make of their having been in the state of nature, as you know all once were, whether converted sooner or later. 'Wherefore,' saith the Apostle here, 'remember that ye were once Gentiles in the flesh.'

There are two ways of handling this doctrine:—

The one is by shewing the end that God hath in leaving his children in such an estate and condition; and with that I will not at all meddle here at this time.

The second is the use and improvement that is to be made of that condition by them. And what use or improvement may be made of a man's sinful condition, while he was in the state of nature, the same also may withal be made of those sins a man hath fallen into since he was in the state of grace.

The Holy Ghost here, you see, doth exhort us to remember. 'Wherefore remember,' saith he. He had discoursed at large of the state of nature in the former verses, and, saith he, Let this for ever stick with you, let it be ever in your eye: 'Wherefore remember.'

And we may make the following improvements of what the Apostle enjoins to these Ephesians:—

First, It should serve us to this end, to magnify the greatness and freeness of God's grace to us. Do but see what Paul saith—for I shall give you his instance and example—in 1 Tim. 1:12. I thank Christ, saith he, for putting me into the ministry. Why so? Because I was 'a blasphemer, a persecutor, and injurious;' but, saith he, 'I obtained mercy, because I did it ignorantly through unbelief; and the grace of our Lord was exceeding abundant with faith and love which is in

Christ Jesus.' If a man had been but in Paul's heart, and but seen when he considered that, 'I that was a blasphemer, &c., obtained mercy,' how he brought blasphemer and mercy together, and what a mixture of affections it wrought in his heart! My brethren, that is that which God aims at, to bring contraries at once into a man's soul, and by them to work the most glorious mixture of affections in us, both of confusion in ourselves, and of triumph in the freeness of his grace. To that end, he brings in and preserveth the sense both of his own free grace and of our own vileness, to work this mixture of affection in us. In this same 2d of the Ephesians, where the Apostle had discoursed of their having been in this natural condition, you shall find that he saith twice, 'by grace ye are saved;' he contents not himself to have said it once, but he said it again: so you have it, ver. 5, 'by grace ye are saved;' so you have it again, ver. 8, 'for by grace ye are saved.' If thou hast acknowledged it once, acknowledge it again. You know that rule,—which is an infallible one, and everlastingly holds true,—that of the Apostle in Rom. 5, where sin hath abounded, there grace aboundeth much more. I will not stand to enlarge any more upon that. For it is one of the ends that God had, which I will not now insist upon, for which he did suffer his children to lie in such a condition.

Secondly, You may improve it too for a help to your faith. Though the guilt of sin is in itself, take it in a direct way, one of the greatest opposites to faith that can be, yet God improves it in the heart of a believer to be the greatest help to faith many ways that could have been. As—

1. It helpeth our faith in respect of a sense of our own emptiness. There is nothing that doth move a man to self-emptiness more, or gives him a greater experience of it, than the consideration of that condition he was once in by nature. For, to be sure, then thou hadst not the least power, not the least ability, not the least faculty, to think one good thought, or to put forth one holy aim towards God, to do anything that might help forward thine own salvation, or magnify and advance the glory of God. There was but one mean to salvation, and that was, to believe. God provided a remedy in Jesus Christ, a remedy without us which requireth nothing within us but faith. Take any man that was in his natural estate, let him but

remember that, and he must needs remember this, that he had not the least power to believe; for he was dead, he was empty of all grace, and abilities to exercise grace. And therefore the Apostle saith here in ver. 8 of the 2d of the Ephesians, 'By grace ye are saved through faith,' and that not of yourselves neither, 'it is the gift of God.' He makes this a corollary from this, that they had been 'dead in sins and trespasses,' that they had formerly been in an unregenerate state and condition. A man by the consideration thereof hath experience, that though God provided a remedy, yet he had not a hand nor a heart to lay hold upon it, but he should, if left to himself, have perished everlastingly; and that as God found him a Christ, so he must find him hands to lay hold upon him, or he had been undone.

2. It helps forward this persuasion in faith, which is the spirit of faith, that a man can never be justified by any works of his own: and, I say, this doth naturally rise from the consideration of his once being in the state of nature. It is the strongest argument—I will not much insist upon it, only so much as may now clear it—to persuade or convince the soul that he can never be justified by his own righteousness, though he hath never so much given him afresh and anew by God. Why? Because he was once in the state of nature. 'He hath saved us,' saith the Apostle, in Tit. 3:3–5, 'not by works of righteousness which we have done;' why? by what doth he prove it? 'Because we were sometimes ourselves foolish and disobedient,' &c. (he mentioneth their natural condition in the verses before.) Our once having been in the state of nature, it spoils, it disenableth all holiness wrought in us by Christ ever to justify us before God. My brethren, the argument why we cannot be justified by our own works doth not only lie in this, that our works are imperfect; for know, they shall be perfect one day, and God if he pleased might make them perfect here: but suppose he had made us perfectly holy in this life, yet notwithstanding still we should not be justified by it. Why? Because we were once in the state of nature, ungodly persons, and this righteousness which we have now is a borrowed righteousness, by virtue of a new covenant, the covenant of grace, and therefore it can never avail to justify, as works under the covenant of works did, for I say it is but borrowed. And therefore

see what the Apostle saith, in this Eph. 2:9, 10. Do but mark the scope of these two verses; it is punctual to what I drive at, and now have mentioned. We are not saved by works, saith he, lest any man should boast. Why are we not saved by works? Have believers no works? Yes, but they can never be saved by works. Why? 'For,' saith he, 'we are his workmanship, created in Christ Jesus to good works.' Here is his reason, and his scope is manifestly this: saith he, There was a time when you had no grace, no holiness, nor nothing in you, you were utterly dead in sins and trespasses; so he saith in the former verse. Well, now you have holiness wrought in you, you are a workmanship created in Christ Jesus to good works, but because it is newly created in Christ Jesus, hence therefore you can never be saved by it. This is a manifest and clear corollary and deduction from this truth, that once they were in a natural condition, as we all were. For if we receive a new workmanship created to good works in Christ Jesus, it is then merely by grace; and we therefore receive it by Christ Jesus, because once we were dead in sins and trespasses; we were in our natural condition, hence therefore these works that flow from this new workmanship can never save or justify a man.

3. It doth teach us in the way of believing one lesson, which we should never have learned but only for the consideration that we were once in the state of nature. It is the highest lesson in faith's school,—so I may call it,—and it is this: that whensoever a man comes to Christ for justification, he should look upon himself as an ungodly person; that although he have never so much grace in him, yet because he once was in the state of nature, and an ungodly person, he is to consider himself, as in himself, so for ever. There is that clear place for it, in Rom. 4:5. The Apostle had proved, and he doth prove there, that we are justified only by faith; and he proves it from the example of Abraham our father, and he takes the example of Abraham after he had lived long in the state of grace; for he quoteth that scripture in Genesis, 'He believed God, and it was counted unto him for righteousness,' ver. 3. Now what saith he, 'Not unto him that worketh, but to him that worketh not, but believeth on him that justifieth the ungodly,'—he works this out from Abraham's example,—'his faith is accounted for righteousness.' So that now Abraham when he did come to believe twenty thirty years

after he was converted unto God, he still believed upon that God that justifieth the ungodly. Saith Abraham, I was an ungodly person once, and an idolater, and whatever grace I have now in me, whatever I have done since, that goes upon another account; but still as in myself, when I come to look for justification and for righteousness, I look upon myself as an ungodly person, as if I had no works at all. And that is the meaning of it, 'To him that worketh not,'—that is, that regardeth not in the point of justification, that is, as if he wrought not, but believeth on him that justifieth the ungodly,—'is his faith accounted unto him for righteousness.' This is the faith that is the faith of righteousness, and we should never have had occasion for such a faith as this, had not it been for that condition in which we all lay in by nature.

4. It may help us against temptations of all sorts. Thou that livedst in thy natural condition, it may be many years, and didst begin to see thyself a lost man without the Lord Jesus, it was a very bold adventure of thee when thou didst first put forth thy hand to lay hold upon Jesus Christ. Thou camest then trembling to Christ for pardon of sin, when thou sawest nothing in thyself, nothing at all, there was not any suspicion of grace to be in thee, nothing but the contrary; and yet thou didst believe then. It may be God fell upon thy soul, assured thee of his love too, upon thy believing and throwing thyself upon him. Mark, thou canst never be put more to it—take thy whole course to thy dying day—than thou wast then; for the worst temptation that can befall thee is that thou art in such a state and condition. Why, when thou didst first begin to believe, thou wert in that condition, that is certain; therefore now it is but putting forth such an act of faith now in the midst of such a temptation as thou didst put forth at first, or as all believers do put forth at first; it is but to live by that faith at worst which thou didst at first begin to live by. My brethren, men use to ease their faith by looking to what is in themselves: but look upon yourselves as ungodly; suppose yourselves so, suppose the worst,—I do not say, take it for granted that your state is such, in yourselves you are such;—but suppose it; it is but making that venture upon Christ which you made at first. So that now that first act of faith thou puttest forth upon the consideration of thy former state and

condition, doth but teach thee and prompt thee what faith thou art to live by in all temptations whatsoever.

5. It is a great help to strengthen a man's faith for perseverance. Thou wentest on perhaps, as many of the saints have done, many years in a way of sin; thou canst not be, nor art now, in a worse condition than thou wert then in; the Lord did then, when thou wert broke, set thee up again. Why, he will do so again though thou art fallen into sin: all the sins of thy whole life lay upon thee then, and thou camest to God for the pardon of them. What doth the Apostle say in Rom. 5? It is a use he makes of this very thing. 'If when we were enemies,' saith he, ver. 10, 'we were reconciled unto God by the death of his Son.' Did God pardon you, saith he, when you first came to him, having lain in your natural condition all your days before, being enemies unto him? Now, saith he, being reconciled, being now entered into an estate of covenant and friendship with him, 'much more,' saith he, 'being reconciled, we shall be saved by his life;' that is, he putteth the emphasis both by comparing the effectualness of Christ's death and Christ's life in us, as I have elsewhere shewn. But what I quote it now for is, that if God pardoned you then, when you were enemies, and came to him out of your natural condition,—therefore remember but that condition,—surely now having reconciled you to himself, you shall be saved by the life, by the intercession of Christ. My brethren, if we should remain in a mixed condition of sinning, such as we have here in this life, even to eternity, God could pardon us, and he would do it. But relieve your hearts thus, make but a comparison of what you were in your former estate before you were converted, and make the comparison thus: I went on many years in such a way of sin, I knew not God; God all that while loved me, his heart was upon me, and he relieved himself all that while with this: I will let him alone, for I shall have him come to me in the end; and, my brethren, it is certain that God did so. Before ever Paul was converted, God had an eye upon him all that while; he had appointed the time in which he would turn him. Answerably now, thou hast still sin in thee which breaks out again and of gain, and thou thinkest it will undo thee. How doth God relieve himself now? There is a time, saith God, that I will take this soul up into heaven,

free him from all sin, and it is but bearing with him, and pardoning of him till then; I did it before, I did but bear with him, and forbear him till my Spirit turned him to me; now it is but bearing with him so much the longer, till such time as my Spirit shall fully sanctify him, and he be taken up unto myself. Thus, I say, help thy faith: and the consideration of God's love to thee and to his children before they were converted, is an evident strengthening of our faith.

6. And lastly, it may help our faith, by moving us to take the faster hold upon Christ. My brethren, though it is the power of the Holy Ghost that doth help us to believe, and gives us strength to believe, yea, every degree of strength,—that we take a faster hold upon Christ every day than other, it is from the Holy Ghost,—yet the Holy Ghost useth motives and considerations, he deals with a man herein as with a reasonable creature. Now, when a man shall look back upon his whole life, and consider the sins of his unregenerate condition, and all his sins since; may that man think with himself, If all these sins should now be mine, and I should answer for them myself, what a condition should I be in! But here is my Lord and Saviour Christ, who frees me from them all. This moves a man still to run to him as to a city of refuge, to lay faster hold upon him, to renew stronger acts of faith every day than other. And remember it for that end. If a man hang upon the top of a pinnacle, as I may so express it, the further off the ground it is, and the more danger he sees in falling, the faster hold he will be sure to take; so is it here. And that is the reason, my brethren, why poor souls when they come first out of their natural condition, make so eagerly and desirably after Christ, and after faith; it is because they have all the sins of their unregenerate condition at once before them, which doth drive them to the Lord Jesus Christ: to him they run as unto a city of refuge, the cry of their bloody transgressions pursuing them. Therefore now that faith should grow every day stronger and stronger, we have a greater motive unto it, for we have every day before us a greater prospect of sins. And so in all these respects it may serve to help forward faith. 'Wherefore remember,' saith the Apostle, &c.

Thirdly, Another benefit is, love unto Jesus Christ. These advantages which I mention, many of them may arise from sins

committed since God called you, as well as before, and so may this. You know that Mary loved much because, it is said, 'much was forgiven her.' I will give you an instance of Paul, in that place I quoted even now, 1 Tim. 1:13, though not to that purpose I now quote it. I, saith he, before was 'a blasphemer, and a persecutor, and injurious, but I obtained mercy,' &c.; 'and,' saith he, 'the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.' What means he here by faith and love? Doth he mean the faithfulness and love of Christ unto him? No, but faith and love in himself wrought toward Jesus Christ; and his meaning is this, that look as I, having been a persecutor, and a blasphemer, and injurious, as I had abounded in all these before, now when God did turn me, the grace of Jesus Christ did make this advantage of it, it made me love him the more. 'The grace of our Lord was exceeding abundant in faith and love.' And remember this: the love God shewed thee when he first turned thee to him, all the time before, as I said even now, his heart and eye was upon thee, himself had appointed a time, a fulness of time, in which he resolved to turn thee; and as he set a fulness of time for Christ Jesus his Son to come into the world and to take our nature upon him, so he hath set in his eternal purpose and decree a fulness of time in which the Holy Ghost shall come into every man's heart to turn him, and he faileth not a moment of the time; as Christ failed not a moment, but he came in due time, as the text saith, Rom. 5. I say, all the while before still his heart was upon thee; and as he saw Nathanael under the figtree, so he saw thee when thou wast in such and such courses, and he thought with himself, Well, this sinner will come home one day, and oh, as the prophet Jeremiah speaks, when shall it once be! He longed for that time, for that time in which thy soul should actually be married unto Jesus Christ by his Holy Spirit; and when that time was come which he longed for so much, when that thou didst but begin to think of turning to him, and, as it is said of Ephraim, in Jer. 31:20, didst but smite upon thy thigh, when thou begannest first to express but the least affection to God, the least purpose of turning to him, his bowels stirred within him: 'I do remember him still; I will have mercy upon him, saith the Lord.'

Fourthly, It likewise may be a treasury to thee for matter of godly sorrow. My brethren, it is a very great error that we may cease mourning for sin when it is once pardoned. No, it is the fittest season then to mourn; and of all graces else take your fill of that. As I heard one once say, when he was upon his deathbed, a day or two before he died,—and as he did indeed spend the time before,—saith he, 'I shall not mourn in heaven,' and so he took his fill of mourning, out of the sense of the love of God for the sins he had committed here. Therefore now be humbled for sin, mourn for it; if not in order to the pardon of it, which thou art assured of, yet to the further manifestation of that pardon; if not in relation to that, yet because it is pardoned; as you have it, Ezek. 16:63, 'That thou mayest be confounded,' saith he, 'and never open thy mouth more, when I am pacified towards thee for all thine abominations.' It is a very great question whether the love of God should break our hearts more for the sins we have committed since we have turned unto him, or those committed before? There are aggravations on both sides, which we may take in their proportion, to work upon our hearts. If we consider the sins since God wrought upon us, there is this to aggravate them, that we have sinned against that God that hath manifested his love to us, and we have sinned against the manifestation of that love. But then, on the other hand, the sins before conversion have this heightening in them too, to make us mourn, that though we knew not then that God loved us, yet certainly he bore a love to us all the while, and out of that love he forbore us, and out of that love he intended to convert us and to turn us unto him.

Fifthly, We may improve it for this end, to make us more zealous for God. It is an improvement which may be made either of our living long in our natural condition, (we may remember it for that end, to quicken our zeal for God,) or it is an improvement also of sins committed since we knew God. It was this that fired Paul so much, inflamed his heart so much, that made him labour more abundantly than all the apostles. None of the apostles persecuted the church of Christ. Peter denied him it is true, and it was a means certainly to intend his zeal; but, saith Paul, none persecuted it but I: which, as it laid him low, so it made him labour more that they all;

he thought he had never done enough. It is the motive which the apostle Peter useth, 1 Pet. 4:2, 3, 'That he,' speaking of a Christian, 'should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God; for the time past of our life may suffice us to have wrought the will of the Gentiles.' As if he had said, If it were fit for you to have the pleasures of sin, yet you may be content with what you have had; let that suffice you, that you have spent so much and so long time in it; you owe nothing to the flesh, therefore it may very well suffice that it hath had so much of your time already, that for the time past of your life you have wrought the will of the Gentiles; that is, have wrought the lusts of the Gentiles. Now, saith he, you should no longer live the rest of your time in the flesh to the lusts of men, but to the will of God. As it is a strong motive to be more holy, the less of a man's time remaineth in the flesh,—that is the Apostle's argument; 'The day is short,' saith he, and so in Heb. 10, 'by how much the more the day approacheth,'—so it is as strong an argument, by how much more of his time past hath been lost unto God. As by how much the less is to come, for the time to come, should be a motive unto holiness; so, so much of the time past spent in a vain conversation should be a motive too. In 1 Pet. 1:18, having been 'redeemed from our vain conversation,'—that is the Apostle's expression there,—'therefore,' saith he, 'pass the time of your sojourning here in fear: therefore be holy, as he is holy.' That is the exhortation he makes, and these are the motives he useth; compare but the 15th, 16th, and 18th verses together. Such grounds as lie fallow, when you till them you expect the greater crop from them; and so doth God from these who have spent much of their days in sin; and certainly that soil that doth bring forth weeds most, will also be fruitful of herbs when it is sown; and this God expects.

Lastly, You may make this improvement of the remembrance that yourselves were once Gentiles in the flesh, as the Apostle here speaks. Hast thou any friends that thou hast prayed for long, that are still in their natural condition, and thou thinkest there is no hope of them? Do but remember what thou thyself once wert, and how long; remember how long many of these that are now in heaven did lie in that condition ere God called them. 'Such,' saith the Apostle, in 1 Cor. 6:11, 'were some of you.' This is a certain truth,

that there is never a sermon that hath power in it but the devil is afraid of every man in the church that is in his natural condition; he knows not but that the Holy Ghost may seize upon that man at that time: answerably have thou hope at every sermon of those whom thou hast prayed for. In 2 Tim. 2:24, speaking of the ministers of the gospel, he saith, they must be 'gentle, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure,' saith he, 'will give them repentance to the acknowledging of the truth.' If there be but a peradventure that God may do it, and though they oppose too,—for so the Apostle's expression is,—yet be patient, saith he, wait; so the ministers of God should do for those they preach to, and so shouldest thou do for those whom thou prayest for, and hast sought God to turn them. As Paul saith to wives, he bids them not to leave their husbands, in 1 Cor. 7:16; sends them home to them again with a 'What knowest thou, O wife, but thou mayest be a means to turn thy husband?' So, hast thou prayed, and prayed long, for a child, for a husband, for a friend, and still they oppose,—put the case so, for so Paul doth in that place of Timothy,—yea, suppose they have been under a powerful means, and have not been won by the word; the apostle Peter puts that case too, in 1 Pet. 1:3; yet after all this, 'What knowest thou?' Still pray, still use means; it may be, some little cross, though they have had many to break their hearts, shall work more than all the rest; some by-speech spoken may fall into their hearts, and turn them, when many pertinent exhortations that respect their conditions avail not, though it may be thou hast wondered how they could sit under such exhortations without being moved. And when they have not been won by the word, saith Peter, 1 Pet. 3:1, 2, they may be won by thy conversation.

And so much now for this point, which is indeed a point of great use unto us, and which we are apt, when we have lain long in the state of unregeneracy, to forget, and sail out of the sight of it. You see the Apostle here exhorts these Ephesians to the remembrance of it, and himself, the highest Christian that ever was, lived in the continual sight of it. These and such like uses are to be made of it.

A SERMON ON EPHESIANS 2:14–16—PART I

For he is our peace, who hath made both one, and hath broken down the wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby [or, in himself].

IT were a manifest folly, in the judgments of most knowing men, to go about to use in any set way exhortatory motives to persuade to peace and reconciliation the people of God amongst us. The provocations are so high, and exasperations so fresh and increasing, that if I had an audience made up of those alone that have the swaying power of either, and together therewith their most favourable attention, and interest in affection, without prejudice, I should not know how to attempt it with any hope of success. But though the animosities of men's spirits, augmented by coincident circumstances, are gone beyond the power of the persuasions of men in this present paroxysm, yet they are not above the power of God's wisdom and providence, nor the force and efficacy of Christ's blood. You may therefore, in the midst of all contrary appearances, give me leave, though I cannot hope to persuade, yet to believe, (the Catholic Church, and the Communion of Saints, they are in my creed,) and because I believe, therefore to speak, and so to give you an account of my faith as to this issue. Let your faith but wait, and give God time for it, and leave him to effect it his own way. And to this end I have taken this text, Christus pax nostra: 'For he is our peace, who hath made both one,' &c. And my inference is, that therefore the saints shall, and must be one, and reconciled in the end. And this is the best news which in these times can be told you, the seasonablest we can hear of, and is indeed one great part of the glad tidings of the gospel itself, without which it were imperfect, which Christ himself, our peace, who came to

purchase it, as these words shew, so came to preach, as the very next verse, ver. 17, hath it.

The main and principal intendment of these words is, to give an eminent instance of the efficacy of Christ's mediation, in slaying the enmities that are amongst the people of God themselves, and of his being 'our peace' in that respect; instancing in that, the greatest that ever was, between Jew and Gentile, whom yet, as here, he hath made both one, and hath broken down the partition-wall between us. And however he mentions, in the 16th verse, our reconciliation made with God, of which elsewhere he treats more largely, yet here but by way of confirmation of our faith in this other, of reconciliation amongst ourselves. For the aim of its introduction here is but to shew, how that Christ, in reconciling us to God himself, carried it so, and did it under such a consideration and respect, as necessarily drew on and involved our reconciliation one with another; namely this, that he 'reconciled us unto God in one body,' among ourselves. It is a happy clause, that addition, 'one body,' and on purpose inserted thereinto, to shew that when God was to transact our peace and reconciliation to and with Christ hanging upon the cross, he would not, nor did not, acknowledge himself to him, then reconciled to us by him, upon any other terms, than as withal we were looked at, and represented to him by Christ, as one body, and therein reconciled one to another, whilst we were reconciled to himself.

The connexion of the 16th verse with the 15th discussed: and how that reconciliation to God in one body, ver. 16, is to be understood; whether of that reconciliation wrought for us, or in us.

I meet but with one eminent difficulty in the coherence and contexture of these words, and that is the connexion of these two verses, ver. 15, 16; as namely of these words, 'and that he might reconcile us to God,' ver. 16, &c., with the former, ver. 15, 'having abolished the enmity,' &c. Now this enmity mentioned, ver. 15, is evidently intended of the enmity between Jew and Gentile, as is clear by its connexion with ver. 14, 'who hath made of twain one, and broken down the partition-wall; having slain the enmity.' Now the twain, or the two, thus made one, between whom this enmity was, is not God and we, but the Jews and the Gentiles, of whom he

had spoken in the former verses, for he adds, 'that he might create both in one new man,' which could not be said of God and us.

Now then the difficulty is, What reconciliation to God in one body that should be, ver. 16, which the Apostle makes the consequent of having slain the enmity between these Jews and Gentiles? For the connexion seems to import the one a consequent of the other, and the words to run thus: 'Having slain the enmity between themselves,' ver. 15, 'that he might reconcile them unto God,' ver. 16. Now this reconciliation to God must be either meant of the work of reconciliation wrought in us, whereby we turn unto God, as 2 Cor. 5:20, 'Be ye reconciled unto God;' or that reconciliation which Christ wrought for us unto God. And whether of these should be intended, is the question; and so withal the question is, Whether those words, ver. 16, 'and that he might reconcile both unto God,' are to be cast unto the 15th verse, as a part of the discourse thereof, or do not rather begin a new and entire discourse, full and complete within themselves?

For the first stand many interpreters, and the chief reason for that opinion is the coherence of these words with those next immediately foregoing. 'Having abolished the enmity, that he might create (κτίσῃ) in himself, of twain, one new man, and that he might reconcile both unto God,' &c. The resolve of which seems to be this, that Christ having on the cross wrought in himself this great work for us, to slay the enmity between us, and make both one, by the sacrifice of himself, and this as the antecedent work; that yet there remained two other, as consequent works, as the effects that follow therefrom: namely—

1. To create both one new man, so making actually peace between themselves. And—

2. To bring them both into an actual state of reconciliation with God, by working reconciliation in them towards God; so making them one body.

And the reason for this interpretation further is, that both these two are brought in and yoked in the like tenor of speech: 'that he might create,' &c., 'and that he might reconcile;' as if they were like parallel fruits of that antecedent work, 'slaying that enmity,' mentioned, ver. 15. And according to this parallel, look as creating

them both into 'one new man' is, and must be acknowledged to be, understood of a work wrought in them, viz., the new creation; so also that other, the reconciling them to God, must be understood of the work of reconciliation unto God wrought in them also. And so the new man they are created into, ver. 15, answereth but unto that one body they are reconciled unto, ver. 16, being one and the same.

And that which increaseth the difficulty is, that if it should be understood of reconciliation unto God himself, wrought by Christ upon the cross, how such a reconciliation should be the consequent of his slaying first the enmity between the saints themselves; so as it should be said he slew the enmity among the saints, that he might reconcile them to God? This is not consonant to reason, seeing rather that, according to the harmony and dependence of theological truths, his reconciling them unto God upon the cross is the antecedent and cause of his slaying the enmity of them mutually; because our reconciliation one with another is rather depending upon, and the fruit of reconciliation with God himself, who being first reconciled to us, all things else are reconciled one to another: as subjects that have been at variance, when reconciled to their prince or head, become reconciled one to another among themselves.

But yet I rather incline to think that other kind of reconciliation between God and us, wrought by Christ for us on the cross, to be intended, ver. 16, and so to be brought in as a parallel with that former reconciliation wrought by him also on the cross, between and on behalf of the Jew and Gentile mutually: and so this 16th verse to begin a new and entire discourse, apart and sejunct from the other, namely, of our reconciliation with God, as the former verses had discoursed of that reconciliation which is wrought for us between ourselves.

And so the main proportions of this parallel are these: That as that reconciliation between Jew and Gentile, wrought by Christ on the cross, had two parts, 1. Positive, making both one; 2. Privative, the removing the impediment that caused the enmity, ver. 15, the consequent of which is, the creating of both into 'one new man:' so the Apostle discoursing, ver. 16, of this other reconciliation with God, he therein intends to make like two parts thereof, answerable

to the other, only with a transposition of speech. 1. Positive, reconciliation to God in one body; 2. Privative, 'having slain that enmity,' namely, against God. The resolution of all which is as if he had said, Whereas there was a double enmity, one to God, another among ourselves, Christ that is our peace hath dealt with both. He having slain the enmity between themselves, hath made both one; and having slain in like manner the enmity to God, hath reconciled us unto God.

Now that which clears and confirms this connexion is—

First, That this renders a more full and just analysis of the words, which is this:—

1. That in ver. 14 he in general proclaims Christ our peace. And then—

2. In the next words proceeds to the two particular branches wherein Christ is made our peace:—

(1.) Between ourselves mutually.

(2.) Between God and us. And then—

3. In the handling of either, observeth this parallel in either, namely, between a privative part, slaying the enmity, and a positive part, reconciling, and making one, so enumerating the complete requisites to either.

Then, secondly, To shew that these are indeed two disjunct and complete discourses, of two such heads of reconciliation, he severs the first, ver. 15, from the second, ver. 16, by adding a full period, and as it were a selah to the first, thus sealing up the 15th verse, 'so making peace;' namely, fully and completely, that peace which had been spoken of among Jew and Gentile, that so he might enter anew and distinctly from this, upon that other, of reconciling both unto God, which he doth, ver. 16.

Then, thirdly, For the close of that l6th verse, that he should in like manner bring in a second time these words, 'having slain the enmity,' upon occasion of his mentioning our reconciliation to God, argues still more his aim to be to cut off the 16th verse from the 15th. For if those words, ver. 16, 'that he might reconcile us to God,' had referred to that other, 'having slain the enmity,' ver. 15, as a part of that sentence not made complete; then this second, 'having

slain the enmity,' needed not to have been: but doth rather shew that there is another enmity between God and us, distinct from the former intended by him; and so the slaying thereof, joined properly and genuinely with its fellow-conjugate, namely, reconciliation unto God, as the former, ver. 15, had in like manner been connected with its conjugate also, making both one among themselves. If indeed the Apostle had carried his speech in ver. 15 thus, Having abolished the enmity between them, that he might create one new man, and that he might reconcile both unto God in one body, and so ended his discourse of it, then these two in their reference could not have been parted; but he moreover adding to their reconciling to God, a second time, these words, 'having slain the enmity,'—namely, that between God and us,—he so maketh the 16th verse an entire sentence and period of itself, as the 14th and 15th do make in like manner a full period of themselves: and so the 14th and 15th are to be read and joined thus: 'Christ hath made both'—Jew and Gentile—'one, having slain the enmity' that was between them; thus Beza and others: and answerably the 16th to this sense, with an easy and fair transposition, 'and having slain,' or, 'and hath slain the enmity,'—namely, between God and them,—'that he might reconcile both unto God in one body by the cross,' on which he also slew that enmity.

And whereas it will be said that the word καὶ, or 'and,' which the 16th verse begins with, seemeth to cast the reference of this upon the former 'slaying the enmity,' ver. 15, and so the latter to be but an emphatical repetition of the same; I answer, that that 'and,' ver. 16, is but all one with 'moreover,' as it is often used, as introducing a new and distinct discourse, added to a former. And so—

Fourthly, As thus understood, the parallel is rendered yet more full; for as there is here found a double enmity, and an answerable double slaying of each, in order to a double reconciliation, so to make up the parallel, which the Apostle intended, yet the more full, there are two further clauses added to each, fitly answering one to another. For as of the one he says, 'having abolished the enmity in his flesh,' ver. 15; so of the other, the latter, in like manner he speaks, 'having slain that enmity in himself,' ver. 16, as the Greek bears, and the margin varies it.

Now as to any difficulty proposed, that which is left as material to be considered is only this, How his having slain that enmity between us ourselves first, should be conceived to be the antecedent to reconcile us to God.

Now for answer hereunto—

First, Besides, that according to that connexion which I have given, the 16th verse should thus make up a full period of itself, and doth keep itself entire within itself, as the fourteenth and fifteenth verses also do, and so not at all referring to the 'slaying enmity,' ver. 15, as hath been explained, which coherence doth at once cut off the whole of that objection at first made: but besides this,—supposing it might take in, and refer to that slaying the enmity, ver. 15, among saints, as the antecedent, or at least, ingredient unto their reconciliation with God,—there may perhaps this just assoilment be given thereto—

That, secondly, in order of nature, all enmity must first be supposed removed ere friendship, or, as here, reconciliation can be supposed to be procured: the reason of which is obvious to any judgment; first, peace, by slaying enmity, and then good-will. And so upon this and the like grounds, these words, 'that he might reconcile unto God in one body,' may well be supposed to have a secondary aspect to his having first abolished the enmity between ourselves, ver. 15, as well as our enmity against God, ver. 16. And the Apostle's adding 'in one body,' which he studiously hath done, shews that they being under that notion and respect reconciled unto God by Christ upon the cross, that then withal at the same time, yea, in order of nature, first their enmities one against another were removed, as well as against God himself. All sorts of enmities being to be removed ere any sort of reconciliation attained, surely under that notion they cannot be considered reconciled to God, but withal it must be said, they are at peace, and so made one among themselves; at least, these two do mutually argue each the other. If indeed there had been room left for us to conceive that our reconciliation with God had been so wrought by Christ for us, as for each person considered only single and apart,—though even so it was intended, namely, for each and every person; and this is involved in that other,—then indeed it might have been supposed

that their enmities to God had been slain and done first away, and reconciliation wrought with him first by one primary act, and then after that, ex consequenti, as a secondary work, our reconciliation amongst ourselves had been cast in, and followed thereupon; or, which is all one, wrought and procured by a second act or intention of Christ's. But if in one and the same very individual act and intention of their being reconciled to God, they were considered as 'one body,' and that this was put in as an involved ingredient thereinto; so you must necessarily suppose their own mutual enmities done away also, at least, together therewith, by one and the same individual act also; and this consideration, if there were no other, is a sufficient salvo to the forementioned difficulty. Now how this reconciliation unto God in one body was performed by Christ on the cross, I shall handle afterwards.

I shall trouble you no further with untying this knot, or the drawing out into one smooth and continued line the series of this coherence. For, however, take the 16th verse in which of these senses you please, the words in the 14th and 15th verses are sufficient bottom for the heads of that whole discourse I intend; for these words, ver. 14, 15, do undeniably, as all must confess, treat of the reconciliation of the people of God among themselves, and sufficiently hold forth these two generals:—

1. The work of Christ upon the cross to procure it: 'He hath made both one, having slain the enmity in his flesh;' and hath virtually, in the virtue of his death, broke down the partition-wall that occasioned it, which in his providence he after ruined. And—

2. The work of Christ by his Spirit in us, creating both one new man in himself.

And now take the other words, ver. 16, in either sense, or in both, which are not inconsistent; however, this is observable even therein, that the Apostle was not content to have setly pursued the saints' reconciliation among themselves, in those two whole verses, the 14th and 15th, but when he speaks of reconciliation with God also, ver. 16, he must needs add and put in that clause also, 'in one body;' the mutual reconciliation then of the saints is, upon all accounts, the principal intendment of the Apostle here.

The division of the words.—The principal heads of this discourse set out, which are four.

Now for the division of the words, that will fall according to either the larger, or else the more special scope of the words. If we take them in that first and largest comprehensiveness, as treating of both our reconciliation with God, and between ourselves also, and how Christ our peace is both, so they admit of this division and analysis:—

I. That the general theme and argument of the whole should be premised in these words, Christus pax nostra, Christ is our peace; which is the inscription of a proclamation of him under one of his eminent royal titles, Christ the great and perfect peacemaker. And then—

II. Proclaiming him such, in all the branches or particulars thereof that may argue him such.

First, As a universal peacemaker, as both being a peace between all sorts of persons at variance, and also extending his mediation to the removing of all sorts of enmities. First, persons; as—

1. Between us—that is, among ourselves—abolishing τὴν ἔχθραν, that enmity, ver. 15.

2. Between God and us, slaying that enmity also, ver. l6; thus an universal peacemaker.

Secondly, The establisher of a thorough and perfect peace, both for time past and time to come.

1. Who hath already made and concluded it, as in his own person, ὁ ποιήσας, he hath made it, λύσας, he hath dissolved and broke down, and so not now to be done. And—

2. The same secured for the future, even for ever; these enmities being abolished, ver. 14, 15; that is, utterly abolished, as never to get head; slain, ver. 16, never to revive.

Thirdly, Our complete peace, as in respect to all parts that concur to it, and ways of peace to accomplish it, and make it sure. First, in respect of parts: both—

1. Negative, by removing and destroying even the very occasion of the enmity, the partition-wall of ordinances, breaking that down; and again, ver. 16, slaying the enmity itself.

2. Positive, expressed in two words, 'reconciling,' ver. 16; 'making both one,' ver. 14, 15. Then—

Fourthly, By all sorts of ways accomplishing it:—

1. Representing us in his person, as in one body, ver. 16, personating all his people, and under that consideration reconciling them to God and one another.

2. Meritoriously, taking on his person, as representing their persons, all their enmities 'in his flesh,' or the human nature, says the 15th verse, hanging on the cross, ver. 16, and so offering up that as one common sacrifice to God for all; he is said to 'reconcile all in one body by the cross,' ver. 16.

3. Efficiently, by his Spirit, creating both into one man; of all conjunctions the nearest, and that creation wrought in himself, of all foundations of union the firmest; for they being both created one new man, and united in and to himself, he is able, and will be sure to hold them for ever together. And to put the more evident notice upon all he had said, or should say of him in this respect, he intermingleth in the midst of his discourse this selah, or note of observation, 'so making peace:' take notice of it, says he,—so, or thus, universally, perfectly, completely, and eternally.

And this is one account of the words, and indeed of the whole, and every part and particle thereof.

But if we single forth that more special and principal aim before mentioned, Christus pax nostra, as in relation to making peace amongst us, the elect of God; so, instead of any accurate division of them, I shall only draw forth these four propositions, which will suck into themselves the strength of what these words have in them as to this great point. Namely—

I. The story of the greatness of that enmity—the greatest that ever was—between Jew and Gentile, before Christ's coming, and a while after, by reason of those Jewish rites and ordinances of the ceremonial law, which the Apostle by a metonymy termeth therefore the enmity.

II. The story of Christ's transactions on the cross, by which he virtually slew and abolished this enmity, and meritoriously made them both one, and reconciled both in one body.

III. The story of their actual accord, and becoming one, as the records of the Acts of the Apostles, and they in their Epistles, have presented it unto our view; and the principles by which, and the providences whereby, that partition-wall was broke down, and the enmity allayed, chiefly by creating both one new man in himself.

IV. That the instance of all this was intended by God as a precedent and leading cause under the New Testament, to assure us that whatever should fall out in after-ages, of difference amongst the saints, yet still however they both might and should in the issue be reconciled, and their differences in a like manner allayed and compounded; as also to shew the ways and principles whereby to effect it.

I. The greatness of that enmity which was between Jew and Gentile, until Christ purchased their reconciliation.

For the first, I have to present you out of this text with an instance of the deepest and most lasting enmity, between two sorts of men, chosen to be one body unto God, that shared as then the whole world between them—Jew and Gentile—that ever was, or will be in all ages, which yet was compounded by Christ. View we it first in the general, through those expressions the text useth of it.

The Apostle sets it forth to us, not barely by terms of distance and division, calling them τοὺς δύο, both, or two, and τὰ ἀμφότερα, twain, not simply of being enemies in an ordinary way, but speaks of an enmity in the abstract, τὴν ἔχθραν; a special enmity it was, not that which is common to man against man,—who, as the Holy Ghost that knows our nature tells us, are mutually hateful to, and hating one another, Tit. 3:3,—but a knotted, twisted, combined enmity; that the word λύσας, dissolved it, ver. 14, imports. A stirring, active enmity, that lay not sleeping; this the word καταργήσας, ver. 15, implies. He made it inefficacious, took away the strength, the energy, the operative virtue of it. Yea, and if you will take in, and borrow from the expression, ver. 16, ἀποκτείνας, he slew it, it was a living, spriteful enmity, yea, that had a rage in it; we on the contrary call such a one deadly, because it aims at life. The word bears up to

this, non tam occidit, quam trucidavit, Christ did not barely kill it, but bloodily, with a rage, as provoked with the fierceness of the enmity itself; for the rage thereof was cruel, and reached up to heaven, as the Scripture speaks.

Likewise an old hatred, as the prophet Ezekiel, chap. 25:15, in his time termed it, speaking of that between the Philistim-Gentiles and the Jews; but this was now grown much older, in all of two thousand years' continuance,—even from the first time wherein God separated the people from the rest of the nations, as in Abraham by circumcision he did; a wall of separation, if I may pursue the metaphor in the text, whose foundation was laid in Abraham's time when circumcision was first given, for that began the quarrel; reared up higher by Moses' rites, further lengthened and stretched out in all the times of the prophets, throughout all ages, until Christ, who came to abolish it and break it down.

And, lastly, a universal hatred in the Jews to all nations, and in all nations to the Jews; even all that were called τὰ ἔθνη ἐν σαρκὶ, 'Gentiles in the flesh,' and 'Uncircumcision,' by that which is called 'Circumcision,' ver. 11, as all nations were termed and reckoned by them.

Thus God foreordained, that as to honour his Son in reconciling us to himself, he permits the greatest sins and enmities to be in the hearts and lives of those he intends to save, against himself; so likewise, that the highest and toughest animosities should be found amongst those, when he should come upon earth, that were ordained to be his people, to shew the sovereign power and efficacy of his mediation, in constituting them one new man in himself. These but in general for a foundation out of the text.

The story of the particulars of it hath two branches:—

1. What it was between them before Christ, and the conversion of either to the Christian faith.

2. What after conversion, and that both equally had embraced Christ.

First, Take the elevation of it before, both out of the Scripture and other authentic testimonies: both—

1. Of the Jew against the Gentile.

2. Of the Gentile against the Jew.

And I shall withal, by the way, make a parallel of the one with the other.

1. Of the Jew against the Gentile. The quarrel was begun indeed by them; they out of their carnal fleshly boasting of their privilege to be the only people of God, as they were, scorned and contemned the poor Gentiles. The 11th verse insinuates this, 'Ye were Gentiles, who were called Uncircumcision by that (nation, namely,) which is called the Circumcision in the flesh.' It began in nicknames, and the Jews were they that began to call names first, as interpreters have observed. And it began early, almost from the time when the seed of Abraham received that first badge of difference. You hear of it in Jacob's time: 'To give our sister to one that is uncircumcised, that were a reproach to us,' Gen. 34:14. And after, amongst all the race of the Jews, both good and bad, in all ages, the same was used as a reproach: as by Samson, Judges 15:18; by Jonathan, 1 Sam. 14:6; by David, chap. 17:26, 36; by Saul, chap. 31:4. They judging it, though but a circumstance, yet far worse than death itself, to 'die by the hands of the uncircumcised,' or have 'the daughters of the uncircumcised triumph,' 2 Sam. 1:20. And in the prophets, 'uncircumcised' and 'unclean' are all one, Isa. 52:1. When they would accurse one to the most accursed death,—as all nations, according to what they have esteemed the worst of deaths, they have accordingly expressed such like curses, as Abi in malam crucem, among the Romans,—Let him die, said the Jew, the death of the uncircumcised; as Ezek. 28:10. When they imprecated the most ignominious burial, Thou shalt lie in the midst of the uncircumcised, Ezek. 31:18. A person excommunicate, accursed, and a heathen, was to them all one: 'Let him be as a heathen,' Matt. 18. And they distinguish themselves from the Gentiles, by appropriating the title of sinners wholly to the Gentiles: 'We that are Jews by nature, and not sinners of the Gentiles,' Gal. 2:15. And God, foreseeing how apt their spirits were to grow from hence into an abhorrency of all other nations, made a special law to prevent it, concerning some particular nations: Deut. 23:7, 'Thou shalt not abhor an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wert a stranger in his land.'

Next, see this enmity expressed in their carriages and dealings with the Gentiles. They not only would not communicate with them in sacris, in holy things, but their zeal was such, and this after the light of Christianity appeared to them, that they would have killed Paul, Acts 21:31, for no other crime but this: ver. 28, 'This is the man that hath brought Greeks'—that is, heathens—'into the temple, and hath polluted the holy place.' Nay, they accounted it an abominable thing, ἀθέμιτον,—as in 1 Pet. 4:3 the word is rendered, 'abominable idolatry,' and so the Vulgar here,—to keep company, that is, familiarly, yea, or so much as to come unnecessarily to one of another nation, founding all this upon that which was a peculiar command, upon a special ground, against the Ammonites and Moabites, Deut. 23:6, 'Thou shalt not seek their peace nor their prosperity all thy days for ever.' This they extended to all nations, and this to that rigidity that they would not do ordinary courtesies of common humanity:—

'Non monstrare vias eadem nisi sacra colenti,'

says Juvenal, lib. xiv., Satyr.; not tell a man's way to a poor wanderer, an act of civility: non ad fontem deducere, to lead to a well for water, which was an act of charity. The woman of Samaria therefore wonders at Christ: John 4:9, 'How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans.' Each one of you, says Christ, will, and that on the Sabbath-day, loose his ox or his ass from the stall, and lead him away to watering, Luke 13:15. But they would not do this much for a heathen, though ready to perish for thirst; not shew him a well hard by, says the same Juvenal, in the same place—

'Quæsitum ad fontem solos deducere verpos'—

not give a cup of cold water, which Christ makes the least of courtesies, save only to their own verpi, as we say, vermin, and circumcised ones. So Juvenal scoffs them, et hoc Judaicum jus,—this is the Jewish law.

And no wonder of all this, for indeed they accounted all the heathen as beasts made to be destroyed, upon the mistake of their commission concerning those seven nations, Deut. 7:1, given up by God the judge of the world, in whose sovereignty it was, into their hands. Even Christ, speaking in the common language of the Jews,

calls the Syrophenician woman, and all the Gentiles, dogs, Matt. 15:26, as the Turks call Christians at this day. Yea, out of their own records, some of the Rabbinical interpreters, upon Deut. 21:11, have delivered that they accounted them feris deteriores, worse than beasts; et nuptias eorum innuptas, their marriages no marriages; and therefore, nec homicidium, nec adulterium, in eos committi posse,—that it was no adultery to abuse their wives, no murder to kill any of them, no robbery to take from them, by never so much violence. Which Josephus Albo justifies, in his disputation adversus Christianos, giving this reason, that he that lived without their law, and worshipped false gods, was a common enemy,—et in eum illicitum nihil,—and nothing can be unlawful that is done against him by them.

Can malice be supposed to rise any higher? And yet in that nation it did against these poor Gentiles. 1 Thess. 2:16, 17, 'Contrary they are to all men;' and it follows, 'forbidding us to preach to the Gentiles, that they might be saved.' The Apostle, speaking it by way of aggravation of their malice, seems to intend it not only consequenter, that they denied them the gospel without which they could not be saved; but further, intentionaliter, what was in their intentions, that suppose they had thought the gospel a means of salvation, they would have forbade it to be preached to them, 'that they might not be saved.' Is there not work for a peace-maker now? This on the Jews' part.

And can we think the Gentiles were behind-hand with them? And yet the truth is, the Gentiles were the more moderate of the two, as the 11th verse here, and the parable of the good Samaritan that poured oil into a stranger's wounds, and the story of the Samaritan woman, all shew; for she lays fault on the Jew, that he would not ask water of a Samaritan, and not è contra. It were too much to reckon up all that might be out of their poets and historians. I will but so far make mention of some testimonies of the Gentiles' hatred against the Jews, as they make up a parallel with what hath been said of the Jewish enmity against the Gentiles; thereby to manifest that the Gentiles were even with them, if not in malice, yet in jeers and scorns.

1. Did the Jews reproach them as uncircumcised, as you heard? The Gentiles, on the contrary, scorned the Jews as much for circumcision, calling them apellas, Judæus apella; curtos, so Horace; recutitos, so Martial; and Persius, verpos;§ as also Juvenal. There is wit in these, but so unseemly, as I must forbear to English them. They were jeers at their circumcision.

2. Did the Jews abhor the Gentiles, and not converse with them? The Gentiles, on the other side, would hold their noses at the Jews when they met them, and cry, fætentes Judæos, stinking Jews. Vel fortuitum eorum occursum oculis horrebant, animo persequebantur,—they abhorred the sight of them, if by chance they met them. And—

3. Esteemed them of all nations the worst. So Marcus the emperor, but passing through Judea to Egypt, and observing their manners, dolenter dicitur exclamasse, O Marcomanni, O Quadi, O Sarmatæ, tandem alios vobis deteriores inveni; which was as if, when we would express the wretchedness of any nation we accounted most vile, we should say, O you cannibals, yea, barbarous savages, that are found amongst the wildest Africans or Americans, we have at length found and light upon a generation of men worse by far than you. In this manner doth he speak of these Jews.

4. As the Jews turned it into a curse to be a Gentile, as you heard; so the Gentiles in their cursings turned the like upon the Jews. Jer. 24:9 'And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach, and a proverb, and a taunt, and a curse, in all places whither I shall drive them.' It was God's own retaliation upon them, and fulfilled. As we now, so the heathen then imprecated on themselves, I were a Jew if I did so or so; and thus in all places, as the prophet hath it; yea, Jer. 42:18, they were made 'an execration, an astonishment, and a curse.' What can be more?

5. As they esteemed all other nations as dogs and beasts, the Gentile doth the like by them, and reckons them but as swine, the most contemptible of beasts, and this in a witty retortion from the Jewish practices—

'Nec distare putant humana carne suillam;'

putting this interpretation upon their forbearance to eat swine's flesh, that mankind and swine were alike to them.

6. As they hated all nations, so the Gentiles resented accordingly this catholic spirit in the Jew against them all, which turned their hearts universally to hate them. Ahasuerus had one hundred and twenty-seven provinces, amongst which the Jews, as we read, had enemies in them all, Esther 8:9, and 9:16, compared, whom the king's letters restrained with difficulty from falling on them in every nation. And they accuse and arraign the Jews—

1. As hurtful to kings and provinces, Ezra 4:15; as continually moving sedition, in the same place, Ezra 4:15, 'They are a people that of old time have moved sedition.' And the same aspersion went current among the Romans and Greeks many hundred years after. 'These men being Jews, do exceedingly trouble our city,' Acts 16:20, say the Philippians to the magistrates of the city. They lay their accusation that it was the genius of the nation: it is their known custom so to do.

2. As unsociable to the rest of mankind. Antiochus's friends, in Diodorus, pleaded thus against the Jews: 'That they alone of all nations were unsociable, and not capable of any mixture or coalescency with them, no, not at table:' μηδένι ἄλλῳ ἔθνει τραπέζης κοινωνεῖν τὸ παράπαν. In Esther you have the same intimated, chap. 3:8, 'There is a certain people,' speaking of the Jews, 'scattered abroad, and dispersed among the people, whose laws are diverse from all people,' &c.

3. The Gentiles accused them as enemies to all nations; so in that of Diodorus, μηδὲ εὐνοεῖν, that they wished well to none; and not only so, πολεμίους ἐπιλαμβάνειν πάντας, to account all others enemies. So also Tacitus, lib. v., Adversus omnes alios hostile odium, a hostile and deadly hatred is in them against all others; yea, μισάνθρωποι, haters of mankind; so also it follows there in Diodorus. It is strange the Apostle should express it in the very same manner, and near the same words, 'They are contrary to all men, and God they please not,' 1 Thess. 2:16, 17.

4. As they founded their hatred against the Gentiles on this, that they were worshippers of other gods, so the Gentiles accused and detested them as hostes immortalium deorum, enemies of the

immortal gods. And religion was the cause of all this; these rites here were the partition-wall.

And, lastly, under the notion of such a manner of persons as these, were they universally hated by all nations, as the books of the prophets do shew, especially Ezekiel and Jeremiah, where the cup is carried to all nations, for no other crime than their enmity to the Jews; likewise the books of Esther and Ezra. And accordingly persecuted they were upon that account; banished out of Rome again and again, as by Claudius, Acts 18:2, so by other emperors; and at last they destroyed both their city and commonwealth.

You have seen the enmities of both; and was there not cause to wish and pray, as David, Psalm 14, upon the like occasion, Oh that the Salvation (or, Saviour and Messiah) were come out of Sion, or, The desire of all nations were come!

This for the story of their enmity before their conversion; that of their enmity and dissensions that continued after, though proper to this, yet comes more fitly in, and cannot be disjointed from the third part of this discourse, where it will have its place in order, to shew how those enmities were actually allayed and composed between them.

A SERMON ON EPHESIANS 2:14–16—PART II

What hath been done on the person of Christ himself on the cross, virtually and representatively, towards our reconciliation mutual.—A twofold reconciliation between the saints themselves, in and by Christ, held forth in the words, and distinguished.

THIS second is to unfold the transactions by which Christ hath virtually slain and abolished all this enmity, and procured this peace.

Now, to make way for the distinct handling of what belongs to this second head, from what is to follow in the third, and to sever the one from the other, I desire that in the text this difference may be observed between the things that Christ hath done for the effecting and accomplishment of that peace:—

1. What was transacted and done simply and abstractly in his own person alone, for the procurement of it, on the cross.

2. What he works efficiently in us, (though concretely, in himself, upon us,) by his Spirit, and through providences, to the full accomplishment thereof.

The first of these belongs to this second head; the last of these takes up the third head.

Only for the clearing of this method I shall desire it may be noticed, how evidently in the text these two sorts of workings by Christ are distinguished each from other, and ranged there in the order I have proposed them.

Here is manifestly a double making of these twain one: the one expressed in time past; the other as to come, and to be perfected. First, ὁ ποιήσας, who 'hath made both one,' ver. 14, and λύσας, 'having abolished,' ver. 15, in his own flesh personally. Secondly, ἵνα χτίσῃ, 'that he might make both one.' The first antecedent, and already done; the other consequent, and to be accomplished: the latter distinguished from the former as the consequent or effect

from its cause. 'He hath made both one, that he might create both into one new man;' the influence and virtue of the first bringing about the latter. And—

Secondly, Accordingly in the original these two are further distinguished by words of a different import, though our translation hath taken no notice of it, but hath folded them up each under one and the same word, 'making one,' so making them one indeed. The first, ποιήσας, 'making one,' ver. 14, is of a more large signification, and is applicable and extendible to express, as here also is intended, a virtual, influential making us one in his own person, before we are made one in ourselves. The latter, χτίσῃ, more restrictive, properly and strictly signifies creation, 'creating both one,' or making both one by a new creation. And therefore, 'in one new man' is added, as the product of this second kind of making. And this imports a physical efficiency and working upon us, a moulding and forming us by creation into this oneness among ourselves, although the mould in which this latter is wrought and cast is his person also, 'in himself;' yet not in himself, considered personally and alone, but as uniting us to himself, and so working upon us concretely, through, in, and by himself. And therefore—

Thirdly, They differ, the first being performed in himself singly, personally, when he was in this world, and especially on the cross, and is therefore expressed as past,—'hath made both one,'—as a business done and perfected already, as much, in respect of such a way making one, as ever it shall be; the other to be effected afterwards in us, in our several ages, and by degrees, as the new creature is; 'that he might create of two one new man.'

To illustrate the difference of these two makings one but in one parallel instance,—although the like duplicate is found, and distinction holds in all kind of works done in us, and for us, by Christ,—because it is the next akin to this. The parallel is that of reconciliation, or making peace between God and the saints. These two works, as they are the nearest twins of all other done for us by Christ, so are they herein exactly parallel and alike. Now, unto the accomplishment of our reconciliation with God a double reconciliation is necessary. The one wrought out of us, in Christ's person for us, 'God was in Christ, reconciling the world;' the other in

us, 'We beseech you to be reconciled unto God,' 2 Cor. 5:19, 20. The like holds in this our reconciliation mutual. Or to set the likeness of these gemelli to your view in another glass,—that is, another scripture,—that gives forth the nearness of the resemblance of this sort of reconciliation, in parallel words and lines to those in the text; it is Col. 1:20. He says, first, 'Christ having made peace by the blood of his cross, to reconcile all to himself.' This is a work already done, and done for all at once, meritoriously and representatively, as there it follows, 'in the body of his flesh through death,' ver. 22. After which he speaks of another reconciliation of us, wrought in us, towards God too, in these words, 'and you that were enemies hath he now reconciled.' This latter, therefore, wrought since and after the former, was perfected as the effect of it. The very same, or like here, you have expressed of that reconciliation, or making one of the saints mutually, which we have in hand. First, 'He hath made both one,' ver. 14, 'in his flesh,' ver. 15, 'in one body by the cross,' ver. 16; thus meritoriously and representatively. Secondly, 'that he might create of twain one new man;' so efficiently. Both must go in their several seasons and successions to the effecting thereof, or there would not be peace.

I have given you the grounds for these general heads out of the text. I come to such particular branches of each, as into which the text also spreads itself, and is a root unto them.

Two branches of what Christ did in his own person on the cross to reconcile the saints:—1. By way of sacrifice, and taking on him their enmities. 2. Of representation, 'in one body,' in himself.

That which is proper, as was said, to this part, is what hath been done in Christ's own person. The particulars hereof are two, which I find in the text, to the materials of which I confine myself, and shall take them in that order wherein they lie.

1. By way of sacrifice, having taken on him before God the enmities of both against each other, and so offering up his flesh as a sacrifice for both.

2. By a voluntary assuming and gathering the persons of all the elect into one body in himself, he representing and sustaining their persons, and so 'in one body' reconciling them unto God.

Both are expressly and distinctly mentioned:—

The first in these words, 'having abolished the enmity'—namely, between them—'in his flesh;' which flesh, taking on him their enmities, was made a sacrifice on the cross; and therefore, in the 16th verse, 'by the cross,' is added.

The second in these words, 'that he might reconcile both to God in one body.'

And though both these were performed at once and by one individual act, yet that act is to be looked at as having these two distinct considerations concurring in it; and the first, in order of nature, making way for the second, as in opening the connexion of the 15th and 16th verses I have already shewn. I must handle them, therefore, each apart:—

How Christ's offering up himself as a sacrifice to God, and his standing as a common person in our stead before God, should abolish all our enmities against God himself, and reconcile us unto him? This is ordinarily and generally apprehended, and were proper to speak of, if our reconciliation to God himself had been the theme set out to be treated of. But how these very same acts and transactions of Christ should, together therewith, conduce to our reconciliation one with another? This only is genuine at this time, and to be eyed as the direct and proper level of what doth ensue, although even this is so involved with that other, that this cannot be explicated without supposing and glancing thereat. This but to set and keep the reader's eye steady to the single mark aimed at.

The first branch. Two things to explicate the first branch:—1. That Christ's offering himself was intended as a sacrifice for enmities between the saints, as well as against God.

Two things are distinctly to be spoken unto for the clearing of these things:—

1. That the offering up Christ's flesh on the cross was intended as a sacrifice, as well for our reconciliation mutual, as for reconciliation with God.

2. How, according to the analogy of the ends, use, and intent of sacrifices of old, the offering up of Christ's flesh should be intended

and directed as a sacrifice to take away these our own enmities, and make peace and friendship amongst ourselves.

For the first, which is the ὅτι of this point, that as a sacrifice it was so intended, the whole frame and contexture of these words doth evince it.

First, When he says, ver. 15, that he 'hath abolished the enmity in his flesh,' he doth undeniably intend that enmity which was between these twain, the Jew and Gentile; this hath been proved before; and therefore he is found particularly to instance in the rites of the ceremonial law, which by a metonymy he calls the enmity, as the outward occasion of that bitter enmity in each other's hearts. Now then—

Secondly, That this enmity was taken away by his flesh as a sacrifice—

First, The laying together the phrases of the text evinceth it; as when he says he 'hath abolished this enmity in his flesh'—

1. In saying, 'the enmity in his flesh,' it necessarily imports his having taken that enmity in or upon his own flesh, to answer for it in their stead. Even as well as when in the 16th verse he is said to have 'slain the enmity'—namely, against God—'in himself,' thereby is intended that he took that enmity on himself, undertaking to pacify and allay, and by being himself slain, to slay it.

2. In saying in the time past, that he 'hath abolished it in his flesh,' this notes out a virtual act perfectly done and past, as in him, by virtue of which it is to be destroyed actually in us after. Unto which—

3. Add that in the 16th verse there is an additional word, 'by the cross,' put in, which, ἀπὸ τοῦ χοινοῦ, or in common, is to be referred to the abolishing of this enmity in his flesh, ver. 15, and reconciling us mutually, as well as to the slaying of the enmity against God, mentioned ver. 16, as that which equally and alike shews the way how we are to understand that in his flesh he hath perfectly abolished both these enmities, namely, by taking on his flesh that enmity, and offering it up upon the cross as a sacrifice for it. For to say, 'by the cross,' or, 'by the sacrifice of himself on the cross,' is all one; so as what the one verse wants, the other supplies. 'In his flesh,'

says the 15th verse; 'by the cross,' says the 16th. And, which will warrant this, we have elsewhere both put together, Col. 1:20, 22, 'By the blood of his cross, in the body of his flesh, through death.'

Secondly, The paralleling this place with that of Col. 2 argues this. The enmity here instanced in by a metonymy is the rites of the ceremonial law, which he is said to have made void or weak. Thus expressly, ver. 15, 'Having abolished in his flesh the enmity, the law of commandments in ordinances.' Now the abolishing thereof is, in that second to the Colossians, expressly said to have been by the sacrifice of his flesh on the cross; or, which is all one, that by his being nailed to the cross, he nailed it to his cross: Col. 2:14, 'Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross,' which fully accords with this text, 'He abolished it in his flesh by the cross.'

Lastly, for a winding up of this, the parallel which the Apostle observeth in his discourse, between his effecting our peace and reconciliation with God, and this our peace and reconciliation one with another, will induce to it. He being first alike in common termed 'our peace,' ver. 14, in respect to either. Then to demonstrate each apart, a double enmity, as I observed at first, is distinctly and apart mentioned by him: the one, ver. 15; the other, ver. 16. Of the one he says he hath 'abolished;' of the other, he hath 'slain' it: of the one he says, he hath 'abolished it in his flesh;' of the other, 'in himself,' as the Greek hath it, ver. 16. And so those words, 'by the cross,' are common to each, as those first words, 'he is our peace,' were to all that followed. And so, as the parallel hath hitherto run along in these particulars, so it holds on, that look how in this, or by that way he slew the enmity between God and us on the cross, by the same way he abolished the enmity between the Jew and Gentile, or the people of God mutually. But he slew the enmity between God and us on the cross, by taking these our enmities against God on himself; and they being found on him, he was slain and sacrificed for them on the cross, and thereby slew them, and reconciled us to God. In like manner then it is to be understood, that he first took all our enmities against one another on his flesh, 'in his flesh,' says the text,—and it was the general intent of sacrifices, to be offered up for what was laid upon them, or reckoned to them,—and so our

enmities being there all found in his flesh, that flesh was offered up for them; and so they were all dissolved, and abolished, and made weak, as the text speaks of them, in his being dissolved or made weak, as 2 Cor. 13 and Phil. 2 speak in like manner of him.

So then, as there was a double enmity, and a double slaying, which the Apostle mentions, so there must be in this one sacrifice a double consideration, in the intention thereof. It is a sacrifice serving at once to slay and abolish both the one and the other, he being in common alike and indifferently termed, 'our peace,' as in relation to either; there being nothing also done for us by Christ, but the like was first done on himself.

The second thing to explicate the first branch: That one end or use of sacrifices, both among Jews and Gentiles, was to ratify peace between man and man, as truly as between God and man; and that Christ's sacrifice holds an analogy herein to other sacrifices.

This being cleared, I come to the second, the διότι namely, to demonstrate how, according to the analogy of the ends and use of sacrificing of old in the shadow, Christ's sacrifice was likewise intended and directed to make peace between man and man, Jew and Gentile, as truly and as genuinely as between God and man.

For the illustration of this, we must know and consider that of old feuds or enmities between man and man were removed and put to an end by sacrifice; and also leagues of amity and friendship, even between man and man, were anciently ratified and confirmed, and reconciliation established by sacrifices. And as by sacrifices, so likewise after sacrifices, or, over and besides sacrifices, by eating and feasting together, and this both among Jews and Gentiles; of which latter, namely, that by eating together friendship was sealed, we shall have further use anon, to confirm and explicate this very notion in hand. I say, leagues of peace and friendship were used to be ratified by sacrifices solemnly before God; so to make such covenants a matter of religion, to bind the stronglier, and not to be merely the obligations of human faith and honesty; even by this, that men did find them ratified in the presence of a deity, which they worshipped as their god, by so solemn and religious an action, which did withal invocate from God a curse upon the infringers of

that peace and friendship made thereby. This to have been their use I am to clear.

We may consider, that though all sacrifices were offered up before and unto God, yet not all only by way of expiation or atonement made unto God, or as expressions of thankfulness unto him; but some were sacrifices of pacification, and federal in their intention, between man and man, being offered up before God as a witness and avenger. This to have been one use of sacrifices is evident both among Jews and likewise Gentiles, who were in their sacrifices and the rites thereof imitators of the Jews.

First, The Jews. Jer. 34, from ver. 8, &c., we read, that Zedekiah the king made a solemn covenant with the people, and they with their servants, to let them go free, according to God's law on that behalf made, Exod. 21:1, and Deut. 15:12. And this sacrificial covenant was solemnly performed in God's house, and before God, as ver. 15 and 18. The rites of it were, they 'cut a calf in twain, and passed between the parts of the calf, even the princes, and all the people,' ver. 19, in token that it was one common sacrifice between all those parties, masters and servants, and the joint act of each: which being thus solemn before God, carried with it an implicit or tacit execration, that if either brake this covenant in this manner confirmed, then let God so deal with them as this calf sacrificed was dealt withal. And therefore these having broken this covenant, ver. 11, which breach of faith was the occasion of this part of Jeremiah's message to them, God threatens to bring the curse invocated and signified by that rite upon them, and to retaliate the like unto them. Ver. 18, 'I will give the men that have transgressed my covenant;' so he calls it, because the matter of it was his command, and it had been ratified before him, as it follows, 'which have not performed the words of the covenant which they had made before me, when they cut the calf in twain, and passed between the parts thereof.' That 'therefore I will give,' is verbum similitudinis, as it is often used, whose meaning is, I will make them as that calf, I will answerably deal with them, and so it is explained: 'I will give them into the hands of them that seek their life,' and expose them to the sword of the slayer, to slay at his pleasure, as you have done this beast which you have sacrificed; 'and their dead bodies shall be for meat to the fowls of the heaven.'

The like intendment of sacrifices, with the same rite, and like imprecation to confirm leagues and covenants and end feuds, was in use among the heathen, as might be evidenced by many quotations, which I have met withal. To instance in one out of Livy, which is most punctual to the thing in hand, and parallel to the former out of Jeremiah. 'They cut a beast in two; the midst and the head, with the bowels, were placed at the right hand of the way, and the hinder parts on the left hand, and both the armies (that made the league) passed between this divided sacrifice.' And as the same rites with the former are expressed in this, so the same imprecation is recorded at the making of this covenant, and by sacrifice confirmed, recorded by the same author, when these two nations, Albans and Romans, made this league: Qui prior defecerit, tu ilium, Jupiter, sic ferito, ut ego hunc porcum hodiè feriam;—'Let God strike him that breaks it, as I strike this swine,' said the sacrificer.

'Et cæsâ jungebant fœdera porcâ.'

The Holy Ghost speaks in like language: 'My people that have made a covenant with me by sacrifice.'

To bring all this home to the point in hand. There being to be a perpetual league and covenant of peace, to be struck between Jew and Gentile and all other the elect of God who should be at variance in any age; and Christ having interposed himself as a Mediator for us to God, he did withal undertake to be an arbiter between them, and us all among ourselves, for all our differences also. And as he offered up his flesh as one common sacrifice upon the cross, at once to be expiatory to God, to blot out the sins and enmities of ours against God himself; so also pacificatory between man and man, Jew and Gentile, and all other the elect; and therein answering to, and fulfilling one true end and intendment of sacrifices, as well as in the other of making atonement to God. And the text, you see, having said first that he is made our peace, in making both one, ver. 14, and then pointing us to his flesh, as in which he bore their enmities, ver. 15, and then carrying us to the cross, ver. 16, it evidently, as was said argues that he was made our peace by being thus made a pacificatory sacrifice for both. And surely, if there were no other reason to confirm it, all sacrifices, in all their ends and uses, having been but shadows of this; and his flesh, and the

sacrificing it, being the substance; this eminent sacrifice of his must needs be supposed, as such, to have the perfection, use, and efficacy that all other sacrifices could any way be supposed subservient unto, or it had not been the complete perfection of them; especially there being this need of having his sacrifice directed to this end as well as to that other, there falling out so great animosities among those that were members of him; which, as it called for a sacrifice to be offered up to allay and destroy them, so Christ in sacrificing himself would not leave out nor lose this part of his glory and perfection in this respect.

Hence accordingly, as here he is termed 'our peace,' so elsewhere the 'covenant of the people,' and both in the like latitude of sense and meaning. When here he is called our peace, the meaning extends not only to his being our peace between God and us, but between ourselves also; so when he is called the covenant of the people, it intends not only his being a covenant unto God for us, but a covenant before God of us; or, as there it is expressed, of the people of God, namely, among themselves. He is twice so called, and with much evidence as to this sense. Isa. 42:6, 'I will give thee for a covenant of the people,'—that is, says Sanctius, to the Jew,—'and for a light of the Gentiles;' and thus a covenant of both. And, chap. 49:8, 'For a covenant of the people, to establish the earth;' that is, to this end, to settle in peace the whole earth, both Jew and Gentile; so then a covenant of the people, as you see, even in this very respect: peace on earth among men, as well as good-will towards men, from God in heaven, being the foot of that song that was sung at his birth, and the sum of what is here said. 'He is our peace.'

The analogy between the rites of such pacificatory sacrifices and this sacrifice of Christ's, as offered up for our mutual enmities. And how this end and intention of Christ's sacrifice is held forth in the Lord's Supper.

Now observe further a correspondency unto those rites mentioned, that were used in those sacrifices of peace, also held forth in this sacrifice of his. The beast in such cases was divided and cut in twain, for both parties to pass through, and so peace to be made between them; and Christ, to make both or twain one, as here, was divided and cut, as it were, in twain, the Godhead for a time

forsaking the manhood: 'My God, my God, why hast thou forsaken me?' His soul also being by death separated from his body, his joints loosened, to dissolve this enmity; the vail of his flesh rent, to rend the partition-wall. Thus he was cut in twain, as one common sacrifice between both.

And again, as the sacrificing of the beast cut asunder was reckoned the common joint act of both parties in such a case, and they were esteemed by God and by one another each to have a hand in the sacrificing of it, and as consenting to the covenant and peace that was intended to be entered into and ratified by it; so here in this. And though we then personally existed not, yet all we being considered in him by God, who gave us to him, and by himself, that voluntarily sustained our persons, and he offering up himself as a sacrifice on our behalf, and for our behoof, and in our names; hence his will in offering up himself was voluntas totius, the act and will of the whole body whose persons he sustained; our wills were thereby involved in his will, his act was our act: and it may be truly said that a covenant of peace was then made before God by us, and for us; for he was our priest therein for us, as well as our sacrifice.

And hence, in a further correspondency to the manner of those typical sacrifices, therein although the priest only offered up the sacrifice for the people, and in their name and stead, yet to shew it was their act, they used to eat of it after, or of that which was offered up with it. The interpretation of which eating thereof by the people, the Apostle gives us to be this, 1 Cor. 10:18, they that did eat of the sacrifices were partakers of the altar; that is, thereby they declared the sacrifice to be theirs, the offering it up to be their act, that they partook, and had a hand in it, as if they had been at the altar with the priest himself. Just in like manner, to shew that we were reckoned consenting to, and partakers in this sacrifice of Christ our priest, and that it was our own act, we do in like manner partake of that sacrifice by eating of it; the Lord's Supper being, as Tertullian rightly termed it, participatio sacrificii, which notion the Apostle there confirms in a parallel of the Lord's Supper, in this very respect, to the case of those sacrifices then; for unto this purpose it was that he brings in that instance of the sacrifices, ver. 16, 'The bread which we break,' says he, 'is it not the communion of

the body of Christ?'—namely, considered as sacrificed once upon the altar of the cross,—and so by eating thereof we are all partakers of that one bread as the thing signifying, and of that one body sacrificed as the thing signified; and so by this way of partaking therein, namely, by eating thereof, is shewn, as in the sacrifices of old, that it is our own sacrifice. And this not only as Estius upon the place, who says, 'that by eating they were accounted partakers of the sacrifice, as that which was offered for them;' but further, as Grotius,[1] speaking of the Lord's Supper, upon Matt. 26:25, 'They are in Christ's intent,' says he, 'through their eating thereof, so partakers of this his sacrifice, (quasi ipsi hoc obtulissent,) as if themselves had offered it up.' And thus to hold forth this previous consent of theirs was one part of Christ's intent in instituting eating and drinking in the Lord's Supper, in a correspondency to the like mysterious intent in the people's eating of the sacrifices of old. Grotius indeed puts the reason why it is to be esteemed as if we had offered up that sacrifice only upon this, 'Because it was offered up by him,' says he, 'that had taken their nature.' But I add out of this text, because he had taken on him their persons, in one body, and their enmities, and stood in their stead as their priest as well as their sacrifice; and so it was to be reckoned their act on his cross, as much as the people's then, who used to bring the sacrifice to the priest, who there offered it alone upon the altar: whereas here we ourselves were brought to Christ by the Father to undertake to be a priest for us, and he voluntarily undertook our persons. And so as Levi is accounted to have offered tithes in Abraham his father when he paid them to Melchizedek, so we much rather to have offered up a common sacrifice of peace amongst ourselves when Christ offered up himself.

And hence also likewise, as in those pacificatory federal sacrifices between two parties of men, whoever of them went about to violate or infringe the terms of peace that sacrifice was intended to confirm, did, by reason it was his act, bring upon himself the curse which ceremonially and visibly was inflicted on the beast or sacrifice slain: so here this act of sacrificing of Christ for mutual peace, being thus interpretativè ours, and our consent involved, hence, I say, in like manner, whoever goeth about to break this

covenant and seeketh to uphold the enmity among the people of God, he doth not only renounce his own act, but, what in him lies, frustrates that intention of it, and so further incurs the imprecation unfolded in it, and brings upon himself the blood of the covenant, as, in allusion to this curse, according to the implied intent of such a sacrificial covenant, the Apostle speaks, Heb. 10.

Now, further to finish this branch, let this be added: that Christ was not simply offered up as a sacrifice to confirm a mere or bare league of peace and amity between us,—sometimes such sacrifices before spoken of were designed only to make and bind new leagues and covenants between such parties as never had been at variance,—but here in this case of ours, as there was a covenant of amity to be struck, so there were enmities to be abolished and slain, as the text hath it, and that by this sacrifice and slaying of his flesh; which cannot be conceived otherwise to have been transacted, but that, as in other sacrifices offered up, the trespasses were laid upon the head of the sacrifice, and so in a significant mystery slain and done away in the death of the thing sacrificed. And that as in that other way of reconciling us to God, 'the Lord did lay upon him the iniquities of us all,' namely, against himself, as Isaiah speaks in allusion unto the rites, and the signification thereof in those sacrifices, to which this text similarly speaks when it says, 'he slew the enmity in himself,' ver. 16; so answerably it was in this, which is its parallel, all the enmities and mutual injuries and feuds between us, the people of God, were all laid upon him, and he took them in his flesh, and in slaying thereof slew these also, and abolished them, that so he might reconcile them in one body. And so the same nails that pierced through his hands and feet, did nail all our enmities, and the causes and occasions of them, to the same cross, as Col. 2 insinuates. So as we are to look upon Jesus Christ hanging upon the cross as an equal arbiter between both parties, that takes upon himself whatever either party hath against the other. Lo, here I hang, says Christ dying, and let the reproaches wherewith you reproach each other fall on me, the sting of them all fix itself in my flesh, and in my death die all together with me; lo, I die to pacify both. Have therefore any of you ought against each other? Quit them, and take me as a sacrifice in blood between you: only do not

kill me, and each other too, for the same offence; for you, and your enmities, have brought me to this altar of the cross, and I offer myself as your peace, and as your priest; will you kill me first, and then one another too?

And thus, if taking all your sins against God himself upon his flesh, and sacrificing it for you, is of prevalency to kill and slay that enmity, much more is it of force to kill these your enmities also. Thus like as by assuming the likeness of sinful flesh, he killed the sin in our flesh; so by taking these our enmities and animosities in his flesh, he slew and abolished them; and as his death was the death of death, so of these. And like as he cured diseases, by taking them on himself by sympathy, it is said of him, when his healing of them is recorded, himself took our infirmities, and bore our sicknesses. And as not our sins against God only, but our sicknesses by sympathy; so not our enmities against God only, but our animosities one against another; and by bearing them, abolished them; by dying an arbiter between us, slew them. And therefore in the text he is called 'our peace,' not our peacemaker only, when this peace among ourselves is spoken of, to note out, as Musculus observes, that he was not only efficiently our peacemaker, the author of our peace, but our peace materially, the matter of our peace, by the sacrifice of himself. God is styled our peacemaker, our reconciler,—'God was in Christ reconciling the world,'—but not 'our peace.' This is proper to Christ; and why, but because he only was the sacrifice of our peace, and bore our enmities? even as he is not only called the Redeemer,—so God also is,—but redemption itself.

Now for a coronis to this first branch, and withal to add a further confirmation yet that Christ's death was intended as a sacrifice to these ends, for amity and unity among God's people, we may clearly view and behold this truth in the mirror of the Lord's Supper; one most genuine and primary import whereof, and end of the institution of it, being this very thing in hand. I shall have recourse thereto again in the next branch also, upon the same account that now.

The Lord's Supper, in its full and proper scope, is, as you know, a solemn commemoration of Christ's death offered up upon the cross; or if you will, in the Apostle's own words, it is a shewing forth his

death till he comes. And do this, says Christ, in remembrance of me, namely, in dying for you; and so withal to commemorate, with application to themselves, the principal ends and intendments of that his death, which is therein acted as before their eyes. Hence therefore I take this an undoubted maxim which no knowing Christian will deny, and it is the foundation of what I am now abuilding: that look what principal ends, purposes, or intendments, this supper or sacrificial feast holds forth in its institution unto us, those must needs be looked at by all Christians, in the like proportion, to have been the main ends and purposes of his death to be remembered. So that we may argue mutually, from what were the ends of Christ's death, unto what must needs be the designed intendments of this sacrament. And we may as certainly conclude and infer to ourselves what were the intendments of his death, by what are the genuine ends of that sacrament. These answer to each other, as the image in the glass doth to the principal lineaments in the face; the impress on the wax, to that in the seal; the action, the sign, and remembrances, to the thing signified and to be remembered.

Now it is evident that Christ upon his death instituted that supper, as to be a seal of that covenant of grace between God and us, ratified thereby; so also to be a communion, the highest outward pledge, ratification, and testimony of love and amity among his members themselves. And accordingly, it being in the common nature of it a feast, look as between God and us, it was ordained to be epulum fœderale, a covenant-feast between him and us,—the evidence whereof lies in this, that he invites us to his table as friends, and as those he is at peace withal, and reconciled unto,—so in like manner between the saints themselves, it was as evidently ordained to be a syntaxis, a love-feast, in that they eat and drink together at one and the same table, and so become, as the Apostle says, 'one bread.' And again, look as between God and us, to shew that the procurement of this peace and reconciliation between him and us was this very sacrifice of Christ's death, as that which made our peace, God therefore invites us, post sacrificium oblatum, after the sacrifice offered up, to eat of the symbols of it; that is, of bread and wine, which are the signs and symbols of his body and blood

sacrificed for peace: so in like manner doth this hold, as to the peace between ourselves. And we may infer that we were, through the offering up thereof, reconciled one to another, and all mutual enmities slain and done away thereby, in that we eat together thereof in a communion, which was a sacrifice once offered, but now feasted upon together; and doth shew that Christians, of all professions or relations of men, have the strongest obligations unto mutual love and charity; for the bread broken and the cup are the symbols of their Saviour's body and blood once made a sacrifice; and therefore they eating thereof together, as of a feast after a sacrifice, do shew forth this union and agreement to have been the avowed purchase and impetration of the body and blood so sacrificed.

There was a controversy of late years fomented by some, through popish compliances, that the Lord's Supper might be styled a sacrifice, the table an altar, which produced in the discussion of it, as all controversies do in the issue some further truth, the discovery of this true decision of it: that it was not a sacrifice, but a feast after and upon Christ's sacrificing of himself, participatio sacrificii, as Tertullian calls it, a sacrificial feast, commemorating and confirming all those ends for which the only true and proper sacrifice of Christ was offered up, and so this feast a visible ratification of all such ends whereof this is evidently one.

A digression, shewing—1. That eating and drinking together, especially upon and after a pacificatory sacrifice, was a further confirmation of mutual peace, both among Jews and Gentiles; and, 2. That the eating the Lord's Supper hath the same intent and accord thereunto. The harmony of all these notions together.

Now therefore, to draw all these lines into one centre, and to make the harmony and consent of all these notions the more full, and together therewith to render the harmony more complete between the Lord's death, and its being intended as a sacrifice to procure this peace, and the Lord's Supper as a feast after this sacrifice, holding forth this very thing as purchased thereby, and so further to confirm all this. Look, as before I shewed, as in relation to the demonstration that Christ's death was intended as a sacrifice for such a peace, that that was one end and use of sacrifices, both

among Jews and Gentiles, to found and create leagues of amity between man and man; so it is proper and requisite for me now to make another like digression, as in relation to this notion of the Lord's Supper, to shew how that also by eating and feasting together, especially after or upon such a kind of sacrifice, these leagues of love were anciently used to be further confirmed and ratified: that so it may appear that as according to the analogy of such sacrifices, Christ's death was a sacrifice directed and intended to that end, so also that according to the analogy of such feasting in and upon sacrifices, this eating and feasting together upon the symbols of that sacrifice by believers is as genuinely intended a seal of this reconciliation amongst them, and that in a due correspondency and a answerableness to the genuine intent of that sacrifice itself, as that which had purchased and procured it.

I might be as large in this as in the former. When after a grudge and enmity passed between Laban and Jacob, Laban, to bury all things between them, would enter into a covenant of peace: 'Come,' says he, Gen. 31:44, 'let us make a covenant, I and thou, and (that by a sign, for he adds) let it be a witness between thee and me.' Now what was that sign and witness? In ver. 46, it is said they took stones, and made a heap, and did eat there; and, ver. 54, 'after an oath passed,' ver. 53, Jacob offered a sacrifice on the mount, and called his brethren (or kinsmen) to eat bread; and early in the morning Laban departed. The like did Isaac with Abimelech, Gen. 26:28; David with Abner, 2 Sam. 3:20. I single forth chiefly those two, because the parties that used and agreed in this signal rite were, the one Jews, as Isaac and Jacob; the other Gentiles, as Abimelech and Laban: to shew at once that this way of covenanting was common to them both, as the former by sacrificing was also shewn to be.

And further, that this rite of eating together the Gentiles themselves did use, especially after such sacrifices as were federal, unto this intent, that by that superadded custom of eating together upon or after sacrificing, they might the more ratify and confirm such covenants, first made, and begun by sacrificing. This seems to be the intendment, Ex. 34:15, 'Lest thou make a covenant'—God speaks it to the Jew—'with the inhabitants of the land, and thou go a whoring after their gods, and do sacrifice unto their gods, and one

call thee, and thou eat of his sacrifice;' namely, upon pretence of confirming that covenant, which, having first been contracted and agreed on, they might further be drawn on to sacrifice, and so eat of the sacrifices also with those heathens, in token of confirming such a league, as was the known common manner and custom of each to do.

Yea, and those that were more barbarous and inhuman among the Gentiles, when they would put the more binding force into their covenants, or some such more solemn conspiracy, they used to sacrifice a man,—a slave I suppose,—and eat his flesh and drink his blood together; which, because they judged the more stupendous, they judged would carry with it the deepest and most binding obligation. Thus we read in Plutarch, those Roman gallants entering into a covenant, drank the blood of a man, whom first as a sacrifice they had killed: σφαγέντος ἀνθρώποῦ ἐπισπείσαντες αἷμα. And the same Plutarch says of another company,—those conspirators with Catiline,—that they sacrificed a man, and did eat his flesh, (καταθύσαντες ἄνθρωπον ἐγεύσαντο τῶν σαρκῶν,) so to bind and unite each other more firmly to stick fast and close together in so great an undertaking, by the most sure and firmest way that their religion could invent. And Ps. 16:4 makes an express mention of such among the heathens, terming them their drink-offerings of blood. See also Ezek. 39:17–19. Men and nations less barbarous took wine instead of blood, to confirm their leagues after sacrifices, it being the likest and nearest unto blood, the blood of the grape.

Now then, to bring all this home to the point in hand: Christ our passover, and so our sacrifice for us, having been slain and offered up for our mutual peace, hath instituted and ordained us believers to keep this feast,—it is the Apostle's own allusion, agreeing with, and founded on the notion we have been prosecuting,—and that to this end, that by partaking of it as a sacrifice, and by shewing forth his death, we might hold forth all the avowed ends of that sacrifice with application to ourselves; the eminent ends of the one as a sacrifice, corresponding and answering to the eminent cuds of the other as a feast. A feast it is of God's providing, and he the great entertainer of us at it, in token of peace between him and us; for he it was who prepared the sacrifice itself, and unto whom, as a whole

burnt-offering, Christ was offered up. But God is not as one that sits down and eats with us, though he smelt a sweet savour in it; we are the guests, and he the master of this feast; and yet he thereby proclaims and professeth his being reconciled, in that he causeth us to sit down at his table. And this is the prime and most eminent significancy of it; and to hold forth this intent thereof, as between God and us, others have prosecuted this notion. But there is another more conspicuously suited to the notion which hath been driven, and which is no less in the intention of the institution itself, and indeed of the two more obvious to outward sense; and that is, that the persons themselves for whom it is prepared, that do visibly sit down, and do eat and drink, in proper speech, the bread and cup together, that they are agreed and at peace each with other. God is but as an invisible entertainer, but our eating and drinking together is visible to all the world; we outwardly shew forth his death, and do withal as visibly shew forth this to have been the intent of it. Yea, and if we could raise up those nations of old, both Jews and Gentiles, and call together the most part of the world at this day, and should but declare that this is a feast, especially a sacrificial feast, a feast after a sacrifice, offered once up for our amity and peace by so great a mediator; the common instinct and notion which their own customs had begot in them would presently prompt them, and cause them universally to understand and say among themselves, These men were at enmity one with another, and a sacrifice was offered up to abolish it, and to confirm a union and pacification amongst them, and lo, therefore, they do further eat and participate thereof, and communicate therein; a manifest profession it is that they are in mutual love, amity, and concord one with another, and thereby further ratifying that unity which that sacrifice had been offered up before for the renewing of. This is truly the interpretation of that solemn celebration, even in the sight of all the heathens, and unto the principles of all the nations among whom sacrifices were in use; yea, and this they would all account the strongest and firmest bond of union that any religion could afford. And add this: the more noble the sacrifice was, as if of a man, being a more noble creature, the more obliging they

accounted, as was observed, the bands of that covenant made thereby.

Now our passover is slain, our peace is sacrificed, not man, but Christ God-man; he sanctifying, by the fulness of God dwelling personally in him, the sacrifice of that his flesh, and human nature, to an infinity of value and worth. He hath become a sacrifice of our mutual peace, was cut in twain; and to complete this union among ourselves, he hath in a stupendous way appointed his own body and blood to be received and shared as a feast amongst us, succeeding that sacrifice once offered up. 1 Cor. 10:16, 'The bread we break, is it not the communion of the body of Christ? The cup, the communion of his blood?' (so speaks Paul, a most faithful interpreter of these mysteries;) and a communion of many, as one body? as it follows there. It is strange that a heathen, speaking of one of their sacred feasts, intended to confirm an agreement between two great personages, should use the same expression: communicârunt concordiam,—they are said to have communicated concord; and this because they communicated together in the same feast dedicated to their chief god, and which was ordained to testify concord between them. The Apostle calls it in like manner a communion, whereby many are made one bread, in that they eat of that one bread, which whilst they eat and drink in, they eat and drink the highest charity and agreement, each with and unto other.

But that this sort of peace and love, namely, mutual among the receivers, was an avowed intendment of our partaking of the Lord's Supper, needs not to be insisted on; this import of it hath taken the deepest impression upon the most vulgar apprehensions of all that profess Christianity, of any other. To be in charity with their neighbour, &c., hath remained in all ages of the church, upon the spirits of the most ignorant and superstitious, when those other higher ends and intendments of it were forgotten. My inference therefore is strong and sure: that what was thus eminent an intention of this feast upon a sacrifice, must needs be, upon all the former accounts, as eminent an intention of that sacrifice itself, as such.

Only let me add this: that though all the people of God will not, some of them not at all, many not together, eat of this feast, through

difference of judgment,—and it is strange that this, which is the sacrament of concord, should have in the controversies about it more differences, and those more dividing, than any other part of divine truth or worship,—yet still however this stands good to be the native original end and institution of the ordinance itself, and so by inference, this to have been the intent of Christ's death as a sacrifice to the same end; of which death, to be sure, they all must partake, and unto which Christ they must have recourse, even all and every person, that are, or shall be the people of God. And by so doing, they find themselves, upon all these accounts forementioned, engaged and obliged unto peace and concord with all the saints in the world, how differing soever in judgment, in him who is our peace, and by that sacrifice hath made both one.

And thus much for this branch, which treats of what Christ hath done in his own person to procure this peace.

The second branch, What Christ did by way of representation of our persons. That phrase, 'in one body,' explained.

The second branch of this first head is, What Christ did by way of representation of our persons, and how that conduceth to this mutual reconciliation of the saints among themselves? This we have in that small additional which is found, ver. 16, 'That he might reconcile both unto God in one body by the cross, having slain the enmity.' The meaning whereof is this, that he did collect and gather together in one body all the people of God; that is, did sustain their persons, stood in their stead, as one common person in whom they were all met, representing them equally and alike unto God, and so reconciled them to God in one body. As you heard, he bore their enmities in his flesh, and so abolished them; so withal he bore their persons, considered as one collective body, and under that consideration reconciled them to God.

And this superadds to the former consideration, of being a sacrifice for their enmities mutually, for that he might have been, and have performed it for each of their persons, considered singly and apart; but further, we see was pleased to gather them into one body in himself.

If you ask me, Where and when this representation of all the saints was by Christ more especially made, and when it was they

were looked at by God as one body?—the text tells us, on the cross, by which he thus reconciled us to God in one body.

I will not now insist on that which at first, to make my way clear, I was so large upon: that that kind of reconciliation of us, wrought by Christ for us on the cross, is here intended; to all which this may be added, that it was that reconciliation which at once took in and comprehended all, both Jew and Gentile, in all ages, into one body; which was never yet since actually done, but therefore then was done in himself. That which is now only left for clearing my way is the opening the import of those words, 'in one body,' which clause is that I take for my foundation of this second paragraph.

There is a question among interpreters, Whether by this 'one body' in the text be meant the church only, considered as one mystical body in Christ, or only the body and human nature of Jesus Christ himself, hanging upon the cross? I would, to reconcile both senses, take in both, as conducing to the reconciliation of us.

1. Supposing, which is necessary, Christ's person, his human nature, or 'his flesh,' ver. 15, to be the ubi, the substratum, the meeting-place, and rendezvous of this other great body of the elect, where this whole company appeared and was represented, so to be reconciled unto God. For indeed what the Apostle mentions here apart, and at distance each from other,—his flesh, ver. 15, and body, ver. 16,—these elsewhere he brings together: Col. 1:22, 'Having made peace in the body of his flesh, through death.'

2. Which body, as hanging upon the cross, was clothed upon, when most naked, with this other body, which he himself took on him to sustain and represent, and to stand in their stead, even the whole body of his elect; his body, personally his, becoming by representation one with his other body, mystically his. In sum, in the body of Christ personal, as the body representing, the whole body of Christ mystical, as the body represented, was met in one before God, and unto God. And in that one body of Christ personal were all these persons, thus represented, reconciled unto God together, as in one body, by virtue of this representation.

The influence that our being reconciled to God in one body hath into our reconciliation mutual, in two eminent respects.

If any shall ask, What influence and virtue this their being considered as one body, met in his body, and under that consideration reconciled to God, hath into their reconciliation one with another?—I answer, much every way; neither is it mentioned last, as last in order, but as the foundation of all other considerations thereto belonging.

1. In that they were thus all once met in one body, in the body of Christ, both in his intendment and his Father's view, this consideration, if no more, hath force enough in it to bring them together again in after-times. Even this clandestine union,—such indeed in respect of our knowledge of it then, yet having all three Persons the witnesses in heaven present,—this pre-contract, this anticipated oneness, this forehand union hath such virtue in it, that let them afterwards fall out never so much, they must be brought together again, and be one. Heaven and earth may be dissolved, but this union, once solemnised, can never be frustrated or dissolved; what God and Christ did thus put together, sin and devil, men and angels, cannot always and for ever keep asunder. His Father's donation of them to him, and Christ's own representation of the same persons to his Father again, have a proportionable like virtue in them; for there is the same reason of both. Now of the one Christ says, 'All that the Father giveth me shall come to me,' John 6:37. Christ mentions that gift of them by the lump to him by the Father, as the reason, or cause rather, why they could not ever be kept from him. And as none can keep them from him, because given of the Father to him, in like manner, and for the like reason, the whole body of them cannot be kept one from another, because presented by him again to the Father. Christ mentions both these considerations, as of equal efficacy, in that prayer, whereby he sanctified that sacrifice of himself John 17, 'Thine they were, and thou gavest them me.' 'All mine are thine, and thine are mine;' and I pray, ver. 21, 'that they all may be one,' and that in this world, 'as we are.' Christ then not only died for his sheep apart, that they might come to himself, as John 10:15, but further, that they might be one fold, as it follows there. And as the Evangelist interprets Caiaphas's prophecy, he died to 'gather together in one the children of God that were scattered abroad,' John 11:51, 52. To make sure which

gathering to come, he in and at his death gathered them together representatively; they met all in him, and ascended the cross with him, as Peter's phrase is of all their sins,—therefore much more their persons,—1 Peter 2:24, Ὃς αὐτὸς ἀνήνεγκεν ἐν σώματι αὐτοῦ ἐπὶ τὸ ξύλον,—He himself carried in, or together with, his body, our sins up to the tree;—Ascendere fecit sursum simul cum seipso.

The cross was the first general rendezvous in this world, appointed for him and his members, where they were crucified in him, and with him, as the Apostle often speaks. Christ told the Jews, 'If I be lifted up,' John 12:32, speaking of his death on the cross, ver. 33, 'I will draw all to me.' And here you see the reason of it, for in their lifting up him, they lift up all his with him, as hung to, and adjoined with him in one body, in his body. This great and universal loadstone, set in that steel of the cross, having then gathered all these lesser magnetic bodies, pieces of himself, into himself, the virtue thereof will draw them all together in one again, as they come to exist in the world. They may be scattered, they may fall out; but as branches united in one root, though severed by winds and storms, and beaten one from and against another, yet the root holding them in a firm and indissoluble union, it brings them to a quiet order and station again. And if the now scattered Jews must one day come together, and make one body again, because those dry bones, the umbræ, the ghastly shadows of them, were seen once to meet in Ezekiel's vision; how much more shall the elect coalesce in one new man, because they once met in him that is the body, and not the shadow? If those Jews must meet, that the prophecy, the vision might be fulfilled, these must much more, that the end of his death, and his hanging on the tree, may be fulfilled, in whom all visions and promises have their Amen and accomplishment. As in his death, so in his resurrection also, they are considered as one body with him: Isa. 26:19, 'Together with my dead body shall they arise,' says Christ, and both in death and resurrection, one body, to the end they may be presented together in one body all at last, Col. 1:22. And in the meantime, in the efficacy of these forehand meetings, are they to be created into one new man, ver. 15, and that even εἷς, one individual man, Gal. 3:28, not ἐν, one bulk, body, or thing only. This one new man, which they are to grow up into,

answereth exactly to that one body which was then gathered together, represented, and met in him on the cross, bearing the image of it, and wrought by the virtue of it.

2. The second is, that if such a force and efficacy flows from their having met once, as one body, then much more from this, which the text adds, that they were reconciled to God in that one body. This clause, 'in one body,' was on purpose inserted together with their reconciliation to God, to shew that they were no otherwise esteemed or looked at by God as reconciled to him but as under that representation, view, and respect had of them, as then, by him, that so dum sociaret Deo, sociavit inter se. Their reconciliation with God was not considered, nor wrought only apart, singly, man by man, though Christ bore all their names too; but the terms were such, unless all were, and that as in one body and community, together among themselves, reputed reconciled, the whole reconciliation, and of no one person, unto God, should be accounted valid with him. So as their very peace with God was not only never severed from, but not considered, nor effected, nor of force, without the consideration of their being one each with other in Christ. Insomuch as upon the law and tenor of this original act thus past, God might, according to the true intent thereof, yea, and would, renounce their reconciliation with himself, if not to be succeeded with this reconciliation of theirs mutually. And although this latter doth, in respect of execution and accomplishment, succeed the other in time,—the saints do not all presently agree and come together as one body,—yet in the original enacting and first founding of reconciliation by Christ, these were thus on purpose by God interwoven and indented, the one in the other; and the terms and tenure of each interchangeably wrought into, and moulded in one and the same fundamental charter and law of reconciliation mutual, than which nothing could have been made more strong and binding, or sure to have effect in due time.

The reconciliation of the saints to God considered, as in one body; held likewise forth in the administration of the Lord's Supper: and one eminent foundation of the institution of fixed churchcommunion hinted therein.

The impress and resemblance of this, namely, Christ's reconciling us to God in one body, we may likewise perceive—and I shall mention it the rather, to make the harmony of this with all the former still more full—in the administration of the Lord's Supper, in which we may view this truth also, as we have done the other.

That supper being ordained to shew forth his death, look, as he died, so it represents it. As therefore Christ was sacrificed, representing the general assembly of saints, and so in one body reconciled them to God; so this supper was ordained, in the regular administration of it, to hold forth the image of this, as near as possible such an ordinance could be supposed to have done it. For, answerably, the seat, the ἑδραίωμα of it, is a communion of many saints met together in one body, and not otherwise. Thus 1 Cor. 10:17, 'For we being many are one bread and one body.' He had said, ver. 16, that the Lord's Supper was the communion of the body of Christ, &c.,—that is, a communion of Christ's body, as to each, so as of a company united together among themselves,—and accordingly the Apostle subjoins this as the reason, 'For we,' whom you see do ordinarily partake of it, are many, not one or two apart; and those 'many' are 'one bread, and one body:' one bread, as the sign; one body, as the thing signified.

And thus we are then considered to be, when Christ as dying is communicated by us. For to shew forth his death is the end of this sacrament. The seat, therefore, or subject of partaking in this communion of Christ's body and blood, and which is ordained for the public participation of it, is not either single Christians, but a 'many,' nor those meeting as a fluid company, like clouds uncertainly, or as men at an ordinary, for running sacraments, as some would have them, but fixed, settledly, as incorporated bodies. Which institution having for its subject such a society, as then, when Christ's death is to be shewn forth, doth suitably and correspondently set forth how that the whole church—the image of which whole universal church these particular churches do bear, as a late commentator hath observed upon that place—was represented in and by Christ dying for us, under this consideration of being one body then in him.

And there is this ground for it, that the whole of that ordinance was intended to represent the whole of his death, and the imports of it, as far as was possible. So then look, as the death itself and his bitter passion are represented therein, both of body, in breaking the bread, which is the communion of his body; of the soul, in the wine, which is called the communion of his blood; and this is the blood of the new testament, so expressed in allusion to that of the old, in which the blood was chosen out as the nearest visible representer of the invisible soul that could be. The life lies in the blood, for the spirits, which are the animal life, do run in it; so spake the old law, and the poet the same—

'Sanguine quærendi reditus animaque litandum.'

He terms the sacrifice of the blood, the sacrifice of the soul; and so wine was chosen as the nearest resemblance of blood, being also the blood of the grape.

As thus the death itself in all the parts of it, so the subject for which he died, his body, and that under that very consideration he died for them, as one body, is in like manner as visibly and plainly held forth; every particular church bearing by institution the image of the whole church, as therein it hath also all the privileges of it, fitly shewing forth thereby not only that Christ died for them singly and apart considered,—which yet is therewith held forth here in that each personally doth partake thereof,—that might have been sufficiently evidenced if every person or family apart had been warranted to have received and eaten this sacrificial feast alone, as they did the passover and the sacrifices, Lev. 7:18; but the institution is for many, which very word Christ mentions in the institution, 'This is the blood of the new testament, shed for many;' which word I believe the Apostle had an eye unto when he said, 'We being many, are partakers,' &c. Christ indeed principally aimed therein to shew that his intent in dying was for a multitude of mankind, the whole body of his elect; yet because he inserts the mention hereof at the delivery of those elements, and that the ordinance itself was suited to hold forth this intent, the Apostle takes the hint of it, and adds this gloss and construction upon it, as glanced at in it: that according to the institution and import of this ordinance, the partakers hereof are to be a 'many,' not one or two

alone, and these united into 'one body,' to the end that thereby may be held forth this great intendment in his death, that he died for the many of his church, as one collective body.

This, however, we are sure of, that this way of partaking this supper, as in one body, was to the Apostle a matter of that moment that we find him bitterly inveighing in the next chapter, that the same individual church of Corinth, when they came together in one for that and other ordinances, should, of all ordinances else, not receive this ordinance together in such a community; but perverting that order, should, even in that place appointed for the meetings of the whole church, divide themselves into private several companies, and so make this as a private supper, which in the nature and intendment of the institution of it was to be a communion of the whole church or body together. Insomuch that he says, 1 Cor. 11:20, 'This is not to eat the Lord's supper; for in eating'—namely, this sacramental supper—'every one takes before (others, perhaps, do come) his own supper,' together with the Lord's, and so maketh it as a private collation, or as ἴδιον δεῖτνον. 'Wherefore, my brethren, when you come together to eat' that supper, 'tarry one for another,' to make a full meeting of the whole body; and as for other suppers, every man is at liberty to take them at home as he pleaseth, ver. 33. The Apostle is thus zealous in it, as he had reason, because hereby is shewn forth one principal mystery in Christ's death; for from this, at least upon occasion of this particular, as well as any other, doth the Apostle utter this great maxim, 'Ye shew forth his death till he come,' ver. 26. Of such moment in their import and significancy are things, thus small and mean in the eyes of some, that yet are full of mystery in Christ's intendment.—And thus much for the second head.

Notes

1. “Christus vult in se credentes participes fieri ejus sacrificii, planè, quasi ipsi hoc sacrificium obtulissent, quia oblatum ab eo qui naturam eorum susceperat.”

A SERMON ON EPHESIANS 3:17

That Christ may dwell in your hearts by faith

Some general premises touching the whole prayer

THIS prayer of Paul's for the Ephesians is according to the utmost elevation or height of his own experience of what he could pray for. I give some general animadversions, as premises upon the whole prayer first, ere I enter upon this particular part of it.

1. That all the three Persons, and the dispensations of each of them, are all of them mentioned, though the order of them be inverted; for he begins with the Spirit, the last Person, 'That ye may be strengthened with all might by the Spirit;' that is the first petition. Secondly, 'That Christ,' who is the second Person in the order inverted, 'may dwell in your hearts by faith.' Thirdly, 'That you may be rooted and grounded in love;' that is, of the Father, to whom love is especially attributed in Scripture. And then ultimately, and last of all, that the Godhead, and so the communication of all three Persons, may be manifested in you, and to you, and upon you: 'That you may be filled,' saith he, 'with all the fulness of God;' that is the first, that all the three Persons are here mentioned.

2. In the second place, that which he prays for is, what dispensations Father, Son, and Holy Ghost have towards us after conversion. He writes to saints already, and he doth not pray for their conversion, or what operations or influences the three Persons have in conversion; he supposeth that: but the things he prays for are what are after conversion. As when he saith, 'that Christ might dwell in their hearts,' he supposeth them to have been already in Christ. Dwelling is a continuance of inbeing. Also when he adds, that ye may be 'rooted and grounded in love,' he supposeth them 'to be first planted into the love of God.

3. He prays for what in this life is to be obtained: as when he prays that Christ may dwell in their hearts by faith; now faith in the other world ceaseth.

4. I add this, it is for what is attainable by all saints, though not attained but by few. He prays indeed that all saints may comprehend,—not only you Ephesians, but all saints,—'that ye may comprehend with all saints.' But alas! the most of saints complain that they have not this; that they perceive not that Christ dwells in their hearts by faith, that they are rooted and grounded in love, but want a settled assurance, which is a being rooted in love; nor are they filled with all the fulness of God.

There are two things I shall prosecute upon this passage:—

I. That Christ dwells in us.

II. That he dwells in our hearts by faith.

I. An explication of Christ's dwelling in us, and of his union with us: whether by his person first and immediately, or only by his Spirit and graces effectively.

I shall explain this great point by way of answers to several queries.

Query 1.—How is it so peculiarly attributed to Christ that he dwells in us seeing we find in Scripture that the other two Persons dwell in us also?

1. The Father dwells in us: 1 John 4:12, 13, 'If we love one another, God dwelleth in us.' And 'hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.' And, ver. 15, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.' Now it is evident that it is God the Father spoken of, for he speaks of him in the next words, ver. 14, who 'sent his Son to be the Saviour of the world;' and he speaks of God as distinct from Christ: 'Whosoever shall confess that Jesus is the Son of God'—there is Christ—'God dwelleth in him.' Who? The Father.

My brethren, by the way I observe, this seems to have been a phrase to express a man to be a Christian by, that God dwelt in him, and Christ dwelt in him. Thus in the primitive language; for you see he brings signs of it: 'Hereby we know that we dwell in him, and he in us;' and so again, in 1 John 3:24, 'He that keeps his commandments dwells in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.' So that he makes this to be the character of a Christian, that he is one in

whom God dwells, and Christ dwells; and this to be the sign of it, that he keepeth his commandments, and hath his Spirit in him. The like language you have in 2 Cor. 13:5, 'Know ye not that Christ is in you,' &c. This of the Father, that he dwells in us. But—

2. The Spirit dwells in us: Rom. 8:11, 'He that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Here is the Holy Ghost dwelling in us too.

3. You see Jesus Christ dwells in us too. That you have here in this place. So he prays 'that Christ may dwell in your hearts by faith.' So that all the three Persons dwell in you; that is the first animadversion, which is introductory to others that follow.

Query 2.—But then you will say to me,—and it is the second query for the explication of the text,—How are these distinct? How is it that God the Father dwells in us? and how is it that God the Son dwells in us? and how is it that God the Holy Ghost dwells in us?

Truly, brethren, it is a very hard thing to distinguish it. Yet often you find some eminent character or other attributed to one Person by an eminence which is proper to him, and not to another; whereby there is some distinction which ariseth unto us. Now take this of dwelling in us, and you shall find that distinction thus:—

1. God the Father is said to dwell in us by love. God the Father doth more eminently dwell in us by our apprehensions of him in love; both in his love to us, and our loving of him: so you will find it in 1 John 4:16, 'And we have known and have believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.' Brethren, a man that hath great apprehensions, or any true apprehensions of the love of God to him, and his heart is kept dwelling and abiding on them, he doth thereby dwell in God the Father. If you look to the whole Scripture, the eminent property that is ascribed to the Father is love: 'The grace of our Lord Jesus Christ, and the love of God the Father.' Though Christ loves us too, yet it is the Father's love is the original of all. The more you apprehend the love of the Father, whether you do it in assurance, or whether you do it in adoring that love, and cleaving to that love, and following after that love you apprehend in the Father; the more you do this, the more doth God the Father dwell in you: therefore the Apostle prayeth 'that Christ may dwell in your hearts

by faith, that ye being rooted and grounded in love:' but it is in the love of God the Father. But—

2. Jesus Christ dwelleth in us by faith,—so it is said here,—and we live in Christ by faith: Gal. 2:20; 'I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God.' But doth not Christ dwell in us by love too? It is certain that Jesus Christ dwelleth in us by love too; for he is our husband, and therefore it must be that he also dwelleth in us by love. But yet for all that, though he dwell in us by love as well as the Father, yet our converses with him are more eminently by faith; he dwelleth in us by faith,—not but that the Father dwelleth in us by faith too,—but Christ more properly. And in Acts 20:21, it is called 'repentance towards God, and faith towards our Lord Jesus Christ:' not but that we repent unto Christ too, but faith is the most eminent thing towards Christ in this life. But—

3. The Spirit is said to dwell in us also; but, my brethren, the Spirit is not said to dwell in us by faith: which yet is not to be understood as if we do not believe in him, but that the soul doth exercise the main of its acting of faith upon Christ, as its more specially delighted object: but the Spirit lies, as it were, hid in the heart, and works faith in us towards Christ, and love in us towards God. I do not say that we are not at all to exercise faith and love upon the Spirit: there is faith in the Spirit,—it is said in the Creed, 'I believe in the Holy Ghost,'—and love to the Spirit, in a Christian; as you find Rom. 15:30. It is said there, 'for Christ's sake, and for the love of the Spirit.' So that there is a love towards the Spirit in a Christian; a love in us to the Spirit, for the Spirit's own love to us. As also, because it is the Spirit that sheds abroad the love of God in our hearts. The Spirit works in us love to God and faith in Christ Jesus: but he lies hid, and as it were dormant in our hearts, and we little perceive how he is in us.

I shall add another query for the further explanation of the text:—

Query 3.—Doth Christ dwell in our hearts only by faith? or doth he not otherwise dwell in us than by the exercise of our faith upon him? Doth not the person of Christ himself dwell in us, and not only by our faith?

I answer, according to that light I have,—and I humbly submit what I shall say,—Christ himself dwells in you immediately by himself. That is my answer; and I oppose it to those that either say that he dwells in us only by his Spirit, or to many others who would lower that also, and say that both Christ's and the Spirit's dwelling in us is but by the graces they work in us; for still, in their speaking of this union, they express no more; and not so only, but also so limit it thereto herein. It must be acknowledged that their graces do dwell in us, and that they with their graces. Yea, others say, that his very dwelling in us by faith is but by faith as it is a grace; which were all one and to say, he dwells no otherwise in us by faith than as he doth by our mourning for sin, and by every act that is holy which we put forth, for they are graces. Even as some have said of late that we are justified by love, and mourning for sin, and every grace, as well as by faith. No, brethren, Jesus Christ dwells in us by faith, taking him as its most proper object appointed for it, and by going out of ourselves to him: Gal. 2:20, 21, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' And faith, by letting him into the heart, is as the eye which lets in the sun, or any other beautiful object, into the fancy, and the common sense, stirring the affections; and this is peculiar unto the grace of faith to do. But to say Christ dwells in us only by his graces, how doth this bring those great things which Christ himself, John 14, 17, and other scriptures do speak of this union, unto so great a lowness? As when Christ is said to be 'our life,' Col. 3:4, which yet some would have understood only causaliter, merely as the cause of our life, or grace in us. But Gal. 2:20 speaks, if not further, yet more clearly: 'It is not I that live, but Christ lives in me.' And it is certain, all principles of life, whatever life it be, must be the most intimate indwellers in them which are said to live thereby. The animal and vital spirits and the blood, that are said to be the life of a beast, as in the Old Testament, do run and dwell within the body, and veins, and arteries, and may be said to be the most proper inmates. And so the principal parts of the body, as the heart, &c., that are the fountain of life; especially

the rational soul that acts all in us. And this holds true of Christ much more; he is intimior intimo nostro.

Rollock, both in his English sermons upon the Colossians, and his Latin comments on the Galatians and the Colossians, also urgeth this. 'The manner of speech,' saith he, ' "Christ our life," notes this, that that spiritual life we begin to live here is not so much a life different from his life, as it is the very life that Christ lives himself, the very same in number; that same very life, and no other, extends to us, so far as we are capable. Liveth the body another life than the head? There is but one life in the man, and that the head hath, the same the whole body hath, and it quickeneth every member of the body. And there is a nearer conjunction and inbeing betwixt Christ and us than there is between this head of ours and the body.' And in the Galatians, 'the Apostle says not,' says he, ' "by Christ I live," but it is, "Christ liveth in me.' "

And the comparison that the Holy Ghost useth about Christ's being our life at the resurrection, (and the same holds of all spiritual life begun here,) in 1 Cor. 15, that as 'Adam was made a living soul,'—that is, a rational and animal soul dwelt in a body, and animated, inspiring it with life,—that so, in like manner, Christ is to us 'a quickening spirit.' And by 'spirit,' it is not the Holy Ghost who is there meant, for it is spoken of Christ himself, the second Adam; and Paul says, 'The Lord is that spirit,' 2 Cor. 3:17 and he speaks of Christ as quickening our souls. And the parallel in that 1 Cor. 15, in respect of us, runs thus: that as the soul dwelling in Adam's body made him to be a living soul, so Christ, as the Lord that spirit, dwelling in us, quickens us, enliveneth us, both here and hereafter.

If there were a head so full of life, as if joined to a body wholly dead, or having the dead palsy, and could yet quicken it so far as it should live, and be a living, active animal; this must be done by its union with it, and diffusing its own vivific life and spirit into the members of that body; now this is the case between Christ and us. He not only raiseth us up from the dead, by an efficient power, but also he doth by himself quicken us, and therefore dwells in us as the soul that enlivens the body, And this is by his Godhead or divine nature, that he is thus able to dwell in us: which is called 'the Spirit of holiness' in him, Rom. 1:4; and, Heb. 9:14, 'the eternal Spirit' by

which he 'offered up himself.' And that divine nature, as dwelling first in his own humanity, doth by coming into us as a sovereign soul into our dead souls, he quickens us; and so lives in us, as Gal. 2, and is not as one wholly without us, that by an external power raiseth, as he will do wicked men, much less by another only, viz. his Spirit, the Holy Ghost only, but himself immediately; and so he is the primum vivens in us in respect of spiritual life. And whereas you will say, the graces wrought are an inward principle of spiritual life,—vitale principium, as the schools call them,—yet he is intimior intimo nostro; more within us than we ourselves are within ourselves, or our own graces. And hence it is that when Paul speaks of this life of graces, and of our spiritual life as it is in us, whilst comparing it with Christ's living in us, he doth as it were renounce that of his graces to be his life, or the chief inward principle of living, in that Gal. 2:20, not absolutely, but in comparison unto Christ's being our life. 'Nevertheless, it is not I that live, but Christ lives in me:' and that not I is not only his carnal corrupt I, or self which he renounceth, (ego non sum ego,) but even his spiritual I, as in that like abrenunciation it is to be understood, 'Yet not I, but the grace of God that is with me:' it is his spiritual I as it is his own, he renounceth in that speech likewise, in Rom. 7; when he says it is 'not I, but sin,' the I or self there, is his regenerate self; it is his inward graces, which yet in comparison unto Christ he denies, in Gal. 2. It is observable also, that there is this difference in scripture language,—and we find it in both those places, Gal. 2 and Col. 3,—that when he speaks of our dying to sin, he puts that indeed upon a conformity with. Christ and the operation of Christ: 'I am crucified with Christ,' but he says not that Christ died in him. But when he comes to express our life, he says, 'It is not I, but Christ that lives in me,' for the reason aforesaid. The body of sin in us, which is ourself, dies with him; but in, or by, or with its dying in us, through the body of Christ, as Rom. 7, Christ is never said to die in us. But then when he comes to that point of his being our life, and that the life we have by him be spoken of, then we are not only said to be alive with him, but plainly that he lives in us.

I find that divines say that our union with Christ is a substantial union; that is, it is a union of the substance of his person and of

ours, which the Lord's Supper is the symbol of, and is ordained to signify: and therefore not only by his Spirit or graces.

Query 4.—But the far greater question will be, Whether Christ dwells in us, and is made one with us, only by his Spirit's indwelling in us first and immediately, and not that himself first and immediately?

Now towards this I must first say,—which I shall after explain,—I could never see any reason against this, that the person of the Son of God, in and with the divine nature of him, may not, by means or reason of his union with the manhood in which he personally dwells first, and then through his relation to us thereby,—may not, I say, dwell in us, as well as the third Person, the Holy Ghost, doth, which our divines very generally affirm; yea, and that he should as immediately dwell in us as the Spirit.

1. What! hath the addition of the manhood unto his person made that person, as he is God, incapable of dwelling in us immediately, as well as the person of the Spirit? Is he disprivileged thereby, whenas indeed by reason of his relation to us as God-man it is that he doth dwell in us any way?

2. It hath also seemed somewhat strange to me that he that is ordained to be the means of our union with God, and is the prime object and terminus of our union, the designed bridegroom that is to be married, the person to be one and in conjunction with us: 'I in them, and thou in me, that they also may be one in us,' as in John 17. It were strange, I say, that be who is the person in whom and by whom the union is effected with himself and the other two persons, and is the person most concerned in this matter of union; that himself should be married, and come to be in his nearest conjunction with us only by a proxy, viz., the Holy Ghost, and him to be sent into our hearts only to dwell in his stead: insomuch as I have been much inclined further to think that Christ joins himself to us first and immediately, and then we are made one with the Father, and then he sends his Spirit into our hearts.

Brethren, you have heard lately something of God's electing us to union with himself; but you have heard withal that Christ is the means of that union with God, and the immediate means, yea, and the first means: and to it is proposed in those scriptures where the

weight of union is put upon the foundation of it, in John 14, 17, God united his Son immediately into one person with a man, and then ordained him, and that union of his, purposely, among other things, to bring about a union of us with himself. 'That they may be one in us,' speaking to his Father, says Christ there. How one in us? 'As thou, Father, art in me, and I in thee; that so they also may be one in us.' Then take ver. 23; mark the order, 'I in them, and thou in me.' So as I take these, says Christ, to be one with me; and so thou, Father, comest to be in them by me. You have the like in John 14:20, 'I am in my Father, and you in me, and I in you.' The person of the Father dwells in the person of the Son, yea, in the man Jesus. And so far as the thing is capable, he prays for a like union between us and themselves, but by means of himself. And therefore first now, we are capable to have the person of Christ dwell in us immediately, and yet to have room left of an infinite distance between the Son of God dwelling in the man, as personally one person with him, and his person to dwell in us immediately, and not by graces only.

Other divines have expressed this thus: that it is a substantial union, or dwelling in us substantially; whereby I understand, and I believe it to be their meaning, that the person of the Son doth dwell in our persons, though not as one person with us; which is the man Jesus' sole and only privilege, who is the founder of this our union. But we have the next union unto that which can be supposable, or which we are capable of. And surely he that dwells, as he is God, in common in all the creatures, his person and Godhead may well be thought to dwell in us by a special appropriated inhabitation, ns in his own house, which we are, says the Apostle, Heb. 3, yea, and not only so, but his body also. And this union did Christ, in whose human nature the Godhead dwells bodily, or personally, bring in for us, not only such a union as Adam had, in whom it is true that the Spirit dwelt but by graces, which were the only bond of that union; and therefore when graces were forfeited and failed, that union was instantly dissolved: for the Spirit's union was founded thereupon. And verily the forementioned speeches which Christ expresseth our union by, do give the loud sound of higher things by far than that union with God which Adam had, as to be 'one in us,' &c., John 17, by a union next degree unto that which the man Jesus,

as then and now one person with the Son, had and enjoyed, and thereby with the other two persons of the Trinity. And perhaps if our union with himself, who is there made the means of our union with the Father, had needed to have been first and immediately made by the third Person, the Spirit, he would have said, 'The Spirit in them, which Spirit is mine, and I in the Spirit, and thou in me.' And this had been meet and requisite to have been said, if the Spirit had necessarily been the person who should first have come between Christ's self and them, ere Christ could have been united to us; but he there mentions not the Spirit explicitly at all. The Father dwells not in the human nature of Christ but by the Spirit; and then why may it not be allowed that the person of Christ should dwell first in us by himself immediately, and then to send his Spirit? Yea, I would have it inquired, whether at all Christ is said to dwell in us by his Spirit? Indeed that the Spirit of Christ is in us, and that the Spirit of the Son dwells in us, is often said; but this is far from saying that he dwells in us by his Spirit, much less that his person dwelleth in us but as by his Spirit dwelling in his stead.

Query 5.—You may ask now in the fifth place, What need the Spirit of God to dwell in us, if that the person of Christ, the Son of God, in his own person, immediately dwell in us, and doth all for us, and in us?

Brethren, shall I give you a short answer: It is ex abundanti, out of the abundancy and fecundity of the Godhead, which hath three Persons in it, and the exuberancy of the love of God, and of all the three Persons in the Godhead, towards you; that so you may have the whole of the Godhead, both divine nature and all the three Persons to dwell in you: yet so as Christ's person is still to be understood to be the medium or means of this union of the other two; and that not only by meriting or purchasing this union with the other two for us, and with himself, but by his own inhabitation first and immediate in us.

I shall give you a plain instance. You know that the human nature of Jesus Christ is now personally united to the Son of God. I will but ask him that asks the former question the very same question concerning Christ, that this questionist asks concerning us. Why and how doth the Spirit dwell in that human nature? Is it not that by the

second Person's personally dwelling therein, the fulness of the Godhead, and all those glorious fulnesses, do dwell in that man also? And doth not the second Person dwell in him, and fill him immediately by his personal presence in him, and with him, with all graces? And doth not he, and is not he fully sufficient to act all in him that is any way to be acted by him? Was not that human nature raised up by that Spirit of holiness, that is, the divine nature in him? as Rom. 1:4. What needed he then to have the Spirit above measure? The ground is, that where one Person is, there the other must needs be also: and therefore the gifts and graces in the man Jesus without measure are attributed to the Spirit, as well as to the second Person, the Son, in him; and his being raised up is ascribed to the power of his Father in him, as well as to the second Person, Rom. 6.

To bring this home to this point in hand, of Christ's dwelling in us, you must know that take the human nature of Christ, considered as such, and the Holy Ghost dwells no otherwise therein, for the manner or kind of his indwelling, than he doth in us, although in two things there is a vast difference. First, in the measure or degree; secondly, in the right or ground of his doing it, there is an infinite difference; but for the kind or manner he is in us as in him, and but in us as in him.

It is true that the union of the second Person, the Son, with his human nature, is of a higher and superior kind than that union which the Holy Ghost hath with him as he is man; for the second Person is one person with that man, but so is not the Holy Ghost, nor is the Father, nor in that manner united to that nature. It is true also that, take the second Person, considered simply as God, and a person in the Godhead, without the assumption of the manhood, that then it must be said that the Father and the Spirit did and do dwell in him, so as not in us, by a circumincession, as the schoolmen term it; which I cannot stand to explain. And so they dwelt in that divine person before the human nature was taken up into union with it, and do still in an appropriate manner, and shall, and must do so to eternity. But withal it is as true, that in the human nature that is taken up and made into one person with the Son, both the Father and Spirit do dwell therein, as simply considered, but with the same kind of union wherewith they dwell in us. And the

reason hereof is, for their dwelling in the human nature is nut that they are personally united thereunto, so as it might be said that the Father is one person with the man Jesus, or that the Holy Ghost is one person with that man. No, it is only the man and the Son of God that are become one person; much less is it to be said that the man is essentially become God. And if neither of these, then it must remain that the Holy Ghost dwells in him as man; but by the inhabitation both of his person, and by the same Holy Ghost's person, filling him with gifts and graces above measure; now thus in our measure and proportion also it must be said that he dwells in us. And again, if the man Christ were united in one person with the Father, and into one person with the Spirit, then one and the same human nature would be indeed the three, by virtue of such a personal union, if any such were. He then must be said to be one person with all of them together, and with each of them asunder. He might be termed the Father and the Spirit, as well as the Son of God. Now if these two persons, the Father and the Spirit, dwell not thus in that human nature personally, nor each as one person, respectively with the man Jesus, then it remains that they dwell but in the same kind, or in that manner, in that nature, wherewith they dwell in us; which is that their persons dwell in us, with their operations of graces, but not personally.

As to the right whereupon the Spirit and the Father dwell in the human nature of Christ, that is infinitely transcending this of the Spirit's dwelling in us; for the Father and Spirit do dwell in his human nature, as he is now become one of the persons—the man, God's fellow—in their communicative society together.

For lay but these things together. First, All three persons are essentially one God, although persons distinct enjoying that Godhead. And thus the Father and Spirit do dwell naturally or essentially in him, as he is the second Person, simply considered. And thus do each of the persons dwell one in another, and hold an intimate indwelling, and converse one in and with another; though as persons distinct. And this mutual union of the persons one in another is the highest and nearest that can be, and is indeed founded on the identity of the Godhead. But then, secondly, come to that union which the persons of the Father and Spirit have with the

human nature in the Son, which is founded not upon an essential oneness with the Son, but is merely personal; that is, in its being one person with the Son. And so, thirdly, from these two doth spring forth a right to that human nature, by way of privilege, he being one person with one of them,—namely, the Son,—that the persons both of the Father and the Spirit should dwell therein, according to its utmost capacity of having union with them, which is not personal. And this is a necessary consequent of the two former assertions. But still it riseth not up that they should be personally united unto that man, who is thus personally united to this one distinct person, the Son; and but so united to him alone.

From whence two things follow:—

First, That for the kind of their union, it is the same that is in us; for it is lower than that of a personal union with that man.

Secondly, There is a right due to that human nature, supposing its personal union with the Son, that they should dwell in that nature; which right is not to be found in us to our union. And this right is of that manhood, founded upon a double account:—

1. For else the man who is now one and the same person with the second Person, should be deprived of a personal privilege appertaining necessarily to him; which is to participate in the most near and intimate communion with those other two persons, Father and Spirit; into fellowship with whom he is now so highly admitted, unto the utmost that as a man so united he is capable of. And therefore as of these three Persons it is said to be, considered as they are persons, that the Father is in the Son, and the Son in the Father; so this privilege must of right descend unto the man, to enjoy the most intimate indwelling of them in himself which a creature now made a person with them, can be capable of. And surely above what all other creatures have a fitness or right to receive. Yea—

2. The divine person of the Son would be dishonoured if they did not so dwell in this human nature, according to his utmost receptivity of having them to dwell in him: it is the natural efflux or overflow of their dwelling in the person of the Son, simply considered, that breaks forth into a union with the man; that when the man is united once, they having their divine inbeing in that

second Person, which is essentially, should break forth into an indwelling and possession of that manhood. And God forbid I should make any comparison at all between the indwelling of them in us we speak of, and that their indwelling in Christ's human nature, in these respects, thus stated. But as for that other respect, the kind of it, mentioned therein, the likeness and similitude may and doth hold, the infinitely distant proportions for degrees, &c., being observed. And we are as capable to have the person of the Spirit to dwell in us for the kind of an indwelling as the human nature of Christ is. But our right to the Spirit's indwelling in us is wholly derived, and but by Christ's right for us, and by our relation to Christ, and also by his purchase of the Spirit for us; which are all secondary, and wholly precarious, and borrowed.

These things being forelaid, as to the points forementioned, which have been given in the answer to the foregone queries, I come to confirm them by instances, from the example or similitude of the Spirit's dwelling in Christ's humanity, to be in that kind that is in us; my assertion being this—

That Christ's, and so the Holy Ghost's, dwelling in us, is not only, or primarily for, and by that his person works such and such graces in us, and the actings thereof; but that his person first gives himself and comes into us, in order to work these effects.

This I confirm from the similitude or likeness of the Spirit's dwelling in Christ's human nature.

1. I would ask, doth the Spirit dwell in the human nature of Christ by his graces and operations only joining himself to it? No, but the person of the Holy Ghost fills the whole substance of that nature with his own person: that precious ointment, the Spirit, which Christ's humanity is anointed withal, doth wholly diffuse himself into the whole and inwards of him; and thereby, and from thence, and therewith, fills that holy one, with those odours of gifts and graces which he so infinitely abounds in. And as concerning us, it is, in Rom. 8:11, thus spoken of us, and of the Spirit in us: that 'he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit,' or as it is in the margin, 'because his Spirit that dwelleth in us:' the Holy Spirit dwells in our bodies when dead and in the ground. Our bodies are his temples—1 Cor. 6:19, 20, 'What?

know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's'—as well as our souls, and he never ceaseth to dwell in them, after he is once come into them; as he did not withdraw from Christ's body. And I am sure you will not say, as to what concerns us, that he dwells in the bodies of the saints when they are dead, by his graces; the soul carries them all to heaven with it and in it; it is therefore his person, that having once taken them into his possession, and acted in them, keeps possession in them until the resurrection.

2. Another part of this likeness between these two indwellings is, that, look, as because the Son of God, the second Person, dwelling first in, and possessing the human nature of Christ as one person with him, that then and thereupon the Spirit comes to dwell in that nature also; and that so it is in his indwelling in us, as to this respect that Christ first dwells in us, and then sends his Spirit to dwell in us; though upon another ground and right, as was said, than that whereupon the Spirit dwells in Christ.

3. As for that point of Christ's divine nature, or as he is second Person and subsisting in that nature, his dwelling as such immediately in us; I argue thus from what hath been said, that this divine nature, and he as second Person, and so the divine nature in him, is as capable and able to dwell immediately in us as the Spirit, the third Person, is: whose Person many divines acknowledge to dwell immediately in us and in our persons, and not by his graces only; and then, why may not the second Person also, and the divine nature of him? Why may not that person fill us immediately with his Godhead? For as such he is a Spirit, yea, that Spirit in that he is God, John 4:24. And spirits do and can easily mingle; the Godhead, that is a Spirit, can readily join with our souls that are spirits, and be both in them, and through them, as Paul speaks. Satan, a spirit, can possess your bodies; yea, he doth fill the hearts of men oftentimes, in that intimate way and manner which a man is not able to do, as the Scripture speaks. Can Satan do it because he is a spirit, and cannot Christ and the Spirit of God much more intimately and closely, who is God, and as he is God? And it is his divine nature

that is termed spirit in Christ often in Scripture, in distinction from his humanity, which in a contradistinction is styled his flesh; doth his being united to that man debar him, or hath it made him incapable of this? Surely no, for even after the day of judgment, when it is said that 'God shall be all in all,' 1 Cor. 15:28, many understand it—and it cannot well be understood otherwise in its coherence—that God, Father, Son, and Holy Ghost, and the Godhead in them all, shall in an immediate manner be all in all to the saints for ever, and immediately dwell in us for ever. And yet the second Person shall not then lay down his being man, no not to all eternity; for it is in respect thereof that Christ is said in that very place to be subject to his Father for ever, and therefore continues God-man for ever; for in respect thereof it is that his Father is greater than he, and so that he continues subject to his Father. There is then no obstacle that the second Person subsisting in the divine nature should be united to us immediately, from this his personal union with the man. And that there is a capacity, that he as second Person may do this, may further appear, in that both Father and Spirit are now, and shall one day be so united to us, as hath now been observed, though indeed at that day, the effect of that immediate union, or of God's being all in all, will be an answerable immediate communion and enjoyment of Father, Son, and Spirit, which is suspended in this life, but then consummated.

But you may say, Doth not this hinder, that now since the second Person is united to the human nature, that whatever he doth, he doth only through the humanity and by it, and so unites himself to us only by it? Likewise that he unites himself to us as he is Mediator, and therefore as God-man, and not simply as second Person; for that were but what is common to the other two persons, if his divine nature, as such, should thus, as I seem to affirm, unite himself unto us? And therefore the divine nature unites himself no otherwise to us, than by the union first of the human nature with us, and not immediately his divine nature, or as second Person?

For answer unto which I give these following cautions and explanations:—

1. This foregoing assertion of mine is not to be understood as if the second Person did perform this act of union of himself with us,

singly considered, as second Person separate from the human, or without all consideration or relation had to the human nature, either of his actual union with it which hath been from his incarnation, or of God's ordination he should be man, and his own undertaking so to be, which was before his incarnation.

No; but, first, I affirm that unless the second Person had been actually united to the human nature as now he is; and withal, unless he had been ordered by God so to be, he had not united himself unto any of us men, neither before his incarnation nor since.

2. Hence, secondly, when I say the second Person subsisting in the divine nature doth immediately unite himself to us, I mean not by that immediateness that the second Person, considered as separate from, or without all consideration of his union with the human nature, doth, or should have ever come to dwell in us; but by immediateness I understand immediate putting forth of an act of uniting his divine nature unto us. So that though the union of the divine and human nature be either in actual assumption or God's ordination, as before the assumption, the necessary prerequisite unto the divine nature's actual union with us, and in the virtue of which, as necessarily presupposed, it always comes to pass that the divine nature of the second Person is united unto any, either under the Old Testament or the New; yet that human nature is not, nor was not, the medium, or organ, much less the sole way or means by which the divine nature is united unto us, but it is his own immediate exerting that act: not to be understood as to this sense, that the human nature in Christ were the only immediate uniter by which alone the divine comes to be one with us, and so itself to be but mediately united; as the soul in the body takes hold of a thing by the hand only immediately, but itself doth not so much as touch it immediately. It is one thing for one to do a thing by reason of another, and another to do it by the means and intervention of another's doing it, or as by the sole immediate act of another. As the soul doth many rational acts immediately itself whilst it is in the body, and by reason of its dwelling in the body, or to the things and persons in the world it hath to do with, by reason of its being in the body, and not otherwise, which if single and separate it would not do, wherein yet it useth not the body, as by which it doth them. One

may do a thing himself immediately, and yet upon the virtual intuition or consideration of some other thing or person he is joined with, which has the influence of a moral cause: but to do a thing by another, as the necessary organ, or physical cause, as when a man's hand cannot immediately cut but by the intervention of a knife or sword. Here—

3. I utterly deny that the divine nature in Christ should not work an act of mediation in us and for us, but by the physical virtue or instrumentality of the human nature, and particularly this of union with us, for which to me there is this evidence. The saints of the Old Testament were united to Christ as their head as truly as we; but it could not then be by the physical virtue put forth by the human instrumentality of such a kind. For that nature was not in respect of physical existence extant, who then must be the immediate uniter, by his own vis or power exerted in it; and it is certain such a power must have been exercised in it; who but the second Person subsisting then in the divine nature, or, if you will, the divine nature subsisting in the person; and it could be no other, that either he who was extant then must himself immediately do it; or there was no immediate union of Christ at all to any saint under that dispensation. And this may well stand with what was said in the second caution, that the virtual consideration the human nature to be one day united, and in the virtual intuition thereof, this union with the saints was then made as well as now; yet it was not so as that any vis, or physical virtue of that nature, could be instrumental, as by which it might be said that the divine nature did it by the human; the divine nature of the second Person, that was the immediate cause of it. A man doth a thing in the virtue of a law, or order of state, but yet himself doth the act immediately; so the second Person, that then acted in the virtue of God's ordination of the manhood, and his own undertaking that he should be man, and sustaining that person. And surely if he did thus unite himself before, he may do it now the humanity is assumed; for—besides the former reasons, which will reach to prove this—otherwise the saints of the Old Testament should have a higher union, and so a greater privilege thereby, than we now under the New have. For their union was the immediate act of the divine nature, and the

Godhead in the second Person dwelt immediately in them then, which now dwells in us but mediately by our union with the human nature, and the divine nature dwells but secondarily in us. It might have been said of them that they were partakers of the divine nature in such a manner as we are not. Hence—

4. Although the second Person, as he is God, be immediately united, yet the ground of this union is such as is proper and peculiar to him as he is God-man; as it may not be alleged as an absurdity upon this my assertion, that if the second Person so dwell as God in us, that then upon the same account the other two persons may be said to dwell in us too, for they are God as well as he. Thus the Papists urge.

But for answer, the fallacy lies in this, that though his union with us be as he is God, as the subject of this indwelling, yet for the ground of that his uniting himself, as God, to us, it is not as God simply considered, but as dwelling, or ordained to dwell in our nature personally, which additional empowered him for the union; but this additional ground is wanting in the other two persons. And although the persons of them dwell in us, subjectively considered, as they are God as well as he; yet they take of his, for the ground of that their dwelling in us, they borrow that from him. It is certain that, had not the divine person in Christ had personal union with that man Jesus, that neither God the Father nor the Spirit had ever come to dwell in us, nor the second Person himself neither; it is in the virtue of this that they all dwell in us. And so this my assertion, as it introduceth not a ground common unto the other two persons with him, the second Person, and sole Mediator, but borrows, as it were, the ground of their indwelling from him, and that of his; so it may be improved to prove that he as God is the ground, yea, the sole means of our union with the Deity, and so may well be allowed, in the application of, or effecting this union in us, to be the first indweller himself, and first to unite himself unto us. And thereby is it that the other persons come and make their habitation with us; that Father, Son, and Holy Ghost come and make their abode with us, as Christ says.

But, secondly, it may be added that his union with the human nature was not only the ground of the other two persons dwelling in

us and his own, which is an honour proper to him; but further, that there is some special peculiarity in the union itself which he hath with us, that is not found in the union of the other two persons with us; for he unites himself to us as our husband, and so in an appropriate way the relation of husband speaks union, as the special fruit of it, or indeed in which it consists, and distinguishes the person of him that is so from all others. Now that relation, as Zanchy observes, is properly Christ's, and so as not the Father's nor the Spirit's. It was the voice of the Son before the human nature assumed, Hos. 2:19, 20, 'I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness; and thou shalt know the Lord.' And he is the Lord there utters it, whom they should know as a wife her husband; there must be some further specially eminent thing in our union with Christ as our husband that is not in our union with the other two; for as the relation of union is, such must the union itself be.

Thirdly, That it is by virtue of his being our Mediator in both natures, that his divine nature cometh to dwell immediately in us, and all the whole virtue be fundamentally in him as he is God and second Person, and that is the virtue of drawing us into union with himself; as it is the loadstone itself that draws the iron, yet it exerts this more efficaciously when set in steel, yet still so as each nature works in every mediatory act proper to each nature; hence the divine nature in the second Person dwells in us as he is God. The man Jesus dwells in us according to his capacity as he is man, yet both joining still so to do according to their ability proper to each.

These things have been concerning our union with Christ, but the main thing, fourthly, is Christ's dwelling in our hearts by faith. Let there be a union of Christ in us, as hath been spoken before, yet you will say, What is all this to his dwelling in us by faith? Why do you make this query? Why, his dwelling by faith in us is only on our parts, whereas now his person dwelling in us, as hath been discoursed, that as his dwelling in us is on his part; and the Apostle doth not pray here that Jesus Christ's person might dwell in our persons, but that we acting faith upon him on all occasions,—and we have all occasion so to do,—he might thereby manifest himself

in our hearts. Christ dwelling in us by faith is not the dwelling of his person in our persons, for he takes hold of us before we believe, and works faith in us, but it is when our faith hath taken hold of him. He dwells in us by the continual acting of our faith upon him; and this is after our conversion.

My brethren, there is a threefold union with Christ. The first is relative, whereby we are said to be his and he ours. As you know he is called our husband, and the church is called his wife; and before husband and wife company together there is such a relation made by marriage; and the husband may be in one place, and the wife in another, so that there can be no communion between them, and yet be man and wife. So is the union between Christ and you as complete in the relation, before he act anything upon you, though he be in heaven and you on earth, as if you were in heaven with him. The second is an actual inbeing of his person, which is as the soul dwells in the body. The third is objectivè, by way of object: when by faith we view Christ as the faculty doth view an object; as the sight of a person doth let down the idea of him into the heart of another. Christ as the object of faith is said to dwell, and to dwell in us so far as we act faith towards him; this is that the Apostle prays for. He prays not that his person may dwell in them, but that he might dwell in them by faith. Brethren, to explain this to you, what is it for Christ to dwell by faith: I shall give you these assertions to explain it:—

Assertion 1.—It is an operative dwelling: the person of Christ may be in us, and is in us, when faith doth not operate and work in us; there may be that real inbeing. As when a man is in a swoon, his soul is in him; and when the arm is out of joint, it is still united to the body and the head, but it cannot operate; which is the case of men when they fall into presumptuous sins. For Christ to dwell in us by faith is that there may be a continual eying of Christ, and acting on Christ by us, as an object who hath virtue to convey into us, and to come in upon our hearts, and work upon our souls; that is the first: for Christ to dwell in our hearts by faith is by operation and working, whereof faith is the instrument.

Assertion 2.—That, the person of Christ dwelling in us, there are thousands of operations and influences of Christ's person in us

whereto our faith contributes nothing. Christ's working in us is not to be limited to that; it were ill for us if it were so. Jesus Christ works a thousand and a thousand operations in our souls to which our faith concurs nothing; it were ill for us if Christ did work no more in us than we have faith for; our faith is too narrow to limit and bound his operations by. I will give you an instance. There were two disciples went to Emmaus, but they knew not that Christ talked with them; yet, said they, he warmed our hearts; and yet they did not believe nor act faith upon him. Christ dwells in us and works in us, when we act not and know not our union, nor that it is he that works. But, saith the Apostle, I pray that Christ may do nothing, but that your faith might go along with him in it. Oh! that were blessed and glorious indeed, that Christ should do everything in you, and for you, through your believing and exercising your faith on him for it; and so that through your faith on Christ all might be derived unto you; and that the whole management of the dispensations of God towards you might be by faith; and that we might attain the highest indwellings and operations in us through faith.

Assertion 3.—That when the Apostle prays that Christ may dwell in your hearts by faith, it is not only by faith as justifying, but all sorts of ways whatsoever, whereby we are to exercise faith upon Christ, and that through all ways whatsoever; and that thereby Christ might still take their hearts, and dwell in their hearts, be the occasion what it will be; whatsoever it be in Christ that is considered and eyed by them. My brethren, Jesus Christ, whole Christ, contains a wonderful deal more than as the object of your faith justifying; Jesus Christ is a mighty large thing for your faith and your thoughts to work upon. All that you know of his person, all that you know he hath done and will do, all these are matter for the exercise of your faith on Christ. Jesus Christ serves for infinite other things than to justify us, and faith serves for infinite other things than to justify us; yet this I must add, that no man can act faith upon Christ heartily, spiritually, or effectually, for other things, that hath not first acted faith upon Christ for justification. If a man have not acted faith for his justification on Christ, he will have no heart to go to him for sanctification, deliverance, freedom from wrath, hell, and other things. No, according as we act on him for justification,

we shall act on him for other things; but all I drive at here is to shew that faith is acted on Christ for other things beside justification. Gal. 2:19, 'I am dead to the law,' saith the Apostle, 'that I might live unto God;' to live to God is the whole life of a Christian, and not only to live the life of justification; and then he adds, ver. 20, 'I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh is by the faith of the Son of God.' Hence I gather that Christ's living in him extends not to justification only, but to the whole life of a Christian; he adds also that Christ's living in him is by faith, and that the whole course of his life in this world is by faith. So that this I gather as a strong argument, that all the life of the Apostle to God, every manner of way, whether natural or spiritual, it was by faith on Christ.

My brethren, take the whole of Jesus Christ, whatsoever you can know of him, or learn of him, for you to act faith upon him, to view him as such, thereby Jesus Christ is let down into your souls dwelling in you, making impressions upon your souls according to what you know of him; and he doth accordingly work in you dispositions to him, adorations of him, according as you know him; so he works also in you affections to him, and all holy impressions whatsoever: so he works in you according as you act faith on him, or think of him in any consideration whatsoever, whether in his death, or resurrection, or any other consideration.

Brethren, set your hearts to think on Christ as dying for your sins, and see what dispositions of heart this works in your souls unto Christ; and so go over other considerations of Christ; inure your hearts thus to think of Christ, and join prayer to God to work with you, and you will find that going from one thing to another, all of Christ will affect your heart; and Jesus Christ hereby works upon you, applieth himself to you, supplies you, and changeth your heart into his likeness and image.

Grace in us should be so wrought in us to such a height as that nothing but the image of Christ should be in the actings of our hearts; and that there should be in us dispositions suitable to everything we know and believe of Christ, that so Christ, thus in his image, may indeed dwell in your hearts by faith; for the image of Christ in you is called Christ: and I might give you scriptures for it.

Act faith on Christ as dying for you, and you shall see that it will make a lust to shrink and die in you. As one said of a lust at a sacrament, that when he acted faith on Christ as dying, his lust shrunk and skulked presently; so would it be with us: and indeed we need no other religion but this, to act faith upon Christ constantly, and then we should find all this in us; though we are apt to be discouraged that we find it not presently.

THE SECOND SERMON ON EPHESIANS 3:16–21

> That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

IT is the prayer of the Apostle Paul, according to the elevation of his own experience, which he wisheth and prayeth that all saints may be brought unto, that with all saints you may be 'able to comprehend what is the length, and breadth,' &c. There are several petitions, and you need seek no connexion of them one with another, as you do not in the Lord's Prayer; they are as pearls upon a string.

The Apostle doth involve and enwrap into this prayer here the principal interests and efficacies of all three persons, and what they do for us after our conversion. Here is the Spirit, and what he is principally to do for us: ver. 16, to 'strengthen us in the inner man with might by his Spirit.' Here is what more properly concerns Jesus Christ to do for us: it is 'that Christ may dwell in your hearts by faith.' Here is what concerns the Father: 'that you may be rooted and grounded in love,' in his love, 'and may be able to comprehend with all saints the height,' &c. I understand these words to belong to the Father, because it follows, 'that ye might know the love of Christ.' And there is the height of all, the Father, Son, and Holy Ghost: 'that you may be filled with all the fulness of God,' and that

which is in God. That is the first observation; it comprehends all three persons.

I put it in, it is what they do for us after conversion; for when he says, 'that Christ may dwell in your hearts by faith,' he doth not mean that you are to be converted, but he supposeth an inner man; it is not the union with Christ, but Christ after dwelling in us, it is what is done for us after conversion. He prays for men supposed already converted; he prays for them, and all saints, who are already saints. So as this thing concerns men converted already.

The third is, he prays for such things as are attainable in this life. Why? 'That Christ may dwell in your hearts by faith.' Faith is not in the other life; Christ doth not so dwell here in our hearts, neither are we so rooted in love against all doubts and diffidences of the love of God towards us. And this that is the last, to be 'filled with all the fulness of God;' there is a forerunner of what is in heaven in the hearts of believers here.

Fourthly, Observe that they are the highest things attainable by Christians. Paul prays here according to the utmost latitude he would have Christians attain unto, when he prays here that they may comprehend with all saints the height, &c. His meaning is not that all saints did attain it, but lie prays that they may attain it; to enjoy all the fulness of God the Father, Son, and Holy Ghost. It is the highest thing in heaven, when God shall be all in all; it is a thing beyond the love of God and the love of Christ, it comes after all; it is the highest thing he prays for, yet attainable. And because it is the highest he could ask, therefore it is he concludes his prayer thus: 'Now unto him that is able to do exceeding abundantly above all that we are able to ask or think, according to the power,' &c. The meaning I take to be this. He here asks such high things for you, as are beyond the thoughts, the ordinary thoughts of Christians; he doth not intend to ask heaven now, but to ask what is in this world to be given, and they are so great things as you need go to a God that is able to do above what you are able to ask or think, in the abundancy of his grace; above all you are able to think by what experiences you yet have had and ordinarily have attained unto. It is as if he had said, There are things attainable comprehended in

what I have prayed for beyond what you think, and beyond what I have asked, and yet they are attainable.

Fifthly, They are attainable by all saints, though not attained. Therefore he prays that they may 'comprehend with all saints;' not that they do, but that they may: and therefore they are attainable.

The use of these animadversions or observations.

First, It is matter of comfort. Most saints will say, I have not the experience of these things in that height he speaks of. But thou mayest be a saint notwithstanding.

Secondly, Another is a use of provocation, that we would set ourselves to seek God for these things. In respect of spiritual attainments that we never thought of, we content ourselves, and think it a great matter to be in a state of grace, and to have an interest in Christ; but be not so content, but ask for things that are above what you are able to ask or think: so doth the Apostle here. I have done with the general.

I come to the second petition, ver. 17, 'that Christ may dwell in your hearts by faith.' This I would open as my present task and work; I shall do it by degrees; attend from one step to another.

There may be these questions made upon it:—

Quest. 1.—Why doth (he mentions the three persons, as you heard) why doth he not say, That the Spirit may dwell in you by faith? that God the Father may dwell in you by faith? He ascribes that as more proper to the Spirit, that he strengthens them in the inner man; but when he comes to Christ's part, 'that Christ may dwell in your hearts by faith:' why are faith and Christ thus coupled?

The answer is easy. It is because Christ is appointed between us and the Father as the means by whom and through whom he conveys all to us, and that through faith. Rom. 3:25, 'Whom God hath set forth to be a propitiation through faith in his blood,' &c. He hath set him forth, and there he is for you to exercise your faith upon. As he hath ordained Jesus Christ to be the great medium or means betwixt us and himself, so he hath ordained faith as the principal instrument in us to treat with Christ. Look in Acts 20:21: 'Testifying repentance toward God, and faith toward our Lord Jesus

Christ.' You see that conversion, or turning the soul, that is attributed to God, to him as the object of it especially; but faith is pointed to Jesus Christ. 'Repentance toward God, and faith toward our Lord Jesus Christ.'

I will not enlarge further upon this than thus. Brethren, when the soul turns to God, the orderly method is that it should go to Jesus Christ, immediately and first to him, and through him to God, and in him to God, for pardon, and all else. John 14:6, 'No man comes to the Father, but by me,'—they are places well enough known to you,—therefore in John 6:45, 'They shall be all taught of God' to come to me, says our Lord and Saviour Jesus Christ. The Father, when he means to save a soul, directs that soul to his Son; the soul comes humbly before God the Father, and God the Father says, Go to my Son; he secretly teacheth the soul. 'No man can come unto me, except the Father which hath sent me draw him. It is written in the prophets, They shall be all taught of God. Every one therefore that hath heard, and learned of the Father, cometh unto me.'

Brethren, it is certain that of all things else, we in our own natural dispositions are most remote in going to Christ. We go to the Father, and to God; that all nations do by a natural instinct; they have in their hearts some knowledge of a God, and will run to their own performances, and they will turn to God, and leave their sins, and set up duties that God requires, which they have omitted, but still they will not go to Christ till the Father put an instinct into them. Why did the beasts go into the ark? God put an instinct into them, that they should go by couples; so God puts an instinct into the soul to go to Christ: and hence, he that hath heard and learned of the Father, comes to me, says he. And therefore faith and Christ are coupled, as you see, and yoked in this place. And when the soul hath come to Christ, by observing and seeing, as Joseph's brethren did the countenance of Joseph, what his countenance is, what his entertainment is, how he looks upon them: 2 Cor. 4:7, therein we see 'the glory of God, in the face of Jesus Christ.'

That is the answer to the first question, Why faith and Christ are thus coupled together in a more immediate conjunction, that when he would pray, that he say, 'that Christ may dwell in the heart by faith?'

Another question is, How Christ is said to dwell by faith, and how the Holy Ghost is said to dwell?

But a second thing I would speak to, is this: What is this same dwelling in Christ by faith, and the extent of it?

Truly, brethren, I shall answer it at last more fully. In the meantime, it is not justifying faith only; when we hear of Christ and faith, presently we think it is putting forth an act of justifying faith. No, brethren, it is not so here, Christ doth not dwell in us only, nor most properly, by faith justifying. It is called justifying faith because it justifies; but this is a dwelling, Christ dwelling. Christ justifying us is but one act, or one benefit which he bestows; but here is a dwelling, and this extends further. The Apostle supposeth the soul justified, but that he may dwell. John 15:3, 4, 'Now are ye clean through the word that I have spoken to you. Abide in me, and I in you.' Abiding here in John, and Christ dwelling in Paul, are all one. Says he, 'You are clean;' that is, You are now, through my grace and Spirit put upon you, purified by faith, you are regenerated, and it hath been wrought much by my word that I have spoken to you. What remains? All the rest of your lives to dwell in me, and I to dwell in you. 'Abide in me, and I in you.' Now that you are thus made clean, that is the next thing you are called upon to do

My brethren, you must know there is a twofold union with Christ, and Christ with us:—

1. A relative union; that is, whereby he takes upon him the relation of being a husband, and to be one with us all sorts of ways, which the relations of unity do express. And this union is fully and completely done when first we are turned to God, and when Christ first takes us, as ever it shall be. Your relation doth not increase, it hath not degrees; your union with Christ, that he is one with you, and you with him, in respect of the relation to him, is complete. As in marriage, you know that persons, before they come to communion one with the other, are as much man and wife as ever they shall be, for the relation; but then he takes her home to his own house, and dwells with her, forsakes father and mother and cleaves to his wife, and, as the apostle Peter says, they dwell together. Just so it is have; the relative union whereby Christ is one with us, and we with him, as man and wife, as all relations else that speak

oneness, is full and complete at first. When you are in heaven, you are not more in Christ than when first turned.

2. But after he hath taken you, there is both a substantial union and a communicative union, which is expressed here by indwelling, whereby he communicates to you all those things which the relative union serves for. A man is married but once, but they do communicate one with the other all their lives, dwelling together, being helps one to the other, being one flesh, &c. This gives some light to John 17:22, 23, 'The glory thou gavest me I have given them, that they may be perfect in one.' Perfect in one! not till they are in glory. So then the communication of holiness, and the communication of glory, are but still consummating that union which the relation first brought in. So then, you may understand what it is for Christ to dwell in the heart. Take the first, it is for him to communicate all good things that the Father hath appointed him to bestow upon us; but then, secondly, it imports that we receive them by faith, and by faith fetch them from him. This is the ground why it is called an indwelling, and what is meant by it.

The next question will be. What faith is towards Christ, by which he dwells in us, as the apostle here prays?

Brethren, it is not faith justifying only; I do not find that Christ is said to dwell in us by that, though it is part of it; but it is that faith wherewith we any way deal with Christ, for anything whatsoever. Faith in Christ is not only faith justifying; faith hath to do with Christ for a multitude of things to be communicated to the soul besides justification. I use to say there are three things adequate one to the other. There is God the Father's grace bestowing, Jesus Christ's redemption meriting and bestowing, and there is faith in us to apprehend and apply all these. These three are adequate, that is to say, of like extent in the subordination of the one to the other. For example, all that was in God's heart to bestow, all grace, of what kind soever, that Jesus Christ was made the instrument of purchasing; there is not anything which God the Father means to bestow, but God the Son hath purchased it, and serves God and his purposes in bestowing it upon us: so as there is not that thing in the heart of God to be given to us, but Jesus Christ answerably procures it, and endows us with it. So that Christ is adequate to all God's

purposes whatsoever. Then come we to ourselves. There is a little principle called faith, which goes out of itself both unto God and unto Christ; and—mark what I say—all that ever Jesus Christ purchased, and that Jesus Christ shall bestow on us, faith is the instrument that shall receive it, and go to Christ for it. There is not that thing in the heart of God but Christ hath purchased; there is not that thing Christ hath purchased and means to bestow, but faith is the instrument to apprehend and apply it. Now justification is but one piece, but there are many things, I know not how many things else, which Christ hath to bestow upon us besides justifying us; and we have a principle, namely, faith, in us, that serves not only for justifying, but sanctifying, for strength, obedience, everything. Hence then it is not only faith justifying, but faith upon Christ all sorts of ways; faith answers to the whole of Christ, and it is not only faith justifying, but faith in the whole extent of it, wherein we do receive, or may receive, anything from Christ, and thereby he dwells.

The next question is, What is it to have Christ thus dwell in the heart by faith?

Supposing faith taken in this large sense, I shall answer two ways:—

1. By the reality of the thing.

2. By the metaphor of dwelling.

First, By the reality of the thing. Take it as the Apostle prays for it, and he prays for the highest, it is to have a spiritual sight and knowledge of Christ, which makes him present to the soul, whole Christ, and especially his person, and with him all that we know of him, or hear of him, as occasion is to make use of it; which sight and knowledge doth withal let Christ down into the heart, and affects all there, takes possession of the heart, and doth this in a constancy; this, as Paul prays for it, is the indwelling of Christ by faith. I shall speak to every one of these.

First, It is to have Jesus Christ continually in one's eye, an habitual sight of him. I call it so, because a man actually thinks not always of Christ; but as a man doth not look up to the sun continually, yet he sees the light of it, so here faith, in John 6:40, is

called the seeing of Christ: 'Every one that seeth the Son, and believeth on him.' And our Lord and Saviour Jesus Christ, speaking of himself, says, Psalm 16, 'I have set the Lord always before me.' So therein ye should carry along, and bear along in your eye, the sight and knowledge of Christ, so as still there is at least a presence of him accompanies you which faith makes.

Secondly, It is a spiritual sight of him, it is to know him as the truth is in Jesus, really, that makes faith to differ from all the faith that is in the world.

Thirdly, It is whole Christ to dwell, and the whole of him, to dwell in you by faith; it is Christ in the text, not Christ as justifying or dying only, but the whole of him; for there is that in faith that is capable to take in the whole of him, and for him to affect the heart accordingly. There is a parallel scripture to this, Gal. 1:16, 'When it pleased God to reveal his Son to me.' For Christ the Son to reveal himself to a man, it is for the whole of himself to dwell in the heart by faith. It is not only revealing Christ to me, but it is revealing Christ in me. Oh, it hath been a vain and wicked imagination, that every man hath a Christ within him, only it is not revealed, and the work of salvation is but revealing what is in the heart already: whereas for Christ to be revealed in us, is for Christ to be so revealed as to be in the midst of us, and for Jesus Christ to dwell in the heart continually, receiving in abundance of him; and to have the image and representation of all he is, and that I know by him, in my heart; and it is whole Christ, not one piece of Christ. Brethren, the whole of Christ, and not one piece of him only, all his words, and all his speeches, is Christ dwelling in you by faith; you receive all them, it is whole Christ.

Fourthly, It is all of Christ, all about him. You read of a great many things of Christ, of his dying, rising, how he walked, what he is to his people in his relations, in his dealings. If faith hath Christ present with the soul, and knows but any one thing, more and more of Christ, thereby is Christ said to dwell in the soul, by letting him into the soul and into the heart, and affecting the heart with him. Saith the Apostle, Gal. 4:19, 'I am in travail with you till Christ be formed in you.' He speaks it of the point of justification. Christ justifies by restoring their faith to that again, and drawing their

hearts to seek it in Christ: this is Christ formed in them, for that thing to take my heart and possess my soul, is for Christ in and by that particular thing to dwell in me. John 15, 'If you abide in me, and my words abide in you,' &c.; abiding is dwelling. Let him dwell and have a power upon my soul, this is for Christ to abide; every beam of Christ is Christ dwelling himself, being present by faith to the soul.

Fifthly, When Christ, and all of Christ, every beam of him, is not only known, but takes and affects my heart. You see the heart is made the subject of Christ's dwelling; it is not to dwell in the notion, in your brains. You have no more of Christ dwelling than as your hearts are affected. This is express, 2 Cor. 3:18, 'We all, beholding with open face the glory of the Lord, are changed into the same image from glory to glory, by the Spirit of the Lord.' First, there is spiritual beholding; he speaks of Christ: and of what of Christ? Not only of his person, but of all that is to be known of Christ. Adam's graces had not glory, but all of Christ hath. It is such a beholding as, letting Christ and his glory into the soul, doth change it, turn it, leave the impressions upon a man; and this is done by the Spirit of the Lord. By the Spirit of the Lord, the Holy Ghost is not meant; for he said in the words before, 'The Lord is that Spirit.' Christ himself is, and he by his force and power, when he comes into the soul, doth change it, fill it, quicken, strengthen it, and leaves impressions upon it. As the burning-glass contracts all the beams of the sun to a point, but it is the beams of the sun that sets on fire the cloth, so it is the Spirit of the Lord that fires our hearts. Thus to know Christ is to dwell in him.

Lastly, I said in a constancy; that is it Paul prays for, the very word 'dwelling' imports so much. What! by faith as sleepy, idle? No, it is by faith as acting. What! to possess him by fits? No, to enjoy him, and to have the heart taken with him, for some constancy. The expressions for 'dwelling' in Scripture are plain. 'Abide in me,' says he; do not stir out of doors from me, for I dwell in you; do you 'abide in me, and I in you.' Jesus Christ is ordained to be—if we had faith enough to keep him in our hearts—a constant dweller by faith, and he dwells actually. 'We will come and make our abode with him,'

says he, John 14:23.—By this you have explained what it is for Christ to dwell in the heart by faith.

To give you some particulars:—

First, Take the person of Christ, to have a sight of his person, to have that along in the preciousness of it, in the valuation of it. I have seen the King of Glory, saith Isaiah. He speaks it of Christ. To have Christ dying, and Christ rising, and Christ ascending, and not only so, but Christ himself. Brethren, the intercourse between this indweller and our souls is between persons, those that dwell in the same house, the familiarity is between persons; therefore our eyes are to him. 'To you he is precious,' saith he; John 14, 'I will manifest myself to him.' That is one particular.

This is attainable, nay, it is the strength of the import of Christ's dwelling by faith, as you heard out of the 16th Psalm, 'I will always set the Lord before me.' This should so take the heart, that your souls should always have the impression, the image of the grace of that person, of his meekness, holiness, fear of the Lord. He was quick in understanding, discerning what was the will of God, and what not; he had the fear of God upon him, he was aiming and seeking the glory of God continually. These were the graces of his person. To have the impressions of these graces left upon the soul, this is for Christ to dwell in you by faith. You shall not need to be told Christ was meek and lowly; no, this is more than a sermon concerning Christ.

Again, It is to know Christ in all his work of mediation, what he did: that he was circumcised, that he was derided, crucified, died, rose again, ascended, sits in heaven; faith taking all these things of Christ, if it be high, raised, spiritual faith, such as Paul here prays for, it will leave the image of all these acts upon your hearts.

Brethren, though we content ourselves with an inner man, which inner man is a conformity to the law of God and his grace, such as Adam had, and such as saints under the Old Testament had; and that it is true, and perfect, and good grace, I acknowledge; and it is a piece of Christ, for Jesus Christ had the law written in his heart, hating sin, loving righteousness, as well as we, as Ps. 40 shews. But there comes upon the holiest conformity to the law in us, which is the new creature, a new tincture. The substance was, the

conformity to the law, the holiness that is agreeable to the law; but faith comes and reveals Christ, and God by faith reveals his Son in us; and what then? Whereas I had hatred to sin before, I looking upon Christ crucified, I die to sin, upon the faith and consideration of it. Here hatred of sin is now dying with Christ after the similitude of his death. Here what Christ did by way of mediation for us leaves impressions and frames the heart accordingly. Faith should be so powerful that we should no sooner think of Christ's dying but lusts should die: in like manner, that Jesus Christ rose, that when I consider that Jesus Christ rose again for me,—Christ is risen alive, as the primitive Christians used to say,—that therefore the soul should be moved to live in newness of life, finding a virtue to come from the thoughts thereof. Here faith brings in by spiritual sight the resurrection of Christ, leaves impressions suitable; and the image of these things are wrought in the soul, and become motives to a man to die to sin and rise to holiness.

O brethren, that all of Christ were but turned into our hearts, still as we know him, and think of him; no sooner to think of his death, but to die withal to the world; no sooner to think of his being crucified, but to find lusts tortured and shrinking: so no sooner to think of Christ circumcised, but to cast off the foreskin of your heart, which is self-love. So as not only a conformity to the law may appear in it, but that Christ should come over again with a new image of his, in all things whereby we may be affected of him.

Further, if you grow up to assurance,—for here he prays for such as are rooted and grounded in the love of God,—let assurance of these things come in, that Christ did all this for me; and then let the soul deal with Christ about every particular of him, in their kind, as done for it. And, oh, how powerfully will every particular affect the heart, with suitable reflections answering thereunto! The love of Christ shewn in every particular, will constrain us into affections correspondent thereunto. Such a faith, working by love, will work, directly and naturally, dispositions towards Christ in the heart.

Now faith of assurance will be able to apply all that ever Christ hath done, as done for itself. Such a one will run over all the Scriptures again and again; and when there he finds Jesus Christ died for sinners, This is for me, saith he; God laid the iniquities of us

all upon Christ, and I am one of the number; he bore my iniquities, God laid them all upon him. Jesus Christ is risen, this he did for me, that I should rise in newness of life here; and in the meantime he is gone to heaven, and there he keeps a place for me. And this way of application I understand to take up much of Paul's sense in that Gal. 1, 'He revealed his Son in me;' I know all he did was for me. And this application of Christ you find in Gal. 2, 'I live, yet not I, but Christ in me, who loved me, and gave himself for me.'

And if you obtain this kind of application of Christ by way of assurance, it will cause Christ to dwell in you, and yourselves to dwell upon Christ to purpose. You shall not need to force your thoughts into the meditation of him, but it will cause your thoughts to dwell upon Christ to purpose, that hath done thus and thus for you; and that continually your whole life in the flesh, as Paul there, will be your living by faith on the Son of God.

Thus I have instanced in some particulars how far off are we Christians in this age from what was in the hearts of those times, and was in this great saint's experience, who prayed for all saints after this rate, to the end of the world.

Although we have not attained all this, yet let us seek after these things, to attain them. Let us not content ourselves that Christ is ours, as to our state; but let us seek that he may operatively dwell in us thus by faith. This we should pray for, this we should contend after. It is in this life to be had, and that in some constancy, else he would never have prayed for it thus. Do not content yourselves that Christ hath a relation to you, but seek this completive communicative oneness, which is the filling up of that relation.

A SERMON ON EPHESIANS 5:30–32

For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.

THE doctrine of the gospel hath been the subject which I have designed to handle; and, in the first place, to shew that it was God's intention that the story of Adam—which you read of in the beginning of his book, in the volume of his book, as he saith, Heb. 3, in the beginning of Genesis—should hold forth a shadow and type of the most fundamental truths of the gospel: so that, as it was said of old that the whole creation was but Deus explanatus, so we may truly say that the story of Adam is nothing else but Christus explanatus, Christ explained.

First, I might shew that in Adam's creation, in the union of his soul to his body, the dwelling of a reasonable soul in a body of clay, there was a shadow of the dwelling of the divine nature in the human nature of Christ, out of 1 Cor. 15:45, where the Apostle quotes the very words, when Adam was made and created, to be a type or a forerunning prophecy of our Lord and Saviour Jesus Christ. It is true, saith he, 'the first man Adam was made a living soul;' 'the last Adam,' typified out hereby, 'is a quickening Spirit.'

Secondly, Take the condition of Adam's soul as it had the image of God in it, either for knowledge or else for holiness, it fell infinitely short of the state of believers under the gospel, if their holiness were made complete as his was. The image of God and the knowledge of God in Adam was natural; it was but in a natural way, suited to the nature of man as he is reasonable and as he is man; it was merely but what was due to such a creature, if God would make him such. But the knowledge of God, and the image of God that follows thereupon under the gospel, is every way supernatural, so as eye hath not seen, nor hath ear heard, as the Apostle speaks in 1 Cor. 2:9; nor, as it is quoted out of Isa. 64, man from the beginning of the world, no, not even Adam himself, hath known 'the things that

thou hast prepared,' under the gospel, 'for them that love thee.' How it fell short, I cannot now stand to declare.

Adam was made according to the image of God; the image of God in him was but a shadow of that image of God which shines in Christ the second Adam, and which he stampeth upon the hearts of believers, they being translated and transformed into his image.

As Adam in his creation was a type of Christ and his church, so when God said, Gen. 1:26, 'Let us make man after our image, after our likeness,'—and he speaks this of male and female when he said it,—he intended it of Christ and his church, whom then he had in his eye, and had set up as the pattern of all. So as indeed our Lord and Saviour Jesus Christ was the great pattern which God had set up, and man made at first was but as a little picture taken thereby. Therefore you shall find, in Heb. 1, that as Adam was the image of God, so our Lord and Saviour Christ is said to be the express image of his person, ver. 3, and the brightness of his glory. So that look now how the image of a king in his son, or how the image of a man in a statue of brass, from head to foot, doth differ from his image in a little tablet which you carry upon your breast; so doth the image of God in Christ differ from that image which he stamped upon the heart of man even in innocency.

There was a threefold image of God in the person of Jesus Christ, which exceeded that image of God in the heart of Adam:—

There was, first, that essential image, as he is the second Person in the Trinity, which is as invisible as God himself.

But then, secondly, in Christ, as he is God-man, in whom the fulness of the Godhead dwells, there is an image of God exceeds all the image of God in the angels, or in man at first; and why doth it exceed it? Do but you consider with your selves, if you were to draw the picture, the image of a man, is there not more in the face, in the head, than there is in all the body? So there is more in our head, Christ, than there is in all saints and angels, than there is in the church itself, much more than was in Adam. If Jesus Christ, as I there said, had but only been set up in heaven, for us to gaze upon his person, and upon all the excellences of God that do shine in him, then is yet such a brightness of glory shines therein as doth not in all the creatures, nor could do, though God had made never so

many. You shall see what David saith, in Ps. 17:15, foretelling of his seeing Christ after the resurrection. 'As for me,' saith he, 'I will behold thy face in righteousness: I shall be satisfied, when I awake, with thine image.' His meaning is this, I comfort myself that when I shall awake, that is, when I shall rise again,—for you know that death is compared to a sleep, and therefore he expresseth rising again by being awakened,—I shall be satisfied with thine image, that is, with thy Son Christ.

Thirdly, Besides the image of God which shines in the person of Christ, which we shall see in heaven when we awake, as David shall do, there is an image of God which shines in the works of Jesus Christ, which he did here below; there is an image of all the attributes of God which breaks forth in the works of Christ's mediation, and in all his offices. As there is the glory of the sun, and the glory of the beams of the sun, so there is the glory that is in the person of Christ, and the image of God that is there; and there is the image of God that shines in his beams, in the works of mediation which he hath done, and the fruits and benefits of it, in the truths that have been told of him in the gospel. And as Jesus Christ is a middle person between God and us, so the story of his works of mediation put together presents us with a middle image of God, between that in his person, and what is in the creatures besides. So as indeed God did set him up as an image by which he made the little picture of Adam. 'Let us make man,' saith he, 'according to our image;' and so Adam was but a shadow and type of what was in Christ. There is a new edition of all the attributes of God which ariseth out of the story of Christ. And though as God's person is more excellent than his works, so the image of God in Christ's person is more excellent than that image of God which shines in his works; yet even in the works of Christ there is such an image of God as excels the image of God in angels or in all the creatures besides. Go, take a holy man, there is the image of God in his heart, and there is the image of God in his works of righteousness, which he doth according to the principles in his heart, and of God's law written there. Therefore the new man, which is created after the image of God, is not only said to consist in an inward renewing of the Spirit, but in putting on works of holiness, and putting away

lying and the like sins. For the image of God lies in works, as well as in a man's heart. Answerably now, there is the image of God shining in the works of Christ: and therefore when you read that Christ is called the wisdom of God, there is one attribute, and the power of God, there is another, it is not spoken simply of what is inherent in his person, but of what appeareth in his works, what appeareth in what he hath done and the fruits of it; and he is called the wisdom of God and the power of God in the abstract. Adam might be said to be wise, and he might be said to be holy, but he could not be called the wisdom of God, nor could he be called the holiness of God, but so Jesus Christ is. And he is not so called either in respect of that essential image,—that is, as he is second Person,—or of that image of God which shines in his person as he is God-man, but of what shines in the works that he hath done; as he is made unto us righteousness and sanctification and redemption, as it follows there in 1 Cor. 1:30. So he is called the wisdom of God and the power of God, &c.

So as now if you take the infinite wisdom of God, that ariseth out of the story of the life and death of Christ, out of his resurrection, ascension into heaven, &c., and the fruits and ends of all these, there is a higher wisdom of God appears even in these works of Christ, than appears in all the creation besides.

And so of the power of God too. It is not only that he, being God and man, hath power to do what he will,—that is proper to his person,—but go take the works that he hath done, that he hath overcome sin, and hell, and death, and the wrath of God, that he was manifested to be the Son of God with power in rising again, as Rom. 1:4; in this respect he is called the power of God.

And so likewise, in the third place, as he hath ratified and made good all the truths of God, as all the promises of God are yea and amen in him, so he may in that respect be called the truth of God.

And so also he may be called the justice of God, because God in him hath manifested such a righteousness as never else would have been manifested. He hath not only manifested in his person that he is righteous, but in his works, in that he hath satisfied the wrath of his Father.

And so likewise he may be called the love of God; for the highest manifestation of love that ever God shewed lies in what Christ hath done for us, in that God gave his Son, and his Son gave himself. Herein lies the height, and depth, and length, and breadth of the love of God, which passeth knowledge, as the Apostle speaks, Eph. 3:18, 19.

And, lastly, to instance in no more, by the same reason that he is called the wisdom and the power of God, he may also be called the patience and the long-suffering of God; for by reason of the blood of Christ, and by an overplus of it into the bargain, as it were, it is that he is patient with all wicked men, suffers them to live, lets the world stand to this day.

Now go, take this image of God that thus shines in Jesus Christ, not in his person only, but in his works, which is yet a lower image than what is in his person, and that is a lower thing too than what is in him as he is second Person; and, I say, Adam was but a mere empty shadow in comparison of this substance which God had in his eye when he said, 'Let us make man according to our image.'

Having thus shewn you that Adam in all these respects was but an empty image in comparison of the man to come; having spoken somewhat of his creation, and likewise somewhat of the image of God in him, I will now come to speak concerning his marriage: for all that I have now said is but an introduction to what the text which I have read holds forth; it is but to connect what I have formerly delivered with what I shall now do.

In these words, then, the Holy Ghost doth make Adam to be a type and a shadow of Jesus Christ, in his marriage with Eve. As he was held forth his type in his creation at first, as he was held forth his type in that he was a shadow of the image of God in him; so take his marriage with Eve his wife, and the Apostle tells us that therein he was also but a shadow. 'For this cause,' saith he, 'shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.' Where are these words? Look in Gen. 2:23, and there you shall find them. 'Adam said, This is now bone of my bone, and flesh of my flesh. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they

shall be one flesh.' The Apostle, you see, takes the same expressions, and tells us this is a great mystery: there was in these words of Adam, saith he, a mystery held forth, which I interpret of Christ and the church.

Now, then, for the making this good, will you consider what the Apostle exhorts to in the words before? He exhorts husbands to love their wives, and wives to be subject to their husbands, as Christ hath loved his church, and as the church is subject unto Christ; and to enforce this argument, he brings this pattern. For, saith he, will you know what was the mystery of marriage at the first, in the state of innocency? The marriage of Adam and his wife Eve was intended as a type and shadow of Christ and his church; and from the example of Christ's love to the church he enforceth the duty of the love of the husband to the wife; and from the example of the subjection of the church to Christ, enforceth the duty of subjection of wives to their husbands. He boldly quoteth what is said in Gen. 2 of the marriage of Adam and Eve. There saith Adam, She is bone of my bone, and flesh of my flesh; saith Paul here, We are of his flesh, and of his bone. For this cause, saith Adam, shall a man leave father and mother. For this cause, saith the Apostle also, shall a man leave father and mother. And this is a great mystery, saith he: but I speak concerning Christ and the church.

There are some that say that this is only spoken by way of allusion, as when it is said in 2 Cor. 4:6, that God created light out of darkness, the Apostle there in the new creation alludeth to the old. But, my brethren, it is not only by way of allusion, but by way of type, and a prophecy intended by God therein. And the reasons are clearly these:—

1. Because the Apostle doth found his argument of the duties of husbands and wives upon it; now allusions may illustrate, but they do not afford arguments to duty. Mark how the Apostle speaks: 'Wives,' saith he, ver. 22, 'submit yourselves to your own husbands, as unto the Lord.' And, ver. 25, 'Husbands, love your wives, even as Christ also loved the church;' and why? Because, saith he, that in marriage, and marriage at the first, the marriage of Christ and the church was intended as the great example. It was not therefore a bare similitude, but a pattern; and unless the marriage of Christ had

been intended as a pattern in the marriage of Adam, this had been a weak argument.

2. Therefore, in the close of all, he gives us an account why he had produced the example of Christ and his church; and his account is this. Because, saith he, this was the mystery that was intended by it, even in the marriage of Adam. To that end consider how, first of all, he calls this interpretation of his of the story of Adam's marriage, applying it to Christ and his church, a mystery. Now what is a mystery? A mystery is that which hath one thing signifying, and another thing signified; as in Rev. 1:20, 'The mystery of the seven stars, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks are the seven churches.' Mark how he explaineth what a mystery is; it is a thing signifying, and a thing signified. So when the Apostle here had quoted the words of Adam's marriage in Gen. 2, as you have heard, and said of it, 'This is a great mystery;' he adds, 'I speak concerning Christ and his church:' which is all one with that John saith in the Revelation, as if the Apostle should have said, The mystery of Adam's marriage is the marriage of Christ and the church; that is, this is that which is intended by it, and which God had in his eye. A parable is called a mystery in the Scripture, as in Luke 8:10. Why? Because it holds forth a similitude, and a thing signified thereby. So in Dan. 2:28, Nebuchadnezzar's dream is called a mystery. 'There is a God in heaven,' saith Daniel there, 'which revealeth mysteries;' so it is in the original; because he dreamed one thing, and another thing was intended by it. So Adam's marriage is called a mystery. Why? Because the story of it is one thing, it is the story of the marriage of the first man and his wife; but the secret, the thing intended by it, is another. I speak, saith he, concerning Christ and his church.

And so now the meaning of the words which the Apostle useth is briefly this. I say, saith he,—that is, I make this interpretation of it, and he was the first that did open the mystery of it;—I tell you a mystery, as elsewhere he saith, that which you have not known, I now hold forth to you. You read the story of Genesis merely of Adam and Eve, but there was a further mystery in it. This that I have said of leaving father and mother, of being bone of his bone,

and flesh of his flesh,—so you read the wife is of the husband, in Gen. 2—this, I say, saith he, belongeth εἰς Χριστὸν, (so it is in the original,) it is to be applied only to Christ. I speak it of him, and I apply it unto him, as the matter signified thereby. And then, if you mark it, in the last verse of this Eph. 5, he saith, 'Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.' His meaning is this: I would have you take the place literally notwithstanding, do not think this is all the meaning of it; there still lies a literal duty upon you, though there is a mystical sense in the thing.

And so much now for the opening of the text itself. I shall now come to shew wherein this type lay, and compare Adam's marriage with the marriage of Jesus Christ and his church mystically intended by it.

There is a great question among interpreters, whether every marriage, as well as that of Adam's, was intended as a type of Christ. I will not stand to decide that, I will only handle and shew how Adam's marriage was; that 'this is a great mystery' pointeth to him, to that marriage of his. Adam did not understand it, when he said, 'This is bone of my bone,' &c., 'and for this cause,' &c.; as Caiaphas, in John 11:51, did not understand when he prophesied that Christ should be put to death. Those words in Gen. 2, 'For this cause shall a man leave father and mother,' &c., are made the words of God, and not of Adam; for God intended Jesus Christ by it, as the Apostle here doth. But to come to the particulars wherein the type holds, I shall resolve it into four heads:—

I. Let us consider the counsel that God had about Adam's marriage with Eve, and it was the type of the counsel of God about Christ's marriage with his church; and this is a great mystery, even the counsel that God held in his eternal decrees concerning Christ and his church, shadowed out by what he here speaks of the marrying of Eve to Adam.

1. The Lord made Adam before he thought of a wife for him; and so in order of God's decrees, Christ was set up first, who therefore is called the 'first-born of every creature,' Col. 1:15, and the 'first-born among many brethren,' Rom. 8:29; who is called the head, and therefore was set up first. Now when God had made Adam, and

made him first, what is the counsel of God about him? Read Gen. 2:18, 'And the Lord said, It is not good that the man should be alone; I will make him an helpmeet for him.' So did God say of the man Christ Jesus, when he had ordained him in his eternal purpose, It is not good for him to be alone; he shall have fellows, as the saints are called in Ps. 45:7. God intended, and said with himself, he shall not be in heaven alone. You have the Scripture speaking in the very same language in John 12:24, 'Except a corn of wheat fall into the ground, and die,'—Christ there speaks this of himself,—'it abideth alone.' I must not be alone, saith he, I must have company with me. And though he speaks this in relation to his death, yet it was God's primitive decree that Christ should not be alone: and because it was so, therefore because man fell, and could not otherwise be saved and brought to heaven but by Christ's death,—therefore, saith he, I must die, that I may not be in heaven alone; otherwise I must be reduced to what Adam was at first reduced to; that was to be alone, and that is not meet.

2. The next counsel God held about Adam was this. He went and viewed all the creatures that he had made, and amongst them all, saith Gen. 2:20, 'there was not found an helpmeet for him.' So when God was in consultation who should be the wife and spouse of Jesus Christ, he views the angels first, but he refuseth them; he in no wise took on him the nature of angels, Heb. 2:16. Why? Because he would not be a husband to them, and he is nowhere called so. There was none else, none was found to be a match fit for him, but the sons of men, whose nature he meant to assume; and not all of them neither, he viewed all the sons of men, and he took but to remnant out of them, 'The election hath obtained it, and the rest were hardened,' saith he, Rom. 11:7. He viewed all that he could have made, that is more, and out of all he chose those whom he hath elected. Herein God did but act his own eternal purposes and counsels concerning his church, pitching upon a few creatures whom he chose out of all those whom he either had or could have made, to be a meet help for his Son Jesus Christ.

You will say, Is the church a helper to Jesus Christ? Wherein is the woman a helper to the man? She is pleasant to him; she is a companion for him. The like is said of the church; she is a helper to

him in two respects. First, she is his glory, as in 2 Cor. 8:23; they are, saith he, 'the glory of Christ;' even as the wife is said to be the glory of the husband, in 1 Cor. 11:7. And then, secondly, she is a comfort to him. You will wonder that the church should be so to Christ; but you shall see it in Psalm 45, where, speaking of the church and Christ, saith he, ver. 10, 'Forget thine own people, and thy father's house,'—he speaks in the same language that he doth here,—'so shall the king greatly delight in thy beauty.' Therefore in this very chapter, Eph. 5:27, he saith that Jesus Christ is to present to himself a glorious church; that, as Zanchy well says, in heaven he will set her up full of beauty and glory,—Behold, here is she that I have made to delight in,—and the glory he will put upon her he continually presents to himself to delight in. Therefore you shall find, in John 15, that his joy is said to be in his church: Keep my commandments, saith he, so shall my joy be in you. And in Eph. 1:23, the church is called his fulness; 'which is his body, the fulness of him that filleth all in all.' He ascribes as much to Christ as can be; he saith he filleth her and all things else, and yet in a sense she is his fulness too. She is a helper to him.

3. When Adam was alone, before God made the woman, he blessed Adam, and in him blessed her afterwards to be made. This you may find in Gen. 2. He gave all the world unto Adam, and in giving it to him he gave it to his wife, and to his seed that should come of her. So was it here, when Jesus Christ and God were alone in heaven before the world was, he undertaking to be a husband, God considering the church in him, he did 'bless us with all spiritual blessings in heavenly places in him.' He gave all to Christ, and in Christ gave all to her, and to all her seed, and to all that should come of her. All is yours, saith the Apostle because you are Christ's, and Christ is God's, 1 Cor. 3:22. Here you see the counsel that God held concerning Adam and Eve in their marriage, it holds with God's eternal counsel concerning the marriage of Christ and his church.

II. Let us come to the creation of the woman out of the man, and you shall see still that the mystery runs on.

1. Eve was made out of Adam, so was the church out of Christ. God could have raised up seed to Abraham out of stones, out of nothing. No, but as he did take something out of Adam and made

the woman of it, so he took of Christ, and made the church; as you have it, John 16:14. Therefore it is mightily observable in the text that we are not said to be os ossis, in the genitive case, but ex ossibus ejus, as noting out the subject-matter out of which we were taken. All were made out of one, so saith the Apostle, speaking of Adam; and all are made out of one, so saith the Apostle also, speaking of Christ and his church, Heb. 2:11. We are all seminally in Jesus Christ, and we are os ex ossibus ejus, bone out of his bone, and flesh out of his flesh. If you read Gen. 2:23, you shall see the reason given why the woman is said to be bone of his bone and flesh of his flesh. The text tells us it is because she was taken out of man. The Holy Ghost in the Greek follows the same emphasis. We are, saith he, ex ossibus, bone out of his bone, taken out of him. Which is true in two respects.

For, first, consider the church mystically, as she is a church, as she is holy, and as she is glorious; and whatsoever she hath, as she is such, it is wholly out of Christ, she is bone out of his bones in that respect. 'Of him ye are in Christ Jesus,' saith the Apostle, 1 Cor. 1:30. And, 'We are his workmanship, created in Christ Jesus,' and out of Christ Jesus, Eph. 2:10. That look what bones Adam had, the same bones the woman had when she was made; look what flesh he had, she had likewise. So it is true of Jesus Christ and his church by way of analogy, in a spiritual and mystical sense: as Eve received bone for bone, and flesh for flesh, and eye for eye, and hand for hand; so look what graces Christ hath, the church—take her qua church, as she is beautified with graces and glory in heaven—has 'grace for grace.' There is nothing that Christ hath but she hath also, and so we are bone of his bones, and we have it out of him too, that is, from him. And therefore in the 26th verse of this chapter it is said that he 'sanctifieth and cleanseth the church, that he might present it to himself a glorious church.' Look what holiness and what glory she hath, it is all from him.

But I think, secondly, that when he saith we are bone out of his bones, and flesh out of his flesh, there is a further thing meant. The church is not so only, if you take her in respect of her graces, and qualifications of glory and grace, having the same graces that Christ hath, making an allusion to bones and to flesh, members of the

body, and graces, members of the mind. That is not all the Apostle's scope; but I take it further the meaning is this, that Jesus Christ having a human nature, ordained first to be his, we, taking the substance of that nature, have also the same. There is one scripture that seems to contradict it, that is Heb. 2:14, where it is said, 'Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same.' It is easily answered; for flesh and blood there, is meant the frailties of man's nature: and so the Apostle's meaning is this, that whereas we, through sin, had subjected ourselves to the frailties of flesh and blood, he took part of the same. It is clearly his scope there.

But yet, because Jesus Christ was ordained to the substance of a human nature, therefore were we so too; and we are chosen in him, and so we are ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ, flesh of his flesh, and bone of his bones, fur the substance of our nature. It is an excellent distinction one hath: Christ is os ossis, bone of our bone, in the genitive case; but we are ex osse, bone of his bone, taken out of him. How came Christ to be the Saviour of the church? What saith he, ver. 23? 'He is the head of the church, and he is the Saviour of the body.' First a head, then a Saviour. Why was Christ ordained to die? Was that God's primitive decree concerning him? Or did he not think of sending Christ to be a head till such time as he thought of sending him to die? No, he thought first of sending him to be a head. How do you prove that? Because he therefore left father and mother, for this cause, because he was a head. The text is express in ver. 31. He having first made him a head to us, we are members of his body, he having ordained us to be of the same nature, of his flesh and of his bones, therefore it was that he died. 'For this cause,' saith he, 'shall a man leave his father and mother;' the Apostle applies this to Christ, 'I speak concerning Christ and his church,' saith he. He left his Father in heaven, and his mother on earth, to give himself for his church.

And that is the first thing wherein Adam was a type of Christ, in respect of Eve's creation; she was taken out of him.

2. Out of what part of Adam was she taken? The text saith, in Gen. 2:21. that the Lord cast him into a deep sleep, and then opened his side, and took Eve out of it. It was indeed, in the letter of it, to shew

the equality of the wife to the husband; she was not taken out of his foot, but out of his side, because she is to be a companion to him. In this also was Adam a type of Christ, the church was taken out of his side; and the apostle John, chap. 19:34, you shall see, makes a great matter of it. 'One of the soldiers,' saith he, 'with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bear record, and his record is true: and he knows that he says true, that ye might believe.' It is a strange thing that in the midst of a story the Apostle should come and put such an emphasis upon this passage. This, saith he, I observed above all else, and this I bear record of. Why? It was not in respect of the miracle of it; for in the pericardium, the purse that a man's heart lies in, there is water for the cooling of the heart, and if you pierce that, water will presently issue out. It was not therefore, I say, in respect of the miracle of it that he takes such special notice of this passage,—that upon the opening of his side there came forth blood and water,—but in respect of the mystery of it. Therefore the same John, and only he of all the apostles, in 1 John 5:6, saith, 'This is he that came by water and by blood, even Jesus Christ' He makes that the evidence that he was the Messiah, because out of his side came water and blood,—water to sanctify his church; so saith Paul here in this Eph. 5:26, 'He sanctifieth and cleanseth his church by the washing of water.' She is taken out of his side, and water cometh out of his side to cleanse her; and blood also. Water to sanctify and purify her; and blood to justify her, and to make her, and to 'present her, a glorious church to himself,' as the text hath it also.

3. When was all this done to Adam? It was when Adam was asleep. When was it that Christ's aide was opened? It was when he was asleep, when he was dead: 1 Cor. 15:20, 'He is the first-fruits of them that sleep,' for so death is often called in the Scriptures. Isa. 53:10, 'He shall see his seed,' because he died, and offered up his soul for sin; and 'he shall see of the travail of his soul, and be satisfied.'

4. If you look the story in Genesis, the text saith that of the rib that the Lord had taken from the man, he made the woman. Read your margin, 'He builded the woman,'—for she is a more curious frame than the man,—he built her, shewed a great deal of art in making

her. Now you shall find in the Scripture that Jesus Christ is called the foundation; and what is his church? It is his building, built up for him with a great deal of art and architect. In Eph. 2:20, the Apostle useth the very same expression, 'Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed'—or, as the word is, artificially framed, harmoniously, with all the art and curiosity that can be—'groweth unto an holy temple in the Lord: in whom ye also are built together for an habitation of God.'

5. When he had taken the woman out of the man, what doth God do? He closeth up the flesh again; here is no hurt done, the man is as sound, lived as long, yea, would have lived to eternity, if he had not sinned, for all his loss. And what hath Jesus Christ lost by his death? Nothing; he hath got a church by the means. 'He was made,' saith the Apostle, Heb. 2:9, 'a little lower,' or, for a little while lower, 'than the angels,' that he might bring many sons unto glory. He endured pain upon the cross, he endured to have his side pierced, and his soul wounded, to have his church taken out; all is closed up again, and the man Christ Jesus is in heaven for ever, and his church shall be for ever with him. This is all that is lost.

And so much now for the second head wherein this type holdeth. The first I told you was God's eternal counsel about Christ and the church, which answereth to the counsel that was about Adam and Eve, when she was made; the second was about the creating of her out of him.

III. The marriage itself. And concerning that the text saith—

1. That God did bring the woman unto Adam, Gen. 2:22. So God, when he had chosen his elect, did present them unto Jesus Christ. He did this in his eternal purposes; and he doth do it when he calls them home unto him. He did it in his everlasting purposes; he shewed Jesus Christ what a glorious church he would give him for him to delight in for ever; and Jesus Christ was so taken with her beauty that he never leaves till he hath made her as glorious as she first rose up to him in God's eternal presentation of her to him. Therefore saith the text here, in Eph. 5, 'he presenteth to himself a glorious church;' it is an allusion unto that in Gen. 2:22. A disease was befallen her, but Christ doth never leave till he hath restored

her to her primitive beauty in which she was presented to him. So that Jesus Christ did not choose his church, she was brought unto him. 'Thine they were, and thou gavest them to me.' As in God's everlasting purposes he brought them first to Christ, so when Christ hath died, when he hath shed the water and blood out of his side, who is it that still brings every soul unto Christ? It is the Father, John 6:44, 45, 'No man can come to me, except the Father which hath sent me draw him. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.' God speaks to the heart of every soul who cometh unto Christ; he speaks as a father-in-law doth to a daughter whom he would have to marry his son, speaks to her heart, puts an instinct into it. 'Daughter,' saith he, Ps. 45, 'forget thy people and thy father's house.' He speaks in Adam's language in this second of Genesis, giveth that counsel to his church, and so she cometh to Christ.

2. When she was brought unto Adam, he consenteth and owneth her. So doth Christ; those whom his Father hath given him, and whom he hath brought unto him, he owneth; insomuch as he will not pray for a soul but them: 'I pray not for the world, but for them whom thou hast given me.' None other comes to him but whom God thus bringeth; and when they are brought he owns them, he knows them all by their names; so the expression is, John 10. Therefore, in John 6:37, 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.' For when a poor soul that God from everlasting hath given him comes to him, he instantly owneth that soul, as Adam did Eve. This is that soul I died for; this is the soul that water and blood came out of my side for, with an intention to wash. This is the soul I took a view of among all the rest, and this soul pleased me, and there was a beauty put upon it then; therefore I will sanctify and cleanse her by the washing of water, till I have presented it glorious to myself, that I may delight in her for ever.

And so much for the third head. The last that I shall mention is—

IV. The consequent of Adam's marriage; which was—

1. A union; and the story of Adam's marriage affords us such a union as no marriage else besides. Both became one flesh; and not

only so, she was not only one flesh with him because of her relation of wife, and as man and wife afterwards were, and now are; but she was one flesh with him too, because she came out of him. She was both caro una, and she was also de carne, or ex carne, she was both one flesh with him, and she was out of his flesh also. Our children, they are out of our flesh; but they are not caro nostra, as wives are, they are not our flesh. And wives, they are our flesh; but they are not ex carne, and ex osse, out of our flesh, and out of our bone. But so it is here in Adam's marriage, Eve, she is united to him in both the nearest and dearest relation; Adam is both a husband to her, and a father.

2. 'For this cause,' saith Gen. 2, 'shall a man leave father and mother.' Did not Christ do so? John 16:28, 'I came forth from the Father, and am come into the world.' Christ was 'in the bosom of his Father,' John 1:17, 18, and he left his Father, and 'took upon him the form of a servant,' Phil. 2:6, came and dwelt amongst us, served for his church as Jacob did for Rachel. Christ was a lover, he did it out of love to his church, left his Father. Nay, not only so, but his Father forsook him; 'My God, my God, why hast thou forsaken me?'

And he left his mother too, when he was here below. When those came to him that he was to die for, and his mother sent for him, saith he, Who is my mother, and my brethren, but those that hear the word of God, and keep it? And when his mother sought him, and was careful about him, being found of her, saith he, Dost thou not know that I was about my Father's business? And when he hung upon the cross, he left her, a poor woman, (to die for his church,) to be taken care of by John. When he was thirty-three years old, he left her in the world, and went to heaven to take care of his church. And thus he left father, and he left mother also, for his church.

And, my brethren, our Lord and Saviour Jesus Christ, as he is married thus to his church, he will shew himself the most fond and perfect lover that ever was. As he is the Saviour of his church, which is his body, so he will come and fetch her at the last unto himself.

I might be very large in this, but I have confined myself, not only to what riseth from the state of every man's marriage, but what was proper and peculiar to Adam's, held forth in Gen. 2, to which the Apostle here alludeth when he saith, 'This is a great mystery, but I

speak concerning Christ and his church.' And so I have done with the allusion and with this text, and have in some measure shewn that in the story of Adam is contained a typo and shadow of the story of Christ and of the gospel.