
Directions to the Binder.

The Treatises are to be placed in this Order.

1. The Exposition upon the *Revelation*.
2. Of the Knowledg of God the Father, and his Son Jesus Christ.
3. Of the Creatures, and the Condition of their State by Creation.
4. Of Election.

The six Sheets marked [R] [S] [T] are to be plac'd at the end of the Second Book of Election, following the Sheet Q.

THE
WORKS

OF

Thomas Goodwin, D.D.

SOME TIME

President of *Magdalen Colledg* in *Oxford*.

The Second Volume.

CONTAINING,

I. An Exposition upon the Book of the
REVELATION.

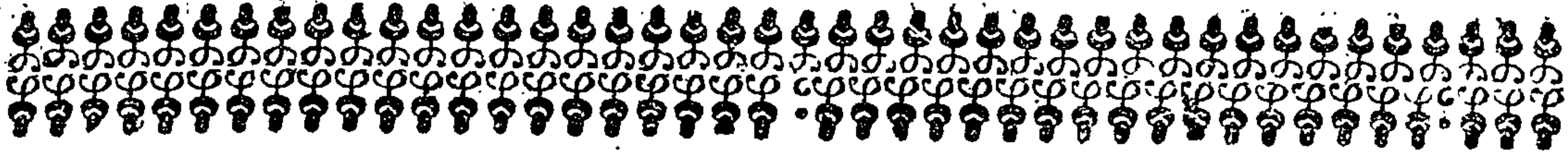
II. A Discourse of the Knowledg of
God the Father, and his Son Jesus
Christ.

III. Of the Creatures, and the Condi-
tion of their State by Creation.

IV. Of Election.

L O N D O N :

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A
P R E F A C E
 T O T H E
R E A D E R.



OW unfit I am to perform even this common and usual Office of introducing thee to the Entertainment, which the following Discourses will afford, the knowledg which I ought to have of my self, is sufficient to convince me: For it cannot be expected that I should give a due Character of the Author, which hath been already drawn by a far more excellent Hand, and which for me to attempt, as it would not be comely, so it is above my undertaking. It would as ill suit with my disability, who am inconsiderable, and so little known, to offer my mean Judgment needlessly to recommend any of his Writings to the World. All that is proper and agreeable for me to do, is to assure thee, that these which I have had the care of publishing, are the genuine issue of his Thoughts; most of them the mature Fruits of the later Years of his Life; and to give some short account of their Order and general Design.

Mr. Tharkfal Owen, in his Preface to the Exposition upon the Epistle to the Ephesians.

I have here offer'd to public view, in a second Volume of his Works, several Discourses upon great and important Truths; that what were his own retir'd and profitable Meditations, may, by the Divine Blessing, become a common Benefit.

The first which presents it self, is, *An Exposition on the Revelation*: A Portion of Scripture so abstruse, that tho' it has exercised the Thoughts and Studies of many worthy Divines, may yet, in some respects, be called *A Seal'd Book*; which will be more perfectly explain'd, when He who alone is found worthy to open it, the Holy Lamb of God shall come to unfold all its difficult Passages, in their glorious Accomplishment. As the Author liv'd and rejoic'd in this hope, he has here in this his Comment, pointed to the Foundation, upon which he grounded it, even a *sure Word of Prophecy*: But as he was fully ascertain'd, that God would in his own time make good his Word, he was not over-curious in dating the Day of his Performance: you will find him modest in this Point, he himself determines nothing, but expresses the Opinions of others rather than his own, tho' he indeed illustrates them with Reasons, which might make them look probable; and tho' they have prov'd to be

A Preface to the Reader.

be mistaken in their Calculations, yet many things occur in drawing them up, which are not altogether unworthy of being remark'd. Their Account indeed is now superannuated, yet it was proper enough for the Author to mention it at the time of his writing this Discourse, which was in the Year 1639. It seems to be the Divine Prerogative to know the Times and the Seasons; and as he always chuseth the fittest, he reserves to himself the exact knowledg of his own appointed Day.

That which comes next in order of these Treatises, is, *A Discourse of the Knowledg of God the Father, and his Son Jesus Christ*; which I have plac'd the first of these Theological Tracts, (and of others that are to follow, if Providence permits me an opportunity of publishing them, which insift upon other the chiefest Heads of Divine Knowledg) because it is the design of the first Rudiments of Religion, to instruct us what due apprehensions we ought to have of the Deity. As our Saviour tells us, *That this is Life Eternal, to know God the Father, and Jesus Christ whom he hath sent*; so 'tis the firm Foundation, whereon the beautiful and uniform Structure of all other Truths is built; and sad experience in all Ages hath made us understand, into what wild Imaginations, as to the other parts of our *Christian Religion*, those unhappy Men have wandred, (as the *Arrians* in the Primitive Times, and the *Socinians* in our own) who have stumbled, and so made a false step in their entrance at this first and principal Truth. The Author, who consider'd the irremediable mischiefs of the least Error in these first Articles of Faith, and saw the proneness in Men to mistake, has made it his chief Design, in all the parts of this Discourse, to direct our Thoughts to due Conceptions of *the Divine Nature, of the Trinity, and the Person of Christ*. And as his Assertions herein are no other, than according to those measures the Word of God has prescribed, he has fetch'd his Proofs from the same Magazine; and the evidence of his Arguments is the more convincing, since it proceeds from that Light which he beats out, by comparing places of Scripture together. If any should judg some of his Notions to be too fine, and condemn his Thoughts for taking too high a flight, and leaping over the common bounds of Knowledg; this may be pleaded in defence, that he has at least asserted nothing that contradicts a received Truth, or which by any Consequence may weaken the Foundations of Religion. Nay, he asserts nothing, but what Divine Authority in Scripture does countenance; he proves all by plain Texts, and by an easy unforc'd Explication, without racking or torturing them to make them speak his own mind. He is the vender of no new Opinions, since what he delivers, he clearly evinces to be the sense of the Eternal Oracles of Truth; nor is he too boldly curious, since he is not wise beyond what is written; and the inquisitiveness of his Mind should not be prejudged, when his Enquiries have proceeded according to the conduct of an Infallible Guide; and if they have gone further than others, it is only because, having seen the glympse of a Truth, he could not leave it, till he had pursued it down through the most intimate recesses of Scripture. It is certainly allowable to dig deeper in those Mines which are inexhaustible, and where those, who come after the diligence of others, may stil find new and far richer Treasures. Our Spiritual Knowledg surely is capa-
ble

A Preface to the Reader.

ble of increase, and further degrees may be yet added to it; for even after those glorious Times, wherein God has promised to bless his People with larger effusions of his Spirit, who shall lead them into all Truth, they yet will then know but in part; and indeed all the successive Ages of the World put together, afford too short a time for us perfectly to search into the deep Things of God, since Eternity it self will give us but space enough to know and admire them.

The Discourse which follows, is, *Of the Creatures, and the condition of their State-by Creation*; which I have plac'd before that of *Election*: Because tho' indeed the Electing Decree eternally preceded the framing of this World; yet God made his choice out of the Creatures which he determin'd to make, and considered them in the State wherein they were plac'd by Creation. And the Author, when he evinces the necessity of an Election-Grace, to save certainly and infallibly any of either Angels or Men, draws his most cogent Proof from the mutability of the Creature, which absolutely requir'd a supernatural Grace to secure its establishment; and he therein refers the Reader to this Discourse, wherein he proves that the Creature, as such, was changeable and uncertain in the best Circumstances of its Condition, and had a very unfix'd Station when it stood, and flourish'd in all the Glory of its Innocence. It is therefore requisite for the intelligent Reader, if he would understand the Force of the Argument, to peruse what is discours'd in this Treatise concerning the weak and unstable condition of the Creatures, which renders the Grace of Election indispensably necessary unto their Salvation. And as the Author had it in his Eye and Heart, not only to prove the absolute need we have of this Grace, but also to celebrate unto the height, its Glory and Praise; In prosecution of this Design, he compares all the Advantages which *Adam*, as an Innocent Creature by Nature possessed, with all those signal Mercies which belong to that condition, whereunto Grace advances the Elect since the Fall, and endeavours to convince us, how vastly those Blessings we receive from Christ, the Second *Adam*, excel all the Benefits which the Creator's Bounty bestowed upon the first: How Grace instates us in a higher Happiness than we should have enjoy'd; Tho' we had liv'd with our first Father in Innocence: How Grace makes us Gainers by the loss of all Paradises Pleasures; tho' we are apt to envy and regret that we have lost them: And how the State of the meanest Soul that belongs to Christ, who is blessed with all Spiritual Blessings in Heavenly Places in him, is infinitely preferable to *Adam's* Primitive Condition, with all its Enjoyments. Thus in this Discourse he prepares the Mind of the Reader to admire and adore the Riches of that Grace, which further to evince and illustrate, is the whole Design of that which follows in the last place of this Volume.

The last Discourse then is *Of Election*, which to so many is a hard Saying, a Stumbling-block, and a Stone of Offence. He discourses this high Truth with such a wary Exactness, that its greatest opposers will not find any thing in what he asserts, whereon to fasten those invidious Reflections, those harsh and horrid Consequences with which they use to deform this Doctrine, to make it look affrighting. He is
very

A Preface to the Reader.

very tender in the point of Reprobation, and expresses himself no otherwise concerning it, than the Scriptures themselves do, *viz.* That there are some of Mankind whom God has left out of the compass of his Gracious Decrees, as indeed he was not oblig'd to share equal Favour to all. *Rom. ii. 7.* That these are *the rest, or remainder*, when God has chosen out the others. That these he resigns to the conduct of their Free-Will, and leaves them *to go on in their own ways*, and to reap at last the bitter Fruits of their Evil Actions. *Act. 14. 16.* After he has prov'd the necessity of such a Grace, as is deriv'd from the Decree of Election, to assure the Salvation of both Angels and Men; and that all whom God hath rescued from the misery and ruin of the Fall, were really saved by this Grace; He proceeds to illustrate the infinite greatness of it by many Considerations, as, That it appoints, and certainly brings us to a higher Glory and Blessedness, than was the design of Creation to confer on the Creatures, tho' they had continued in Innocence; and that it commends its self by a discriminating Love, which makes a difference between the Elect, and the other of Mankind. He then discourses how infallibly God's Decrees of Election obtain their design'd issue, and proves largely how an effectual invincible Grace does certainly accomplish what the Decree and Counsel of God's Will had determin'd. These were the Truths which exercised the Thoughts and Heart of the Author, the Element in which he lived, the Air in which his Soul breath'd, and by which a Spiritual Life was constantly maintain'd in it: And as he experienced, that they afforded him comfort and support against all his Temptations and Trials, he committed them to writing; that others might receive from them the same solace and refreshing help as he did.

It renders his loss the more supportable, that he has left behind him now that he is retired out of sight, what may perpetuate a grateful remembrance of him among Men: That tho' God hath withdrawn him to Heaven, he may yet be useful to his Church here on Earth: That his Service is not ended with his Life, nor buried with him in the Dust; and *tho' he rests from all his Labours, yet the Fruits of them may follow him*, even after he is gone hence to receive their Reward. He lives again in this Off-spring of his better part, his Mind; and *being dead, he yet speaks* in them the same Truths, which when living, were the most delightful entertainment of his Thoughts.

But I forget that I assume too much to my self, in delivering my own thus freely, in things which are indeed so much above me; And I know not how a zealous affection for the memory of a Father's Name, whom I cannot but love and honour in the Grave, hath carried me beyond the bounds of that reservedness and modesty, which would perhaps have far better become

THO. GOODWIN.

A N

EXPOSITION

UPON THE

REVELATION.

The First Part.

By *THO. GOODWIN, D. D.*

T H E C O N T E N T S

To the Ensuing T R E A T I S E.

The First Part.

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A N
EXPOSITION
 O F T H E
REVELATION.

P A R T. I.

C H A P. I.

The Design of the Book of the Revelation. That it is a Prophecy, wherein, as in a Vision, the Story of all Times is represented. The prophetic part of it begins at the Fourth Chapter. An Exposition of the Fourth Chapter. The Vision of the Throne, Beasts, and Elders: A Representation of the Church in all Ages.



THE three first Chapters, contain Seven Epistles to Seven Particular Churches; but from this Fourth Chapter, to the end of the Book, is laid down a more general Prophecy from *John's* Time to the Worlds end. There is therefore this Character of Difference put between that part of this Book in those three first Chapters, and this that begins here, That that concerned things that then were past, things that then were, and things to come hereafter, (as *Chap. I. 19.*) whereas this delivers those

things only which *must be hereafter*, *Chap. 4. 1.*

In this Prophecy, as in a Vision, is the Story of all Times acted and represented. A Comedy is the representing of a Story past, by Men; this a Prophetic Vision of things to come, acted by Angels answerably; as in such Interludes and Shews, there is first a Stage built, a Scene or Place supposed where the things were done, and a Chorus or Company of Spectators sitting on the Stage continually, and giving their judgment and approbation, (which was the custom

PART I.

in Comedies of old): So in this Chapter the Apostle hath the Vision of the Scene, Theatre, or Stage, namely, the Church of Christ, in a general view, throughout all Ages, presented; the Members whereof are the Chorus, who upon any great or solemn occasion, give their Plaudite or Acclamation of Glory unto God; So the four Beasts, and four and twenty Elders, you may in this Book often observe to do. And then, as in such Shews and Representations, there used to be a Prologue, so *Chap. 5.* you have as artificial a Prologue acted, as any in any Poem: from whence (*Chap. 6.*) the Representation of the Story of things begins.

Vers. 1.

Ver. 1. *John* is called up from the Earth into the Air, (by which Heaven is here meant, as often elsewhere it is) the place of *John's* Vision; and in the Air a Door seemed to open, in at which he entering, sees the Sights following.

Vers. 2.

Ver. 2. *And immediately I was in the Spirit.*] The Phrase [*in the Spirit*] is like to that, when we say, a Man is *in Love*; or a Mill is said to be *in the Wind*; as noting out such a repletion, or filling with the Spirit, as possessed, and took up all the Powers of his Soul to attend this Vision: it filled all, it carried all in him unto the thing in hand, and wholly acted his Faculties by a supernatural Motion of the Spirit, so that his Understanding and Senses acted not in their natural way, but as moved by the Spirit. Now this his being in the Spirit was extraordinary, and to an extraordinary purpose, even to see these Visions, and by the Holy Ghost to write them: yet to us it should be ordinary, so far as in our ordinary course, to walk in the Spirit, and be in the Spirit; that is, to give up our Selves, our Powers and Faculties, to the Spirit's Rule and Guidance, so that he should move all Wheels in us.

Observat. I.

Now from this [*immediately*] observe, That a believing Soul may presently be in the Spirit; he soon and suddenly comes upon a Man.

The Vision that follows, is of the Church, which is made the Scene of all things prophesied of in this Book; for all things done, are either for it or concerning it. And though Passages of Judgments on the World are recorded, yet for the Churches sake they are recorded, and are done as by God out of the Church. Now this Vision of the Throne, Beasts, and Elders, is a Representation of the Church (wherein God hath his Throne) of Men on Earth, Universal in all Ages; set forth according to the Form or Pattern of Institution of a Church, into which all Saints on Earth should be moulded. To prove this in the several parts of it:

I. It is a *Representation of the Church*: For,

1. In the Church only is God worshipped; as here, *vers. 8, 9, 10.* In the Church only is God known; and there *they speak of his Glory*, *Psal. 29. 9.*

2. The Throne here is evidently God's Seat in his Temple the Church: So *Chap. 16. 17.* *A Voice came from the Temple, from the Throne, &c.*

3. Accordingly the Allusion in this Vision is to *Solomon's Temple*, and to the Tabernacle, which were the Types of the Church to come, under the New Testament. Therefore God here sits on a Throne, as he did then in the Holy of Holies: and there are seven Golden Lamps here, as there the Candlestick; and a Sea of Glass here to wash in, as there was there one of Brass: All Ornaments and Utensils of that Temple typifying forth ours.

II. It is the Representation of a Church of *Men*, not Angels.

For, 1. these Elders and Beasts sing, that they *are redeemed by the Blood of the Lamb*; which the Angels were not, *Chap. 5. 9.*

And, 2. *vers. 11.* the Angels are reckoned distinct from these Elders and Beasts, and are said to be *about them*: as also *Chap. 7. 11.*

III. It is of the Church of Men *on Earth*:

For, 1. the Allusion is to the marshalling of the Church of the Jews about the Tabernacle; as shall be shown.

2. Here are seven Spirits ; that is, variety of the Gifts of the Spirit, which in Heaven do cease.

3. Here is a Sea of Glass, for the Priests and Worshippers to wash in ; which supposeth a remainder of defilement, at least, of the Feet ; as *John* 13. 10.

4. The distinction of Beasts and Elders in this Company, (namely, Officers and Brethren) which in Heaven ceaseth, argueth it also.

IV. Of the Church *Universal*.

1. In all Ages : therefore placed at the beginning here, and often brought in in this Prophecy, as Spectators.

2. In all Places : So *Chap.* 5. 9. *redeemed out of every Kindred, Tongue, and Nation.*

V. This Church *Universal*, represented whilst on Earth, as cast into the *Pattern of a Church*, instituted according to the Rules of the Word, the measure to square Churches on Earth by ; and though in all Ages they kept not that Pattern, (therefore, *Chap.* 11. 1. *John* is bidden to *measure the Temple of that Age*, as having swerved from the Original Form too far, in Antichrist's Apostacy) yet such a Pattern is given forth here, as the only true Pattern, into which all should be cast ; and God sets forth his Church as it should be in all Ages, and as it was in *John's* Time : All Saints, in all Ages, should be cast into such Companies. So that here is the Church with her Appurtenances.

The Church consisting of Three States :

1. Christ the Head.
2. The four Beasts, the Officers.
3. The 24 Elders, who are the Brethren.

There are the Appurtenances also ; as the seven Lamps, which are the Gifts of the Holy Ghost ; and the Laver, which is Christ's Blood, to wash in, &c.

First ; *Verf.* 2, 3. *I saw a Throne,*] which is an Allusion to the Holy of Holies *Verf.* 2, 3. in the Temple, where God did sit. Therefore, *Isa.* 6. 1. when the Lord was presented sitting upon his Throne, it is said, *the residue of his Train filled the Temple* ; that is, those other parts of the Temple, the Throne being the Holy of Holies. Therefore, *Ezek.* 43. when the Glory of God returned to the Temple, *vers.* 4, 5. God calls it, (*vers.* 7.) *the place of my Throne, and the place of the soles of my Feet, where I will dwell in the midst of the Children of Israel for ever.* The like you have *Jer.* 17. 12. which Throne is here in the midst of the 24 Elders, and the Beasts ; signifying, (as himself interprets it, *Ezek.* 43.) *his dwelling in the midst of his Church* ; according to that saying of Christ, *I will be in the midst among you.*

To set up a Church, is to set up God and Christ a Throne : A Church is his only visible Throne on Earth, till the Kingdoms of the World become his, visibly. *Observat.*

Now, secondly, for him *who sitteth on the Throne* : Mr. *Brightman* would have God in the Trinity (or the Three Persons) set forth in those three Colours mentioned. But to make the Rain-bow, which encompasseth the Throne, to be the Holy Ghost, when as that Rain-bow is presented as divided, and distinct from him who sitteth on the Throne, is *nimis durum*, it is too much. I take it, it is God in Christ, in whom he is reconciled unto his Church, and by whom he rules it, *Chap.* 3. 15. and *Chap.* 12. it is called the *Throne of God*. And *Ezek.* 1. 26. (in which Chapter the same kind of Vision is represented) ; He who sits on the Throne there, is the *Son of Man* : As also in *Isa.* 6. 1. which place Christ in the 12th of *John* interprets of himself. So that God, considered as in Christ, is he that sitteth on the Throne. And, *Chap.* 7. 10. He that sitteth on the Throne, and the Lamb, are made distinct, yet mentioned together.

Verf. 3. For the Rain-bow that was round about the Throne, it notes out the *Verf.* 3. memorial

PART I. Memorial of his Covenant of Grace; that as the Rain-bow was the sign of the Covenant of Nature, to put God and Us in mind, he would not destroy the World any more by Water; so this Rain-bow is to God a Memorial of his Covenant of Grace to his Church, [*This is to me as the Waters of Noah; for as I have sworn, the Waters should no more go over the Earth; so have I sworn not to be wrath with thee,* saith God in *Isaiab.*] Which Covenant is round about his Throne, so to put him in mind, in all his Dispensations towards his Church, to remember his Covenant; that let him go forth any way in his Dispensations towards his Church, he may still be minded of Mercy; and his Church again in all their Intercourses with God, and all Dispensations from God, and Occasions coming to him, may be put in mind of Mercy also, and his Covenant of Grace, to trust in it; and that the Prayers of the Church may still pass from them through the Rain-bow, as all God's Dispensations to the Church do come through the said Rain-bow also.

Now for the Situation of the Church: Both Elders and Beasts are about the Throne, *Verf. 4, 6, 7.* it is formed after the enquartering of the People of *Israel* about the Tabernacle in the Wilderness; *Numb. 2.* The Levites were next to the Tabernacle, and the Tribes about the Levites. So here, the Beasts (the Officers) were (as in *vers. 6.*) in the midst of the Throne, and round about the Throne; that is (as *Beza* interprets it) their station is between the Throne, and these Elders, who did surround the Throne about the four Beasts. The phrase [*in the midst*] in Scripture being put for [*between*] or [*among*]. So *Gen. 23. 6.* The Beasts, though nearest the Throne, yet are mentioned after the Elders; for though their place be nearer, yet they are but the Churches Servants, and the radical Power is in the Church, here signified by the 24 Elders.

Verf. 4. To begin with the Elders, who as (was said) do signify the Church.

First, They are called Elders; 1. Because the Church, under the New Testament, is grown up to an elderly Age, in opposition to the Church under the Old Testament, who are termed *Children under Age*, *Gal. 4. 1, 2, 3, &c.* As also, 2. for that Gravity that should be in all Church-Assemblies, and in their Proceedings and Administrations.

Secondly; For their Number; They are 24, in Allusion to the 24 Heads of those Orders of Levites who were Porters, and Singers, established by *David* in the Temple, 1 *Chron. 24,* and 25 Chapters, and *Chap. 31. vers. 25, 26.* And this, to shew the encrease of the Church under the New Testament, in comparison of that under the Old, whereof that proportion made by *David*, was a Type. The Heads of the twelve Tribes then were multiplied to 24. Now in like manner *Solomon's* Temple had a double proportion to that of the Tabernacle of *Moses*; that also being an After-type of the Church's encrease under the Gospel.

Thirdly; They are clothed in white Raiment, signifying that they are Priests, *Exod. 28. 40.*

Fourthly; They had on their Heads Crowns of Gold, to shew their Kingly Power; and that it belongs to them to judg Matters in the Church; as 1 *Cor. 5. 12. Do not you judg them that are within.*

Fifthly; They were round about the Throne: the meanest Saint is as near and dear to God as the greatest. Therefore the word in *Cant. 1. 12.* is a round Table which the Saints sit at with Christ; it shews also their equality. And Christ, He is in the midst here, and will be so in Heaven: We shall eat of the Tree which is in the midst of the Paradise of God.

Verf. 5. And out of the Throne proceeded Lightnings, and Thunderings, and Voices.] By Thunderings and Lightnings, are meant the Judgments of God, (*Psal. 18. 13, 14.* The Lord also thundered in the Heavens, and the Highest gave his Voice; Hailstones and

and Coals of Fire. Yea, he sent out his Arrows, and scattered them, and he shot out Lightnings, and discomfited them. And Psal. 29. 3. The Voice of the Lord is upon the Waters; the God of Glory thundereth, the Lord is upon many Waters.) They are said to come out of the Throne, because all Judgments do come from God, as sitting in his Church, and for his Church's sake doth God use them. Psal. 68. 35. O God, thou art terrible out of thy Holy Places; the God of Israel is he that giveth strength, and power unto his People; blessed be God. Amos 1. 2. And he said, The Lord will roar from Zion, and utter his Voice from Jerusalem: and the Habitations of the Shepherds shall mourn, and the top of Carmel shall wither. Voices also proceed out of the Throne; which is more general, and extends unto Promises, and answers to Prayers.

Seven Lamps, which are the Seven Spirits of God]. By these are noted out the Holy Ghost, and the variety of his Gifts and Operations, or Manifestations of Himself in the Church: That the Holy Ghost is meant, is evident by Chap. 1. 4. where John wishes Grace and Peace from the seven Spirits, which are before God's Throne; which he ought not to have wished from any, but from the Holy Ghost, who is the third Person. And these Manifestations are counted Seven, because of the variety of Gifts. For otherwise, that Person is but one Spirit, 1 Cor. 12. They are compared to Fire, because they give Light, and Heat; and the Allusion here is to the Candlesticks in the Temple.

There was a Sea of Glass like unto Christal] in allusion to Solomon's Sea; but Vers. 6. this was purer than that, which was only of Brass; Exod. 30. 17, 18, 19, 20. and typified out Christ's Blood to wash in, both for Justification of Person, and Sanctification of Life: So Heb. 10. 22. Let us draw near with a true Heart, in full assurance of Faith, having our Hearts sprinkled from an evil Conscience, and our Bodies washed with pure Water. 1 Cor. 6. 11. And such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God. Titus 3. 5. 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. And this Blood of Christ stands in the Church, as the Sea in which we must wash, chiefly when we come to worship. Therefore wash before you worship.

And there were four Beasts full of Eyes before and behind]; by which are meant Church-Officers.

1. Because of the situation of them, between the Throne and the Elders, who are round about.

2. Because they are the Leaders of the Praise, and so the Mouths of the Congregation, Vers. 9. 10. They are not Beasts properly, as we understand and speak; not Brutes, but living Wights: the Greek word, which wants a full and proper expression, in one English word signifies so. They are called Living, to shew that they have, or should have Life in them to quicken others. They are four, and the Throne is four-square, and so they are said to be in the midst between every Angle; to shew that they are compleat for Number, and should look every way to all the Necessities of the Church, both for Soul and Body.

They are full of Eyes, because they are to be Overseers; Acts 20. 28. And they have eyes within as well as without, to see to their own Hearts, as well as to others.

And the first Beast was like a Lion]; who is the Ruling Elder, who needs the Vers. 7. courage of a Lion, to deal with Mens Spirits in case of Sins, that deserve to be brought to the Church, or to have Admonition to prevent that course.

The second was like a Galf, (or Ox, for so the Septuagint translates the Hebrew word forty times) the Pastor, who is like an Ox for laboriousness, and taking pains in treading out the Corn.

The third Beast had a Face like a Man]; the Deacons and Widows (which are all one Office in a kind) who have a Face of a Man; a Man's Heart being disposed and inclined for mercifulness and pittifulness, which is proper to a Man, not Beasts.

And



And the *fourth Beast was like a flying Eagle*;] the *Teacher*, who hath *Eyes like an Eagle*, quickly to spie out all *Errors*; and then they soar aloft into high *Mysterics*.

- Vers. 8.* They had *each of them six Wings apiece*] to shew their aptness and readiness to fly and act all manner of ways. So in *Ezekiel* the *Cherubims* had, who were *Types* of these. They *rest not Day nor Night*] to shew they labour continually; crying, *Holy, Holy, Holy*]; these worshipped God in *Trinity*. And they are the *Mouths* of the *Congregation*; for when they begin, the *four and twenty Elders fall down*: *Vers. 9, 10.* And when those *Beasts give Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever*; The *four and twenty Elders fall down before him that sat on the Throne, and worship him that liveth for ever and ever, and cast their Crowns before the Throne, saying, Ver. 11.*
- Vers. 11.* *Thou art worthy, O Lord, to receive Glory, and Honour, and Power: for thou hast created all things, and for thy pleasure they are and were created.* And then they altogether, both one and t'other, praise him for his *Works of Creation*; acknowledging him both the *Efficient*, and the *End* for which they were created: and not only for whom they were *created* at first; but for whom they *are* so still; their *Being* and *Motion*, serving to that end, and working for his *Glory materially*.

CHAP. II.

The Exposition of the Fifth Chapter.

THE Stage being built in the Fourth Chapter, the *Chorus* (which is the Church being set) here begins the Prologue; and that, so elegant and stately an one, as was never heretofore invented, or put before any Poem.

First; Here is a *Book Sealed*, presented in his Hand who sits on the Throne. Which Book contains God's Decrees to be executed until the Day of Judgment.

Secondly; Here is a *Proclamation* made to all Creatures, to find out one who should be found worthy to open it.

Thirdly; There were none such found in Heaven, nor in Earth.

Fourthly; *John* weeps, thinking there would be an end of his Visions; and that he must put up his Pen.

Fifthly; In this strait comes Christ, and takes upon him the opening and fulfilling of this Book, and all the Decrees therein contained.

Sixthly; At this the Chorus fall down and worship.

First; *What is this Book?* Many make it to be the Scriptures: But it is plain, *Vers. 1.* by what all along does follow, that it is a Book containing the Affairs of the World, and the Church, and God's *Decrees* about them both. For upon the opening every *Seal*, *John* sees a Vision containing the Matter of the ensuing Chapters, namely, the *6th, 7th, 8th, and 9th*. And when the Seals were all taken off, *Chap. 10. 8.* then *John* is bidden to *eat the Book*, that he might prophesy again the other part of this Prophecy. So as it is this very *Book* of the *Revelation*, and the Government of the World and his Church that is set forth therein, which Christ, by taking the Book, undertakes to manage, perform, and execute, and give it to *John*. Which agrees with what is said at the beginning of this Book, *Chap. 1. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his Servants things which must shortly come to pass, and he sent and signified it by his Angel unto his Servant John.*

A strong Angel thereupon proclaims who is worthy to loose the Seals of this Book, &c. Vers. 2. The use of the Seals, is not simply to shew, that it cannot be known, as *Daniel's Sealed Book* did shew, that the Things in it could not be known till the End; *Dan. 12. 4. But thou, O Daniel, shut up the Words, and seal the Book, even to the time of the End: Many shall run to and fro, and Knowledge shall be increased.* This signified not only so, but it is for the setting out the Glory of Christ, and how he was only able to take the Book; and loose the Seals, &c.

1. God causeth a general Proclamation to be made to *all Creatures*; as some Kings have done for some noble Service, promising a great Reward, as *Saul* did; *1 Sam. 17. 26, 27.*

2. An *Angel* makes this Proclamation; to shew, that none among Men could; and was a *strong Angel*, that so his Voice may reach all Creatures. The end of which was;

1. To stir up strong desires in *John*, and all else that read, to search into the meaning of this Prophecy. What he did exhort to, *Chap. 1. 3.* and by promise provoke unto; here he does the same again by this *Proclamation*.

2. To set out the weakness of the Creature still to the end; that so the Honour of Christ might the more appear, in that he only can do this. It is God's manner thus to endear Mercies to us, as he did a Wife unto *Adam*: He first brought

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brought all Creatures unto him, that so he might see that there was not a meet help for him among them. So in the Work of *Salvation*, he lets the Soul try all means first, as to run to Duties, and all other Helps, and then he brings it to Christ, (1 Cor. 1.) that his Power may appear. First, He lets the World try their *Wisdom*, what that could do, and then sends the *foolishness of Preaching to save them that believe*, (Vers. 21, 25.) It is a Question among the School-men, Whether any meer Creature could satisfy for Sin? Some say, it might; and some say, it is a needless Question: but it is a necessary thing to know, that a Creature cannot; for it glorifies Christ the more, as that all Creatures here were first challenged; which is an Argument against that also: for if they could not open the Book, they could much less have redeemed us, that being made a greater thing, Vers. 9. where they sing, That Christ was therefore worthy to open the Book, because he had redeemed us.

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Hence learn we to renounce all Kings, Priests, and Prophets, except Christ, who is a Priest to redeem, a Prophet to teach and reveal the Mysteries of God, and a King to execute all God's Decrees. It is good to go over all the Creatures, and to renounce them, and say, I will be saved by none of you. Suppose the Work of Redemption were yet to be done, and God should make this Proclamation (as here): Find me out a Party able to redeem, call a Council, and seek one fit for the purpose. Surely none would be found; and then how would we howl and weep, (as John did here) and count our selves undone! And then, suppose God should set out Christ at last, as one able to save to the uttermost, but this not till he had tried what you could do for your selves: surely this would non-plus you. But God would not thus put you to it, and therefore took another course, and the more to commend his Love unto us, he himself found out Christ, and spake to him to die for us, and do the Work of Redemption to our hands.

Who is worthy!] It is not simply an Act of Power to break open the Seals; but there must be an Authority by *worth*. So that which puts the value on Christ's Satisfaction, was the *worth* of his Person. And thus in this Act of opening the Book, a meer Creature might have had as much habitual Grace, and performed as much Duty; but *who is worthy!* It was a personal *worth* which carried it: Such an High Priest became us, who is higher than the Heavens, (that is, than the Angels) Heb. 7. 26.

Vers. 3.

None was found worthy]. Observe the word [*none*] it is not restrained to Man [*no Man*]; but never a reasonable Creature, either in the Heavens, as the Angels; nor on Earth, as Men, nor under the Earth, as Devils, nor Holy Men departed, who are said to go down to the Grave: all these, nor any of these, were able to open the Book, neither to look thereon], that is, so as to understand it; for else John could, and did look on it, vers. 1.

Now to loose the Seals, and open the Book, is not simply to know God's Mind in his Decrees, but to make the Vision of them to John, and to execute and fulfil them in their Times. It is an Allusion to those who take a Commission, who do it, not only to look on it, but to fulfil it: It is a Commission sealed, so that this Proclamation is in effect thus; *Who is able* to be God's Commissioner, to take this Book, and make the Visions to John, and in their Times to produce and execute them! And this appears from Chap. 6. 1. *And I saw when the Lamb opened one of the Seals, and I heard, as it were, the noise of Thunder, one of the four Beasts saying, Come, and see.* Still as the Seals are opened by the Lamb, there is a Vision made to John of what shall be done. Therefore the Lamb is presented, not simply, as one that should take the Book, but as one that hath Eyes and Horns, Eyes of Providence, and Horns of Power to execute. And this agrees with Gen. 49. 9, 10. where Judah is made a Type of Christ, and called a *Lion's Whelp*, and a *Scepter*, and a *Law-giver*, to take God's Laws from him, and execute them; for in that respect it is, that Judah is called a Law-giver in the place above-cited, not in respect of making or giving Laws, but in respect of executive Power

to see God's Laws kept: So Christ here takes this Book as to deliver it to us, to execute the Decrees of it. Chap. 2.

And I wept much.] His despairing put him upon weeping: He was called up to Heaven to see Visions, but meets with a stop. This was to set off the Mercy, to try his Heart, and to render his Joy greater. Vers. 4.

God in greatest Mercies, may make greatest Stops; he may so bring to despair, that no hope shall be seen, yet at length shew himself in Mercy. So to *John* here. So likewise in the first Work of Conversion many times; and so in other great Works. *John* was called to see Visions, yet a stop and pause was in his view made. Observat.

Here *John* is comforted; first, by a stander-by, endeavouring to uphold his Heart; and, secondly, by the sight of the Lamb, Use. Vers. 6.

Observe here the Degrees God useth to comfort his People by; first, letting fall something giving hopes of Christ, so to draw the Soul patiently to wait; then, secondly, shewing it Christ himself. God might have at first shewed *John* the Lamb, but he first comforts him by a stander-by (as *Job* first heard by the hearing of the Ear) and then his Eye saw the Lamb.

Christ the only Opener of this Book, and Giver of this Prophecy, is diversly expressed.

1. He is called *the Root of David*, out of *Isa. 11. 10.* Christ put this Riddle to the Pharisees, How *David* could call him *Lord*, if he were his Son? So here it may be ask'd, How could he be called *the Root of David*, if he were the Son of *David*, and so a Branch of that Root? The truth is, he is the Root of *David*, and of all the Saints. He was the Root of his Ancestors, and the Father of his Mother. The Root of any Family, is in Scripture put for the Eldest Son in it, who is as the Root of the rest: So *Isa. 14. 30.* *I will kill thy Root with Famine*; that is, thy First-Born, the Root of thy House; for in opposition, he says, *and the First-born of the Poor shall be fed*; So *Mal. 4. 1.* Therefore, in that Christ is called *the Root of David*, is meant, that he is the *First-born among all his Brethren*, as he is called *Rom. 8. 29.* and *Psal. 89. 27.* So God calls *David* in the Type, but intends Christ thereby, when he says, *I will make him my First-born, higher than the Kings of the Earth*; and *vers. 29. his Seed shall endure for ever.* In this is Christ the Root of *David*, that he is the First-born of every Creature; of whom the whole Family in Heaven and Earth is named.

2. He is called *the Lion of the Tribe of Judah*; and this in a manifest Allusion to the Prophecy in *Gen. 49. 10.* wherein *Judah* (as this place shews) is made a Type of Christ. And it warrants the application of all there unto Christ. Now *Judah* was called a Lion.

1. Because out of *Judah* came all the Worthies and Lion-like Men, as *Joshua*, *Othniel*, and *David*, who were all Shadows of Christ; Therefore, *Gen. 49. 9.* He is called *an Old Lion*, (as the word is) a courageous hearty Lion. So *2 Sam. 17. 10.* valiant Men are said to have Hearts like Lions. Such was Christ, who durst engage his Heart to draw near to God, *Jer. 30. 21.*

2. *Judah* had the Kingdom (whereof a Lion is the Emblem); therefore Scepter and Law-giver are attributed to him, *vers. 10.* So that it is as much as to say, Christ the King by Inheritance (as *Judah* was) shall overcome.

3. *Judah* did take the Prey (the Land); it was done by *Judah's* Worthies; *Joshuah*, *Caleb*, &c. And when as a Lion they had taken that Prey, they couched, and had rest, as in *Solomon's* days, *1 King. 4. 21.* which was also prophesied of *Numb. 23. 24.* Behold, the People shall rise up as a great Lion, and shall not lie down till they have eaten the Prey. And *Gen. 49. 9.* He couched as an old Lion, who shall raise him up? So Christ, when he had led Captivity captive, sits down quietly in Heaven, as it were, couching and lying in wait, especially till the Day of Judgment;

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ment, and till afore, when he shall see an opportunity to avenge the Enemies to his Church, when he will appear as an Old Lion, who being roused, suddenly leaps on the Prey, especially in the latter days, when *the gatherings of the People shall be unto him*, as the context is, *then shall his Kingdom be as of a Lion among Beasts*, Mich. 5. 8. where the Prophet speaks of Christ's Kingdom and Conquest in the Calling of the Jews, as he had done of Christ's Birth, *vers. 2.* Now that Kingdom is the scope of this Book.

Vers. 6.

And in the midst of the Elders stood a Lamb as it had been slain, &c.] John had heard of Christ as a *Lion*, but he sees him as a *Lamb*. So many a poor Soul is afraid of him, till it comes to see him, and be acquainted with him. But he in the end will be found to be a *Lamb*, and a *Lamb* that hath seven Eyes to run to and fro through the Earth for the good of his Saints; and seven Horns, not to hurt them, but to defend them, and to butt his and their Enemies. Therefore let not your thoughts of Christ be all as of a *Lion*; for though he hath the courage and strength of a *Lion*, yet he hath the meekness of a *Lamb* too, unto you; who therefore have cause to wonder at, and praise this mixture in him. Christ is called a *Lamb*, in allusion to the Sacrifices of the Old Law, which were most commonly, of *Lambs*; *two Lambs* a day, *Numb. 28. 3.* Here he was to be represented as a *Priest*, (as before, in being called a *Lion*, he was presented as a *King*). And therefore it follows, [*as it had been slain*].

This *Lamb* stood in the *midst of the Throne*], nearer than the four Beasts who stood between the Throne and the Elders; and this, for that he is the Mediator between his Church and God.

As it had been slain.] That is;

1. As if he were newly slain, his Blood perpetually remaining fresh, as if he had been slain but yesterday, *Heb. 9.*

2. But [*as*] slain, to shew, that he doth not remain slain and dead, but is alive. So *Chap. 1. 18. I am he that liveth and was dead, and behold, I am alive for evermore.*

Stood a Lamb]: Standing, imports a readiness to afford help. When *Stephen* died, he saw Christ *standing* at God's right hand, as ready to receive him. It also shews his readiness to *intercede*.

Having seven Horns.] Horns are put for Power with which to push: So *Chap. 17. 12. and the ten Horns are ten Kings.* So by seven Horns here, is meant all Kingly Power. Seven is a number of Perfection; and it shews that Christ hath power to open the seven Seals. And as there are seven Trumpets, and seven Vials, so Christ hath seven Horns, that is, power to fulfil all these. Antichrist riseth like Christ, and comes with Power, *Rev. 13. 12.* But what discovers him! He hath but two Horns; the Church needs not fear him. The *Lamb* hath seven Horns to vindicate himself of his Enemies. Fear not Kings neither, though they be Ten; *Christ is King of Kings*: And fear not the Devil, who is a *roaring Lion*; for Christ the *Lion* of the Tribe of *Judah* is stronger than he, and will bind him sure enough for hurting of thee.

And seven Eyes; which are the seven Spirits of God sent forth into all the Earth]. The Spirit, not in his Personal Subsistence, is here meant, but in his instrumental working by Gifts and Providence; and so is called seven Spirits before, in *Chap. 4. 5.* which seven Spirits before the Throne, are Gifts in the Church which are from Christ; for he is the Fountain of Spiritual Gifts, and hath the *Spirit* without measure. But here, by the seven Spirits in Christ, are not meant Gifts powred out, but Eyes of Providence sent into the Earth, by which he knows and sees all things; which alludes to that in *Zach. 4. 10. For who hath despised the day of small things? for they shall rejoice, and shall see the Plummet in the hand of Zerubbabel with those seven: they are the Eyes of the Lord, which run to and fro through the whole Earth*; and implies the perfection of the Know-

Knowledge and Providence of Christ, to order all Affairs on Earth for his Church's good; as in 2 Chron. 16. 9. and in Zechary before quoted, he ordered the Affairs of the Persian Monarchy for the building of his Church. Christ, as Man, hath Eyes as well as Horns, to discern and guide all things here below: his Humane Nature, is the Instrument of all God's Power, all goes through his Hands; and all the Works of God's Providence go through his view; he knows whatsoever is done in the whole World. But why should Christ be presented here in this Chapter, under these Notions, of a Lion of Judah's Tribe, and a Lamb, and the Root of David, than any other?

Chap. 2.

First; In that he speaks in the Language of the Old Testament, and of John the Baptist, who was under the Old Testament, (for Christ is every where spoken of throughout the Volume of that Book, as appears by Luke 24. 27. where it is said, That Christ, beginning at Moses, and all the Prophets, did expound unto them the things concerning himself). Now Moses called him a Lion, Gen. 49. 9. Isaiah called him a Lamb, Chap. 53. 7. and the Root of David, in the 11th Chapter of his Prophecy, vers. 10. and then John Baptist called him the Lamb of God, which bears the Sins of the World. Wherefore, as all other things in this Book are set forth in allusions to the Old Testament, so these Descriptions of Christ also.

2dly, He gives Christ these Titles in relation to the Work of Redemption, of which mention is made, vers. 9.

Now to that two things are required;

1. A Price to be paid to God, and so, as a Lamb he hath redeemed us to God by his Blood, Vers. 9.
2. Power to deliver us out of the hands of our Enemies; and so, He is a Lion that overcomes.

3dly, It hath relation especially to the opening of this Book, and executing the Affairs contained in it; and so, those Titles are most proper:

For, 1. he needed to die for it, and so is presented as a Lamb slain. For that very Price that Salvation did cost, the same must each Revelation to us cost also. And his being simply the Son of God, and so knowing the Counsels of God written in his Decrees, was not enough for him to make them known to us: but to reveal this Counsel, as in a Book to be opened to us, he must needs die, our Sins otherwise hindering it. Hence it is said, vers. 9. Thou art worthy to open the Book, for thou wast slain, &c. So therefore, as a Lamb, he is said to take Sin away, that hindered the revelation of it to us.

2. As a Lion, he needed courage to encounter God's Wrath; and by breaking through a consuming Fire, to approach his Throne, and take the Book. [Who is this that hath engaged his Heart to draw near unto me!] no Angel durst have presumed to come so near God.

3. As a Lion he needed to overcome Death, and rise to execute the Contents of this Book. They say, that a Lion sleeps the first three days after he is brought forth, but then being roused, by the roaring of the Old Lion, he, after that, sleeps the least of any Creature. So did Christ rise by the Power of his Father, to sleep no more.

4thly, Being risen, he is set forth;

1. As a Lion of Judah; for that in that Prophecy, Gen. 49. 9. as also Psal. 60. 7. Judah, in respect of his Kingly Office, is called, God's Law-giver; not simply, in respect of giving the Laws (that Moses, of the Tribe of Levi, did) but because Judah executed them. Now in that Christ did here take the Book of God's Decrees, and undertook to execute and fulfil them as God's Commissioner, therefore he is in this respect most properly here called, the Lion of the Tribe of Judah.

2. He is here set forth as a Lamb, having seven Horns, and as many Eyes; and this, in as fit and proper a respect as might be, to signify his being one; not only fit to give this Prophecy, but to effect the things contained in it by his Horns and

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Eyes. And he is said to have seven Horns, and seven Eyes, to shew his full Power to open the seven Seals, and to blow the seven Trumpets, and to pour out the seven Vials. He is such a Prophet as never was, in that he not only makes a bare revelation of things, but brings them to pass, and makes them good. God gave him the Plat-form of Occurrences to come, and Power and Wisdom to order the accomplishment of them. He is also set forth, both as a Lamb and a Lion, to shew his Priestly and Kingly Office; and how, by virtue of both, he makes *us Kings and Priests*, as they sing, *vers. 10.* and having his Kingdom in their Eye, they are confirmed in the Promise of it, by a remembrance of him as a Lamb, and a Lion, thus strong and powerful. As a Lamb, he purchaseth the revelation of what concerns his Church, and as a *Lamb, with Horns and Eyes*, he effects the accomplishment of it. And the scope and sum of this Book being, to shew how Christ rules the World, and his Church, till he hath put down all Rule, and how he then takes the Kingdom himself; therefore he is described as a Lamb, in respect of his quiet governing the Affairs of the World, and the Church, until that his Kingdom, which then, as a Lion, by open force he assumes, and rescues the Church, as a Prey, out of the Enemies Jaws; and that, by the right of a promised Succession from *Judah* and *David*; for which cause, those Titles of *the Root of David*, and *Lion of Judah*, do here come in.

In a word, first, this Title of his being the *Root of David*, shews his right to that Kingdom which he is to receive; of which *David*, and his Kingdom, was but the Type.

2. His being called a *Lamb slain*, is to shew both a Right and Title to that Kingdom, and also the price by which he purchased it, even his own Blood.

3. His being a Lion, is to shew the Power by which he conquers, obtains, and possesses it. Therefore this Heavenly Chorus, or Company, here, when they once see Christ, by *taking the Book*, to undertake the accomplishment of this Prophecy; the conclusion of which, is his instalment into his Kingdom: They, in the Joy and Faith of it, shout out before-hand, saying, *We shall reign on Earth*; as looking on all that was to fore-goe his Kingdom, and to come between this Vision, and his Kingdom to come, all as already done, and having this Kingdom chiefly in their Eye, which should come.

Now from the 8th Verse, to the end of the Chapter, is a Doxology, or a giving praise for the Lamb's taking the Book: Which Song consists of four Parts, or was sung by four Companies: As,

1. Four and twenty Elders, and four Beasts, (the Church of Men upon Earth) they begin and raise the Song, *Vers. 8.* *And when he had taken the Book, the four Beasts, and four and twenty Elders, fell down before the Lamb, having every one of them, Harps and Golden Vials full of Odours, which are the Prayers of Saints.*

2. The Angels join their Voices, *Vers. 11.* *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.*

3. The Creatures come in also, *Vers. 13.* *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 on the Throne, and unto the Lamb, for ever and ever.*

4. The Beasts close all, saying, *Amen.* *Vers. 14.* *And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.*

Observat. 1. Observe in the general, That the Sons of Men are the eminentest Praisers of God: They are the Leaders in this Heavenly Quire, and they conclude the Song. The reason of which is, in that the highest Work that God ever did, is the Work of Redemption, which concerns us, not the Angels, for which notwithstanding, the Angels praise him, in *Luk. 2.* as also here: yea, all the Creatures rejoice in our Redemption, *Vers. 13.* But still we are the First-Fruits, we are the Leaders in the Song, whom the Angels follow. It is not said by Them,
Thou

Thou hast redeemed us to God by thy Blood ; That concerns Us, though they sing Praise too. Chap. 2.

1. Learn we from hence to bless God for his Mercy and Goodness to others: *Use 1.* We see the Angels do so for us, who yet cannot sing as we, with an Interest, and yet they praise God for our Redemption ; and this is their highest Grace.

2. Learn we to bless God in a sense of our Interest: That will raise our Hearts a degree higher, as it was with the Church of Men in their Song here ; *Verf. 9, 10.*

The Praisers who were of the Sons of Men, are described.

Verf. 8.

1. As having Harps. 2. Golden Vials: In allusion to the Levitical Service in the Temple, where they had Musical Instruments, and Incense in Bowls or Vials ; which *Zech. 14. 20.* are called, *the Bowls of the Altar*. Not that Musical Instruments are to be in the Worship of God now, neither Incense ; which as it was the Type of Prayer and Praises, *Psal. 141. 2.* [*Let my Prayer come up before thee as Incense*] ; so those Harps were of that *Spiritual Melody* (as the Apostle calls it) which we make in our Hearts to God ; even of *Spiritual Songs*, *Ephes. 5. 19.* Therefore *John* himself interprets the Odours or Incense here, to be the *Prayers of the Saints*. And their Hearts are the *Golden Vials*, having Faith purer than Gold, (as *Peter* speaks) which is the spring of all their Prayers. And their Harps also are their Hearts ; [*Corda*] and [*Chordæ*] are near akin.

And every one is said to have *Harps* ; for in publick Worship all should join ; the little Strings go to make up a Confort, as well as the great. Though thou hast but little Grace, yet God's Worship would not be compleat without thee. And whereas *John* calls these Odours the *Prayers of the Saints* ; it makes nothing for what the Papists would hence collect ; namely, that the Saints in Heaven offer up the Prayers of the Saints on Earth. For,

1. This Company are (as we said before) the Church of Men on Earth.

2. These here offer not the Prayers of others, but their own ; for both themselves make the Song, and that a *new one* ; and also the Benefit they praise God for in it, is their own, [*Thou hast redeemed us to God by thy Blood*]. Those words therefore [*the Prayers of the Saints*], are but the Interpretation which *John* adds ; and do imply only this, that these were *Saints*, and their *Odours* were their Prayers.

1. *And they sung a [new] Song*. You shall find, in the *Psalms*, that when *David* had a new occasion, in a further degree, to praise God ; He says, *I will sing a New Song* ; now here there was a New Occasion given. *Verf. 9.*

2. It is called *New*, in opposition to the *Old Song* under the Old Testament ; as *John 13. 34.* *I give you a New Commandment* ; that is, of the Gospel, called *New*, in opposition to the Commandments of the Old Law. In the 4th Chapter of this Book, these Elders had sung a Song for the Work of Creation, (*vers. last*) ; but here they sing for the Work of Redemption, (as *vers. 9.*) which is the eminent Work of the New Testament, as Creation was of the Old : and therefore it is called a *New Song*.

3. There is a more special Reason, why they should sing a *New Song*, for that the *New Hierusalem* was in their Eye: Christ's Kingdom, and their Kingdom, [*we shall reign on Earth*] there *all things shall be made New*. And therefore their Song is now a *New Song*, for the Instalment of their *New King*. Thus *Psal. 96. 1.* (which is a Psalm of this Kingdom of Christ, as appears by *vers. 10,* and *13.*) doth therefore begin with these words. *O sing unto the Lord a New Song.*

1. Learn we from hence to frame New Matter of Praise, and to have fresh *Uses*. Affections upon every New Occasion.

2. We are to bless God, both for our Creation and our Redemption ; and to take in the mention of Old Blessings, when we give thanks for New. As a
good



good Scribe is said to bring forth of his Treasure, New Things and Old : So in Thanksgiving, we are to sing the Old Song, and the New.

The Matter of the Song, is Praise to the Lamb : where we have ;

First ; The Person praised, the Lamb [*Thou art worthy*] spoken, in answer to the Proclamation afore made ; *Who is worthy ! Thou, and Thou alone : for by him, and for him, are all things, Col. 1. 16.*

Secondly ; The things for which they praise him : As,

1. For his *Death*, that he *died to redeem them.*
2. For his *Resurrection*, intimated in this, *Thou [wast] slain* ; the one making us Priests, the other Kings ; as follows, *Rev. 5. 10. And to this end Christ died and rose, that he might be Lord and King, Rom. 14. 9.*

The word here, which is translated [*Redeemed*], is *ὑπεργατος* [*bought*] in the Original.

For thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and People, and Tongue, and Nation]. *Rev. 5. 9.* From hence observe :

Observ. 1. 1. That the Blood of Christ was paid as a Price to God, for the purchasing of our Redemption. So *1 Cor. 6. 20.* [*bought with a Price*]. And in *1 Tim. 2. 6.* it is called a *Ransom*.

Observ. 2. 2. Yet Christ hath not redeemed all Men : for it is not [*every Nation and People*], but [*out*] of every Nation the Elect only.

Observ. 3. 3. In that they say, Christ is *worthy to receive the Book*, because he was *slain* ; it argues, this Book of the *Revelation*, is a special Fruit of his Death, and so should be the more prized by us. Before Christ's Death, we have his own Word for it, that he knew not when the Day of Judgment should be : But now, since he was *slain*, he doth, for he is pronounced worthy to take the Book, and to open the Seals thereof, *Vers. 9.*

Vers. 10. *And hast made us, unto our God, Kings and Priests, and we shall reign on the Earth*]. Christ was before set forth as a *Lion*, for a *King*, so as a *Lamb*, for a *Priest*. And both were mentioned, to shew the Ground of our being both Kings and Priests, [*We shall reign on Earth*].

From hence observe ;

1. That this comforted the Saints of Old, even the consideration of Christ's Kingdom on Earth : And how peremptory are they ! [*We shall reign*]. They mention that, because that is the end and scope of the *Revelation*, and the conclusion of this Book, when the Seals are off, and the Contents of the Book accomplish'd ; and therefore they have that in their Eye. And seeing Christ undertakes the accomplishment of all, (whereof this is the Issue) they are confirmed in the Faith of it.

2. That this Kingdom of Christ on Earth to come, is a far more glorious condition for the Saints, than what their Souls have now in Heaven : for these here over-look that Condition which yet they were to run through ; and their Thoughts fly to this for comfort, [*We shall reign on Earth*].

Vers. 11. In the *11th* Verse comes in the other Company of Angels, and their Song : Who,

1. For their *Number*, are *ten thousand times ten thousand*, and *thousands of thousands* : So likewise, *Dan. 7. 10.* where the same Throne and Kingdom of Christ is prophesied of, there is the same Number of his Guard of Angels mentioned ; *A fiery stream issued and came forth from before him : thousand thousands ministred unto him, and ten thousand times ten thousand stood before him : the Judgment was set, and the Books were opened.* Observe from hence, that God hath another World of Rational Creatures which we see not. And what a Story then will the latter Day produce ! And what need we fear, when there is so many for

us, (as *Elisha* said to his Servant, 2 *King*. 6. 16.) for they are all our Guardians too.

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2. For their *Station*; They are behind the Elders, yet *round about the Throne*, having all in a Ring as it were. These are the Guard of the Queen of Heaven, the *Lamb's Wife*, the Church. So *Psal.* 34. 7. *The Angels of the Lord encompass round about them that fear him.* And *Heb.* 1. ult. it is said, They are sent out to minister for the good of the Saints.

The Song follows in the next Verse, *Worthy is the Lamb that was slain, to receive Power, &c.*] Here observe:

1. That Christ, though he were worthy by Inheritance, yet he was *worthy* by Purchase also; so the words [*that was slain*] do imply.

2. As he hath seven Horns, and seven Eyes, so he hath a seven-fold praise.

3. To express their strong desires to give him sufficient Praises, and such as were due unto him; they heap up many good things, of which they pronounce him *worthy*.

4. None is *worthy* to be the King of all the World, but only Jesus Christ. And indeed it were too much for any Creature. The Angels themselves were top-heavy of their Glory, which made them reel out of Heaven; but Christ hath the Godhead to poise him. No Beast is naturally a King of Beasts, but the Lion, (says the Philosopher); neither is any *worthy* to be King of all Creatures, but this Lion of the Tribe of *Judah*.

The Things they attribute to him, are,

1. *Power*; that is, Authority over All. So says Christ, *John* 17. 2. *To me all Power is given.*

2. *Riches*; that is, possession of all Creatures; *All things are Christ's*, and so ours, 2 *Cor.* 8. 9. Riches of Glory, Knowledg, all are his.

3. *Strength*, joined to his Authority. He is able to work any thing; not as other Kings, who though they have Authority, have yet no more personal strength than other Men; but Christ hath seven Horns too.

4. *Wisdom*; and this as large as his Power and Dominions. He knows all that God means to do; and sees all with his own Eyes, not with other Mens, as other Kings do.

5. *Honour*; that respects what all Creatures bring in to him. They all adore, and bow the Knee to him, *Phil.* 2. 10.

6. *Glory*; both in his Personal Excellencies, and also what his Father gives him: He sits at God's right Hand, and governs with him; and in his Person, is the *brightness* of his Father's Glory; and especially shall be made manifest when he shall come to judg the World.

7. *Blessing*; which respects that Glory, which for his special goodness to them, his Saints do give him. Others (yea even the Devils) do give honour to Christ, but not Blessing: That the Saints only give; for that respects in God the communication of Goodness. They only bless him, whom he blesseth first. Take notice therefore, that Christ hath all desirable Excellencies in him; Power, Riches, Wisdom, Strength, Honour, Glory, and Blessing.

And every Creature]. Every Creature in its kind shall worship Christ, *Phil.* Vers. 13. 2. 10, 11. Every Creature comes in here, because when Christ's Kingdom is set

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set up, they shall be renewed, (*Rom. 8. 21.*) and be delivered into a glorious Liberty.

The Church of Men began the Song, and these continue it; for it is the Mercy to them is the Matter of their Song, and the Instauration of their King. And therefore we are the more to be stirred up to do it, in that we see even all the Creatures do it, whom it doth not so much concern.

Vers. 14.

And the four Beasts said, Amen.] And with them the *Elders* join. Observe that the Officers do both begin and end.

Amen]; It seems to be an Ordinance, that this word should be used in the close; and that, first, by the Officers, and then by the People. A Precedent for the practice of this, you have likewise in *1 Cor. 14. 16.* *Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned, say Amen at thy giving of Thanks, seeing he understandeth not what thou sayest?*

CHAP.

C H A P. III.

The Scheme and Division of the whole Prophecy, from the beginning of the Sixth Chapter.

THE Stage being set, *Chap. 4.* and the *Prologue* acted, *Chap. 5.* the *Prophecy* it self begins, in several Scenes and Visions, *Chap. 6.* But ere I can proceed to tell you what the six first Seals of the *6th* Chapter (or any Vision else) doth concern, I must necessarily give you the Argument, and the Division of the whole Book; which will afford a better prospect, and a more delectable view; than that of the Glory of all the Kingdoms of this World, (although that was made once in the twinkling of an Eye); for what can be more pleasant, than to have an insight (though but a general one) into what is God's Design and Project upon the *World*, in which the Church is seated, and the condition of the *Church* it self, in the *World*, since Christ's Ascension? Now this you have as artificially, and in as many Scenes in this Book presented, as ever was Story in any Poem.

Now for a general insight into this Prophecy, which may serve both as a Compass and a Chart to us, in sailing over this Sea, that we may know still where we are: I premise these general Propositions or Assertions concerning the whole Prophecy:

Prop. 1. That this ensuing Prophecy, from the beginning of *Chap. 6.* to the end of the Book, contains two Prophecies, distinct each from other. That Book, mentioned *Chap. 5.* is brought in to represent this Prophecy of the Revelation (as was shewed) to be given to the Church, and executed by Christ the Lamb and Lion of *Judah.*

Now in that Book, two things are distinctly to be considered, as given with that Book.

1. The Seals on the back-side of the Book.
2. The Contents of the Book it self.

Now, 1. as the *Book* contains Matter of Prophecy, so do the very *Seals* also. And accordingly the Visions of those Seals do take up the *6th, 7th, 8th,* and *9th* Chapters. Both Books and Seals are mysterious, and do contain Matter of Prophecy. The very Back-side, and Cover of this Book of God, is Prophetical. This Book is all composed of Prophecies; and the use of the Seals, is not simply to shew, that the Matter of this Book was difficult to be known, (as in Scripture phrase a *sealed* Book imports) but besides, they serve to contain a Matter of Vision to be delivered.

2^{dly}, Add to this, that answerably, *vers. 2.* of *Chap. 5.* In revealing and delivering this Prophecy, two Difficulties are distinctly mentioned:

1. The loosening of the Seals.
2. The opening of the Book.

Now if the Seals only did import the difficulty of this Book, it would not have been made a new Difficulty to *open* the Book. But it is expressly made a distinct Difficulty to *open* the Book after the Seals are loosened. This therefore was, because to *loosen* the Seals, was to deliver one Prophecy; and to *open* the Book; when these Seals were loosened; was to deliver another.

3^{dly}, Accordingly in the *6th* Chapter, when the Lamb opens the first Seal, a Vision is seen, and therein a Prophecy delivered. So when the Second is opened, there

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In the second place ; When these Seals are, the one of them after the other, taken off, and the Prophecy and Visions of those Seals seen and ended, then an Angel comes with a *little Book* (alone, without Seals) *open*, *Chap. 10. 2.* as containing a *New Prophecy* for *John*. Now when that this first of the Seals was past, then accordingly *John* was bidden to eat it, *vers. 9, 10.* to be enabled for a *New Prophecy*. So, *vers. 11.* it is expressly said, *Thou must prophesy again, before many Tongues and Kings.* And because a *New Prophecy* was upon the eating of that Book to begin, hence, *vers. 18.* 'tis said, *The same Voice which he had heard before, did speak from Heaven again.* Now that Voice, or Speech, he had heard but twice before, and 'twas both times whenas a *New Prophecy* was given ; once when the Revelation first began, and the Epistles to the seven Churches, *Chap. 1. vers. 10.* And then another Time, when this General Prophecy begins, *Chap. 4. vers. 1.* (which is distinct from that Prophecy of the seven Epistles, in the three first Chapters) which is peculiar to the Seven Churches). And now again, *Chap. 10. vers. 8.* as beginning a new and third Prophecy.

Observe.

In that the Seals themselves do thus contain a Prophecy ; Observe, That in God's Book nothing is without a meaning. Christ said, *Not a tittle of it shall pass* ; let it not therefore pass us. The very Cover here is Prophetical ; much more does every word written in it, contain Matter of Instruction. Search the Scriptures narrowly, and slight not a tittle of them, though you understand them not. There is enough in what you understand, to admire ; and in what you understand not, to adore ; as judging it the Word of the Great God, every syllable of which has its weight and value.

Proposition 2. That both these Prophecies, both Seals and Book-Prophecy do run over the same whole course of *Times*, from Christ's Ascension unto his Kingdom ; containing in them several Events and Occurrences successively, from that Time to this of his Kingdom, with which this Book ends ; namely, the Seal-Prophecy, from *Chap. 6.* to *Chap. 12.* doth act over one Story of all Times to the end of Time ; and then the Book-Prophecy, from *Chap. 12.* (beginning at the same Time again) doth act over another Story of all the same Times, unto the end. So that the same whole Race of Time is run over in both, but with several and distinct Occurrences ; even as the two Books of the *Kings* and *Chronicles*, do contain the Stories of the same course of Time from *David* unto the Captivity. But the *Book of the Kings*, handles most the Affairs of the *Kings of Israel* ; and that of the *Chronicles* more eminently holds forth the Story of the *Kings of Judah*.

Now to demonstrate this apart ; first of the Seal-Prophecy, and then of the Book-Prophecy.

1. For the Seal-Prophecy ; lay but these three things together, (whereof the two first were never denied by any) and the Point in hand will necessarily follow.

1st, That in the 6th Chapter the six Seals do begin ; with a Prophecy, either from *John's* Time, or from Christ's. To prove this, besides those Evidences, which when we come to interpret them, will more evidently appear, as that the first Seal begins with Christ his going forth in preaching the Gospel, so to lay the first Foundation of his Kingdom ; which going forth, refers to those Primitive Times : As also that in the fifth Seal, you have the first mention of the bloody Persecution of the Saints, professing the Gospel, in the same Primitive Times ; which appears by this, that they are told, that when the rest of their Brethren, by the succeeding Persecutions, should be killed, they then should have

have vengeance upon their Enemies for their Blood spilt ; which argues these in the 6th Chapter, to be those *first Persecutions* : besides these Evidences (I say) it appears more generally, because the Prophecy it self does but here begin, all in the former Chapters being but a Prologue and a Preparation. And it begins with *John's Time* at least ; for, *Chap. 1. 1.* he says, he was to shew to Christ's Servants, *things which should shortly come to pass* : the things contained in this Prophecy, entring into an Accomplishment presently upon *John's* writing them, and divulging them to the Churches.

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The second thing (which also none ever denied) is, That these Seals and Trumpets, which do in order succeed one another, do contain a continued Prophecy of Events following one another in a succession of Ages downward. To this purpose you may observe the phrase used *Chap. 10. 7.* [*In the days of the Voice of the seventh Trumpet, when it shall begin to sound*] which imports, That these several Trumpets do (as Scenes in a Comedy) share among them, the several Ages and Times succeeding one another. And in like manner the Seals have their *Days*, even as the rest of the Trumpets have their *Days proper*, and peculiarly given to them. And look how in order they are placed, one before the other, as first, second, and third, &c. so do the several Times or Ages precede or succeed one the other : So as the *Days of the first Seal* are the first Age, and things done in that Age after *John*, and so on the second Seal, &c.

3dly, Add to the two former, this Consideration, That the seventh Trumpet, in the 11th Chapter, doth end all Time, and so becomes a Period to one distinct Prophecy of all Time. This appears from *Chap. 10.* after the Seals were passed over and seen with their Effects, and the six Trumpets had sounded in the 8th and 9th Chapters afore-going ; The Angel swears, *vers. 6, 7.* of that tenth Chapter, that *Time should be no longer* ; but *in the Days of the seventh Trumpet*, all should be finish'd. And therefore, *Chap. 11.* from *vers. 15.* (where the seventh Trumpet is brought in sounding in its order, when his Day and turn comes to sound) must needs be esteemed the End of that Prophecy ; for it brings you to the *End of all Times* ; that is, of the Times which God thought fit to allot this World, and his Enemies in the World, to Rule and Reign. First, The Monarchs and great Men of the World, are to have their Time here ; and then Christ's Time, and the Time of his Saints, is to begin ; as *Verf. 15.* [*The Kingdoms of this World, are become the Kingdoms of our Lord, and of his Christ, &c.*] and *Verf. 18.* [*The Time of the Dead is come, that they should be judged*] ; when this World's Hour-Glass is run out, then that of another World is to be turned up to run, when there shall be a New Heaven, and a New Earth. So that, from the first Seal to the seventh Trumpet, is run over all the Time that the Monarchies and Kingdoms of this World (whilst they should be in the Hands of Christ's Enemies) should continue and last. For that is the Time, which towards the End, under the sixth Trumpet, the Angel that came down under that sixth Trumpet, swears, *should be no longer*. I shall set down the words of his Oath, in the 6th and 7th Verses of that 10th Chapter ; He *swareth by Him that liveth for ever and ever*, (that is, by God) *who created the Heaven, the Earth, and the Sea*, and the Things that are in all these his three Dominions, *That there should be Time no longer*, *Verf. 6.* But in the Days of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished ; as he hath declared to his Servants the Prophets, *vers. 7.* Which whole Voice, or Words, of the sixth Angel, do import, 1. That much of that whole Time, had now been past and run out already in the former Visions of the Seals and Trumpets, from the first until now ; And, 2. that now the time allotted by God was brought well nigh to the very last Sands of it. And that the Church might have some warning, and be able to make some guess, and compute when this Time of the World's Monarchy, or Kingdoms of the World, should have an end ; and so, when the Time of the Gentiles should be fulfilled, and be no longer, this Angel doth, towards the expiration of that whole Time, give us, in the 11th Chapter, the true computation of that Time, during which the last Monarchy (you know there are four) on Earth should endure, as that which

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might serve us to compute the Period of the whole, and the beginning of Christ's visible Kingdom, even the Days of the Beast, or Pope, who is the last part, with his ten Kingdoms of *Europe*, treading down the Church, or Holy City; which Beast, and his Kingdoms, supporting him as their Head; and whose Time, from his first beginning, to the near approach of that seventh Trumpet, (which shall begin to sound not long after, or but a little afore his very end) is *forty and two Months*; or (which is all one) *one thousand two hundred and threescore Days*; that is, *so many Years*. And with him all other Rule and Dominion on Earth shall end; and Christ shall take the Kingdom, when he shall have destroyed Antichrist through the brightness of his coming, which will grow brighter, as his coming is nearer. And withal, this Angel gives a signal of Occurrences, which should immediately forerun the Period of this Time of his Ruin, whereby the Church might with some nearness discern his approaching Ruin; which he does, in that *11th* Chapter, by presenting the Face of that Church, which shall be before the downfall of that Kingdom, and the last Persecution of the Church by the Beast, foregoing his Ruin, that so the Church might have both warning, and not think it strange at the fiery Trial, which at last was to come upon them; as also to be comforted, for it should be the last; and soon after it, the ending of all Time, together with that of the World's Kingdoms.

The second part of the foresaid General Proposition, *Viz.*

That there is a New Prophecy that runs over the same whole Race of Time, from the beginning to the end of the World's Monarchies unto Christ's Kingdom, beginning at Chap. 12. and so on to the end of the Book.

Now then the Prophecy of the Seals, which runs over the whole Time of the World's Monarchies, being thus ended, *chap. 11.* there begins another Prophecy at *chap. 12.* which runs over the same whole Race and Period of Times, though with other Occurrences. And this is the other part of this General Proposition, which I demonstrate thus, (as I did the former).

First; The *12th* Chapter begins a *New Prophecy*; not only because that the other having ended all Time, this must needs begin again anew: But further, the Vision of the Woman and the Dragon in the *12th* Chapter, must needs be of things foregoing the Rise of Antichrist, (the Beast in *chap. 13.*) and therefore concerneth the Primitive Times, which were the Times before Antichrist. This is proved thus; The Dragon mentioned *chap. 12.* endeavouring to devour the Woman, is cast down from Heaven: after which, striving to drown her with a Flood, he is prevented: and then *John* standing (as the best Copies read it) upon the Sand of the Sea, spies this New Beast arising, and the Dragon gives his Throne and Power unto Him, *chap. 13.* All this therefore which is in the *12th* Chapter, must necessarily contain a Story of things done before the rising of Antichrist, and so by consequence must belong to the Primitive Times, as the particular Interpretation will make more clear.

Secondly; Add to this, That unto this Beast, from his first rising in the *13th* Chapter, there is allowed him to continue 42 Months, or 1260 Years; which is the very same Period of Time; upon the expiring of which the Seventh Trumpet begins; which (as you heard) had ended all Time before, *chap. 11. 15.* and then the *14th* Chapter which follows, contains the State of the Church during the Times of the Beast, in their separation from him, and opposition of him. And then *chap. 15, and 16.* contain Seven Vials to ruin this Beast; whereof the last doth end all Time again, even as the seventh Trumpet had done. And this is proved;

1. In that, as when the seventh Trumpet should sound, the Angel sware, *Time should be no longer*: So when the seventh Vial is poured out, *chap. 16. v. 17.* a Voice says, *It is done*; that is, Time is at an end, all is finished.

2. It is said, *chap. 15. 1.* that these Vials contain the last Plagues, in which the Wrath of God is fulfilled; and therefore must necessarily make an end of all
Christ's

Christ's Enemies, and so of their Rule; and together with them, of all their Time.

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And, 3. the same things are said to be done in the pouring out the seventh Vial, (which is the last of Plagues) that are presented to be done at the sounding of the seventh Trumpet, (which is the last of *Woes*): Thus at the sounding of the 7th Trumpet, *chap. 11. 10.* there are said to be *Lightnings, Voices, Thunderings, Earth-quakes, and a great Hail*: And so likewise upon the pouring forth of the last Vial, *chap. 16. 18.* there were *Voices, and Thunderings, and Lightnings, and an Earthquake, such as never were on Earth before; and so great an Hail, that every Stone weighed a Talent.*

But you will say, If there be an end of all when Christ's Kingdom comes, then what do the 17, 18, and 19 Chapters contain? and to what Time will you refer them? seeing the Description of the Kingdom of Christ begins but at the 20th Chapter, and so on. *Object.*

The Answer (in general) is, That they contain a larger Explication or Vision of some eminent things that fall out under the Time of some of these Vials. And therefore, the 17th Chapter begins thus, [*--One of the seven Angels which had the seven Vials, talked with me, and shewed me, &c.*] as implying that what follows belonged to their Times. *Answer.*

But more particularly;

1. The 17th Chapter contains an Interpretation of what was spoken concerning the Beast in *chap. 13.* and shows who that Beast is. And as in the Prophecy of *Daniel*, the manner of the Holy Ghost was to interpret the Visions there made; so here. And of the Whore carried by the Beast, he says plainly, by way of Explication, (*vers. 18.*) *it is that Great City that reigneth over the Kings of the Earth, namely Rome.* And it was necessary that the Holy Ghost should give an Interpretation of some things in this Book; and of this especially, as being that which gives light to all the rest; which therefore fitly comes in after all.

2. The 18th Chapter, and the 19th, to the 11th Verse, doth contain a more Poetical Description of the ruining of that City, the Seat of this last Monarchy, and therefore is but a more copious Explication of the 5th Vial, (which, *chap. 16. 10.* is said to be poured out upon the Seat of the Beast). Together with a triumphing Song of the Church's concerning those Times, sung at the Whore's Funeral, and for the approaching Marriage of the Lamb. And this, *chap. 19. to vers. 11.*

3. From thence to the 20th Chapter, is a more full description of that last War of the Beast, and all the Kings of the Earth, and their overthrow by Christ: which is therefore all one with the last Vial, and the preparation thereunto; as none that shall read from the 13th Verse of the 16th Chapter, unto the end, and compare it with *chap. 19. from vers. 11. to the end,* will be able to deny. For so it pleased the Holy Ghost, towards the latter end of this Prophecy, to give a more full explanation of the two more eminent Vials, and the Times of them; after he had first (for method's sake) briefly set them together, with the rest, in their order: as in like manner, after he had compendiously set together in one Chapter, (*chap. 20.*) the Reign of Christ during a thousand Years, and the Universal Judgment that follows, he yet spends the 21 Chapter in a more copious and magnificent Description of the state of the *New Hierusalem*, and that Kingdom of Christ during those thousand Years.

But then you will say, Unto what will you refer the 11th Chapter, from *vers. 1. to vers. 15.* which is placed, as it were, between both Prophecies? *Object.*

I Answer (as before); All that Discourse delivered by Word of Christ's Mouth, between the Seal, and the Book-Prophecy, doth belong unto both; as containing an exact Chronology of that last Period of the Time of the World's Monarchies: By means of which, we may easily compute, how much that whole Time is that both the Prophecies do run over, (as shall be shewed in the Interpretation *Answer.*)

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pretation of that Chapter). And withal, there is a Signal given, of such eminent Occurrences befalling the Church, as should be most proper and suitable Signs of the dawning of Christ's Kingdom shortly after to follow; and so, of the ending of the Time of both Prophecies. That as the Old *Hierusalem* before it was destroyed, had Signs given of its destruction imminent; So hath the *New Hierusalem* also, before it is reared.

Now that these Passages in the 11th Chapter do belong thus unto both Prophecies, appears;

1. In that he speaks of Matters contained, and afterwards mentioned in the Book-Prophecy, *chap. 13,* and 16. as likewise of Matters mentioned in the Seal-Prophecy; namely, of the ending of the sound of the sixth Trumpet; which is declared in *vers. 16th* of that 11th Chapter, and called, the *passing away of the second Woe.*

And, 2. the Angel therein mentions how and when the expirations of the Times of both Prophecies do meet in the sixth Trumpet of the Seal-Prophecy, ending about the time of the date of the Beast in the Book-Prophecy. And thus to insert a Chronological Table (as it were) between both Prophecies, serving them both, and knitting together the Times of both, in one Period; how agreeable is it to the way of Historians, who when they run over much Time, and several Matters, use to affix a Table of Times unto that their History; and so doth our Historical Prophet *John* in that 11th Chapter.

The third General Proposition, or Head, shall be an enquiry into what is the Matter or Argument prophesied of in this whole Book: as also (more particularly) what are the differing Subjects of these two several Prophecies, the *Seal,* and *Book-Prophecy.*

I shall unfold and clear this by several steps and degrees, in these Propositions following.

1. It is certain, that the Subject of both Prophecies are the Fates and Destinies of the Kingdoms of the World, which should be after Christ's Ascension, until he take the Kingdom to himself. Therefore at the end or conclusion of the Seal and Trumpet-Prophecy, there is an acclamation that the Kingdoms of the World were then become Jesus Christ's, (*chap. 11. 15.*) as having all that while before been under other Monarchs Hands, and of which the former part of the Prophecy had spoken all along. And therefore he says, *Time shall be no longer*; that is, for the Kingdoms of the World, (that is, not for their Worldly Kingdoms) unto which he opposeth that of Christ's. And therefore the Book-Prophecy also, which begins *chap. 12.* when it came to be first given, *chap. 10. vers. last,* hath this Prologue or Preface unto it, *Thou must prophesie again before Kings and Nations, &c. [before Kings]*; that is, about Kings, (as the Stile of the Prophet is); and that word [*again*] implies his having prophesied about them before, in the Seal-Prophecy, although other Occurrences in them, and also his being to do it again in this other Prophecy following, in new Occurrences that concerned the Church.

The second Proposition is, That the whole Prophecy concerns only such Kingdoms or Monarchies of the Gentiles, as had to do with the Church of Christ. For,

1. At the beginning of both Prophecies, the Church is made the Stage or Scene upon which all is acted; and so the Prophecies extend to no other Kingdoms than where the Church hath been. And this you may observe throughout both of them; as in the fifth Seal, *chap. 6.* you have blessed Martyrs then calling for Vengeance for their Blood; and under the Trumpets, (which are Miseries upon Kingdoms) there are Men sealed, as being Servants of God, scattered and mingled amongst those Nations, upon whom those Trumpets blow. And the like may be observed in the following Chapter. So that they extend but to such Kingdoms or Monarchies in the World, where the Church in all
Ages

Ages still was ; therefore, not to the *West-Indians*, nor *Tartarians*, nor *Chineses*, nor *East-Indians*, &c. where the Church hath not been (or not to any considerable purpose) not any of these Kingdoms doth this Prophecy concern. This likewise agrees with God's manner in the Prophets, who prophesied of such Kingdoms only, as had to deal with his Church, thereby to shew Christ's Power in ruling Kingdoms for his Church's good.

2. This Book being written for the comfort of his Church, and all the Judgments therein mentioned, coming out of the Throne of the Temple, which is the Church, and likewise upon the Prayers of the Church ; it contains therefore the Fates of such Kingdoms as the Church should have to do withal. Now if so ; then ;

The third Step, or Proposition, is this, That the Roman Monarchy, or Empire, with the Territories both in the East and West Sea, which were under its Jurisdiction (which Empire when *John* wrote, was in its height and flourish ; and with which the Church had most to do, and in the Jurisdiction of which the Church had always been chiefly, and in a manner, only seated) must needs be (in the several Revolutions and Changes of it) the main Subject of this Book of the *Revelations*, together with the State of the Church under it. Now this Empire, and the Dominions of it, was extended well-nigh as far for Circuit, as the Dominions under the Turk in the East, and the ten European Kingdoms in the West. All which, in *John's* Time, were wholly and solely under the Emperor of *Rome*. And in this Empire, and throughout all the Territories of it, did God place his Church and Gospel ; and throughout all which the Christian Profession doth remain unto this Day, (even in the East as well as in the West, though darkly and corruptly) and in a manner here only. This Empire therefore, with its Dominions, is in the *New Testament* called the *World*, even *all the World*, for the greatness of it, and because indeed, this was the World which God had set up to act his great Works upon. Thus, *Luk. 2. 1, 2.* the *whole World* is said to have been *taxed* by *Augustus* : and *Acts 11. 28.* there is foretold a *Famine* that should rage throughout *all the World*, in the Time of *Claudius Cæsar*. And this World was the *Line*, (as the Apostle's phrase is) beyond whose reach the Apostles preaching never stretch'd to any considerable purpose. This was their chief Auditory, as appears by *Mat. 24. 14.* where before the Destruction of *Hierusalem*, foretold *vers. 15, 16.* (as a Sign forerunning it) it is said, the *Gospel should be preached to all the World* ; that is, over all the Dominions of the Roman Empire, (as it was, by the Apostles, before the ruining of it). Now that this Empire, and the Territories under it, (together with the Church in it) should be the main Subject of this Book, there are these Reasons for it ;

1. Because (as hath been said) it is the chief (and in a manner only) seat of the Church ; which was, and still is extended so far, and no further. And by the Power of this Empire, and the several Successions of it, hath the Church been mainly oppressed in *all Ages*. If therefore this Book-Prophecy be of the Church, then surely, of the Church under this Empire ; and if of the Judgments upon any Kingdoms for their Oppression of the Church, then surely upon this, for the Church's sake. And if the Judgments which are in this Book, set out under Seals, and Trumpets, and Vials, do come for the Church's sake, and be made to fall upon her chief Enemies ; then they must eminently light upon this Grand Enemy, (for such it hath been) and so, this Prophecy must note out the Judgments and Wars that ruined the Empire for its persecuting the Saints ; who, *chap. 6. 10.* do cry out for Vengeance ; and the Trumpets are the hearing of their Prayers, *chap. 8. 3.*

2^{dly}, The Roman Empire (and the Successions of it East and West) was that Fourth and Great Monarchy that should oppress the Earth ; now only left, when Christ Ascended. Now in the Prophecies of the *Old Testament*, their main Subject, was the Great Monarchy then in being, or presently to come. So in *Daniel*, two or three Chapters are chiefly taken up with the Successions of the Grecian Monarchy, and then of the Roman. And *Daniel* foretold that this
Roman

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Roman should be the most terrible of all the rest. And therefore surely God in this Prophecy of the *New Testament*, doth (according to his manner in the *Old*) lay out the Fates of that Fourth Monarchy now only left; as he had done of those others that were gone and past e're Christ ascended.

3dly, This must needs be so, especially seeing the scope of this Book is the enstallment of Christ into his Kingdom, and so, to shew how, in the mean time, he puts down all Rule that keeps it from him, and takes it to himself; so erecting a Fifth Monarchy, succeeding the other Four. Now then, this *Roman Monarchy*, in the several Successions of it in the East and West, being the chiefest Rule and Power that was left on Earth for Christ to put down, (and which his own Kingdom was immediately to succeed) it is therefore fitly made the Subject of this Book, to shew how he puts down the Rule of it, and preserves his Church under it. And so it answers yet more fully unto the like scope of *Daniel's Prophecy*; who being to prophesie of the Kingdom of Christ, *chap. 7. 9.* God doth first, on purpose give him a Vision of the four Monarchies that were to precede that of Christ; and especially insist on the fourth, namely, this of *Rome*, (*vers. 7.*) as being that which Christ, after his Ascension, was to encounter with, and put down, e're himself take the Kingdom. And then he shews *Daniel* how Christ will ruin it (*vers. 11.*) and then take the Kingdom to himself. So that this Revelation, which is the Prophecy of the *New Testament*, doth more largely and particularly set forth that which *Daniel* in the *Old Testament* (according to the Dispensation then) saw more generally, even the ruin of the Fourth Monarchy, which Christ's Monarchy succeeds.

4thly, That this should be the Subject of this Prophecy, suits also with the chief Prophecies delivered by other of the Apostles in the *New Testament*; which were reduced to three Heads;

1st, Foretelling the Ruin of the Roman Empire, which, *2 Thess. 2.* *Paul* calls a *taking out of the way him that lets.*

2dly, The Discovery of the Pope (who is the last Head of that last Fourth Monarchy) and his Ruin.

3dly, The Kingdom of Christ to succeed.

These three things were ordinarily preached by the Apostles, as appears plainly by *2 Thess. 2.* from the 2d verse to the 9th, where *Paul* (having spoken of these three things) says, *vers. 5.* *Remember you not, that when I was with you, I told you these things?* So that the Apostles did certainly tell the Churches of these three things, which surely therefore are the main Subject of this Prophecy also; but they are more largely delivered unto *John*. Wherefore this Revelation may answerably be divided into these three Parts.

1. The Story of the Roman Empire, and the taking of it out of the way; which is the Subject of the 6th, 7th, 8th, and 9th Chapters of this Book.
2. The Discovery of the *Man of Sin*, and his Ruin, *Chap. 13, 14, 15, 16, 17, 18, and 19.*
3. Christ's Coming, and Kingdom, *Chap. 20. 21.*

Now then, the fourth and last Consideration shall be spent in an enquiry after the Difference of the Subjects of these two Prophecies, the Seal and Book-Prophecy: For in this Roman Empire, and the several Successions and Revolutions of it, there are these two things to be considered in the Story thereof:

1. The Empire, or Political Body, and the State thereof.
2. The Church under it, and the State and Condition thereof.

And therefore some Writers have written the Ecclesiastical Story (or Story of the Church in all Ages) apart by it self. Others have writ the Story of the Empire, and its several Revolutions. As among us here in *England*, (to give you

you this Instance only for an illustration) the Book of Martyrs is chiefly a Story of Church Affairs, and the Conflicts of it with Antichrist, in *England*; but *Speed's Chronicle* is chiefly a Story of the Affairs Civil, falling out in that Kingdom in the several Invasions, Wars, Conquests, and Intestine Broils of it. Now the like Method hath the Holy Ghost been pleased to observe in this Prophetical Story of this Empire, and the Church spread through the Territories and Dominions of it. These two Prophecies before mentioned, (namely, the Seal and Book-Prophecy) do share these two between them. The one does apart contain (more particularly) the several Wars, Events, and Revolutions of the Empire it self; and that is the Seal-Prophecy. And the other (which is the Book-Prophecy) contains the several Conditions and States of the Church of Christ in all Ages. Now this difference of the Subjects of those two Prophecies doth appear in the several Characters, and in the very place and scituation of the Visions themselves.

Chap. 3.

First, The differing Shews or Faces of the Visions in these Representations, do argue this difference; for in the first Prophecy, you read of seven Seals, and four Hornes, *chap. 6.* and then of Trumpets, *chap. 8.* and *9.* noting sometimes Sealed Judgments and Devastations by Plagues, Famines, and Wars; of which latter, Trumpets are in all Nations the Signal and Symbols, and in Scriptures used to signify [*Wars*]; and so do note out the several Judgments by Conquests and Devastations by War brought upon the Civil State of the Empire. But in the Book-Prophecy, the chief Actors are Women; fit Emblems of the Church. Thus, *chap. 12.* it speaks of a *Woman with Child*, ready to be delivered; and, *chap. 14.* of *Virgins*, free from her Fornications; then of a *Whore* representing the false Church, *chap. 17.* and *18.* and then, *chap. 19.* of a *Bride* preparing, and prepared, personating the State of the Church, when Christ shall come to fetch her, and bed her everlastingly in his Fathers House and Kingdom. Thus artificial is the Holy Ghost in handling things of differing Nature, apart.

2dly, Answerably; The differing scituation and place which these two Prophecies had, do shew this. The Seals which contain the Prophecies of the Empire, were on the *back-side*, as containing Matters (*extra Ecclesiam*) *without* the Church; but the Book it self contains things *within*: even as the Church is said to be *within*, *1 Cor. 5. 12.* *For what have I to do to judg them also that are without? do not ye judg them that are within?* Whereas those that are not of the Church are said to be *without*: *Rev. 22. 15.* *For without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whosoever loveth and maketh a Lie.* And so the Prophecy thereof is cast to be, as it were, *without* the Book, even upon the Seals of it; as denoting that the Seal-Prophecy treats of things Outward, and of the temporal State of the Church: whereas the Book-Prophecy treats of Spiritual Things *within* the Church. And as in the General Division this appears, so it will appear in the interpretation of all particulars throughout this Book: for *John* puts things of a sort together; as the best Historians use to do. Only take this Caution along with you; that neither in the one nor the other of these Prophecies, the things of the Empire or the Church are so handled apart, as that nothing at all of the Church-Affairs were handled in the Seal-Prophecy, or that nothing of the Affairs of the Empire were mentioned in the Book-Prophecy. But it is so to be understood, as that eminently the Ecclesiastical Story is contained in the one; and the Imperial Story in the other. For as in the Books of *Kings* and *Chronicles*; though the first does more eminently and setly contain the Story of the Kings of *Israel*; yet so, as Matters of *Judah* are withal intermingled: And again, in the Story of *Judah*, *Israel's* Affairs are interwoven; even so is it here: Some things appertaining to the Church, are scatteredly mentioned in the Prophecy concerning the Empire; and some things touching the Empire are diffused through the Prophecy of the Church, or the Book-Prophecy.


 PART I.

Now briefly then to sum up all this Book ;

It is a Trage-comical Vision of the Occurrences of the World, and of the Church in the World, through all Times and Ages : whereof this may truly be the Title, [*The Story of Christ's Kingdom, and the Removal of the several Difficulties of his coming to it*].

Chap. 4. The Stage for this is set up in *chap. 4.* where there is a representation of the Universal Church in all Ages, set forth according to the exact Pattern of a Church Visible and Instituted ; into which all Saints on Earth should be cast.

Chap. 5. Then enters the Prologue, *chap. 5.* in which is set forth Christ's taking upon him the Kingdom and Government, by *taking the Sealed Book* ; as thereby shewing, he undertaketh to be God's Commissioner, to execute the Decrees contained in this Book, and to give the Vision of it unto *John*. At which Enstallment of him into his Kingdom, there is a Song of Praise sung to the Lamb, by the four and twenty Elders, and four Beasts, (who are the *Chorus* in this Show) with a triumphing Assurance, and Expectation of what will be the happy Conclusion of all, even, *our reigning on Earth with him*, say they there.

Now the Scene or Place where all was to be acted, which these Visions here hold forth, is the Roman Empire, and the several Dominions of it in the East and West, called, *οικουμένη*, the *whole World*.

Then begins the Story it self at *Chap. 6.* The General Argument of which is, That whereas Christ's Government was to be executed and seen ; First, In putting down all opposite Rule and Power that stand in his way, as *St. Paul* speaks *I Cor. 15. 24, 25.* *Then cometh the End, when he shall have delivered up the Kingdom to God even the Father, when he shall have put down all Rule, and all Authority, and Power. For he must reign, till he hath put all Enemies under his Feet.* And, secondly, in a visible taking the Kingdom to himself and his Saints (which makes the Fifth Monarchy) Accordingly here the Story of this Book,

1. Shews how Christ doth put down all the opposite Rule, and Power, and Dominion, whatsoever, in the fourth and last foregoing Monarchy of the *Romans*, in the several Successions and Revolutions of it, one after another, till that he hath worn them all out that were ordained to stand up in it. And these many Difficulties of his coming to, and obtaining his Kingdom, do exceedingly serve to make the Story of it appear the more glorious.

Then, 2. it closeth and endeth in a glorious visible Kingdom which Christ sets up on Earth, and peaceably possesseth together with his Saints, as the Catastrophe of all.

More particularly the Story is this, according to the several Contents of each Chapter.

Christ when he ascended up to Heaven, found the Roman Monarchy (whose room he was to possess) stretched both over East and West, even over all those parts of the World, where he was to seat his Church and Kingdom ; and all this wholly in the Hands, and under the Dominion and Power of one Monarch or Emperor ; under whose Government all that were subjected, were altogether Heathenish, and Idolatrous, and wholly brought under the power of Satan, who was set up therein, as the *God of this World*.

Chap. 6. Hereupon, Christ the designed King first sets upon the Conquest of *Satan's Dominion and Worship in it* ; and by the preaching of the Gospel, overturns that

Chap. 12. vast Empire as *Heathenish*, throws down Satan from his Throne, and height of Glory in it, and brings it into subjection and acknowledgment of himself as King ; and turns both it and its Emperors to *Christianity*, within the space of three hundred Years. This is the sum and mind of the sixth Chapter of the Seal-Prophecy, and likewise of the 12th Chapter of the Book-Prophecy.

But this Empire, though wholly turned Christian in outward Profession, yet having persecuted his Church whilst Idolatrous, and also after it was Christian, (when

(when *Arrian*) therefore at the Prayers of the Martyrs slain (mentioned *chap. 6. 11.*) and in vengeance of their Blood (*chap. 8. 4.*) he further proceeds to ruin the Civil Imperial Power of the Empire it self, by the Trumpets in the 8th and 9th Chapters. And the Empire then becoming divided into two parts, the Eastern and Western Empire, (as they were commonly called) first he ruins the Imperial Western State and Power in *Europe*, by the four first Trumpets, the Wars of the *Goths* by four several steps, in the 8th Chapter; and then the Imperial Eastern State (which stood after the other) and this by two degrees; first, by the *Saracens*, then by the *Turks*, (and these two are the fifth and sixth Trumpet) which two possess all that Eastern Part unto this day; and this is the Contents of the 9th Chapter only, before these Trumpets bring these Evils upon the Empire; he seals up a Company of 144000 Christians in the Eastern Part (as *chap. 7. vers. 2.*) to be preserved and continued in the true profession of his Name, under these two first and longest (and there called the *Woe, Woe*) Trumpets, which were to fall upon the Eastern Part of the Empire, in which these Servants of his there sealed were to be; as appears by *chap. 9. 4.* And this their sealing is the sum of the seventh Chapter. Chap. 3.
Chap. 8.
Chap. 9.

Now then that old *Roman Empire*, as under those Emperors, being thus in both parts of it removed; yet still, as that Eastern part of it is left possessed by the *Turks*, *chap. 9.* so this Western part of it, in *Europe*, being by the *Goths* broken into ten Kingdoms, they all consented to give their Power to the *Beast*, the Pope, who so becomes a Successor to the Western Emperors, and possesseth their Seat and Power, (though under another Title) and so heals that wound given to the Roman Monarchy, and restores it. And this *Beast*, the 13th Chapter describes, and gives the Vision of his Rise, Power, and Time of his Reign; which the 17th Chapter doth expound and interpret. Chap. 13.
Chap. 17.

Under whose Antichristian Tyranny (as great as that of the *Turks* themselves towards Christians) Christ yet preserveth another-like Company, of *one hundred forty and four thousand Virgins* (who are in like manner sealed) Christians, in the West (as under the Tyranny of the *Turks* and *Saracens* he had done the like in the East, *chap. 7.*) himself so keeping possession still, by preserving his Church under both these Parts of the Empire, as being his Inheritance. And this Company of 144000 Christians, opposite to the Whore, are there called *Virgins*; and their separation from her, and opposition to her, is recorded in *chap. 14.* Chap. 14.

But now, these two, the Pope and Turk (both Enemies to Christ) thus succeeding in the Empire, and sharing the two parts of it between them; we see that Jesus Christ is still as far off from his Kingdom designed him (which is to be set up in these Territories) as he was before; for Mahumetanism, under the Turk, tyranniseth in the one; and Idolatry, under the Pope, over-spreads the other; even as Heathenism had done over the whole Empire at first. And so Christ hath a new Business of it yet, to come unto his Kingdom, and as difficult as ever.

Therefore he hath seven Vials, which contain the last Plagues (for he means to make this the last Act of this long Trage-comedy) to dispatch the Pope and the Turk, and wholly root them out, even as the Seals had done Heathenism, and the Trumpets had done the Civil Power of the Empire: And the Plagues of these Vials, are the Contents of the 15th and 16th Chapters. Ch. 15, 16.

The first five Vials do dissolve, and by degrees ruin the Pope's Power in the West; then the sixth Vial breaks the Power of the Turk in the East; so making way for the Jews (whom he means to bring into the fellowship of his Kingdom, in their own Land) there called *the Kings of the East*.

But by these six Vials, their Power and Kingdom being not wholly ruined; both the Turkish and Popish Party do together join, using their utmost Forces (and together with them, all opposite Kings of the whole World) against the Christians, both of the East and West, (who when the Jews are come in, and converted, do make up a mighty Party in the World); unto the help of whom, against those and all opposite Power whatsoever, Christ himself comes, and

PART I. and makes but one Work of it, with his own Hand from Heaven destroying them. And so it is done, as the Voice of the last Vial is, in the 16th Chapter.

Chap. 17. The 17th Chapter is an Interpretation concerning the *Beast*, shewing who he is, and where his Seat is.

Chap. 18. The 18th Chapter sings a Funeral Song of Triumph for the *Whore's* Ruin, (which is the fifth Vial) after which comes in Christ's Kingdom, the *New Hierusalem*, and the preparations to it. Which New Kingdom of his shall be made up,

1. Of Eastern Christians, (who endured the Bondage of the two *Woe-Trumpets*, the Saracens and the Turks) yet continuing to profess his Name. And therefore unto those 144000 in the seventh Chapter, is said to succeed an innumerable Company, with *Palms in their Hands*, who have the same very Promises of the *New Hierusalem* made to them, that are mentioned in the 21st Chapter, which shews their Interest therein.

Chap. 19. And, 2. it is made up of Western Christians, whose 144000 in *chap. 14.* do arise to an innumerable Company also; who therefore after the rejection of the *Whore*, *Chap. 19.* from *vers. 1, to 9,* are brought in singing in like triumphant manner, decking themselves for the *Marriage, in fine Linnen.*

But, 3. and especially, it is also to be made up of Jews dispersed both East and West, and over all the World; and from them hath this Kingdom the Name of the *New Hierusalem.*

With whom, 4. come in (as Attendants of their Joy) *other Gentiles* too, who never had received Christ before. The *Glory of the Gentiles is said to be brought into it.*

And so both East and West, Jew and Gentile, and the fulness of both, do come in, and become one Fold under one Shepherd for a thousand Years, and one Kingdom under this *Root of David* their King, [*King Jesus the Conqueror*] even as it first was under one Heathen Idolatrous Emperor, when Christ had first set to conquer it. And so that Prophecy of this his Kingdom, in *Isa. 59. 19.* is fulfilled; where, after the final destruction of all Christ's Enemies, foretold *vers. 18.* he says, *They shall fear his Name, [from the East unto the West] and the Redeemer shall come unto Sion:* which words *Paul* interprets of the Jews final Call, and this Restauration of the World with them; *Rom. 11. 26.* *Even so, Lord Jesus, come quickly.*

C H A P. IV.

Of the Six first Seals in Chapter the sixth.

HAVING thus given a Scheme and Division of the whole Prophecy, and a general Argument of the Story of it, briefly set together in one view, I will now run over each Chapter apart; yet I shall largely insist only on the sixth Chapter, as being taken off by other Occasions from commenting so copiously, with Observations, upon the rest, which I shall pass over with a more slight glance of Interpretation, (as hastening to the second Part, which I more especially aim at); which although it arise not to a full and copious Commentary, shall, notwithstanding, serve to hold forth that to be the true Portraict of the Holy Ghost's Mind in this Story, which in the General Argument foregoing I have given it out to be.

The *Seal-Prophecy* concerns the State of the Empire from *John's* Time downward. Which State (as all Story will represent unto you) is to be considered, Either,

1. Whilst Heathenish, when false Gods were worshipped, as *Jupiter, Mars, &c.* and the Professors of Christian Religion were persecuted and massacred; during all which time, the Empire stood whole, undivided, and entire, under the Government of one Emperor, under whom both East and West were subjected, and this for the space of three hundred Years after Christ.

Or else, 2. when turned Christian, as by *Constantine* it was; from whose time the whole Empire more generally was subjected to the outward Profession of Christ; but withal, it began to be divided and broken into two Parts: Which Rent was afterwards established by *Theodosius*; the Eastern part of *Europe* (whereof *Constantine* made *Byzantium*, from him called *Constantinople*, the Seat) being allotted to one Emperor, (which Eastern Part the Turk now possesseth); and the Western Part (which had *Rome* for the Seat of it) unto another; (which Western Part the Pope for many hundred Years hath entirely had under him); so that the one was called the *Eastern*, and the other the *Western-Empire*. And according to this Division, the *Seal-Prophecy* divides it self into two parts.

1st, The first six Seals, Chap. 6.

2^{dly}, The first six Trumpets, which the seventh Seal brings forth in the 8th and 9th Chapters; from the *Woe* of which Trumpets, the Servants of God are sealed; Chap. 7:

Here, in the sixth Chapter, the first Prophecy begins, and that with the Primitive Times: Of which these two Things are Evidences;

1. That in the first Seal is the *going forth*, (the preaching of the Gospel) *conquering, and to conquer*, (for as then, and in that manner it had begun). This was the Foundation of all God's after-proceedings, the first Corner-Stone of Christ's obtaining and setting up his Kingdom.

2. That the fifth Seal mentions the Martyrdom of Saints, crying out for Vengeance: which being the first mention of any such Martyrdom in this Book, must needs refer to those famous first Persecutions under Heathenish *Rome*, which was followed by the *Arrian* a little after; as *vers: 11.*

These six Seals are several steps and degrees, setting forth the moving Causes and Means of God's plaguing and ruining the Empire of *Rome* as Heathenish.
Christ

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Christ being to put down all adverse Power, he finds not only this Empire to stand in his way, but Gentilism, the worship of false Gods, and of Satan, under those Idols of *Jupiter, Saturn, Mars, &c.* First therefore he encounters Satan's Worship, Heathenism; which had all the Power of that Empire to back it: and then in the Trumpets he encounters the Empire it self: He *went forth conquering, and to conquer,* and that but by degrees. The first Judgments on that Empire, left the Empire standing. Therefore, Seal 5: the Martyrs, after those Punishments foregone, in the second, third, and fourth Seal, do yet cry for Vengeance on the Empire it self.

They are called *Seals*;

I. In a General Relation to this whole Prophecy; it being,

1. A Book of Decrees to be executed by Christ, and these are the *Seals* of them.

2. This Book being not to be opened till the Time of the *End*, (as *Daniel* foretold) is sealed up till just before the end of all; as there 'tis prophesied, *Dan. 12. 4. But thou, O Daniel, shut up the Words. and seal the Book, even to the time of the End: many shall run to and fro, and Knowledg shall be encreased.* Towards this End of all you have (mark this) the same Angel in *Dan. 12.* coming in the 10th Chapter of this *Revelation*, with a Book in his hand *open*; which as it was to give a New Prophecy, so to shew, that when all the *Seals* were off, (that is, when these Judgments were all executed on the World) then the Book should be understood; and accordingly, not till all these *Seals* were passed, was the *Revelation* understood.

II. More particularly they are called *Seals*, because,

1. They are Judgments decreed by God, that should certainly come upon that Empire. Now what is decreed inevitably, is said to be *sealed*. So the Salvation of the Elect is said to be, *2 Tim. 2. 19. [the Foundation of God standeth sure, having this Seal, the Lord knoweth who are his].* So also Judgments decreed are said to be *sealed*, *Deut. 32. 34. [Is not this laid up in store with me, and sealed up among my Treasures!] even to punish them; for so it follows, [to me belongeth Vengeance, &c.] Thus Job 14. 17. My Transgression (says he) is sealed up in a Bag; that is, God had before appointed surely to punish it.*

2. They are said to be *sealed*, in that they are Judgments hidden, stealing in upon the World e're they were aware of them, and which they knew not the meaning of. And accordingly we find, by the Apologies of *Tertullian, Cyprian, Arnobius,* and others, that the Heathen Romans observing such strange unheard of Famines, Civil Wars, and Plagues of Pestilence (typified out here by the Red, Black, and Pale Horses) did exceedingly wonder at the Reason of them, and laid it on the new Sect of the Christians, as with whom their Gods were angry for contemning their Worship; for it was never so with them before, and therefore they attributed it to that Cause. These Judgments were sealed, and Christ here opens the Cause of them, the contempt of the Gospel.

3. They are Sealed Judgments, for Pledges and Assurance of all that follow. That is the use of *Seals* to give Assurance. For that end is the Seal of the Spirit: And so here, there being other things in this Prophecy foretold, as the Ruin of the Empire it self, the Rising of Antichrist, and of the Turk, the Ruin of them both, by the seven Vials, and then Christ's Kingdom. That all these things should certainly come to pass in their Time, God first sent these Judgments as *Seals*; that as we read in Story the truth of these to be evidently fulfilled, so we may assure our selves of the accomplishing all the other.

Observe

Observe from this General,

A ground of confirming your Faith about all these things prophesied of by God; in that the fulfilling of one is a Seal, assuring that the other shall be fulfilled. That Heathenism is ruined (and no Adorers of those Pagan Gods left (as

(as this Chapter shews) which was more firmly rooted (being of 4000 Years continuance) than ever Popery was, is a Seal to us that Popery shall be ruined. You see many things past, and fulfilled; The *Beast of Rome* (the *Pope* then, when *John* wrote this, not *Risen*) is now up in your Days; which may confirm your Faith, that he shall as certainly be ruined: For the same Prophecy foretells his Fall, *chap. 18.* as his Rise, *chap. 13.* and that after this there is a glorious Kingdom to come, of which all these are *Seals.* You find (in the *11th Chapter*) before the End, the Temple measured anew, and the outward Court of Carnal Worshippers and Worship cast out; and you see it now in your days fulfilled; yea, your selves fulfil it: You may therefore as certainly expect that which follows in the same Chapter, and prepare for it. Thus *Zechary* begins his Prophecy, so to assure them of the truth of it; Did you ever know Prophecy fail! *My words,* (says he, *Zech. 1. 6.*) *did they not take hold of (or arrest) your Fathers?* by the Judgments threatned, and like as the Lord thought to do unto us, —so hath he dealt with us; therefore believe the rest.

Now the four first Seals are represented unto us, under the Vision of four Horses, in allusion to the Visions in *Zechary*, *Chap. 1.* and *Chap. 6.* Christ in the first Chapter of that Book, *vers. 8.* is presented riding on a Red Horse; and behind him stood other Horses, Red, Speckled, and White: And *vers. 10.* they are interpreted to be Angels, who walk to and fro through the Earth; and, *chap. 6. 5.* to be four Winds, or Spirits, that go forth from standing before the Lord of the Earth. So the good Angels, *Heb. 1. 14.* are called *ministering Spirits sent forth*, &c. Thus *Psal. 104. 3, 4.* compared with *Heb. 1. 7, 14.* *Ezek. 1.* where they are called *Winds*, as in that of *Zech. 6. 5.* So in like manner are the Evil Angels sent forth to do mischief, as *1 Kings 22. 21.* and *Job 1. 7.* The Angels are the Executioners of all God's great Designs; and therefore whatsoever is done in this Book by Men, is still said to be done by Angels. So *chap. 8. 2.* Seven [*Angels*] with seven Trumpets, &c.

Here the Vision is of Horses going forth in like manner with Commission from God. And this allusion to those Horses, who there were Angels, shews either, that these Executions, under these Seals, (by whomsoever visibly executed) were yet performed under the Conduct of Christ the first Horse, (presented here, as also in that of *Zech. 1.* as an *Angel*) accompanied with other Angels his Followers, who are those other Horses; or else however, to shew, that as those Angels upon Horses in *Zechary* went their circuit over the Earth, so that here were Commissions sealed to these Executioners, to traverse and compass the Earth, as Angels use to do. God begins here to war with the World, and sends out four Horse-men to give the first On-set. That this Vision is presented under Horses, is but for variety sake.

The Revelation takes all the eminent Visions of the Old Testament, and makes use of them. The Elegancies of all the Types in the Prophets, serve but to set forth and adorn the Visions of this Book: as if you should make up one beautiful Picture out of all Beauties, by taking what-ever is elegant and excellent in any one. The Vision of the Throne, *chap. 4.* is borrowed from *Isaiab*, and *Ezekiel*; That of the Book sealed, from *Daniel*; this of Horses here, from *Zechary*; and so that of the Olive Trees, and Candle-sticks, *chap. 11.* from *Zech. 4.* &c.

Observe from hence;

I. The Perfection of this Book: It is a Posy of all Flowers, a Vision composed out of all Visions; as *Solomon's Song* was a Song of Songs. All the Types in *Moses's Law*, and all the Stories and Visions of the Prophets, are borrowed to adorn it. *Obseru. 1.*

II. Observe, That the Occurrences under the New Testament, and the Story of the Church under it, have all the Perfections of all kinds that were under the Old. For in the New Testament the Old is more eminently acted over, in all Passages of Providence. Was there a Temple? Here is one more glorious; this second exceeds the first. Was there an *Egypt*, a *Sodom*, a *Babylon*? Here also is one far worse than all those were. So *Rome* is called in this Book, *ch. 11.* and *and*

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and chap. 18. Was there a restoring of the Temple, decayed in the Captivity of *Babylon*? Here is the like, and that at twice, and by degrees, as then. Had they a *Hierusalem*? The Revelation hath a better, a *New Hierusalem*. Did the Bond-man of Old persecute the Free? even so it is now; Gal. 4. 24, 29. *Which things are an Allegory; for these are the two Covenants; the one from the Mount Sinai, which gendreth to Bondage, which is Agar. But as then he that was born after the Flesh, persecuted him that was born after the Spirit; even so it is now. We have all the same things befall us, that befall them, and that, more eminently, as Paul said, Are they Apostles? I much more. Had they Persecutors? We much more, and those worse. Had they Pharisees that sinned against the Holy Ghost, and Crucified Christ? So hath the New Testament, such as shall after this great Conviction wrought by the Gospel, prove like a Generation of Pharisees, scorched with the heat of Hell Fire, (as in the Fourth Vial) and that shall kill the Witnesses, ch. 11. The Allusion is to these Times. The Apostle hath said it in one word, and given the Reason of it; 1 Cor. 10. 11. All these things happened unto them for Types: So also did all their Visions, being written for our Admonition, upon whom the Ends of the World are come, (you may read it, Perfection of the World is come): We have the Perfection of every thing under the Old Testament, both good and bad.*

This may serve to give a general Light into the Stories and Visions of this Prophecy. As for the several Visions themselves;

The first Horse is a *White* one, and his Rider Crowned, &c. This Rider is Christ himself, going forth (in the preaching of the Gospel) conquering and to conquer; alluding unto *Psal. 45. 4, 5, 6.* where Christ having a Kingdom to possess, as *vers. 6.* [*Thy Throne, O God, is for ever and ever*] (speaking of Christ, as appears by *Heb. 1. 8.* *But unto the Son he saith, Thy Throne, O God, is for ever and ever: a Scepter of Righteousness is the Scepter of thy Kingdom*). He is set out in his going forth to conquer it; for he must win and wear it: And he is described as here, [*In thy Majesty prosper thou, ride thou*] (or *ride thou prosperously*) that is, *go forth conquering*; and that being accoutred with Bow and Arrows, as *vers. 5.* [*Thy Arrows are sharp in the Hearts of the King's Enemies*] that is, his own *Enemies*, who is King.

Now answerably this Book also tells us, that Christ was to have a Kingdom; and here you have his first setting out to conquer it. The first Foundation of his Kingdom laid, was the preaching of the Gospel in the Roman Empire by the Apostles, which was now begun; therefore he is said to *go forth conquering* already. And he goes first forth; for all the other Horse-men do but attend him; He is the General of these Horses. Thus likewise, in *Zech. 1.* he is described with other Horses with him. And he goes forth first on a *White* Horse; which, as it was a sign of Triumph, that he was to conquer, (for so in Triumph their Chariots were drawn with White Horses) so especially of Meekness and Candour, offering at first Conditions of Peace in the Gospel, unto the Empire of *Rome*, and to all Nations, if they would submit to him as their King. God had given him the *Nations* for his Inheritance, and he goes forth peaceably to challenge it: with Conditions also, that the World should yet hold their Crowns of him, only turn Christians they must, and do Homage to him as their King. This the Colour of *White* denotes; for here it is opposed to the colour of the *Red* Horse that followed, which Colour betokened Blood. Thus *Tamerlane*, before he denounced War, first hung out a *White* Flag, in token of Peace offered. Therefore in *Psal. 45. 4.* Christ is bidden to *ride on, because of the Word of Meekness*: And the Progress of the Gospel is compared to that of an Horse and his Rider; for it had its progress over the Earth, from one Country to another, by Commission; [*Their sound went out to all the Earth*] *Rom. 10. 18.* [*Come to Macedonia and help us*] *Acts 16. 9.* His Weapons to conquer, if Men yield not, are here but Arrows: but, *chap. 19.* when his Conquest is to be finished, you have him with a *Sword*: In *Psal. 45.* he is described with both. The Threatnings of the Gospel are *Arrows*, striking secretly, and dartingly, into Men's Hearts, and wounding them mortally; *hæret lethalis arundo.*

He is *Crowned*; for God (when Christ first ascended) made him a King. We see Jesus—crowned with Glory and Honour,—though yet we see not all things put under him, Heb. 2. 8, 9. yet we see him crowned; for all must be subject to Him.

He goes forth conquering: for whether Men obey, or not, Christ still conquers. Paul speaks like a Conqueror, 2 Cor. 2. 14. God always causeth us to triumph in Christ: For if Men turn, there is a triumph of Grace pardoning, and so subduing Traitors; and if not, it is a favour of Death, like a Box of Venemous Ointment which poisons by the smell.

Now if you ask, How the preaching of the Gospel can be a step of Ruin, and a Sealed Judgment, it being in it self so great a Blessing? The Answer is, That it was truly a step unto the Ruin of Heathenism in the Empire, which was the first opposite that Christ encountred. When Christ first sent his Disciples forth, (speaking of the Event of it) he says, *I saw Satan fall from Heaven like Lightning.* The Devil was struck dumb in his Oracles, when Christ began to publish His: And so Christ already conquered, in part; but ere he had done, he threw Satan out of Heaven, as the sixth (and last) Seal shews. So that though the Gospel was a Blessing to the World, yet it was a Curse to Gentilism; as the first Vial, by converting many People's Hearts from Popery, is called a Vial on the Earth.

Observe from hence,

I. The Mercifulness and Meekness of Christ: He goes not forth first on a Red Horse, but on a White, and makes offer of Peace; but if Men turn not, he hath other Horses to do that Work of destroying them. He loves unbloody Conquests; Who therefore would stand out against such a Saviour! *Observ. 1.*

II. The strangeness of Christ's course to get his Kingdom; even by no other means at first, but preaching the Word. He takes no Weapons but a Bow, the Tongues of Men to dart Arrows into the Hearts of them that resist. It was a strange unlikely course to set twelve Men scattered (and Fisher-men) to conquer the World, the Roman Empire; as if twelve Men should be sent into Turkey to conquer the great Turk, and throw down Mahumetanism, [Not by Power, nor by Might, but by my Spirit] Zech. 4. 6. *Observ. 2.*

III. Observe; That where Christ begins to conquer, he will go on to perfect his Conquest. Fear not the Cause of God in England; there is a Battel to be fought, Christ in his Angels growing more and more Holy, and fuller of Light; and Satan in his growing worse and worse, deceiving, and being deceived. Christ comes up with fresh supplies of new Light, with his Bow and Arrows bears up as hard as they. And it is certain, that Christ will not be foiled. The Primitive Christians, although their Light grew dimmer and dimmer, yet they conquered Heathenism; These now must needs conquer much more. *Observ. 3.*

After the going forth of this White Horse, there follow three others, as Light-horsemen, attending this their General. So Zech. 1. 6. he saw a Man upon a Red Horse, and behind him were other Horses, Red, Speckled, and White. Now that Man was Christ, (vers. 8.) who hath always other Horse-men his Attendants to fulfil his Will, as here he hath. Christ there was upon a Red Horse, for so he appeared, as being to revenge himself on the Enemies of his Church; but here he is on a White Horse, as being to send forth the Gospel. But those other Horses that do here follow after him, are indeed Judgments that follow for the contempt of that Gospel, and which plagued the Empire successively. Their Colour is suitable to the Plague they brought; therefore the second Horse is Red, a Colour betokening Blood, Isa. 63. 2. And answerably, this Horse is [War] for his Commission is to take Peace from the Earth; that is, the Roman Empire, the Subject of this Seal-Prophecy. And [Civil War] it is, as those words note out, that Men should kill one another; not Persecution of the Saints,

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(as some take it) but mutual Blood-shed, as that phrase imports: All which was for their contempt of the Gospel.

For, 1. if they take Peace from the Saints, it is a suitable Plague that God should take Peace from the Earth.

2. If they will not embrace the Gospel of Peace, it is suitable that God should take away their Peace.

And, 3. if they will kill the Saints, is it not a proportioned Judgment, that God should turn their Swords into their own Bowels?

And this Power is said to be [*given him*]; it proceeded from a Commission from God; and so was a *Sword given him*. God puts the Sword into an Enemy's Hand, and gives it its Commission. As Magistrates do bear God's Sword, so Souldiers; who therefore, in the Prophets, are often called *God's Sword*. Now, how after the preaching of the Gospel in the Apostle's Time, such Wars fell upon the Empire in the West, is most evident in Story; nor are there greater Civil Wars mentioned, than in the Roman Stories. *John* wrote his *Revelation* just before *Trajan's* Time, in the Reign of *Domitian*, about the Year of Christ 94, and died in 104, ten Years after. Now in *Trajan's* Time (in whose sixth Year *John* died) these Wars began. And so then, when the Apostles were all dead, and had preached the Gospel to the World, the Jews rise, and with Armies raged through all the Parts of the Empire; and so devastated and depopulated *Lybia* of her Inhabitants, that *Hadrian* was afterwards forced to send thither new Colonies. About *Cyrene* they destroyed 22000; in *Egypt* also, and in *Cyrus*, 24000; and in *Mesopotamia* likewise a great number: And *Hadrian* afterwards succeeding in the Empire, destroyed 58000 of them. Then after *Trajan's* Time, the *Parthians* revolt, and the Empire was lessened, having in his Time had the largest extent: And in *Antoninus* his Time, Anno 140, all the Northern Nations came down upon the East, and upon all *Illyricum*: yet they, as a Land-flood, were dried up; so that the Empire stood entire: And that these Wars might be the more eminently taken notice of, as following upon the Apostle's Deaths; as they had none before, so for 44 Years after this, there was an Universal Peace, and Wars ceased through the Empire.

The third Horse is *Famine*; his Colour (answerably) *Black*, for Famine makes Men's Countenances such. So, *Lament.* 4. 6, 7. *Her Nazarites that were purer than Snow, and more ruddy than Rubies, their Visage is blacker than a Coal*; and this, by reason of Famine, as appears by *Isa.* 9. His Rider hath Scales in his hand, to shew, that he sells Corn by Weight, not by Measure; as *Levit.* 26. 26. *When I have broken the Staff of your Bread, Women shall deliver you your Bread by weight.* And a small quantity of Corn, even so much as serves a Man in Bread for a Day, (for so the Chænix was) was sold for a Penny, which amounts to 7 *d. ob.* yet with Commission not to hurt the Oil and the Wine. Now because Historians are silent concerning any notable Famine, and Universal, that fell out in the next Age after these Wars in the Roman Empire, therefore Mr. *Mede* carries it to the justness of those Emperors, (signified by the *Ballances*) which in *Severus* and others was eminent; especially in Laws against Theeves, and in publick Provision for Corn. But this was Heterogeneous to the rest, which are all steps to the ruining or plaguing of the Heathenish Empire. And for the Holy Ghost to take notice of a Moral Vertue, and to insert it thus among the midst of his Judgments, I cannot be induced to believe it. But this Scarcity being not of Oil and Wine, but of Corn only, might well be slipt over by Historians. When yet the Christians of that Age, as *Tertullian* and others, do mention a Famine of Corn as a Judgment on the Empire for their contempt of Christ, and their persecuting of the Saints. I have searched diligently for such foot-steps in them of that Age, 200 Years after Christ and upwards, as might confirm the truth of this.

And, first, I find, that in *Commodus* his Time, Anno 190, there was a Commotion made for Bread, within the City of *Rome*, by the poorer Sort. Thus says

says *Herodian*, *Fames Romanos afflixit*, the Romans were afflicted by reason of Famine and Scarcity: When *Cleander*, *Commodus* his great Favorite, detained the Corn from the common People, (he being keeper of the Store-house of it) upon which they mutiny, requiring him to be put to Death; and proceeding further in their Rage, they throw down Houses, oppose the Souldiers, stone the Captains, &c. so that *Commodus* was enforced to cut off his Favorite's Head, and set it upon a Pole, and to destroy his Children also, so to pacify the People. Yea in those very words which Mr. *Mede* quotes for *Severus* his Justice, and care about Oil, &c. there is an intimation of the exhausture of the Corn of the publick Storehouse, through that Famine: The words are these, *Rei frumentariae quam minimam reperiebat ita consuluit*, &c. So likewise there is such an intimation in that other place which he quotes for *Alexander Severus* his care, (*Anno 118.*) which only was occasioned by *Heliogabalus* his having overthrown the publick Stock of Corn, [*Frumenta evertisset.*]

Then, 2dly, for the Christian Writers of these Times: *Tertullian*, who lived in *Anno 203*, doth more confirm this; for in his Apology for the Christians, he brings in this Calumny as usual among the Heathens; that they laid the cause of all their Miseries upon the Christians: His words are these, *Si Cælum stetit*, &c. if it rained not, if *Nilus* overflowed not *Egypt*, (which was the Granary of the Empire) from whence arose a Famine; or if the Pestilence devoured them, &c. *Statim*, (says he) they cried, *Christianos ad Leones*; away with these Christians to the Lions. I observe, he instanceth most in Famine, and the Causes of it, as being that which then they were most punish'd with. And he, in his Apology, pleading for Christians, how they fasted in Times of Judgments; He instanceth in that of Famine only, saying, *If Famine be threatned by want of Rain, so that their Arinona, or Provision of Corn* (as *de la Cerda* reads it) *were in danger to be spent, that then they Christians fast, whilst other Romans pour themselves out to all Licentiousness.* It is observable, that he still instanceth in the Judgment of Famine. And in his Apology to *Scapula*, the *African* President; he shewing that no City that persecuted the Christians did go unpunish'd; instanceth, how lately, under *Hillarion's* Presidentship, (his Predecessor) the Christians begging a Floor of Corn, a Voice was heard from under-ground, saying, *Area non sunt*: And indeed they were not, for they had no Harvest nor Corn the next Year, to thresh in them, it being spoiled through a great Wet in the Time of Harvest, as he there says. And you (says he) condemning a Christian to the Beasts, *Statim hæc vexatio subsequuta est*; which *Baronius* understands of that wet Year before spoken of, which brought ruin to the Corn. But *Origen* speaks more clearly to this, who presently after (about 226 Years after Christ) writing upon the 24th of *Matthew*, and taking occasion to answer the same Calumny, objected so generally against the Christians by the Heathens; namely, That because of the multitude of Christians among them, they had been vexed with Wars, Famine, and Pestilence, although he reckons up all those three Plagues as objected; yet to make it good that the Heathens did so object, he especially instanceth in Famine; *Frequenter enim* (says he) *Famis causa Christianos cultores culparunt Gentiles*; (for the Heathens oftentimes laid the fault of their being afflicted by Famine, upon those of the Christian Religion); though they did so because of other Plagues also, yet they often laid their Famines in the Dish of the Christians. Which evidently argues this Punishment to have been very frequent in those Times, as being taken notice of by the Heathens themselves, and also by *Origen*, to have been the eminent punishment of that Age, which made up the third Seal.

Now then the Fourth Seal produceth a fourth Horse, and that a *Pale* one, for his Rider is Death; *Mors pallida*, *pale Death* as they use to call it. And this Horse brings Death upon the fourth part of the Empire, called the *Earth*; and his Work was to kill with all sorts of Death, both Plague, and Famine, and Wars, and Wild-Beasts, all God's Plagues let loose at once. Before, Civil Wars came alone, and Famine came alone; but now, for their impenitency, he lets loose all four Judgments mentioned in *Ezek. 14. 21.* God now brings forth all

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his *Treasures of Wrath*. Pestilence is here (*vers. 8.*) called *Death*, as it is likewise by the Chaldee Paraphrase, and the Greek; and by the Fathers it is called *Mortality*, as by us the *Sickness*. Now from the Year 240 after Christ, it is wonderful to read, what a Stage of Misery and Blood the Empire was made, by reason of all these Plagues raging at once. Civil Wars so raged, that in the space of 33 Years, there were ten Emperors kill'd. Under *Gallus* and *Volusianus*, Anno 250, the barbarous Nations came down upon the Empire and harrowed it; and among them the *Scythians*, from whose Rage, no place under the Roman Jurisdiction was exempt; but almost all Towns were by them depopulated: and this was followed by an extream Famine. When we had a breathing time from them, then came the greatest Plague of Pestilence, worse than all the former, says *Dionysius Alexandrinus*, who lived in those Times. The greatest Plague (says *Lypsus*) that ever was read of in any Age, a Plague of fifteen Years continuance. And to add the last hand for the making the Misery of those Times compleat, God let loose thirty Tyrants at once, who, as so many wild Beasts, preyed upon, and made Havock of the Empire.

Now to come to some Observations;

Observ. 1. I. Take notice, that after the going forth of the *White Horse*, then go forth these other three. The Gospel is always followed by terrible Judgments upon the World, for the contempt of it. You know what *Peter* says, *The time is come that Judgment must begin at the House of God*, but it will not rest there, as he says. The Time of the Gospel's preaching, was a Time of Judgment; which began with the Church, but after that, fell most heavy upon the Empire, and upon the Heathens in it. So that as you look for Storms in Autumn, and Frosts in Winter; so expect Judgments where the Gospel has been preached. For the Quarrel of the Covenant must be avenged and vindicated. If Men despise it, God cannot hold his Hands.

Use. Wonder not therefore if God go over all the Churches in Judgments, as he hath done by *Germany*, *Bohemia*, &c. They had the Gospel first, and so the Cup of Tribulation first; but God will visit the rest in their order, and it may be, that of *Holland* last, because they have had the Gospel but a little while.

Observ. 2. II. Observe, that God useth to rise higher and higher in his Judgments. He began with Civil Wars, and they not working, he sent Famine, which is worse, and then War, as *Lam. 4. 9.* and then he came upon them with the Pestilence, and all the other three at once. Which agrees with that in *Levit. 26. 22.* *If you repent not, I will punish you seven times worse.* So in the Trumpets, the three last are the *Woe Trumpets*. And so in the Vials too, God will rise higher and higher, as here he does.

Observ. 3. III. Observe, That all Plagues have their Commission from God; they go forth only when Christ openeth a Seal. Of the second it is said, *Power was given him*, and a *Sword*. And so to the third, a Commission of Restraint was given, not to hurt the Oil and Wine. And to the fourth, only to kill the fourth part. They are therefore compared to Horses sent forth, that are guided by Riders; God's Providence to direct them, and have their way chalked out, as the Egyptian Plagues had: *Psal. 78. 50.* it is called, a *Path made for his Anger*, chalk'd out where it should go, and into what Houses. So, *Jer. 15. 2.* *Those that are for the Sword, to the Sword; and those that are for the Famine, to the Famine*, &c. Now in all these Circuits of God's Judgments, let us wait for his turning towards us in Mercy. *In the way of thy Judgments have we waited for thee.*

Object. And whereas it may be objected, That these are Plagues that were ever common in the World, and in all Times as well as these.

For Answer; These Considerations made these Plagues then more eminently to be set down.

1. They

1. They were as eminent in the Roman Empire in those first Ages, as in any other afterwards.

Chap. 4.

Ans. 1.

Ans. 2.

2. Though the Empire had such Plagues in after-times also, yet these were all the Plagues which it had whilst Heathenish, and so were proper Punishments of their Gentilism, and contempt of the Message of the *White Horse*, and so intended by God ; and therefore brought in here as such. Neither did these at all ruin the Empire (which stood unbroken) but simply punish'd it for its Idolatry. But such Plagues as fell out after these, had other effects accompanying them, even the Ruin of the Imperial Government, by dividing it, lessening it, and the like ; which these did not.

But, 3. and more especially, the Holy Ghost doth mention these Plagues here (although the like were in other Ages) as Punishments attending upon the Gospel : Because this was the very Observation and Objection that the Heathens of those Times made ; That since the Christian Religion began in the Empire, Wars, Pestilence, and Famine raged more than ever they did in former Times ; and so laid it upon the Christians as the Cause, in that they contemning the Gods, provoked them to send these Plagues. This we find to be the main Complaint and Calumny which the Christian Writers of those Times writ Apologies to wipe off ; as appears in *Tertullian*, *Cyprian*, *Arnobius*, &c. whose Apologies I purposely read, and found these Judgments to be most frequently taken notice of by the Heathens themselves, and this Calumny by the forementioned Authors answered. Yea, *Cyprian* in his Apology says, *That to wipe off this Calumny, was the sole Motive and Occasion that put him upon writing. I held my peace (says he) till they laid all these Plagues upon us, as the cause of all.* Now how properly therefore did the Lord Christ single out those eminent Plagues following the Gospel, and present them under these Seals, as the most notable occurrent Punishments of those Times rather than any other ? And how fitly are they called *Seals*, seeing they were so hidden, that the Heathens were utterly mistaken in the Causes of them ? For they being Punishments of their Persecuting the Saints, they turned the matter clean contrary, and imputed it to the Anger of the Gods for the Christians contemning their Heathenish Religion. But though they were hidden, sealed Plagues (in respect of the causes of them) to the Heathens ; yet the four Beasts did then instruct *John*, (who personates the Church) and so the Church in him, concerning the true cause of them : And therefore every Seal hath a *Voice* of one or other of the Beasts, saying, *Come up and see.* For the Officers or Ministers of Churches instructed them, how that all these Plagues were from the Gospel, and the contempt of it, and their persecuting the Professors of it. This you may read in the Apologies of *Tertullian*, *Arnobius*, and *Cyprian*, (whose Apology I will instance in for all the rest) ; who, as he lived under the Fourth Seal, in the rage of these four Plagues, so he speaks in the very Language of the Fourth Seal. He writes against one *Demetrianus*, who had long barked at Christian Profession. And (says he) I forbore till he laid to our charge, that all these Miseries on the Empire we Christians were the cause of : *Cum dicas plurimos conqueri quod Bella crebrius surgant, quod lues, & fames sevant, ultra tacere non oportet* : When I hear you say that many complain of us as the Causes why those Wars so often arise, and why the Pestilence and Famine rage so ; I can be no longer silent, but must needs give you an Answer ; and he plainly declares, from the Lord of Hosts, that their Idolatries and Persecutions of the Christians, were the cause ; and that these Punishments, *non eveniebant casu*, came not by chance, but were the Vengeance of God, who hath said, that *Vengeance is his*, and that he will judg the Cause of his People. And he withal tells them, that if they repent not through these Plagues, Hell would then follow. *Manet postmodum (says he) carcer aternus, jugis flamma, & pœna perpetua* : There remains, after all this, an eternal Prison, a continual Flame, and an everlasting Punishment. He speaks in the very Language of this fourth Seal, not knowing it, nor referring to it, for he lived under it. Thus doth *Tertullian* also in his Apology, wherein he attributes the cause of their Famine, and other Plagues, unto their persecuting the Christians. And this is the Mystery of

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of the four Beasts, calling upon *John* to *come and see*, and behold the mind and meaning of these Judgments on the World; the Officers of Churches in their Sermons so instructed them.

Observat.

The only Observation I shall raise from this Instruction of the four Beasts, is this, That during the first four Seals, (which indeed bring us to 260 Years after Christ) the Officers of Churches remained according to the Institution in the purer Churches; but afterwards you hear not of them, Corruptions coming in upon all the Churches, and perverting their right Institution and End. You meet not with any more mention of them, till the Vials begin (*chap. 15.*) which was in the first separation from Popery; and then you read not that all four, but only one of the Beasts gave those Vials. But after a second measuring the Temple before *Rome's* Ruin, as *Chap. 11.* you read of four Beasts, *chap. 19.* in their right order again, praising God.

The fifth Seal, is that great and bloody Persecution which followed after all these Plagues, in the Time of *Dioclesian*, about the Year 300, which was of all the ten Persecutions foregoing it, the greatest, and therefore is put in for all the rest: Under it there suffered 144000 in one Province of the Empire; how many therefore in the rest? Now this last is here mentioned instead of all the rest.

1. Because indeed those other Plagues, for the contempt of the Gospel, did but enrage the Heathens the more; for they thought that all this came upon them for their suffering the Christians to live.

2. This being the last, and greatest, is brought in as crying for Vengeance in the Name of all the foregoing Martyrs; for so their Cry intimates, *How long, Lord, wilt thou not avenge our Blood!*

The Vision is,

1. Of Souls severed from their Bodies, even of Men slain, or of Martyrs.

2. These Men are presented as new sacrificed, and with their Throats cut, lying bleeding at the foot of the Altar, alluding to the *Sacrifices*, for Martyrdom is no other than a Sacrifice; *2 Tim. 4. 6. For I am now ready to be offered, and the time of my departure is at hand;* and *Phil. 2. 17. Yea, and if I be offered upon the sacrifice and service of your Faith, I joy and rejoice with you all.* And whereas many understand this Altar to be Heaven, that comes in afterward, when *white Robes* are given them. It is an allusion to the Altar of Burnt Offerings, whereon their Bodies were offered; but, *chap. 8.* their Prayers are offered up upon the Altar of Incense.

3. They are presented as crying for Vengeance for their Blood: Mark it, It is not simply the Blood that cries, (as 'tis said of *Abel's* Blood) but the Souls themselves cry, and that for Vengeance and utter Ruin on the Empire: *A Lapidem* makes it [*liberationem*] so the Hebrew word signifies; and so *vindicare* is to free, as praying for the Liberty of the Church below. But these cries are in the behalf of their own Blood already shed; and for that there was no such liberty to be sued for.

The Satisfaction to their Cry is double;

1. A Reason why Vengeance is delayed; they had Brethren to be made perfect as they were.

2. In the mean time they are received to Glory.

1. For the Reason; it consists in this, that the Empire was yet a while to stand in Power, because they had other Brethren to be perfected as well as they, after a little Season. So that, it refers not to the Persecutions of Antichrist, which were a thousand Years after; but to those of Arrianism, when under those Emperors, as cruel Persecutions for the Time, were raised some thirty Years after this, as ever before; and then the Trumpets sound, and they ruin the Empire it self through their Prayers, as *chap. 8.*

2. For

2. For their Glory ; it is expressed by *White Robes* given them.

Which is, 1. a Sign or Badg of Heavenly Glory ; so *chap. 3. 4. They shall walk with me in White.* So Christ, when he gave a shine of the Glory of his Kingdom, he caused his Garments to look as white as any Fuller could make them.

2. It denotes Joy. In Triumphs they were wont to wear White Robes, as a Token of Gladness ; *Let thy Garments be always White.*

3. Robes were worn only by Noble Personages ; *Mulier stolata* was distinguished from *togata*, as calling for a more special Honour. Thus *Mordecai* was apparell'd in the Royal Robes, *Esth. 6. 11.*

This giving them White Robes, is an allusion to the bringing the Priests first into the Temple, when their thirty Years were expired ; they clothed them in *White.*

Observ. 1. In that this Persecution was the last and greatest of all, take notice that it is God's manner to bring sorest Trials just before deliverance. So to *David* at *Ziglag*, a few hours before he was proclaimed King. In *chap. 11.* there is a Persecution and War of Antichrist yet to come, for the space of three Years and an half, when for ever the Witnesses shall cast off their Sackcloth. I fear it; for 'tis the last.

Observ. 2. That though great Punishments had befallen the Empire by those three Horfes ; yet this is not Vengeance enough for Martyrs Blood, which nothing will slack but the ruin of that Kingdom and State which shed it ; this Punishment therefore is brought in after all the other. So *Manasse's* blood-shed nothing would pacify, but the Captivity and Ruin of that State.

Observ. 3. That in a Business wherein many Ages have an Interest, the Saints in the last Age foregoing, do put up their Prayers in the strength of all Prayers and Crys of Blood preceding. So do these theirs, in the name of all foregoing Martyrs : *How long ! &c.* That as in a Generation of Wicked Men, the last of them do inherit the Sins and Punishments of all their Fore-fathers ; so do a Generation of Godly Men go forth against their Persecutors in the strength of all their Fore-fathers Prayers, and Bloodshed. How comfortably therefore may we pray against *Rome* and *Spain*, and the Abettors of them, the Bishops, who all have even wallowed in the Blood of the Saints, and against whom we have the Prayers of all Ages to join their Forces to ours for the more sure prevailing ; and we may justly cry in the strength of them, *How long ! &c.* I have seen many Cords so linked together upon a Pully, and with such an Artifice, that a Child might draw up a mighty Weight, for he pulled in the strength of all the Cords. So here, though we be weak, yet praying in the strength of all the Saints Prayers, and of their Blood, we must needs be heard. It is but a little resting, till our Brethren (it may be our selves) the Witnesses, are killed ; and then down goes *Rome*, and the Hierarchy with it. In this respect it is good living in the last Ages of the World, for we drive a Trade with all our Fore-father's Stock.

Observ. 4. That the Power of Persecutors stands no longer, than till they have finished the great Work of persecuting the Saints. The Empire stood so long as it did, mainly for this end ; and therefore this Reason is here given. Thus *Hab. 1. 12. Thou hast ordained them for Judgment, (on themselves) and established them for Correction (of thine).* We think much that they should have so great Power ; why, they have it to this end, to persecute.

Observ. 5. That the Souls themselves are here said to cry, and not their Blood only : A wicked Man being murdered, his Blood calls for Vengeance ; but not only the Blood of a Godly Man, but his Soul also calls and crys for Vengeance ; which cry must therefore needs come up with much clamour in the Ears of the Lord of Hosts. Think you that he will not avenge his Elect ! Yes, he will do it speedily. And from hence raise up your Thoughts higher, that if *Abel's* Blood hath

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hath a force in its cry, and his Soul that still lives, a greater force; then how much more hath Christ's Blood, and how much more yet hath Christ himself, who liveth to make intercession for us. Thus the Scripture riseth in expressing the efficacy of the Intercession of Jesus Christ for us.

Observ. 6. That the Souls in Heaven, following their Interests on Earth, they prosecute the revenging of their Blood. There is the same reason for other Interests; as for Friends, for Children, for Businesses, and the like; which having prayed for on Earth, they still do prosecute them in Heaven.

Obs. 7. That the Souls in Paradise know the reason of God's Dispensations, and his Counsels, which are satisfactory to them. God here opens his utmost Reason, why the Empire was as yet to stand; and that was, to kill a few more Martyrs. They are guided by a Spirit of Prophecy as Christ is, they being Prophets as well as Priests.

Obs. 8. That in all Dispensations, if we knew what reason God hath for them, we should rest: So the Souls do in this standing of the Empire. Let our Faith apprehend that God hath a Reason for what he does, otherwise we should have no Persecutions.

Obs. 9. That Saints that were not yet born, are called their *Brethren*, as being such in God's Election; this Persecution came not till forty Years after: So Christ calls all his People *Brethren*, God having given them unto him before all Worlds. He knows perfectly who are his, and their Number in all Ages, and chose not Qualifications, but Persons: So says Christ, *I have Sheep which are not of this Fold.* Labour we therefore to love the Jews, as those who are to be called; and the Saints departed, as those who are our Brethren.

Obs. 10. That Martyrdom is a perfection; it is said, *till they are fulfilled* [*πληρώσονται*]; so Christ calls his Suffering: *I will watch to day and to morrow; and then (says he) I shall be perfected.* If thou hast all Holiness, and wantest this *Coronis*, thou art not so perfect as Martyrs for Christ are.

Obs. 11. That Saints departed do presently enter into Bliss. They sleep not, but have *white Robes given them*, as the Priests had when they were first brought into the Temple. These have the like when they are brought, as Priests, into the Inner Temple of Heaven. And their Robes of Glory are new ones, which they had not before; for they are *given them* anew. Glory cloaths them, till they and their Bodies meet again; and these are called *Robes*, as reaching from Head to Foot; they are all over happy and glorious.

Obs. 12. They reckon us Fellow-servants and Brethren, though we be sinful; and do hold a Communion with us. Let us do the like towards our weak *Brethren*, and esteem them such notwithstanding their Infirmities, and although we be holier. There is a greater distance between us and these Saints in Heaven, in respect of purity, than can be supposed between us, and the meanest Saint here below.

Obs. 13. That the Cause for which they are reckoned Martyrs, is *for the Word of God*, and their *Testimony* to it. So that if it be for any Truth in the Word, though never so small, it is accepted as if it were the greatest.

Obs. 14. God may defer to answer Prayers for the present: He doth so to Saints in Heaven; he puts them upon staying a while; much more therefore may he deal so with us. And yet God in the mean time recompenceth this Demur some other way. As he gave these *White Robes* of Glory, so will he give thee other Blessings that are better, in which thou mayest rest satisfied and content.

The Sixth Seal follows, from *vers.* 12. to the end of the Chapter. Now as the former Seals contained several Punishments upon the Heathenish Roman State; so this Sixth expresseth the final accomplishment of God's Wrath upon the Heathenish Religion in it, in throwing it down; and upon Heathenish Worshippers, and upholders of Gentilism, in confounding them; and is therefore called, *the great Day of the Lamb's Wrath*. Now, because it is thus called, and some Phrases are used concerning it, that are used of the immediate fore-runners of the Day of Judgment, (as *Matth.* 24. 19. when before the Son of Man's coming, the Sun is said to be *darkned*, &c.) therefore some Interpreters have understood it, of the great Day of Judgment only; and so you may have heard it often quoted by such as by piece-meals take up Interpretations of this Book, not having framed them to the series of the whole.

But, 1st, the Great Day of Judgment it cannot be; the Series of this Prophecy will not admit that Exposition. Which is argued,

1. From what goes before it: For *John* having but now spoken of the Primitive Times, in the five former Seals, and brought us but to three hundred Years after Christ, in the tenth and last Persecution: Now to make a leap over the 1300 Years since passed, and after those Primitive Persecutions, to bring in the Day of Judgment, were too great a Stride, too wide a *Chasma* and Gulph in this orderly Story.

2. From the Series of things after this; for there is a Seventh Seal yet to be opened, and that to produce seven Trumpets, which are new and fresh succeeding Punishments upon that Empire. And it is certain, that there are no such Punishments to come after the great Day of Judgment.

And as for the Phrases here sounding so like those used of that Day, it is certain that there is never a Phrase here used, but is frequently and ordinarily used to express great Mutations and overturnings in Kingdoms, and great Calamities brought upon Men in those Kingdoms by God, long before the Day of Judgment.

As, 1. that it is called the *Great Day*, in which *who can stand?* (*vers.* last;) and that the *Sun and Moon* are said to be *darkned*, &c. You shall find the same Expressions used *Joel* 2. 9. to set forth the great overturning the Jewish State by the Armies of the *Chaldeans* in the Captivity. Their Armies the Prophet describes, *vers.* 2, 3, and 8. and their sacking *Jerusalem*, *vers.* 9. and the Confusion and Calamities brought upon that State, he expresseth, (by the same Metaphors that are here used) *vers.* 10. *The Earth shall quake before them, the Heavens shall tremble; the Sun and Moon shall be dark; the Stars shall withdraw their shining.* And *vers.* 11. because these were God's Executioners of his Vengeance, therefore he is described as their General, making a Speech to them; *The Lord shall utter his Voice before his Army; his Camp is very great.* Therefore that Time is called (as here) *the great and terrible Day of the Lord*; and *who can abide it!* as here, *Who can stand!* Thus *Isa.* 34. where the Prophet plainly describes the overthrow of *Edom*, as appears by *vers.* 5. though he calls all the World to consider her Example as a warning to them, (as *vers.* 1.) that he would go on to do the like to them, (as *vers.* 2.); yet thus he describes it, (just as here) *vers.* 4. *All the Host of Heaven shall be dissolved, and the Heavens shall be rolled together as a Scroll; and all the Host (or Stars) of Heaven, shall fall down as Figs from a Fig-Tree:* and yet all this foretells but the Sword upon *Edom*, overturning that State, as appears by *vers.* 5, and *vers.* 8. It is *the Day of the Lord's Vengeance* for their persecuting of *Sion*, just as here. And those other Phrases also, of *hiding themselves in Caves and Rocks of the Mountains; and calling upon the Hills to cover them:* They are but Expressions of such Shames, and Miseries, and Calamities, as the Vengeance of God in such great Changes doth work. Thus *Isa.* 2. 19. when God comes to punish *Israel* for their Idols, and to send forth the Light of the Gospel unto them; the Idolaters, as confounded, are said to go into *the Holes of the Rocks, and into the Caves of the Earth*, for fear of the Lord, and the Glory of his Majesty. And when the ten Tribes were carried Captive by *Assur*, their Calamities

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mities were expressed by this, (*Hos. 10. 8.*) *They shall say to the Mountains, Cover us; and to the Rocks, Fall upon us.* So that Christ, the giver of this Vision, and opener of this Seal, hath but borrowed the Similitudes and Expressions used by the Prophets in several places, to set forth the like Change, Calamity, and Confusion, that befel the Heathenish State of the Roman Empire.

But then, *2dly*, Because these places of the Prophets alluded unto, do speak of the overthrow of Kingdoms by Wars; therefore Mr. *Forbes* would have this Seal to be that utter overturning of the Western Empire of *Rome*, by the *Goths* and *Vandals*, which began four hundred Years after Christ; and so, to note out the Ruin of the Empire it self, and not of Heathenism in it. And but for these Reasons following, I should have thought so also: As,

1. That the first Seal beginning but with the Conquest of Heathenism in the Empire, (for Christ in the preaching the Gospel, did at first seek outwardly to overcome or plague nothing else) here in this Seal must be the accomplishment of that Victory or full Conquest gotten, described and set forth; and so, the same thing made the Subject of the compleat Conquest described here, that is, made the Subject of the first Onset, in the first Seal, *vers. 2, and 3.* and that was, the Heathenish Religion in the Empire, and the Upholders of it. And so Christ's first step, or degree of Conquest in order to his Kingdom, is compleatly in this Chapter presented: with his first full Victory over the first Enemy, whom he encountred in the World, even Satan, and his false Worship; to shew, that what Christ begun with, he makes an end of. And so this Book still shews how he makes a clear and full dispatch of such Enemies first, as first he encounters. He encountred Heathenism first by the Gospel, then by Plagues: but now as one grown angry, he compleats the Victory by Power and Might, and by a violent concussion and shaking of that State. And having dispatch'd this Enemy, and so made clear work as he goes, (as wise Conquerors use to do) then he falls upon the Empire it self, in the Trumpets. And that is the reason why this last Act of this Tragedy is represented under such Metaphors as the Great Day of Judgment is set out by: even for this, that it imports a full and a compleat Victory, and a final overthrow of that which he had encountred. That as the Day of Judgment is a final Conquest of all Enemies by the Lion of *Judah*; so is this a like final Conquest by the Lamb, of this first Enemy whom he did set himself to conquer, even Satan and his false Worship set up by that Roman Monarchy.

2dly, The Trumpets that come after, are reserved for the Ruin of the Empire, as a distinct thing from Heathenism in it: and the Vials for the overthrow of Popery, and the Faction of Mahomet.

And, *3dly*, Thus the parts of this Prophecy are found to run on similarly; and things alike are put together in distinct Visions. Here are three sorts of Enemies, and so of Plagues to ruin them in this Prophecy.

1. The six Seals; which are the beginnings of Sorrows to the World; and they fall upon Satan's false Worship, which stood in Christ's way.

2. The six Trumpets; which fell upon the Empire it self, for having persecuted and profecuted the Church.

3. The Vials; which fall on the Pope, and his Idolatry, and on the Mahometan Faction, the Turks, his last Enemies; These therefore are called the last Plagues, *chap. 16.*

And for a fourth Reason, observe, That the *12th* Chapter, (which begins and contains the Story of the Church in the first Primitive Times, as this doth of the Heathenish Empire) doth wonderfully agree with this Chapter here, containing the like space of Time, and describing the same Conquest and Victory over Satan (the Dragon) in the Roman Empire (in Heaven); only with this difference, that here the Calamities and Confusion that befel the Kings or Emperors, and the Chieftains of Heathenish Worshippers, that did seek to uphold that Religion

igion still, are set out ; whereas there, only Satan's Confusion in being thrown down, is described ; which was very suitable, that being the Story of the Church, this of the Empire more eminently. Chap. 4.

So then two things are distinctly set out unto us under these Phrases and Metaphors.

First, By the *darkning the Sun, Moon, and Stars*, according to the Analogy of the Prophets, is expressed the deposing of those Heathenish Emperors and Governors in that State, considered as they did strive to keep up Heathenism, (with whom Satan and his Worship also fell) : So as though the State stood still, yet those Governors, and the Heathenism of the State, were removed and destroyed, and thrown down from their Heaven, the Superior Government of that State ; which was done by Christ's sending Madness and Diseases upon *Dioctlesian* and *Maximinianus*, Heathenish Emperors ; insomuch, as they, out of a sense of the Lamb's Wrath, gave over their Government (whilst they were in the Meridian of their Glory) to the wonderment of the World. And afterwards *Maxentius* and *Maximinus* (Heathen Emperors also) were overcome by *Licinius*, whilst he favoured the Christians, and was Colleague with *Constantine* ; by which *Constantine* it was afterwards more compleatly furthered and carried on ; for when the foresaid *Licinius* made a Revolt unto Heathenism, *Constantine* subdued him and his Chieftains, (for Heathenism went not down without blows) and turned that whole State Christian, when he had deposed Heathenish Persecutors. Now such a Deposing of Governors in a State, and overthrowing their Armies, is in the Prophets expressed, by *darkning the Sun, Moon, and Stars*, as well as the overthrowing the State it self. So *Isa. 13. 10.* the deposing the Babylonian Monarch and his Nobles by the *Medes*, is set forth, *vers. 2, 3, and 4,* by the *darkning the Sun*, their King ; the *Moon*, their Queen ; the *Stars*, their Nobles. And in another place it is said, *How art thou fallen, O Lucifer, thou Son of the Morning !* speaking of the bright Star the King of *Babel* ; who, *Isa. 14.* said, He would *ascend to Heaven, and exalt his Throne above the Stars*. In the Dialect and Phrase of Speech used in the Eastern Countries, (as among the *Arabians* and *Jews*, &c.) To throw down any ones excellency, is expressed by casting down his *Heaven* to the Earth. And so it may be said, (that which also some Interpreters would have) that that which after follows, expresseth but the same thing which was at first metaphorically uttered under the Prophets Allusions, of *Sun, Moon, and Stars* ; all which *John* afterwards literally expoundeth, *vers. 15.* when he says, [*and the Kings of the Earth*] ; that is, those Roman Emperors, the *Suns* of this Firmament were step'd off from their Glory and their Stars ; the Heathenish *Nobles*, that adhered to them, were deposed ; *their Mountains removed*, that is, their *Chieftains and strong Men*, as such are called, *Isa. 2. 14.* so that the one is but an exposition of the other. And thus, only the miserable overthrow of the Heathenish Worshippers is here described, as became the Seal-Prophecy, even as the putting down of Satan and his Worship, is expressed in the Book-Prophecy. And that which may strengthen this Interpretation, is, That the rest of the Prophecy being to proceed with the like Metaphors, of Plagues upon the Sun, Moon, Stars, Earth, Trees, &c. (for in such Language and Metaphors, are the Contents of the Trumpets and Vials expressed) : He therefore here gives one literal Explanation of them in this, which is his first mention of such, which one may serve for all ; that so by the Analogy of the Holy Ghost's own Exposition here, the rest might be interpreted ; who makes Kings to be as the Sun, and Nobles as the Stars, &c. To this purpose you must know, that in Scripture Descriptions and Expressions, (the Prophets using to point things out by Similitude) every Kingdom, State, or Body of Men, is compared and assimilated to a *World* ; in which, what is superiour and highest, is called the *Heavens* ; and therein, the highest the *Sun*, the next the *Moon*, and next to them the *Stars*, &c. And what is of lower Rank, is called the *Earth, Sea, Rivers, and Trees*, &c. And therefore Punishments on States and Kingdoms, in this Book, are expressed by casting them down from their Heavens, and by Miseries falling upon the Rivers, the Sea, &c. whereby such things are

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understood, as answering in States amongst Men in nearest resemblance unto the Sea, Earth, &c. in the great World. And this is the Key, as of this Vision, so of the Trumpets, and the Vials that follow. And sometimes the Scripture expresseth the Alterations of Kingdoms themselves, and of all places of Rank and of Government, by this *darkening the Heavens, the Sun, &c.* So *Haggai 2. 21, 22. Speak to Zerubbabel Governor of Judah, saying, I will shake the Heavens and the Earth; And I will overthrow the Throne of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen, and will overthrow the Chariots, and those that ride in them, and the Horses, and the Riders shall come down, every one by the Sword of his Brother.* And sometimes only the deposing of Persons from those Places and Dignities, the Places standing still. Now in the Trumpets, the casting down the Sun, Stars, &c. is spoken of in the Abstract, even the altering the very State, (together with deposing the Persons) Power, and Dignity of the Empire: But here it is to be understood of deposing the Persons only (in the Concrete) who had that Power, but were put down from it. And so, it imports the throwing down the Chieftains of Heathen Emperors, and the deposing them from their Places, not yet meddling with the Places themselves in the Empire.

The second thing that these Expressions hold forth, is not simply the overthrowing of Kingdoms and States, or of Governours, &c. and so to be understood of Political Mutations only; but they are used to set forth a Change and Mutation of Worship and of Religion in a State. For as Bodies Politick are compared to a World, (as was said) so Religious Bodies, and States considered in respect to their Worship or Religion, are thus compared also. So Jesus Christ is said to have *His World*, *Psal. 8. 3. [Thy Heavens, thy Moon and Stars, &c.]* where the Sun is not mentioned, because Christ himself (who is the *Sun of Righteousness*) is the *Sun* therein. Now, *Heb. 2. 5, 6.* that Psalm is interpreted of Christ's *World, the World to come*; as it is called, *vers. 5.* both this of the Gospel, in opposition to *Adam's World*, and Christ's Kingdom hereafter. Moreover, for the present, the State of Christ's Worship and Worshippers under the Gospel, and his Ordinances, are compared to a *World*, wherein are Heavens, and Moon, and Stars. Thus *Psal. 19. 1. [The Heavens declare the Glory of God]* which is interpreted of the preaching of the Gospel, *Rom. 10. 18. But I say, Have they not heard? Yes verily, their Sound went into all the Earth, and their Words unto the Ends of the World.* The Apostles and their Doctrine are the *Heavens*, the Lights in this Heaven of Christ, to declare his Glory to the World. And therefore the words of the 4th Verse of that 19th Psalm, are there in the 10th to the *Romans*, applyed to their Preaching. And (you know) Ministers are called *Stars*, in the first Chapter of this Book of the *Revelation*. So likewise Churches are called *Heavenly Lights* shining in the *World*, *Phil. 2. 15. [φωσῖτες]* [*Light-bearers*] the same word that is given by the *Septuagint* to the Stars, *Gen. 1. 14.* And it appears by that place, that they irradiate the *World*; not an House, as a Candle or Torch does, but the *World*, as *Stars* do. And the Apostles Ministry is compared to twelve Stars; which the Primitive Church was crowned with, *Rev. 12. 1.* And so *Heb. 12. 27.* it is one part of the meaning of *shaking Heavens*, that is the Ordinances of the Gospel which are called *the Heavens*. That Frame of Worship which Christ hath erected, and instituted to be under the Gospel, is interpreted to be meant by the *Heavens*, (for as they are the Ordinances of Day and Night, so are these of the Church) as oppositely; the legal Worship is there called the *Earth*. Yea, the Temple-Worship, with the Priests and Elders of that Religion, are so called. Therefore *Dan. 8. 9, 10, Antiochus* his causing that *Worship* to cease, and putting down those Priests, is expressed to us, by his *prevailing over the Host of Heaven*, and his *casting down some of the Host and Stars unto the Ground*. Yea, *vers. 11.* he is said to magnify himself against the Prince of that *Host*; that is, against God, and Christ, the *Sun* in this Firmament, as the Sun is Prince of the Stars. Now then as Christ thus hath his *World*, so Antichrist also hath his *Heavens*, and *Sun*, and *Earth, &c.* which are to be interpreted Spiritually, as well as Politically. And thus Satan's Heathenish Religion and Worship in the Roman Empire, is in like manner here expressed

expressed unto us: The false Gods of the Heathens are called in Scripture, the *Host of Heaven*; as *Deut. 17. 3.* not only because some of them worshipped the Sun and Stars immediately, but also because the *Romans* and *Grecians* did entitle the Stars by the Names of their Gods, or Men famous among them, whom they worshipped, and so they worshipped both at once, under one and the same Name. The *Sun* they entituled *Apollo*, and the other Planets by the Names of other Gods and Goddesses, as *Saturn*, *Jupiter*, *Mars*, *Venus*, and the *Moon* they called *Phæbe*, or the great Goddess *Diana*: All which had once been Men and Women among them, though now being dead, they were worship'd for Gods and Goddesses. So that they worshipped the Host of Heaven under the Names of Men; though really, and indeed, under both these, they worship'd Satan and his Devils, (though not immediately, yet interpretatively). Thus speaks the Apostle, *1 Cor. 10. 20.* *The Things which the Gentiles sacrifice, they sacrifice to Devils.* Now then, this advancement of Satan, under the Names and Titles of the Host of Heaven, was truly *his Heaven*, wherein the Devils, by that Religion, were set up as the Gods of this World, as *2 Cor. 4. 4.* And answerably the throwing down of Satan's Worship and Religion, is expressed by a change of the Heavens, even as Christ expresseth the throwing down the Heathenish Worship by the Apostle's preaching, to be, its *falling from Heaven like Lightning*; which Christ speaks, of their casting out Devils then, when sent out to preach, as a certain *Omen* which his Faith had before-hand, that Satan in like manner, with all his Worship, should be thrown down by the preaching the Gospel in the Empire; and so accordingly, *chap. 12.* Satan and his Angels are said to be cast down from Heaven, when he and they were acknowledged for Gods no longer. Now the alteration of this Heathenish Worship; and change of this Religion in the Empire, is the *shaking the Heavens and Earth* here meant. The word for *Earthquake* is not only to be confined to the Earth, (in English we have no word large enough) for it imports the concussion, or throwing down by a commotion of that Heathenish World, the Heavens and Earth, and all of that Religion, even of all that had a station in that accursed Frame. Thus, *Haggai 2. 17.* you have the like Allusion for the alteration of the Jewish Worship into the Gospel Worship; and then, that alteration yet to come, of this Gospel Worship, when the Kingdom of Christ shall be set up: The one is expressed by *shaking the Earth*, the other the *Heavens*. And that shaking is interpreted, *vers. 27.* to be, *removing away of the things shaken.* And so the throwing down Satan and his Devils from being worshipped any longer, under the Names of the Host of Heaven, and those Appellatives given the Stars, and Titles to Men departed, (whereof he received all the real honour) may fitly be here understood to be the *darkning the Sun and Moon*, and the *falling of these Stars from Heaven*. As Christ is the Sun in his Heaven; So Satan the Prince of Devils, the *Prince of this Host of Heaven*, (as *Daniel's* phrase is) *was the Sun in this Firmament*. And the lesser Devils, with him worshipped under the Title of the Lesser Gods, and of the Stars, are the Stars here, which fall from Heaven. And as the Moon is Christ's Church, and the Queen in his Heaven; so the Colledg of Priests (who were then in *Rome*, as the Pope and Cardinals are now) that were the Instruments of his Worship, they were the Moon in his Heaven. And so his consecrated Places, his Islands and Mountains, the high Places of his Worship were removed out of their place; that is, diverted from that use which they were once put to in that Idolatrous Worship.

So then this mutation of the Heathenish Religion from *Constantine's* Time downward, during the space of an hundred Years (for so long was it e're Heathenism could be utterly extirpated, and wholly abolish'd, for ever rising again) is here set forth unto us by two Things here distinctly and apart laid down.

First, The overthrowing the Worship and Religion it self, expressed by those Metaphors before-mentioned. As,

1. By the eclipsing of the Sun and Moon, [*the Sun became Black, — and the Moon as Blood*] that is, the glory of these their chief false Gods, and the Priests of them, was darkned.

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2. By the *falling of the Stars, as Figs* not fully ripe] that is, by a violent Wind. Shewing that Mens Hearts were not loosened of themselves to a dislike of that Religion, nor brought so freely off from it at the first; they would have stuck on still, had not the Wind of Power and Authority shook them down.

3. By the vanishing of the whole *Heaven* of this Worship, as a *Scrawl folded up*. The manner of the Jews was to write on Parchment, which from being folded or rolled up, they called *Volumen*, a *Volume*; and with us Parchment is from thence called *Vellume* to this day.

Which Metapor imports;

1. That as when a *Scrawl* is folded up, not a Letter of it is to be seen, but immediately upon the rolling up, all do disappear: so these Gods *vanish'd*, not any of their Worship retains the same Name now, that was then used; there is not a Tittle of those Gods left, they have had no Worshippers these thousand Years.

2. As a Book or Scrawl folded up is not used, so neither is this Religion.

In the second place, this Mutation is represented unto us, in the Confusion that befel the Upholders of that Ethnick Worship, the *Atlas's* of these Heavens that endeavoured to support them, and opposed *Constantine* and other Emperors in the discarding of this, and bringing in the Christian Religion. The Devil goes not out of a Man possessed, nor out of our Hearts, without Blows, nor till a stronger than he comes. So neither did he leave that Station of his in the Empire easily, and without resistance; but egg'd on Kings, namely some Emperors, and Generals, and the common sort of People with them, to join together for the upholding of the Old Religion and Worship of his. These the Lamb encounters, and in his Wrath confounds. Now it is observable, how *John* useth some of the very Names which were given the *Romans* in their several Ranks. For here are three several Ranks mentioned.

1. Highest Governors, as *Kings*.

2. The middle sort of *Men*, as the *Rich* and *Strong*.

3. The Inferior Multitude of false Worshippers, as *Bondmen* and *Free*.

1. *Kings*; that is, Emperors, for which the Greek Tongue had no word but [*βασιλεύς*] which therefore the Apostles used for [*Emperor*] so *Peter*, *1 Pet.* 2. 3. and *Paul*, *1 Tim.* 2. 1. Then *χιλιάρχοι*, Captains of Thousands. The Roman Legions over whom these were Captains, consisted of 7000.

2. *Rich Men*, and *Mighty Men*, who made up the middle sort of Men.

3. *Bondmen* and *Free*, who made up the lower and inferior Rank of Men. These were usual Distinctions of Men's Ranks among the *Romans*.

Now their Confusion is express;

1. By their shameful overthrow; they fly for shame, and *hide themselves in Dens*, a phrase expressing shameful confusion and disappointment.

2. Their despair of help, intimated in that phrase, [*they shall say to the Mountains, fall upon us, &c.*] So *Luke* 21. 30. and *Hos.* 10. 8. where when common Calamities came upon the ten Tribes, and upon the State of *Jerusalem*, their being at their Wits end, in respect of getting rid out of them, is expressed by their calling to *the Mountains to cover them*, and *the Hills to fall upon them*; as wishing for Death, rather than the present Miseries. Not that they should use these very words, but that their State should be such as should make them wish some such thing, or any thing, rather than that Misery then brought upon them. Those of other Nations, who are reduced to some extream and miserable exigent, are wont to express their Grievance, by wishing the Earth to swallow them; but this particular phrase is peculiar to the Jews, who had a rocky Country, full of Caves, to which they for refuge were wont to fly, (and therefore it is usual in Scripture to say, *Enter into thy Rock and hide thy self*, as *Isa.* 21. 10.) and being in those Caves, their Fear and Despair did oft-times put them upon wishing, that those Rocks would fall on them, and make an end of them.

3. The phrases import, that all this is done with a sense and conviction in the Hearts of these Enemies of Christ, that it was by the Power of Christ, whom they

they called *accursed*, and derided; and that he was indeed the King of the World, and Conqueror of them. For they that are thus confounded, do within themselves call to the Rocks to cover them from the *Face of the Lamb*, with whose anger their Consciences were struck, in those Victories got over them, and Miseries brought upon them. And therefore it is here brought in as their Speech, to bid the Rocks cover them from the Face of the *Lamb*, for the great Day of the *Lamb's Wrath* is come, and who shall be able to stand or to abide it? as *Joel 2.11.*

Now the Story of those Times (when the Heathenish Religion was altered in the Empire) presents such a Face of Things as this Seal doth: For *Dioclesian* and *Maximinian*, (the greatest Persecutors that ever the Church had) in the height and ruff of their Imperial Glory and Rage, did give over their Authority and Empire, and retired themselves, whereof no Historian could give the reason, but imputed it to madness; but indeed, they did it so, (as it were) to hide themselves from the Face of the Lamb. To these succeeded *Galerius*, and *Maximinus*, and *Constantine*, the Father of *Constantine*. *Maximinus* persecuting the Christians, was smitten with a strange Disease, and being ever and anon convinced that Christ was King, he recalled his Edicts for the Persecution of them; and yet, like *Pharaoh*, he afterwards put them forth again, till at length he died miserably, acknowledging Christ's Wrath. Then was *Maxentius* set up by the *Romans* a Defender of the Heathenish Cause. But being overcome by *Licinius*, he threw away his Imperial Robes, fled, and lay hid for the safeguard of his Life, and acknowledged Christ by a Decree; but his Flesh was eaten of Worms. Then *Licinius* opposing *Constantine*, (joined in the Empire with him) was overcome by him, and he and his Complices condemned, at the place of Execution, acknowledging Christ to be God. What afterward befel *Julian*, who attempted to set up that Heathen Religion again, (as how being shot in his Wars against *Persia*, he took his Blood, and flinging it into the Air, cried out, *Vicisti O Galilee*) you cannot be ignorant of.

Observ. 1. Learn, when you see any notable overthrow given the Enemies of Christ, to raise up your Hearts to thoughts of the Day of Judgment. We find, as here, so elsewhere, notable Judgments on God's Enemies, set forth and described under the Language of that Day. It is frequent in Scripture, as *Psal. 18.* and elsewhere. They may mutually help to strengthen our Faith in each other; a particular Judgment, in that of the Great Day, that it will also come; and that Great Day doth also assure us, that Christ will here be avenged on his Enemies. Christ hath many great Days that forerun that Great Day; and wicked Men, and wicked Causes, have Days of Judgment here.

Observ. 2. How easy it is for the Lamb to make an alteration of Religion in a Kingdom, causing the new One which he brings in to prevail. Thus in a few Years he turned the whole Empire Christian, even when Heathenism was rooted in all Mens Hearts, and when Satan had a Throne fix'd in appearance to continue, then by his Power possessing himself of the Emperor's Heart, he (as the phrase is *1 Kings 2. 15.*) turned the Kingdom about; and this, when Men's Hearts of themselves were not turned, but were as Figs not fully ripe, yet shaken off by this Wind. And he folded up the Heavens as a Scrawl, not one Constellation or Star of all those false Gods (that then shone so bright in all Men's Eyes) having shined in the World these many hundred Years. And Christ hath promised to do the like against Popery. Which State, as it is the Image of that Empire and Religion, so it shall bear the likeness of its Punishment. What a mighty change was wrought in the Hearts of Kings and Princes, upon the first Reformation! And God will work the like upon the second Reformation, before *Rome* is destroyed, and will put it into their Hearts to ruin her utterly.

Observ. 3. Christ thinks it not enough for him to confound his Enemies, but he will make them also to acknowledg his Truth. Thus he did by *Nebuchadnezzor*, by *Antiochus*, and by those Persecutors; and thus he will do by all the Proud of the Earth. He will not only confound the False Church and Synagogue

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gogue of Satan; but he will make them come and acknowledge, that God hath loved the *Philadelphian*, *Rev. 3. 9.* How often in the Prophets is this made the Fruit of their Punishment! (and by this it is expressed) *they shall know that I am the Lord.* It is ill standing out with Christ in any thing. Christ will have, not only every Knee to bow, but every Tongue to confess his Name. Learn we therefore not to stand out against Convictions of any kind. The Lamb will in the end have, not only a real Victory in Men's Punishments, but he will have Men render it more compleat by their Confessions and Acknowledgments.

Observ. 4. How in dispensing Punishments, Christ meets with Persecutors in their kind: They caused poor Christians to fly into Caves and Dens, and to worship the Lamb in Corners, (as the Apologies of those Times shew); now Christ comes forth and appears openly, and drives them into Corners wherein to hide their Heads.

Observ. 5. What a glorious and long Time, Satan the God of this World, and his Devils with him, had of it, when they were counted as the only true Gods, and were worshipped for such by the whole World during the space of three hundred Years. They who are reserved in Chains for Hell, were then counted the Immortal Gods, Possessors of Heaven; and had their Seat (in all Men's Opinions) above the Stars, having all the World for their devout and zealous Worshippers. What therefore is it to have a great Name, or the best Name, the Name of a Saint for a while here! The Devils had not only the Names and Titles, but the Honours of Gods; and that, for some thousands of Years; for whom notwithstanding, the lowest Place in Hell is designed.

Observ. 6. You will not wonder at the prosperity of wicked Men, that they carry it so long in the World, if you consider but how long the Devil carried it, without encoutring any stop in his way; as having all Nations for his Inheritance; God was worship'd but in one poor corner of the Earth, but the Devil possessed the Heavens, and was as the Sun in the Firmament, and his Priests as the Moon and Stars, as if they had been perpetual Ordinances. Think not much at the continuance of Popery for 1200 Years; Heathenism stood far longer, and Christ will make more quick Work in the last Days, than in those passed.

Observ. 7. That Christ, though he be a Lamb, yet he can, and will be angry. Men have all such sweet thoughts of Christ, as if he had no Anger in him; but when his Anger is kindled but a little, then *blest are all they that put their trust in him.*

Observ. 8. That God punisheth Idolaters and their Idols together. Here both the Heathenish Emperors, and their Religion, and Gods, are together removed. Thus, *Isa. 2. 17, 18, 19.* *And the loftiness of Man shall be bowed down, and the haughtiness of Men shall be made low; and the Lord alone shall be exalted in that Day. And the Idols he shall utterly abolish. And they shall go into the Holes of the Rocks, and into the Caves of the Earth for fear of the Lord, and for the Glory of his Majesty; when he ariseth to shake terribly the Earth.* Which Place is parallel to this here, and a Prophecy of the Kingdom of Christ. Thus God punish'd Egypt, as appears by *Numb. 33. 4.* where it is said, *upon their Gods also he executed Judgments.* The like you have in *Jer. 43. 11, 12, 13.* So also was Babylon and her God's punished, as *Jer. 50. 2.* *Declare ye among the Nations, and publish, and set up a Standard, publish, and conceal not: say, Babylon is taken, Bel is confounded, Merodach is broken in pieces, her Idols are confounded, her Images are broken in pieces.* And thus God also did, when he began to ruin Popery, the Spiritual Egypt and Babylon. He punish'd Monks, pulling down Monasteries and their Idols together; his Anger was against them as well as against their Persons. And so Superstitious Ceremonies and Will-Worship will down together.

Observ.

Observ. 9. How fearful and terrible will the Day of Judgment be, when Christ shall come as the Lion of the Tribe of *Judah*, if now, when he reigns as a Lamb, (carrying things meekly, and with much patience) he brings such confounding Judgments? All Vengeance here is but the Vengeance of a Lamb, in comparison of the roaring of a Lion that is to come: For (as I take it) he is set forth as a Lamb, in respect to his Governing and Dispensations until the Day of Judgment; but then he will come as the Lion of *Judah*, and shew himself so much more terrible then, as a Lion is more terrible than a Lamb. All Terrors of Conscience which Men suffer here, (which yet make them call for the Hills to cover them) are but the Wrath of the Lamb in comparison of those roarings of the Lion at the Great Day. O consider this, you that forget God, lest he come and tear you in pieces, and there be none to deliver you.

Chap. 4.

I shall now proceed no further by way of a large commenting, or raising any more Observations, until I come to the *Second Part*.

H

C H A P

C H A P. V.

The Six First Trumpets.

NOW the six first Trumpets contain several Steps and Degrees of ruining the Imperial Government of the Empire it self when turned Christian, by several Wars and Incurfions of Barbarous Nations upon it; whereof Trumpets are fuitably made the Denouncers, and this, in revenge of fo much Christian Blood, as was fpilt when the Empire was Heathenish; even as the Captivity of *Babylon* did break the Jewish State for shedding Innocent Blood in the Time of *Manaffes*; at which Time that State was Idolatrous, though he and all Judah did afterwards turn to the True Worship of God again. And according to the Divifion of the Empire, East and West, accordingly was God's Method in the Ruining.

First, Of the Western Parts of it, by the *Goths* and *Vandals*, who utterly shattered the Government of the Occidental Emperors, and broke it into ten Kingdoms; over which the Pope fucceeded.

Then, fecondly, after that, overturning the Oriental Part.

1. By the Saracens; of whom *Mahomet* was the Head, who wrung one great part of the Eastern Empire in *Arabia*, *Egypt*, and *Affyria*, out of the Emperor's Hands, and fubjected thofe Dominions unto Mahumetanifm.

And then, 2. by the Turks profefling Mahumetanifm alfo; who conquered and fubdued, not only what the Saracens before them had done, but alfo that other part of the Eastern Empire remaining ftill Christian, namely, in *Natolia* and in *Greece*, over which the Greek Emperors (fucceffors of the Roman) till then continued, but were now wholly fubjected (together with *Constantinople* it felf, the Seat of their Empire) unto the Turks, who thus alone poffefs the whole Eastern Empire unto this day.

And according to this Method of ruining the Empire, the Trumpets are anfwerably divided by the Holy Ghofl.

The four firft Trumpets (which are made the leffer Evils and Miferies) are the Wars of the *Goths* and *Vandals*, in four feveral Incurfions, *chap. 8.* but the two latter, (the fifth and fixth) Trumpets, (which are made the *Woe Trumpets*, *chap. 8. verf. laft. chap. 9. 12. chap. 11. 14.* and fo are diftinguifh'd from the former) are thofe Infinite Calamities and Inbondagements which were brought upon the Eastern part of the Empire by the *Saracen's* Wars and Conquefts; who are the Fifth Trumpet; and by the Turks, who are the fixth Trumpet; both longer for Continuance, and greater for Extremity, than the four firft, and that by far.

Now to give a little general Light into thefe Trumpets, as I have done into the Seals. The Trumpets are the Vengeance upon the Empire it felf, for the Blood of the Saints therein fhed; which therefore was promifed unto the Martyrs under the fifth Seal, *chap. 6. 11.* whofe Prayers are here, *chap. 8. 5.* offer'd up by Chrift, the Time being come, for the Vengeance promifed, and fo the Trumpets found.

S E C T. I.

The Exposition of the Eighth Chapter. The four first Trumpets signifying the Ruin of the Western Empire.

THe four first Trumpets are chiefly upon the Western Empire extended all over Europe; which was performed by four Steps or Degrees.

The First falling on the Earth, *vers.* 7.

The Second on the Sea, *vers.* 8.

The Third on the Rivers, *vers.* 10.

The Fourth on the Sun, Moon, and Stars, *vers.* 12.

You must remember (as before was said) that Kingdoms and Empires are represented in Scripture, by a World that hath Heaven, Earth, Sea, &c. (as Jer. 4. 23.) Wherein,

1. The Earth, and Grass, and Trees thereon, are the lower sort of People; both the Richer and Poorer, as Zech. 11. 2. *Howl Fir-Tree, for the Cedar is fallen, because all the Mighty are spoiled: Howl, O ye Oaks of Basban, for the Forrest of the Vintage is come down.*

2. The Sea is the Extent of the Jurisdiction of an Empire or Kingdom over several Dominions. Therefore Rome is said to sit on many Waters, and to arise out of the Sea; which is but the Collection of many Waters; that is, many Nations. The like phrase to which is used of the Babylonish Monarchy over many Kingdoms; they are called *Her Sea*, Jer. 51. 36. and 44. compared, *Therefore thus saith the Lord, Behold, I will plead thy Cause, and take Vengeance for thee, and I will dry up her Sea, and make her Springs dry. And I will punish Bel in Babylon, and will bring forth out of his Mouth that which he hath swallowed up, and the Nations shall not flow together any more unto him, yea, the Wall of Babylon shall fall. And the many Nations under the Assyrian Monarchy are so called, Ezek. 31. 4. The Waters made him great, the Deep set him up on high, with her Rivers running round about his Plants, and sent out her little Rivers unto all the Trees of the field.*

3. The Rivers are the several Cities and Magistrates over them, who have a lesser kind of Jurisdiction over those Cities or Provinces.

4. By the Sun, Moon, and the other Stars in this World, are meant the Superior Magistrates, and the Glory of them, as Isa. 13. 10. *For the Stars of Heaven, and the Constellations thereof, shall not give their Light: the Sun shall be darkned in his going forth, and the Moon shall not cause her Light to shine. Jer. 15. 9. She that hath born seven, languisheth; she hath given up the Ghost; her Sun is gone down while it is yet day; she hath been ashamed and confounded, and the residue of them will I deliver to the Sword before their Enemies, saith the Lord.*

Now these four Trumpets, contain four several Degrees of Calamities by Wars that beset the Western Empire, and the City of Rome, the Head of that Empire, by the IncurSIONS of the Goths and Vandals, from the Year of Christ 400, to the Year 540. Of which,

The First harrowed the Earth, the People of that Empire, as Wars at first used to light most heavy upon them. It proceeded to no further harm, than the burning up of the Trees and Grass, as Rev. 8. 7. *The first Angel sounded, and there followed Hail, and Fire mingled with Blood, and they were cast upon the Earth, and the third part of the Trees was burnt up, and all green Grass was burnt up.* 1. Trumpet.

The Second fell on the Sea; for the Goths did break off from the Imperial Yoke, those Nations that were subject to it; and gave them opportunity to set up Ten Kingdoms, which remain in Europe to this day, beginning in France, Anno 413; and by 450, all the Ten were up; (as the Chronicles shew). And this renting of the Kingdoms from it, with the burning of that great Mountain, the sacking of Rome it self (which, as Babylon of old, Jer. 51. 25. is called a *destroying* 2. Trumpet.

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destroying Mountain, as overshadowing all Cities; and her Sacking by *Cyrus*, is there called the *burning of the Mountain*; so this spoiling and sacking of *Rome* by *Allaricus* King of the *Goths*, Anno 410.) is called the *burning of the Mountain*, Chap. 8. 8. *And the second Angel sounded; and as it were a great Mountain burning with Fire, was cast into the Sea, and the third part of the Sea became Blood.*

3. *Trumpet.* The Third Trumpet produceth the Fall of that bright Star, which is called a *great Star burning as a Lamp*, that is, a Blazing-Star, or Comet, which was the utter extinguishing and putting down of Emperors, Anno 476. who ceased in *Augustulus*, whose Fall is express'd like that of the King of *Babel's*, Isa. 14. 12. *How art thou fallen from Heaven, O Lucifer (or Morning Star) Son of the Morning!* Which Prince, upon his Fall, hath his Name given him, *Wormwood*, for that he was a Prince of Bitterness and Sorrows. And together with him, many Provincial Cities and Magistrates (which are called *Rivers* and *Fountains*) had their Dignity taken from them; and this is the Third Trumpet, *vers. 10, 11.* *And the third Angel sounded, and there fell a great Star from Heaven, burning as it were a Lamp, and it fell upon the third part of the Rivers, and upon the Fountains of Waters: And the Name of the Star is called Wormwood, and the third part of the Waters became Wormwood, and many Men died of the Waters, because they were made bitter.*

4. *Trumpet.* *Rome* now being in the Hands of the *Goths*, was the Seat of those Kings that won it, who yet conserved in it the Senators, Consuls, and Supreme Magistrates, in their ancient Glory. But then comes the Fourth Trumpet, (*vers. 12.* *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars, so as the third part of them was darkned, and the Day shone not for a third part of it, and the Night likewise*) and this totally deprives this City of *Rome* of her ancient form of Government, under Consuls, Senators, &c. with the Glory and Majesty of which it had shined many hundred Years, before ever the Imperial Power was placed over it; and therefore that Government is here called the *Sun*, &c. because of the Glory and Majesty of that State, under which it had won to it self the Monarchy of the World; which Ancient Government had still continued under the Emperors, but was now wholly and utterly subverted; and this was done in the last War, Anno 542. Here was the Glory of the Western Empire and *Rome* utterly extinguished, but that the Pope (whom you shall find in the 13th Chapter, when we come to the Book-Prophecy) obtains a Power there (though upon another Title than these Emperors had) over these Ten Kingdoms, and builds up another *Rome* upon the Ruins of the Old, and so possesseth the Seat of the former Beast, the Empire. But because the Title he pretends, is the Title of the Church, although a false one; therefore his Story comes not in in this Seal-Prophecy, but in the Church-Prophecies, *chap. 13.*

But these four Trumpets that fall upon the West, are but lesser Evils in respect of those that are to fall upon the Eastern Part, which during all these Alterations in the West, stands entire and whole, professing the Christian Faith. The other two Trumpets, which are their Portion (*chap. 9.*) do, for continuance, and extremity of Calamities, infinitely exceed the other; and therefore they have this Preface to them, *chap. 8. 17.* [*Woe, woe, woe, to the Inhabitants of the Earth, by reason of the Voices of the other Trumpets that are yet to sound*]; for so God ordered it, (as his manner is) that that Eastern Part, standing longest, should be reserved unto the forer Punishment.

S E C T. II

The Exposition of the Ninth Chapter. The Fifth and Sixth Trumpets betoken the Ruin of the Eastern Empire, which was first broken by the Saracens, and at last utterly destroyed by the Turks, Anno Domini 1453.

HERE the Fifth Trumpet sounds, which produceth the falling of a Star from Heaven, which opens the Bottomless Pit, and lets out Smoak as out of a Furnace, which darkens the Sun and Air, and lets out an innumerable company of Locusts. Whose cruel Description you have, *vers. 7, 8, 9, 10. And the shapes of the Locusts were like unto Horses prepared unto Battel, and on their Heads were as it were Crowns like Gold, and their Faces were as the Faces of Men; And they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions. And they had Brest-plates, as it were Brest-plates of Iron, and the sound of their Wings, was as the sound of Chariots of many Horses running to Battel. And they had Tails like unto Scorpions, and there were Stings in their Tails; and their Power was to hurt Men five months.* Who torment Men so, that they shall seek Death, but shall not find it; such shall be the Calamities of those Times. By all which is set out the bringing in of Mahumetanism, the greatest Imposture that ever the World knew; which darkens the Sun and Air, by putting out the Light of Christian Profession. And this was done by *Mahomet*, who is that Star that fell from the Profession of Christianity, and opened Hell to bring forth that damned Religion of his, making himself the Prophet of God. Unto whom an innumerable Company of *Arabians*, his Country-men (who are here called *Locusts* for their Multitudes, as the *Midianites* and *Amalekites* are also called, *Judg. 7. 12.*) did cleave, and set him up as King, (*vers. 11. And they had a King over them, which is the Angel of the Bottomless Pit, whose Name in the Hebrew Tongue is Abaddon, but in the Greek Tongue hath his Name Apollyon*) wringing from out of the hands of the Eastern Empire, *Arabia, Egypt, Assyria, Armenia*, and much of *Asia the Less*; and extending their Dominion further, over *Persia, East-India*, and a great part of *Africa* and *Spain*; they became almost as great an Empire as that of *Rome* had been, although this Dominion of *Mahomet* extended another way; yet withal possessing the one half of the Eastern Empire: Only these are bidden by God not to hurt the Servants of God sealed in their Foreheads, (*vers. 4.*) for God had some true Believers in that part of the Eastern Empire, who yet remained Christian; and among them God had some also whom you read to have been before-hand sealed, (*chap. 7. 3. Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads*) ere that any Trumpets blew; such was God's care to prevent all hurt unto them, (of which I shall afterwards particularly speak); And this Kingdom began to be set up, *Anno 630*, and continued many hundred Years.

Then succeeds the Sixth Trumpet, which is the second Wo Trumpet, and ordained to bring Calamities on the other part of the Eastern Empire, which was left standing still under the Successors of the Roman Monarchy, and professing the Christian Religion in *Asia the Less*, and in *Greece*, known commonly in Historians by the Name of the Empire of *Greece*; to Ruin which, God had ready prepared four Angels, with four several Armies of Horsemen, which amounted to 200000000, (*as chap. 9. 14, 15, 16. Saying to the sixth Angel which had the Trumpet, Loose the four Angels which are bound in the great River Euphrates. And the four Angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of Men. And the number of the Army of the Horsemen were two hundred thousand thousand; and I heard the number of them*); which Armies, with the Angels their Leaders (being a long while restrained) lay hovering about the Borders of the River *Euphrates*: Whom the Angel of this Trumpet lets loose, by the command of God, like so many Furies,

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to fall upon the last part of this Eastern Empire remaining; and also to conquer those other Dominions, which the *Saracens* (under the fifth Trumpet) had before over-run. Now according to all the Characters and Foot-Prints which we find in the Turkish Stories, no Prophecy doth, or can more punctually describe any Nation or Event, than this doth the Turks, and their Irruption upon the Eastern Empire; who when they came first out of their Native Country, about the Year 1040 after Christ, did seat themselves first by the River *Euphrates*, and were divided into four several Governments or Kingdoms; known commonly in Historians by these four Names; First *Iconian*, seated at *Iconium*; the second at *Aleppo*; the third at *Damascus*; and the fourth at *Bagdat*, or *Babylon*, bordering on the River *Euphrates*. Who having lain hovering thereabouts for the space of 200 Years, did, about the Year of Christ 1300, over-run all *Natolia*, or *Asia the less*; and joining all into one Kingdom, under *Ottoman*, (the Fore-father of the present great Turk) did not cease till they had won *Constantinople* it self, and all *Greece*, the Empire of which they put down, (which was now the only Relict of the Ancient Roman Empire) and this in the Year 1453, (which is 186 Years since*) who possess that whole Eastern Empire unto this day; for the Number of the Turk (which is an Hour, a Day, a Month, and a Year) is not yet fulfilled or expired, being by computation 396 Years from his first breaking out. The raising of the Turkish Empire by *Ottoman* in *Asia the Less*, was *Anno Dom. 1300. Laonicus Chalcocond. de Rebus Turcicis. Lib. 1.*

* This being writ 1639.

S E C T. III.

The Exposition of the Seventh Chapter, why reserv'd till after that of the Eighth and Ninth. Who are intended by the 144000 Persons that were sealed in their Foreheads.

HAVING given you the meaning of the six Trumpets, *Chap. 8, and 9*, I must now return to shew you the meaning of those 12000 out of every Tribe, in all 144000, which you read of *Chap. 7.* and to tell you who they are that were there before-hand sealed. For though God, to shew his care, is said to Seal them before these Trumpets blew; yet I could not tell you who they were, so fitly, until after you should have heard, upon what parts of the World these Trumpets chiefly blew.

The Persons sealed, are, *vers. 3.* called, *Servants of God*; so that they are true Believers: they are also called *Jews*, not that they were so by Birth, both for that the Company they grow up into, and of whom these are the Predecessors, are said to be out of all *Nations, Kindreds, and Tongues*, *vers. 9.* and therefore are of the Gentiles; as also because the Jews have generally been hardened all along the Times of this Prophecy, to this day. But the *Revelation* speaking in the Language of the Old Testament, and the Types thereof, calls true Believers [*Jews*], and [*the Israel of God*]. *Gal. 6. 16. And as many as walk according to this Rule, Peace be on them, and Mercy, and upon the Israel of God; and False and Idolatrous Christians it calls Gentiles, (as chap. 11. 2. But the Court which is without the Temple, leave out, and measure it not; for it is given unto the Gentiles, and the Holy City shall they tread under-foot forty and two Months) [Who say they are Jews, and are not] that is, profess themselves Christians, and are not, [but do lye] Chap. 3. 9.*

These are Numbred up by *Thousands*, in allusion to the *Thousands of Israel*, as the Phrase commonly is in *Moses's* Writings, (*Israel's 72 Persons brought into Egypt being now multiplied by Thousands*) as *Numb. 10.* and *Numb. 31.* And these are said to be sealed, in allusion to that sealing of the *Mourners* before the Captivity of *Babylon*, *Ezek. 9.* So these, before the Miseries and Captivity of these Trumpets, as those that were to be preserved under them in all Ages. God persevering by a kind of Miracle (for it is no other to consider it) in the midst
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of all this Mahumetan Tyranny, both under Turks and Saracens, (in the Eastern part of the World) thousands of true Believers, even 144000, as he did under the Tyranny of *Ahab*, preserve 7000 that did not bow the Knee to *Baal*; and as he did the like Number of 144000, under the like Antichristian Tyranny in the West, as in *chap. 14.* in the Book-Prophecy will appear. Only there, (*chap. 14.*) they are more roundly in the general summed up together to the Number of 144000; whereas here they are only reckoned by twelve several particular Parcels, 12000 out of the Twelve Tribes; whether to shew their more scattered and divided Condition, happily alluding to the Twelve Tribes (then when the Apostles wrote) scattered (as *James* speaks, *Jam. 1. 1.*) in those Eastern parts; or if not so, yet to the Twelve Tribes, as living apart in several Quarters of the Land of *Judea*, and not as assembled at *Hierusalem* in the Temple. So likewise these dwelling scatteredly in several Nations, which were to be overcome by the Trumpets, not assembled in publick Worship or Churches, such as were acceptable to God, but remaining single; they are numbred by a set Number, to shew that they shall be few: For this defining of their Number, is in opposition to the *innumerable Company* that are to grow out of them, as *vers. 9.* [*After this I saw a great Multitude which none could number*]; and their Number being multiplied by 12, (as their Root) and a 1000, hence it is a *long Number*, extending in length much further than in breadth; to shew, that he speaks not of Christians as in one Age arising to this Number, but through many Ages continuing. And they are multiplied by 12, to shew their Breed and Kind to be from the Apostles, and of the Apostolick Faith, (which *chap. 21. 14.* is made the Mystery of this Number, *And the Wall of the City had twelve Foundations, and in them the Names of the twelve Apostles of the Lamb*). And they are presented in one Uniform State during all that Time, even unto the *New Hierusalem*: of which, because these, and their Successors, are to be made partakers, therefore it is that those Promises of the *New Jerusalem*, and the representation of it, comes in from the 9th to the end, to shew their partaking therein, as the Reward of the great Tribulation they come out of; *vers. 14, 15.* *And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of the great Tribulation, and have washed their Robes, and made them white in the Blood of the Lamb. Therefore are they before the Throne of God, and serve him day and night in his Temple: and he that sitteth on the Throne shall dwell among them.*

Now these seem to be a differing Company, from that 144000 in the 14th Chapter; for those there do not remain till the *New Hierusalem*, in that dark and loose condition, upon Mount *Sion*; but long before do break forth into a separation from Antichrist, and set up glorious Temples, filled visibly with the Presence of God, as *Smoak*, out of which come the Vials: but these continue in one uniform Condition still alike, untill the very approach of the *New Hierusalem*, and do then come newly out from under a sore and long Bondage, (here called *great Tribulation*) and are presented as more scattered and divided, as being more spread over the Face of the Earth, singly here and there, and therefore reckoned up by several Tribes, whereas those there are summed up together, only in their total Number they are alike, being but a few both of them, and in like Times of Darkness and Desolation; yet with this difference, that the one continues to the very *New Jerusalem*, but the other long before grows up to a glorious Light, and then out-grows that Number.

Now who these 144000 are, (out of whom (as being the Predecessors of them) do come that *innumerable Company*, that shall, together with the Jews, possess the *New Hierusalem*) is made the enquiry of *John*, and is one of the Wonders of this Book; which therefore one of the 24 Elders would have *John* especially to mark and observe, as a strange thing, beyond the expectation and imagination of Men, that God should ever take those (so numerable a Company) into so great a Priviledg, as to be made Denisons of the *New Hierusalem*, and have their Names found there. This you may observe, by the Question which the Elder asketh *John*, to provoke and stir up his Observation, (*vers. 13.*) *What are these? and whence come they?* Thence! where (when you are told)

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you will scarce believe that God should intend this so great a Priviledg unto such, even the poor Christian Elect Believers, dispersedly scattered over the Eastern parts of the World (the now Turkish Dominions) which were anciently called the *Eastern Empire*, and the Churches therein, called the *Grecian Churches*. And for this, I take the Holy Ghost's own designation, (and as it were his pointing with the Finger at them) to be my Guide and Warrant for this Interpretation; as also the Characters of, and Notes of difference of the 144000 here, and in *chap. 14.*

1. It is evident, their Sealing here is for their preservation from hurt, (as *vers. 3. Saying, Hurt not the Earth, neither the Sea, nor the Trees, till we have sealed the Servants of our God in their Foreheads*) from the four Winds that were to be let loose, (mentioned *vers. 1. And after these things, I saw four Angels standing on the four Corners of the Earth, holding the four Winds of the Earth, that the Wind should not blow on the Earth, nor on the Sea, nor on any Tree*); by which are meant the cruel Blasts of devastating and depopulating Wars of fierce and cruel Nations, dashing against each other, as Winds use to do. Thus the Wars that scattered *Elam* or *Persia*, (in *Jeremy's Prophecy*) are expressed *Jer. 49. 36. And upon Elam will I bring the four Winds from the four Quarters of Heaven, and will scatter them towards all those Winds, and there shall be no Nation, whither the out-casts of Elam shall not come.* Now these Wars, or Winds, are all one with the Blasts of the ensuing Trumpets, (*chap. 8. 9.*) for to prevent the hurt of these Servants of God under them Trumpets is it that these are thus aforehand sealed. Only, what is there particularly expressed by Trumpets, is here in general expressed by the four Winds. Now then, according to Reason, look which of these ensuing six Trumpets are the forest, and bring most hurt and danger to the Servants of God, the sealing of them must most respect the Times, and Plagues of those Trumpets. Now according to the Note of Aggravation, which the Holy Ghost himself hath put upon the fifth and sixth Trumpets, is that they are the *Va Tube*, the *Wo Trumpets*; so *chap. 8. 13. And I beheld, and heard an Angel flying through the midst of Heaven, saying with a loud Voice, Wo, wo, wo to the Inhabitants of the Earth, by reason of the other Voices of the Trumpet of the three Angels which are yet to sound*; in respect of which the four first are but mild and gentle: And then, according to the former Interpretation given, these two *Wo Trumpets* being the over-runnings of the Saracen and Mahumetan Nations, the greatest Plague in respect of outward War and Bondage that ever befel the Christian World; which Trumpets were to be (and have been) for Time, five times double the continuance of the other four Trumpets, for it is already 1000 Years since they began; and the other four took up but 200 Years; and for extremity of Bondage, there hath been no comparison between those four first Trumpets, and these two latter. The Wars of the *Goths* indeed, did rather relieve the Servants of God against the Flood of *Arrian Persecution*, (as *chap. 12. 16. And the Earth helped the Woman, and the Earth opened her Mouth, and swallowed up the Flood which the Dragon cast out of his Mouth*) although it did break and harrow the Empire. Hence therefore surely the Hurt aimed at by God, which these 144000 were in danger of, must needs in reason be from these two Trumpets especially; and therefore must chiefly respect the Elect Christians in the Eastern Parts, where these Trumpets sounded; for the Christians in the West were in no danger of them. It must therefore respect these Tribes seated among them. Add to this, that even the Winds of some of those four first Trumpets also reached unto great devastations of some of these Eastern Parts. And the first breaking forth of those *Goths* and Barbarous Nations, was upon *Thrace, Macedon, Theffaly, and Greece*, ruining all the Cities therein, except *Athens* and *Thebes*; and then after five Years harrowing the East, they fell upon the West, but first began in the East. So then, the two first, and longest, and forest, being upon the Eastern Christians, and they beginning and ending thus also with them; in reason, the sealing of them must principally and eminently be intended, according to the proportion that the Trumpets fell upon them; which was ten-fold to what they did upon the Western.

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2. And as in reason it must be so, so the Holy Ghost hath declared, that the preservation from the Hurt of those Mahumetan Invasions, was the aim of this sealing thus afore-hand, (so great was God's care) and that therefore these Servants of God, the 144000 sealed here, are indeed the Christians of the East, who were only in danger to be hurt in their Souls by Apostacy, through the tyranny of these Trumpets. You may read in the 9th Chapter, *vers.* 4. that when these *Saracen* Locusts, under their Ring-leader *Mahomet*, were first let loose, and had their Commission, that then comes in this Clause of Exception, that *they should hurt only those Men that were not sealed.* In that therefore then, and not till then, and there only, the mention of this Priviledge of their being sealed comes in, it manifestly argues, that the main and primary intention of the sealing of this Company, had its place and accomplishment in Persons that were under the Blasts of these Locusts. The Holy Ghost hath set this as an hand in the Margent, to point at them; and to shew, that although in the Vision their sealing comes in before-hand, (*chap.* 7.) yet here especially it receives its intended aim and fulfilling, in the real execution of it; as if he had said, Now comes in the Mystery of the sealing of those 144000, (*chap.* 7.) in these two Trumpets, the fifth and sixth. Neither can it be objected, that even the Christians in the West were preserved from the Hurt of these IncurSIONS; in that these Mahumetans were restrained from breaking in upon these ten Kingdoms; and that so they might be meant.

For, 1. the Mystery of Sealing, notes the singling out, and marking of some here and there, from the croud of others (designed to ruin) by God's special hand of Providence; even as the Door-Posts of the *Israelites* were marked, as a Man marks his Sheep when he puts them in among other Drovers: And so the Mourners going into Captivity with the rest, were marked: But so, not the Servants of God in the West only, but all the Kingdoms of the West should have been said to be sealed; which is contrary to the Mystery of Sealing here intended. And therefore it must mean God's scattered Ones, under the Blasts of those Trumpets scattered (like the twelve Tribes, *Jam.* 1. 1.) here and there in those Countries, but their Souls preserved faithful unto Christ, maugre all the Mahumetan Seducements or Bondage they were then subjected unto.

And, 2. they are said (when they partake of the *New Jerusalem*, *vers.* 14, 15.) to *come out of great Tribulation*: and therefore it must be meant of such as were not wholly kept free from Mahumetan IncurSIONS, but were under them, and in great Tribulation by reason of them. For (as *Forbes* well observes) that *great Tribulation* (*chap.* 7. 14.) must needs be the danger of those Locusts, (*chap.* 9. 4.) from the Hurt of which (so as not to damn their Souls, though afflict them they might) they should be preserved; (although he indeed interprets both this *Tribulation*, and the *Hurt* done by the Locusts, to be that Anti-christian Persecution in the West, but is rather that Tyranny of Mahumetans in the East.)

Add to all this the many Characters in the Text, that carry it to these Eastern Christians, affording probable Reasons that they should be intended: As,

First; That the Angel, who seals them, is said to ascend *from the East*, (*vers.* 2.) or *from the rising of the Sun*, (as it is in the Original) as coming up like the Sun when it riseth, in the Eastern Part of the Horizon, or of the World. And his standing there to Seal these Christians, manifestly thereby draweth our Eyes to the Eastern parts of the World, as the place where these sealed Ones are to be found.

And, secondly, That they are presented as a few that may be numbered, and as making up but a few in many Ages (as was said) and living in that condition, even to the very Times of the *New Jerusalem*, under *great Tribulation*, and scattered apart like to the twelve Tribes; and that from the Primitive Times, in this uniform condition of Paucity, and Tribulation, and Darkness; which (as was observed) those 144000, in *chap.* 14. are not, but do arise up to a greater Light and Victory, before the Time of the *New Jerusalem* under the

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Vials: Now how doth this agree with those poor, forlorn, Eastern Christians, whose Churches have remained corrupt and dark, and overwhelmed with Superstition and Ignorance under all these Times, (and so but a few among them Holy) and have been under these Mahumetan Tribulations a thousand Years, the one half of them, and the other half two hundred Years, and continue still to do so under the Turks, without any ease from Misery, or restoring to Light and Beauty. And yet Christ hath had a Company among them, though scattered and divided; for so they are parted into several Sects and Companies, as the *Grecian* and *Armenian* Christians, &c. And therefore God hath preserved among them the Knowledg and Profession of Christ, and of much more Truth than is in the Romish Church (in the dark Times of it) to be found; which God sanctifies to some of them. And in that, according to all the best Interpreters, this Turkish Tyranny and Tribulation is to continue, even till the *New Jerusalem*, (for the Turks is to be overthrown, to make way for the Jews, the Kings of the East, under the sixth Vial, and to be destroyed by the Seventh); how doth this accord also with this, that the state of these Eastern Saints is represented here to consist of so few, and those to be under great Tribulation until the Time of the *New Jerusalem*, as that which should prove their first Deliverance; and when they come into the *New Jerusalem*, to be as it were but new come out of that Great Tribulation. And the wonder that is made at this God's gracious dealing with a People, so of all Christians forgotten, and not accounted of, (that ever they should be taken into this *New Jerusalem*) doth further confirm it: For that the Western Churches, that have born the heat of Antichristian Persecution, and overcome Antichrist, (and shall in the end perfect their Victory) and have set up Temples, encreasing more and more in Light and Glory, even until the *New Jerusalem*; that these should be made partakers of the *New Jerusalem*, is no wonder, no strange thing; for they growing up unto it, it were strange if it should prove otherwise: And therefore, *chap. 19. 1, &c.* we find them (after the Ruin of the Whore) preparing themselves yet more for the Marriage of the Lamb. But that these forlorn *Grecians* should be taken into it, among whom we scarce imagine any Believers at all to be, this might well be made one of the greatest Wonders of God's richest Grace and Mercy, (and hath as much affected my Heart to consider, since the time God led me into the thoughts of it, as any thing through the whole Book) that (as the Prophet saith) this *Ephraim* should be his *pleasant Child*, who would have thought! But this is just like God, whose Ways are unsearchable, and his Works past finding out. And therefore one of the Elders says here unto *John, vers. 13.* (as provoking him to observe this Passage, as much as any thing in this Book) *What are these? and whence come they?* And *John* says unto him, *Thou knowest*; and he said, *These are they who come out of great Tribulation*; and indeed the greatest Tribulation that ever the Servants of God were under.

And there are these probable likelihoods for this also, (even according to the course of God's Ways and Dealings) for God to chuse such a People from under so great Tribulation, and who are of all the lowest; and therefore, or for this cause (as it is *vers. 14.*) to make them partakers of so great a Priviledg; this is just like God, who loves to do Acts of Mercy, which may justly set all the World a wondering. And they having born the Heat of the Day, and continued in the Profession of Christ as well as we; reason is, they should be recompenced, and have their Penny also. And they being seated in those very Dominions where the Turk is seated, who is to be overthrown by or for the Jews, to make way for them to get possession of their own Land, which lieth in those Eastern Countries, and in the midst of those Nations, (who are therefore called *Kings of the East*, *Chap. 16. 12.*); how probable is it therefore that upon the Ruin of the Turks, they shall be thus delivered! and that if any Gentiles be partakers of the Jew's Priviledg, those Christian Gentiles should, who have been oppressed by this their Common Enemy, and who dwell and inhabit in Countries near, and about the Land of the Jews; especially if their Land shall be made (as is thought by some) the chief Seat of that Fifth Monarchy; then surely, these Nations that are nearest them, are like most to par-
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take the Benefit and Light of it ; which also the Prophets have foretold, that the Gentiles (yea, and these Gentiles) should walk in.

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Lastly ; If mention be not made of the *Grecian* Churches here in this place, then there is none, or scarce any (according to the course of the best Interpreters) in all this Book. The Book-Prophecy is wholly taken up with the state of the Western Churches opposing Antichrist, (*chap. 14, 15, 16, 17, 18, 19.*) as being they whom God means chiefly to use for the ruining of that great Antichrist; among whom therefore he hath continued the Knowledg of Christ, and the Face of Churches in the greatest Power and Purity ; and therefore the *Revelation* speaks most of them. But yet, there having been a continuance of the Profession of the Christian Name in those *Grecian* and *Armenian* Churches, even from the Primitive Times ; and at this day their number amounting to as many as the Professors in *Europe* do, notwithstanding Mahumetan Incurfions: can we think that God hath passed them over in silence in this Book ? surely no. Seeing therefore that the Book-Prophecy is taken up with the Western Oppositions, to the great Antichrist of the West ; hence, most fitly, in this Seal-Prophecy, (wherein the Mahumetan Oppressors bear so great a part) does come in, the Representation of the State of those Eastern Christians under *Mahomet*, Christ so keeping possession, both in the East and West. And the Event hath been according to the Prophecy : True Believers have been, and yet are continued among them, even as our Eyes may read in all Stories of those Eastern Parts, and our Ears have heard the Report of to this day : whose Confession of Faith you may read, being printed in English, *Anno 1629.* set forth by *Cyril* the present Patriarch of *Constantinople* : and you may, with joy, find it in all Fundamental Points, as our own Confession is. See also *Field of the Church, Book 3. Chap. 1, 2, 3, and 5.*

S E C T. IV.

A short view of the Tenth and Eleventh Chapters. The Ends for which the Mighty Angel, i. e. Christ, descended from Heaven. The Seal-Prophecy being closed, a New Prophecy is given, which begins at the Twelfth Chapter.

THUS the Seal-Prophecy, under the Visions of these Seals and Trumpets, having run over the Story of all Times, which concern the Ruin of the Roman Empire downward, from Christ's Time even to our Days, (for the Miseries of the sixth Trumpet still continue, and shall last till near the Time of the seventh Trumpet, which is to bring in the Kingdom of Christ, *Chap. 11. vers. 14, 15.* with whose sounding, this first Seal-Prophecy, (as do all Kingdoms and Times) ends. Jesus Christ therefore, in the likeness of a Mighty Angel, comes down from Heaven ; and that to a double end :

First, To give the World and the Church warning by an Oath, that now Time should be no longer, but till this Wo of the sixth Trumpet (that is, the Turks Dominion) should expire and pass away, (as his Speeches in the 10th Chapter, *vers. 6, 7.* And swear by Him that liveth for ever and ever, who created Heaven, and the Things that therein are ; and the Earth, and the Things that therein are ; and the Sea, and the Things which are therein, that there should be Time no longer. But in the Days of the Voice of the seventh Angel, when he shall begin to sound, the Mystery of God should be finished, as he hath declared to his Servants the Prophets. And in the 11th Chapter, *vers. 14, 15.* compared together do shew ; The second Wo is past, and behold, the third Wo cometh quickly. And the seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this

PART I. *World, are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*

And secondly, To give withal a New Prophecy, this Seal-Prophecy being thus ended. Wherefore he now comes with the Book *open* in his Hand, which *chap. 5. John saw sealed*, the Seals being now taken off, and the Visions of them already past; which Book contains another distinct Prophecy to be given anew unto *John*, which therefore he is bidden to *eat*, (as *Ezekiel* of old was) and he should be enabled to receive and write a New Prophecy, (as appears *chap. 10. vers. 9. 11. And I went unto the Angel, and said unto him, Give me the little Book. And he said unto me, Take it, and eat it up, and it shall make thy Belly bitter, but it shall be in thy Mouth sweet as Honey. And he said unto me, Thou must prophesy again before many Peoples, and Nations, and Tongues, and Kings*); which new entire Prophecy begins *chap. 12.* after this Angel had further, by word of Mouth, a while discoursed what should be the State and Face of his purest Churches in the Western part, (*vers. 1, & 2.*) in those last days, to which this Seal-Prophecy had brought *John*, namely, the Times immediately, or not many Years before that seventh Trumpet was to bring in his Kingdom; and after that this Angel had fore-warned those Churches of a great and sore Conflict which they were to have with Antichrist towards the end of all; out of which they should rise again; and then comes the end of Antichrist, and of the Turk also. After he had given all this as a signal or warning to the Church when the End should be (all which he doth *chap. 11. 1.* and from *vers. 7,* to the *14.*); then (I say, after that short digression made by this Angel (Christ) who came principally to give *John* a new compleat Prophecy) doth that new Book-Prophecy begin in new Visions, (at the *12th* Chapter) which contains the Fates that should befall the Church in all Ages from Christ's Time, as the Seal-Prophecy had done those of the Empire.

C H A P. VI.

Of the Book-Prophecy, that begins at Chap. 12. An Account of the general Design of it.

The State of the Church from Christ's Time, until the Kingdom of Christ, may be divided into two :

1. The State of the Church during the first 400 Years after Christ, usually called the *Primitive Times*.
2. The State of the Church during the Times of Antichrist, whom Jesus Christ is to destroy with the brightness of his Coming.

1. The State of the Church, during those first 400 Years, may be divided into its Condition until the Time of *Constantine*, the first Christian Emperor ; and the State of the Church from his Time, under the *Arrian* Emperors, and others Christian, until the Rise of Antichrist, about an hundred Years after the beginning of *Constantine's* Reign. These were the two eminent various Conditions of the Church in those first four hundred Years.

2. For the State of the Church during the Times of Antichrist, namely, the Pope, who succeeded the Western Emperor here in Europe, (for of the State of the Church in the Eastern part of the Empire, especially under the Turks and Saracens, you formerly heard in the Seal-Prophecy, *chap. 7.* and therefore this Book-Prophecy speaks little of it, but (in a manner) only of the Western Church, which now indeed was made the more eminent Stage, as for Antichrist, so for Christ to play his Part upon) this State of the Church in the West (I say) was,

1. Either that of the false pretended Church, whereof Antichrist is and was the Head : Or,
2. The State of the True Church under Antichrist, and during his Time; whereof Jesus Christ is the Head.

Now, answerably to this Division, are the ensuing Chapters to be divided. The 12th Chapter shews you the State of the Church under the first four hundred Years. And *Chap. 13, 14, &c.* shew the State of the Church afterwards, during Antichrist's Times. These are the Divisions of the State of the Church from Christ's Time hitherto.

And, first, This 12th Chapter shews the Face of the Church in these Primitive Times; and that under those two fore-mentioned eminent Conditions.

First, As under Heathenish Rome until *Constantine's* Time, when the Empire turned Christian; from the 1st Verse to the 13th, under the Vision of a Woman bringing forth a *Male Child to rule all Nations*; (that is, a Christian Emperor) wherein she is opposed by a Dragon, (the Devil in the power of an Heathenish Emperor, endeavouring to devour her Child).

The Vision and Appearance of this Woman is such, and so glorious, as it fits no State of the Church, but that pure and glorious Church of the Primitive Times. She is a Woman, weak, yet glorious, as being clothed with the Sun, (the Righteousness of Christ) crowned with a Crown of twelve Stars, (the twelve Apostles); her Head (the first part of that Church) having been honoured with their Preaching, and holding forth the Light of their Doctrine; She had the Moon under her Feet, she was above the World, and the rage of Heathenish

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Heathenish Persecution, (for they loved not their Lives unto the Death); and, as a Woman, all that while labouring in sore Travail, under ten sore Throws of Persecution, yet labouring with God, Day and Night, in Hopes and Prayers in the end to bring forth, and obtain Christian Emperors that should set Christ in the Throne to Rule with them, and throw down Heathenism from the Imperial Throne, in which the Devil ruled; the Empire being all that while under the Heathenish Throne of Satan, and is therefore represented under a *Dragon having seven Heads and ten Horns*, which are ever in this Book the Character of the Roman Empire. And it is now called the *Dragon*, because Satan did openly and visibly act it. Now the throwing down the Dragon from the Throne, (which was his Heaven, and where he was worshipp'd as God) doth this Woman in the end obtain, and prevails through the help of *Michael* (namely Jesus Christ) and *his Angels*, (the Apostles and Preachers of their Gospel.)

And then, secondly, The State of the True Church, when the Roman World was now turned Christian, for the first hundred Years after *Constantine*; which Church was also persecuted by *Arrian* Emperors, though Christians, and was like to have been ruined by the multitude of Carnal Professors; in so much as she is presented, as *hasting to fly into a Wilderness*; that is, into an hidden retired Condition; and in her flight, hath a Flood of *Arrian* Persecution sent after her, to drown her, but that *the Earth*, the *Goths* and *Vandals* (whom you heard of under the first Trumpet) came in accidentally, by God's Providence, and helped her, by breaking the *Arrian* Faction; which is the *swallowing up the Flood*. (The *Arrians*, though they profess'd Christ, yet they denied him to be God; into which Heresy the whole Empire fell, and persecuted the Church for professing the contrary, as much as ever the Heathen Emperors had done.) And this State of the Church you have described from the 13th Verse, to the end of the 12th Chapter.

C H A P. VII.

The Exposition of Chap. 13. in which is set forth the State of the False Church under Antichrist. What his Name, and the Number of his Name denotes to us. A short account of the Time which some fix for his Fall.

THe State of the Church, and her Conflicts with Satan the first four hundred Years, being thus described *chap. 12.* in the following Chapters is set forth the State of the Church from that Time, during the Times of Antichrist; all which Time there was, and is, both his false Antichristian Church, and the True Church under him, running along together. Now the Description of Antichrist (the Pope) and his False Church, in his Rise, Power, Greatness, and extent of his Dominions, and of the Company that should cleave to him, is set forth in the Visions of the *13th* Chapter: which afterwards in the *17th* Chapter, the Holy Ghost himself interprets and makes a Comment on. And then the opposite Company of the True Church, who have the Lamb for their Head, are described in the *14th* Chapter; and that in all those several States and Conditions, which during all that Time they should run under; and this from the first Rise of Antichrist, until these very Times wherein we live; with which (I take it) the Visions of that *14th* Chapter do end.

First, for Antichrist and his Church in the *13th* Chapter; and this set forth unto us under the Vision of a Two-fold Beast, which points at the Pope according to his double pretended Claim of Power and Headship in the Church; Which is,

1. Temporal; which he claims over all Kings and Kingdoms, to Depose and Excommunicate them and their Subjects at his pleasure. Unto which the Ten Kings and Kingdoms of *Europe* (into which the Western Empire was now by the *Goths* reduced) did tacitly, and with one consent, submit themselves, and gave their Power up, (as you may read it interpreted, *chap. 17.* from *vers. 12.* to *17.*) And so, the Pope, together with the Body of these ten Kingdoms joining into one, whereof he becomes the Head, is that first *Beast with ten Horns*, described in this *13th* Chapter, from *vers. 1.* to *11*; which New Beast is a true Image of the former Roman Monarchy in the *12th* Chapter; which being wounded and slain in the Emperor's being Deposed, is healed and restored to Life again in this Beast; and so, the Roman Monarchy comes still to continue, though under another Head, namely, the Pope.

2. Besides this Temporal Power which he receives from the Kings of these ten Kingdoms, (who in that respect do together with him make up one Beast); He and his Clergy do claim a Spiritual Power of Binding and Loosing, of pardoning Sins, and of cursing Men to Hell, which is peculiar to Christ alone. And in that respect, he, and the Body of his False Clergy with him, do make up another Beast, having two Horns like a Lamb, as exercising that Spiritual Power of Christ; for which, they and he are properly called *Antichrist*. And this Description you have of him from *vers. 11.* to the end of this *13th* Chapter: He being Head of two Bodies, Ecclesiastical and Temporal, is described under two Beasts. Now this Spiritual Beast (the Pope and his Clergy) is he, who by his lying Doctrines, did persuade the Ten Kings and their Subjects, to subject themselves in one Body under him as their Head; and is said to make the *Image of the first Beast*, namely, of that Dragon mentioned in the *12th* Chapter, that is, of the former Heathenish Empire, and the Religion thereof; which is therefore said to *live again*.

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For, 1. both these Kingdoms becoming one under the Pope as their Head, are in their very Form of Government, the Image of the Empire under one Emperor formerly; and so, the Roman Monarchy, in the joining of these ten Kingdoms under one Head, the Pope, may be said still to continue.

But besides, 2. This new Beast is called the Image of the first Beast, not simply in respect of like Form of Government and Tyranny; but further, in a Religious respect, in that the Pope and his Clergy do mould the Christian Religion (which now they profess) and the Worship thereof, into a true likeness and conformity to the Heathenish Religion, which the Empire before was framed unto. For all the Popish Worship is but the translating of those Ceremonies, wherewith those False Gods, *Jupiter, Apollo, &c.* (who were cast down under the sixth Seal) were worshipped, into Religious Ceremonies in their Worship, wherewith they worship Christ and his Saints. So as, were any of the ancient Heathen Romans now alive, and should come into their Assemblies, and behold their Priests in White, their Processions, their Sprinkling with Holy Water, their Altars, Tapers, Images of Saints departed, and their worship of them; their *Pontifex Maximus*, or Great Bishop and High Priest, &c. they would cry out, and say, This is just our old Roman Heathenish Religion; only *Jupiter* is turned into Christ, and the Priests of the Gods of old, into Popish Bishops; and our Ancient Gods, *Mars, Janus, Æsculapius, &c.* (who were Men departed) are changed for Saints departed: So that the Life of the old Religion remains still, tho there be a change of the Gods worshipped. Thus, as *Babel* of old made an Image, and put to death all that would not fall down before it; so hath *Mystical Babylon* (for to that *Babel*, and to that Image, is the Allusion) set up an Image of the old Heathenish Religion and Worship, and upon the like Penalty enjoins the Adoration of this Image, and a conformity in Worship, to all the Subjects of these ten Kingdoms.

Now the Company that cleave unto this Beast, and may more or less be esteemed the Followers of him, are (as Mr. *Brightman* hath well observed upon *vers. 16, 17.*) distinguished into three Ranks of Men in several Degrees, some more, some less, acknowledging or cleaving to him, and to this his Image and Worship. Some receive his Mark or Character; Others his Name only; Others the Number of his Name: But so, as those who will not receive or submit to one of these, more or less, during the Time that is allotted him to Reign, may not *buy nor sell*, that is, cannot subsist or abide in these his allotted Dominions. This *receiving of a Mark, &c.* is a Similitude drawn from the old Roman Custom, which was to print on the Forehead of Servants, the Names of their Masters; and on the Hands of Souldiers, the Names of their Emperors or Generals. So these Men that do belong unto this Great Lord, and that are of his Faction, do accordingly more or less receive that; whereby they may be known to be his.

1. Some receive his Character, as all Priests and Religious Persons do, whether they be Jesuits or others, who are this Grand Seigneur's Janisaries, his sworn Soldiers and Prætorian Band. Their Doctrine is, that a Man entred into Holy Orders, doth, by his Ordination, receive an indelible Character, a secret invisible Stamp or Impres, which can never be rased out.

2. Others receive his Name; and so though not in Orders under him, yet so cleave to him and his Worship, as themselves openly profess that they are his, by suffering themselves to be called by his Name, which is that whereby they own him. Thus as he is called *Papa* (the Pope) they profess themselves *Papists*, or to be of the *Pope* as their Head. And as he is called *Pontifex*, they are called *Pontifici*. And even as Christ is called the *High Priest of our Profession*, (*Heb. 3. 2.*) and so we accordingly called *Christians* from the Profession of him: so the Pope being their *Pontifex*, or High-Priest of their Profession, they, to shew so much, do hold forth the Profession of him, by taking his very Name, and in all things fully subjecting themselves unto him as his Sons.

But now, 3. what should be meant by the *Number of his Name*; that Mr. *Brightman* carries rightly to a Company taking part with him, by a more remote kind of Subjection: but he not knowing well whom to fasten it upon, brings

brings in the poor *Grecians*, that are Strangers unto him, and out of the Dominion of any of his Ten Kingdoms; who although they renounced all acknowledgment of the Pope for their Head for many hundred Years; yet were at last, through sleights, and the baseness of one of their Emperors, together with the Conquest that the Europeans made of *Constantinople* for a while, brought to yield a subjection thus far, as to acknowledg him for their Head, and so were called *Latins*, or of the Profession of the Latin Church, (which Name I find some to this day (that are Popish Christians among the Greeks) to be called by, by way of distinction from the other) and so received (says he) the *Number of his Name* $\lambda\alpha\tau\acute{\iota}\nu\omicron\varsigma$; *Latinus*; the Numeral Letters whereof (in the Greek Tongue) make 666, the Number that follows in the last Verse of this Chapter. But this forced Subjection of the *Grecians* so remote, as it might be intended (for those more Ancient Times) yet withal I think, that it is not only or principally meant:

First, Because these *Grecian* Christians are not Inhabitants within the Jurisdiction of those Ten Kingdoms of *Europe*, the Subjects whereof are mainly intended, as being those *Inhabiters of the Earth*, that should be the *Worshippers* of this Beast, and cleavers unto him, (*vers. 8, & 14.*) and so of them, and among them, must be found this Number of his Name; as well as those that receive his Name.

And, secondly, because the Christians in the West, who assist the pouring forth the Vials, are as well said (some of them) to overcome the Number of his Name; as (others of them do) his Image, or Idolatrous Worship, or his Character of lying Priests, or the Beast himself; so *chap. 15. 2.* I take it therefore, that this Number of his Name must be found in *Europe*, in some of these ten Kingdoms, where that Company are that pour out the Vials.

Now take the Times of Popery before the Reformation (that is, afore the Time that Protestant Kingdoms did first begin to cast off the Pope) and there were none that were suffered to have such a remis (no nor any lesser) kind of owning the Beast, but must all (as they did) receive his Mark, or his Name, and be professed Papists, coming to Mass, acknowledging the Pope, and worshipping his Image; or they might not *buy and sell*, they might not live quietly as others did. Therefore these that receive the Number of his Name, must be some Generation of Men risen up since, and that also within those Kingdoms (some of them) that have renounced the Pope: For within the Popish Dominions (unto this Day) either the Inquisition suffers none to profess less than the receiving his Name at least; or in others, those that are of Papists the most moderate, yet receive the Name of the Beast at least, and so, more than the Number of his Name. But this Number of his Name seems to be a Company that proceed not so far as to receive his Character; professing themselves to be Priests of *Rome*, nor to receive his Name; for they do not profess themselves to be *Papists*, and yet are of the Number of his Name; that is, do hold and bring in such Doctrines and Opinions, and such Rites in Worship, as shall make all Men reckon, account, or number them among *Papists* in Heart and Affection; and so, they are of the Number of his Name, that is, in account such, they behave themselves so as they are, and deserve to be accounted and esteemed *Papists*, and to aim at Popery, in the Judgment of all Orthodox and Reformed *Protestants*: and that justly, for although their Profession deny it, yet when their Actions, and their corrupting of Doctrine and Worship shall speak it to all Men's Consciences, they cannot but judg that the *Pope*, and the fear of him, is before their Eyes, (as *David* speaks of wicked Men.) And as those in *Titus*, that profess they know God, yet in their Works deny him, are justly accounted *Atheists*; so those that shall profess the Reformed Religion, yet in all their Practices, and under-hand Policies, depress it, and advance the *Popish Party*, are justly to be accounted *Papists*, and to have received the Number of his Name.

The phrase, [Number of a Name] is not only taken for a Name consisting of Numeral Letters, and so, not only for Number Arithmetical; but the word [Number] is in many Languages put for the Account, Reckoning, or Esteem,

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that is commonly had of Men ; as in Latin we say, He is one *nullius Numeri*, of no Number, or Account ; and so among the Grecians, ἐν πολέμῳ ἕναριθμῶ, is used by *Homer*, for one in great Account in War, being numbred or esteemed a Souldier.

So then, Number of a Name, is a common Esteem or Account to be such or such an One ; and so the Number of the Beast's Name here, is the common repute or esteem to be a *Papist*, procured through under-hand advancing of the Popish Cause. It being therefore spoken in a distinct and lower degree from receiving his Name or his Mark, (which note out an open Profession) doth yet necessarily import so much, inclining and cleaving to him (though secretly) as shall deserve that account and repute to be so numbred, as being indeed tacitely and in Heart, as truly of his Company, as those that receive his Name. Now if in opening the meaning of the Holy Ghost in the Phrase here, this Description shall seem to the Life to picture out a Generation of such kind of Popish Persons as these in any (even the most Famous) of the Reformed Churches, certainly there will not want good ground for it : for though they, with an impudent fore-head, renounce the *Pope's* Character, and the Name of *Papists*, and will by no means be called *Priests of Baal*, (though Priests they affect to be called) but boast themselves to be of the Reformation, and opposites to the Papal Faction ; yet with as much impudence do they bring in an Image of Popish Worship and Ceremonies, adding to some old Limbs, never cast out, other substantial parts, of Altars, Crucifixes, Second Service, and the like, so to make up a full likeness in the Publick Service, to that of the Popish Church : they bring in the Carcass first, which may afterwards be inspired with the same Opinions. And all this, not as Popery, or with the annexion of Popish Idolatrous Opinions, but upon such grounds only, as upon which *Protestants* themselves have continued some other Ceremonies. And as in Worship, so in Doctrine, they seek to bring in a *Presence* in the Sacrament of the Lord's Supper, beyond that which is Spiritual, to Faith, which yet is not Popish Transubstantiation ; a Power in Priests to forgive Sins, beyond that which is declarative, yet not that which Mass-Priests arrogate : Justification by Works, yet not so grossly as in the way of Popish-Merit, but as a Condition of the Gospel as well as Faith ; and many the like to these ; thus truly setting up an Image of Old Popery in a Protestant Reformed Way, even as Popery is an Image of Heathenish Worship in a Christian Way. Say these Men what they will, that they hold not of the Pope, nor any way intend him, or the introducing of his Religion into these Churches, yet their Actions do (and cannot but) make all Men number them as such ; and therefore we say, They have gained that esteem at Home and Abroad in all the Churches : and it is no more than what the Holy Ghost prophesied of, who hath fitted them with a Description so Characteristical, as nothing is more like them than this of these here, who are said to receive *the Number of his Name*. And they doing this in a way of Apostacy from their former Profession and Religion in which they were trained up, and in a Church so full of Spiritual Light, where God hath more Witnesses than in all the rest of the Churches, and with an intention and conspiracy in the end to make way for the Beast, (this going before, as the Twi-light doth serve to usher in Darkness) therefore the Holy Ghost thought them worthy of this Character, (in this Prophecy) and of a discovery of them unto whom they do belong ; especially seeing they would so professedly deny it. And though haply but in one of the ten Kingdoms, (although the *Lutherans* else-where look very like this Description also) ; yet seeing they were to grow so potent a Faction, as to have power to hinder the (*buying and selling*) quiet living of others amongst them, who will not receive this Worship and Doctrine, (which is a new refined Popery) and with it the Number of his Name ; that is, those Opinions and Practices which do deserve that esteem. And further, because they were to be the Pope's last Champions before his Fall, whom those that are the true Saints, (of whom the greatest Number in the last Age before the Pope's Ruin, is in, or belonging to that one Kingdom) are to encounter and overcome, before the ruin of *Rome* ; therefore the Holy Ghost thought not fit to leave such a Company out of the Beast's Number and Followers ; and that also, although they were to continue but a short time ; for the

Doom

Doom of these Men we have in another Prophecy, (as their Description also) 2 Tim. 3. from the 1st verse to the 10th, the Prophecy there being of a Generation of Men to arise in the last Days, (the Papists rising is attributed to the *Latter Days*, in 1 Tim. 4. chap. but the rise of these to the *last* of the last Days) who shall set themselves principally against the Power and Spirit of True Worship, and set up a Form or Image instead of it, *vers.* 5. but their Doom is, (*vers.* 9.) *These shall proceed no further*, they shall have a stop; and their *Folly*, and *Madness*, and *Hypocrisy* (to attempt to bring in *Poperie* with denying it; and when it is going down, then to build this *Babel* again) shall appear to all Men; and being discovered, will be their overthrow: but notwithstanding they must *proceed further* than as yet they have done, even to the *killing of the Witnesses* in that Kingdom; or tenth part of the City, (as *chap.* 11. will shew, when in its due order it shall be opened). And because these last Champions of the Beast, and Healers of the Wound given him, should come in the last Days of all, they are therefore last named, and are said to be last overcome by the Witnesses and pourers forth of the Vials, as *chap.* 15. 2.

There is but one seeming Objection or Difficulty in this Interpretation; and that is, That in the next verse the number of the Beast is made 666.

But the Answer and Solution is, That the Number of his Name in this Verse is one thing, and the Number of the Beast in the last Verse is another. It is not said; that the Number of his Name is 666, but the Number of the Beast, which betokeneth another thing, (as we shall presently see) only the Holy Ghost, by a wise Transition, passeth from the mention of one, unto the other, as agreeing in Phrase of Speech, yet differing in Sense; which is frequent in Scripture, and (particularly) in this Book, as *Chap.* 22. *vers.* 17. *The Spirit and the Bride say [Come]* as speaking unto Christ to come to Judgment quickly, (as *vers.* 20.) but in the following words [*Let him that is athirst [come]*]; there the word [*come*] is spoken of the coming of a Soul unto Christ, (by believing) as unto the Waters of Life. Even so the Number of the Beast, and the Number of his Name, are here mentioned, the one upon occasion of the other, because of the affinity of the Phrase in Speech; yet to a differing Sense.

Now the Number of the Beast in the last Verse, is the Time or Term of his ending; which is spoken in reference to the Time allotted him for his reigning, *vers.* 5. which is to be (as there) 42 Months; which counting thirty Days to a Month, according to the Egyptian Account, (which is the Account of this Spiritual Egypt) is one thousand two hundred and sixty Years from his first rising, (being the same space that the Church hath to lie hid in the Wilderness, *chap.* 12. 6. which though she began to hasten into from *Constantine's* Time; yet she first began to enter into her desolate Condition, wherein she still remains.) But then, when the Pope's Power began to rise, and during the same space of 1260 Years; the Witnesses are said to prophesy in Sack-cloth, *chap.* 11. 3. that is, in a mourning and mean condition; for the eminent Professors of the Truth, and opposers of the Beast, who with their Prophecy do feed the Church in the Wilderness all that while, (as *chap.* 12. 6.) these are the two Witnesses, *Chap.* 11. 3. Which dates of Time, both of the Witnesses casting off their Sack-cloth, the Woman's coming out of the Wilderness, and the Beast's dejection from his Kingdom and Seat (*Rome*), will all expire about the same Time; which some think will be about the Year 1650, or 1656, which if not the Pope's Ruin, yet the Jew's call, as they say it to be, or (at the farthest) in 1666, to which latter some incline; as thinking it probable, that it may be the meaning of that account mentioned in the last Verse of this 13th Chapter, which doth cast up the Number of the Beast; that is, the date and period of his Time and Power, which was given him to continue *forty two Months*, as *vers.* 5. which Days shall then be *Numbered*, that is, finished, (as the phrase is of *Old Babylon's* ending, *Dan.* 5. 26: *God hath numbered thy Kingdom, and finished it*): and this his Number the Holy Ghost hath computed to be in the Year: that according to Man's computation, shall be called, *six hundred sixty six*. And for the confirmation of this Interpretation, the word [*Number*] is often put to express

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express Time; the very definition which the Philosopher makes of Time, is, *Numerus motus secundum prius & posterius*: it is the *Number of Motion*. And therefore *Johannes Viterbiensis* (in his Gloss upon this place) plainly renders it thus; *Numerus est illius Tempus*, This his Number is his Time. Therefore some have made this Number to design out the Year of the Beast's beginning, or confirmation in his Kingdom, in the Year after Christ, 666. But Number, when it is put to signify Time, doth not so properly signify the beginning of it, as the ending of it, when the Number is finish'd and made compleat, and cast up (as I may so speak), for then his Time is numbred; and the account of it summed, and not before. And therefore *Daniel* (whose phrase (as whose Visions) this Vision in this 13th Chapter exactly follows) useth this phrase to note out the ending of the Time of a Kingdom, and not the Beginning, [*thy Days are numbred*]. And (which is strange) *Ireneus* himself, who was the first that interpreted this 666, to contain the Numeral Letters of $\lambda\alpha\tau\epsilon\upsilon\theta$, as the Name of this Latin Kingdom, does withal seem to think, that the end of the Times of the Beast, should in a Mystery be hiddenly contained, (*Lib. 5. adver. Hæreses*, towards the end of the Book) *refert hunc Numerum 666, ad sexies Millenos annos Mundi in quibus (ait) Diabolica malitia consummabitur*. He mistakes indeed, referring it to the sixth Thousand Year of the World, (according to the Old Tradition of the *Rabbins*, commonly received among the Fathers) but yet in this he agrees that it should signify the Time of the Consummation and ending of the Beast's Reign, and the Devil's Malice, as that which is to determine with the end of the World. And I observe the Holy Ghost puts an especial Wisdom on it, to reckon this Number; which if it had lain in Numeral Letters only, had been no great point of Wisdom to have such an Emphasis put upon it; the like whereof is used but once more in this Book, and that in *Chap. 17. 9.* when the Beast, and the Time of his rising with the Ten Kings, is set forth, as there, from the 9th to the 12th Verse; and so now here, when his Ending is spoken of, for this Wisdom indeed lay in reckoning the Time of his beginning with the Ten Kings: and so the Time of his Ending; by computing the whole Time of his Reign 1260 Years. The vulgar Computation of Years kept now in the World, is (as we all know) from the Year of Christ's Birth; by an Account from which, we difference one Year from another: And that is the Stile of the whole Christian World, to say, such a Year of our Lord, (reckoning from Christ). And this Computation is called the *Number of a Man*, for it is the ordinary vulgar way of reckoning Years, and the measure of Time used by Men: and therefore so called, in that Man doth use so to number the Years. Even as the measure of the Wall of the City, *Chap. 21. 17.* is said to be 144 Cubits, *according to the measure of a Man*; that is, the ordinary Cubits in use with Men, or taken from the proportion of the measure of Man's Stature. So here, say they, the Beast's Year of ending, when his Number shall be compleat, will be in the Year, which, according to Man's Computation of the Years from Christ, shall be ordinarily termed 666. Now the Number of the Thousand is not mentioned, as in vulgar phrase among the *Greeks* and *Hebrews*, it seldom was, neither among other Nations is it ordinarily used to this Day; we using to say, in 88, for 1588. And here especially it was needless; for if his Number was to end in a Year, which according to Man's account, should be called 666, it could be no other, according to them, but that of 1666 after Christ; for the Year 666 after Christ (which is past) it could not be, there being not 200 of his Years (allowed him to continue) as then run out; and in the Year 2666, (to come) the Years allotted him, would have been well nigh doubly run out; his Years from his first rising to this his ending being to be but 1260 Years. Now then, according to this their Account, so as to end his Time in 1666, his Time of Rising must begin in the Year 406 after Christ; and that the Pope's Rise did about that Time begin, we are not altogether without the Holy Ghost's Warrant, who tells us, that the Roman Empire (seated at *Rome*) over the West, must begin to be taken away, ere this Man of Sin could be revealed, or come up and appear in the World, *2 Thess. 2. 7, 8.* And it was the Western Empire which was that which letted, whereof *Rome* it self was the Head and Seat; and therefore the Holy

Holy

Holy Ghost affixeth this Empire to the City of *Rome* as the Seat of it, which he calleth *Seven-headed*; in respect of her Seven Hills, and so meaneth not that Eastern Empire, whereof *Constantinople* was the Seat: Now this Western Empire, whose Seat was *Rome*, began then to be taken away; and the first foundation of its Ruin laid, when the *Goths* and *Vandals* (of whom you heard under the Trumpets) began to break that Empire into these Ten Kingdoms; and the beginning of the first Kingdom broken off from the Empire, was in the Year 410, the Emperor by Covenant allowing the *Goths* to set up a Kingdom in *France*. Then was *Rome* also first sack'd and taken by those Barbarous Nations, and first lost her Virginity; and *Honorius* the Emperor, to recover *Rome* again, and restore it to her former flourishing Estate, was forced to part with one piece of the Empire, namely *France*, which was the first of all the Ten Kingdoms that were broken off. And in the Year 412, he was forced to grant to the *Hunnes* to do the like. And *Anno* 415, he was forced to grant the like to the *Goths* in *Spain*. And by the Year 456, all the Ten were up, who gave their Power to the Beast. And this punctually agrees with what the Holy Ghost says more expressly of the very hour of Antichrist's Rising, *Chap.* 17. 12. That *the Ten Kings should begin to receive Power as Kings, one hour with the Beast*, and the Beast one hour with them; the Holy Ghost reckoning from the beginning of the first of these Ten Kingdoms, the Rising of the Beast, because therein was laid the first Foundation of his Empire over these Ten Kingdoms, for they were to set him up. And (which is strange) *Ferome*, who lived in the Times of this first Incurision of these Barbarous Nations, and wrote so complainingly of it, (who died about the Year 420.) when he saw *Rome* taken, and the *Goths* obtain pieces of the Western Empire, said, (then in those Times when it was a doing) in his Epistle, *ad Gerontium*, *Qui tenebat de medio sit, & non intelligimus Anti-christum appropinquare*. He seeing the Empire begin to break, said, Antichrist must needs be at hand. Some read, [*μετὰ τὸ γενέσθαι*] as importing the Rise of these Ten Kingdoms, to be after the Beast first risen; which if meant of the Time, when these Ten Horns were compleatly grown up, is true; for in Nature the Horns grow up after the Birth of the Beast that beareth them. But whether it be *after the Beast, or with the Beast*, it was but *one hour after the Beast, or one hour with the Beast*; still implying, that both the Rise of the one, and of the other, were near in Time, and in the same Age. And if the Time be reckoned from the very first Rise of that first Kingdom in *France*, granted unto the *Goths*, *Anno* 410. it will appear, that it fell out together, or not an hour after the Rise of *that Beast*, from whose Time the Centurists and others have made the Birth of the Beast to have been, though his Conception were before. And indeed, it so happened, through God's Providence (who made all things concur in this *one hour*) that he who was as then Pope, (namely *Innocentius* the First, created Pope (as some say) *Anno* 404, (some 406) began to usurp and challenge Jurisdiction over all Churches, (as I could out of many Authorities shew, but you may see it in *Simpson's* History of the Church, in English, 2. Book, 5. Century) and did set on foot that famous Falsification of the Canons of the *Nicene* Council, as pretending that they gave these Bishops of *Rome* that Power; for which, there is an Epistle of this *Innocentius* among the * Epistles of *Augustine*, where he writing to *Augustine*, and the rest of the *African* Bishops assembled, challengeth Power over all, *ex Patrum illorum Institutis*, from the Decrees of those Fathers of *Nice*, which his Successors afterwards prosecuted: so that a Copy out of the Authentick Records of that Council, held in the Time of *Constantine*; was sent for, by which this Falsification was detected. This Man also began first to arrogate a Power over Princes; for he Excommunicated the Eastern Emperor *Arcadius* (who yet was out of his Jurisdiction) for banishing *Chrysostron*; which no Bishop of *Rome* before him had ever adventured to do; and this in the Year 407, (the Copy of whose Bull of Excommunication is * extant to this Day). In his Time also, the Emperor *Honorius* granted the Clergy an Exemption from Secular Power, and Civil Tribunals; so making them a distinct Body for the Pope their Head. See here the first and second Beast (in this Chapter) rising both together, first in this Pope's proud usurping over Churches and Princes, and then

See Sigonius
de Imperio
Occidentali;
lib. 10, 11.

* Epist. 91.

* In Baronio
verbatim legitur.

PART I.

then in exempting his Clergy, to make up; and constitute that second Beast with him as their Spiritual Head; and the Ten Kingdoms which were to constitute the first Beast under the Pope as their Head; then also beginning to arise.

And thus I have given an Account of their Opinion, who fix the Time of Antichrist's Fall in 1666; together with the Arguments which they urge to prove it.

C H A P. VIII.

The Exposition of Chap. 14. wherein the State of the True Church under Antichrist is described.

AS in the 13th Chapter you have the False Antichristian-Church, whereof the Pope is the Head; so in this 14th Chapter begins the Description of the true Church during the Time of Antichrist, whereof the Lamb is the Head; which Church is made up of that *Seed of the Woman* mentioned *Chap. 12. last*; whom, during her lying hid in the Wilderness, Satan through Antichrist's Power did persecute. Now the several Conditions of the Church, during those Times of Antichrist unto this Day, may be reduced to three Heads.

1. The State of True Believers in those darker Times of Popery, when they were mingled with Papists, as making no open separation from them, and yet preserving themselves pure from much of their Idolatrous Worship and Opinions; and this during the space of 700 Years from the Pope's Rising.

2. The State of the Church, when first a Separation began to be made from the Church of *Rome*, and the Gospel to be preached from the Year 1100.

3. The State of the Church under the Reformation since the Times of *Luther* and *Calvin*, for these last hundred Years.

Into these three several States the Church of God doth eminently fall divided, to the view of any that are skilled in Ecclesiastick Stories. And these three States are lively deciphered in this Chapter.

1. The State of that confused Company under Antichrist his first Times, from *vers. 1*, to the *6th*.

2. The Church's first separation from the Company of Antichrist, in three several degrees of it, from *vers. 6*, to *14*.

3. The State of the Reformation since *Calvin's* Time, from *vers. 14*, to the end.

First, The State of Believers mingled among Antichrist's Company, and not setting up Churches distinct from them under him, though opposing the grossness of his Idolatry, and keeping themselves pure from it. And these are set forth in Characters suitable to that Condition; They are a scattered Company of 144000, joining themselves to the Lamb Christ, having his Father's Name written in their Foreheads, that is, professing the True God, in the sincere Obedience and worship of him, whilst the opposite Company of Antichrist went *wondering after the Beast*, even a *World* of them, as *Chap. 13. 3.* and received *his Mark*, *vers. 17*. These are set forth by the same Number (of 144000) that the Christians in the East, under the Mahumetan Bondage and Darkness are, (who were the *5th* and *6th* Trumpets) their State and Condition being much alike in this, as they are a Company of Persons singly to be numbred and scattered up and down, here and there, (as they were) in the midst of the Corruptions of those Eastern Churches, under the darkness and oppression of

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Mahumetanism. So in like manner, These are a Company of True Believers scattered up and down under the growing Superstitions, and encreasing Darkness of Popish Antichristianism; which until the Year of Christ 1100, did increase more and more upon the World. They stand upon Mount Sion, which was called the City of David, as not yet having a Temple, or instituted Churches distinct from Antichrist, erected and built, as in David's Time Mount Sion had not. And though they sung a *New Song*, (the Truth of the Gospel which themselves believed) yet so confusedly and indistinctly, as none could learn it, or understand, that they differed from them. It was a *New Song*, differing from what the Papists taught about Christ, yet they did not propagate it to many; there were few or none (it is said) that could learn it. And they are said to sing it secretly, before this Representative *Chorus* of the four Beasts, and the four and twenty Elders, (as they are considered as a standing Company, that do view all the Visions of this Book) but themselves were not cast into such an Order of Worship, they not having Churches or Officers to begin the Song, as in other Times you may observe, that it is said, the four Beasts began, and the four and twenty Elders sung that Song. So that, they had no distinct Churches and Assemblies, nor Officers of their own who sung this Song; their Voices being sometimes as the Voice of many Waters confusedly murmuring against the Superstitions daily arising in those Times, and thundering aloud. First, Against setting up of Images, Anno 707, both in France and Germany: And then, against Transubstantiation: sometimes sweetly harping melodious Strains of true Devotion; which Believers (and some Writers of those Times (as we in their Writings find) were full of. Those kept themselves Virgins from the gross Idolatries of the Whore, not defiling themselves with the rest of those Women; by which are meant the Daughters of the Whore, that is, those Cities and Kingdoms in which they lived; which (as the Daughters receiving themselves the Fornications of Rome, the Mother City) allured these also unto Spiritual Fornication with them. Thus during those Times of gross Idolatry, we read of those who professed their detestation of Images, and that Idol of Transubstantiation.

The second State of the Church is, that of the Separation which Believers made from Antichristian Churches, having a new and a further Light broke forth among them; which we have described unto us by three degrees, rising higher and higher, presented under three several Angels, from the 6th Verse, and so on, (according to the usual course of this Book) the first of which flies in the midst of Heaven, being to publish his Message unto many Nations, having the Gospel to preach, that is, Jesus Christ and Justification by him, and the true Worship of him: which in those Times was counted a New Gospel, therefore in opposition to that made Calumny, the Holy Ghost here calls it the Everlasting Gospel. And this began to be done about the Year 1100.

But because I mean to begin the *Second Part* of this my Exposition of this Book, with the Story of the Church's first Separation from Popery, which here begins at the 6th Verse of this Chapter; therefore I reserve the particular Exposition thereof unto that *Second Part* in its due place, and break off this *First Part* here, although in the middle of a Chapter, yet at a right Joint or Period.

F I N I S.

A N
EXPOSITION
O F T H E
REVELATION.

The Second Part,

B E I N G

The Story of the Church from the Times of the first Separation from the Beast, the Pope, until the Glorious Kingdom of Christ.

As it is laid down *Chap. 11.* and from the *6th Verse* of the *Fourteenth Chapter*, unto the beginning of the *Twentieth.*

L

T H E

THE
PREFACE.



The main Thing I aimed at, both in my first studying this Book, and also in this my Exposition of it, was, to search into such Passages therein, as did concern and fall upon the last Days, especially the present Times of the Church; and to enquire and find out under which of these Constellations our own Times do fall; and what is certainly yet to come. Now what hitherto hath been expounded by me, I found, by the general consent of the best Expositors (though upon divers grounds) to belong unto more Ancient Times, long since past. And hence it is, that in the Exposition of those 6th, 8th, and 9th Chapters, I have been the less inquisitive; therein especially following Mr. Mede, (whose Scheme and Division also of this whole Prophecy into the Seal-Prophecy and Book-Prophecy, and making the one to contain the Fates of the Empire, and the other of the Church, I ever accounted an happy Notion for the understanding of this Book, and have therefore enlarged it); although, in the Exposition of the 7th Chapter, I altogether differ from him, as also in some few things else. Now those parts of this Prophecy, which belong to more elderly Times, being thus briefly run over and dispatch'd, I have now selected and singled out all that I find, both in the Seal-Prophecy and in this Book-Prophecy, to have an Eye to these present Times, or to those yet to come; and have cast them apart by themselves, as being those things in this Book, which it concerns us more especially to search into. And to the end that I might begin at a right Joint, without mangling the whole, I have chosen to begin from that State and Time of the Church's separation from Popery, and of the Reformation which this Book-Prophecy begins at; namely, Chap. 14. vers. 6. and so to give upon this (but especially what concerns the present Age) a larger Exposition than upon the former I have done; having written that First Part, (especially that brief Exposition of the 6th, 7th, 8th, and 9th Chapters) but to make way for the understanding of that which now follows; It being impossible for any Man to be confirmed in the true Interpretation of any Part, without some general insight into the Whole.

Now in general, if you would know what belongs to these latter Times in this Prophecy;

- 1. The Seal-Prophecy, from the 6th Chapter to the 12th, running over all Time from John's Days, unto the Kingdom of Christ, and the Passages thereof*

thereof in the 10th and 11th Chapters (being the last under that first Prophecy) do therefore belong unto the last Times, (as hath been abundantly declared in that General Scheme given in the first Part); And indeed, most of the things in the 11th Chapter, do belong to the Times of the Vials, Chap. 16. as will appear in the Exposition of it.

Then again, 2. at the beginning of the 6th Verſ. Chap. 14. in the Book-Prophecy, begins the great Restauration of the Gospel from under Popery, and so, the Story of the last Days; which is continued along in such things as shall befall the Church unto the Kingdom of Christ, which begins not until Chap. 20. Hence therefore all these Passages in those Chapters mentioned out of both Prophecies, being put together in their due place and order, do fitly fall in together, to make the Story of the Church compleat, from the first Separation from Popery, unto Christ's Kingdom: and do indeed take in all that in this Book of the Revelation is spoken of these Times. Which therefore I call a Second Part of the Exposition of this Book.

A Particular Scheme and Division, presenting, in their due Order and Succession, all the Contents of those Chapters which do concern our Times.

BEcause the right ordering and ranking of the particular Visions of this Book in both Prophecies in their due Times, either of Succession after each other, or their synchronizing or falling out together at the same Time, is the chief Key of Interpretation; therefore as I gave a more general Scheme and Division of this whole Book at the first, to make way for the Exposition thereof; so I will now premise a particular Scheme of these Chapters mentioned, so to make way for the understanding of the Exposition thereof also.

First, Therefore I will set together the Materials therein contained, according to that right and due order, either of synchronizing each with other, or in the succession after each other; that is, shew what Times the several Visions of those Chapters do belong unto; which of them are, in order of Time, before the other, and which fall out at the same Time with other. The full proof of which Method, and my so ordering them, I shall in part reserve to the larger Exposition it self, which follows. Only now take it briefly, for the better clearing the Exposition.

Two Representations of the Church, from the Separation to the New Jerusalem.

The Church of Christ, from those Times of Separation unto the New Jerusalem, is presented; Either,

1. In the various Conditions which in it self it should run through, all the time until then, in several Ages, both in respect of the Progress of its Separation further and further off from Rome, and so, of its encrease of Light, Purity, and Reformation; as likewise in respect of Persecutions and Judgments upon it, and its Restitution and Deliverance again from under them. Or else,

2. It

2. It is presented in one uniform, entire, and general Condition, suiting with all those Times of it, first and last, both as within it self; it partakes of like Priviledges all that time, and especially also in relation to the execution of Plagues and Punishments (poured out of the seven Vials) on the Enemy of the Church, whom this True Church is to be the Instrument of Ruining. And both these ways the Holy Ghost hath been pleased to represent the Story of it.

The Church's uniform and alike Condition entirely set forth together, Chap. 15, 16.

1. This same entire Condition of it, during all this long Time (as I take it) is set forth in the 15th and 16th Chapters.

2. In the 15th Chapter, is set forth the common, uniform, and like State Chap. 15. of the Church all that while.

1. As within it self, from vers. 2, to the 5th.

2. In the common and like Description of the Angels or Powers out of the Vials which come out of those Churches, from vers. 6, to the end. Which Representation of the Church, and of these Angels all that whole Time, is also made as the immediate Sign, great and wonderful (or the Fore-runner) of the New Jerusalem, vers. 1, 2. There being after these Vials, and this State of the Church, a more glorious State of it to come; which, vers. 5. is called; The opening the Temple of the Tabernacle, (so called by way of distinction from the Temple of the seven Angels) as wherein the Ark (Christ himself) is to be seen, as Chap. 11. v. last. Which until the Vials are all poured out, stands veiled, as the Holy of Holies did. And so this present State of the Church (which is the Temple out of which the seven Angels come forth, vers. 6.) holdeth but the Proportion and Allusion of the inward Court of the Priests unto the Holy of Holies in the Jewish Temple, in comparison unto that other Church or Temple to come after this, as vers. 5. speaks. And so the Erection of it is made the Sign or immediate Fore-runner of this Holy of Holies, as vers. 1, and 5. compared, do evidently shew.

And then, 2. in the 16th Chapter, you have the execution and pouring out of Chap. 16. these seven Vials by the Angels out of this Church or Inner Temple, erected from the first Separation from Antichrist, all along those times unto the New Jerusalem, which in their several Orders and Successions, are in one view exhibited in that 16th Chapter.

The various Condition of the Church, scatteredly presented in three parts.

Now, 2. although this common uniform Condition of the Church all this time, is set thus (in relation to the execution of those Vials on the Enemies) in one entire view, in the 15th and 16th Chapters; yet that other various Condition of the Church, as in respect to its own particular and diverse State in all those times, the Holy Ghost was pleased variously, and in several places, of this Prophecy to describe and set forth (as best suiting to a special End and Occasion) yet with such infallible Characters of their Times, of the Vials they belong unto, and also unto what Times of each Vial, as cannot deceive us.

Thus

1. Part in
Chap. 14.
from vers. 6.
where be-
gins its Se-
paration
from Pope-
ry.

Thus the First Part of the Story of the various Condition of the Church during the four first Vials, is set forth Chap. 14. from the 6th Verse to the end. At which 6th Verse, the separation of the True Church from Antichrist beginning, there began also the first erection of True Churches, or the Temple, (first made mention of in that Chapter) when Waldus and his Company first fell off from Rome. And the reason why this was first done, e're the Vision of the Vials was presented, was, because it was meet to shew how the Temple was first built and reared, e're the seven Angels and their Vials poured forth out of this Temple should be mentioned. And therefore Chap. 14. shews that first Part of the Church's Story in all its first comings forth from Antichrist, and laying the Foundation of Churches; but then it breaks off at the Times of the fourth Vial, for that so far proceeds the Reformation of the True Church, as it respected a separation from Antichrist, and so runs along with such Vials as should by degrees first prepare for his Ruin, as the three or four first Vials do.

But then, 2. the next state of the Church, from the time of the fourth Vial to the fifth Vial, (when Antichrist's Time of 42 Months is to expire); That the 11th Chapter (which comes in as a Chronology, to shew the end and expiring of those Times of Anti-christ) doth supply the Story of it, from vers. 1, to 14. And this Story comes in there, rather than here in Chap. 14. because that was to be as an immediate Signal of Antichrist's Downfal; and so comes in most fitly there in that 11th Chapter, that Chapter being intended as an exact Chronology or Computation of the Times of the Beast's Reign, to the end it might be discerned when his Time should end; and so, the immediate Sign afore it is therefore annexed, for the Church's warning and comfort against the approaching of the time of his ending, and a fatal prevailing of Antichrist over them just afore. And so the Story of that 11th Chapter doth indeed begin, where that 14th Chapter endeth, or about the same time. And as the 14th Chapter presented us with the Story of the Reformation of the Church, from Antichrist and his False Church: And so, what befel the Church during that time, so the 11th Chapter begins with a New Reformation of the Reformed Churches among themselves, and what should befall them upon that Reformation; namely, the killing the Witnesses, between the fourth Vial and the fifth, or (at the utmost) before the sixth Vial.

And then the third part of the Church's Story, from after the fifth Vial, until the New Jerusalem, (which New Jerusalem begins Chap. 20. of the Book-Prophecy, and Chap. 11. vers. 15. of the Seal-Prophecy) the 19th Chapter presents us within its due place: For the 17th and 18th Chapters being, the one but an Explanation who was the Beast, and where his Seat was, that so the Church might be able to discern this Antichrist; and the other being a Funeral Song for the pouring out of the fifth Vial, when the Seat of the Beast, the Whore (the City described in the 17th Chapter) is ruined, when also Antichrist's Kingdom (as it is most probable) doth end: Therefore fitly after both these Digressions, comes in, in its due order, the State of the Church from the time of that fifth Vial, or the Ruin of the City, unto the New Jerusalem. And therefore the 19th Chapter, vers. 1. thus begins, And after these things, I heard the Voice of an innumerable Company, &c. that is, after the Ruin of the City and Whore, described in Chap. 17. and ruined Chap. 18. and so goes on to describe the State of that Church then, until the New Jerusalem. Now

Now to sum up all. As the Story in the 14th Chapter, containeth the first Reformation and Separation of the Church from Antichrist, in several degrees; and the 11th Chapter containeth a second Reformation of the Church within it self from prophane mixture; so this 19th Chapter contains a third Reformation Personal, of the Saints themselves in it, as then with might and main preparing and adorning themselves for the Marriage of the Lamb, (which then they shall evidently see approaching, now when the Whore is cast off and burnt) and there you may see them getting all the fine Linnen they can, that is, of Holiness and growth in Grace, [the Righteousness of the Saints]: that so, their Lord and Husband might greatly delight in their Beauty, as you may see vers. 7, 8. And this is the true general coherence and order of what yet remains to be interpreted.

The Particular Synchronism of the several Visions and Contents of all those Chapters: And first, of the 14th Chapter, from vers. 6, with the 15th and 16th, to its 8th Verse.

NOW because, according to this Division, and general Scheme given, the Visions of the 15th and 16th Chapters (namely, those of the Vials) do run along the same whole course of Time through divers Ages, that the Visions of the 14th Chapter, from vers. 6. and also of the 11th Chapter, to vers. 15. and of the 19th Chapter also do, (though the one in an uniform continued way, the other in a scattered successive representation of the Church's Condition, all along the same tract of Time through many Ages): Therefore it will be expedient to shew, which of these several parts of these two Representations do synchronize and fall out together in the same Age, and which of them do succeed each other.

I will therefore a little more particularly set together the several parts of these Stories; both of that of the seven Vials, which are put together, Chap. 15, and 16; and those other several Pieces, and scattered Passages of those other Chapters, in all their due Times as they fell out together.

1. That same Temple filled with Smoak, Chap. 15. 8. (out of which come the seven Angels) I conceive to have been begun to be set up in the Times of the first Separation from Antichrist, Chap. 14. 6. When also the Everlasting Gospel was begun distinctly to be preached, both by Waldus and his Followers, who did erect True Churches unto Christ, (as the History of the Waldenses shews) when those Harpers on the Glassie Sea, Chap. 15. began more distinctly to sing the Song of Moses and the Lamb; that is, the Doctrine both of the Law and Gospel, which the 144000 in the darker Times of Popery had but muttered, and that so confusedly, as none could learn it. For this, compare Chap. 14. 6, 7. with Chap. 15. 3, 4. So that, the Doctrine of the Gospel, and the Erection of the Temple, out of which the Vials do come, and the Separation from Popery do all begin together.

2. This erection of the Temple, and preparation being thus made by the first Angel, Chap. 14. 6. the first Vial out of that Temple, Chap. 16. 1, 2. began with the Voice of the second Angel, Chap. 14. 8. So that the first Angel, Chap. 14. 6. sets up the Temple, and the second Angel brings forth the first Vial. And therefore accordingly, the Voice of that Angel, Chap. 14. 8. is, *Babylon is fallen, Babylon is fallen; that is, now is the first Foundation of her Ruin laid, (as in opening the Vials, I shall afterward shew) or, now do those Vials begin, which shall be her Ruin.*

The second Vial, Chap. 16. 3. follows with the Voice or Cry of the third Angel's preaching, Chap. 14. 9. then when the Sea of Antichrist's Doctrine was both proved and pronounced damnable by Luther's Doctrine, and the Waters which the Whore sate on fell from her, that is, those Kingdoms and Common-Wealths, which had subjected themselves unto her. For this, compare the Year of Luther's preaching, recorded Chap. 14. 9, 10, 11. and that second Vial, Chap. 16.

The third Vial, Chap. 16. 4. hath been pouring out since that Harvest began, Chap. 14. 14. since the Summer-Weather, and settled peace of the Reformed Churches, meant by Rivers and Fountains, (as in the opening the meaning of that Vial, will appear).

The fourth Vial, Chap. 16. 8. (I take it) began about the time of the Vintage, Chap. 14. 18. whereof this to me is an infallible Character, that an Angel who had Power over Fire, is said to excite unto it. Now, Chap. 16. 8. The fourth Angel, who poured out this fourth Vial, is said, to have Power given him to scorch Men with Fire. And so that Description, Chap. 14. 18. is of the same Angel, to shew that these two (the fourth Vial, and this Vintage) fall in the same times: and so, it is evidently evinced, that the 14th Chapter, and the times of it, reach but to the fourth Vial.

The Synchronism of the *Vision* of the 11th Chapter, in the Age between the Fourth and Fifth Vial; and of the 17th and 18th Chapters, with the Times of the Fifth Vial: and of the 19th, with the Age after the Fifth Vial unto the *New Jerusalem*.

Come we next to the 11th Chapter.

Which, First, under the Seal-Prophecy, begins (now about the Times of the Fourth Vial) afore the expiration of the World's Monarchy, Antichrist's Times, and the Church's Oppression, and before the 7th Trumpet, which blows, vers. 15. And it begins with the representing the Temple of the Reformation, the same which the 14th Chapter had represented, (out of which the Angel, with his Sickle for the Harvest, did come, vers. 15. of Chap. 14.) in which these Reformers, who erected that Temple in the 14th Chapter, having committed this Error, to lay an outward Court unto it, (John there bearing the Persons of the Godly of this Age) are bidden to measure

measure that Temple anew, as not fully conformed to the Pattern, and to cast out the outward Court. And so, it contains a further Reformation of the Temple in that 14th Chapter erected. And as in the Vintage, Chap. 14. the Popish Gentiles had (as was said) trod down the Grapes in Germany: so here, Chap. 11. vers. 1. the like Outward Court in other Churches elsewhere, is given unto these Gentiles to tread down; and so, with that exploit to end their date of treading down the Holy City for 42 Months, (or 1260 Years) with this their re-entry, which shall be their last upon the Churches of the Reformation. And so you see the 11th Chapter begins, where the 14th Chapter ends.

Then, secondly, vers. 5; 6. of that Chapter, (in the description of the Witnesses) you furthermore expressly have the first four Vials briefly summed up: and no more of them, than the first four mentioned therein, to shew that these Witnesses in these latter Times of their Prophecy, are the same with those Angels that pour out the Vials, Chap. 16. And observe, that that mention of them comes in but by way of Parenthesis in this Speech of the Angel unto John, that he might discern who they were; and know them again in this New Book-Prophecy; and all to this end, to shew what after these four Vials, or from the time of the Fourth, and before the Fifth should befall them, in the expiring of the 1260 Years allotted them to prophesy in in Sackcloth, or in a mourning condition; which now should end with the Beast's Reign also, which ends with the Fifth Vial. And so, vers. 7. when they shall be about to finish their Testimony, (that is, just now, at the ending of their Prophecy) they that formerly have had the power to execute four such Vials on the Beast's Company already, must now, before they do fatally darken and overcome his Kingdom by the fifth Vial, be themselves once more overcome by the Beast. Which killing of them, being thus mentioned after four of the Vials, summed up vers. 5, 6. and in the end of their Prophecy, and in the very expiring of their time of Mourning, must needs therefore be from after, or upon the time of the fourth Vial, and before the Fifth, or at farthest with the sixth. And then, vers. 13. the Witnesses they rise, and the tenth part of the City falls; which some have interpreted to be the fifth Vial, the Ruin of the City of Rome. But of that hereafter in the Exposition.

After that, vers. 14. the second Wo passeth away; which notes the removing of the Turkish Power and Tyranny (which was the second Wo; or sixth Trumpet, spoken of Chap. 9. 12, 13.) which is all one with the sixth Vial, Chap. 16. the drying up the River Euphrates; or the preparation unto it, as in the Exposition will appear.

Then follows the seventh Trumpet, Chap. 11. 15. to the end; at which time the seventh Vial begins, as is evident, by comparing the 9th verse of Chap. 11. and Chap. 16. 18, and 21 verses; as also Chap. 10. 7. in that 'tis said in one place, that Time shall be no longer, than until the seventh Trumpet blows, and in the other, It is done, (says the Voice) when the seventh Vial is poured out, Chap. 16. 17.

And lastly, As under the seventh Trumpet comes in the Holy of Holies, which (as was said) is the opening the Tabernacle of the Testimony in Heaven, in which the Ark is seen, Chap. 11. 18. so you may read Chap. 15. 5. that after the Vials, (he says there; μετὰ ταῦτα, after these Things) this Temple of the Tabernacle of the Testimony in Heaven, is said to be

opened. That Temple out of which the Vials come, being but as the Inward Temple which was begun to be erected (for else they had no True Churches) from the first Separation, but polluted with the adjoining of the Outward Court by the Reformers. But under the Times of the fourth Vial, this Temple is measured and purged, and that Court cast out, Chap. 11. 1. now ending in the Holy of Holies succeeding it.

But whereas still what should befall the Church from the Time of the rising of the Witnesses, (which falleth out about the fifth Vial) is not expressed in that 11th Chapter, nor what should be the Church's Condition from that Space between the fifth Vial, and the seventh Trumpet, and Holy of Holies: But we are still to seek that, for the 11th Chapter does setly describe only what befall the Church just afore the expiring of the Reign of Antichrist, as a Signal added for the Church's Warning: Therefore this Part the 19th Chapter supplies, (the 17 and 18 Chapters being but a larger Explication of the fifth Vial (as all agree) namely, the Ruin of the City) the first Verse of which begins thus; After these things, I saw an innumerable Company in Heaven, praising God for the Downfal of the Whore, (at large set forth Chap. 17, and 18.) and therefore it must needs set forth the State of the Church now after the fifth Vial until the Seventh, (as in the Exposition will appear). And then that great Battel, at the Lamb's Marriage-Supper, which follows in that Chapter, how that agrees with the seventh Vial, let any one judg, that shall read Chap. 16. from the 14th Verse to the end, and Chap. 19. from the 11th Verse to the end. And then come in the 1000 Years, and New Jerusalem, Chap. 20. 21, 22. which is all one with the Holy of Holies.

The End of the Preface.

A N



A N
EXPOSITION
 O F T H E
REVELATION.

P A R T. II.

C H A P. I.

The Thirteenth Chapter explained, from Verse the 6th to the end.



NOW having ordered and cast these Chapters, remaining to be expounded, into this Mould: I begin this Exposition here; where the Story of the Church's first Separation from Antichrist doth indeed begin; (where also I brake off the First Part of this Exposition).

In which my ranking of these Chapters was shewed; That as the 13th Chapter does throughout set forth the Condition of the False Antichristian Church, and the several sorts of that Company which shall cleave to the Beast: So that this 14th Chapter does in like manner set forth the Company of True Believers, which shall apart by themselves cleave unto the Lamb, and that; in those several Conditions which they are to run through. As,

1. The Condition of the Church in the dark Times of Popery; from his first rising, until the Gospel's Light did break forth more clearly, and a Separation was made from the Church of Antichrist. And this (as I have opened it) you have from the 1st verse unto the 6th.

Or, 2. The Condition of the Church from that first Separation from Popery, and Believers erecting Churches and Assemblies by themselves, from *vers. 6.* to the end. Which now begins to be expounded.

And the scope of the Holy Ghost in this remainder of *Chap. 14.* is but to shew by what degrees the Gospel should first break forth, and how Churches should at first be erected, and a glorious Reformation made. And so, it reacheth no further than till the Times of that prevailing again of the Beast, which

PART II. after this great Reformation, he should a second Time obtain to have over these Churches, about the Times of the Fourth Vial, which is executed by the Angel that hath Power over Fire, who is mentioned, *vers.* 18. Which prevailing of his, the 11th Chapter (the scope whereof is to shew how the Beast's Reign is to end) does more fully shew forth.

Now when as the Holy Ghost had in this 14th Chapter given the Story of that first Separation and Reformation, as being sufficient to shew the Foundation and Progress of this New Temple and True Church, erected in opposition to the False; he then breaks off, and presents the general and common condition and station of Believers in this new erected Temple, separate from the Church of the Beast, and from its Doctrine and Worship; and shews the Judgments to be executed upon the False Church all that while, until the Kingdom of Christ, entirely together in one view in the 15th and 16th Chapters.

Now this State and Condition of the Church, as first breaking forth from under Antichrist, and so coming out of *Babylon* and *Egypt*, laid forth in this 14th Chapter, until Antichrist's second prevailing, spoken of *Chap.* 11. hath two Parts.

1. Their first Separation, in the dark and elder Times of the Gospel, before the Reformation.

2. The Reformation it self, made by *Calvin* and others.

1. The first Separation, made and continued in the Elder Times before *Luther*, hath three degrees of it orderly set forth, as Light encreased in the Church, from *vers.* 6, to 14.

2. The Reformation it self, from the 14th verse to the end.

First; Of that first Separation.

It hath three Degrees (as was said) set forth by Three Angels, (as by whose Ministry all the great things done in the Church and World throughout this Book is still said to be effected) who in their Voice and Cry rise higher and higher, and louder and louder against Antichrist and his Company.

The first Angel who lays the Foundation of all, is said to have the *everlasting Gospel* to preach unto them that dwell on the Earth, and to every Nation, and Tongue, and People, and so to fly into the midst of Heaven, as reaching his Voice to all. And he also calls upon Men to fear and worship God alone who made Heaven and Earth, *vers.* 7. So that, the Matter of his Preaching is the Gospel, which brings to light the free Grace of God in Christ, for the justification of a Sinner, and also the true Worship of this God alone; withdrawing Men from Idolatry and false Worship of Saints and Angels; which the World was then overwhelmed with: which because in those Times it was called the *New Gospel*, therefore in opposition to that Calumny, the Holy Ghost calls it the *Everlasting Gospel*, which was now restored and brought to light. And by the preaching of these two Things to all Nations, was the foundation of that whole Separation from the Pope that followed, first laid.

Now this first Angel's preaching, doth most lively set forth the first Proceedings of *Waldus* and his Followers, who first began to make Separation from Popish Doctrine and Worship. This *Waldus*, an Alderman of *Lions* in *France*, about the Year of Christ 1100, being Converted by occasion of the sudden death of a Friend of his, as they were walking abroad together, (which mightily terrified and amazed him; God using that as a means to humble him and bring him to Christ) fell a preaching in that City, and converted many others to the saving Knowledge of Christ. And he being a Man learned also, (as even Popish Writers say of him) opened the Scriptures, and turned them into the vulgar French. And he and his Followers, thinking it their Duty to preach this Gospel unto others, as did the Apostles; they forthwith sent abroad some of their Company a preaching: Which when it came to the Ears of the Pope, they were prohibited, as being Lay-Men. But they affirming, it was better to obey God than Men; and it being an Article of their Faith, *unicuique licere Verbum Dei liberè predicare*, that it was lawful for any Man to preach the Gospel; they went on in the course they had begun, though they were persecuted for it. And look

as in the Primitive Times, when Persecution arose after the Death of *Stephen*, and that the Church of *Jerusalem* was dispersed, it was an occasion of further spreading the Gospel unto other Nations. So *Waldus* being himself excommunicated, came into *Picardy*, and so into the *Low Countries*, and there, by his preaching, made many Disciples, and then went into *Germany*, and last of all into *Bohemia*; and his Followers were dispersed into *Savoy*, *Lombardy*, and the Countries on this side the *Alpes*; and *Arnoldus* his Companion went into *Spain*. Inſomuch that *Poplinerius* the Historian gives this Testimony of them, That these *Waldenses*, (mauger the Power of all Christian Princes) about the Year 1100, did broach a Doctrine little differing from what the Protestants now hold; and not only dispersed it through *France*, but over all the parts of *Europe*. Of these things you may read at large in the English History of the *Waldenses*; and in Bishop *Usher's* Book *de Successione Ecclesie*. Thus you see they preach'd, as here; yea, it was their Profession; and they preach'd to all Nations, and the Doctrine they preach'd was only the Gospel, and to call Men from Idolatry to Worship God aright, (as you may read at large in those Books mentioned) as the Angel is here said to do, *vers. 7.*

But in an Age or two following, their Number encreasing in all Kingdoms, and their Light growing more clear, there follows out of this Company a Second Angel, who with open Mouth proclaims, That *Rome* was *Babylon*, and the Pope that Beast, and that Antichrist, in this *Revelation* described, and ordained to Ruin. Which thing *Waldus* did at the first but begin to mutter; for in one more ancient Breviary of the Articles of their Opinions, (as you have them in that fore-named Book, *de Successione Ecclesie*, Cap. 6. N. 16.) this is the first, concerning the Church of *Rome*, in these modest words only, *Romanum Præsulum reliquis parem esse Episcopis*; that the Pope of *Rome* was but equal to all other Bishops. But afterwards in the following Ages, their Followers grew more bold; and in another Edition of their Articles, in the same Chapter, N. 17. you find this, *Romanam Ecclesiam esse Meretricem Babylonicam*, that the Church of *Rome* was the Whore of *Babylon*. Which thing the Professors in those next Ages did inculcate and insist on, and made it the eminent Article of their Profession and Confession. But this was especially done by *Wickliff* and his Followers, beginning about the Year 1371 in *England*; and after him by *John Hus*, and *Jerome* of *Prague*, and their Followers, Anno 1400.

But then follows a Third Angel, more vehement than the rest, and that was *Luther* and his Followers: and he proceeds further, and says, That not only *Rome* is *Babylon*, but that all those who cleave unto her Doctrine and Superstitions, shall drink of the Wrath of God for ever; that is, be certainly damned, and go to Hell. He shewing, that her Worship and Doctrine (the Image of the Beast) was a damned Doctrine, and laying open the Falshood and Errors of it so manifestly, that now under so clear a Light of the Gospel as this Age held forth, it could never stand with Salvation to live therein. And so he urged a separation from *Rome* under pain of damnation. The Voice of this Angel is from *vers. 9, to 12.*

Then follows an Intimation, once for all, of those Martyrdoms and bloody Persecutions of all those three Angels and their Followers; as the effect of this their Preaching, and as a Trial of the Truth of their Doctrine, and their own Sincerity. So, *vers. 12, 13. Here is the Patience of the Saints*; that is, here comes in Matter for the trial of it. And for their encouragement, there is a comfortable Acclamation subjoined, *Blessed are those that die in the Lord*. Now how, upon the preaching of all those Angels, Persecutions were raised; (which from the Times of the Heathenish and Arrian Persecutions, for the space of 800 Years past before, in the dark Times of Popery, the Church was free from) and there followed the Martyrdoms of the Followers of *Waldus*, *Wickliff*, *Hus*, and *Luther*, and of those that embraced their Doctrine (especially upon, and after this Third Angel's preaching) this the Book of Martyrs will inform you.

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In the second place comes the Time of the Reformation, after *Luther*; the state of which is presented to us under a double Vision; the one of a *Harvest*, the other of a *Vintage*, (which useth to come after Harvest).

The first betokens that glorious Peace and Sunshine of the Gospel which followed after those Persecutions in *Germany, England, &c.* for sixty Years and upwards, and this from *vers.* 14, to 17. By an *Harvest*, in Scripture, is meant the Conversion and gathering in of the Elect by the Preaching of the Gospel. So in the *Old Testament*, *Isaiab* prophesying of the Conversion of the Jews in *Egypt* and *Assyria*, Chap. 27. 12, 13. he useth this Expression, That God would *thresh or beat off* all along from the River *Euphrates* unto *Egypt*, those his Elect People, that, as Corn, should grow upon the Shores thereof; and that he would thresh so clean, that they should be gathered *one by one*; not leaving one grain of Election behind, nor one Ear of Corn standing unreaped. It is an Allusion to an Harvest, and having in of Corn, and threshing it. Like unto which, is that Speech of Christ, when he sent out his Disciples. *Lo, the Regions are White, and ripe for the Harvest, and the Harvest is great.* Which he spake when there were multitudes of People ripe, and ready to receive the Gospel. And since the preaching of the Gospel by the Third Angel, what multitudes of such hungry Souls have there been in these Kingdoms? And what a glorious Time of Summer and Harvest have we had? And this preaching of the Gospel, that hath reaped this Corn, hath been authorized by the chief Magistrates, and by Kingly Power, even whole Kingdoms professing it. And therefore he who in this Vision hath the *Sickle* given him, to *Reap*, is presented *crowned with a Golden Crown*: which according to the Analogy with the other Contents of this Book, Chap. 12. 5. is when Jesus Christ, the *Son of Man*, is visibly set in the Throne, ruling by Christian Magistrates, they using their Power for him; as when the Emperors turned Christians, you find the like Expression used, Chap. 10.

The other Vision is of a *Vintage*, from *vers.* 17, to the end; which, as a *Vintage* comes after Harvest, so this falls out in the end of this Summer, and after the Harvest of the Reformation, and so shuts up the Story of it. Wherein God, after he hath had in his Corn, falls upon the Grapes, the Wild Grapes, and cuts them down; but with another manner of Sickle, than he had done his own Corn: He had reaped them with a Sickle of Conversion, but these he cuts down with the *sharp Sickle* (twice so called) of vengeance; and therefore it is said, that they are *cast into the Wine-press of God's Wrath*. And these Grapes, are those Carnal Protestants and Professors of Religion, who, together with the Elect, have enjoyed the Heat of this fair long Summer, and hung like to Grapes in the Sun, but retaining their Sownness, have been ripened indeed, but only for Wrath and Vengeance. And lo, how this sharp Sickle hath gone up and down in *Germany* for well nigh these twenty Years, being such a Wine-press of fierce Wrath, and such a treading down to an overflowing of Blood and Misery, as hath scarce been parallel'd in any Age. For it is the Vengeance of the Temple, not so much destroyed, as defiled and dishonoured by their Mixture; which as much provokes God unto Wrath, as the Persecution of his Temple would have done. And therefore the Angel that is the Executioner of it, is provoked unto it by the Cries of an Angel that comes from the Altar, as one who is zealous of God's Worship, and disdains as much that the Temple and Altar (the Ordinances of Worship) should be pestered and defiled with such as call themselves the Church, saying, *We are the Temple of God*, and so cause God's Name to be blasphemed; as that the Idolatrous Papists, (whom this Book calls *the Gentiles*, Chap. 11. 1.) should tread down this Holy City and Sanctuary. For even these are no better than Gentiles also, who say they are Jews, but are not.

And that this Vengeance should be meant of this execution of it upon the Protestant Party, seems evident unto me by this, that the *Wine-press* is said to be *troden without the City*; that is, without the Jurisdiction or Reach of the Power of the City of *Rome*; (for so that word [*City*] according to the Stile of this

Book, doth still import, as *chap. 11. 8. chap. 16. 19, &c.*) and so is on purpose added, to shew, that it befalls even such Kingdoms and Places as had cast off the Pope's Supremacy. And it appears also by this, that it is mentioned apart from the Vials which follow; which are all the Judgments that fall upon the Popish and Turkish Enemies of the Church; but this upon a third sort of Enemies within the Church it self. And although it be true, that so far as there hath befallen (through these German Wars) a Plague upon the Popish Party in *Germany*, (as upon the Emperor, and those Popish Princes under him) so far indeed as upon them, it is to be reduced to one of the Vials, (which do contain all the last Plagues on the Popish Party) and particularly comes under the 4th Vial: Yet so far as these Wars have brought Miseries and Desolation on the Protestant Party, so far in that respect it is presented in this Vintage. And therefore you may observe, that the Angel, who (it is said) hath *power over Fire*, (who is indeed the Angel of the Fourth Vial, as the Angel of the Third is called the *Angel of the Waters*) because he hath *power to scorch Men with Fire*; *Chap. 16. 8.* that Angel it is that incites and provokes this Angel here, with the *sharp Sickle, to cut down, and tread these Grapes*. So that this Vintage is a distinct execution from that of the Fourth Vial, and yet contemporaneous with it. In a word; these Wars, so far as they hurt the Popish Party, are the fourth Vial; and so far as they hurt the Protestant Party, they are the Vintage here meant. That *Horses* are mentioned as treaders of this Wine-press, most fitly carries it to these German Wars; the German Horses being the most approved War-horses in *Europe*, and these Wars having been chiefly maintained and acted by them. And then also this Allusion of Grapes trodden in a Wine-press, was as suitable to express the Miseries befallen those Countries; which are famous for Vines and Vintages, (as the *Palatinate* and other places in *Germany* are). And for the like Reason the Judgments upon *Edom* and *Bosrah* are expressed by a Vintage, *Isa. 63. 1.* because it was a Country famous for Vines. And then again, haply the space of 1600 *Furlongs* here mentioned (which some make more Miles, some less) may for the length be found as fitly to agree unto the chief Seat of these Wars and Wine-press; which (take the length of the Protestant part of *Germany* trodden down, and here only intended) may not every way extend much further. But the computation, and measuring of this, I leave unto others. And whether or no God will bring this Wine-press into any other of his Vineyards, as *England, Scotland, &c.* and by bloody Wars tread down the Grapes there, as he hath done in *Germany*, keeping still to the same proportion of 1600 *Furlongs*, (as our *Brightman* reckons the length of *England* to be) and fulfilling it over and over in other several Protestant Kingdoms and Dominions; He only knows who is the Lord both of this Harvest and Vintage. Only this may be more confidently affirmed, that the rest of those Carnal Protestants in *England*, and other Places, who like the outward Court have been laid and joined to the People of God, shall yet, before the expiration and ending of the Beast's Kingdom and Number, be more or less given up to the Papists, and to the Jurisdiction of the City of *Rome*, and be trodden down, and made to vail to them, if not all of them by bloody Wars and Conquests, yet by some base and unworthy yielding to them, as a just Punishment of their Carnal Profession of the Gospel. And this in *England* (we see) they begin to do; and this (I take it) the 11th Chapter, *vers. 1.* doth foretell and prophesy of: Which Chapter being intended to give a Signal or Fore-runner of the Beast's Ruin, and the expiration of his 1260 Years, and Period of his Kingdom, (which now is approaching); doth present the State of the Church, and what shall befall it, not long before his Ruin; and so withal, that Face of the Church just afore, is presented there, (*Chap. 14. vers. 1.*) And the setting down what should befall it (from *vers. 7, to 14.*) must necessarily belong to these Times, and so is to be subjoined unto this 14th Chapter (though it comes in there, as a common signal of the ending of both Prophecies, and therefore between both) to make the Story of the Church compleat.

And this I shall handle, and make to appear, when I have first opened the meaning of the Vials, especially of the four first of them; which though for order-sake are by the Holy Ghost put (as in this Book things of a sort use to be) with

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with the rest, after this 14th Chapter; yet they have been a pouring forth upon the Beast and his Company, from that first preaching of the Gospel until now, (as will further appear). And the Reason why I would open these four first Vials, ere I open the 11th Chapter, is, because they synchronize with this 14th Chapter: and because four Vials are mentioned, as poured out, *chap. 11.* ere the Witnesses being slain, which cannot be understood till these be first explained.

C H A P. II.

The Exposition of Chap. 15.

THE Holy Ghost having thus first of all shewn how the Reformation from Popery was to be brought about, and Churches erected; he here beginneth to set before us the uniform State of Believers in this Temple, and the several degrees of their ruining the False Church, by several Vials. And this, as set together in one continued view throughout all these Times, from the first Separation from Popery, until Christ's Kingdom. Concerning which, in general, I shall premise three Things.

First, The difference between their Condition here; and the Condition of the Churches under the dark Times of Popery, as is uniformly described *chap. 14.* from *vers. 1.* to the 6. And observe this difference in these four Particulars.

1. Those, *chap. 14.* were Virgins, but not separate; but these here stand alone in a Temple by themselves, washing themselves from the Defilement of Popery, as being separated therefrom.

2. Those sung a New Song confusedly, but these sing the Song of *Moses* and the Lamb, (that is, the Law, and the Gospel) distinctly.

3. Those there stood naked upon the Hill of *Sion*; as it was, ere a Temple was reared upon it; but these here are gathered into a Temple, and roofed over their Heads.

4. Those sung their Song in *Egypt*; but these are come out of *Egypt*, and so sing *Moses* his Song.

The second Thing to be premised is, That these seven Angels, and their Vials, and this Company here, are in the general description of them, (or in that Preface to their description prefixed, *vers. 1.*) called a *Sign, great and marvellous*, and another *Sign*.

1. It is called a *Sign*. A *Sign* is always a fore-runner of something to come. Now what it is that is here pointed at as to come, *vers. 5.* tells us; namely, that *after these things*, (that is, after these Vials) *the Temple of the Tabernacle of the Testimony was opened in Heaven*. So then, these Vials, they are the *Sign* of that glorious Holy of Holies, which *John* saw was to come after them; or they are the *Sign* of the *New Jerusalem*, (for by that *Temple of the Tabernacle of the Testimony*, is that state meant) and also of Christ's coming; and so they are that *Sign of the Son of Man* spoken of, *Matth. 24.* And these Plagues do here go before him, as in like manner the Prophets use to describe his Progress with Plagues and Pestilence afore him. And therefore (if you observe it) just when the last Vial approacheth, *Chap. 16. 14.* then warning is given, *Behold, I come as a Thief, &c.*

2. It is called *another* Sign ; for that Sign, *chap. 12.* was the Sign of the Devil's being thrown down in Heathenism ; but this, of the Devil's throwing down out of Popery, and Christ's coming to set up his Kingdom. So that we of this Age do indeed stand in the midst of the Times of these Vials, and so may see how much of Christ's Train is gone before, and what is to come hereafter, himself being to come in the Rear of all.

Chap. 2.

The third Thing to be premised and observed, is, That they are called the *last Plagues.*

Christ had three sorts of Enemies to subdue, by three several sorts of Plagues.

1. Satan and his False Worship, together with the Heathenish Empire, which he dispatch'd by the six Seals, *chap. 6.*

2. The Roman Empire, which he ruined by the six Trumpets.

3. The Pope in the West, and the Turk in the East, who succeeded in the place of the Roman both Eastern and Western Empire ; and for these he hath prepared seven Vials. And because these are the *last* Enemies, therefore these Vials are called the *last Plagues.*

Thus much in general ; now more particularly to descend to the several Contents of this Chapter.

There are two Things which are more eminently presented to our view in this *15th* Chapter.

First, The Church, or Company of Believers standing in the Temple, described from *vers. 2,* to *5.* and *vers. 8.*

Secondly, The Angels, who are Executioners of the Vials out of that Temple, described from *vers. 6,* to *8.*

First, For the Company from among whom the Angels come :

1. They have a *Temple* over their Heads, as *vers. 8. continually filled with Smoke,* *vers. last* ; as at the first dedication of *Moses* his Tabernacle, *Exod. 40. 34, 35.* and at the dedication of *Solomon's* Temple, (which was a larger Edition of that which *Moses* had given the Pattern of) *1 Kings 8. 16.* To shew, that during the Vials, there should be new Erections, and Editions, and Reformations of the Temple ; unto all which God still gives the testimony of his Presence.

As, 1. when that first Separation from Popery was made, and True Churches were set up by the *Waldenses,* and Smoke filled their Temples.

2. In the Reformation made by *Luther* and *Calvin,* there was a farther Edition of the Temple, and Smoke did afresh fill it also.

3. In the *11th* Chapter, *vers. 1.* you will meet with another Reformation, and casting away the Outward Court ; and Smoke will afresh fill those New-measured Temples also : God still giving new Testimonies of his Presence, as new Editions of purer Churches do come forth.

2. Their Station in this Temple is *upon a Sea of Glass* ; which (as you heard out of the *4th* Chapter) was an allusion to that Brazen Sea, in which the Priests washed themselves. To shew, that this Company of Believers, from out of which the Vials do come, should be such as should still more and more purify themselves afresh in their several Ages, from those Defilements of Doctrine and Worship which Antichrist had brought into the Church. And they, in their several Successions, discovering new and further Defilements, are therefore still presented as coming forth fresh and anew out of the Sea of Glass ; and accordingly are presented *standing upon the Brim,* as being new come out from washing themselves, and so growing purer and purer, until they become a Bride fully prepared for their Lord and King.

3. They are also presented as Victors and Conquerors ; for such, through pouring forth these Vials, they do become ; and in the end shall fully prevail over the Beast, and over his Image, and over his Mark, and over the Number

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of his Name ; which are several Degrees of Popery and Antichristianism, whereof some are more gross, and some more refined. All which they in like manner do by degrees, in their several Successions, go on to discover, and to overcome ; until by that time that these Vials are all poured out, they have got a full and perfect Conquest over all. And therefore in this general Description are set forth as those that had such a full Conquest ; for that (take them first and last) they shall have a perfect and compleat victory over all these. The meaning is not (as Mr. *Brightman* understands it) that this Company had first got a compleat Victory over all these, before the Vials began : but this is spoken of the whole Company and Succession of them first and last conjunctively, the intendment being, to give a general description of them, and to set down what they should do and accomplish by that time their whole Time is expired, and to shew, how by that time they shall have poured out their Vials, they shall obtain the Victory. Thus in like manner of Speech it is said, *vers. 1.* That *in them is filled up (or fulfilled) the Wrath of God ; expleta est ira Dei.* Which is spoken as if it were already accomplish'd and fulfilled ; but the meaning is, that by that time they are all emptied, the Wrath of God will be thoroughly exercised and fulfilled through them and by them. And so doth this here, note out, not a full Victory before the Vials, but a compleat Victory in and through the pouring out of these Vials ; and that this Company, ere the time of the Vials is fully expired, obtains it : For the Vials are themselves the Means by which they do overcome ; and for each degree of which Victory, they sing a triumphant Song.

4. These *sing the Song of Moses.* For the former of the Vials are allusions to the Plagues of *Egypt* ; and by that time that the fifth Vial comes, they will have *drowned the Egyptians in the Red Sea*, and so will sing that Song, *Exod. 15.* And after that, they will sing the Song of the Lamb, even his Marriage Song ; as in the *19th Chapter*, (which comes in after the Funeral Song of the City of *Rome*, or the fifth Vial in *chap. 18.*) *vers. 6, and 7.* *Let us be glad and rejoice, for the Marriage of the Lamb is come ;* that is, is approaching. Or this Song may refer to the Doctrine of the Gospel, which now began to be taught among them more clearly : For *Moses* his Song, *Deut. 32.* was Doctrinal ; and so in the Old Testament it was ordinary to utter Matters of Doctrine in Songs. And thus in this Book the Doctrine of the Church is still expressed, and is called a Song. And so whereas, during the dark Times of Popery, they sung (*as it were*) a *New Song*, differing from Popish Doctrine ; yet so confusedly, that *none could learn it*, as *Chap. 14. 3.*

Now they have the *Everlasting Gospel* to preach, as *Chap. 14. 6.* and they sing *Moses* his Song, and the Lamb's, distinctly ; they preach the Law and the Gospel clearly and rightly, and make manifest his δικαιώματα, which we translate [*Judgments*] but signifies his *Justifications* (as *Rom. 8. 4.*) of poor Sinners made manifest, as *vers. 4.* The Doctrine of Justification by Christ being eminently revealed and made known in the Time of these Vials, and the Works of Redemption most clearly manifested.

And moreover these do also set up Christ, both in himself, and in his Relations to his Church, as calling him :

1. *The Lord Almighty.*
2. *King of Saints.*
3. *The only Holy One.*

And so,

1. As the only Ruler and Lord of his Church.
2. And King that must give Laws unto it.
3. As the Fountain of all Grace and Holiness.

(In

(In a word) As a God only to be believed in, and worshipped, as being only and alone Holy; They magnify nor Saints, nor Temples, nor the Pope, no, nor any Creature whatsoever: For so, *Jer. 10. 7.* the like Speech is uttered in opposition to all False Gods; and therefore, say they, *Who will not fear thee?* or worship thee, and that, according to thine own ways prescribed in thy Word, and not according to Men's Inventions. *Just, and True, and Righteous are thy Ways,* (that is part of their Song) and all Superstitions and humane Inventions in Worship are false: So says *David, I hate every evil Way, but thy Law do I love,* as being only True and Righteous, *Psal. 119.* Thus much for their Song.

Secondly, The Description of these Angels, and their Preparations to pour out their Vials, you have from *vers. 6.* of this *15th* Chapter to the end, as you have the execution and pouring out of their Vials in the *16th* Chapter.

The Angels are described as *cloathed in White,* as Priests, and *girt with a golden Girdle* of Alacrity, Strength, Sincerity, and Truth; for in Scripture Men are said to be *girt with all these.* And *one of the four Beasts* (that is, of the Officers of the Churches, whose Mouths in praying the Officers still are) is said to *give these Vials unto these Angels,* in that theirs and the Church's Prayers do fill up these Vials in their several Successions. And the Plagues they execute are said to be in *Vials,* both because the Prayers of the Saints do fill up the Wrath poured out, (for *chap. 5.* the Vials are interpreted the Prayers of the Saints); and also in allusion to the Expression in the Old Testament, where God's Wrath is described by a *Cup or Vial in the Hand of the Lord;* as often in the *Psalms* you have it. And *Rome's Sin* being expressed by a *Cup of Abomination in her Hands;* her Plagues are therefore fitly expressed by Vials and Cups of Wrath, irresistably poured out upon their Heads from Heaven. And they are said to be *filled with the Wrath of God, that liveth for ever and ever:* For that these Plagues are Spiritual as well as Corporal (as I shall shew); and are but the beginnings of an Everlasting Wrath, as that Fire from Heaven upon the *Sodomites,* is said to be an *Everlasting Fire,* and so called by *Jude.*

Again, these Vials are said to *come out of the Temple;* that is, out of the Church or Churches then erected. Which because it follows the mention of the opening the *Temple of the Tabernacle* in Heaven: therefore some have mistaken it, as if these Angels had come out of the *Temple of the Testimony,* mentioned *vers. 5.* whereas that Temple there, is, by way of distinction, called, *The Temple of the Tabernacle of the Testimony,* even the Holy of Holies; and the opening of that Temple, not spoken in relation unto the Angels coming out, as opening upon their coming forth; but for the discovery of the Ark, as you have it interpreted under the seventh Trumpet, *chap. 11. vers. last,* in allusion to the Holy of Holies, which was kept veiled. Now by that *11th* Chapter, it evidently appears, that the Vials are poured out before the opening of this Tabernacle of the Testimony in Heaven. For *vers. 5,* and *6,* you read of four Vials before the killing of the Witnesses; and the fifth Vial is after their rising; and the passing away of the second Woe is the sixth Vial; and then the seventh Vial, and the seventh Trumpet are all one, (as hath been often times shewed); and then comes the Tabernacle of the Testimony, or Holy of Holies to be opened, and the Ark to be discovered and seen in it, *vers. last* of that Chapter. And in like manner here also, the opening of this Tabernacle is said to be *μετὰ ταῦτα,* after these things; that is, after these Vials; which is a phrase in this Book, always noting out things in a several Succession performed, and a differing Vision, as *chap. 4. vers. 1.* and *chap. 7. vers. 9.* And the mention of it comes in here, only to shew the Event of these Vials. The Temple therefore that these Angels come out of, is at the purest but the Temple of Priests; and yet *filled with Smoke from the Glory and Power of God,* it betokening his special, glorious, and powerful Presence in and with the Church during the Time of the Vials, which the Smoke that filled the Temple at the Dedication, was a Sign of. And this Smoke here implies, and is the Sign of three Things.

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1. Of God's *Presence* in these Churches: So *Isa.* 4. 5. under the Allusion to the Smoke in the Temple; God's *Presence* in his Assemblies under the *New Testament*, is there spoken of. And here it is interpreted the *Glory* of the Lord; for so it follows, *The Temple was filled with Smoke from the Glory of the Lord*; that is, his glorious *Presence*, which *Isa.* 6. 1. is said to fill the Temple.

2. Of God's *Defence*, and Protection of his Church; and therefore it is here also added, [*and from the Power of the Lord*]. So that none can enter in to hurt them within the Temple. And thus also *Isa.* 4. 5. the Smoke is interpreted a *Defence*; and *vers.* 6. there is said to be a *Covert* and a *Refuge from the Storm*, &c.

3. Of *Offence* also to their Enemies. So in the 18th *Psalms*, Smoke is made a Sign of God's Anger and Wrath; *A Smoke ascended in his Anger*. And so, whereas it is said, *That no Man was able to enter into the Temple*, one probable meaning of that expression (to me) is, That whereas God poured forth upon the Enemies of his Church Vials of Wrath, and these Plagues were rained abroad upon them, (against which this Temple, (as was said) was the only Refuge and Covert, Men still using to fly unto the Temple, and to the Horns of the Altar, as being their Sanctuary) God in his just Judgment hardneth, and so keepeth those his Enemies of the Popish Party, from joining themselves to this his Temple; so that they, through the obdurateness of their Hearts, (of which you may still read in the Vials) are not able to enter into it, and so perish, and are destroyed by these Plagues. And whereas it is said, *They entred not in, till the seven Plagues were fulfilled*; the meaning is, that they never entred, as *Gen.* 8. 7. and *Psalms.* 112. 8. and *Acts* 3. 21. [*Until*] is put for [*Never*].

C H A P. III.

The Exposition of Chapter 16. A Division of the Vials; the two last briefly touch'd.

THE Execution of these two last Vials doth follow the five First, from *vers.* 1. to the 12th; and they are Vials upon the Beast, the Pope, and his Adherents; God by degrees plaguing them as he did the *Egyptians*; until the Fifth falling eminently upon the Seat of the Beast, *Rome* itself, his Kingdom be so darkened and despoiled of its Glory and Power; that although the Beast may remain, for Jesus Christ himself (at his coming, under the seventh Vial) to have the last blow at him, and the full glory of the Conquest; yet so weakened and darkened, as that I believe the Period of *his Power to do* (as the word is in the Original, *chap.* 13. 5.) for 42 Months, or 1260 Years, is there set, and the Date of his Lease expired.

Now for the 6th and 7th Vials; because they are further off to come, and that the 7th Vial, and the preparation unto it, from *vers.* 13. belongs to the Kingdom of Christ, as being the immediate making way thereunto; therefore I will but briefly touch upon both these, and dispatch them first. The five first (especially the 4th and 5th) being those that concern these Times, and which chiefly serve for the opening the 11th Chapter, I shall treat more largely upon.

Now the 6th Vial is upon *the great River Euphrates*; that is, the Turk, whom the sixth Trumpet left standing in the East. And he is compared to the *great River* (which is the Epithete given to the River *Euphrates* in the *Old Testament*) as the *Assyrian* Monarch and his Army are called, in the 8th of *Isaiah*, and the 7th verse. And to the River *Euphrates*; for his first Seat was (as you heard out of *Chap.* 9. 14.) upon that River. Now this River is to be dried up, for the Kings of the East, the Jews, to possess their own Land, according to that Prophecy of their last Conversion, *Isa.* 11. 13, 14. compared with the 15th and 16th verses of the same Chapter.

The 7th Vial is general, upon *the Air*, the whole Power of Satan all the World over. The Reliques both of Turk and Pope, and of all the Churches Enemies throughout the World, (as *vers.* 14.) mustering up all their Forces against the Christians in the West, and the Jews in the East, are to be overthrown by Jesus Christ himself, and his Armies; as you may read more at large in the 19th Chapter, from the 11th verse to the end, that being an Explication of this Vial, the last upon the World, as the 18th Chapter is of the 5th Vial, the most eminent upon the Beast.

S E C T. I.

Seven Things premised for the understanding the five first Vials, which are upon the Beast and his Company.

NOW for these five first Vials upon the Beast, Antichrist, and his Adherents ; I shall premise these things for the true understanding of them.

First, That for the Times of them, they (as was said) began with the Times of the first Separation from *Rome*, recorded *Chap. 14. 6.* and so do indeed contain all those Steps and Degrees of ruining Antichrist, first and last, from the first Time of the Church's attempting to come forth out, and separating from this *Egypt*. And therefore the three first Vials are an Allusion (as you shall see in the next Premise) unto those Plagues which *Moses* and *Aaron*, in bringing *Israel* out of *Egypt*, executed upon the *Egyptians* ; and so do refer to the Times of the Church's Separation and first Reformation. It appears also from the thing it self ; for how can we think that all those Discoveries of the Whore's Nakedness, and the falling off of these Kingdoms from her, (although they for a time should begin to court her again) should not be reckoned among the Vials, they having been well-nigh as great Plagues as are like yet to befall her, (except that her last Ruin)! And it appears likewise from this, that in the Vintage of the *14th* Chapter, we find (as was observed) mention made of the Angel of the fourth Vial : Therefore the Times after that Vintage, must belong unto those three Vials which preceded this fourth. And for the Time of the beginning of them, whether at the Harvest, or the Voices of those Angels that made the Separation, the Holy Ghost hath not left us without some Character whereby we may discern it, in the Story of that *14th* Chapter, where the Song which the Church sings, when the Vials do begin, is, (as you may see it there) *Who shall not fear thee, O Lord, and glorify thy Name? for all Nations shall come and worship before thee; for thy Judgments are made manifest, &c.* Of which this is one meaning, (though there is another) that the Plagues of these Vials now beginning, the Judgments of God are made manifest. Now see what the Voice of the first Angel is, (he who began the first Separation from Antichrist, and first preach'd the Gospel to every Nation) *Chap. 14. vers. 6, 7.* His Message unto all Nations is, *Fear God, and give glory to him; for the hour of his Judgments is come; and worship him who hath made Heaven and Earth.* That Angel did but begin to give warning to Antichrist and his Company, of the Vials that approached : But then observe the Voice of the Second Angel, and you will find that the first Vial did begin as the effect of these two Angels preaching : For this second not only calls *Rome, Babylon*, and discovers the Pope to be Antichrist, but says, *Babylon is fallen, is fallen* ; that is, the Foundation of her Ruin is laid. Now here began the first Vial, even in this discovery of him to be Antichrist, whom before that, the superstitious World did never so much as suspect. And whereas it is said, *Babylon is fallen*, the Scripture speaks of a Thing as done, when the Foundation of it is laid : So the Western Empire is reckoned as taken away, then when the Wars of the *Goths* began, and when the first of the Ten Kingdoms was broken off from the Empire, *Anno 410.* (as was before said, in the Exposition of the *13th* Chapter). And the Pope is from that Time reckoned to rise with his ten Horns, though it was forty Years after e're all the ten Kingdoms were fully erected ; yea, and seventy Years after e're the Power of the Western Empire was wholly extinct. Thus in the like manner *Isa. 21.* the Prophet says of Old *Babylon*, *She is fallen*, he prophesying at the very Time when the *Medes* first revolted from that Monarchy, and began to set up a Kingdom of their own, which afterward was to destroy *Babylon*, being also enabled thereto by that Revolt. Now so is it here, when the first open and professed Revolt from *Rome* (as from a second *Babylon*) was made by our Predecessors, then was the Foundation of her Fall laid, then (says the Angel) *Babylon is fallen* ; and

and so there begins the first Vial (for the Vials are the means of ruining of it).

A second Thing to be premised is, That these Vials are expressed in an Allusion unto the Plagues executed in *Egypt* by *Moses* and *Aaron*; of which the first were not so great, but they ended in the drowning of those Egyptians in the Red Sea; even as these do in the utter ruining of the Seat of Antichrist.

The first is upon the *Earth*, and the effect of it, a noisom and grievous sore on the Men who have the Mark of the Beast; in Allusion to that Plague of throwing *Dust* in the Air by *Moses*, which caused a Botch on Man and Beast then in *Egypt*.

The second on the *Sea*, and the Waters thereof.

The third on the *Rivers and Fountains*, turning all their Waters into Blood. All this is a manifest Allusion unto that turning the Egyptian Rivers, &c. into Blood, by *Moses*.

The fourth is upon the *Sun*, and tormenteth Men with Fire. Which may be an Allusion to the Punishment of *Sodom*. For so in the 11th Chapter, (where these four first Vials are enumerated) *vers. 5, 6.* the Antichristian State is called *Egypt* or *Sodom*. Or rather it alludes to *Moses* his consuming by Fire that Company that offered up strange Fire in the Wilderness, when they were come out of *Egypt*.

A third Thing to be premised is; That as in the Trumpets the Holy Ghost compared the Empire to a *World*, so here in the Vials he useth the same comparison, comparing the Kingdom of the Beast, and the several parts of it to be plagued, unto several parts of the World. And as the four first Trumpets were so many degrees of ruining the Western Empire; so are these Vials of ruining the Beast's World or Empire. The first Trumpet was on the *Earth*; the second on the *Sea*; the third on the *Rivers*; and the fourth on the *Sun*. And whereas it was there shewed, that in Scripture any Kingdom or Body is usually compared to a *World*, (which hath an Earth, and Heavens, &c.) wherein what is lowest is the Earth, and what is highest is the Heavens, the Sun and Stars, &c. So in that Empire then, and now in this Antichristian Kingdom here; the parts of it are compared to an *Earth, Sun, Sea, Rivers, &c.*

Fourth Premise. And as I observed in the 13th Chapter, that the Pope and his Company were resembled by a double *Beast*, one representing the *Political* State of these Ten Kingdoms; which made up one Body under him as an Head; and the other, the *Spiritual* State of his Church and Clergy, (as they call it) which make up a distinct Body under him as their High Priest and Spiritual Head: So (answerably) this his *Earth, and Rivers, and Sun*, (which are the Parts of these his Kingdoms) may (according to the Analogy of this Representation) be interpreted in a double sense; either his *Spiritual Earth, Sea, &c.* or his *Political Earth, Sea, &c.*

Fifth Premise. Seeing that in the 11th Chapter, *vers. 8.* his Kingdom is called *Spiritual Egypt and Sodom*; and this, in relation unto these very Plagues of the Vials (which are enumerated there, *vers. 5, 6.*) [*The City* (says he) *which is spiritually called Egypt and Sodom*]; and that is more than meerly, or allegorically such, it importing that this his Kingdom is a *Spiritual Egypt*, and a *Spiritual Sodom*. And it is a State (we know) that claimeth *Spiritual Jurisdiction* in *Spiritual* Things, and over the *Souls of Men*, (as *Chap. 18. vers. 13.* hath it) and not only or principally in things outward and political, but *in ordine ad spiritualia*, in order to things *Spiritual*. Now therefore the Plagues (and so these Vials, they being the Plagues upon this *Egypt and Sodom*) upon this City, must needs be understood of *Spiritual Plagues*, upon the *Souls and Spirits* of Antichrist's Adherents, as well as outward. For they must be answerable to the *Egypt*, upon which they are Plagues; yea, and seeing that it is both a *Spiritual State*, and yet withal, a *Temporal Kingdom* also for *outward Power and Pomp*; having an *Earth, Sea, &c.* as other worldly Kingdoms have: therefore they shall

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shall have double Plagues, Spiritual and *Outward* also, on their Spirits, and also on their outward worldly Kingdom. Even thus it became the *Righteous God* (as in relation to these Plagues he is called, *Chap. 16. 5.*) to proportion their Plagues to their Sins, and so to *double unto her, double, according to her Works*, (as the phrase is, *chap. 18. 6.*) For him to ruin this Beast and his Adherents but *outwardly* only, (as he hath done other Monarchies) was not enough; for he sinned, not only in assuming outward Power, Pomp, and Glory, and a Kingdom like to other Monarchies, (under the Name and Pretence of having Christ's Power) but a Spiritual Kingdom also. The *Merchandize* of this City was not only *Gold and precious Stones, &c. chap. 18. 12.* but likewise the *Souls of Men too*, (as it is there). She traded in Spirituals as well as Temporals; and therefore the highest Spiritual Judgments (as well as Temporal) shall befall that State, and the Abettors of it. And as the Plagues of *Pharaoh* and his Egyptians were Spiritual (in the hardening of their Hearts) as well as Temporal; so such a spiritual Hardness and Impenitency is made mention of in some of these Vials, as well as outward Plagues. And therefore they are also said, *chap. 15. 7.* to be *the Wrath of God that liveth for ever*, an eternal Wrath seizing upon the Souls of them on whom they are poured. And such are these four first Vials, and so to be understood, both of Spiritual and Temporal Plagues.

I mention the four first especially, because there, where this City is called *Spiritually Egypt*, these four are enumerated, namely, *chap. 11. 5, 6.* And as it is evident that these Vials are in that *11th* Chapter to be understood spiritually; so it is as evident, that the same Vials (as here in *chap. 16.* they are made mention of) are to be understood of outward Plagues; and so meant of both.

6. For the right understanding these Vials, I premise, That though there be a First, Second, and Third Vial in order succeeding each other, and which in a successive Order begin after each other, and have some special precise Time for their *eminent* pouring out and execution; yet so, as some *sprinklings* of the First may continue still under the Second, Third, and Fourth; and some *Reliques* of the Second, under the Third, Fourth, &c. and so of the rest. And this seems evident to me, in that their *Sores* begun under the first Vial, are made mention of under the fifth Vial, *vers. 11.* of that Chapter. And so in like manner the same effect (namely, *Blaspheming*) which is a part of the fourth Vial, (and an effect of it) is also continued in a further height under the Fifth. And so again, on the contrary, it may fall out that some *droppings* of a succeeding Vial, may begin in the Times of the Vial foregoing it, and go before, as the droppings of Storms do, before their Strength and Fulness comes; and so may these, before the extremity of pouring forth the Vial itself. As for Example; During the Times of the fourth Vial, some droppings of the Fifth may begin, and some preparations to it, though still the fulness of that, and every other Vial, hath a special Time in its due order succeeding.

The seventh and last Thing to be premised, is; That all the Plagues on the Popish Party, first and last, are reduceable to one of these Vials: For, *Chap. 15. 1.* they are said to be *the last Plagues, in which the Wrath of God is fulfilled* upon that Party; and so every Drop and Sprinkling of Wrath and Vexation poured out, goes to fill up some Vial or other, as a part of it.

SECT.

S E C T. II.

A particular and more large Explication of the five first Vials on the Beast and his Company.

NOW for a more particular Explication of them :

The first Vial is principally upon the Beast's *Earth*, the lowest part of his Kingdom (and this according to that Rule given) both Spiritual and Political. Now this Vial was the effect of those first and second Angel's preachings, *Chap. 14.* especially of that second Angel there: For the preaching the Gospel, and the discovery of the Pope to be *that Antichrist*, did draw away many of his *Inferior* Subjects, and of the common People in all Kingdoms, (namely the ten European Kingdoms, which are his *Earth Political*. And so his Authority and Interest in the Hearts of the People all *Europe* through was weakned, and the Number of the Worshippers of the Beast lessened. So as all the World did not now, without contradiction, go after him as they had wont. And there was an effect of this Vial also, upon his *Spiritual Earth*; which his Clergy were: for the *Waldenses* and their Followers, by their preaching in those Ages, discovering the uncleanness, idleness, and hypocrisy of the Priests, Monks, and Nuns, (who were the Beast's Enchanters) they did (as it were) cast up Dust in their Faces, as *Moses* did; and so they brake out in *Botches*, and became odious to all the People. So speaks the Vial, *v. 2.* *There fell a noisom and grievous Sore upon the Men that had the Mark of the Beast.* Now they are properly his Clergy; who being exempted from the Civil Power, are more peculiarly his Subjects and sworn Vassals; and indeed by Ordination do receive from him a *Character* indelible. (For this, see the Exposition upon *Chap. 13.*) Who are also called *the Worshippers of his Image*, they being the upholders of his Idolatrous Doctrine. And accordingly we find in Story, that all those first Gospellers before *Luther*, made it the chiefest Subject and End of their Writings and Disputes, to render odious and vile, the Pharisaical Popish Clergy, (as in the Book of Martyrs abundantly appears).

Neither was this Judgment meerly outward, as only bringing shame through such an outward discovery of their hateful and abominable Iniquities, which was also the beginning of their Ruin; (for it made way for it in all Mens Hearts): But further, it is most certain, that the Effect of the Light of the Gospel, which in their preaching was discovered, proved really a Curse unto this Popish Clergy, in order to this their breaking forth in Filthiness and Botches: in that for this their not embracing it, but shutting their Eyes against it, God gave them up (by way of a Curse) unto all manner of gross Sins, of Uncleanness, Sodomy, &c. so as after this, to commit them with more greediness, than before this preaching of the Gospel; even as he did the Gentiles, *Rom. 1.* *Because they with-held the Truth in Unrighteousness, therefore he gave them up the more unto vile Affections.* So these, after the first Light of the Gospel began to dawn, they daily brake out into Botches and Boils more than ever they did before. And thus this Vial was a Spiritual Judgment upon them, as well as an Outward, in discovering their Sores unto their shame. And this is the first degree of their Spiritual Judgment under the first Vial.

The Second Vial is upon the *Sea*. And this is the Fruit and Effect of the third Angel's preaching, namely, *Luther* and his Followers; who as in their Doctrine they were raised up to a greater Light, (comparatively to the former); so the Fruit of their Doctrine was a further Plague, both upon the Political and Spiritual Sea of the Beast. The *Sea* in a Kingdom or Body Politick, is put for Jurisdiction over many People, (as was shewed in the second Trumpet, *chap. 8.*) and so here the *Sea* of the Beast, are those *many Kingdoms, and Peoples, and Nations, and Tongues*, which she sits upon, (as you may see it expounded

pounded, *chap. 17. 15.*) Now after *Luther's* preaching, and his Followers, not only particular Persons (as before) were divided from the Pope, but whole Nations were rent from him, (as *England, Germany, Sweden, Scotland, &c.*) and his Sea lessened by a third part and more, and some of the ten Horns of the Beast wrung off, so becoming like as Members when divided from the Body, and (as the Similitude is *vers. 3.* to express that Division) as the Blood of a dead Man. And every living Thing died in those Seas divided from him; in that now those of the Popish Faction could not, through the alteration of Religion by Law, live in their Idolatrous Worship, so quietly, safely, and peaceably, as before. There was no free living or breathing for them in these separated Kingdoms.

And in like manner his Spiritual Sea also had a Vial poured upon it, even his abominable Doctrine and Worship; as, the Doctrine of Purgatory, Indulgences, Merit, &c. in which, as in the Sea, his Merchants (namely, his Priests) had brought in Gain, both to themselves, and to the Pope's Custom-house, (as the Expression is, *chap. 18. 17.*)

This Sea of the Beast's Doctrine is turned into Blood, and does (like the Blood of a dead Man) begin to putrify and stink; yea, and (which is a further Plague) to be damnable. Insomuch that those, who after so clear a Light of the Gospel now discovered, will still continue in that Doctrine, die and perish eternally. And so in that sense also it is true, which is said, *vers. 3.* that every living thing died in the Sea. And see how this agrees with the preaching of the third Angel, *chap. 14. 9, 10.* He preaching, that not only that *Rome was Babylon*, as the former was, but that if any one did worship the Beast, or his Image, the same should drink of the Wine of God's Wrath. And by that Wrath is meant Hell; for it follows, *the Smoke of their Torments ascends up for ever and ever*; that is, now they shall be sure to be all damned, who know the Truth, but embrace it not. And this was a further Spiritual Punishment upon them, above what their Doctrine was unto them in former Times, wherein through Ignorance Men remaining, many more of them were saved than now there are.

The Third Vial is upon the Rivers and Fountains; that is, those who serve to enlarge, or any way recover that his Sea again, or to sweeten it. They are therefore called Rivers, because as Rivers run from the Sea into the Sea again, so do these.

I shall now explicate both the Rivers and Fountains severally.

First, For his Fountains; They are the lesser Springs; and those,

1. The Spiritual Ones. When the Egyptian Waters were turned into Blood, we read, that they digged Fountains and Wells; and that they also were turned into Blood by *Moses*. So here, they when their Sea is become bloody, dig Fountains to live in. Which Fountains are their Writings and Writers since the Reformation, that with Learning and Eloquence, would labour to sweeten and make good some of their Sea-waters again, but in vain: Our Writers again confuting them, and turning all into Blood, as it was before. So as, still those among them that shall read the one and the other, cannot but so be convinced, that if they persist still in their Doctrine, they will be damned, (as the Curse is, *2 Thess. 2. 11, 12.*)

2. Their Fountains Temporal and Political also. Such we may account those Politick Agents, the Jesuits, and others, that have, in all these Separated Kingdoms, attempted to restore this his lost Power and Jurisdiction. And the lesser Springs, (namely, particular Persons) have many of them been turned to Blood, whilst Laws enacted against them, (in *England, 1581.* in *Holland, 86.* in *France, 84.* and again in *England 1605.*) cut off many of them, and gave them Blood to drink, many of them being martyred; insomuch that they have a Martyrology, or Book of Martyrs, even as we have. Thus they have had a just Reward, as the Angel from the Altar cries, *vers. 7.* that is, True Worshippers in Churches, who through their Prayers had procured these Edicts, and therefore do now return the praise unto God's Justice, in retaliating to them and upon them. That Phrase [*from the Altar*] notes not out Martyrdom, (as some think)

think) neither here, nor *chap. 14. 18.* (but this Phrase [*the Souls under the Altar*] is, that which importeth Martyrdom, as *chap. 6.*) but [*Altar*] is here put to signify Worship; and so, *the Angel out from the Altar*, or place of Worship, is put to signify those publick Worshippers and Priests of God that stand at the Altar, or in publick Assemblies, and give thanks for these Judgments upon all Occasions. Their Acclamation is, that as they had dealt by us, so now themselves were dealt with, and indeed, just in the same manner; for they had singled out particular Persons, and put them to death by bloody Laws established; and these Kingdoms being fallen off, have enacted the like, and put them to death in the like publick manner.

In the second place; this third Vial is upon his *Rivers* also, and greater Streams, namely, those Armadoes and Navies from out the Sea of those Kingdoms that continue still to uphold the Beast, and endeavour to lay all Kingdoms into this one Sea again. As the *Spaniards*, both against *England* in 38; and against *Holland* often since, sent out to regain *Rome's* Jurisdiction; who yet have still been defeated. And unto this Head may be reduced the Defeatment of that late Navy, 1639, (sent forth to the same end) as a sprinkling of this Vial, (though now be the Times of the fourth Vial) still going on, according to the Rule given in the 6th Premise.

The Fourth Vial is upon the *Sun*; and to the Angel that is Executor of it, there is *power given to scorch Men with Fire*. The Effect whereof is, their *Blasphemy*. This Vial seemeth to me to have two distinct parts;

1. The Effusion of this Vial upon the *Sun*.
2. The *scorching with Fire* those that adhere to the Beast. And according to my former General Rules, I do interpret it, both of Outward, and of Spiritual Plagues, and both of them falling on the Popish Party. And so, the former Part of the Vial to import an Outward Plague, and the latter a Spiritual Punishment.

Now, 1. for the Vial upon the Sun. The *Sun* here (according to the third Premise or Rule given) may be put for the more illustrious Light, or Prince, adhering to the Popish Party, and shining in his *Political* Heaven, whereof he is the great God or *Jupiter*. And this must be either the Emperor, or the King of *Spain*, or (as it may be) both; they both being of the same Family of *Austria*.

The Issue of these German Wars (when the Popish Party shall once have had Blood enough given them to drink) shall be either the Ruin of the one, or the other, or both; and if not of them both, then of the *Austrian* Family in *Germany* (as Mr. *Mede* first well conjectured) though it may be the Hint of his Conjecture might have been taken from what was Mr. *Parker's* Opinion of this Vial long before; who interpreted this *Sun* to be some Protestant Prince in *Germany*, who should first have a part of this Vial poured upon him by the Popish Party; but being thereby provoked, and afterwards raised again, should (like the Sun) scorch them with his heat, and so only the latter part of this Vial should fall on them. Thus Mr. *Parker*, Anno 1616, did first interpret this Vial, long before these German Wars. But I do much rather incline to Mr. *Mede's* Opinion, because these Vials are wholly peculiar to the Beast and his Company, and to those professed Enemies of the Church who adhere unto him. And so this first part of the Vial upon the Sun, cannot be understood of any Protestant, but of those that do adhere to the Beast, even as well as the latter part of it, *scorching them with Fire*.

Now if this Sun be one of these two, either the King of *Spain*, or the Emperor, I rather take the latter: For the King of *Spain*, though now the greater Light in the present Horoscope, and so would, rather of the two, seem to be this Sun: Yet considering those more elderly and former Times, the Empire of *Germany* hath, for this 800 Years, been the eminentest Principality in *Europe*, and hath upheld the Pope the most, and in those Times done more that way

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than any other King, (though indeed some of the Emperors opposed the Pope). Now God in bringing Punishments on Kings and Kingdoms, reckoneth with them for what their Predecessors in State have done, and respecteth former Times as much, if not more then present. And besides, this German Empire was peculiarly of the Pope's Creation, being by him set up in the first Foundation of it, in *Charlemain*; Even as God is said to set up *the Sun in his Firmament, the Work of his Hands*, Psal. 19. So the Pope may be said to have set up this Sun in his. And so the Ruin of the Emperor is more peculiarly a Punishment, respecting the Papal Seat and Authority, than the Ruin of any other Prince: He having so peculiar an Interest in him, as in his Eldest Son, and chief begotten. This Vial Mr. *Mede* thought to have been in execution in that great prevailing of the King of *Sweden* against the Emperor, (Whose Death diverted many Mens Thoughts from that Interpretation). But surely, though he proceeded not to throw down that Sun from his Heaven, yet those glorious Victories of his, and quelling of the Popish Party, may well be accounted in it self a Vial, although it should proceed no farther, and such a darkning of this Sun, as he will never more recover his ancient Glory and Splendour; and that King did lay such a Foundation of weakening his Power, as may end in the utter ruin of that Family in the issue of these Wars. Others have interpreted this Vial to be upon the Pope's own Temporal and Spiritual Authority, which is his *Sun*, or chief Glory (for so *Sun* in the Old Testament, and the darkning of it, is put for Glory, and the obscuring of it; as *Isa. 60. 20. Jer. 15. 9.*) And so, that Power and Authority which the Pope once had in Temporals, is here to be understood; He so eminently and conspicuously shining over Princes in their Temporal Power, that (as their own Decretals speak) they used to call the Pope, and the Emperor, the two great Luminaries in Heaven, the *Sun* and the *Moon*, entitling the Pope the *Sun*, and the Emperor the *Moon*. But how hath this his Glory, in the Consciences of his own Vassals, and in the Eyes of those Princes who sometimes were subject to him, wained more and more? (which now at last may haply grow yet more dim). The whole Kingdom of *France* ever denied him that absolute Temporal Power he once challenged. And in these latter Times, how is the King of *Spain* rather become the Sun, and the Pope the Moon? who is glad to beg Light from him, and to flatter other Princes, to be by them upheld, who once flattered him, and whom he excommunicated at his pleasure. So that the Pope indeed is but the Chaplain to the King of *Spain*, whom he makes use of for the acquiring of an Universal Monarchy. But which of these, or whether both of these are here meant, the Event must judg. And thus much for the first Part of this Vial.

Now, 2. for that other part which follows, [*and power was given him to scorch Men with Fire*]. This hath been much mistaken; As if because the Sun useth to scorch with Heat, therefore that Power were here given to this Sun, to scorch with Fire; and so it should refer to the *Sun's* Heat. Whereas (I take it) it is mentioned as a distinct Power given to this fourth Angel; that as he hath power to pour out a Vial on the Pope's Sun, (be it taken as Political, or otherwise) so also that he hath a further Power given him, to *scorch* all those *with Fire*, that shall continue to advance the Pope in these his declining Times. Which (as I take it) doth (according to the Rule given) properly refer to a further and greater height of Spiritual Punishments, (and so this latter part makes up the Spiritual Plague, as the former part did the Political and Outward Plague) inflicted upon the Upholders of the Beast in the Times of this Vial; even upon the Learned among them, especially those who now take pains to write for him, or to bring in his Authority into these *European* Kingdoms again, where the Light of the Gospel shines so clearly and perspicuously, as they cannot but long since have been convinced of it; their *Sea* being *turned into Blood*, and discovered to be corrupt, and their Writings (their *Springs*) so clearly refuted and *turned to Blood* also, that those that live in those Kingdoms, and still labour to bring in Popery again, cannot but manifestly go against their own Light and Knowledg.

Now

Now to punish this so presumptuous and high Rebellion, against so much Light still shining, and Age after Age encreasing, the Angel (or the Executioners of this Vial) hath Power to *scorch them with Fire*. And this is manifestly interpreted, *chap. 11.* where the Holy Ghost, speaking of this Vial, says, (*vers. 5.*) *I will give Power to my Two Witnesses, (who are all one with these Angels) ; and if any Man will hurt them, Fire shall proceed out of their Mouths, and devour their Enemies : and if any will hurt them, he must in this manner be killed.* The Punishment there recited is Spiritual, (as all the rest there mentioned are) for they do execute it as Witnesses, by prophesying ; and therefore this Fire is said to come out of their Mouths. And those other Plagues (as their *stopping the Rain, &c. vers. 6.*) must needs be so understood, namely, in a Spiritual Allusion. And so this of *devouring with Fire*, notes out the highest kind of Punishment that Men are capable of, as being killed with a Witness, [*in this manner must they be killed*]. And it is also there made the Punishment of a *wilful* sinning of Men, even of those that set their Wills against God, and these his Witnesses: For so the Emphasis is put [*if any Man [will] hurt them*] and it is twice said, as making them go wholly and fully against Knowledge, and so to sin *wilfully*. Now both this here, and that in *Chap. 11.* do seem to be an Allusion, either to the Fire of *Sodom* (this City being called *Spiritually Sodom*) which *Jude 7.* is called, *the Vengeance of the Eternal Fire*; because that Fire that came down from Heaven upon the *Sodomites*, was but a beginning of Hell unto them, and a Type of it unto us. Or else (to which I rather encline) it is an allusion unto that Fire that came out of *Moses* his Mouth (namely at his Prayer) unto *Nadab* and *Abihu*, for offering strange Fire unto God, *Levit. 10. 1, 2.* and upon *Corah's* Company, *Numb. 16.* when they said, *All the People are Holy.* Which, *Heb. 10. 27, 28.* is brought in as the Type to express their Punishment, who sin wilfully after the knowledge of the Truth, and so sin against the Holy Ghost, *vers. 26.* [*If we sin wilfully, after we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, [ἐπιδοχὴ κολάσεως]* or receiving Judgment in their own Consciences; which he there calls *fiery Indignation that shall devour the Adversaries, [ὄνειδύρις]* under-hand Adversaries, (so the word is) as that Company was unto *Moses*, pretending to be for God and his People; *all the People are Holy* (say they) and so themselves were. And that unto this *Fiery Indignation* that fell on that Company, the Apostle's allusion there was (who in that Epistle openeth many Types) as making it a Type of the Torment and Punishment of such kind of wilful Sinners under the *New Testament*, is evident by what follows in the next, *vers. 28.* *He that despised Moses Law, died without Mercy, under two or three Witnesses ; then of how much sorer Punishment shall he be thought worthy, &c.* Now bring but *Paul's* Exposition of that Type there, unto this Allusion, that is used both in *Chap. 11.* and also here; and it helps fully to expound this part of this Vial, (as I shall shew when I come to open the *11th* Chapter, *vers. 5.* unto which I must refer you for the full Exposition of it). As *Paul* there calls this Sin, a *sinning wilfully*: So, *chap. 11.* their Sin is exprest twice by the malice of the *Will*. And that it is this Sin, or at least an high kind of presumptuous sinning against Knowledge, accompanied with Terror, that is here meant in this Vial, *chap. 16. 8, 9.* appears further also by the Effect here mentioned, namely, their *blaspheming the Name of God, who hath Power over these Plagues*. Now blaspheming the Holy Ghost, or the workings of him, in others (knowing they are his Works, as here these do blaspheme God, knowing they are his Plagues) this is the very Spirit of this Sin: And then final Impenitency is here also added as the Effect of it, that they *repented not*. So that it is presumptuous sinning at least, that is here meant. And you may further observe, that this Plague goes on in the fifth Vial; and this Sin against Knowledge, grows up to a further height under that Vial; for there they are so *scorched, that they gnaw their Tongues*, as Men in Hell. And that in these Times (the Times of the fourth Vial) this sin against the Holy Ghost grows very rife and common, by reason of the abundance of Light and Conviction that shineth in Churches, hath long been the observation of Godly Men, who have had Senses exercised to discern the Spirits of Men growing in Rage and Madness, beyond the supposal of any other Principle that should

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act them in their wrap'd and eccentric Motion, and violent Proceedings. And surely, how that many of the Learned among the Jesuits themselves, should come to commit this Sin, is not hard to conceive : For in their Younger Years, they are bred up in ways of Devotion, and have Truth and Light enough among them to give them a *taste of the Powers of the World to come* : Who yet, after their studying our Writings, and discerning the Truth, do, for Worldly ends, wilfully go against it ; and being once engaged in those ends, they fall to despise the Truth, and are given up unto a wilful sinning of this great Sin, through a just hand of God upon them ; they being ordained to grow worse and worse, as their Light encreaseth ; even as it became God under these Vials to punish them. And so, as that first small and weaker Light under the first Vial being rejected, their Punishment was, a giving of them up unto gross Sins : and then further, under the second and third Vials, their Doctrine having been by a clearer Discovery made to the Persisters in it, damnable ; nothing was now left, (they yet persisting, and God being engaged to rise higher in his Plagues) but that God should strike Hell-Fire into their Consciences, and seal up Reprobation unto them. And thus it became him not to leave these Opposers and Murderers of the Saints and Holy Witnesses of God in all Ages, till he had given many of them up to this Sin, of all other the highest, so to make full the measure of their Iniquities, before that Kingdom and State be finally ruined ; as he did the Pharisees in that last Age (when he meant to bring on them all, their Fore-fathers killing his Prophets in *Jerusalem*, giving them up unto this Sin, as the effect of Christ's Ministry, (as this here of the Witnesses Testimony).

But (above all), how those that Apostatise, and become of the Popish Party, having lived, and been brought up in a *Land of Uprightness*, (as it is *Isa. 26.*) and yet *will not behold the Majesty of the Lord* shining round about them, but relinquish the Truth they are educated in, and would bring in the Worship and Doctrine of the Beast and Whore, after so clear a Light and powerful Preaching so long enjoyed, (towards the latter end of the Harvest, and Summer growing more bright than ever) who yet in Hypocrisy deny this to be their Aim, and yet their Deeds do so manifest it, that all the World accounts them Popish, and to be of his Faction, (and so they merit the Title of the Number of his Name) being Spirits, such as *Rome* hath not worse, in Malice and Enmity against God's Witnesses : How a Man's Thoughts (I say) should excuse many of these as innocent, from presumptuous Sins at least ; yea, and this great Transgression also ; is as hard not to think it, as the Thing it self is hard to be thought of them. For their Venom, Rage, Subtilty, Hypocrisy, and under-hand opposing the Saints, is such, as the Godly do almost generally suspect them for this Sin. And indeed, what other Principle could act Men so, cannot well be imagined. Their Case being in this, worse than that of the Pharisees ; in that they had been brought up in Darkness and Ignorance of the Righteousness of God, and of the Messiah, when the Ministry of *John* and of Christ came upon them, calling on them to acknowledge and embrace Christ as the Messiah ; whom being but a Carpenter's Son, they never acknowledged ; and yet they sinned that Sin, through their smothering that New Light, (because their owning him, would have put themselves out of Credit, and have set up Christ). But these Men in this our Age have been brought up in the contrary Truth and Light, and have both professed it, subscribed to it, and preached it ; and yet they love this darkness of Popery, and embrace this Carted Whore, and courting her, would bring her into their Tents in the Face of *Moses*, and of the whole Congregation ; and they loath the Truth of the Gospel, and of the Faith they once received, and this, in the face of the clearest Sun-shine, and Light (that ever shone) round about them. One would think God should destroy them visibly : but they must do one exploit for him first ; their Destiny further is, that they should kill the Witnesses for this their scorching them through the powerful Testimony of their Lives and Prophecy ; and so be even with them, and overcome them yet before the fifth Vial comes. And though as yet they have not got a full Victory, yet they are now a making War, and shall prevail, and banish and disperse them among Tongues and Nations throughout

out Europe. But by that Time the fifth Vial comes, these Witnesses in the end shall again have overcome them, who are indeed that *Number of the Beast's Name*, the last of all his Company to be overcome, as *Chap. 15. 2.* they being the last sort of his Champions, even these *Names of Men* [*ὀνόματα ἀνθρώπων*] (as they are called *chap. 11. vers. 13.* and they shall be killed instead of the Witnesses, at their Resurrection, as the first Degree and Preparation to the fifth Vial.

Chap. 3.

The Fifth Vial is upon the *Throne*, or *Seat of the Beast*; which is plainly *Rome* it self, which was the old Seat of the *Dragon*, the Heathenish Empire, which Satan did, as it were, openly govern that Empire under Heathenish Idolatry. But after that, this Seat was resigned by the Dragon unto the Pope, at his first Rising, *Chap. 13. 2.* Which City the *Sybills* long since prophesied of, should again become a Sheep-coat. And the Holy Ghost, in *Chap. 18.* that it should be *thrown down as a Mill-stone, and be no more found at all*, but should become the *Habitation of Devils* only, and the dwelling of every foul Spirit for ever. Of this Vial we may say, as the Disciples said to Christ; *Now he speaketh plainly, and not in Parables*, as before. Only, as the other Vials are to be taken in the largest sense, so I think this is, (though not in a Spiritual Sense; for he speaks plainly, and not in Figures). And therefore, as was said *chap. 13.* in the explaining of that second Beast, That not alone the Pope is that Beast, but concrete, and together with him, his Clergy, who make up one Body with him as their Head. And so it may be, that by *Seat of the Beast here*, is not only and simply meant *Rome*, the Sea and Seat of that chief Bishop the Pope; but it may be extended to other Seas and Seats that fall together with it; namely of such of the Clergy, whether in *Italy* or elsewhere, as cleave unto the Beast, and profess themselves of his Number and Company. Who now under this fifth Vial, are tumbled down from their usurped Seats, Thrones, and Dignities; together with this their Head, whose whole Kingdom is now become full of Darkness and Obscurity. Yet so, as eminently *Rome*, the proper Seat of the Beast, is here intended, and in the Letter of this Vial held forth as the Subject of it upon which it falls. And with the fall of *Rome*, the Number and Time of the Beast's Reign and Kingdom, is reckoned as fulfilled; namely, his 1260 Years allotted him *to do* in. Which Years have now their Period. And although the Popedom remains to be destroyed by the seventh Vial; yet his Glory is here reckoned as gone and taken from him; and he is now reserved alive, only for a further and more glorious execution. Therefore it is said, *His Kingdom is darkned*; For now he is put by his seven Hills, his Seat: His Seven-headed Kingdom is no longer reckoned of, (as Mr. Mede reasons). But that which hath chiefly confirmed me in the Opinion, that the Period of the Beast's Kingdom is by the Holy Ghost reckoned to end with this fall of the City of *Rome*, is, That I observe the 17th and 18th Chapters are principally and on purpose added; first, to present this City of *Rome* in all her Bravery, before her Ruin, as *chap. 17.* and then to sing a solemn, stately, and triumphant Song, for her Ruin and Destruction, as *Chap. 18.* throughout. Now that the Holy Ghost should make this Ruin of the City that hath so long reigned (as *vers. last* of *Chap. 17.*) over the Kings of the Earth, so great a matter of Triumph, and so eminent above all Things else in this Book, imports, That the last and fatal Period of that fourth Roman Monarchy (of which that City was to be the Seat, and the Beast the last Head) is here to be accounted as come, and the number of its Years expired, the Beast's Kingdom being now as good as at an end. He may indeed raise some trouble, and again make some resistance, after the sixth Vial; but Reign any more he shall not: For otherwise, this had been *Pæana Triumphalem ante Victoriâ canere*, to triumph before an assured Victory; which the Holy Ghost would not have done, upon this Occasion, but reserved it till after the seventh Vial.

But then was to come another manner of Triumph, more high and glorious, for the Marriage of the Lamb, when *Rome's* Ruin, and the Beast's Kingdom, will be forgotten. And therefore God ordained it to be performed at the

Funeral

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Funeral of this Great Whore, the City of *Rome*. And it is much that two whole Chapters should be spent on purpose to set forth the Pageants of the Church's Triumph over her. Surely, here this Great Kingdom ends; and therefore, after that the Church prepares for the Lamb's Marriage, *Chapter 19*.

Now that that Whore presented in those two Chapters, (the *17th* and *18th*) is this City of *Rome*, is evident by the last words of the *17th* Chapter. The Whore is that *great City that reigns over the Kings of the Earth*. And so those two Chapters are but a fuller setting forth, and enlargement of this same fifth Vial, as being the most Eminent, and the most Fatal of the Vials upon the Beast. Which Chapters therefore, I shall not need to spend time in explicating of, but do now hasten to the Exposition of the *11th* Chapter, which was by me mainly intended, because that contains the State of the Church, and the Condition of it in these Times, and those that are next a coming upon us. And I join that next unto the Vials, because these Vials serve directly to expound it; and it mentioning the four first Vials, goes on then to shew what shall befall the Churches of the Reformation, under the fourth Vial, and afore the Fifth; with which fifth Vial those 1260 Years, or 42 Months of the Pope's Kingdom (there in that Chapter computed) are to end and expire, (according to the Notion even now given). And as the *14th* Chapter shewed us the Condition of the Church within it self, to the Times of the fourth Vial (as was proved); so this *11th* Chapter begins where the *14th* Chapter ends. And from thence the Supplement of the Story of the Church's various Condition is to be fetch'd; as will appear in the opening of it.

C H A P.

C H A P. IV.

The Exposition of Chapter 11. which was but briefly touch'd upon in the First Part, the larger Explication being reserved here as its proper place.

S E C T. I.

P R O L E G O M E N A.

Five Generals premised for the understanding of it.

THE first is to shew, *Who* this Angel here spoken of is, and *what* is his Purpose, and *when* the Time of his coming down here in this Vision. And for this, know, that the Angel who comes down here, and delivers all the Contents of this 11th Chapter, unto *vers. 15.* unto *John,* and that, immediately by word of Mouth, is Christ himself; as appears by his words, *vers. 3.* [*I will give power to my Two Witnesses*] which no Created Angel could speak. And observe withal, that Christ himself doth speak no where in this Book, but only in this, and in the first Chapter. And above all observe, that this is the very same Angel that came to *Daniel* in the end of his Prophecy, to confirm it with an Oath, *chap. 12.* of that his Prophecy. This his alike Gesture here and there, doth argue: there, *lifting up his right Hand to Heaven, and swearing by Him who liveth for ever, vers. 7.* and so here, taking the very same Oath, with the same Ceremony also, *vers. 6.* of *chap. 10.* And then you may take notice, that his Oath is taken about the very same thing, and to the same purpose. You shall find that that Prophecy of *Daniel,* containeth (though more confusedly) the very same things that this Prophecy of the *Revelation* does more clearly. As namely; the Tyranny of the fourth Roman Monarchy, and the oppression of the Church thereby, first by the Heathenish Empire, then, under the last Head of it, the Pope (of whom *Daniel* had prophesied, *chap. 11.* of his Prophecy, from the 36th verse to the end); after whose Time expired (as *Daniel* had shewn) should come in a Fifth Monarchy of the Saints, *chap. 7.* All which things you have in this Book, and the Visions of them more distinctly presented. As, namely, how under the seventh Trumpet, after the Time of the Beast expired, that same glorious Kingdom was to come in. Thus, in the subject Matter of both they do agree; and so also in setting down the Time determined by God, how long this last Head, the Pope, and his Tyranny, should continue, do these two Prophecies and these two Angels both agree. For concerning this Time, and the ending of the Tyranny of this last Head (the Pope) over the Church (after which should come in the Kingdom of Christ) it is, that the Angel there in *Daniel* doth take that his Oath: And discourseth of that his Time, and the manner of the ending of his Tyranny, in that 12th Chapter of *Daniel,* and at the end of that whole Prophecy. And (answerably) concerning the ending of that very Time, and the manner of the ending of the Beast's Tyranny, and the succeeding of Christ's Kingdom when that is ended; that is the very thing that the Angel here sweareth about, and in like manner discourseth of just at the end of this first Seal-Prophecy. So that his Oath and Speech, both there and here, are about the very same thing. And observe the accord in both: for there (*Dan. 12. 7.*) he swears, That, *It* (namely, the Pope's Reign) *should be for a Time, Times, and half a Time,* (so mentioning it there confusedly, and more

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indefinitely); *And when he* (that is, that last King, the Pope, the Head of that Monarchy, whom *Daniel* had last prophesied of in the fore-going Chapter, from the 36th vers. to the end) *shall have accomplish'd to scatter the Power of the Holy People; then all these things shall be fulfilled*: that is, then is the Time, when these things (which he had spoken of to be done just before Christ's Kingdom) shall begin to take end and accomplishment.

Now in a direct correspondency and answerableness unto the Angel in *Daniel*, doth this Angel here come down in this Vision, now, at the very end of that Time, (according to that course of Time run out in this first Seal-Prophecy) which that Angel in *Daniel* had sworn about; even now when this fatal Period of the Fourth Monarchy (according to the Series of this Vision) was near approaching.

And first he renews the Oath then taken, and swears again here, (*chap. 10. 7.*) That *Time shall be no longer*; but that *in the Days of the seventh Trumpet, the Mystery shall be fulfilled, which is spoken of by all the Prophets*: that is, the Fifth Monarchy, or the Kingdom of Christ, (which was to succeed the other) of which all the Prophets speak, as you have it *Acts 3. 21.* These words of the Angel's Oath do imply, that now that the Visions of all Times past in the former Seal-Prophecy, from the Primitive Times, had brought Things to the last Scene of the World's Time; *Now* (says he, as standing in the Extremity, and towards the approaching end of all) *Time shall be no longer*, (or, as Mr. Brightman well interprets the word) [*Delay*] *shall be no longer*. Stay now but a little (says Christ,) here you are at the last Sands; tarry but till the seventh Trumpet blows, it will end all.

And (accordingly) the Angel here in this 11th Chapter, explains distinctly by word of Mouth, what, and how much that Time of the Pope, mentioned in the Oath in *Daniel*, was; and what that *accomplishing to scatter the Holy People*, (which in the Oath in *Daniel*, was made the immediate Fore-runner of the fulfilling of all things) also was. So that indeed this 11th Chapter here is, as concerning the Point of Time, but an Explication of that 12th Chapter of *Daniel*, at least of that part thereof, and by this Angel's Oath and Speech there. And it is the same Angel cometh here to express distinctly (as became the Revelation) what was there delivered darkly and indefinitely. And it is as if the Angel here had spoken thus, or to this effect, (in more plain words, for the comfort of the Church):

Now Beloved, I come *now*, after so long a while worn out, to bid you to lift up your Heads; for *Time* now in these days of the sixth Trumpet is expiring, and my Kingdom is at the Door: for the Times of the Beast, prophesied of by *Daniel*, (of which Beast you shall hear more in this little Book-Prophecy, which is open in my Hand, and which I here bring with me, and give you) do now shortly end and determine. *Daniel's* period of a Time, Times, and half a Time, allotted the Beast, the Pope, the last Head and King to reign in the Fourth Roman Monarchy, is now in these Times very shortly to expire, and with him the Times of this present oppressing World. And that you, my Church, may know, and have infallible warning, when the expiring of this Beast's Time to scatter the Holy People shall be, I will both explain to you how long this Time in *Daniel*, (where it is but confusedly mentioned) is allotted him to scatter the Holy People, my Witnesses; and I will also tell you, *how* or in what manner it shall be, that he shall *accomplish* (as *Daniel's* phrase is) *to scatter the Power of the Holy People*; that is, for your comfort I will reveal to you, and describe the very manner of that eminent and last *Scattering*, which in the Oath in *Daniel* is made the immediate Sign, when Antichrist's Ruin, and all those other things, should begin to be fulfilled. And further, I will present to you what the Face of the Church shall be in that Age immediately before the *scattering the Holy People*; that so you may have, together at once, both a true compute of the Time, as also of such Occurrences (and such a Face of the Sky presented) as may be an eminent Signal unto you: that when you see these Things done, then know, that the Time is expiring
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and determining. And this I my self do thus immediately inform you of, because that last *scattering* will be so great a one, as all the Faith you have will be put to it : and therefore it is that I have took that Oath, as it were, (*now*) in these Times ; for that your Faith had need of it, to confirm it. Which Oath therefore do you remember and have in your Eye ; for even now your Redemption draws nigher than you are aware of. This is the first Thing I premise.

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2. PROLOGOMENON.

Now in the second place, observe in how fit a Scene or Place in this Comedy, or Vision of all Times successively, hitherto acted before *John*, and by him penned for us, doth this Angel *Christ* here take to enter upon the Stage, and act this Part in. You before heard at large, how that the Seals and Trumpets, in Chapters 6, 7, 8, 9. contained one Prophecy, that ran over all the Times from *John* until the end : and then, that the little Book, that is open in the Hand of this Angel here, *Chap. 10.* doth contain another Prophecy of the Church, which in like manner begins at the Times of *John*, and so again runs over all Times unto the End.

Now this Angel steps in now, just now, as in the last Age, and towards the expiring of the sixth Trumpet, and so of that first Revolution of all Time, with his New or Second Prophecy in his Hand, ready to be delivered. And yet because that some Sands, or space of Time remained under the first Prophecy, not yet compleated ; He therefore in this, as a convenient Season between both, fills up that little space of Time, that this first Prophecy had yet left to continue, with an additional Discourse of his own ; to inform the Church what special Occurrences were now, before the final consummation of all under the seventh Trumpet, to fall out in this small Interim, as a Warning to them when the End of all, even of both Prophecies, (*viz.* of this Seal-Prophecy, and also of that other Book-Prophecy) should be.

Now the Sixth Trumpet, which is the Turkish Empire, we yet see standing. An utter End of the Roman Empire had been as compleatly set forth in the Sixth Seal, as it could be ; and only now the Ending of it remained, and so there was no other Matter of that kind, or belonging thereunto, to be added : And yet that being to continue some hundreds of Years afore its ending should be, and the Seventh Trumpet should blow, he therefore fills up that Space of Time, until the Seventh Trumpet should blow, and entertains *John*, with relating what special Occurrences, that most nearly concerned his People, should fall out in the Western Church, over which the Pope had the Dominion, now towards the End of both Turkish and Popish Empire, and so in this last Age, before the ending of these Times : Which Occurrences, though they properly belonged to the Book-Prophecy, which (as was said) properly takes cognisance of Matters of the Church ; yet they fitly come in here between both Prophecies, as the Signal of the ending of the full Course of both Stages of Times. And when he had thus, in this Discourse, filled up that remaining Time in this Interlude, with such Occurrences as were indeed yet to fall out together with it, in the Times before the Sixth Trumpet's ending ; then (I say) he concludes his Discourse with this, *The second Wo is past* : That is, the Time of the Sixth Trumpet ends also hereabouts ; and so then, as in its orderly Time, blows the Seventh.

3. PROLEGOMENON.

Observe the manner of his delivering all this to *John* ; namely, that he utters this his Narration as a *Chorus*, or as an *Interlocutor* in a Comedy useth to do his Speech, and not by Vision only, wherein he opens and explains what could not by Vision well have been understood ; and therefore gives it by *word of Mouth*. And as thus this Angel doth here, so the like doth that Angel in the 17th Chapter. (And I the rather put together the Parallel Speeches of these two Angels;

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(Chap. 17. and here Chap. 11.) because that, as the scope of him there, was to give an Interpretation and Explication who the *Whore* was; so his scope here, is to give a clear interpretation of *the Times of this Beast and Whore*, and the immediate Tokens or Signals that shall fore-run the ending of them). And look as in that 17th Chapter, when one of the Angels of the Vials (and as it is thought, the Fifth) gives the Interpretation who the Beast and Whore is; he doth it by a *Speech*, meerly as an *Interlocutor*, to inform *John*; so here, in like manner doth this Angel. Yet so, as you may also observe that his Narration here in this 11th Chapter, is first occasioned by a Vision presented, of the Face and State of the Church, as it should be in that last Age wherein these Things are to be accomplished; namely, of a *Temple* presented standing with an *outward Court* surrounding it, and an *Altar* in it, and *two Witnesses* standing before the Lord, and ministring in it. Which Vision first to have been made unto *John*, is tacitly implied, in that the first entrance of his Speech begins with bidding *John* to arise, and to do a real Act towards the Temple, even to *measure it*. And therefore such a Temple, &c. must needs have been presented to his view. And thereupon observe how that this Vision of a Temple, and of an Outward Court adjoined, is made the ground or occasion of the Angel's following Speech; as from which the Angel takes the rise of his following Discourse. So that this Vision of the Temple's measuring, and giving its Outward Court to the Gentiles, is the first Occurrence that is here presented as belonging to that Age, (wherein Time is to expire) as from whence he takes the ground of that his Discourse, (wherein he explains how much time the Beast was to have, and how and when it should end); which Discourse, after that explained, closeth again with the Relation of another Occurrence, (*vers. 7.*) that shall fall out after this, in that Age, as the last signal of all. And this is done just in the like manner, as *chap. 17.* one of the Angels of the seven Vials (who therefore must be supposed to stand in the Times of the Vials) being to make a Description of the Beast, and of the Whore, (namely, *Rome*, the Seat of the Fourth Monarchy) in all the Times allotted her; yet takes his rise from a Vision of that Whore, as then in her last old Age, and in the Times of the Vials, she should appear *drunk with the Blood of the Saints*, just before her ruin. And yet there, in that his Speech about her, he speaks of her as in her whole time of reigning she should be. Just so here, this Angel (*Christ*) first enters upon the Stage but as an Actor, under the Times of the sixth Trumpet, and in the very declension of it, and takes his Oath as under those Times; and then presents to *John* a Vision of the Face of the Church, (in that present Age, under the latter Times of the sixth Trumpet) as of a Temple which in these present Times he will have measured by *John*, as representing the Persons of the Saints of that Age) and leaving out the Outward Court of it, as to be given again unto the Gentiles: And then from that Occasion, (it being part of that scattering the Power of the Holy People which *Daniel* aimed at) he plays the part of an Interlocutor, and makes a Narration of the whole Times of Popery, which after this their treading down this Outward Court of the Temple, were to expire. And he takes occasion also to relate and discourse of that opposition which the Witnesses should make against the Beast, or these Gentiles, all the Time of his whole Reign; and so describes them, *vers. 3, 4, 5, 6.* And all this, as an Interlocutor, or a Chorus in a Comedy useth to do. Till at last he comes again to that last Occurrence which belonged to that Age wherein he stood, when he began his Speech, (namely now towards the end of the sixth Trumpet) as that which should then befall these Witnesses. With which he determines his Speech about them, from *vers. 7.* to the end of the Chapter. Unto the better and clearer understanding of which, all his former description of them, and what else he related concerning them, had only made the way. Namely to shew, both what that Time was, which in *Daniel* had been so darkly delivered, and how it should end, and how (to use the Phrase in *Daniel*) the *scattering of the Holy People* should be accomplish'd. So then,

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Observe how fitly the words of the Oath in *Daniel*, do agree with all the Things delivered in this 11th Chapter, from *vers.* 1. unto the seventh Trumpet, *vers.* 15. where the Angel's Speech ends.

Now those Things are reduceable unto two Heads :

1. This Angel's Computation and Interpretation of that Time mentioned in *Daniel*, (which when it ends, the Fourth Monarchy shall begin to end also, and shortly after it the Kingdom of Christ begins).
2. Such eminent Occurrences as shall fall out at the ending of it, as Signals thereof. Or rather, thus.

In the Angel's Oath in *Daniel*, four Things were intimated.

1. The Time that the Beast, the last Head of the Roman Monarchy, should have to reign ; which was a *Time, Times, and half a Time*.
2. A *Holy People*, who all that Time should yet continue to oppose him, and whom he should oppress.
3. Who yet towards the end should get some *Power* against him ; so it is there called, [*the Power of the Holy People*].
- And, 4. which *Power* of theirs he should, in the ending of that Time scatter, and themselves also, and that with an eminent scattering, which yet is the *Accomplishment*, or last Act of his so doing ; that is, he should never scatter them any more, but after that his Reign was to end, and their Mourning and Oppression to cease.

Now answerable to this, you here have ;

1. That Time, confusedly mentioned in *Daniel*, but here exactly computed by a double account (not to fail) both of *Months*, and also of *Days* ; the one, as expressing Antichrist's whole Time of Reigning, even 42 *Months* ; and the other, the Holy People's Time to oppose him in, even 1260 *Days* ; though yet in Sack-cloth and Oppression. But so, as both have one and the same Period ; and as they begun, so they end together.

2. You have the *Holy People* in *Daniel* here interpreted by Christ, to be his *Two Witnesses*.

3. You have the *Power* of this Holy People all that while set forth, (especially that Power they obtained in their last days) *I will give to my Witnesses, &c.* *vers.* 3. They had Power given them to erect a Temple, back'd with a mighty Party of an Outward Court. And out of that Temple they have had Power given them to pour out four Vials already : So as that *if any Man hurt them, they will scorch him with Fire, &c.* *vers.* 5. And in the weakest days of their Prophecy, they have had power to *shut Heaven that it rained not, vers.* 6, &c.

4. This Angel here shews, how in the end of this Time, when they are even about to cast off their Sack-cloth, and to finish their Testimony against this Beast, *vers.* 7. (so the word in the Greek is, [*are about to finish, &c.*]) that then this their Power shall be scattered, their Outward Court trodden down, and so, they left exposed to the Beast's Fury and Outrage, to be by him scattered among the Nations, and killed ; Which Nations shall see their dead Bodies lying in the Streets, &c. And then he gives a particular description of this their oppressing, unto *vers.* 14. telling us withal, for our comfort, that thus they shall accomplish to scatter them, being never to scatter them again any more, after they are once risen again, so *vers.* 11, 12, 13. And thus you see how this 11th Chapter is but a Comment on the Oath in *Daniel*.

5. PROLEGOMENON.

Lastly, Observe this in General concerning the joint mention or bringing in both these Occurrences, and this computation of Times together. They are mentioned thus together principally and chiefly in this respect, to shew how this whole

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whole Series of *Time* should end and expire; namely, with those Occurrences here mentioned. So that, the Angel's scope is not simply to mention this Period of the 1260 days, &c. only to compute it, (though so also he makes mention of it); but withal to shew how that *with* these Exploits and Occurrences, or when these things here mentioned should fall out, this *Time* was near its end and expiration. Whereby this Angel here doth directly hit the very aim and scope of that his former Oath taken before *Daniel*; which was, that with the very expiring of that his allotted *Time*, he should *accomplish* to scatter the Power of the Holy People. And therefore he so mentions this whole term of *Time* here, as withal to shew how it shall at last be accomplish'd and fulfilled; and to that end he mentions such particular Exploits, as this Beast to his very last shall play, even till his Kingdom be taken from him.

Now to explain this further; In the 13th Chapter, the Beast had *power given him to do* (as the word is) 42 *Months*; and during that *Time*, to *make War with the Saints, and overcome them*. And Power was given him *over all Tongues, and Nations, and Kindreds*; (that is, over the Ten Kingdoms of *Europe*) *vers.* 5, 6, 7. Now the Gentiles here, and that Idolatrous Company that worship this Beast, (*vers.* 3, 4. of that 13th Chapter) and that set up this Power of his, are all one and the same; and their Lease here, of treading down the Holy City, runs, and is made (as you see) for the very same term of Years here, that it is there. Only mark the different scope of the mentioning of them in that 13th Chapter, and here; namely, that here it comes in to shew, how this whole *Time* should end, and fully be accomplish'd; and also with a Narration of that very particular last War and Victory, which this Idolatrous Company should obtain against the Holy People, even their last scattering them before the ending of this their *Time*. But it comes in there, as it was considered wholly, and entirely, as yet through all *Times* to be fulfilled; with all those Wars and Slaughters, which in that whole *Time* Antichrist should make against the Saints. So in *chap.* 13.

Now that the mention of these two Computations of that whole *Time*, does thus come in here in relation to these last Exploits, and War of Antichrist, at and towards the ending of that *Time*, is many ways evident. Of both which I shall demonstrate this severally, and apart.

And, 1. for the mention of their *treading down the Holy City, for 42 Months*; this comes in but (as you may observe it) upon that one particular Occurrence of giving up the Outward Court anew to the Gentiles; to this, or the like purpose, as if the Angel had said, 'Cast out that same Outward Court of the Temple of this present Age, (which hath indeed help'd against the Papists, and kept them off, but yet hath defiled the Churches) leave them out; for this Court is given to the Gentiles now in this last Age, for them to re-enter upon, and to get power over. And so with this last treading down, and overcoming that Outward Court, (which once they had possessed, but lost from their Dominions) it is that they shall have *accomplish'd* that whole term of 42 Months allotted them for the treading down of the Holy City, (namely *Europe*, the destin'd Seat of this Church, and of their Reign). And thus their full Dominion over the whole for 42 Months space, or length of *Time*, shall be made good by this; that however they had lost for a while part of their Dominion over it, yet they regaining this Outward Court now towards the end, they will be found to have possessed the whole 42 Months, first and last. That look as upon the giving in of the last Payment, we use to make mention of the whole Sum as paid: so here, upon that last eminent regaining their lost Power over some of the *European* Kingdoms, the whole term of the *Time* of their reigning comes to be mentioned.

This I here premise, to prevent that great Mistake which hath diverted Interpreters from taking *the measuring this Temple* here, and *giving up the Outward Court*, to be meant of some special Occurrence to fall out, or some Act to be done

done to the Churches of these latter Times ; but they rather take it of the Papists themselves their possessing throughout all Ages the Face of the Church (which they interpret the Outward Court) because of this that is added, and that followeth upon it, [*and they shall tread down the Holy City for 42 Months*]. As if it imported, that after the Outward Court is given up to them, they should have so many Years of reigning over it. Which if it were so, it could not be meant so particularly of the Temple or Church in this last Age, and the Outward Court thereof. But this (according to the former coherence given) need not divert any Man's Thoughts from the present Age to former Times (as it hath done some Mens, to think the Churches of the Primitive Times to be the Temple measured, and the *Outward Court* to be the Outward Face of the Church, which the Pope hath possessed these 1200 Years) the coherence may easily be found to be this ; as if the Angel had said, ' Measure anew the Temple you now see ' standing in these last Times of the sixth Trumpet, and of Antichrist before his ' Fall, and cast out the Outward Court thereof ; for it is again given to the ' Gentiles : and so (namely with this last treading down of it, and regaining, ' as it were, the whole anew) they shall fully accomplish their allotted Time ' of treading down the Holy City, namely, their 42 Months.

But the removal of this Mistake more fully, I refer to the *Appendix* that follows. Only for the present, for a Confirmation that this is, and may well be the meaning of the coherence of these words, Observe,

1. It is not said, that they shall tread down the *Outward Court* for 42 Months ; but *the Holy City*, which is much vaster than the Outward Court ; the greater part of which City, (namely of *Europe*) they kept the Lordship over, even when the Outward Court was separated from them, and not yet recovered. So that to me, the Outward Court here is one thing, and the Holy City another, (though this Court indeed stands in the City) even as the Outward Court and the Temple were distinct Things from the Holy City of *Jerusalem*, though standing therein, (as I shall afterwards in the particular Exposition more fully shew).

And, 2. The purpose and scope of the mention of their whole Time of 42 Months here, is to shew how in this latter Age it should be fulfilled and ended ; even in a full Power and Jurisdiction over the Holy City, in a re-entry on that part of it the Outward Court also ; which is again laid common with, and unto the rest of the City. And so now it may be said of them, as of a King who reigns, and hath Jurisdiction over a Country (suppose) for fifty Years, it may be said he hath reigned over it fifty Years, (although some few Years before the end of his Reign, some of his Subjects haply revolted from him) if so be he were their King before the Revolt, and in the end again recovered his Royalty over them ; (the Account being taken from the beginning to the end, first and last).

And one Reason why Antichrist's Time of *doing* is reckoned by *Months*, and not by *Days*, may be to shew, that though he hath not, the whole Time of his Reign, the same continued Jurisdiction ; yet by *Months* he hath, from such a Time to such a Time, though not the like Power all that Time. For so at first the *Goths* interrupted him much in the exercise of his Power.

And then, 3. these words [*and they shall tread down the Holy City for 42 Months*] do fitly come in, as a just Reason, why this Outward Court is now in these last Times given to these *Gentiles* ; and so do insinuate a Reason why Antichrist is thus permitted again to take Possession of the most (and chief part, if not all) of this Outward Court, so as to have fair hopes of recovering all *Europe* again. [*And they shall, &c.*] The word [*xxi*] or [*And*] is often used as a Causal Particle, and notes out a Reason of a Thing. So then, the term of their Commission over all the Nations and Tongues of *Europe* being 42 Months, and none exempted, but such whose Names are written in the Book of Life, (as you have it, *Chap. 13. 7, 8.*) ; therefore, though this Outward Court of Carnal Protestants, and Unregenerate, hath made a Separation together with

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with the True Worshippers; yet they being inwardly Gentiles, and their Names not written in the Book of Life; therefore they are given unto these *Gentiles* again, as being their allotted Inheritance (as it were) for so long a Time here mentioned; which is not fully run out as yet, in this Age of the sixth Trumpet, of which Christ spake this. They are yet within the Bounds and Date of their Lease, which is 42 Months, not yet expired; and therefore they are to be re-entred upon by them. So that the mention of this their Term comes thus in; as if in a Suit at Law, to recover one's own Ground leased to one for 21 Years; a Man pleads and shews, at the 18th Year's end, how the whole term of his Lease was 21 Years, as yet not expired; which he exhibits as a just Plea, why some part of it with-held from him, should be restored to him, it being included in the Tenure of his Lease, as well as the rest. Just so is it here; this Outward Court being within the Bounds of the City, and being Land belonging to the Pope by Gift, for so long time (they being not written in the Lamb's Book) and his Lease of 42 Months not being expired; therefore says the Angel, Here it is *given* or restored to him again; and so *he shall accomplish to tread down* it, and the rest of *the Holy City for 42 Months*. Which are the Angel's words in *Daniel*, Chap. 12. and which this Angel came to interpret.

And in the second place; for the mention of that other Computation of 1260 Days; it is yet more plain, that this is brought in here, principally to shew, how this Time should end and determine now at the last. And so, that both this long Description of the Witnesses, and the declaring their whole Time, is indeed but in order to this their last Accomplishment. This is apparent by the 7th Verse, which is the close of all the former Narration. The words there are, [*and when they shall have finished their Testimony*] that is, held out to testify, during that whole Time of 1260 Years. Or they may (and ought rather to) be rendred [*and when they are about to finish*] [*ὅταν τελέσωσι*]. Which notes out, not a full end first made, but a being about to make it: So that when they are about or near the finishing of this their Testimony, then shall this befall them. And further, In that he spends the better half of his Discourse in this Chapter, in the setting forth this one particular, namely, their *last scattering*, upon the finishing their mentioned days of Prophecy; this apparently shews, that this was the chief scope which that former part of his Discourse had tended unto. And in that, although Antichrist, the Beast, hath had many famous overcomings of these Witnesses in former Times (and killings also of them); yet that he should single out this (which also is no where mentioned in the larger Book-Prophecy, and yet) here, and that haply not for the greatness of the prevailing in it self considered, but for its eminency in this respect, that it should be the *last*, and with which their whole Time should end. Which also is made eminent by this, that after these Witnesses had got so much ground upon the Beast, and won a Temple and an Outward Court from him (set up upon his ground, as it were) that then, after all this, this prevailing of his should fall on them. Hence it serveth as the most eminent Prognostick and Sign of their Times expiring; and therefore is here mentioned. So that I shall conclude with this brief Series of the coherence and connexion of one thing with another in these first Verses.

Here is the same Period of Time twice mentioned, under a several computation; The one of 42 Months, the other of 1260 Days; both which come all to one. But the one is mentioned as the Time that the Pope and his Company shall reign; and the other, as the Time for the Witnesses to prophesy in Sackcloth. And they both come in, in order and reference, unto the two of those last Occurrences, which shall accomplish the Reign of the one, and the Oppression and mournful Condition of the other.

I. Their whole Time of treading down the Holy City, shall end with a recovery and treading down the Outward Court of the Temple, the Reformed Churches. And so the mention of that their Time comes in only in that respect, to shew how it ends. And accordingly the Vision of the Temple, and the Angel's bidding *John* to measure it, comes in but as an Introduction to the mention of this last Occurrence.

And

And then, 2. being in like manner to mention the same Time of 1260 Days, as the Time of the Holy Witnesses Prophecy, in order to their last Scattering and Oppression; he inverts the Order, and first mentions the Time of their Prophecy, by way of a continued Narration with what went before; and then after that, mentions their last scattering as the accomplishment of that their Time. And it was fit that this mention of their whole Time should first be immediately connected to the foresaid mention of their Enemy's whole Time, and the Times both of the one and the other first set together; for that this latter serves to explain the former, which else were ambiguous and dark; (as I shall shew hereafter). And especially, because these Witnesses are mentioned as the continual Opposites set up against these Gentiles, and as the main Butt and Object of their Malice. That same [*καὶ*] (*vers.* 3.) [*and*] *I will give Power*, is used here (as often elsewhere) adverbatively, for [*but*]; as if he had said; 'Whereas they have 42 Months allowed them to tread down the Holy City, (*Europe*, the chief Seat of Christian Profession) and the Witnesses in the compass of that Time, have won a Temple and an Outward Court from them: Yet that this allotted Time of their Reign may therefore be made good unto them, even to the last; they shall regain that Outward Court of the new erected Temple separated from them; *But* so as they shall not so Reign all that while, as to carry it without opposition; *But I will give power to*, or uphold my *Two Witnesses* by their Testimony, to oppose them continually (though in Sack-cloth) that whole Time of 1260 Days, and even at this their last treading down the Outward Court, to avenge themselves of these Gentiles with Fire, &c. But yet for all that, these Gentiles shall go on, and in the end of these their Days prevail yet further, even over these my Witnesses also; and when they are about to finish their Testimony, shall kill, and destroy them.

So that, the mention of their Time, though it comes in a good way off before; yet is in order to this their last killing; to shew, (as in *Daniel*) how it should be accomplish'd.

S E C T. II.

The Measuring the Temple, and casting out the Outward Court, Chap. 11. vers. 1, 2.

Section I.

An Explication of this double Computation

Of } 1260 Days.
 } 42 Months.

And why they are together here mentioned.

THESE things thus premised, I come to interpret the Contents of this Chapter, from *vers.* 1, to 15. which are reducible to three Heads.

1. This double computation of the Times above-mentioned.
2. The Occurrences that were to fall out in those Times of Antichrist, in the Age just before their fatal Period; unto the accomplishment whereof, those Occurrences do conduce, (which Age, as I take it, is that that we live now in).

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3. What is withal said of the Two Witnesses, as woven in by the Angel in his Discourse of them, by way of describing them, in order to the explanation of what should at last befall them.

1. For these computations of the Times, both of the Beast's Reign, and the Witnesses Oppression here mentioned; these things are to be explicated about them.

1. That they are both the same term of Time, that in the Oath in *Daniel* the Angel intended. This appears by *Chap. 12. v. 6.* compared with *v. 11.* for what in *vers. 6.* is called *1260 Days*, is in the *11th* verse of the aforesaid Chapter, expressed by this, *A Time, Times, and half a Time.*

2. He makes this double computation of that Time, first by *Months*, then by *Days*; so without ambiguity to explain how much Time was meant in *Daniel* by that indefinite Number, *Time, Times, and a half.* Which as it is laid down in *Daniel*, is altogether ambiguous; For who could tell what is meant by *a Time*, and *Times*? or who could tell but that 100 or 1000 Years might be the *Time*, and 10000 the *Times* here meant (they being only expressed in the Plural Number, and indefinitely) as well as *Two* of those Times? Therefore clearly to free it of all ambiguity, he explains this first Time here by 42 Months. Now reckoning 12 Months to a Year, these 42 Months make three Years and a half. So then, by *Time* is meant a Year; by *Times*, two Years; and by *half a Time*, half a Year more. And yet because there was some ambiguity in that also, in that some Nations reckon but 28 Days to a Month, whereas others reckon more, (so the *Jews* reckon 28, but the *Egyptians* 30 Days) therefore he reckons the same Time by *Days* also, even [*1260 Days*]; which 42 Months do make up, reckoning 30 Days to a Month.

Now all these are not Solary Days, that is, Natural Days, consisting of Day and Night; but the Prophetical Days, as in *Daniel* a Day is put for a Year, and a Week for seven Years; and so thirty Days for thirty Years, and 1260 Days for 1260 Years. And that thus they are to be taken, appears by this, that the Witnesses, *vers. 8.* are said to *lie in the view of all Nations* (as being haply banished out among them) *for three days and an half*; and their Enemies are said to *send Gifts* one to another in the mean time: Which if they were but three Natural Days and a half, all this (in three Natural Days and an half) could not be done.

3. By joining together these two Computations here, and so shewing them to be the same, he thereby clears the mention of them, as they are apart named *Chap. 12.* and *Chap. 13.* of which otherwise there might have been a Doubt, whether the 42 Months, *Chap. 13.* had been 1260 Days of Years. But by thus linking them together in this *11th* Chapter, it is made certain that those Numbers are the same.

4. Though both *Daniel* there, and the Angel here, do mention only the Times of the Pope's Reign, who is the last Head of the Roman Monarchy; and not the whole Time from *John's* Days, but only the latter part of it for the last 1260 Years under the Pope: Yet so, as this was sufficient enough for the computation of the whole Time that the Visions of the Revelation do run through, and served fully enough to shew the contemporarioufness of things in both Prophecies, and to shew when the Fourth Monarchy should end, and so when the Fifth should be towards its beginning. Which was his principal aim; And therefore as in the *17th* Chapter, *v. 8.* he explains who this Beast was, and what he should be at last; so in this Chapter he shews what the Time of this Beast's reigning is, and when it should end.

Now to demonstrate all these.

1. This Explication of this Time may serve as a sufficient measure of the Computation of the whole Time spoken of in the *Revelation.* For if you know but either when this Time of the Pope's Reign begins, or when it ends; you who live in these latter Days, may know how much time the Prophecy of this whole Book runs over. We know, by Story, when *John* began to write this Prophecy, even 94 Years after Christ, or thereabouts. So that it is about 1550 Years since *John.* Now 1260 Years are to be allowed the Beast the Pope, from
his

his beginning to his end. And to know when, and in what Age he began, the Holy Ghost hath given us a Hint and Character, *Chap. 17.* telling us that he riseth *one hour with the ten Kings*; which was not long after the Year of Christ, 400. So that 300 Years are all, that before that, even from *John's Time*, do belong to the Primitive Times, before the Pope's Reign. And then after the end of this Pope's or Beast's Time, there is but the Turks Ruin to come, (which is the second Wo mentioned here, *vers. 14.*) and then comes in the *New Jerusalem*. And if we who live in these last Days, could but know when he either begins his Time, or ends it, we might easily tell (at least with a conjectural knowledge) how long it will be from the Incarnation of Christ unto his Kingdom here on Earth, which is the Fifth Monarchy.

2. I might also, at large shew, how this Computation coming in here in this Chapter, shews the true synchronising and contemporaneousness of things, both in the Seal and Book-Prophecy; which was necessary somewhere to be done, and is here in this Chapter most fitly done, between both these Prophecies. For the sixth Trumpet of the Seal-Prophecy is *vers. 14.* made to end upon (or not long after) the ending of the Pope's Reign, whose Story belongs to the Book-Prophecy. For, says the Angel there, (after the Rising of the Witnesses) *The second Wo is past, and behold the third Wo cometh quickly.* Now that second Wo is the sixth Trumpet of the Seal-Prophecy, (so *chap. 8. 13.*) and the passing of it away, is the sixth Vial in the Book-Prophecy, the effect of which is the Ruin of the Turk, or at least a preparation thereunto, by the calling of the *Jews*. And then the seventh Trumpet begins with the seventh Vial. And so (as it is probably thought) these 1260 Years of the Beast, and the rising of the Witnesses, do end with the fifth Vial; after which the sixth Vial shall not stay long.

And it is probable, that the Angel's Division of things into this double Series, of six Seals and Six Trumpets, is suited to his division of all Times. Which, from *John's Time* to the Kingdom of Christ, he branches, either into the Time of the Beast's Reign, which he defines to be 1260 Years, or the Time before his Rising, which he defines not. For the beginning and ending of the Beast's Time being once known, thereby the other Times foregoing (or the Primitive Times) might easily be computed. So as when we know (through the help of this Angel's Speech in this Chapter) that the Book-Prophecy and the Seal-Prophecy do meet towards their ending and closure downwards; then, how they run along upwards, is not uneasy to conjecture. For the Seal-Prophecy being branched into two so equal Divisions, of six Seals, *chap. 6.* and then six Trumpets, *chap. 7, 8, 9.* the six Seals, containing the Story of the Empire till the Beast's rising, and so taking up all that tract of the Primitive Times before the Beasts 1260 Years do begin; it is therefore likely, that the six Trumpets do contain the Story of the Empire during those 1260 Years, in which the Pope is to Reign. And then, as they end not far off from each other (as was even now shewed): So also the Times of these six Trumpets, and the Beast's Reign of 1260 Years, should begin not far off of each other. Thus the mention of this one Term or Period of Time here, serves (as you see) for the measure of the Computation of the whole Times of this Book, and both Prophecies of it; and so comes fitly in between both for such a purpose.

And lastly, the Reasons why the Holy Ghost singleth out only the Times of this last Head, the Pope, thus to be the Rule and Measure whereby to sum and cast up the Account of all the Times of this Book, are,

1. For that the Beast's Reign was to have the longest Time allotted it of any Monarchy after Christ, and the longest of all the Heads of the Roman Monarchy foregoing him; yea, it was to contain as much Time, as had passed from *Rome's first Building*, until his Rising; and so, would afford a Computation of the greatest part of that Time, and indeed three parts of the whole Time from *John* until the Kingdom of Christ.

2. The Matters of this Book being not so fully to be opened, *till about the Time of the end*, (as it is in *Dan. 12. 4.*); if the Times of the Beast (whose Reign was to continue till towards the end) should then come to be known; then

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then the whole Time from *John* downward, would be known also by them that live in these latter Days; for whose Benefit and Comfort (as most concerning them to know it) this Computation was made, and here given.

3. This Beast, the Pope, being the last Head of the Fourth or Roman Monarchy, (which but for him had failed, but was in him healed again and restored); To know when he should end, and with him that Monarchy, this would be inkling enough of the approach of Christ's Kingdom which is immediately to succeed it. To give the inkling of which, for the Church's comfort in these latter Days, was the thing herein principally aimed at.

And, 4. this Beast being to be the most eminent Oppressor of the Church in the Times after Christ. Therefore the Computation of his Time, beginning and ending, and the oppression of the Witnesses by him, would be most acceptable to be known, and so be most enquired after by the Church. And thus much for the Computation of the Times here mentioned.

Sect. 2.

The Occurrences that fall out towards the expiring of these Times here computed. And first, A general View and Division of them.

AS Christ was thus careful (as you have seen) to give us this Computation of Times; so further, for our Comfort, he makes a Relation of such Occurrences also as should fall out towards the ending and expiration of these Times, which is the second Head we are to explain.

And as the Computation of Antichrist's Times was two-fold; so answerably the chief Occurrences of things appertaining to the accomplishment of those Times, are two.

1. The *re-giving up the Outward Court to the Gentiles*, with the treading down whereof they are to end their whole Reign and Time of the treading down the Holy City.

2. Their *killing the Witnesses*, with which their 1260 Days of prophesying in Sack-cloth do end also. The one is annexed as the signal of the Period of their Reign, and the ending of their 42 Months; the other as the Signal of the Accomplishment of these Witnesses Oppression for 1260 Days, with this most eminent Victory of the *Gentiles* over them.

And then again observe, how each of these Occurrences have two others here mentioned with them, as conjunct Appendixes to them, or Occasions of them.

1. The giving up the Outward Court to the *Gentiles*, is accompanied with a *measuring the Temple* by *John*, representing the Godly of that Age; who *leaves out the Outward Court*, as being ordained by God to be given up to the *Gentiles*.

2. This last killing the Witnesses, is much occasioned, and in a more especial manner Enemies are provoked unto it by the *hurt* these Witnesses did them by *Fire*, in the Times just afore (as we shall see anon); in revenge of which, they are encouraged to kill them.

Or, (for the better conceiving all these) I cast them into this Mould.

John and the Angel standing here in the very extremities of Time, even the Times of the fourth Vial, (this Age, as I take it) wherein Antichrist's Reign is drawing near to its end; *John* hath represented to him (as an Introduction unto all that follows) the Face of the Church in that Age, and is himself bidden to represent the Work of the Godly of that Age towards that Church.

And,

And, 1. the Church in this Age is represented to him as the *Temple* standing in the Holy City *Jerusalem*, (as it was represented to *Ezekiel*, Ezek. 40. which he also measured with a Reed, as *John* is bidden to do here) namely, the Temple inward, into which the Priest only was to come, and in which stands the Altar; with a Company of true Worshippers: but round about it (as inclosing the Temple without) lies a vast Outward Court, into which (as of Old, the Multitudes and Croud of the People of the *Jews* professing the True God, so here) all sorts of Professors of true Worship do come. This Temple, the Church of this Age is moreover represented, as adorned within, with Golden Candlesticks, and two stately Olive Trees; *vers.* 4. being two eminent Witnesses and Prophets, that minister before God in his Church. And the *Gentiles*, they possess the City already, and have done a long time, and are still to possess it, till their 42 Months be expired: But the Temple, and the Outward Court about it, of late days erected in this City, they have been kept out of; and so could not come at these Witnesses who are within the Temple, nor have been able to overcome, and kill them, as in former Times; against whom notwithstanding, in that they have so tormented them with Fire, and other Plagues, out of this Temple, they are even mad again with vexation, and an eager desire to be avenged on them. But now, before the expiring of their 42 Months, God being angry, both with the Carnal Gospellers in the Outward Court, so prophanely mixing themselves with his Worshippers, and laying themselves to his Building and Temple, and also with the Carnal Gospelling of the two Witnesses among them, and with the imperfection of his Temple Building, not yet answering the Pattern, and therefore intending to erect a purer Temple; He,

2. Bids *John* (representing the Godly of that Age) *measure the Temple* anew; and so begins to make a new Reformation therein more answerable to the Pattern in the Mount; for he is not pleased with the Old one that now hath stood so long. And therefore in this new Reformation, he commands *John* to leave out that Outward Court, as intending (after his purer Churches shall thus first have (as it were) excommunicated them) to give up that Outward Court to these *Gentiles*, who have already took possession of the City, and kept it a long time, but shall now again enter upon this Outward Court, it being within their Lease and Demise. And so with this over-running the outward Court of the Church, shall they accomplish their Reign over the whole City, being then to be driven out of all for ever; which makes them so *angry*, as you have it *vers.* 18.

And thus they having gained the Outward Court, which fenced and kept safe the Witnesses, as from Persecution by the Papists, who yet had vexed and plagued them, by shooting of Wild-fire out of the Temple, (though they had also shot back again that which had hurt the Witnesses all that while): But now the Beast can come to them to overcome them and kill them quite, (for their Outward Court was won) and so utterly scatter the Power of the Holy People; but yet so, as with this the days of their Oppression shall cease, this being the accomplishment of their Years of scattering, and the last War wherein Antichrist shall any way prevail: He (the Reliques of him left) shall indeed make head again, before the seventh Vial; but it shall not come to a Victory as this doth.

Sect. 3.

The Occurrences, vers. 1, 2. (the measuring the Temple, Altar, &c. and the leaving out the Outward Court, and treading down the Holy City) more particularly and fully explained.

SO then, here are two things to be explained ;

1. What this *Temple* and *Outward Court* are, and what the *measuring of the Temple*, &c. and the *leaving out*, and *treading down the Outward Court and City*.

And, 2. who these *Witnesses* are, what their *Description*, and what this their *last Killing*.

For the first ; I will make good and establish what I think to be the true Interpretation, and then consult those other false Interpretations given of it.

It is wonderful to me, to see how exactly this Vision, in the whole Series of it, represents the present Face, the Affairs, Stirrings, and Alterations now a working in the Churches of *Europe* ; the Type and Anti-type so fully answering and suiting each the other.

For the first ; The Holy City here (wherein these *Gentiles* have a Lease of 42 Months Reign) are these Kingdoms of *Europe*, which for these 1000 Years and upwards, have been the Metropolis and chief Seat of Christian Profession, as *Jerusalem* of old was of the Worship of the True God ; which therefore in the following part of this Book-Prophecy, is made (from the Rise of the Beast) the only Stage of all, until that *New Jerusalem* and Holy City, which comes from Heaven and succeeds this ; this being in the mean Time the *Old Jerusalem*, as that the *New*.

Yet, 2. this City (for the punishment of the World) God permits the *Gentiles* to tread down for 42 Months, (alluding to that Expression which Christ used of the sacking of that *Jerusalem* in *Judea*, by the *Romans*, Luk. 21. 24.) Now the Beast, the Pope of *Rome*, with his Idolatrous Crew, they are these *Gentiles* ; and so called, because they set up the Image of that Worship which was practised under Heathenish *Rome* and *Gentilism*. So chap. 13. 15. and as the 144000, the Company of True Worshippers, are called *the Israel of God* ; so are these called the *Gentiles* ; their Religion and Worship being (as was said) the Image of the first Heathenish Religion, under the Heathen Empire, the first Beast. And this City they were to have Power and Jurisdiction in, till 42 Months were fulfilled, as in chap. 13. appears.

But, 3. towards the end of their Time, there begins a great part of this City to fall from them, (though they still kept possession of the greatest part) and they lost much Ground, and Enclosure and Separation being made from them, and within it a Temple built, (namely, Churches separate from Antichrist, which you heard of in chap. 15.) : And further, as that in *Jerusalem* was built on the North side of that City, *Psal.* 48. 2. so is this Temple built in the Northern Parts of *Europe*, (the City here meant, as was foretold in *Isa.* 49. 12. and *Dan.* 11. 44.) for in these Northern Kingdoms hath been the Reformation of Religion.

Unto which Temple (4ly) there hath been an Outward Court laid of Carnal and Unregenerate Professors, who have made the greatest shew in this Building, and took up so much of the Room, that although true Churches and Temples, by reason of the true Worshippers among them, have been set up, yet they have been defiled with the addition of an Outward Court, into which all sorts came.

came. So that indeed these Reformed Churches are *Outward Courts* more than *Inward Temples*. And by reason of this their Mixture, great Corruptions and Defects, both in the form of the Temple, or Church-Fellowship, and impurities in the Worship, and about the Altar, have been continued among them.

Now for the understanding of these Allusions, we must know, that there were belonging to the Temple in *Jerusalem*;

1. The *Holy of Holies*, which was at one end enclosed and separated from the rest of the Temple, after the manner of our Cathedral Quires.

2. The *Body of the Temple*, whereinto came the Priests only; and in which stood the Altar of Incense, which was answerable to the Body of our Cathedral Churches, compass'd by the Inner Court: Wherein,

3. There was a larger *Outward Court* encircling the whole Temple, into which the People of all sorts, both Men and Women, did come. And this was answerable to the Church-Yards which go round about our Churches.

Now this third and last Court is, that which is here said to be *without*, that is, without the compass of the Temple. And it is called the great Court going round about the other, namely, encompassing the Inward Court of the Priests, and the Holy of Holies: Thus, *1 Kings 7. 12.* it is expressly called. And it is by *Ezekiel* called the *Outward Court* very often, in distinction from the Inward Court or Temple where the Altar was; which in distinction from this, is also called the *Court of Priests*. So *2 Chron. 4. 9.* where it is said, *Solomon* made the *Court of the Priests, and the Great Court*, namely that into which the People came.

There was indeed a fourth Court for Strangers to come into, built by *Herod*. But that is not here alluded to, for the Scripture mentioneth it not. But the Outward Court here is, that which *Ezekiel* (as I said before) does so often call by that Name, in distinction from the Court of Priests, (for to his measuring there, is the allusion of this measuring here); of which you may read *chap. 40. vers. 17, and 27.* And the Inner Court is put for the Temple, and the Temple for it, as being all one.

Bring this then to the New Testament: The Scriptures and Prophets, by the Notion of a *Temple*, do still express the true Church, as *1 Cor. 3. 17. Ephes. 2. 21.* and many other places. And by Priests, who only are to enter into the Inner Temple, they express True Worshippers. You have both these Expressions put together, in *1 Pet. 2. 5. You as lively Stones, are built up a Spiritual House, and an Holy Priesthood to offer up Spiritual Sacrifices, acceptable to God by Jesus Christ.* And whereas the People entred not into the Temple then; Now all that are Holy, are bidden to draw near, having their Bodies (or whole Man) wash'd with Water, (as the Priests were wont to be) even Water of Regeneration and Sanctification, as *Heb. 10. 22.*

Now in distinction from these True Worshippers, the carnal Professors of Religion, and croud of Unregenerate Men, (that join themselves to the Church by professing the same Religion and Faith, though yet continuing in the natural Uncircumcision of their Hearts) are called the *Outward Court* here; they having no right to approach this Altar. And (by the Law of Distinction and Opposition) if the True Worshippers now under the Gospel, be typified out by the Priests, (who were in a peculiar manner Holy unto God, and whose Holiness typified forth inward Holiness under the Gospel) then Carnal Professors now, who are *Jews* outwardly only, are left typified out by that common croud of *Jews* who came then into the Outward Court. And these may most truly be term'd an *Outward Court*, in a comparison with this Temple and True Worshippers, be the Notion of *Temple* taken in what sense it may: For whether *Temple* or *Church* be taken for the Mystical Temple or Church of the Elect and sincere Worshippers. These are *without*, (as the Apostle's Phrase is, *1 Cor. 5.*) in comparison to them, and are Carnal Worshippers, worshipping God in

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the Letter, not in the Spirit, with outward bodily exercise, not in Spirit and Truth, (as 1 Tim. 4. 8.) and they are such, as to a stander-by, who hath skill to judge, are, (for the generality) apparently such; even Jews outwardly only, not within, as Rom. 2. 28, 29.

Or if Temple be taken for Churches Instituted, or Congregations of True Publick Worshippers, (as Ephes. 2. vers. last it is taken; as also Heb. 10. 22. compared with vers. 25. where the assembling together to worship, is called a drawing near, &c.) in that respect also these carnal Men joined with them, are but as the Outward Court laid to the Temple, who join in the same Service, but do draw near with their Lips only, and (as Isaiah speaks, chap. 1.) tread his Courts, with Sacrifices abominable to God: whilst the other, as an Holy Priesthood, are only within the Temple, and do draw near with assurance of Faith, having their Hearts sprinkled, and their Bodies wash'd with Water, (as the allusion to the Priest's entring into the Inner Temple where the Altar stood, is, in Heb. 10. 22.)

So that, in what sense soever the Papists, (whom some would have to be the Outward Court here meant) might be called the Outward Court, these also may. As whether because they arrogate to themselves the Name of the Church; and say, *they are Jews, and are not, but do lie.*

In this respect may these also be called the Outward Court, who with impudence do arrogate to themselves the Name of the Church, and under that Name do in some places cast out the True Worshippers; and who, by reason of their multitude and number, (the best Congregations of the first Reformation, consisting of many more apparently bad than good, and many of those Churches having none but Men unregenerate) are in view only or chiefly the Church; whilst the true visible Worshippers are a Company of hidden Ones (in comparison); and therefore the Outward Court, in the Type, was called the *Great Court.*

Yea, these Unregenerate Protestants, are much rather to be accounted the Outward Court, and so are mainly here intended: Which will appear, if you put but two things together.

First, Outward Court here is oppositely put unto all these other Particulars enumerated, that were to be measured; both unto Temple, Altar, and Worshippers therein; and so oppositely doth import, not meerly an outward Face and Place of Worship; but as withal including Persons worshipping also; and so Carnal Worshippers, in full opposition to the other. For otherwise this Expression answers not the Type, namely, the Outward Court in the Jewish Temple, in which were the Multitude, as in the Inner Temple the Priests. So that, the Outward Court imports and includes a Company or sort of Worshippers, as well as it imports the outward visible Face of the Church; and that by a Metonymy, the *Continens* being put for the *Contentum*, the thing containing for the thing contained: Even as these Phrases [Heaven] and [Earth] do often import, and are put for all things therein contained. And so [Outward Court] here implies, a sort of Worshippers therein; and in that respect is opposed to, and distinguish'd from the Temple, and the true Worshippers therein. And indeed, Churches, and the Face thereof, in the Notion of the New Testament, consisting not of Material Buildings, (as Cameron well shews) it is the Persons worshipping, who have the Name of Churches. And so here, Persons worshipping, distinct from the Temple and True Worshippers, must needs be meant, as those that do constitute and make up this Outward Court. So that take Persons away, and the Face of an Outward Court ceaseth to be. Thus Cornelius a Lapide upon the place. *In hac parte Templi* (says he) *& in adorantibus Sacerdotibus symbolicè significantur Fideles, qui Antichristum tempore erunt optimi, religiosissimi, Deo conjunctissimi, & in culta ejus solidissimi. Per Atrium exterius intelligit Christianos infirmiores, & vitæ laxioris, ideoque a Deo remotiores. Hos (ait) ejice foras, (id est) extra Ecclesiam. Quasi dixisset, Rejice eos inter infideles & Apostatas; quia hi cedunt Gentibus & Antichristo affectis, & ideo indigni sunt qui inter Fideles numerentur.*

Now then, 2. add to this, that this Outward Court thus consisting of a Multitude of False Worshippers, is here made distinct from the *Gentiles*: for this Outward Court, and the Worshippers thereof, are *given to the Gentiles*; and therefore are to be left out in the New Measure taken.

Now a Company of Worshippers, who are distinct, both from the True Worshippers of the Temple, and from the *Gentiles* or *Papists*, must needs be the multitude of Carnal *Protestants* that fill our Churches, and make an Outward Court, together with the Temple. For if the *Gentiles* be this Outward Court themselves, then who are these *Gentiles* that are to tread it down?

Neither, 3. can it be thought that the *Gentiles*, possessing the outward Face of the Church, should so fill up this Outward Court here meant, as to be made (as they are here) the other sole contradistinct and opposite Party to the Temple and true Worshippers: Unless we would say, That all *Protestants* are the Inner Temple, as well as the Priests and true Worshippers therein, and both to be here measured; and so the *Papists* and they share these two alone between them. But we assuredly knowing that of *Protestants*, not one of an hundred are True Worshippers, (according to outward Judgment, by those Rules the Reed warrants us to judge of others by) may as assuredly also conclude, that this multitude of Carnal Professors are not here intended by the Angel, as at all included in the *Temple*, and among the True Worshippers; especially seeing he puts the Reed into *John's* Hand, to measure none but such as are visibly True Worshippers. And therefore they must necessarily make up that third Party, distinct both from the Temple Worshippers, and from the *Gentiles*; and are they; who are to be cast out by the one, and seized on by the other, as the Outward Court is here said to be. And more sure I am, that according to Apostolical Institution, such as they ought to be left out by those that build true Churches, and Churches to be measured anew without them. And therefore, if this measuring the Temple fall under the Times of this sixth Trumpet; I cannot but imagine this New-Reformation begun, to be intended; and that re-entry the *Gentiles* are now a making upon the Outward Court of our Churches; and their yielding to them, to be the giving thereof unto the *Gentiles* here.

And, 4. the *Papists* cannot so well be meant here by the *Outward Court*, as some would have them. For I see not, that the Angel would vouchsafe them in this his mention of them here through this Type, so much as the bare Name of the Outward Court unto his Temple. That Romish Church is not worthy in his esteem to be so accounted of in the proportions of this Allusion. But he rather calls them *Gentiles*; as being Idolatrous Worshippers; and else-where, the *Synagogue of Satan, Worshippers of the Beast and his Image, Sodom, Egypt, &c.* as being in a further distance and degree of Comparison remote from the True Temple here, and the Worshippers therein. And so between the True Worshippers in the Inner Temple, and these *Gentiles*, he placeth a third sort of Worshippers, who are not *Gentiles* in their Worship, but separate from them in it as well as the True Israelites; and who worship the True God after the manner of the Worship of the Temple, outwardly; and yet are but *outwardly Jews* (as *Rom. 2. 28.*) and remain uncircumcised in Heart and Life. And these in this Allusion doth God allow the Place and Name of the Outward Court; which till the Reed, the Light of the Word came, distinguishing True Worshippers from them, were accounted as of the Inner Temple; but are now discovered to be *without*, (as the Word in the Original is). So that, the *Outward Court* doth typifie out a Company, who in these Times have a greater nearness to the True Worshippers than the *Gentiles* have, and yet are but *without*. And though this Outward Court is here said to be *given to the Gentiles*; yet (mark it) not to them, as those who are reckoned the Worshippers therein, not as the *Treaders of the Outward Court* (as in *Isa. 1.* the Phrase is of God's House); God reckoneth not them such; but as the *treaders down* of this Outward Court, (as they are said to do by the Holy City in the next words) God bringing in upon these Carnal Professors, for their contempt of the Gospel, and of the True Worshippers?

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shippers, the worst of the Heathen upon them, to tread them down by Violence, either of Conquest over their Bodies, (as in *Germany*) or over their Consciences, in making them again to submit to their Superstitions and Idolatries, (as they shall go on to do in other places).

And observe the glorious Wisdom that is in God's proceeding herein, as the reason of it: For God intending to have a Church most Holy unto himself, under the seventh Trumpet, in which *the Ark shall be seen*, (which notes out the Holy of Holies) as it is *vers. ult.* of this 11th Chapter; and his manner being, to carry on his Church unto perfection, by degrees; he doth therefore, about the midst of that Time, between the first Reformation long since made, and that seventh Trumpet (in an Age or so foregoing it) set his Builders on work (whom *John* here represents) to endeavour to erect a new Frame, and a Reformation of that Reformation; and to take the Reed, and measure over anew, both Temple, Altar, and Worshippers, and to cast out that Outward Court of Worshippers, with those Corruptions of theirs which hindred that thorough Reformation; and so, to contract his Temple into a narrower compass (as the proportion of the Inner Temple to the Outward was) yet purer and more refined: He delighting more in Truth, and purity of Worship, than in magnitude or multitude of Sacrifices and Worshippers: And so, to make to himself a Church that shall consist of Priests, and an Inward Temple separated from that Outward Court, into which the True Worshippers are called up from the other, which afore lay common to both. And how elegant is this Allusion here! whereby he sets forth the several States and Conditions of his Church, growing up unto Perfection.

The first Reformation he sets out by an *Inner Temple*, more imperfect, unfurnish'd, and besides, defiled by the adjoining of an Outward Court unto it.

The second Reformation more pure, he represents by the Inner Temple measured again, to be finish'd and cleansed from that Mixture.

And then, in the last Verse, he opens the Holy of Holies, into which no unclean Thing shall enter, as it is *chap. 21. 27.* For though their second Reformation, and the Reed thereof, keeps out Men civil and prophane, whom visibly so to be Godly Men (whom *John* here represents) may judg; yet many an Hypocrite that maketh a lie, may scape and croud into this Inward Temple still; whilst the Judgment of Men (who often err) applies this Reed. But into the other Temple to come, under the *New Jerusalem*, shall none of these enter. There shall be a Golden Reed then, as *chap. 21. vers. 26.* whereas now there is but an ordinary Cane, Reed, or Staff, which though in it self it be streight, yet being to be applied by Men, they may be deceived.

Now having given this more general view what is meant by the *Temple* and *Outward Court*; I will more particularly explain, what it is to *measure* the Temple, Altar, and Worshippers therein; and what it is to *leave out* this Outward Court.

1. To this end Christ *puts a Reed into John's Hands*, (who represents the Builders of this Age); that is, puts into their Hearts and Hands the Word, and the Light thereof, as alone a sufficient Rule to square Churches (both Worshippers and Worship) by. Other Reeds Men would have, but God hath given us Rules in his Word, to square the whole Frame and Model of this Temple by. And this is to be laid as a Principle, that we admit of nothing in Matters of the Church, which the Word does not warrant. Which Principle was never yet so fully taken up and practis'd by our Reformers hitherto; though it hath long been contended for, as the fundamental Ground-work of this Building.

2. By *Temple* here I understand, not only the Church of the Elect, (for they are all one and the same with them that worship God in Spirit and Truth; whereas here, in this enumeration, *Temple* and *Worshippers* therein seem to import distinct Considerations at least). But I rather understand, Churches or Congregations of Publick Worshippers considered as such; *Church-Fellowship*, (as you call it), which as well as the Company of the Elect, was typified out, and

and called the *Temple*, as *Ephes.* 2. 20, 21, 22. For the Apostle there having first said of the *Ephesians*, that as they were Saints in common with others, so they were built up with all the Elect, into a Temple unto God, and this *vers.* 20, 21. and so made part of *Templum Electorum*: He after that, says again of the same *Ephesians*, as they were a Company knit in Church-Fellowship, that they were *built together for an Habitation to God*, *vers.* 22. And so the particular Church at *Ephesus*, made a Temple and an Habitation apart, and, as it were, a little Sanctuary. Now every such particular Church bears the Name of the whole, and may also justly be called the *Temple*; because in a Church so gathered, the Ordinances of Church-Communion and Worship (as the Sacraments, Excommunication, &c.) are to be administred, and not out of such a Church-state, or such Assemblings; as at the Temple of *Jerusalem* only, Sacrifices were to be offered.

And therefore, 3. by *Altar* here; which was that main Ordinance of Temple-Worship serving for Sacrifice, (which was no where out of it to be used) I understand Church-Ordinances of Publick Worship and Sacrifice.

And, 4. by *Worshippers*; I understand the Persons who only are to be of this Temple, and to approach to this Altar; as only the Priests then did into the Inward Temple, and unto the Altar: even such only who are *lively Stones, built up in a Spiritual House, and an Holy Priesthood, to offer up acceptable Sacrifice unto God*; as it is in *2 Pet.* 5. So that, although *Temple* here doth connote and import Worshippers, (for now under the New Testament, Temple and Worshippers are materially the same; as by that place of *Peter* appears, though formally they may be considered as distinct, as here they seem to be); and so *Worshippers* importeth these Persons considered in such meet Qualifications as belong to them as Saints, and are required in them to make them meet Worshippers in this Temple, which this Reed lays forth: Yet formally *Temple* notes out these Persons as to be gathered up in a Church-Assembly, according unto Christ's Institution.

Now then, 5. to *measure* all these with this *Reed*, implies a drawing of a true Platform by the Rules of the Word; by shewing both,

1. What a True Church or Temple is, and how to be built; and what the Power, the Frame and Constitution of it, &c. this is rightly and truly *measuring the Temple*.

And, 2. laying out the right way of the administration of all Church-Worship and Ordinances, as Excommunication, Sacraments, ordaining Officers of Holy Things, who partake, and *serve at the Altar*, and all this by the Word. This is to *measure the Altar*. In a word; all that which, *Rom.* 12. 1. the Apostle calls *λογισμὸν λατρείας*, *Word-Service* or *Worship*. He speaking to the *Romans* in that Chapter, as they were a Body of a Church, as in the 13th Chapter he speaks to them as Members of a Common-Wealth.

3. *Measuring the Worshippers* is with the Reed, laying forth who are True Saints, and so are meet Matter for, and to be Worshippers therein; and so, judging of Men by the Rules of the Word, and accordingly admitting into, or rejecting from this Fellowship, and *judging them when within*, as the Apostle speaks.

And thus *measuring* is taken for drawing a Plat-form of all these things. As appears by that *measuring the Temple* by *Ezekiel*, (unto which the Angel here alludes) *Ezek.* 43. 10, 11. where it is called a *shewing them the Pattern, the Form of the House, and fashion of it*; together with the *goings out and comings in* for Administration, &c. all the Ordinances thereof, and all the Forms of those Ordinances, and all the Laws thereof. And as there *Ezekiel* sees distinctly and apart measured the Temple, Chap. 41, & 42. then the Altar, Chap. 43. 13. and then concerning the Worshippers, the Angel gives Laws, *chap.* 44. blaming them that they permitted *Strangers, Men uncircumcised* in Flesh and Heart (speaking in the Language of the Type) to be in his Sanctuary, *vers.* 7. giving a Law, *vers.* 9. that none such should enter in; shewing whom he would have to be *Priests* and *Levites*, and who not, and their Duties, in the rest of that Chapter: Even so here *John* is bid to cast out the Outward Court, as being Strangers unto God, and unclean, and using strange forms of Worship.

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And 2. *Measuring* is here also put to signify, that such a Temple, Altar, and Worshippers, should now in this Age begin to be built and erected, and Men set on work to do it. So in *Ezek. 43. 10, 11.* the Measure is taken to that end, that *Israel* seeing the true Pattern, might be ashamed of their former Aberrations, and for the time to come, might keep to, and do according to that Pattern, and square all by it. Measuring here respects not the Old Temple so much, as if the Temple that had hitherto stood were to be Measured: but it respects a New Building, or finishing of a Church. So also *Zech. 2.* the measuring the City, *ver. 2.* was to signify not the taking the Platform of *Jerusalem* as then it stood built: but as further anew to be built and inhabited, *ver. 4, 5.* So also the Temple, as then being yet unfinish'd by the *Jews*, after the Captivity, the Plumb-line or Measuring-Line, *chap. 4. 10.* (which answers to the Reed here) signified that the Temple should be finished; which appears, if you compare the above-named Place, with *ver. 9.* of the same Chapter.

And 3. *Measuring* imports *Protection* also: So *Zech. 2.* the measuring the City there, is in the Interpretation given, *ver. 5.* explained, that *God would be a Wall of Fire round about them, and their Glory in the midst of them.* And so here, so much may be intimated, and so, hoped for: For the Outward Court is therefore not measured, because it is given to the *Gentiles*. But on the contrary, the Worshippers are measured, and called up as it were, out from the Outward Court, that they may be preserved from the re-entry of those *Gentiles* upon them, or power over them; at least, from such power as they had over the Outward Court. To get into this Temple, is the greatest preservative to keep the Saints from the over-growing Corruptions and Defilements of these *Gentiles*; and it may unto many prove a Protection, and Sanctuary, from their Power, (as to those Churches in *New-England* it may be hoped it shall): *God will create a Defence upon his Glory.* And however, they shall hereby be reserved for that Resurrection which afterward is to come, *ver. 11, 12, &c.*

Now in the second place, on the contrary, the not measuring, and the *leaving out the Outward Court* (and yet measuring the other) is,

1. By the Word, exactly putting a difference between them that *fear God*, and them that *fear him not*; measuring out who fear him, by Marks, Signs, and Spots upon his People, (as in *Deuteronomy* God speaks) which the Word gives. And this distinguishing and putting a Difference between Men and Men, the Word calls *excluding, or leaving them out*: Which accordingly, to make way for the right Constitution of Churches, in discerning the true Matter of them; hath been the chief work of the Godly Ministers in *England*, in this last Age: Who though they wanted the Ordinance of Excommunication in their Churches, yet in lieu of it they had excommunicating Gifts; and were forced, because of that prophane mixture in Churches, to spend most of their Ministry, in distinguishing Men, by giving Signs and Marks of Mens Natural and Regenerate Estates, and convincing and discovering carnal Men to themselves, and others: Which God in Providence ordained, to make way for the erection of more pure Churches. For by this Light, was set up in Godly Mens Hearts a Spirit to discern between the clean and the unclean; and so, to hew and set apart the Materials for this Temple; as the Stones for *Solomon's* were.

2. This implies a rejecting them from Church-Fellowship, and not admitting them into this new-reared Temple, as being not fit Matter for this Building. Which is a kind of Excommunication of them.

3. This leaving out the Outward Court, may also imply, a rejecting such Forms of Administration in Worship, (Liturgies, &c.) and Corruptions therein, which are not found agreeable to the Word. For I take the Phrase of [*Outward Court,*] to import a full Opposition to those Particulars mentioned in the former Words: Which (as you have heard) are these, *Temple, Altar, Worshippers.* And therefore oppositely, all carnal and corrupt Worshippers, or Forms of Worshipping, cleaving to Ordinances, and left in the first Reformation, (as the Filth which the Sea leaves behind it at an Ebb), these are all comprehended under that Expression of [*Outward Court.*]

Now (in the last place) consider the Reason given, why God stirs up his People, now in this Age, to do thus by this Outward Court: Which is, because,

as their Forms of Worship came from Popery, and themselves are inwardly, and in Heart *Gentiles*: So he hath (for many glorious Ends of his) ordained them unto Popery again, more or less to be subjected to it. And therefore he declares this as the Reason, why he would now, and not before, put it into the Hearts of his Builders, thus strangely and suddenly to reject them; because that the Time is now come, when by his Decree, they must return to the *Gentiles* again: Only ere the *Gentiles* should thus again seize on them, they must first be left out by the Templers, the true Church, which being once done, they forthwith become as *Heathens* (as Christ says); and being *cast out*, they *wither*, and become a Prey to Men, as it is *John* 15. 6. Popish Opinions and Practices take them again. And how by degrees, do these *Gentiles* win Ground upon the Outward Court in *England*? And how does their winning Ground drive the true Worshippers into the Inner Temple, and cause them to abandon their Mixture with the Outward Court? So that as this new Reformation made way for their ruining the Outward Court; so the *Gentiles* winning more upon the Outward Court, doth further this new Reformation: God carrying on these two Works at once.

Now the Word [*given*] (*It is given to the Gentiles*) imports an easy kind of Conquest, which the Popish Party obtains over them; they yield, and give up the Fort as it were, and suffer the Papists to come in upon them, without much; or long holding out. Now in such a Dispensation of God towards the Carnal Protestants, thus to give them up again unto the *Gentiles*, there are many and glorious Ends which God may have in it, that may make it the more probable, that so indeed he intends to do, ere he means to bring in that glorious Church to come.

As, 1. That he might have a purer Church, according to the Primitive Institution; these Treaders of his Courts, becoming loathsome to him, with their Oblations. And though the first Reformation, was outwardly in shew, more specious and glorious, for the Multitude of those that Reformed, and this is to be by much a smaller and narrower Building, (even as in Proportion, the Outward Court did far exceed the Inner Temple); yet this consisting of purer Worshippers, and Worship, squared by the Word: this second Building shall in true Glory excell that other.

2: God may do this, to let many of these Worshippers taste of the Fruit of their own Ways. They took upon them to be the true Church-Zealots, and Defenders of Religion, against the Papists, and yet cast out God's true Worshippers, and their Ministers, saying, *Let God be glorified*, whilst they beat their Fellow Servants (as the Parable hath it). But here they are met with, being cast out by them again: And upon their being rejected from their Fellowship, the Protection and Defence of these from the *Gentiles* cease, and they are given up to them.

3. For the same Cause that God let Popery come in upon the World at first, for the same he suffers it thus again to overflow; even because Men *received not the Truth* (so clearly shining in the Prophecy of the Witnesses amongst them) *in the love of it*.

4. To throw out this Rubbish, that would hinder that Temple; which after all he intends to build and make most glorious. For these, like those *Samaritans*; *Ezra*. 4. 1, 2. offer indeed to build with them; but being according to God's Appointment not to have a Hand in it, they would be a hindrance to it, (as indeed they have been.)

5. That of that glorious Restauration, and Resurrection of the Church, and Witnesses, which is yet to come, and is foretold in the 12. and 13. Verses of this Chapter, only true Worshippers (who in this Time of Trial, stood out as faithful Witnesses against Popery, and the Invasion of it) might have the Honour and Praise. Therefore God brings this Trial upon all the Churches; so to burn up and consume this Dross, and to discover those Carnal Protestants (that have spoken as big Words, and talk'd as hotly against Popery, as any, and made that the Evidence of their Sincerity) to be such, and unsound; by a base yielding unto the *Gentiles* the Papists: That so, when Christ seems to revive his Church again (after this) *ver.* 13. then (as you have it in *Isa.* 66.) Christ may appear to his Peoples Glory, but to their Shame; who yet before cast them out, and said, *Let God be glorified*.

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6. That the *Gentiles*, and the Pope might thus accomplish their Time and Period of 42 Months, with an investment of the Pope into his old Territories, now towards the expiring of that his Time. Which Reason the next Words do give. [*And so they shall tread down the Holy City for 42 Months*] and be found domineering in it (in a manner) as fully as before, towards the end of their 42 Months; that so their Lease may well nigh expire in a full Possession: And that so the confusion of Anti-Christ (the greatest work to be done for the Church, from the Apottle's Days) may be the more glorious unto God. Thus *Daniel* seemed to fore-tell, that after those *Tidings out of the North should trouble him*, (which was this Separation of these Northern Kingdoms from him); as also *out of the East*, (through the prevailing of the Turk, when he came so near unto his Territories) that enraged with this, he shall *go forth in great Fury, chap. 11. 44. and plant his Tabernacle*, (his Power and Jurisdiction) again, *upon the glorious holy Mountain*, (where the Temple stands) *between the Seas*. And what follows? even that after all this his recovery of Power over these Churches of the Reformation towards his end, yet *he shall come to his End, and none shall help him*. And after *Rome's* recovery of her Power thus; and when the Whore begins to sing her Sister *Babel's* Song, just afore her Fall, (as *Rev. 17. 7, 8*) and saith in her Heart, *I sit as a Queen, and am no Widow*, as having her ancient Paramours again; and so, thinks *she shall* (now, *see no Sorrow*: therefore *shall her Plagues come in one day*; for *strong is the Lord that judgeth her*: And thereby will be seen God's Omnipotent Power in her Confusion. There is nothing also in it, that *chap. 17.* the ten Kings, or States of *Europe* are twice mentioned, as giving their Power unto the Beast; and *ver. 17.* are the second time said to *agree* to do it; through some special Hand of God to fulfil his Will: even till those Words of God, uttered by *Daniel*, in the fore-cited place, shall be fulfilled; (For unto some Word of the Old Testament, do these Words here refer.)

SECT. 4.

An Appendix to the first and second Verses of Chap. 11. Refuting other Interpretations, given of the Measuring of the Temple, and Outward Court. (which you may read, or not read, as you please.)

THis Interpretation of *John's* Measuring the Temple, as in this latter Age to be performed, being thus made forth, to hold in all things (as you have seen); I shall not need to spend much time (and yet some) in refuting other Interpretations.

Mr. Mede would have the New Book-Prophecy to begin here at this 11th Chapter, and the sixth Trumpet under the Seal-Prophecy, fully ended before, at the conclusion of the 9th Chapter; and the Oath of the Angel, Chapter 10. to supply the seventh Trumpet: And so makes the Angel here in *chap. 11.* to begin again anew, aloft from *John's* Time: And so, this 11th Chapter, to be a short compendious representation of the Story of the Church, in all Ages, beginning here anew from *John's* Time; and as it were, the Contents, and brief Sum of that larger Story, which begins at Chapter 12. And so, would have all the several States of the Church, in all Ages, more briefly here represented through all Times: As,

1. That of the Primitive Times, until Anti-Christ's rising, under the Type of the *Temple measured*; till when (says he) the Church remained Pure, according to the Pattern: And therefore, *John* is bidden to *measure* it, as a Pattern of the Truth unto after-Ages.

And then, 2. The Face of the Church, during Anti-Christ's Time, for 1260 years, under the Type of the *Gentiles treading down the Outward Court, and Holy City*: Thereby (says he) representing, how the Papists should arrogate and possess the Name and Face of the Church so long time; which yet, because it will not bear the Measure of the Reed, *John* is therefore bidden to leave out, as neither in Doctrine, nor Discipline, keeping to the Word, nor unto the Primitive Pattern,

Pattern, but utterly swerving from it, as the Church of *Rome* hath done. And in this State the Church continues for 1260 Years: the *Gentiles* having that Time allowed them to tread down the Holy City: And the State of the True Church all that while, is but as of these *Witnesses in Sack-cloth*. This Interpretation the Reverence had to the Integrity of the Church for the first 400 Years did beget; together with that appearance, (at first view) that the Outward Court should here be said to be given to the *Gentiles*, to be by them trodden down as the Holy City is, for 42 Months. Which mistake I have abundantly removed in the first Section, and in the fifth general Premise to this my Interpretation.

But further, to remove the Supposition on which this Interpretation of his is founded;

1. The sixth Trumpet, and the Times of it in this Vision, are not yet ended here in this Angel's Intention. For the Angel, after his long discourse of the Occurrences that are to fall under the Times of the sixth Trumpet, doth then (when the Time of it, according to the Series of this Vision, did indeed come to end) say (*vers. 14. of this Chapter*) *The second Wo is past, and the Third cometh quickly*. And you may observe, that after the expiration of the Time of these *Wo Wo Trumpets*, (which are the Fifth, Sixth, and Seventh) such a closure comes in after each of them, [*one Wo is past, another comes, &c.*] And thus, after that the Times of the fifth Trumpet were out, according to the Series of the Vision, this Closure is added, (*chap. 9. 12.*) [*One Wo is past, and behold there come two other Woes more*].

Now at the end of the 9th Chapter, there is no such close annexed. But here, *chap. 11. 14.* when the Angel had related the Occurrences which are to fall out in the latter days of the sixth Trumpet, that is, whilst the Turkish Kingdom yet stands, and which shall fall out not long before his Fall; then, and not before, he brings in that close of the Times of that Trumpet, [*The second Wo is past, and behold the Third cometh quickly*]. Which shews, that either part of the Matter, and of the *Wo*, that goes to make up that sixth Trumpet complete, remained to be uttered by this Angel, *chap. 11.* (which when he had declared, he says, *The second Wo is past*); or that, (according to the course of the Vision) the Time of it was now expired.

And then, 2. the Angel takes his Oath, *chap. 10.* as yet standing under the Times of the sixth Trumpet, and after the Times of the Seventh; and that seventh Trumpet's Time yet not come to blow, according to the order of Time presented in this Vision. And therefore it is not a meer suspension of the Vision it self, until he had begun with, or run over all Times again, (as Mr. *Mede* would have it): But its Time to blow was in this Vision not yet come. This the very words and phrase of the Angel's Oath, *chap. 10.* do imply; when he says, *In the days of the seventh Trumpet, when he shall begin to sound*. Mark that phrase, [*The Days of the seventh Trumpet*]. It implies that he speaks according to the compute of Vision-Time (as I may so call it); for Vision being a representation of Events, even as a Comedy is of Stories, accordingly these Visions that succeed each other, have a supposed Artificial Time that runs along with the representation of those Events in these Visions, in their due Order; Even as the several Seasons of the Year are in a Prognostication laid forth, according to Artificial Names (as in an Almanack you read of *Dog-days*, and the like) or; even as in a Map all Countries are represented with their several Climates or Scituations, by Lines of Longitude and Latitude, which have Artificial Names by Geographers given unto them. So from the 6th Chapter of this Book, hath been represented a Map or Vision of all Times, and these, as successively governed by Angels, from whence they have their Names, as Seasons have from their Planets that govern them, (as the *Dog-days* in Summer, from the *Dog-star's* Reign at that time). So the days of Christ's Kingdom to come, are called the Days of the seventh Angel: And so the Times before it, are called the Days of the sixth Angel, or the sixth Trumpet, (under which the Turk reigns). Now then, in that the Angel swears, *Time shall be no longer, but till the Days of the seventh Angel; when he begins to sound, all shall be finished; it implies,*

that

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that according to the course of Time in this Vision begun, this Time was not yet ended.

To demonstrate this; consider,

1. That those words [*Time shall be no longer, but till the Days of the seventh Angel*] do imply a long Series of Time already past in the Visions of the former Angels, and Time hitherto brought down; and so, he must needs speak this, in a respect to Vision or Representative Time, (as I may so call it) which he, as an Actor coming in his due Place and Order stood under. And accordingly likewise he must be supposed to speak unto *John* as a Spectator brought to the last Stadium or Scene of Time: And therefore he speaks, as taking it for granted, that there was some Time yet left, according to the Series of this Vision; and yet, no more, but until the Days of the seventh Trumpet, which was next to come upon the Stage. And so the Angel must be supposed to speak those words, as yet standing under the Days of the sixth Trumpet, as yet not ended, but as having some Time still to come. For should he be supposed to begin again aloft at the top of Time, and so to bring *John* thither, as having ended the former Prophecy; and then, with a New Vision, to begin to run over all Time again; he should, in the same Speech, take in two several Accounts of Time at once. For whilst he says, *Time (or Delay) shall be no longer*, (which imports that whole space of Time under the former Trumpets, from the Age wherein *John* lived, to be past and off the Stage already) in respect thereto he must be supposed then to stand under the sixth Trumpet, as viewing all that Time gone over. But in the following words, when he says, [*But in the Days of the seventh Trumpet, when he shall begin to blow*], he should speak, as taking all Time afore him anew, and as beginning all Time again, (according to this Opinion). And it were strange, if in the same Sentence, two Speeches should bear such differing Dates.

2. Those words [*But in the Days of the seventh Angel, when he shall begin to sound*] do also argue this. For,

1. He says not to *John*, The Vision of that Angel, and his sounding, I will not give thee now (*John*) which yet should now in order follow; but he says, The Days of his sounding (as speaking of Vision-Time) are yet to begin. [*When the Angel (says he) shall begin to sound*] as manifestly noting the Time of sounding according to the order of Representative Time in the Vision, not yet to be actually come to be presented; and not the Vision only suspended unto *John*.

And, 2. when he said, *chap. 11. 14. that the second Wo is past*, he adds; *Behold, the third Wo cometh quickly*; as noting yet some space of Time between this and the seventh Trumpet to come, as between the sixth Vial, and the Seventh, there is to be. So that the Vision is not suspended only, but really (according to the Series of this Prophecy) it still went on, and this Seventh was to follow.

And, 3. accordingly, when in the 11th Chapter, the seventh Trumpet doth indeed sound, there is a Voice heard (in answer, as it were, unto what the Angel had said, *chap. 10. that Delay should be no longer*) that, *Now that Time is come*, &c. He had said it should be no longer then till then; and now, when it sounds, the Voice says, that *Time is come*. So that then, and not till then, according to the Series of this Vision, was the Time of the sounding of it. And all this argues the Vision of this 11th Chapter, and the Occurrences of it, to be a Supplement or Addition, to come in towards the end of the sixth Trumpet, and not to begin again at the top of Time. So that rather I take it, he still speaks all in this 11th Chapter, as standing in the last days of the sixth Trumpet, the Times whereof are not ended; and so mentions such Occurrences as shall fall out in the latter Times of it, in which *John* and he do stand (as hath been shewn).

And, 2. for that other thing supposed, namely, Mr. Mede's making the first 400 Years until Antichrist's rising, to be the *Temple measured*, as so long agreeing with the Reed, and so continuing as an exact Pattern for Churches, and so intended in this *measuring*, I say two things;

1. If

1. If the meaning should be, that these Primitive Churches are therefore measured, that they might be held forth as a Pattern to Churches afterward (as is intimated in his quoting *Ezek. 43. 10, 11.* and applying it to this measuring, in such a sense only) I cannot imagine, that although a just and a due reverence is to be given to those Times, that yet Christ would ever impart such an honour to any Church not purely Apostolical, as to make them the Pattern for Worship and Doctrine; which is Honour due only to the Word, and unto those Churches extant in the very Times of the Apostles, only so far as they kept those Ordinances in which the Apostles settled them; so *1 Cor. 11. 2, 22.* Otherwise the Apostle pulls down the Pride of that *Corinthian*, and of all other Churches, for arrogating this unto themselves, saying, *What, came the Word of God out from you, or to you only?* Chap. 14. of that Epistle, *vers. 36.* It is therefore too much to give to those Primitive Times, especially for the first 400 Years.

For, 2. although the Doctrine and Discipline of the first Age in which *John* lived, and in which Churches were then settled by the Apostles, might then be thus measured to be held forth, and so to serve for a Pattern, (as we have the Story of it in the Word, which on purpose relates the State of those Churches); yet to make such an integrity to extend to those other following Ages, until the very Times wherein Antichrist rose, (which in many Matters, both of Worship and Government, did so much swerve one Age after another, still more and more from the Rule) this were unsafe. For the Corruptions which still did steal in upon the Doctrine and Worship, in the first 300 Years after the Apostles Deaths, were indeed the occasion of the Rise of Antichrist; the Mystery of whose Iniquity began to work in the Apostle's Times; and in every Age more than other so prevailed, as that Antichrist arose in the view of the best Churches and Fathers, though then undiscerned by them. Which, had they kept that Primitive Integrity, had been utterly impossible. And therefore to reduce our Worship, &c. now unto the Pattern of the first four or five hundred Years, (which is the plausible pretence of our New Deformers) is to bring Popery again in by the same degrees now, as it at first crept in by. And this the Devil, who knew the way of introducing it then; to that end cryeth it up now.

For my part, I rest assured, that the Light which hath broken forth in many of our Reformed Churches, since *Calvin's* Time, and which still encreaseth, and shall, until Antichrist be consumed, is both in Matter of Doctrine, Interpretation of Scriptures, Worship, Church-Government, &c. much purer, and might be taken for a truer Measure, than what shines in the Story and Writings of those three latter Primitive Ages. But yet it were too much to attribute that to it, which this Opinion puts upon the Light of those Primitive Times. But all that I have said in my fore-gone Exposition is, that now in this Age Light coming in, and discovering how far the constitution of Churches in their outward Government, &c. hath swerved from the true Pattern: Therefore *John* is set at work afresh to measure it. Which use of the Phrase is very proper, as implying only a Reformation and Restitution of the Church attempted, after a swerving from the Rule. In which sense *Beza* and other Interpreters understand it, without any arrogation to these Times.

And, 3. for his making the Outward Court to represent the Churches state as in order of Time succeeding this Temple of the Primitive Times; I only say this, That it seems to me, that these two, the Temple, and the Outward Court, are represented as rather existing together, and contemporaneous, the one being bid to be measured, and the other to be cast out, at one and the same Time, as being not capable of the true Measure. And the contrary Opinion would make no Churches erected according to the Pattern in this Reformation, since *Luther* and *Calvin*, but still to remain, as it were, hidden under Popery as an Outward Court, until Antichrist's Times are fully out. Whereas Churches are, and have been, long since erected, and that, as exactly according to the Pattern as any we read of, (the Apostle's Age only excepted).

And then, 4. for that other Supposition, that the 11th Chapter should be a Compendium of all Times from *John's* Age unto the seventh Trumpet, so to shew the synchronizing of two Prophecies; I say,

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1. It were strange, that in a Compendium, one particular Passage (of the killing of the Witnesses) should be insisted upon more largely than all the rest, and take up the half of that Discourse, as from *vers.* 7. to 14, this doth; and that such a Passage or Occurrence as this, that is not mentioned in the large Prophecy that follows (whereof this should be the Compendium and Argument) should yet come in here by it self; would it not rather argue, that the Angel here did chiefly intend to give some special Occurrence, which should go before the seventh Trumpet in the Church of the Age that preceded it, as a sign of its approach?

2. It is true indeed, that one end of this Angel's coming down, was to shew, what was the Time and Period of the fourth Monarchy, under that last Head the Pope, whose Time and Continuance *Daniel* had mentioned but indefinitely. But yet, his purpose was to make mention (and but a mention) of no more Times than simply those 1260 Years of the last Head; which were enough to interpret *Daniel*, (which was his scope) and not explicitly to ascend to the whole Time of the *Revelation*. And then, his annexing to that Computation such Occurrences belonging to the Book-Prophecy, as should fall out at the ending of that Time; and his subjoining the expiring of the sixth Trumpet (which belongs to the Seal-Prophecy, it being the passing away of the Second Wo) *vers.* 14. presently upon the ending of these Occurrences; this serveth sufficiently enough to shew the Connexion of all Times in both Prophecies, and more clearly than that other way of Mr. *Mede's*.

There is but one Objection, both against this way of mine, and that makes most for that Opinion of his, that I know of; and that is, that *chap.* 10. *John* eating a little Book, which contains a New Prophecy, (and therefore, *vers.* 12. he says, he must prophesy again); hence therefore it follows, that the Seal-Prophecy must be supposed ended; and so, this 11th Chapter to contain a New Prophecy from the beginning.

To which I Answer; That the Angel's coming down now towards the end of the Old Prophecy, had a double scope; the one to give a New Prophecy, the other to give an exact computation of the Times of both Prophecies, himself as yet standing in the end of those Times of the one Prophecy, and being shortly to enter into the other; and so withal intending to give a signal of the ending of those Times for the Church's warning. Which Occurrences that were to be the Signs, because they were Passages belonging to the Book-Prophecy, as being the Fates of the Reformed Churches in the Days before the Pope's Ruin, (which are Matters belonging to the Book-Prophecy) hence it is necessary, that *John* should now first eat that little Book, (the Story of which was entirely to begin at the 12th Chapter) that so thereby he might be, as it were, enabled to conceive of these Passages related, *chap.* 11. they being such as belonged to that Book-Prophecy. For *John* had not yet seen the Beast ascending out of the bottomless Pit, who is mentioned, *vers.* 7. nor heard of the Witnesses and their Vials; but by eating that little Book, now was signified to him, that therein was contained the Vision of these things, which these Passages here related did concern. And besides this, there was likewise signified unto him thereby, that now in the last Days of the sixth Trumpet, the Book was open, (as *Daniel* says).

But for a more full Answer to be added to these, take in that fifth Precognition, or premised Consideration, which in the beginning of this Exposition of *Chap.* 11. I laid down afore-hand, tending to the opening of it.

I might do the like by the Interpretations of Mr. *Brightman*, and Mr. *Forbes*; who though they make the *measuring* to signify and represent the Godlies discerning the difference between the *Temple*, the True Church, and the *Outward Court*, the Popish and False Church, (in these latter days of the first Reformation); Yet so, as they make the *Outward Court* here, to be the Outward Face of the Popish Church, the Seat and Name of which they possessed; and the *Temple* to be the Church of God in all Ages hid under Popery, (as the Temple was, within the Outward Court) and for many Ages not discern'd; whilst the
Popish

Popish Church possessing the Outward Court, stood only outward to the Eye, and held the Name and Face of the Church, but became now to be discerned or *measured* by the *Reed* of the Word; which is (say they) the measuring here. So that, they make the Church, in these Anterior Times under Popery, to be the *Temple*, and the outward Face of the Church all that while to be the *Outward Court*. And having placed this Temple, and Outward Court, in the first days of Antichrist, and this measuring of the Temple thus high, even from the dawning of the Gospel so long since; they accordingly go on to make the following Occurrences of this Chapter to be all already fulfilled.

The 1260 Days of the *Witnesses* (which they would have to be the two Testaments) their *Prophecy in Sack-cloth* they make to be expired, and their *Slaughter* past in that Council of *Trent*, coincident with the *small-Caldique War* in 1547, or thereabouts: After which there was in *Germany* a restoration of the Gospel, after *three Years and a half*; where the *tenth part of the City* fell off again from Popery. After which the seventh Trumpet sounded (say they) when these Northern Kingdoms settledly embraced the Gospel, and became the Kingdoms of Jesus Christ, (where, that he may for ever reign without any recovery again by the Beast, I say *Amen*, as *Jeremy* did).

But this Interpretation I cannot assent to; for (as we shall see afterward) this killing the Witnesses, and the passing away of the second Wo, (or the Turkish Dominion) together with the sounding of the seventh Trumpet, are all yet to come.

And for their making the *Temple measured*, to be the Company of Elect past through all the Ages until then, but now in the beginning of the Gospel discovered, these things are against it:

1. The Visions of this Book are still of things present, or to come, and not of things past. And therefore this seems much rather to note out the present state of the Temple; existing as then unto *John*, under some of the Times of the sixth Trumpet, than a discerning what was past and gone before that Time.

2. The Condition of the True Worshippers, whilst hidden in those Anterior Times of Popery until the Reformation, are rather represented in *chap. 14.* (which Chapter summarily contains the several Faces and Conditions of the Church through Antichrist's Reign, as the *13th* Chapter doth the State of Antichrist during that Time) to be as a Company of 144000 upon Mount *Sion*, whereon as yet a Temple was not built; and so distinguish'd from them under the Times of the Reformation, when only we come to have the first mention of the *Temple*, *vers. 15, 17.* and of the *Altar*, *vers. 18.* therein alluding (as it seems to me) unto the State of the Holy City, wherein, until *Solomon's* Time, there was not a Temple built; though in *David's* Time, that Mount was by the Jews inhabited. So nor was this Virgin-Company as yet formed up into a distinct Temple and Altar of Worship distinct from the Popish, in any eminent manner, but rather lay scattered in the Popish Churches, and were hidden among them, although they were not of them. But now in the Reformation, they began to be built up into a Temple apart, and to set up an Altar distinct from that of these *Samaritans*.

And then, 3. to make the *measuring* this Temple to be an after-sight, or discerning of them, does not enough fill up the meaning of that Phrase, (though that be connotated and implied in it); which we find else-where used, (as *Ezek. 43. 11.*) for drawing a Platform of God's House, and the Ordinances thereof; to keep them, and put them in practice; or else for building and finishing an Edifice, as *Zech. 2. vers. 2, and 4,* compared, and *Zech. 4. 9, 10.* Which must therefore rather respect a Temple as in these Times existing, and in being, or to be built and finish'd, than a Temple in Ages past, and but now discovered.

And, 4. those opposite Negative words [*measure not, but leave out the Outward Court*] do import a real Act of Rejection put in execution, and in Fact done towards that Outward Court as then existing; and not merely a discovery or judging them only to have been but an Outward Court in Ages past. They do imply an Act of leaving them out in that Building that was now erecting; as

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being such whose Form and Frame was not for this Building, nor capable of that *measure* which was now to be applied.

All these things argue to me, that this Vision and Work appointed *John* here, respected not Anterior Times, but the Face of that Church, the Times whereof he then stood in, and the Work of that Age about it. Whereas (according to their Interpretation) the Outward Court must have existed at the beginning of the Times of Antichrist; for they suppose the *Outward Court* (that is) the Face of the Church possessed by Antichrist 42 Months, even from the beginning.

There is a Third Interpretation, which to me seems more probable than either of these (and which I exclude not in this of mine); and that is, That this *measuring the Temple, &c.* should be that first Reformation and erecting of Churches, with that Separation made from Popery by our Worthies, they casting out that Catholick Romish Church as not agreeing with the Rule. And so that Reformation and Separation falling out together with (or not long after) the *Turks* possessing the Eastern Empire, (which is the sixth Trumpet, *chap. 9.*) This 11th Chapter beginning with that Reformation of the Church, should thereby orderly continue the Story of the sixth Trumpet, without any *Chasma* or void space of Time between the 9th and 11th Chapters. Whereas, to draw it down to our Time, leaves an interim or vacuity of an hundred Years.

But, 1. I conceive the Scope of the Angel here not to be so much to make up a compleat Story continued to the other, *chap. 9.* For the former Story of the Trumpets, having contained only the Fates of the Empire, it therefore suited not his Scope to annex this Reformation of the Church thereunto, as any homogeneal part of one continued Story, although in Time immediately succeeding it: For that more properly belonged to the Book-Prophecy that follows, and is at large set forth, *chap. 14, 15, and 16.* But his Scope seems rather to be, to give a computation of the Times of Antichrist, and a signal of their ending, by the Occurrences of the Age just afore; singling out to that end such particular Passages, (that otherwise belonged to the Book-Prophecy) about the Church in that last Age, as should be most eminent, and likewise designatory of the ending of those Times, being such also as should fall out before the expiring of the sixth Trumpet, or second Wo.

And if these Occurrences have any affinity with the sixth Trumpet, it rather lies in this, that whereas the fifth and sixth Trumpets had contained two Woes on the Christian World in the East, (for their Idolatry) from the *Turks* and *Saracens*; This contains a like Wo on the Churches of the Reformation in the West, by the Papists over-running their Outward Court, as a punishment of their Carnal-Gospelling. Which added to those Woes brought upon those Grecian Churches by the *Turks*, should make the Wo of the sixth Trumpet compleat. And so, the *treading the Wine-press without the City*, (in *Germany*) *chap. 14.* should be reduced to the sixth Trumpet, as a part of it, rather than to any of the Vials. The Vials being upon the Turk and Pope only, but these other Woes upon those other Professors of Christ, and his Name, after a fleshly way, both Grecians and Protestants; the one by the Turk, *chap. 9.* the other by the Papists here in this 11th Chapter.

And then, 2. The main eminent Business of the first Reformers from Popery, being chiefly about Matters of Doctrine corrupted by the Papists, and about the Idolatries of *Rome*; therefore both in *chap. 14.* in the Voices of those three Angels; and in *chap. 15.* in their Song there, Matters of Doctrine only are mentioned. And though they laid the Foundation of the Building of all Churches, yet that was not τὸ ἔργον, that very Work unto which they did so specially attend. It was not so much the right *measuring* and constitution of Churches, and of the Materials of them; as here (you see that) that is made the main thing intended, even to *measure the Temple, Altar, &c.* and indeed is, and hath been eminently, and peculiarly the Work in hand now in this last Age.

3. Let it be considered, that the Popish Party in this Allusion, cannot so properly be called the *Outward Court*; but they are rather intended by *Gentiles* here:

here: And so, the Outward Court must note out that third sort of Worshippers between these *Gentiles* and the *Templers*, (as I before shewed).

Chap. 4.

And, 4. this being that exceeding great Error and Defect laid in the Foundation of the Churches of the first Reformation, (especially in our British Churches) namely, the adjoining this Outward Court of Carnal and Unregenerate Protestants, and receiving them from the first into the Temple, Worship, and Communion of all Ordinances; so that, the Bounds of the Church were extended as far as the Bounds of the Common-Wealth. Which was done out of Humane Prudence, suddainly to greaten the Party against the *Gentiles* in the City. That as the Earth helps the Woman, *chap. 12.* so this, as an Outward Court, might round about shield the True Temple and Worshippers in it against the Beast. And then, on the other side, this being in this New-begun and second Reformation of these Churches, the main fundamental Principle which is here mentioned, of receiving none into Churches, but only such Worshippers as the Reed, or Light of the Word, (so far as it gives Rules to judge others by) applyed by the judgment of Men (who yet may err) shall discover to be truly Saints, (which belongs to another Dispute); and this Vision falling out in, and as belonging to the Times of this latter Age, and being purposely intended (as it were) to amend and correct that very Error: Hence it seems most properly to belong to this Work of a second Reformation.

Yet, because that was a true measuring, and this but the finishing of that Building, whereof their Hands had laid the Foundation, (and like *Zerubbabel's* finishing the Temple); therefore I verily think the Holy Ghost had an aim at both, as unto two several gradual Accomplishments of it. For this I perceive in almost all Prophecies; that there are several Accomplishments which the Holy Ghost hath in his Eye; yet so, as he fixeth upon one, (and usually, the last of them) as the main intended. For which I could bring many Instances; of which one I shall hereafter give. And that he might have such a double aspect in this, I shall shew when I come to the killing of the Witnesses.

C H A P. V.

*The Exposition of the Eleventh Chapter continued.
The Description of the Witnesses, Verse 3, 4, 5,
and 6.*

S E C T. I.

Some Things in general premised. The Division of the particular Acts ascribed to them: with the Order and Time of each.

Now I come to the Angel's Discourse concerning the *two Witnesses*; who are the *Holy People*, whose *Power* is at last to be *scattered*. The Description of whom is set down, to make way for the relation of that their scattering.

Two things (as was said) are here related about them.

1. The Description of their Condition and of their Power, *ver. 3, 4, 5, & 6.*
2. The last scattering of them, and of this their Power.

I. For their Description (which the Angel makes, to the end that *John* might know whom he spake of, who were at last to be thus killed); He describes them as throughout all Ages they had opposed Anti-Christ: which he doth upon that occasion, that he had for to mention their whole Time. But especially he sets them out by what in their latter Times (the Age immediately foregoing this their killing) they should have power to oppose the Beast in; and yet, how that after all, he should prevail against them. So that there is this use and end of this so large a Description of them, *ver. 3, 4, 5, & 6.* that the Time of this their last killing might be more evidently discerned, when it was to come; namely, after they should have done thus and thus against the Beast and his Company: To wit, set up a Temple, and poured out four Vials, and when they should be come to one of the highest Plagues, even to *devour them with Fire* (which is the fourth Vial); that then their Enemies should prevail against them.

Now this Description of them, is absolved many and several Ways: As

1. By their *Office*; they are *Witnesses* and *Prophets*.

(1.) *Witnesses*, As being in all Ages to *testify* against Anti-Christ; but especially now at last.

(2.) *Prophets*, As being to *Prophecy*, and thereby to feed the Church, whilst in the Wilderness, the same term of 1260 Years, as you have it *Chap. 12. 6.* where it is said, that *They* (that is, these Prophets and Witnesses) *shall feed her, &c.*

2. They are set out by their *Condition*, which is in *Sack-Cloath* and Mourning; whilst the Pope and his Clergy, are in their Silk Triumphant.

3. By their *Number*; they are *Two*.

For, 1. *By the Mouth of two Witnesses* (at least) *every Word is to be established.*

And, 2. They are *Two*, in Allusion to those famous Parts or Couples (for by Couples they have still gone) in the Old Testament, living in the like Times; and which were fit Types of these Times of Anti-Christ, and the Churches State therein, in the various Progress of it throughout all Ages of Anti-Christ's Reign.

The Couples were these.

1. { *Moses*
Aaron } Prophets to the Church in *Egypt*, and in the *Wilderness*.
2. { *Elias*
Elisha } Prophets to *Israel* in *Ahab's* Time, wherein *Idolatry* prevailed, and no Face of a Church was seen, and but 7000 hid in Corners that were Godly.
3. { *Zerubbabel*
Joshua } Prophets in the Days of the finishing the Temple, after the People were come forth from *Babylon's* Captivity.

And that to these three Pairs the Allusion is here made, is manifest.

1. To *Moses* and *Aaron* : For

(1.) These execute *Egypt's* Plagues, *ver. 6.* like as they did.

(2.) They devour *Men with Fire*, *ver. 5.* as *Moses* did twice by his *Gain-sayers* in the *Wilderness*.

2. To *Elias* and *Elisha* ; for as they shut up Heaven, that it rained not ; so these here do the like, *ver. 6.*

3. To *Joshua* and *Zerubbabel* ; for therefore in *ver. 4.* these are called the *Two Olive Trees*, and *Candlesticks* that begun and finish'd the Temple after the Captivity.

Now out of this Allusion made to such Persons, you may in the general observe, That they are eminent both Ministers and Magistrates (for such were all these Types in their Times) ; who especially are here intended, under the Notion of *Two Witnesses*. And thus we have had the Description of their Quality, Office, Condition, and Number.

Then further, They are set forth to us by their several Exploits, which they are to perform and execute during the whole Time of their Prophecy. And these are particularly related in each Verse following : Which before I explain particularly, let me premise this in the General to your Notice about them. That the Angel doth enumerate them, and order his recital of them so, as to draw our Eyes unto two of these Exploits or Facts especially, as being the more eminent, and as those which were nearest to the Times of this last Age, wherein *John* measured the Temple. And these are,

1. Their devouring their Enemies with Fire, which is mentioned, *ver. 5.*

And 2, Their being *Two Olive Trees*, &c. *ver. 4.*

Which Two are first mentioned, and set in the first view, as being such, as did set forth these Witnesses according to what they should be in this latter Age. And to confirm this, you may observe.

1. That those Words in the 5th Verse, [*If any Man hurt them, Fire comes out of their Mouths, &c.*] have indeed a direct reference to those Words, *ver. 3.* [*And I will give to my Two Witnesses, &c.*] So that it is as if he had said, *I will give to my Two Witnesses Power, that if any Man hurt them, Fire shall come out of their Mouths, &c.* And the Particle [*καὶ*] [*And*] *I will give, &c.* is there (*ver. 3.*) adverbatively put for [*But*] ; as noting out that special opposition, that these Witnesses should have Power to make against the *Gentiles*, that should enter upon their Outward Court. *But* (says he) *I will give to my Two Witnesses Power, that if any Man hurt them, &c.* To this (I say) do these Words [*And I will give*] *ver. 3.* refer, as well as to those other Words [*They shall Prophecy, &c.*] which follow in the 3d Verse, (as *Piscator* also observes.) That whereas he had said three things in the 1st and 2d Verses ; As

1. That the Temple was to be Measured and Finish'd in this latter Age, by the Godly in it (whose Person *John* sustains.)

2. That their Outward Court (which fenced the Temple and Witnesses) was to be regained by the Papists, and trodden down.

And 3. That the *Gentiles* whole Time of reigning (upon this Occasion mentioned) was to expire.

PART II

Answerably and oppositely (as [xai] is taken) he says three things of these Witnesses; As

1. That the same space of Time that the *Gentiles* are to have to reign in, the same these have (even as many) to prophesy in, and shall be enabled to oppose them all that while. The Witnesses are to have their 1260 Days, for the *Gentiles* 42 Months; so *ver.* 3.

And 2. Whereas this Temple was in his latter Age to be begun to be *Measured*, but that Work is interrupted and hindred, by this Assault and Invasion made by these *Gentiles*, upon this Outward Court and Temple: Yet these Witnesses shall be as those *Two Olive Trees*, (*ver.* 4) *That minister before the Lord of the whole Earth*; (whose Power is engaged in that Work.) And thus they are called, to signify, that as *Joshua* and *Zerubbabel* then, (who were called two Olive Trees in that Vision, *Zech.* 4. in respect, that they were to perform the like work of finishing the Temple, against all Opposition made); so should these two Witnesses now compleat the finishing of this Temple measured, notwithstanding this Interruption, by the *Gentiles* Invasion of the Temple and Outward Court. And so, this is oppositely spoken to that second thing said of the *Gentiles*.

And 3. Although these *Gentiles* in their subduing the Outward Court, do much hurt to the Witnesses, who shall oppose them in this their Assault upon it, and the Temple: Yet they again shall be able to avenge all the hurt done to themselves, by Fire returned upon their Enemies, and spit out of their Mouths against them, whilst they are thus endeavouring to regain the Outward Court from them. And this is the first thing in General to be observed.

Now 2. To the same purpose you may observe, that this Power given them to hurt their Enemies, is spoken of as a Matter of Fact, done at that present Time, and in the Age wherein *John* in the Vision stands, bearing the Persons of the Godly who were to measure this Temple. Yea, and that this is spoken of, as an encouragement to that work, that *If any Man will hurt them, Fire comes out of their Mouths*.

But now, 3. On the other side, it may be observed, that whatever else is said of their Power in the 6th Verse (besides these two things in the 4th and 5th Verses) is brought in meerly as a thing added for illustration sake, to shew, what Power besides this, they have in their Days formerly exercised: As thus, *These have Power in the Days of their Prophecy, &c. ver.* 6. But the prime and eminent thing which is first mentioned, is that their *devouring* their Enemies *with Fire*; which is plainly the fourth Vial, mentioned next the measuring the Temple, as conjunct with it.

And again, 4. This Exploit of theirs hath an Emphasis set upon it also, *ver.* 5. [*In this manner he* (speaking of him that shall hurt them) *must be killed,*] as noting the greatest Plague which these Witnesses could execute, and that which so vexeth and tormenteth their Enemies, (as *ver.* 10. hath it) and so scorseth them, (as the fourth Vial expresth it) that they are thereby provoked to kill them for it, and so to rejoice over them chiefly in this very respect, as *ver.* 10. tells us.

Yea, 5. These four Plagues being plainly the four first Vials; you may observe, that they are here mentioned *ordine inverso*, in a clean contrary Order from what they are ranked in, *Chap.* 16. For the fourth Vial of *Fire*, which in *Chap.* 16. is made last in Execution, is yet here ranked first: And that Vial on the *Earth* which is first there, is mentioned last here; meerly to shew that this of *Fire*, was that which belonged to the present Times of this Chapter, and the Visions of it; namely, when the Temple is Measured, and also as that which was mainly intended: and the other to come in only for illustration sake, to shew more fully who these Witnesses were, (even the same, that the Pourers forth of those Vials.)

S E C T. II.

The Acts of the Witnesses ; first in the darkeſt Times of Popery, withholding the Rain, What? Next in the Times of Separation from Popery, in the three firſt Vials, verſ. 6.

THIS being Premiſed, to the end that you might know what Times to refer theſe unto ; I come now particularly to explain theſe ſeveral Exploits here againſt their Enemies, and that great Service they do for God all this long Time of their Prophecy. Which ſerviceable Acts of theirs have a double Aſpect.

1. Towards their Enemies.
2. Towards the Temple, the Church of God.

Or they may be divided, according to the ſeveral Times in which theſe Services were performed. As,

1. What in this laſt Age they were to do before their killing, and now when the Temple is meaſured, and the Outward Court to be troden down : and this in the 4th and 5th Verſes.

And, 2. what in the former Ages of their Prophecy they had alſo done ; which is laid down verſ. 6.

And this Diviſion you will here ſee to fall in according to that Diviſion which I made of theſe Times, Chap. 14. and in the Vials.

For the firſt, What they did to their Enemies : And,

1. What they did againſt them in the days fore-going this latter Age, wherein *John* is ſuppoſed to ſtand. Which Acts of theirs are ſet forth in the ſixth Verſe.

1. And thoſe were either done in thoſe firſt Times of all, even in the darkeſt Times of Popery, when the 144000 ſtood on Mount *Sion* without a Temple, and when Idolatry overſpread the World, (Chap. 14. from the beginning of it, unto verſ. 6.) Then theſe Witneſſes did ſhut Heaven, that it rained not ; which in the Alluſion refers to the Times of *Abab*, as the fitteſt Type of theſe firſt Times. For that Exploit carries us unto what *Elias* then in like manner did, when he brought that Curſe on the Land for their Idolatry, That it rained not. When alſo the Church was ſo ſmall, that *Elias* thought himſelf alone ; and when *Abab*, and his Priests of *Baal* (that is, the Pope and his Maſs-Priests) ruled all the World. But hereby is ſignified, that then theſe Prophets had this Priviledg, to have true Grace only, and the Dews and Influence of Heaven to come down upon themſelves, to have a Truth of Doctrine among them to ſave them ; which fell not into the Knowledge and Hearts of theſe Priests of *Baal* ; (you heard, Chap. 14. 3. that they had a peculiar Song unto themſelves, which none elſe could learn). Now all theſe Dews of Grace, and Saving Doctrine, were reſtrained and withheld from thoſe Idolaters, as a juſt curſe upon them for their Apoſtacy.

Or, 2. in the Times ſucceeding, next to theſe firſt Times ; that is, from and after the Times of their Separation from Popery, and upon their coming out of that *Egypt*. Then, as *Moses* and *Aaron*, they execute the like Plagues to thoſe of theirs on *Egypt*, even the three firſt Vials, which are therefore alſo mentioned in this 6th Verſe ; (for which I refer you to the 16th Chapter). And theſe are the Days of that Separation of Churches from Antichriſt, and firſt Reformation, ſet forth in the 14th Chapter.

S E C T. III.

The Acts of the Witnesses in this their last Age of Prophecy. And first, their Devouring with Fire, (vers. 5.) What? The Allusion thereof unto Moses his destroying Nadab and Corah's Company with Fire, applied.

BUT then, 2. in their last days of all, towards the Time of this New Reformation of the Temple, and afore this their killing to come, they pour out the fourth Vial in *scorching* and *devouring* their Enemies with *Fire*, as *vers. 5.* shews us. Even as *Moses* and *Aaron*, when the Church was come out of *Egypt*, and in the Wilderness, devoured *Nadab* with *Fire*, *Levit. 10. 1, 2.* and 250 Princes in the Rebellion of *Corah*, *Numb. 16. 35.* And this *devouring their Enemies with Fire*, holds not only of those that profess Popery, but of *any Man that shall hurt them*, (though living among them) as you have it *vers. 5.*

Now observe how this Type agrees with the Face of Things in this latter Age: For, as when this fell out, *Moses* had then brought the People out of *Egypt*, and had long afore begun to set up the Tabernacle, and other Ordinances of Worship. So when falls out the Rebellion of these Men here devoured with Fire? It is after the Church is come out of that *Spiritual Egypt* where these former Plagues were executed, and after that Publick Worship is erected, and set up, according to God's appointment in many things; that is, after the first great Reformation made by *Luther*, &c. But here is a Company of Rebels that rise up against *Moses* for his endeavouring to keep to the Word in his Temple's Frame and Fabrick, and for his calling for this at the Builder's Hands.

Observe the Quarrel of both those Companies then, and of these now.

The first Quarrel then was about introducing Humane Inventions in God's Worship, which himself commanded not.

The Second was, not only a renewing and continuing that Quarrel; but further, to take away all distinction of Persons in Worshipping.

For the First; *Nadab* and *Abihu*, they offer *strange Fire*, (namely, the common culinary Fire, which in God's Worship was *strange Fire*) *before the Lord*; which God commanded them not: For by his Command, only Fire from the Altar should have been offered, which originally came down from Heaven. And so, the Sin for which they were devoured with Fire, it was a Transgression in bringing in, or continuing to use such Humane Inventions in Worship as God had not commanded, and a justifying such to be warrantable.

And, 2. that other Company that clave to *Corah*, their Sin was, as their Offering Incense, not being true Priests; so their quarrelling *Moses* and *Aaron* for putting such a difference between the People, as making some to be Priests, (of the Tribe of *Levi*) and others not: Whenas (say they) *all the People are Holy*; and therefore *ye take too much upon you ye Sons of Levi*, &c. seeing every one throughout the whole Congregation is Holy, and so is as fit to worship and draw near to God as you; *Wherefore then lift you up your selves above the Congregation of the Lord?* (who they thought were God's People, and whom he had chosen to draw near unto him). This was the Quarrel, as *Moses* states it, *vers. 5.* and unto this Sin they added Rebellion, *vers. 14.*

Now what has been the Quarrel, that in *England* (which I instance most in, as being best known to us) and in some other Reformed Churches, which hath since the first Reformation been continued (of the latter days of which Times, this is especially here understood, for 'tis the fourth Vial) but about Humane Inventions? which are as that *strange Fire* then, which God commanded not; which yet are introduced and continued in Worship, and by the most, justified against the few Witnesses, the Pleaders for the Commands of God, to be the only Rule of Worship.

And again, 2. for that other, the putting such a difference between Men and Men, by the faithful Witnesses and Prophets, between the Holy and the Prophane;

phane; this hath been another, and a greater ground of hot and violent Opposition against these Witnesses. And for this (the latter of the two, as then also it was) these Witnesses have all generally still preached: That only those who have such or such a Work of Grace upon their Hearts, and that do endeavour to walk thus and thus holily in their Lives; That such only are Saints, and the Children of God. The stream of their Ministry in *England* hath still run in this Channel, thus to distinguish Men from Men, and to separate the Precious from the Vile, (and this occasioned from that promiscuous mixture of all sorts): the chief Work and Bent of their Ministry hath been, to mark out whom God hath chosen, and who only are True Priests, and Worshippers of him in Spirit and Truth. And for this (what-ever hath otherwise been pretended) have those of the other side quarrelled, opposed, and silenced them, saying, as *Corah's Company*, *Are not all the People holy?* Have they not all been baptized? *You take too much upon you, (you precise Ones) out of the pride of your Spirits, to lift up your selves above the Congregation of the Lord.*

Or else the Quarrel hath been about God's own Election of a few to be Priests unto him, (even as then, that God chose the Tribe of *Levi* from the crowd of common *Israelites*) *who are his, and whom he hath chosen, as vers. 5. of Numb. 16.* This was the Quarrel then; and these now plead the Cause of all Mankind in Universal Grace and Redemption.

All the Quarrels between the Popish Party (the Number of the Beast's Name) and the Witnesses, are reducible to these two Heads.

1. True purity of Worship: And,
2. True Holiness, and peculiar Election of Worshippers.

And the Light in both these Things, hath in our days grown up so high and clear, as that many of those who oppose either or both of these, do sin even out of Rebellion and Presumption in opposing that, the Truth of which they are convinced of, as *Corah's Company* did. And so their Punishment riseth to be like to that of *Nadab*, and those 250 of *Corah's Conspiracy*, even *Fire* from the Lord devouring them; which is (as was said in the fourth Vial) a Spiritual Punishment on their Souls; and is the effect of the powerful Conviction of the Word out of the Mouths of the Witnesses, who spit *Fire* into their Consciences, and begin *Hell-Fire* afore-hand. And this very Allusion is thus interpreted and applied to that *fearful expectation of Wrath*, which those have in their Consciences, who *sin wilfully against the knowledg of the Truth*, and so, against the Holy Ghost, *Heb. 10. 26, 27.*

And indeed, bring but *Paul's Exposition* there of this very Type, and Example of those *Israelites* then, unto this Allusion here made unto it by the Angel; and that of *Paul* may clearly expound this of *John*. The Allusion there, is to those who *died* by *Moses's Hand*, and that *without Mercy*, for despising the Law which he brought from God to them, and more particularly to those who *died by Fire*, (as that Phrase [*the expectation of fiery Indignation to devour the Adversaries*] doth shew); who therein were true Types of those that sin wilfully under the Gospel, and despise it; they were Types of these, both in their Sin and Punishment.

For, 1. their Sin is Rebellion, as the others also was. *Corah's Company*, after *Moses's* conviction of them, came to a despiteful scorning of *Moses*, and doing opprobry to him for bringing them out of *Egypt*, as you may read, *Numb. 16. 13, 14.* And such is their Sin mentioned, *Heb. 10. 26.* even *a sinning wilfully, after the receiving of the Truth.* And so here in this 11th of the Revelation, the Emphasis of their Sin is put upon their *Wills*, [*if any Man [will] hurt them*]; and again it is repeated, [*if any Man [will] hurt them*], *vers. 5.*

And, 2. As they then were struck dead by God, upon their *despising Moses's Law*, and conviction of it *under two or three Witnesses*, (as *Paul* interprets it, *Heb. 10.*) (*Moses* and *Aaron* themselves testifying against them, and convincing them); so here, the Angel adjudgeth them to this notorious *Death*, for despising the Testimony of these *Two Witnesses*, and the Light of the Gospel in their Mouths. Thus in their *sinning* they were true Types of these.

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And then, secondly, in their Punishment, they were their true Types also:
For,

1. A Punishment they there have executed on them, of all the forest, which Paul calls a *dying without Mercy*. So in that 10th to the *Hebrews*; *How much sorer punishment* (says Paul) *shall he be thought worthy of, &c?* sorer than that of *Nadab and Corah's Company* there being *devoured* with *Elementary Fire*; and indeed so sore, as he knows not how to express it, but utters it by an imperfect indefinite Speech, [*how much sorer?*] rather leaving it to us (from comparing their Sins together) to conceive it, than that he was able to express it. And in like manner here also, their Punishment (you see) hath this Emphasis put upon it [*in this manner he must be killed*] as noting out the extreamest punishment that could be.

2. A Punishment it is, not so much killing their Bodies as their Souls. So in the Type, the Fire that came forth rather blasted than burnt them. Their Bodies and Cloaths were left whole, *Levit. 10. 5.* It burned and scorched their Souls, not their Bodies, (say the *Hebrew Doctors*); and so it was the liveliest Type that could be, to lay a Punishment upon their Souls. Now unto such Sinners under the Gospel, doth God answerably become a *consuming Fire*.

Again, 3. That which here in the *Revelation* is called *Fire*, is there by Paul expounded *fiery Indignation*, and a *fearful looking for of Judgment*, (namely, in the Consciences of those Men who sin this Sin) [*φόβερὰ ἐνδομὴ κολάσεως*] a *fearful and certain expectation of Judgment*, (as it is in the Original) God sealing up, by some flashes of his Wrath, these Men's eternal damnation, who do sin this Sin. And this *fiery Indignation* sparkles forth upon all Occasions, from the Writings and Lives, and from the Preachings and Testimonies of these Witnesses Mouths, as this place implies.

And, 4. As Paul there useth the word [*devouring*] *the Adversaries*; so the same is used of them, *Levit. 10. 3.* And so also here you see the same Phrase used, [*devouring*] *their Enemies*. In the Original the same Verb is used in one place that is in the other; and the word for [*Enemies*] used *Heb. 10. 27.* is [*ὑπεναντίας*] *Subcontrarios, under-hand Adversaries*; shewing, that not always those that thus sin, do presently renounce all profession of God, (as the *Pharisees* did not); for then they should not have place and opportunity to hurt the Witnesses. So that they profess God still, but do under-hand, and by pretences, oppose his People.

The like to this, we read the effect of the powerful Light of the Ministry of *John Baptist*, and of *Christ*, to have been: whose crucifying, as it is manifestly alluded unto here, in killing the two Witnesses, from *vers. 7.* to *14.* So also this effect of his Ministry on those *Pharisees* in those his Times, who were tormented with it, is in the like manner alluded unto here, in those that were tormented with the Light and Heat of these Witnesses Prophecy (as *vers. 10.* of *chap. 11.* expresseth it) which, *Chap. 16. 6.* is called a *scorching Men with great heat and pain*. Now *John*, and after him *Christ*, were *burning and shining Lights*, (as *Christ* spake of *John*) which the *Pharisees* despising, the effect of their Ministry upon many of these was this very Sin, and so a tormenting of their Consciences with this *fiery Indignation*.

And accordingly, in the Prophet *Malachi*, we have the Times of *Christ's* Ministry, in this respect, called, a *terrible Day that shall burn as an Oven* (those *Pharisees* Consciences) so *Mal. 4. 1.* And as it was the torment from *Christ's* Ministry, that made these *Pharisees* crucify him, (though knowing him to be the Son of God): So it is the torment of these Witnesses Ministry here, encreasing so in Light and Power under the fourth Vial, that causeth their Adversaries to kill them, as *vers. 10.* of this *11th* Chapter is exprest.

And thus you have seen the Power which they have against and over their Enemies.

S E C T. IV.

Secondly, Their Temple-work in their last Days, in being two Olive Trees, explained; from the Allusion to Joshua's and Zerubbabel's finishing the Temple.

BUT, 2. their Power is also further set out in that Temple-work which they do for Christ and his Church in these latter Days; especially in that measuring, building, and finishing the Temple, spoken of *vers. 1.* To represent which to us, the Holy Ghost hath culled and singled out the most proper and choice Type, and the most lively Allusion that the Old Testament doth afford us. *These (says he) are the Two Olive-Trees, and the Two Candle-sticks, that minister before the God of the Earth.*

Now where in the Scriptures do we find this spoken, and of whom, and upon what Occasion? Find but this, and by having recourse thereto, you will see all things suit and conspire to make up a full Type of that Work of this Age. You have this Vision of two Olive-Trees and a Candle-stick, made unto *Zechary*, (as you may read in the *4th* Chapter of his Prophecy) and the Interpretation thereof. And it is made unto him upon this Occasion: The People coming out of *Babylon's* Captivity, *Joshua* and *Zerubbabel* had from their first coming forth begun to Sacrifice, and to set up Publick Worship: and after two Years began the erection of the Temple, laid the Foundation of it, and set up the Altar, (as you may read in the third of *Ezra*); but left the Work imperfect, without the Roof covered, or the Temple as then adorned with all those Holy Utensils and Ornaments of it, which yet were Ordinances that to the Complement and Perfection of his Worship then, God had appointed.

And you may further find, that they had then left the Temple so incompleat, through the opposition of a Samaritan Faction, that pretended to be for God as well as they. So *Ezra* 4. 2. *We seek your God (say they) as you do.* Who yet were of a mungrel Religion, between the *Jews* and *Gentiles* (as *2 Kings* 17. 41. you may read). And being not taken into this Work of building the Temple, nor owned by the true *Jews*, they therefore hindred the People in building, *vers. 4.* and raised up the opposition of the Persian Monarchy to frustrate their purpose, *vers. 5.* and made them to cease by force, *vers. 24, 25.* and so the Work lay imperfect for many Years, (and yet notwithstanding, it was a true Temple and Place of God's Worship) until God stirred up the Prophets *Zechary* and *Haggai*, by their Prophecy to move *Joshua* and *Zerubbabel* unto the finishing of this Work, *Ezra* 5. 1.

Now among other Visions which (to excite them to finish the Work) the Prophet *Zechary* had had, this (in his *4th* Chapter) of *two Olive Trees*, and a *Candle-stick* (into which the Olive Trees did empty their Oil) was one. The meaning of which Vision was this. The *two Olive Trees* were *Joshua* and *Zerubbabel*; *Sons of Oil*, (as in *vers. 14.* they are called). Which Phrase notes out their being full of Oil; as being those two who should lay out their Grace, Gifts, and Estates, (which was their Oil) and spend their Fatness, and use their heartiest Endeavours in, and for the repairing and finishing the *Temple*. Which finishing of it is there represented by the *Candle-stick*, the *Candle-stick* being one of the most necessary Utensils that went to make compleat the Glory of the *Temple*; and so (by a *Synechdoche*) is put for all the rest. And it being one of the last to be brought into the *Temple* when once fully finished, and when the Roof is covered; therefore it fitly served to resemble the finishing of that *Temple*, and the adorning of it with all those Accoutrements and Ordinances which God had appointed for the perfection of it. And hence in the Exposition

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position of this Vision in that Chapter, is *Zerubbabel* presented with a *Plummet* in his Hand, and a *Measuring Line*, to measure this Temple to be now fully finish'd, (even as here *John* is presented with a *Reed*) and this Promise is annexed; that in despite of that *Mountain* of Opposition raised by that *Samaritan* Faction, *ver. 7.* *Zerubbabel's Hands* which had laid the *Foundation* of this House, even *His Hands* shall also finish it: as you have it, *ver. 9.*

And all this is made the meaning of that Hieroglyphick, there represented, in a Vision of *Two Olive Trees* and a *Candlestick*; for *ver. 5.* when the Angel said to *Zechary*, *Knowest thou what these be?* (that is) knowest thou the meaning of this Vision? And he said No; the Angel answers, *This is the Word of the Lord* (namely, his Mind in this Vision) *unto Zerubbabel, &c.* Namely, this which I before recited, about *Zerubbabel's* and *Josuah's* finishing the Temple, (as you may there read it interpreted by the Angel.)

Now this is the very Type alluded unto here: And how fully suits it all our former Interpretations given, of *Measuring the Temple*? The Church having been long since come out of *Mystical Babylon*, hath set up Publick Worship, and by the Authority of Princes hath begun the *Foundation* of the Temple; but hath been hindred from going on to full perfection of Discipline intended and endeavoured, through the mixture of a *Samaritan* Party, by whom they have been still interrupted, from attaining that perfection which many have contended for. But in the end, God stirs up many of the *English* Spirits (like *Josua* and *Zerubbabel*) to finish what was before left incompleat, and to begin to make a further and purer Edition of Churches according to the Pattern. And so, they stand in this Age with a *Measuring Line* (as *Zerubbabel*) or a *Reed* (as *John* here) in their Hands; and (like these *Two Olive Trees*) do empty Oil out of themselves, unto this Work; endeavouring to add unto this Temple such Ordinances as (though to the being of a Church not absolutely necessary, (for they were Temples before) yet) are Institutions of God, and do tend (as the *Candlestick* then did) unto the Perfection, Beauty, Complement, and Glory of it. And though the *Foundation* of this Temple, laid in the first Reformation, is in this Allusion included; yet the Allusion principally falls upon this finishing of it. For that is the most proper and peculiar aim of the Vision of the *Olive Trees*, as in *Zechary* it is presented; unto which the Allusion here is: the End of *Zechary's* Prophecy being to excite unto the finishing of the Temple.

These *Two Witnesses* the Holy Ghost here calls the *Olive Trees* and the *Candlesticks*; which are the Churches themselves, as *Chap. 1.* last *ver.* So that both eminent Persons and likewise Churches themselves, (the purest of them) are the Witnesses against the false Church, that are here spoken of.

But some would carry it thus; that the Witnesses are *the Two Olive Trees* [unto] *the two Candlesticks*, the Churches: For so in the Vision of *Zechary* they are mentioned, as pouring Oil into the *Candlestick*. And besides, the Copulative [and] being in the *Hebrew* sometimes put for the Preposition [unto]; according to this *Hebraism* [xci] here should be so taken. And the Churches now under the New Testament are called [Two] *Candlesticks*; (whereas there in *Zechary* is mention but of one *Candlestick*) because now there is not one Church only, as the *Jews* then had; but they are multiplied by particular Congregations. There are *Sister-Churches* now, and not one *Mother-Church* only. And you shall sometimes in the Allusions to the Temple find in this Book the Proportion doubled to what it then was; to shew the encrease of the Gospel (as we observed out of the 4th Chapter.)

Now this New Reformation of the Church here typified out, though it be as yet, but as their first attempts to finish the Temple then were, even a *Day of small things*, (which who (almost) despiseth not?) yet it shall go on and spread, and at length be perfected (as that work then was); For it is of God, *the God of the whole Earth*; which Attribute of his is here mentioned, to shew the Power that backs these Builders; and to shew, that now the Work is not to be effected so much by *Power and Might*, (as that finishing the Temple then, is said to have been.)

been,) but by the Spirit, causing the Hearts of the Godly to fall to it. And that *Samaritan Mountain* of Opposition, even *Rome* it self, that hath stood in the way of it, shall in the End *become a Plain before it*; as there (*Zech. 4, 5, 6.*) that *Samaritan Faction* did before *Zerubbabel*.

And out of this Temple are the Vials to come, and to pour out their Plagues upon this false Church: (as you may read *chap. 16. 1.*) So that the True Church is still ordained to be the ruin of the False. And *when that which is more perfect comes, that which is imperfect will be done away.*

And however the beginning of this Work may seem small and contemptible; yet the Work it self is of such moment and concernment for God and his Glory, and shall so far go on and prosper, as he is pleased in this Book to take notice of it, as of any further progress of his Church unto Purity, he still doth, (as in the *14th* Chapter we have seen.) And yet I fear these Olive Trees and Candlesticks among us, will (as the rest of the Churches in *Europe*) have their *Power scattered*, ere this Building be fully finish'd. But after this, they shall revive again, and *grow up into an Holy Temple unto the Lord*, from the Times of the Witnesses rising, after their being killed, until the *New Jerusalem*, as *Chap. 19.* will shew.

Now to make the Allusion to the Condition of *Joshua* more full, I will only add this: That as these Witnesses are here presented in *Sack-cloth*, so is *Joshua* there, in *filthy Apparel*, *Zech. 3. 4.* And as there he had change of Raiment given him, so after a few Years will these Witnesses also have *the Garments of Praise for the Spirit of heaviness* (as *Isaiab* speaks): and their Testimony being ended, they shall put off their *Sackcloth*, and put on *fine Linnen*, the Wedding Apparel of the Lamb's Bride: as *Chap. 19.* you have it. And so in the end, the Glory of this Temple, set up after Antichrist's demolishment, will yet be rendred more glorious (as that of *Zerubbabel's* also was) by Christ's coming into it. And an Holy of Holies shall be added unto it, (or rather swallow this up) in which *the Ark shall be seen* (as it is in the last Verse of this *11th* Chapter): But these Witnesses must be *killed* first; (which is the last thing I am to speak of in this Chapter.)

C H A P. VI.

The Killing of the Witnesses, Vers. 7, 8, 9, 10. of Chapter the 11th.

S E C T. I.

The Time of their three Years and a half not yet come. A reconciliation of this and Mr. Brightman's Opinion, in a double fulfilling of it.

THis Angel's Scope is (as was said) to shew, how, according to the Angel's Oath, in *Daniel*, Antichrist should accomplish to scatter the Power of the Holy People, towards the end of his Reign, of a Time, Times, and half a Time. And so, what is here said of the Beast's War and Victory, refers not to the Conquests and Slaughters which Antichrist, during his whole Reign, should make of the Holy People or Witnesses (spoken of *chap. 13.*) but particularly designeth out an eminent prevailing over them at the last, or (as the first words of *vers. 7.* have it) ὅταν τελέσωσι, &c. *when they are about to finish, or end, the term of their Prophecy in Sack-cloth, even their 1260 Years, (which is the same space that Antichrist hath allotted to him to reign in).* Now what Power these Holy People, the Witnesses, had got before this their last scattering, hath in their Description been declared. They had power to erect a Temple to themselves, and out of it to pour forth four Vials upon their Enemies, as hath been shewn. And that they might the better fence themselves against the Beast, (possessing the greatest part of *Europe, the Holy City*) we have heard how they had environed the Temple with a mighty party of Carnal Professors, (separating with them from the Beast) as with an *Outward Court*; which we have seen by *vers. 1.* the *Gentiles* are again to subdue unto themselves, and to tread down. Which treading down their *Outward Court*, is indeed one part of that his last accomplishment, to scatter the Power of the Holy People; or haply it may rather be termed a Preparation unto it: For come at the Witnesses they could not, till this *Outward Court* were gained. Which when they shall have more fully won, (which is now a doing) then they further shall kill the Witnesses; for then both they and their *Inner Temple* will be exposed to the Irruptions of the *Gentiles*, and will be easily subdued by them, when-as their *Outworks* shall first be thus taken and recovered. And this will not be fully done, till even towards the finishing their allotted Time of prophesying in Sack-cloth, (and so, of the Beast's reigning, which is to expire soon after it) with their ascension into Heaven.

Now, 1. for the Times when this last *killing* of them here intended shall come to execution; the Question among Interpreters is, Whether it be yet past, or yet to come?

Mr. *Brightman* (as was said) maketh this *measuring the Temple*, to be long since fulfilled and past; so also this *killing the Witnesses* here, and the expiration of their Time of *prophesying in Sack-cloth*, to be already wholly past; and this, in that great overthrow of the Protestant Party in *Germany*, by *Charles the Fifth*, Anno 1547. and in that condemning the Scriptures (which he makes the *Witnesses*) by the Council of *Trent*, about that Time, now well-nigh an hundred Years since.

But most others, as *Graferus*, *Matthias Hoe*, *Mr. Mede*, *Mr. Wood*, &c. do think it yet to come. And according to that Series of Interpretation hitherto by me given, (if that hold good) it must necessarily be as yet to be executed. And it seems to me most evident, both by what is said to go before it, and also to follow after it; of which nothing (that is to follow after it) is yet fulfilled, although an hundred Years, since the Time that *Mr. Brightman* interprets it of, are run out.

For, 1. this is to fall out towards the ending of their Prophecy in *Sack-cloth*, or of their mourning and oppressed Condition; after which they are to cast off their *Sack-cloth*. As *Joshua's filthy Garments* (who was one of the Types of these) were taken from him, and a *fair Mitre was set upon his Head*; so after their Resurrection, these Witnesses are to be clothed in *fine Linnen*, as you may read *chap. 19*. Now it is evident that the Time of their prophesying in *Sack-cloth*, of bewailing the Condition of the Church under Antichrist, and of their Oppression by him, is not yet out. The filthy Garments they wore during their Captivity in *Babylon*, they still have on; as *Joshua* also had his on in *Zechariah's* Time, which was a long while after they were come forth out of *Babylon*. So the true Witnesses are still in an oppressed Condition, whilst Antichrist's Church, and those of their Enemies, even in the Reformed Churches, are as the Church-Triumphant, in *Silk*, and at their full liberty.

2. This is here to fall out towards the ending of the Reign of Antichrist, in respect of his *Power to do*: For this is that last scattering (prophefied of by *Daniel*) with which he is to accomplish his Times. Now we see he hath his Kingdom yet standing, and his *Power to do*; and there are an hundred Years more run on since that havock made of them by the Papists in *Germany*, and yet Antichrist's 42 Months are not expired, we being now but under the fifth Vial: And when the Seat or Throne of the Beast (*Rome* it self) shall come to be ruined, then shall his Kingdom be full of darkness, and the Glory of it so dampt and extinguish'd, as it is thought, that from that time his Reign is accounted of as at an end.

And, 3. we see Antichrist as yet but in his first march towards this War, he is but now going forth to win the Outward Court, which he must again recover, ere he can come at the Witnesses; and this killing of them is placed here, after his recovery of that. And though he hath trod down *Germany*, yet he is but setting up and advancing his Engines of Assault and Battery, upon other such Places where God hath the most of his powerful Witnesses in these last Times. Though already he be evidently set down in his Siege of them also, by his Instruments, and those that receive the Number of his Name, who are to be his last Champions.

4. We evidently see by what is gone before in the Description of these Witnesses, that four Vials of the seven are to be poured out by them, before this their killing. For in the days of their Prophecy, they *smite the Earth* with Plagues; which is the first Vial, and turn the *Sea and Rivers into Blood*; which is the second and third Vial; and then *devour Men with Fire*, which is the Fourth. And then after all these exploits of theirs, comes their killing. So that this falls out after, or under the fourth Vial: But that Slaughter, an hundred Years since, was but under the second Vial, and indeed but in the beginning of that Vial; and we as yet see not the full effect of the fourth Vial, which is but now a pouring forth. And therefore this killing of the Witnesses here is not as yet fulfilled.

5. After their rising again, the *second Wo* is said to *pass away*. Now that second Wo is the sixth Trumpet, which then is said to *pass away*, when the Times of it are expired, or the Foundation of its ruin laid. And that sixth Trumpet is (as hath been said) the Turk, and his great Power and Tyranny. Whose Kingdom we see yet to stand in its full vigour and flourish, and no fundamental blow of weakening given to it.

6. Much less is the seventh Trumpet begun to be blown, (which yet is to come quickly after that Sixth, as you have it *vers. 14.*) For although Jesus Christ, in these Northern Kingdoms, hath been assisted in that his Harvest of his Elect since the Reformation, by supream and Princely Authority;

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thority; and therefore, *chap. 14.* that peaceable Harvest was reaped by an Angel crowned: Yet,

1. The Kingdoms of the World becoming Christ's, for him to reign for ever, and this, at the beginning of this seventh Trumpet; his Kingdom then shall be another manner of one than as yet he hath had; even that fifth Monarchy which is mentioned in *Dan. 7. 14.* and is to begin at the end of the Days of the Beast. And (if you mark the words) this shall be a Kingdom that shall not be administered by Deputies, and by a delegated Power; but by Christ the King his immediate Rule and Government: *Thou hast taken to thy self thy great Power, and hast reigned, &c. vers. 17.*

And, 2. when that seventh Trumpet shall begin to sound, *then* (as *chap. 10.*) shall that Mystery be fulfilled, spoken of by the Prophets, (and which Paul calls a Mystery, *Rom. 11.*) even the *New Jerusalem*, and Kingdom of the Saints, and the first Resurrection, as appears by *vers. 15, 16, and 17* of this Chapter, compared with *chap. 20. 21, &c.* But now since that Resurrection of the Witnesses, which Mr. *Brightman* would have this to be, is almost an hundred Years, and yet none of these things are begun, nor as yet to begin.

3. The seventh Trumpet, and the last Vial, (as hath been often said) do fall out together; or rather, the last Vial begins the seventh Trumpet, as the last Verse of this 11th Chapter, compared with the seventh Vial, *chap. 16.* doth shew; for there are the same *Thunderings, Hail, &c.* in them both. Now we are yet but under the fourth Vial, and so, very far off from the last.

Yet I will add this, which may reconcile that Opinion of Mr. *Brightman* with this other, and haply serve in the closure of all, to give some small further hint about the Time of the last Vials fulfilling; and so, concerning the *expiring of Times* before mentioned.

As I said before, about the *measuring the Temple*, that the Angel might have an aim, both at that first laying the Foundation of True Churches, and also at this second Reformation now in hand, and take both in his view at once, they both being degrees of the same Work; yet so, as ultimately he looks unto the latter, as the special intendment of this Place, (though the other were in it self infinitely far the greater Work); so I conjecture that he might take in *two Killings* of these Witnesses, which should follow after, or (it may be) accompany both those *Measurings*; the one at, or after that Foundation laid, the other at, or upon the finishing to be begun, and so ordered, that the first should be a fore-going resemblance, of this other to succeed. Yet so, as his ultimate aim and scope still should be at a latter killing of them, which is yet to come.

I have observed it in many Instances which I could produce, That many Prophecies in Scripture have had two several gradual Accomplishments; whereof, both the one and the other, are intended by the Holy Ghost; yet so, as the latter is usually more eminently intended, and the first sometimes intended as a fore-going Type of that which is to follow. You may observe many Passages quoted out of the Prophets, and applied by the Apostles in the *New Testament*, unto the Times of the Gospel, as being then fulfilled; which yet had a gradual accomplishment under the *Old Testament*, in the Times after the Captivity of *Babylon*. So that the Holy Ghost aimed at both. Thus the 9th verse of the 1st Chapter of *Isaiab* is quoted by *Paul, Rom. 9.* and applied unto the Gospel-Times.

Yea, and you shall sometimes find the same Prophecy even under the *Old Testament*, fulfilled over and over; and so, to have two several intended Accomplishments. For instance, I will give one which some Learned Men have fallen upon, (though I find others do dissent from them in it). And I rather pitch upon it, because it is proper to the thing in hand: for it is made the Type of this *measuring the Temple*. It is that Prophecy of rebuilding the Temple after the seventy Years Captivity in *Babylon*. Which (as some think) had a double Accomplishment aimed at. And as there were two eminent Leadings into Captivity, the one of *Jeconias*, the other of *Zedekias*, when the City was destroyed; so (according to Learned Chronologers, and best Interpreters) I find a double Reckoning of the seventy Years, and of the Building again of the

the Temple. Some reckoning from that Captivity of *Jeconias*, in the first Year of *Nebuchadnezzar*; some from that of *Zedekiah*, in the 19th Year of *Nebuchadnezzar*, (as the Jesuits, *Sanctius* and *Ribera* do affirm). I will not meddle with the Dispute about it; but that God kept a double Reckoning of that seventy Years, in respect to a double gradual Accomplishment, to me seems evident. For *Ezekiel* begins the Captivity from that carrying away of *Jeconias*, *Ezek. 1. 2, 3. & chap. 11. 15.* and the Prophet *Jeremiah*, in the 29th Chapter of his Prophecy, *vers. 10.* comforts those that were carried away with *Jeconias*, with this; that after seventy Years God will *visit them*, &c. Now one seventy Years was ended, when *Cyrus* gave leave to lay the Foundation of the Temple, as reckoning from the first Captivity. And yet after this, in *Zechary's* Time, when the Temple was to be again measured and finished, there is another seventy Years said to be ended; as the Time wherein this Temple, which hitherto had lain imperfect, was to be perfected. This you may see by *Zech. 1. 12, and 16,* compared. For there the final ending of the seventy Years, is made the Foundation of the last Work of perfecting the Temple, and God's returning in Mercy, according to his Promise, for to do it. So that, a double Captivity, and a double seventy Years, ending in a double Work, (the one of laying the Foundation, the other of finishing the Temple) seem to have been in the Holy Ghost's Eye.

Now why may it not be so, even in this also, That the Computation of the *Beast's* Reign, and the *Church's* coming out of *Babylon*, the *killing of the Witnesses*, and the *measuring of the Temple*, may have a double Accomplishment and expiration, and all intended; yet so, as the latter mainly aimed at.

The like Instance might be made of the Computation of another Period of Time and Prophecy fulfilled, (which because I may, in the closure of this 11th Chapter, have particular cause to mention, I will also instance in). It is that of *Daniel*, Chap. 12. 11. the things in which Chapter refer to the Times of the End, under the *New Testament*, (when is the Time of which the Angel tells him, that *Knowledg should be encreased*, &c.) And *Daniel* enquiring when these things should be, the Angel answers, *From the Time that the daily Sacrifice* (namely of the Jews) *shall be taken away, and the Abomination that maketh desolate, set up; shall be 1290 Days.* Now by History it is evident, that there hath been a double taking away of the Jewish Sacrifice under the Days of the *New Testament*, and a double setting up the Abomination of Desolation, (that is, Heathenish Idolatry). And so, a double Computation must needs be taken, of these 1290 Years.

When *Vespasian* and his Son *Titus* sacked *Jerusalem*, destroyed the Temple, and advanced Heathenish Idolatry in the room of it, then was one Time when both these things were evidently done, (both the Jewish *Sacrifice* taken away, and the *Abomination that maketh desolate* set up). And if from that Time we reckon 1290 Years; that first setting up Heathenism instead of the Jewish Worship, being in the Year after Christ's Birth, 69 or 70, they end in 1359, or 1360. When indeed, the first great encrease of Knowledg, and discovery of Antichrist began, under *Wickliff*, *Thaulerus*, &c. and a great diffusion of the Light of the Gospel amongst us *Gentiles*. But there was another, both *ceasing of the daily Sacrifice*, and *setting up of Heathenish Idolatry* by *Julian* the Apostate Emperor, about the Year 363, who both suppressed the Christian Religion, (typified out by the *daily Sacrifice*) after it had been set up by Christian Emperors, and also advanced Heathenish Worship. Yea, he did set up the Jewish Sacrifice again, which till his Time had ceased, and was then taken away, and never unto this day set up again. And it is observable, how special an Hand God hath had in binding the Jews from setting up their daily Sacrifice at *Jerusalem* again. The Turk, whom they live under, tollerates all other Religions, and theirs also in all other exercises of it, but suffers them not to live at *Jerusalem*, or to Sacrifice there; and yet permits the Christians to inhabit in it, and to possess the Sepulchre of the Lord, and to perform all Rites of their Religion; And though the *Jews* would give much more for the like kind of Liberty, to have that place to dwell in, and to Sacrifice there, yet it is prohibited them.

Now from either of these Times above-mentioned, may this Computation of 1290 Years be taken; the one respecting the blessed Times when the more clear Light of the Gospel, and the discovery of Antichrist, began to come among us *Gentiles*; the other those happy Times to come, when the *Jews* shall first be re-called, which some fix about the Year 1655, or 1656. And to two Accomplishments of those 1290 Years.

Now then, to return unto the thing in hand. Mr. *Brightman*, he reckons the beginning of Antichrist's Reign, and the Witnesses beginning to prophesy in Sack-cloth, from the Time of the Roman Emperors removing to *Constantinople*; which he interprets to be, that *taking him that letted, out of the way*, (as *Paul* to the *Thessalonians* hath it); namely, the Emperor; who being removed to *Constantinople*, and the Pope having *Rome* (ordained to be the Seat of the Beast) thus left him, he might soon begin to gain Power. And that indeed, from thence his first Conception did begin, may not be (nor is it by most) denied. And so Mr. *Brightman* from thence beginning the 1260 Years of the Witnesses prophesying in Sackcloth, (which falls 18 Years short, according to the Account he makes, after that of *Egypt*, and of our vulgar Account) makes the end of those Years to fall out in 1550. When the rising again of the Protestant Cause in *Germany* did begin. And thus in like manner the term of Antichrist's Kingdom or Power to *do* (namely, as formerly he had wont) might be reckoned to have had one kind of Period in the falling off of these Kingdoms of *England*, *Scotland*, &c. which fell out not many Years after this, even before 1560, (which Mr. *Brightman* (according to that his Series of Interpretation) interpreteth to be the seventh Trumpet; when *the Kingdoms of the World became the Kingdoms of Jesus Christ*) and so, before that settled Peace of the Gospel established, and the throwing of Antichrist and his Power out of those Kingdoms. In all which Kingdoms the Witnesses had first their Times of being overcome and killed for three Years and an half, though at several Times in each of them. So in *Germany*, in that Victory got over the Protestants, *Anno* 1547, (or thereabouts) just three Years and a half after which, they revived and enjoyed that Peace which since they have had.

In like manner, in *England*, after that, in Queen *Mary's* days, whose Reign, although it lasted five whole Years, yet the first part of her Reign was spent in *making War* upon the Witnesses, or (as I may so speak) in the Preparations of War against the Witnesses, in getting Statutes made for their Burning, &c. and the *killing* and martyring of them was but for three Years and an half. After which ended, they rose again in Queen *Elizabeth's* beginning to Reign, and have since that Time hitherto enjoyed, as it were, an Heaven.

Thus also in *France*, in the Year 1572, (which was 14 Years after) and about 1260 Years after *Constantine*, (according to our account of Years) the Massacre of the Protestants began, and in appearance; an extinction of the Religion (as they called it) for three Years and an half: When, *An.* 1576, their Peace and Liberty was again granted them, and they had a manifest Resurrection. Thus God observed a gradual fulfilling of this their Killing and Rising, as a shadow foregoing that great and last one to come.

But then there is another Computation of the beginning of Antichrist's Reign, (and of the Witnesses prophesying in Sack-cloth, in opposition to him) reckoning it from his Birth, and bringing forth into the World, (as that former was from the Time of his Conception) about an hundred Years after *Constantine*, in *Anno* 406, or 410, when not only the *Roman Emperors* were removed out of the way, unto *Constantinople*; but also the Western Empire it self began first to break into ten Kingdoms: Which is the truest and utmost Character of the Time of the Beast's rising, (as was shewed in our Exposition of the 17th Chapter). Which breaking the Western Empire, was that *taking out of the way*, which *Paul* especially aimed at. For then the Pope had full scope to get his Power, which these New Kingdoms were to give unto him. Which term of his (if the Reckoning be made, after the ordinary compute of Years) will end in 1666, or there-about.

Now as there is this other Computation of the Pope's Times, (beginning and ending) which falls out in this Century of Years now running on: So also in this same Century since the Year 1600, there hath answerably been begun another, or second measuring the Temple, as being to precede the expiration of this other Computation of the Witnesses prophesying, which is yet to come. And in like manner also there will follow another great and eminent slaughter of the Witnesses, and prevailing of the Beast over them, before this second Computation of his and their Time be ended; that is, before 1666.

S E C T. II.

The Allusion unto Christ's last Passion, in this last slaughter of the Witnesses, explained.

Thus much in General, for the Time of the Witnesses killing.

Now, 2. to come to the Thing it self. For the understanding of which, I shall also in the general premise this:

That this their last *Killing, Rising, &c.* is represented in an Allusion unto the Story of Christ's own Crucifying and Rising again. Which makes this the most remarkable of all former Sufferings, in that it is in an exact *conformity to his Death*, and to the Circumstances of it. In all other Passages of this Book, the Allusions are still to Stories of the *Old Testament*: But this (in a manner alone) alludes to that great and eminent Story of Christ's Passion and Resurrection, which are the Center of all, both in the *Old* and *New Testament*. And whereas all other Stories in the *Old*, are but Types of the Sufferings, and Resurrection of Christ; Here those Sufferings, and that Resurrection of his, are made the Pattern of these of the Witnesses; and that, not in respect of that general, common *Conformity* that is in all the *Sufferings* of all the Saints (for Christ and his Gospel) unto those of *Christ*, (as *Paul* speaks, *Phil.* 3. 10. and therefore calls them the *after-sufferings of the Body of Christ*, *Col.* 1. 24.) but this here is made such in some peculiar eminency and transcendency, above all Sufferings that have been formerly in any Age: And it being the last, it is in a singular manner set forth unto us thereby. Which may at once both provoke us to prepare for it, as Christ did, when he knew what he should suffer; and also comfort us against it, as being therein in a peculiar manner to be made conformable unto Christ: which will draw on with it, a peculiar conformity also in reigning with him in Glory.

Now that the Allusion here, is indeed unto the last Sufferings of Christ, &c. is acknowledged and observed by all Interpreters. And it appears in every Circumstance here related.

As for Example, in that, as he, after three Years and an half Preaching upon Earth, once finish'd (when that he had almost carried it in the Peoples Hearts; the World going after him) was yet in the end prevailed upon by his Enemies, and put to *death* by the Forreign Power of the City of *Rome*, having then Jurisdiction over *Jerusalem*, and for *three Days* did lie in their Power: So in like manner that these Witnesses, after *three Years and an half* (for that is the exact Compute of 1260 Days, or 42 Months) *prophesying* well-nigh expired; and now when they are about even to finish it, (having so mightily prevailed in the Peoples Hearts, that their *Pharisean* Enemies are afraid of utterly losing their Credit and Authority) that then these *Pharisees* again acknowledging the Forreign Power of *Rome*, should prevail over these Witnesses, and that so far, as by, and under the Authority and Jurisdiction of the Beast, and for his sake, should now at last *kill* them, and have them in their Power for *three Years and an half* (which do bear a like proportion to those 1260 Years, or Days, fore-passed, that Christ's *three Days* did to his *three Years* fore-passed.); their Enemies also

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also rejoicing, feasting; and *sending Gifts for Joy* that they had them thus down, and in their Power; (even as the *Pharisees* did at that their great Feast of the Passover, when they were (as they thought) rid of the torment which Christ's Ministry had put them to; and made it the joyfullest Feast and Passover that ere they kept.) After all which, that those Witnesses should notwithstanding rise again; (even as our Lord did) and rise with an Earth-quake (as He then did) and with an *affright* to their Enemies that see it, (as befel those Souldiers who saw His, as you may read in the Story of his Resurrection,) and after this, should *ascend up to Heaven* (as He then did); all this makes the Allusion here very full and observable. And because the Holy Ghost thus alluded unto Christ's Sufferings, therefore *John* by way of Parenthesis, puts in these Words (speaking of the Place where this Slaughter was to be) [*in the City* (says he) *where our Lord also was crucified*] ver. 8. That same [*ὅπου καὶ*] [*where also*] may have a double reference; it may as a Copulative relate to the former Cities unto which he had resembled it, (even *Sodom* and *Egypt*); in this Sense [*and [that City also] where our Lord was crucified*] that is, *Jerusalem*. And it may as well refer unto the Word [*Crucified*] in this Sense, where our Lord was before in like manner [*crucified*] there are these now in like manner to be [*killed*].

SECT. III.

That this killing of the Witnesses is to be executed by, and under the Power of the Beast of Rome: And so could not be meant of any of the former Persecutions in the Reformed Churches, which were from among themselves.

THUS much in General, for the Understanding this great Occurrence, which is yet to come in the Church.

Now more particularly, to explain some things about it (though it be a difficult thing to hit right in the understanding, and much more in applying the Circumstances of a Prophecy unto things to come, and which the Events do best interpret.)

I. Take notice, that the Power and Authority by which this Slaughter shall be made, is to be that of the *Beast*, or the Pope of *Rome*: and this, as having regained more or less Power in these Places where these Witnesses are. This is evident,

1. In that not so much their Enemies who are among them, and of the Reformed Religion with them, (that yet hate them) but *the Beast that ascends out of the bottomless Pit*, is said to *kill* them.

And, 2. In that he calls the Place where their dead Bodies lie, (and so, (by consequence) where this Slaughter is to be executed,) *the City where our Lord was crucified*. Which is not spoken of *Jerusalem*, but of *Rome*; that being here called the *great City*, which *Chap. 17. ver. last*, is called *the City which then ruled over the Kings of the Earth*: Which can be none but *Rome*. And to make this good, we are to know, that the Jurisdiction of the *Roman Empire*, was then in *John's* Time called *the City*: And therefore the whole World was called *Orbis Romanus*, the *Roman World*. (And in like manner now, all Kingdoms subjected to the Pope, are called *the Church of Rome*, as together making that *great City*.) And in that World the City of *Rome* was as the Regal Palace, from whence issued out Edicts and Commands over all. And in such a sense it is said [*the City where Christ was crucified*]; because it was the *Roman Power* and Authority by which he was put to Death, though it were done at *Jerusalem* (for thither did the Jurisdiction of *Rome* reach); and therefore Christ says, *they should deliver him up unto the Gentiles*, *Mat. 20. 19.* that is, the *Romans*, who then had trodden down that Holy City, and got the command of it; the *Pharisees* owning *Cæsar* for their King. And thus now for the killing these Witnesses, it must be, that the *Beast of Rome* shall

shall again recover, so much owning and acknowledgment in the Places of the Reformation, (whether by secret combination, or by professed avouchment, God only knows); where the Witnesses are to be killed; so as, for his Sake, and at his Instigation, these *Pharisees*, either as joining with him, or else using the help of his Party, shall kill them. And so far must the Beast have a hand in it, that he may truly be said to do it; and that, in order to the further advancement of his Power in those Places.

And therefore, 3. The Place where their dead Bodies are said to lie, is said to be *πλατεία πόλεως τῆς μεγάλης*, *The Street* (the extension of the Jurisdiction) of *the great City*; as being within the Jurisdiction or Walls of it (as it were). You heard before, how that the *Gentiles* were to regain the Outward Court, and so it to become part of the City again, and within the extent of its Jurisdiction.

So that, however the Witnesses have had Enemies from among themselves, who have been (as those *Pharisees* were to Christ) of the same Nation and Religion, and yet have persecuted them from the first, even from the Times of the first Reformation downward (and therefore it hath been, that the faithful Witnesses have continued to prophesy in Sackcloth, and Mourning, even now in their last Days, when yet a Separation hath been made from Antichrist, because those among them still continued to oppress them): Yet none of all those Wars and Prevailings against them all that while, by those of their own, are this same *War* and *killing* of them here so eminently set out: For this must be by the Beast, even by their Enemies combining with the Papists, or using the help of the Beast, to join with them against the Witnesses; or (it may be) beginning again to submit to the Beast, in a more open and avowed manner (as those *Pharisees* did to *Cæsar*): And so, for his Sake, and to advance his Power, shall they kill those Witnesses, who indeed are only and alone, the greatest and most hearty withstanders of him, and that will stand it out against him. Or if when this is done, they do not so openly avow the Beast's Power; yet it may be said to be done by the Beast, if by a Party or Combination of Men that are for him, though not professedly; yet who in order to reduce his Power into those Churches, do raise this War against the Witnesses and oppress them. And that which may give Suspicion of this, is, because (as I shewed out of *Chap. 13.*) there is a Generation of Men set forth as the Beast's last Champions, who yet should not (at least at the first) so openly own his Name or Character, that yet receive the *Number of his Name*. And these are there reckoned his as truly as the other, as being they who should interdict buying and selling to the Beast's opposites, in order unto his Advancement. And they doing this in order unto the Beast and for him, the Beast therefore, and his Power may be said to do it.

But I fear that they shall proceed yet further, even to an open acknowledgment and professing the Pope's Power, (though perhaps not as infallible Head of the Church, yet as Universal Patriarch of the West) and so endeavouring to effect an Union and Reconciliation with him. For these Men (as was said) are to bring in but an Image of Popery (as it was of Heathenism) especially at first, though with intent to introduce more. And with this doth that Speech of the Angel, in his Oath, in *Dan. 12. 7.* accord (which, as I said, this Angel here came to renew and interpret); That when *He* (namely this Beast) shall have accomplished (namely with this last killing) to scatter the Power of the Holy People, &c.

That which I here cite this for, is, that it must be he, and his Power that must do it. And in that the *Gentiles* are here said to obtain the *Outward Court*, ver. 1. so as to tread it down with the rest of the *Holy City*; this would argue a prevailing of them, so far as to gain a subjection from carnal Protestants, by reason of which it shall be, that even the Beast's Power as entertained, and owned by the most, may be said to kill them. And likewise the Allusion here to Christ's Suffering, by the Power that then *Rome* had in *Jerusalem*, the *Holy City*, would argue this also: That even as then, a Governor, or President, from *Rome*, (namely *Pilat*) lay at *Jerusalem*, and was in the Name and Power of *Rome*, the Author of Christ's Crucifying; so, at least, that *Rome* should now in like manner have her Legats, that should have power, in these places, to procure the Deposition and Death of these Witnesses. That so, as God ordained *Jerusalem* the City where Christ was Crucified (unto which the Allusion here is made)

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to be the *Slaughter-house* of all the Prophets, (insomuch that Christ said, *It was not possible that a Prophet should perish but in Jerusalem*; and therefore it was, that himself was so secure, that he should not be *killed* until he came thither): So, that *Rome* is in like manner ordained to have a hand in the *Deaths* of all the Witnesses, (though others may persecute them too). And so this last and great Slaughter and Martyrdom of them shall be executed by her. That so when at her downfall she comes to be reckoned with, it may be said (as it is in *Chap. 18. vers. ult.*) that *in her was found the Blood of the Prophets, and of the Saints, and of all that were slain upon the Earth*. And therefore, until the Romish Flag be advanced upon the Walls of the Outward Court of this Temple; reckon not this Time of the Witnesses three Years and an half to be come. But when you see that Abomination of Desolation begun to be set up, then *flee* into the Mountains, (as Christ in another Case speaks).

SECT. IV.

The Time of the Beast's enjoying this full Victory but three Years and an half. The Time of obtaining it, and of killing the Witnesses, may be longer.

FOR the Time of the continuance of this Slaughter. Whereas there is here mentioned the Beast's *making War against them, and overcoming and killing them, than when they are about to finish their Testimony*, (that is, towards the Time of the end of it) and then their *lying dead for three Days and an half*: We must herein warily take heed we mistake not this only mentioned Time of three Years and an half, as if that were all the Time allotted for this last War against them, victory over them, and slaughter of them: No, it is not said they should be *overcoming and killing* them only so long Time; but that these Witnesses should *lie dead* no longer, after a full Victory obtained, and Slaughter once made. So that that War against them, and killing of them, may be much longer in execution, than for three Days and an half only. And indeed, how long that shall continue afore these three Years and a half begin, we know not. The *Gentiles* have already been a long while a besieging and making War against the Temple, and have not as yet prevailed: It is not yet come to an *overcoming* of so much as the Outward Court; that Out-work is not yet fully enough gained: (for the winning of the Outward Court, I account part of this their making War against the Witnesses). But how long soever this War may prove, and how far soever it may be lengthened out, yet when it comes to a compleat Victory once, then (for our comfort) we are sure, that the Time of the Witnesses *lying dead* shall be but for three Years and an half, until their *rising*, or beginning to rise again. And as in a great Eclipse of the Moon, the Time whilst all or most of its Body is darkned, and whilst that Eclipse is in its fulness, useth especially to be set down and taken notice of by Astronomers, and that Time is especially accounted the Time of the Eclipse, and not so much the Time when it begins to lose, or after that to recover some light: So is it here in this great and last hour of Darkness which the Church is to have; wherein the Time of its total Eclipse is only reckoned. The *Pharisees* were long a laying their Plots against Christ, and consulting how to ruin him, but at the last prevailed only for *three Days*. And thus all hitherto done, is but the War in order to this Conquest; the Enemies are as yet but a taking the Out-works, and making their Approaches, &c.

3. For this Time here mentioned of their *lying dead*; it is but for *three Years and an half*, which is here called *three Days and an half*; whereby three Natural Days, consisting of 24 Hours, cannot be meant. For how shall the noise of this full Victory be carried to Nations and Tongues, (who are said to *see their dead Bodies*, partly in that respect, of having the news of it)? And how shall the

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the whole Roman Party universally rejoice, and send Gifts one to another to congratulate this Victory? These three Days therefore and an half, in which they are to lie dead, are such as those 1260 Days (formerly mentioned) were; even Prophetical Days, taken according to the Stile of the Prophets, namely; Days for Years. And such a three Years and an half had *Jerusalem* the Holy City under *Antiochus*, when the Temple was polluted, and the daily Sacrifice (God's true Worship) taken away, and Heathenish Idolatry (which there, and still elsewhere, in *Daniel*, is called, The *Abomination that maketh desolate*) set up; And when those that were the most eminent for Godliness; did fall by the Sword, and by Captivity (as you have it, *Dan. 11. 31, 32, 33, &c.*) for many Days. But the last Persecution of his Reign, was for three Years and an half, as in the 1st of *Machab. 1.* from *vers. 30,* to *chap. 6.* you have it recorded. But in the 11th Chapter of *Daniel*, where this *Antiochus* is prophesied of, he is in this made the Type of Antichrist; and therefore after that the Prophet had thus set forth and ended that his Tyranny, at *vers. 35* of that Chapter, he begins, *vers. 36.* to set out the Pope and his Tyranny unto the end of the Chapter: So passing from the Type to the Anti-Type, even as Christ doth, in the 24th of *Matthew*, from the Story of the destruction of *Jerusalem*, to that of the end of the World, because that was a Type of it. And therefore it is, that *Daniel* useth this Transition, *vers. 35.* of that 11th Chapter, when he had ended *Antiochus's* Story. That there remains yet a Time ordained, (so *Graserus* and others read it); that is, yet another Series of the Fates to be related, whereof this was the Type: and so he passeth on to describe Antichrist (who is that King mentioned *vers. 36.*) unto the end of that Chapter; whose Ruin and End, he says, should be, after ill Tidings to him out of the North (that is; the Reformation of Religion in these Northern Countries) had so enraged him, as to cause him to go forth in fury, at his last endeavouring utterly to root out, &c. And in which Expedition he should so far prevail, as to plant his Tabernacle on the glorious Holy Mountain; that is, to over-run the Church. Which indeed, I take to be all one with this last War, and killing the Witnesses here (for it is there just afore his end too) for three Years and an half; whereof that last prevailing over the Jews by *Antiochus*, was the Type. And such a like time (as I said before) had the Pharisees over Christ, even three Days; which Christ calls the Hour of Darkness; even as this is thought to be that Hour of Temptation to come over the whole Christian World, *Rev. 3. 10.* The Enemies indeed think to have the Day of it, but they shall have only the Hour of it: This great and fearful Eclipse, in the fulness of it, shall last no longer; this is their Hour.

And such a like space of Time is used in Scripture, to express a short Time: as *Hosea 6. 2.* *After two Days he will revive us, and in the third Day raise us up, &c.*

Again, such a like Time had *Julian* over the Church, when he had again set up Heathenism. Some say his Reign was three Years long (though others say less). And so hath God ordered it, (for the like Holy Ends) that as Heathenism had a prevailing again in the World, (before it was utterly extirpated) For that small Time in *Julian's* Reign, (and this, even after that Christianity had been set up forty Years before, by the Imperial Power of *Constantine*): So that Popery (the Image of it) should in like manner expire, and after a glorious Reformation made by Kingly Power, and casting out of Popery in many States, that it should yet have a prevailing over those Churches, or the eminentest of them once again, before its final and utter extirpation.

SECT. V.

The sharpness and the extent of this Victory, how great; whether unto Death natural, or Martyrdom, discussed.

Concerning the sharpness of this Victory, of the Beast, and of the Popish Party, how far it shall extend: As,

I. Whether unto Blood, or to Martyrdom, and to *death Natural* of the Witnesses; and whether this *killing* here be meant of such a kind?

I find some who interpret all done to them to be meant of a *Civil Death*, not a *Natural*; that is, a *killing* them, considered as *Witnesses*, not as *Men*; that is, a taking away all Power from them, of prophesying as they had wont; a general silencing of Ministers, and deposing Magistrates and Men of worth, that profess and uphold Religion, putting them from their Places, shutting their Shops, burning their Books, &c. And for this, makes,

1. That their *Death*, and *lying dead* here, is but correspondent to their *Resurrection*. Now their *Resurrection* is not from a *Natural Death*, and therefore such not their *killing*.

2. That their *Bodies*, when dead, are said to *lie in the Street of the great City for three days and an half*; and after that, a *Spirit of Life* to come into those dead *Bodies*. Now that cannot be meant of naturally dead *Men*: for their *Bodies* cannot be supposed to have lain naturally dead so long above-ground. And then, in that the *Spirit of Life* is said to *enter into those Bodies* that were dead; and in that it must be supposed, that *those lay dead*, who are first here said to be *killed*: All this would seem to carry it to the very same individual Persons that were *killed*, that *they* should *rise*. Which to suppose of a *Natural Resurrection*, before the Day of Christ, we have no warrant, nor any ground for.

And accordingly they interpret that following Passage; That those of *the Nations, Tongues, and Kindreds*, suffer them not to be put in *Graves*; as that which may be construed and taken in the better part; as shewing what should hinder their Enemies from killing them out-right, namely, that there was a Party of Protestants in the Nations about them, that should hinder their Enemies from martyring and utterly extinguishing them, and should preserve them above-ground for a reviving; even as Men whom we think not dead, but in a Swound, we use to keep out of the Grave, and not bury them, because we hope they may revive again. And so these Protestants, that the Cause may again prevail, they may preserve the Persons. And this the rather appears the Intendment here; In that these of the Nations, Tongues, and Kindreds, seem to be a diverse and distinct Company from the Enemies of the Witnesses. For of their Enemies, that is said which follows in the next verse; *And those that dwell on the Earth, rejoiced over them, &c.* As if the Angel went about to describe the differing Spirits of the two sorts of Men, of whom he speaks, towards these Witnesses: The one (whom he calls those of *Nations, Tongues, and Kindreds*) as Friends doing them this kind Office, as *not to suffer their Bodies to be put in Graves*: But the other (whom as diverse from these, he calls under a new Phrase, *Those that dwell on the Earth*) as Enemies rejoicing over them. Which makes this suffering of the Witnesses herein alone to differ from Christ's (unto which, in all other Circumstances, the Allusion holds) that Christ was really *killed*, and therefore *buried*: But these, though killed as *Witnesses*, yet are not suffered to be buried; as noting out a keeping them from an Extinction, or an utter taking them out of the way, though by their Enemies they be suppressed. And it may be, that as Christ foretold his Resurrection the third Day, and so, it was commonly known and bruited, that even the *Pharisees* had knowledge of it, and said unto *Pilate*, *This Deceiver said, he would rise the third Day*; which they laughed at as a vain Dream: So it may be, this very Notion of such a prevailing of the Popish Party for three Years and an half, which hath been so long and so much spoken of in the Church, shall be so commonly known, (as already

it begins to be) that for that very Cause, these Friends of theirs may so far interpose, as to hinder the utter extinction, or the Burial of them, wholly underground (as it were), as hoping that this Notion given out of their Resurrection, after three Years and an half, may prove true, as the Disciples hoped of Christ's Resurrection all the while that he lay in the Grave.

And whereas it may be thought, that because the Holy Ghost singeth out this one last Killing, and instanceth in it alone, above all those other that have fore-gone it throughout the Beast's whole Reign, (although he hath made many Wars against, and Slaughters of the Witnesses in former Times); that therefore this should be the worst and sharpest; their Answer hereunto is, That this killing of them here, is thus particularly and alone mentioned, in another respect; namely, as it is the Signal of the Pope's Ruin: and so, that this argues not the foreness of this their last Killing above any foregoing. This is that which useth to be said for this Opinion. But for my part, I think it cannot be denied, but that,

1. This *lying Dead* here of these Witnesses, must needs be Metaphorically meant, and understood of such a Civil Death, and of a suppression of them and their Cause, and, *as they are Witnesses*, to be so put down and extinguish'd, that they, for a Time, remain as Men laid forth by the Walls for dead, and as Men in whose Testimony there is in appearance no Life, or likely-hood of a Revival, their Enemies having now got such a Power over them. This is certainly made the great Matter of their Enemies *rejoicing*; that as the *Pharisees* they had Christ sure enough when they got him condemned and crucified, and had him in the Grave: so these their Enemies shall think they have the Witnesses down sure enough for ever; so great, desperate, and helpless in all view, will the suppression of the Witnesses by these their Enemies be. And this was principally intended, in their being said to *lie dead*. And oppositely, the revival of them and their Cause, is set forth by a *Resurrection* from the Dead.

And to this purpose there may be something in that Phrase in *Daniel*, when the Angel, speaking (as I take it) of this last War of the Beast, says, *He shall accomplish to scatter the Power of the Holy People*; as noting out rather the dissolving their *Power as Witnesses*, than *killing* them as Men. So that what-ever Proceedings the Power of their Enemies may reach unto, further to kill or martyr the Natural Bodies of these Witnesses; yet this is the Thing eminently held forth in this Metaphorical Expression, and therein eminently intended. That the Cause and Testimony of these Witnesses should be as desperate and hopeless, without any appearance of Life. And the Holy Ghost would have us take notice, that their Enemies prevailing should so far reach.

But yet withal (in the second place) I am notwithstanding afraid, lest that so great a Victory over them, and suppression of them as Witnesses, should also be followed with great effusion of Blood, and with martyring many of them. And although this their *lying dead*, and *rising* again, be metaphorically meant and intended, to set out the desperateness of their Cause and Testimony, and so, to illustrate that glorious Revival of theirs afterward: yet those other foregoing words, [*He shall make War against them, overcome them, and kill them*] may import further Proceedings, by which they got this compleat Victory. I confess I am afraid of those many Metaphors; lest this same *Killing* mentioned after *Overcoming*, should not be meant really and properly of some further Cruelty in Enemies so malicious, when they have got the Power in their own Hands. For if the intent of that word [*Killing*] were to express their suppression only as Witnesses, that word [*Overcoming*] had then been sufficient to import it. Sure I am, in the 13th Chapter, (where the rage and utmost cruelty which the Beast should at any time, through his whole Reign, exercise against the Saints, is so prophesied of) all that cruelty of their Enemies, which proceeded to so great Slaughters of them, is expressed in the same words that here, [*and it was given him to [make War] against the Saints, and to [overcome] them*], vers. 7. And yet under those two Expressions (whereas here are Three [*Killing*] being added) are contained all those bloody Executions and Butcherings of the Saints, by Martyrdom and Death; which afterwards, in the 10th Verse of that Chapter, is more fully expressed, when it is said, *He that [kills] with the Sword,*
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must be [killed] by the Sword; as shewing the Cause and Manner of the Beast's bloody Fall and Ruin in the end, and what it is that should provoke God and Man unto it; even their butchering of the Saints. And although Antichrist's Power is in general there set out, as it should be in his Height and Ruff, and during the whole Time of his Reign, as getting Power over all Nations, Tongues, and Kindreds, and here only his last particular War against the Witnesses is described, (which should immediately forego his Ruin); yet it follows not, that this Expression here should not be of the same Nature and Kind, and import the same Cruelty and manner of prevailing that is there intended. For notwithstanding that the Issue of the last particular War, is the fatal and utter Ruin of the Beast; yet that hinders not, but that he may first recover again the like Power, and exercise the like Cruelty over these Witnesses for this small space, which he had done in former Ages, when he obtained Power so long to continue over them. Yea, it may be feared, by that Dirge of her own Funeral Song, which her self at last makes, in the 17th Chapter, *vers. 7, 8.* that she shall recover her ancient Power again, or at least entertain certain Hopes and Expectations of it, through her prevailing over some (and those of the chief) of her lost Kingdoms. For there you may read that (when the next day (as it were) she is to be burnt for a Witch, and a Whore) *she saith in her Heart, and sings, I sit as a Queen, and am no Widdow, and shall see no Sorrow.* Which is spoken of her present Condition just before her Fall; for it follows, *[therefore shall her Plagues come in one day, and she shall be utterly burnt with Fire; for strong is the Lord who judgeth her]*. All which implies, that as her destruction should be suddain, and in the midst of her rejoicing; so that she shall have got such Power and Footing again, as that God's Omnipotent Power must be put forth in that her so suddain and-unexpected Ruin after all this.

There is the like intimated in that mention of the Beast's recovery of his Power, in *Daniel, Chap. 11. vers. ult.* where it is added, *[Yet] he shall come to his end*; as importing the greatness of that Work, and the utter unlikelyhood of it, now when he shall have gained his Power so settledly again. That *[yet]* comes in there, as that *[yet]* in the 2d Psalm does; *[Yet] I have set my King on my Holy Hill of Sion*, maugre all the Opposition and Rage of the *Gentiles* and *Pharisees*; though they have so far prevailed as to crucify him; *Yet I have set my Son as King on Sion*, and raised up him and his Cause again to prevail.

And I therefore encline to think, that that Song of the Whore, mentioned *vers. 7.* of the 17th Chapter, is uttered by her as during this her merry Time at last; when she and her Friends rejoice so, and make merry during these three Years and an half, (*vers. 10.* of this 11th Chapter); when suddainly after it she is to be ruined. Yea, I believe, that the Cruelties, which upon this recovery of her Power, she may now at last exercise (according to her manner in former Ages) may be the means to revive the Memory of all her former Slaughters, and so to provoke God and Men, as for this her last Blood-shed to bring upon her the Blood of all the Prophets and Martyrs before shed, even as the Blood of Christ at last brought upon the *Jews* the Blood of all from *Abel*, to provoke God to ruin *Jerusalem*. That as the Ten Tribes were enraged against the *Benjamites*, with eagerness to root them out, because of their great Victory at first got over themselves: So may the Protestant Party be whetted on by these fresh killings of the Saints (which may revive the memory of all the former, otherwise apt to be forgotten) to do execution upon these their Enemies without all Mercy. And so shall be fulfilled what is said, *chap. 13. He that killeth with the Sword, must be killed by the Sword*: They shall reward her, as she had rewarded them just before, as *chap. 17. vers. 6.*

And whereas it is alledged; That this being but one particular War against the Witnesses, why should it be alone mentioned at last as some way peculiar, if it were such as Antichrist had commonly made upon the Saints all his former Days, which are mentioned *chap. 13*? The Angel would not have recorded it thus alone by it self, if it had not been a different War from those former ones which the Beast made against these Witnesses.

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The Answer is ; That it follows not that this is not such a kind of War and prevailing as formerly Antichrist had. For this (though such as the former) is thus particularly and alone mentioned, meerly for this respect, because it is the last of them all, and so, as a Signal to shew the Time of Antichrist's ending, and to make known the wonderful dealing of God, both with his Church and with his Enemies ; that after so great Victory by it obtained against the Beast, he should notwithstanding thus prevail over it again, and have *power to do* for this space of Time, even as in former Ages ; when thinking himself as secure as ever, that then he should for ever be overthrown ; the Wonder of this deserved to be made a Sign, and that this War of all other should particularly be instanced in.

Then again, add to this, that it is that last, great, and eminent Suffering of the Church, (namely, of the *European Churches*) ; and therefore it of all others, may be ordained to be the forest. These Witnesses do now die to rise, and so to die no more, (as Christ did not after his Resurrection, *Rom. 6.*) but to enter into their Glory, as Christ also did. I have observed, that those last Afflictions, which are the immediate Fore-runners of the greatest Happiness and Good, are still the sharpest. So it was with Christ himself ; so with all Christians in their last conflict with Death, the King of Fears, who yet is the Porter to let them into Heaven ; and so it is with the Church in her Persecutions. The Egyptian Bondage was forest at the last. And (says *Paul*) *God hath set forth us Apostles [last] as it were appointed unto Death*, *1 Cor. 4. 9.* alluding to those Gladiators or Fencers in the Roman Games, the last of whom (there being three sorts that used to come upon the Stage) were appointed not to go off, but to fight it out till they were killed, (they being ordinarily either Slaves, or else Malefactors). The greatest Persecution that ever the Church had under Heathenish *Rome*, was that last one under *Dioclesian*, and the fifth Seal. And therefore all the former Martyrdoms of the Saints by that State, during the Times of the former Seals, do, with a general cry of their Blood, come but then in, when-as that the cruellest of all the former was come. And yet that was not the last neither, of those Persecutions that the Church ever was to have : For it is there told those Saints, that they had *other Brethren yet to be killed* : But here these Witnesses are to *Rise*, and *die no more* ; For as they *died*, as Christ did ; so they shall *rise*, as Christ did.

Yea, and further ; you may observe, that this is now mentioned not only alone, and above all other Conquests over the Saints ; but also as the very Epitome of all their former Sufferings during the whole Time of the Witnesses Prophecy. And therefore in the very Time of the duration hereof, (namely, *three Days and a half*) it is set forth as bearing the proportion of a Compendium of the whole Time of their Propheying and Suffering, which was for *three Years and an half*, or *1260 Days*. As in like manner Christ's Sufferings (unto which the Allusion here is) were all summoned up in his Death ; which is therefore put for all his Sufferings. When therefore it came to a [*My God, my God, why hast thou forsaken me ?*] then he was heard and delivered from what he feared. And so in this last brunt of the Church, when you shall hear the like Voice uttered by it ; know then, that Delivery is near.

We may also further consider, that now the Beast hath been so chased by these Witnesses propheying, and hath had so many Vials emptied upon him and his Company ; they will thereby be so enraged, when once they shall get the Victory and Power into their Hands, that surely *in their Rage they will be cruel*, (as was said of *Reuben*). And the Angel in *Daniel*, Chap. *11. 44.* expressly attributes this his last Invasion of the Churches unto his Rage for their opposing him by this Northern Reformation, (which in these Kingdoms hath been the occasion of it). Therefore (says he) *he shall go forth with great Fury to destroy, and utterly to make away many*. So that, nothing but Blood and Cruelty will be in their Hearts. And therefore if God restrain not their Spirits, or cut them short by an Almighty Work of his Power, this last must needs come to be far the forest of all former Persecutions.

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Add unto this, that in *chap. 17. vers. 6.* the Whore (the City of Rome) is presented as she shall be just before her Ruin; and this, as *drunk with the Blood of the Saints.* Which unto me seems to argue, that *Drunkennes* now at last shall be *added to* that her *thirst* of Blood, which by her being *scorched with Fire* by these Witnesses, hath been encreased. I know it may be said, that it is spoken of her in relation to her former Bloody Martyrings of the Saints. But that Vision being made of her, as just afore her Fall: for *vers. 1.* John says, That *one of the seven Angels of the Vials* (and as it is conjectured by Interpreters, the Fifth, because he it is that pours out his Vial upon the Seat of the Beast, the Whore) *shewed him the Judgment of the Great Whore, with whom the Kings of the Earth have committed Fornication, &c.* that is, in so many Ages fore-passed. So that he presented her in her old and last Days; and that then she appears so drunk, makes me fear, that it is by reason she was new come out from her Cups of Blood; and that now at last, (after these Years for her to sleep in) some fresh Cup, some new Draught shall make her tipsy again, that so she may be surpris'd, *Somno Vinoque sepulta*, buried in Sleep and Drunkennes, (as *Babylon* was); which will be the greater Judgment and Confusion unto her.

But yet, whether it shall be thus, or no, I dare not, nor cannot certainly and peremptorily determine. For on the other side, how God may *restrain their Wrath, and cut short their Spirits*, (as the *Psalmist* speaks) we know not. Yea, notwithstanding all their Rage, Malice, and Spirit of Revenge, yet how far their own Wisdom and Policy may move them of themselves to forbear the full execution of that Vigour, which their Power gives them opportunity of, we know not. For when their Victory is gotten, they may use it more moderately; especially in a respect to that Protestant Party, which though outwardly overcome by them, yet they cannot but in their Hearts and Consciences continue firm unto the Cause of these Witnesses. The Light of the Gospel hath took such a deep impression on Men's Spirits, as it cannot be extinguish'd, nor they be brought so suddainly to embrace Popery as the Truth. And as the *Pharisees, for fear of the People*, forbear many Attempts against Christ, so may these for fear of these *Tongues, Kindreds, and Nations*, here mentioned, (which are in Heart inclined to the Protestant Cause) forbear the extremity of their Rage, though for the present they have the Power; especially considering, that they may wait for, and promise to themselves, some after-Age and Time when their Power shall more perfectly be recovered and settled, and Men's Consciences quieted in Popish Ways, and when the Adverse Protestant Party shall be brought low and diminished. And so they may come to forbear and defer their full Revenge so long, until this limited and short Time of their full Power (namely, their three Years and an half) be expired, and out of Date sooner than they dream'd of. Which may prevent and hinder the execution of their cruel Intentions to *destroy and utterly make away many.* And we have experience of the Wisdom of this Generation of Men, who love easy and gradual Conquests. And their own experience hath and doth teach them, that the martyring and butchering of the Saints, hath still advanced the Cause of the Protestant Religion, and branded theirs with Blood and Cruelty, as a Mark of the False and Whorish Church. And though they be full of Malice, which puts them on to use the utmost extremity; yet their Wisdom having some further mischievous end, may keep down the rage of that their malice; even as in *Julian the Apostate* (who sinned against the Holy Ghost) it did. For he seeing that Martyrdoms did tend rather to add unto and encrease the Church, than to diminish it; and knowing that Martyrdom would procure to those that suffered it, a fairer Crown of Glory: Out of Envy therefore, and a witty Malice, he would make no Edicts for the killing of the Christians, but rather used ways of Subtilty, by laying Snares and Temptations to draw Men from the Truth, and to shipwreck their Consciences; and so with his prophane Hands to paddle in the Blood of their Souls, (a sweeter Victory to him) rather than of their Bodies, and to triumph over them in their Falls from the Truth, rather than in their Deaths. And to that end he invented another way to mischief and diminish them, by denying them Schools of Learning, and the use of Books, and suffered none of the Christians to bear any Office, either in War or Peace.

More-

Moreover, there may be insinuated some mitigation of this Rage of these *Gentiles* in the pursuing this their last Victory, in that which follows the fore-cited Place in *Daniel*; where although it be said, that he shall go forth in such *Fury* and *Rage*, and with an intent to root out many; yet all his prevailing is in the Issue and Success expressed but by this, that he shall plant his *Tabernacle* upon the *Glorious Holy Mountain*. Which may imply, that although his Intention is utterly to destroy; yet for the execution of it, no more shall be done, than getting a possession again in the Church, and a planting his *Tabernacle*, his *Power* and *Throne* therein; which is therefore called a *Tabernacle*, because it must presently be pulled down again.

The Event only must declare how far this prevailing shall succeed. In the mean Time, we have cause to fear, and to prepare for the worst; both from the Sins of the Witnesses in yielding too far unto the Superstitions of *Rome*, and in suffering some of those Superstitions to be left in their Churches, by the overflowing of the *Romish Sea*, (as we see much filth useth to be left on the Shore by the overflowing of the Ocean) and from many other Sins of theirs, as *Carnal-Gospelling*, *Worldly-mindedness*, &c. and also from their base yielding up the *Outward Court*, and deserting the Cause. For (as the Angel in *Daniel* says) many among them shall do wickedly.

Now to conclude this Point; That whereto my last and utmost Thoughts and hopes concerning this Matter do chiefly encline and sway me, is, to think, that it will be but such a Time with the Church, as that under *Julian* was; and that haply that Persecution of his, was a kind of Type of this: That being the last prevailing of Heathenism, as this of Popery. *Julian* abstained from extremity of Cruelty, in respect of Blood, especially at the first: but having the Power in his Hands, he endeavoured, by crafty means, to undo and extinguish Religion, by denying the Christians the use of Schools of Literature and Books, &c. (as I before told you) and rather shewed his Malice, in flouting and jeering of them, than in killing them; and studied Snares for their Consciences, setting up his own Image with the Idols of the Heathen Gods round about it, in the *Forum* or Market-place, that so in doing reverence to his Image, they might seem to reverence the Gods, and refusing to bow towards these False Gods, they might be accused, as denying reverence to the Emperor. Which course, in the end, was the cause of much Blood-shed, though by no Publick Edict of his made, (as formerly by other Emperors). And the People knowing his hate unto the Christians, they fell upon them in diverse Parts of the Empire, and persecuted them even unto Death.

Now for this Prevailing to come, I think that through many Temptations and Snares laid, together with Cruelties inflicted, it may prove worse than Death and Martyrdom it self. And it may perhaps be eminently rather an Hour of Temptation and Trial, than of the blackness and darkness of Martyrdom unto the generality of Believers; though haply accompanied with the Martyrdom of many; and therefore the *Gentiles* are also said to kill these Witnesses. These Times are like to be (as *Paul* to *Timothy* hath it, 2 *Epist.* 3. 1.) *καὶ ἐν καιροῖς*, difficult Times, rather than Bloody Times, (the Apostle there speaking of the last Days, as in his first Epistle, chap. 4. vers. 1. he speaks of the latter Days of Popery). And these are called *Difficult Times*, because of the cunning and subtilty that shall be used to ensnare Men, and the Temptations laid for them; and yet they may be stained with much Blood also.

Yet so, as however this we may be sure of, that many shall survive this War, and only be made white and tried, (as it is in *Daniel*). Which is the rather to be hoped, because so suddain a Resurrection of so great a Multitude, as chap. 19. 1. are mentioned, who shall possess that glorious State of a Church described in that Chapter, from vers. 1, to 10, after that three Years and a half once ended; is not likely to arise meerly out of a Succession of New Converts; but is probably to be made up of the same Persons surviving, and out-riding that great Storm.

SECT. VI.

Of that Concomitant of the Witnesses Killing. The Nations seeing their dead Bodies, and not suffering them to be put in Graves. Several Senses given of it : Whether taken as an Office of Favour, or an Injury. And whether to be understood of Friends, or Enemies, discussed.

Now for that particular Clause that follows, That *those of the Nations, Tongues, and Kindreds, should see their dead Bodies lie, and not suffer them to be put in Graves,* (which is interpreted in a way of Favour to the Witnesses); Although I think their *lying Dead* to be meant in a Metaphorical and Allusive Sense; yet it is exceeding doubtful unto me, whether or no this Clause be not to be taken *in malam partem*, in the worser sense; as rather expressing inhumanity by this Metaphor, than Kindness and Love. And this seems to me to be the meaning of it; (whether those of the *Nations, Tongues, and Kindreds*, be taken for *Friends* or for *Enemies*) and so to have been here added, further to represent unto us the extream Misery, and desperate Calamity, into which these Witnesses shall be brought, in this their Time of Trial.

1. If these *Nations, &c.* be meant of *Enemies*; this Phrase [*they saw and suffered not, &c.*] doth imply their feeding their Eyes with this sight, and making it a spectacle of delight and joy unto them. For to *see* or *view* a thing, (when the Sights are of this nature) is in such a sense used in Scripture: and implies that the Thing *seen* is made a Spectacle and Gazing-stock; and in the *Seers* and *Beholders*, it imports Derision and Triumph. Thus in Christ's Sufferings (unto which the Allusion is) they are said to come out to *see him*, and to *mock at him*. And *Psal. 22. 8. All they that [see] me do mock at me,* (says the Prophet there in Christ's Name). And in the *109th Psalm, vers. 24. They [saw] me* (says Christ there (for of him is that *Psalms* made) *and shaked their Heads, &c.*

And thus *seeing* is usually mentioned in this Sense, when any Judgment is executed, to shew how the opposite Party comes forth, and *sees* it, and rejoiceth at it. Thus when Judgments are executed on the Wicked, *the Righteous shall [see] and laugh at him,* *Psal. 52. 6.* So *Isa. 66. vers. ult. They shall [look] upon the Carcasses of them that have transgressed against God; which shall become an abhorring unto all Flesh.*

And so that other Phrase that follows [*and they shall not suffer them to be put in Graves*] may also import a height of inhumanity. For, *Psal. 29. 4.* when that like miserable desolation of the Temple, and Slaughter of the Saints (be it either that of *Antiochus*, (the Type of this) as some think it meant) or that of the Babylonish Captivity, as others) this Aggravation is there added unto their Slaughter, that *there was none to bury them.* Yea, and that here it should rather be taken in such a bad sense, appears by this, That their Killing being an Allusion unto Christ's Passion, this Circumstance is therefore mentioned, as heightning this Suffering of the Witnesses above that of Christ's, in this respect. For though his *laying in the Grave*, (as endured by him) is accounted a part of his Humiliation; yet it is noted as a Work of Humanity in *Pilate*, to suffer his Body to be taken down from the Cross, and laid in a Grave; and especially in *Joseph of Arimathea*, who begg'd it to that end, and afterward honourably entombed it. This was an Office of the greatest Charity (and therefore recorded); which this Prophecy notes out as that which should be wanting in these Nations and Tongues here, whether they be Friends or Enemies.

And, 2. if they be taken for *Friends* unto these Witnesses, and as such among those *Nations, Tongues, and Kindreds*, as are in heart of the same Religion with them, and who do in Heart respect and love them, (as the People did Christ); the Query then will be, Whether this their *not suffering them to be buried*, be a friendly Office? I confess indeed, they seem to be some distinct Company from those their *Enemies*, who do so rejoice over them, *vers. 14.* and some
special

special Company also of the Nations, and Tongues, and Kindreds. For it is not said, that [all] Nations, Kindreds, and Tongues, &c. (as in the 13th Chapter, when Popery was in its first height undiscovered, it is said, that Antichrist had power over [all] Nations and Tongues, &c.) Nor is it said [The Nations], &c. but [they] of the Nations, or [some of the Nations] [*ἐν ταῖς λαοῖς, καὶ φυλαῖς, καὶ γλώσσῃς, καὶ ἔθνεσιν, &c.*] and not [all] in those Kindreds, and Peoples, and Nations, among whom these Witnesses are. And so the Phrase of Speech serves fitly to note out a contradistinct, special Party, or Company; even the Protestant Party, who are not in all Nations; neither are they all universally Protestants in those Nations where the Gospel is preached and professed. But only some Nations are Protestant, and but some in, and of those Nations; And so the mention of them here may come in to shew what part they should play in this Tragedy.

For this killing the Witnesses, falling out in an Age, when so many among the Nations, do in Heart still continue of the same Religion with the Witnesses; the enquiry would be, What will they do? Will they endure it when it shall come to such extremity? Will they not put to their hand to help the Witnesses of their own Religion? No, (says the Angel here) *they shall see their Dead Bodies, and not suffer them to be put in Graves.*

I. It is said, *They shall see their dead Bodies lie in the Street; or publick Marketplace,* (as the word may also signify). Which their so publick lying in such a Place, notes out the greatest scorn put upon them by their Enemies, that may be. And yet these behold them as Friends that have no heart to help them, and so will not once stir to relieve them; but like standers-by, and meer lookers-on, are shie, and list not to intermeddle in their killing, one way nor other. They stand aloof off, as Men use to do from Malefactors Executed, although they be Friends and Well-willers to them; or as Men that pass by, and go on the other side of the Street, when they see a dead Carcass lying before them. Thus the Phrase [*seeing them*] is also used in Scripture, and particularly in this Book. For thus when the Wheel is turned about, and after this, *Rome's* turn comes to be burnt, her Friends, *the Kings of the Earth*, that shall in Heart still cleave unto her, are described as standers aloof off, and Spectators that [*see*] *her Smoke*, (as *Abraham* did the Smoke of *Sodom*): So chap. 17. 9, 10. and 18. And thus it may be, *These of the Peoples, Kindreds, Tongues, and Nations*, who have taken part with these Witnesses formerly, shall now not dare to do it, but stand afar off (as it were) and pass by and see them kill'd, and not have Hearts to help them. This the Phrase [*seeing them*] may import.

Or further, it may be said, that *Those of the Peoples, Kindreds, &c.* should see them, in that these Witnesses should be driven out among those *Peoples, Nations, &c.* and should fly unto them for refuge and help.

And so (in the second Place) that which follows, may come in as a further degree of inhumanity, which these their false Friends should shew to them, which shall be added unto the Indignities put upon them by their Enemies, so to make the calamity and distress of these Witnesses the more compleat. Namely, that these their Friends, of the Protestant Party, should be so far overcome and prevailed upon by the Power and Dread of the Papists, that they shall deny these Witnesses all help and shelter which they shall seek for, and all those common Offices of Friendship and Humanity which might be expected from them. Those that are Friends, use to bury the dead Bodies of those whose Lives they could not rescue out of the Hands of their Common Enemies; but these here shall be so far from helping the Witnesses, that they shall not suffer them to be buried among them, or to be laid in Graves; which are here metaphorically put for Resting-places, where they might be sheltered from the shame, contempt, and indignities imposed on them by their insulting Enemies, who now were compleat Victors over them.

And thus the Allusion herein may be unto the Sufferings of Christ, who though he had a great Party of the People for him, crying, *Hosanna in the Highest*; yet those very *Jews* were so far prevailed upon by the *Pharisees*, (when they once had Christ down in their Power) as to cry with the rest, *Crucify him, Crucify him*, and to run out in Troops to see him executed. So *Luke 23. 35.*

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The People (says the Evangelist) *stood beholding him, and the Rulers also with them derided him.* The People that before had rejoiced in his Ministry, now take part with the *Pharisees* his Enemies. And even so (it is to be feared) shall the Protestant Party, over-awed with the Power and Tyranny of *Rome*, (which shall have Power to tread down them also) comply with her against the Witnesses; though not so far as to have their Hands in their Blood. Yet so far, as *not to suffer them to be put in Graves*, and to be harboured amongst them, or by them; so far as thus Negatively to be against the Witnesses, as not to shew any office of Kindness in relieving them.

And so this their inhumanity is, after the manner of Men (who use to perform this as a common Office of Humanity, to put dead Men's Bodies into Graves) expressed unto us by this contrary carriage of theirs, that they *suffered not their Bodies to be put in Graves*; A Metaphorical Speech it is.

And particularly; the Allusion here is made unto the putting the *Carkasses of dead Men* into Graves; which (you know) is an honour and a shelter to them; and indeed, all the Office of Kindness that lies in the Power of Friends to afford them. And so kindness unto Men in that *dead* Condition, is by this here fitly expressed. Now therefore when these Witnesses are deposed from their Station, and haply banish'd from forth the Nation in which they lived, (which haply is their *Death* here meant) and cast forth with the highest Contempt, and persecuted with the greatest Malice of their Enemies; and shall come to those of other Peoples, Nations, and Tongues, (who are of their own Religion and Party) for succor and shelter from these Indignities and base Usages from their Enemies, so to find rest to themselves, (who are now, in respect of that active Life of witnessing by Prophecy, laid by the Walls speechless, and as Dead) and to have only a harbour among them (which unto those that are among Strangers of another Language, is but of the Nature of a *Grave*) and a Place of rest, (where, at best, they cannot so much be said to *Live*, as to lie still in quiet as Men *dead*); when they shall seek but thus much, and shall not obtain it, these Nations and Kindreds who refuse it them, may justly be said, *not to suffer their dead Bodies to be laid in Graves*: Which yet to perform for them, were but a common favour of Humanity, and by the Law of Nations to be imparted unto banish'd Strangers, especially to those of their own Religion. And we see it hath hitherto been allowed the Witnesses flying out of *England*, by the *Low-Countries*, and to the Protestants flying out of *Germany*, by the English. And so in *Queen Mary's Days*, the English Professors found *Graves* at least; some at *Geneva*, some in *Germany*, and others elsewhere; where they lay quietly enjoying their Consciences, though put by that active Life of Prophecy, which before that they lived in, and enjoyed in *King Edward's* Reign. But now such shall be the surpassing misery of these three last Years and a half, above what in former Times, and so potent the prevalency of the Popish Faction, and such their Vigilancy to stop all Holes of Refuge, against these Witnesses, that they seeking only for Graves among these States of their own Party and Religion (which formerly they had permitted them) shall yet be refused it by these Nations, Tongues, and Kindreds, who shall so inhumanely be carried on against their own Principles, as not to suffer them to have such *Graves* among them, namely, a condition of Harbour, Rest, and Quiet.

And further; Because this shall be done with a Prohibition to the contrary; therefore it is thus expressed, That *they suffered not their dead Bodies to be laid in Graves*; that is, by Edicts prohibiting any of the banish'd Witnesses to have harbour among them. And although this Phrase [*putting their dead Bodies in Graves*] may seem improper to express oppressed Men's flying for shelter, because [*to be put in a Grave*] is a Passive Phrase in respect of them that are *dead*, and imports a thing done by others; we must therefore still remember, that this is a Metaphorical Speech, and so a Civil *Death*, and civilly *lying dead*, are here to be understood. For these Witnesses (many of them) are not to be *killed* with a *Death Natural*; as they are Men, but with a Civil Death, as they are Witnesses; and so, may seek for shelter as *Men*, when they are *dead as Witnesses*; which shelter in this Allusion, is called a *Grave*. And because dead Men cannot bury themselves, therefore (according to the Metaphor

of *Men dead*) the Holy Ghost expresseth their seeking a place of Rest, by their being put into Graves: So, passively expressing it: For how else (speaking of them under the Notion of *dead Men*) could it be express? It is but τὸ πρέπον *Figuræ*; the Decorum of following the Metaphor taken up, requir'd this, and no other kind of Expression. The like unto which, is usual in Scripture Phrase, and in all other Languages. Which putting the Witnesses into Graves (in this sense taken) these their Friends shall yet *not suffer* or permit.

And thus, as it may be mentioned, to note out the inhumanity and cowardise of their Friends; so withal, the great misery and desperate calamity of the Church in this their last being subdued; which will prove worse than ever any before it, in that now they shall have no Sanctuary, no safe retiring Place to rest in throughout all *Europe*; which shall in this respect universally become the Jurisdiction of the Great City, (so some interpret that word [πλατεία] *Street*). It shall not now be, as at other times it hath been, that *when they were persecuted in one City, they might flee to another*, and there have quiet and safety. But the Jurisdiction of the Popish Party shall so far now prevail in Protestant States, (if any such remain) as they shall not dare to receive and protect the oppressed Witnesses, seeking a refuge and a harbour amongst them, but shall rather prohibit them so doing. Which in this Allusion is spoken, in opposition unto that Humanity and Charity in *Joseph of Arimathea*, who honourably laid Christ's Body in a Grave, when yet he had not power to hinder his crucifying.

And that even the Protestant Party may turn thus inhumane towards the Witnesses, the unfaithful carriage of many Protestant States towards their Neighbours and Brethren, now whilst this War is but begun against the Witnesses, may give us cause to fear and suspect.

How hath the *Lutheran Party in Germany*, complied and took part with the Popish for the ruin of the *Calvinists*? And it were happy for other States, professing the *Calvin Religion*, if they could wash their hands of the Blood of the Churches, not only not assisted, but even betrayed by them.

Thus I have proposed another different Interpretation from that formerly given, by way of mitigation of this Extremity; yet leaving both it and the other unto the Event to determine, and to the Reader to judge of.

SECT. VII.

Of the Universality of this Slaughter. Whether reaching to all Churches Reformed, and in them, to all Professors, or only to eminent Witnesses. That some one may be more eminently designed. What is meant by the Street of the City, &c.

THe next Query may be concerning the Generality or Universality of the extent of this Slaughter; How far it may reach. As,

1. Whether to all sorts of Professors of Religion, or whether to eminent Persons in the Church only.

Now for that; It may seem principally to be of *Witnesses*; that is, those that are eminently such. It is probable, that the purest and best Professors will be singled out to a Duel or single Combat, as it were. The Gentiles before this, had the Outward Court of Carnal Professors more easily given up unto them; but among these truly Godly Ones, they find serious and stiff Opposers, that will never be brought to yield unto them. And this the Popish Party themselves do both see and find; namely, that the *Godly* of the Protestants are their only real Enemies, and those who still put the great Bars and Impeachments to their Plots; and that are the great Stakes in the Hedg of the Church, which stand in the Gap against their Irruptions. And these are they, who only by their Lives and Profession, do torment the ungodly, (as you have it, *vers. 14.*) who there-

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therefore rejoice for their Victory over them. And therefore this is not like to be a Massacre of all sorts of Professors at large (as was that in *Paris, Anno 1572.*) but a particular Combat, and set Battel against the sincere Witnesses only: Whom their Enemies have been taught to know and distinguish from others, by the *Fire* they have shot into their Consciences, as *vers. 5.* Thus in *Antiochus* his three Years and an half (the Type of this) the Persecution fell especially upon those that were *Teachers* and Instructors of others. So *Dan. 11. 35.* And thus will this do.

Only let me add this; That these Witnesses being the Golden *Candlesticks* also, (as may seem by *vers. 4.*) therefore a scattering of them (namely, of the purer Churches) will be joined with it. And if their *Olive Trees* be felled and removed, if their Prophets and Rulers be scattered, themselves then must needs be scattered. [*Smite the Shepherd, and the Sheep will be scattered*] as Christ spake of himself and his Disciples; which *smiting* of his there, (namely at his Passion) is here alluded unto.

But a second Query may be; Whether this Killing will be over all the Reformed Churches, and so generally of the Witnesses in all Protestant States and Kingdoms? *Graserus*, a judicious *Lutheran* Divine, thinks that it will be Universal; and that this is the Angel's very scope here, thus particularly to design out this last Killing, as herein differing from all other former Ones, that it should at once be a general and total Eclipse of True Churches for three Years and an half. And so (says he) *Quod hæcenus per partes impleri nunquam desit, jam plenariè & universaliter perficietur*: that is, That Persecution which in some place or other hath never ceased, and so by parts hath been fulfilled, at several Times, that shall now at once more fully and universally be accomplish'd. And I must confess, that the treading down the Outward Court, and the Sins of all Churches, so great and so general in all, do universally threaten this. And it may be part of the drift of that Speech which we have explained, that *those of the Peoples, Kindreds, Tongues, and Nations, should see their dead Bodies lie in the Street* (or Jurisdiction) of the *Great City*; as importing, that generally, in all those Nations where Witnesses are to be found, they shall be killed; and so, by that means, they should all have opportunity to view and see their dead *Bodies*.

This I deny not, but think it may be the Event, more or less. Yet however, I believe, That some one Kingdom or State, will more eminently be made, *Sedes Belli*, the Field of this Battel, the Shambles of this Slaughter.

And one Reason hereof is, Because where the Witnesses rise from this their dead Condition, there is an Earth-quake joined with it, which shakes *the tenth part of the City*; that is, (as I take it, and shall afterwards give my Reason for it) one of those ten *European* Kingdoms, that have given up their Power unto the Beast, shall now in this Slaughter begin to fall from, and cease to be a part of the City, or to belong to the Jurisdiction of *Rome* any longer; under which, for the space of these three Years and an half, it had been. Now, that falling away of the Tenth Kingdom, being joined with these Witnesses rising again, it would argue, that Accident of the Earthquake to fall out for the especial help and furtherance of the Witnesses rising, who are in, or do belong unto that Kingdom, or tenth part of the City. Some one particular State or Kingdom shall assist the Witnesses in it in their Rising and Ascending into Heaven; and shall revenge their Slaughter, by *killing 7000 Names of Men*, who were their Enemies, and had been Executioners of them in their fore-passed Slaughter. Now if their *Resurrection* and *Ascension* be in some one part of the ten Kingdoms made more eminently glorious, and so, the special Priviledg of the Witnesses belonging unto that tenth Part; then one would think, that the *killing* or slaughter of them should also be in that tenth part of the City more conspicuous than in the rest. For in this suffering, whereof Christ's Passion is propounded the Type, those that suffer most with him, shall rise and enter into this their *Glory* spoken of; which is to be answerably proportioned to their Suffering. If therefore the Glory that follows, seems to be more peculiar to one tenth Part; the suffering fore-going it would also seem to have been more peculiar

peculiar to that tenth part likewise, and the main shock of the Storm to have fallen there: though haply all the Heavens may be covered with black, and all Churches feel some drops and sprinklings of it.

Chap. 6.

It hath also somewhat moved me, that the Place where they are said to lie dead, is called πλατεία, [*the Street*] not [*Streets*] of the Great City, as noting out some one eminent Place or Street of that City, or some State belonging to the Jurisdiction of Rome: so comparing the Jurisdiction and Power of Rome through and over all Europe, unto a City, and the Kingdoms and States of it, unto several Streets. And so some one State or Kingdom is this same πλατεία τῆς πόλεως, this same Street of that City. I know what Criticks say, That this is, Numerus Singularis pro Plurali, [*Street*] for [*Streets*]. But the Elegancy of the Allusion seems better made up, by taking it for some one place of the City, by this Slaughter, made the Market-place, and (as it were) the Shambles therein, more eminently than the rest of the Streets.

And thus also that former Interpretation (of [*those of the Peoples, Kindreds, &c.*] (they being taken as meant of the Protestant Party of other Nations round about) and their [*Seeing, &c.*] to be their knowing and taking notice of this Slaughter, as standers-by, aloof off; and their [*not suffering them to be put in Graves*] to be their prohibiting them a Sanctuary and Resting-place among them, when they fled unto them for help); that Interpretation (I say) is made more clear by this, That the Slaughter falling more eminently upon some one Part, or Kingdom, the rest of the Kingdoms and Nations about it, do deny them of that Kingdom shelter, and a Grave to hide their Heads in, when from thence they flee unto them, and seek it at their Hands.

And if in this last Combat, the Witnesses be singled out as the one Party, and by Witnesses be meant only such faithful Christians and Professors, as do, in respect of their Godliness and Sincerity, hold forth an eminent Testimony and Witness, above that which others of the croud of common Professors do, and so not Men of Learning, but of Holiness and Zeal, are they who are here said to be the real Tormenters of these their Enemies: then surely in that Part of the Reformed Churches, where such Witnesses are chiefly found, who do continue eminently to hold forth such a kind of powerful Testimony as Hol. Men (for this is a Testimony of Holiness, not of Learning) their Fore-fathers (who were killed before them for the same Cause) have done; surely there especially will be the Seat of this War, and the Field where this Combat is to be fought.

Now then, look generally over (almost) all the Reformed Churches; and how few of such Witnesses, with difference from the common Croud, do appear amongst them; the Fire, the Heat of those Godly Men, their first Reformers (which is the thing that should torment these Enemies at last) being gone, and the Light only remaining; which gives but a faint, cold, and dull Testimony, and which these Enemies do therefore despise. Only in the Witnesses of Great Britain, both the Light and Heat of Religion have been kept up and encreased; and among them only hath the Profession of the Power of Godliness been continued, with difference from the croud of common Professors. And (according to what appears in view) more of such True Witnesses now in these last Days, (wherein this Slaughter is to fall out) are to be found in it, and belonging unto it, than in all the Reformed Churches besides; and that, according to the Testimony which they of those Churches (who in these Times of Scattering have come hither for Refuge) have, and do give.

And surely, the Place of this killing the Witnesses, must be where most Witnesses are. And so, that Kingdom may be designed more than any other; as in which also more eminently are found those last sort of Champions for the Beast, who receive only the Number of his Name; who yet shall be the chief Executioners of this last Slaughter, and who are to be overcome last of all the Beast's Company, before the fifth Vial on the Seat of the Beast, as chap. 15. tells us.

Add unto this, this Conjecture upon Dan. 11. ult. which Chapter, from vers. 36. hath Grasius excellently, and Mr. Mede, in his Discourse of Demons, upon

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upon 1 *Tim.* 4. 1, 2. applyed unto the Pope; who is that King there mentioned; and whom *Antiochus* (whose Story is contained in the former Part of the Chapter) typified out. But the larger Interpretation and Application of all from *vers.* 36. I leave to be fetch'd from them; and shall only mention my own Conjecture (as supposing their Interpretation good) upon the last Verses, unto the Purpose in hand. It is evident, that the Angel's scope there, is, (as I find others to acknowledg) to shew the issue of the Beast's last Expedition against the Reformed Churches, after their Reformation, and before his End; and so to denote out this last War here prophesied of, namely, Antichrist *his accomplishing to scatter the Power of the Holy People*, (as before hath been at large related).

Now when he shall go forth in this his last War, in such *Fury* and *Rage*, with a purpose *utterly to destroy*; the main Event and Issue of that Expedition of his, is made to be this, *That he shall plant the Tabernacles of his Palace between the Seas, in the glorious Holy Mountains: Yet he shall come to his end, and none shall help him, vers. ult.*

The Allusion in that Phrase [*the Holy Mountain*] is to that of *Sion*, where the Temple stood; which therefore in the usual Phrase of the Prophets, is often put to express the *true Church*; which is the *Mountain of the Lord*. This Mount, and the Temple thereon, was erected in *Europe* by the Northern Reformation mentioned *vers.* 44. which he shall prevail against, and tread down, and place the Tents of his Throne upon it (or some part of it) again. This *Alstedius*, and others, acknowledg to be the meaning of the place. And so, it agrees with what this Angel (who came here to expound what he had told *Daniel*) affirms, That the *Outward Court*, now at last, was to be *given up unto the Gentiles*.

That which to *Graserus* occasioned the greatest puzzle in the Interpretation of this Verse, was this phrase which is added, to describe the situation of this Mountain, [*inter Maria*] [*between the Seas*] that there the Pope should at last replant his Ancient Throne; He stands wondering, why to the mention of *Mount Sion*, (which nakedly (says he) without this addition, had been enough) there should be subjoined [*between the Seas*]; which (says he) hath puzzled all Interpreters. For *Sion* stood not between two Seas. And therefore (says he) those words must be added by way of difference and distinction from the Holy Mountain: By the Type and Name of which, the Angel had yet expressed the State of the Church. And if his scope had been thereby to set forth the Church Universally throughout *Europe*; then the bare mention of the *Holy Mountain*, (as *chap.* 14. 1. it is expressed by) had been sufficient, and suitable enough unto so general a scope. But it being with this addition of difference concerning the situation, that it was [*between the Seas*] or [*among the Seas*]; it therefore must more particularly design out some Church or People of God, whose Place and Habitation is for the Situation of it, thus *between the Seas*, and thereby singled out from the rest.

Luther, He makes it to point out *Rome*, (which is the Seat of the Beast) which stands in *Italy*, between the *Adriatique* and the *Tirbene* Seas. But his Ancient Seat (*Rome*) cannot be here meant; for, *vers.* 44. he is said to go forth, as from that his old Seat; and to *plant*, as noting out this to be a new-gained Seat, which was not the ordinary Place of his Residence, as *Rome* is.

Graserus gives a touch, that *Germany* may be intended, as that Place which should again be subdued unto the Pope, as lying between the *Baltick* and the *German* Oceans; which it does but very remotely; and only the Northern Parts of it, being bounded with, and touching upon those Seas.

But I rather fear, that these British Islands are here intended; in that they so eminently, above all other Places of the Churches Reformed, and with difference also from all others, do stand *between the Seas*, even wholly among Seas; [*Penitus toto divisos Orbe Britannos*] which Islands likewise God hath made the eminent Seat of the Church in these latter Days; and which *he hath loved above all the Habitations of Jacob*.

And

And in that the Angel there calls this Mountain, in an high and transcendent Phrase, yet of further difference, [*the Mountain of Delights of Holiness*] or as *Junius* turns it, [*Mons Decoris Sancti*] [*the Mountain of holy Comeliness*]; it seems in some way of peculiarity from others, even in that respect also, to note out a Place, which for Holiness should more eminently be God's *Delight*, and *comely* in his Eyes; where he should have a most Holy People, and which he should make a *Land of Uprightness*, where his Majesty and Glory should more eminently shine. Which place, notwithstanding, (for the Tryal of the Witnesses in it) God shall again give up unto the Power of Antichrist, there to *plant the Tabernacle of his Palace*, or Throne, (or his Clergy, as *Graferus* reads it); even as *Nebuchadnezzar* did his Throne at *Taph-hannes*, when he had conquered *Egypt*, as a sign of that his Victory. By the Conquest of which Kingdoms, and regaining them unto him, he shall seem so rooted in his Ancient Power, that in hope of all the rest, the Whore shall sing, *I am now no Widow*, and that, just before her fall. And yet this prevailing, is but a preparation to Antichrist's Ruin: For it follows, there in *Daniel*, *Yet he shall come to his End, and none shall help him*. Which notes out, as that this is to be done just before his End; so also, that that regaining his Power should seem so to strengthen him, that he should be, as it were, out of the danger of Ruin, and as for ever secure.

But this his suddain Victory, is but as the *planting of a Tent*, or Tabernacle, in a Field, not to stand past three Years and a half, though that Party, and their Abettors, do in their Hopes think they build for Eternity. But it being of Man's, not God's planting, it shall therefore come to nothing; for *every Plant which the Father plants not, shall be rooted up*.

C H A P. VII.

The Rising of the Witnesses ; from Vers. 11. to the 15th of Chap. 11.

S E C T. I.

Three Things in General observed. Christ's Resurrection the Pattern of this. The Proportions between their Killing and Rising. This Resurrection a Shadow of that to come.

I Come now to their *Rising* again, and to those Events which do accompany it.

Three Things in the general I observe about it.

I. That the particular Circumstances of it, are like to those in Christ's Resurrection and Ascension ; this Rising of theirs being an Allusion to that Resurrection of his, (as was before said) ; and Christ *Mystical* being in these last Days, when his visible Kingdom approacheth, more eminently to be made conformable unto Christ *Personal*, both in his Death and Resurrection, the last of his Acts done on Earth before that his Kingdom then. Yea, and (for our comfort) although there are some evident Characters of likeness to that his last Passion, mentioned in this their Killing here : Yet there are more apparent ones of a conformity unto his Resurrection, in this their Rising again. The several Particulars whereof, will arise to our observation in the Explication. This but in the General.

II. That God hath so recorded the more eminent Circumstances of this their Resurrection, that they do, as it were, answer unto those more eminent Circumstances noted in their Killing ; and this, as it were, a Reward suited and proportioned unto the debasement in the other. For,

1. Then they are said to be *killed* ; and, now a *Spirit of [Life]* is said to *come into them*.

2. Then they are said to *lie dead in the Street* ; and now they are said to *stand upon their Feet*.

3. Then these their Enemies, or False-hearted Friends, are said to see them, either as rejoicing over them, or at least-wise as not helping them : but now at their Resurrection, it is twice noted and indigitated, that their Enemies *saw* them, and that, both when they *Arose* and *Ascended*. So *vers. 11, 12.* both which Acts are done in the very Face of their Enemies, the more to spight and vex them. Yea, and (as *Pareus* observes) the Greek word for [*See*] is here changed ; for as there it imported, that they then *saw* them *with pleasure*, so here it intimates, that they now behold them *with horror*.

4. Then their Enemies *rejoiced* over them, but now *great Fear* is said to *fall upon their Enemies who beheld them*.

5. Then they were exposed to such contempt, that their Bodies were not suffered to be buried (which is a degree of Humiliation beyond Death ; but now instead of this, they have therefore a farther degree of Glory put upon them, beyond restoring to Life. *A Voice calls them up to Heaven, and they ascend*, that is, to a far more glorious Condition than they had before.

And,

And, 6. Their Enemies are now killed in their stead ; as being sacrificed unto them, for their killing them before seven thousand of their Enemies were slain, *vers.* 13.

And all this is but to make the Parallel of their Resurrection and Ascension, unto that of Christ, the more full. For so it was in Christ ; the lower he Descended, he higher he Ascended, *Ephes.* 4. 9. *Now that he ascended, what is it but that also he first descended into the lower parts of the Earth?* And (as Dr. Ames hath well observed) the degrees of his Exaltation were answerably opposite to the degrees of his Humiliation ; his rising from the Dead, being opposed to his Death ; and his ascension into Heaven, to his descent into the Grave, and going down to Hell, (or into the State of Death) ; and his sitting at God's right Hand, to his remaining in the Grave, and in the Estate of Death.

The Third Thing which in General I observe, is, That in this their Resurrection, there is a fore-running Shadow of that last great Victory, which brings in the Kingdom of Christ, and of his Saints, for the Thousand Years. Of the glorious beginning whereof, under the seventh Trumpet ensuing, *vers.* 15. this is ordained to be the Dawning.

But the Particulars thereof I shall observe, when I have dispatch'd the Particular Interpretation. It is enough now, in General to have observed it.

S E C T. II.

The several Steps and Degrees of their Resurrection and Ascension.

I. **T**He first step of their Resurrection, is the *entring of the Spirit of Life from God into them* ; even as in Christ's Resurrection, the coming of his Soul into his Body, was the Principle of that his future Life. And such a Principle this same [*Spirit*] of *Life* here imports. And so here in this Allusion, it notes out their full restoring to their former State ; even to that Life and Power which at any time before their Killing they had had. This Resurrection here is not to be understood of the Resurrection of their Natural Bodies ; which is not to begin till the thousand Years, (yet 'tis the Resemblance and Shadow of it) ; but it shall be a Rising of the Persons of these Witnesses who shall survive this short Storm, or of their Successors standing up in their Cause. That whereas they were laid as Men utterly dead, during these three Years and a half, in respect of any active Life of Prophecy ; and partly, it may be, through the discouragements and base Fears of their own Spirits, they lay too still and quiet, (like dead Men) and suffered their Enemies to carry it, by their not opposing them so boldly as they ought to have done : Yet now, a bold and steeled Resolution, to lie still no longer, together with an active Spirit, comes upon them, and they *stand up upon their Feet*, and make Head against their Enemies, and so, in that Sense, are said to *rise* again from the Dead, as it were, namely comparatively, to their dejected Estate during those three Years and an half. And as for those who were bodily slain by their Enemies the *Gentiles*, during that War and Slaughter ; They may be said to *rise* in their Successors, who continue to profess the same Cause. For the Saints are a Holy Nation, and Community, and what the next Succession doth, through the Prayers or Sufferings of a former Generation, that former Generation is said to do ; as *Isa.* 58. 12. and so *John Baptist* rose up in the Spirit of *Elias* ; and when Christ preached, they thought *John* was risen from the Dead. And this *Spirit of Life* is said to be *from God*, *ἐκ τοῦ θεοῦ*, as noting out a more than ordinary Hand of God therein, and a special demonstration of his *Power*, such as he put forth, when he *raised up Jesus Christ from the Dead*, as *Ephes.* 1. 18, 19. and *Rom.* 1. 4. If in any thing

PART II. Christ was *declared the Son of God with Power*, it was in his Resurrection from the Dead. And such a Power shall raise up these Witnesses.

II. *They stand upon their Feet* : that is,

1. As in their former Station or State.
2. As Men erect, and taking Heart, their Cause being just, though before condemned.

And, 3. as ready to defend it, and as Men able and resolved now to confront their Enemies ; which strikes a mighty dread into their guilty Consciences. [*Great fear fell upon them that saw them*] ; that is, a disheartnedness and dejection of Mind. Their Hearts begin to sink and die, at the Witnesses first beginning to live : For they see this Prophecy, beyond all expectation, fulfilled, that (as Christ foretold he should *rise* again the *third Day*, so (it being generally foretold) that) these Witnesses should *rise after three Years and an half* ; which they (as these *Pharisees*) had slighted : But now (think they) surely the Ruin, both of us, and of our Cause, will follow. So the Hearts of *Human's* Friends misgave them, when they saw him begin to fall before *Mordecai*. And now may the Church well begin to say, *Rejoice not against me, O mine Enemy ; when I fall and lie in the Street, I shall arise* : — *Then she that is mine Enemy shall see it, and shame shall cover her ; — and she shall be troden down as Mire in the Streets, (never to rise again)* as you have it *Mic. 7. 8, 10.*

Or (it may be) this great Fear that is here said to *fall upon them that saw them*, is meant of those standers-by of the *Peoples, Kindreds, Tongues, and Nations*, that had before *seen their dead Bodies*, but relieved them not, though they were Friends unto them. Upon whom therefore this great Fear and Reverence of God and his Truth in these Witnesses doth fall, so as now to take part with them, and be on their side ; being moved thereunto by the marvellous *Spirit of Life*, and zealous Courage, which God (according to the Prophecy which before run of them) did now cause to come upon them. The word [*θεοφῆν*] implies, a fixed diligent observance and intention of mind ; such as, upon seeing a wonderful Work of God, we use to have. They see the Finger of God in this, and that makes them to fear and dread his Power and Majesty. For in that sense we often find in Scripture, that upon some great and eminent Deliverance, or Work of an Almighty and Divine Power put forth, *Fear* is said to *fall upon the Beholders* ; so *Jer. 33. 9.* and elsewhere.

III. As Christ Ascended up to Heaven in a Cloud ; so also these being called up to Heaven by a great Voice from thence, saying, *Come up hither*. Where, by Heaven, the Place into which they are called, is meant, a condition more honourable and glorious than ever they had before, and which, comparatively to their former estate, is a Heaven. For now they are about to cast off their Sackcloth for ever. And again, as Christ rose, to die no more, *Rom. 6. 9.* so shall these ; they shall die no more, (as Men that ascend to Heaven do not). And thus, as Christ said of himself, *Luke 24. 26. It became him to suffer, and so to enter into his Glory* : so it may be said of these. So that, by *Heaven* here, is not simply meant the *Church*, (as often in this Book it is) : For these that rise, are of the True Church already, and were so even when they lay dead : But it is meant of their following Condition, which for Liberty and Honour shall be as a Church in Heaven, in comparison to what it was before ; which was but as a Church on Earth.

Thus [*Ascending into Heaven*] is used to express an obtaining of new Power, Freedom, and Glory, as *Isa. 14. 12, 13.* And this is done in recompence of that Contempt which they lay in before, especially just before, when they lay Dead. And indeed (as I take it) the dawning of the Glory of the *New Heaven*, and *New Earth* approaching, begins first in this Glorious Condition, which the Church after this Rising of the Witnesses, shall within a while be raised up unto, and quietly enjoy, (as those in Heaven do) whose State is described, *Chap. 19. I saw a great Multitude in Heaven, &c.* Of which hereafter. And thus much of their Resurrection and Ascension it self.

S E C T. III.

The Events that accompany their Resurrection.

NOW further; As there were certain *Events* which accompanied Christ's Resurrection; so the like do accompany theirs. When Christ arose, there was an *Earth-quake*, which affrighted the Souldiers that watch'd him; and so was there here likewise, as *vers.* 13.

Now to explain what is here to be understood by this Earthquake.

1. For the *Time* of it; it is said to be at *the same Hour*, namely, with this their Resurrection, or beginning to rise; and so may seem to be mentioned as one of the Means which did make way for, and facilitate this their Rising, by removing the Impediments of it, and, as it were, rolling the Stone away, that so these Witnesses might rise from under the Power of their Enemies; which former obtained Power of theirs, this Earth-quake doth scatter and dissolve.

Now whereas their *Resurrection* and *Ascension*, are both together mentioned in *vers.* 11, and 12; and then, after both comes in the mention of this Earthquake, *vers.* 13. [*There was the same hour, &c.*] Yet (as I take it) this follows not, that all of them (Resurrection, Ascension, and Earth-quake) were at the same Time, or Hour, together: For their Resurrection and Ascension are two distinct Degrees of their Exaltation, (as in Christ they were) and therefore may not so immediately follow one after the other (as in Christ they did not; his Ascension being forty Days after his Resurrection); and yet they are both recorded and set together, because they are Things of a kind and sort; as pertaining both of them unto the Exaltation of the Witnesses. So that, for this Passage that follows, *vers.* 13. that *there was an Earthquake the same Hour*; It may perhaps not refer to the Time of both (namely, their Rising and Ascension) but unto the beginning of the Time of their first Rising, as an Occurrence that fell out the *same Hour* when this great Turn began; or rather indeed, as the Way and Means God first used to remove Impediments, for the setting free of these Witnesses, and restoring them unto their former State and Life.

2. For the Thing it self, and the Place where this Earthquake shall be, and what shall be the Effects of it: This is expressed in what follows; *The tenth part of the City fall*; and *of the Names of Men were slain 7000*. Great Earthquakes have oft-times shook down Cities and Buildings, &c. and many Men have often perished by them. And such shall be the Effects of this here.

S E C T. IV.

The Fall of the tenth Part of the City. What? Whether thereby be meant the Ruin of Rome, (the Fifth Vial)?

BUT the main Question is; What is meant by [*the tenth part of the City*] and what by [*the Names of Men*]?

Mr. Mede thinks, that by *the tenth part of the City*, is meant Rome it self, and its Ruin, by the *fall* of that tenth part: As being that which shall fall out immediately upon, or at the same Hour with this Rising and Ascending of the Witnesses; and so to be all one with the fifth Vial. And his Reason is, because this being an overthrow of the Popish Party, who are the Enemies of these Witnesses, (for the Beast kills them) it must therefore be reduced to one of the Vials: and to which of them, but to the Fifth? for four are mentioned before,

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in *vers.* 5, 6, 7. and the Sixth seems to be all one with that which follows, *vers.* 14. when it is said, *The second Woe is past* : and then the seventh Vial is all one with the seventh Trumpet. And this Interpretation he thus makes out.

Rome, which now is the Seat of the Beast, being but the *tenth part* of Ancient and Imperial Rome, (as History and Chorography tells us.) the scope therefore of the Angel here must be, to shew how that Relique of Rome before brought to a tenth part, by the former Wars and Trumpets, *chap.* 8, & 9. should now wholly and for ever be defaced and overthrown. And so (accordingly) the *Names of Men* that are said to be *slain*, he makes to be those Dignities, (happily, Ecclesiastical Dignities, says he) whereby Men are ranked in Italy whilst Rome stands, as *Cardinals, Arch-Bishops, Bishops, &c.* the Merchants who in Italy have enjoyed so great Traffique, by reason of this Whore's Merchandise, these are together, with the Fall of the City, to be deposed, and civilly to die (as the Witnesses before had done) this Seat of the Beast now falling into the Protestants Hands. (An Interpretation, learned, and ingenious).

But that which hath carried my Thoughts to some other distinct Event from this, (though this ultimately may be intended) hath been the Observation of that so different Effect, mentioned *vers.* 13. as wrought upon the Hearts of the Remnant of those (and so of the same Company with them) that are slain with the fall of the City, in this Earthquake; together with that other contrary Effect, which the full and fatal Ruin of the Seat of the Beast (under the fifth Vial) is said to have upon the Remnant of the Beast's Company there, as the Event of that Vial. Here the *Remnant of Men* that are *not Slain*, are said to be *affrighted*, and to *give Glory to the God of Heaven*; but there, upon the execution of that fifth Vial, in the height of it, it is said, *They gnawed their Tongues for pain, and blasphemed the God of Heaven, because of their Torments, and their Sores; and repented them not of their Deeds*; so *chap.* 16. 10, 11. Now if we interpret this, their *giving Glory to God*, here in this Chapter, in the lowest and most diminishing sense that can be supposed, and as not arising to true Repentance; yet at least it implies an acknowledgment of God to his praise, (such as *Achan* made) though happily forced, and out of fear constrained; and if it be so taken, yet it is utterly opposite to *blaspheming the God of Heaven*, which these other feeling his Hand, (upon the Ruin of Rome) are said to do: This Remnant here (*chap.* 11.) being such as were, through fear, drawn in to be of the Popish Party, and therefore do now repent.

So that, it rather seems to me to be some special Occurrence, more nearly and properly belonging unto the Witnesses Rising and Ascension, as immediately making way unto them both, in those Parts of Europe, where the Witnesses had chiefly been killed; where, for the helping forward their Resurrection, God causeth this Earthquake, and mighty Commotion of the State of Things, and of the Peoples Hearts. That whereas through a forced Consent and yielding, the Popes Power had again been entertained by that tenth Part of the City, for the Killing the Witnesses; they now do cast off that Power, with a mighty Commotion and Insurrection, and so proceed to ruin the Opposite Party unto the Witnesses, who were the Instruments of that former Slaughter. Of which Party, the Remnant unslain do, as Men affrighted, *give Glory unto God*, and turn back again to embrace the Truth, and acknowledg God to be in these Witnesses, and in their Cause.

So that, although this may, and shall end in the Ruin of Rome, (which is the highest Effect of the fifth Vial) (for this Resurrection and Ascension of the Witnesses, are truly the preparation unto it); yet this other Passage of the *Earthquake, &c.* that here is said to be the *same Hour* with their Rising, is rather to be understood of the Means, or Thing, making way unto that their Resurrection. So that, this Insurrection, or Rising of the People in the tenth Part of the City, (which is meant by the *Earthquake*) is the preparation unto their Resurrection, which ends in the Ruin of Rome. The Scope of the Holy Ghost here, being to shew, what did properly and peculiarly concern the Rising of the Witnesses, as the Means to it. Yet so, as still this Earthquake here, and fall of the tenth part of the City, are reducible unto that fifth Vial, as a degree unto it. And so, that fifth Vial may also be ultimately intended in this
Passage

Passage recorded of the Witnesses Rising, as the preparation unto it. Thus in the Interpretation of the Vials, I shewed, that there may be many Sprinklings of the same Vial, both long before it come to its *ἀρχή* and Vigour, and also after; all which are, notwithstanding, to be reduced unto that Vial of the kind whereof they are, or unto which they are either Preparations or Appendixes.

Chap. 7.

Yea, further, The word [*City*] being taken in a double consideration in this Book, one (more strict) for the *City of Rome* it self, another (larger) for the *Jurisdiction* of that *City*, (as was before observed); accordingly may the *tenth part*, both of the one and the other, be here meant, as the one is successively to follow and fall after the other. And so both Interpretations may aptly be here intended; the Fall of the one, being as a degree unto the Fall of the other, which is the height of that fifth Vial. Unto this I do the more incline, for that such a double Scope and Aim, in things of equivocal signification, I find the Holy Ghost often-times to have in his Eye. So in the Vials, (as I before shewed); and so I believe in this Passage, and Event. So that, I exclude not that Interpretation of Mr. Mede's, but do only join another with it, though I think that may be mainly and ultimately intended.

S E C T. V.

(More Particularly); that by [a Tenth Part of the City] is meant, one of the Ten Kingdoms of Europe. How it is said to Fall. The Earth-quake in it, What? The Names of Men, What? and their Killing.

NOW to come to a more Particular Interpretation of this Place.

1. By the *tenth Part of the City*, I understand, (as Mr. Brightman before me) some one tenth part of *Europe*; which as it all once belonged to the Jurisdiction of the *City of Rome*, (and is in this Book called *Ten Kingdoms*); so now again, upon the Gentiles, or Idolatrous Papists, their recovering the Outward Court, shall now at last, more or less, come under the Jurisdiction of that *City*, but especially, or at least this tenth Part of it here intended; where most faithful Witnesses shall be found, and where most of them shall be triumphed over and slain, shall, during these three Years and a half, become a Part of the *City* again; and so is called a *tenth Part of the City*; *City* being put here (as it often is in this Book) for the Extent of the Jurisdiction of the *City of Rome*, which had these ten *European Kingdoms* by Charter allotted unto it, chap. 17. and unto which these Kingdoms are a second time to agree to give up their Power. In one of which Ten, or in the tenth Part of the whole, the Witnesses shall first begin to rise; and therein shall this Earthquake accompany their Resurrection. This tenth Part of the *City* may perhaps be all one with that *Street* of the *City*, mentioned *vers.* 8.

2. By the *Earth-quake* here (which is said to be a great One) is meant (as still in this Book it is) a great concussion or shaking of States, Politiques, or Ecclesiastical, (for of either, or of both, it is used). Thus under the sixth Seal, the great Alteration wrought in the Roman Empire, when it turned from Heathenism to Christianity, brought about by the Power of *Constantine*, (with the deposing those Heathenish Emperors, Captains, &c. and altering the Face of the Empire's Religion) is called an *Earth-quake*, Chap. 6. So that, the like mighty Commotion, with an alteration of the Face of Things, (either Civil or Ecclesiastick) shall fall out in a tenth Part of the *City*, and shall accompany, or usher in this Rising of the Witnesses.

Now,

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Now, 3. by, and through this Earth-quake's falling thus out in a tenth Part of the City, this tenth Part of it is so shaken, that it *falls*; that is, ceaseth to be a Part of the City, or to belong unto its Jurisdiction any longer; or (which is all one) *falls off* (as we say) from being of the Number of those that give their Power to the Beast. Which if it prove to be any of the Protestant States, that should yet again (as was said) embrace the Beast's Power, and come under his Jurisdiction; or in order to the bringing in again of the Pope's Power, should kill these Witnesses, and so thereby become a *Part* of that City, and be reckoned as pertaining unto its Jurisdiction; yet now revolting from under the Power of this City, and recoyling again through this Earth-quake, it may truly be said to *fall*; namely, *qua Urbis Pars est*, as it is a *Part of the City*, which it before was, but now ceaseth so to be, it now utterly renouncing either to belong to its Jurisdiction, or to be of its Party any longer. And as Earth-quake's are from inward Motions in the Bowels of the Earth, so this here may seem to arise from within that Kingdom it self; whether through the Supream Magistrate's beginning to *hate the Whore*, (as the Promise is, *chap. 17.*) or the People's abominating the Cruelty and Contempt put upon the Witnesses and their Cause; their Consciences having been enlightned in the Truth, while themselves were troden under, as the Outward Court, by these *Gentiles*, and so they come to shake off that Yoke; and the Witnesses having a Spirit of Life now come into them, these take Heart, and join with them and their Cause: Whether (I say) through the working of either, or both of these, I cannot determine; but I think, through both; For the ruin of the City (unto which this is at least the preparation) is to be effected through God's changing one of the ten King's Hearts so to *hate the Whore*, as to *eat her Flesh, and burn her with Fire*, *Chap. 17.* And this Voice speaking unto the Witnesses out of Heaven, Mr. *Mede* conjectures to be that of Supream Authority, with which the People also shall join; for an Earth-quake certainly notes out a Commotion in the People and Nations.

4. The Effect of this Earth-quake, and Fall of this tenth Part of the City, is the *killing seven thousand of the Names of Men*, (so it is in the Original). A Phrase, which as thus joining [*Names*] and [*Men*] together, is not so to be found in the whole Book of God. By these [*Names of Men*] are certainly denoted out those, (be it interpreted of whomsoever) that had been the Witnesses Enemies, and that had the great Agency and Hand in killing them, and in subjecting those Nations unto the Power of the Beast.

Mr. *Mede* conceives it to be, *ὀνόματα ἀνθρώπων*, [*Names of Men*] for [*Men of Names*] according to the usual Phrase of Scripture, (as [*Riches of Grace*] for [*Rich Grace*]; &c.)

Now by [*Men of Names*] in Scripture, is meant Men of Office, Title, and Dignity. So *Numb. 16. 2.* those 250 Men, who were Princes of the Congregation, and in *Coral's* Conspiracy consumed, are called, *Men of Name*; (so in the *Hebrew*) that is, Men of Title and Dignity.

You heard before, how the last sort of Enemies unto these Witnesses, under the fourth Vial, were set forth unto us by the Type of those very Opposers of *Moses* and *Aaron*, who were then the two Witnesses of the Lord, (as was shewn in the Exposition of the 5th Verse of this Chapter). Now as there, in Numbers, the Spiritual Punishment of many of them, for their Enmity against the Witnesses, is noted out by that Fire, which then devoured them: So here a Civil Punishment falls upon these, for having thus killed these Witnesses, themselves are to be *killed* (happly) by being bereft of their *Names* and Titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness.

This Mr. *Mede* carries to Ecclesiastical Dignities under the Papacy, those *Latiales Episcopatus*, &c. And for the number 7000, it is an Indefinite Number, and put for *Many*, (as the usual manner of the Scripture is). And certainly, if these *Names* here do prove to be Ecclesiastical Dignities and Titles, the Phrase here used fits them, and is most proper for them; for they use it of Themselves, and when they would in a word or two comprehend all the several Ranks and Orders

Orders of the Hierarchical Ministry, from the highest to the lowest, (which for them particularly to enumerate were too tedious) they involve all in this indefinite Expression, [*by what [Names] or Titles soever dignified or distinguished*].

Chap. 7.

Now as they call their Dignities *Names*, so the Holy Ghost (you see) calls them *Names [of Men]*; that is, meerly Humane, of Man's Institution, and not of God's: For so are most of their Offices themselves, and (in a manner) the Names of them all; they being not such Names as the Holy Ghost teacheth us to call them by, but such as the Canons and Constitutions of Men have imposed. And this may indeed be the true Reason why this Phrase, used no where else, is yet used here, now when the ruin of the Pope's Creatures comes to be mentioned, as most fitly, by [*Names of Men*]; denoting forth that Evil and Error of theirs, which is one true Cause of their Ruin. But now for Civil Offices and Titles, for them to be *of Man*, (that is, to have their Rise from Men) is proper to them; and therefore they are called *Creations*, or *Ordinances of Men*, [*ἀνθρώπινη κτίσις, &c.*] 1 *Pet.* 2. 13. and this, in opposition or distinction unto Ecclesiastical Offices. Whereas Ecclesiastick Offices and Names should all (for the Foundation of the Calling and Office it self) be of God, and not of Men. They are of another Building and Constitution, although Man designs the Persons to them, and that too, in a way of God's Appointment. Thus this Phrase [*of Man*] is used of this sort of Offices, and to this very purpose, in other Places of Scripture. So when *Paul* speaks of his Office of Apostleship, and his being designed to it, *Gal.* 1. 1. he useth this Phrase, [*An Apostle neither of Man, nor by Man*]; that is, my Office it self is not *of Man's* appointment, nor was I put into it *by Man*, that is, designed to it by Man's Choice. And although that Office of his was an Extraordinary Office; yet other Ordinary Ministers Offices are Divine for the Institution of them, and in that respect, not of Man, though by Man (that is, the Church) their Persons be designed unto those Offices. For Christ is *Lord* of these *Administrations* or Offices, (as you have it, 1 *Cor.* 12. 4, 5.) and so they hold of him as truly as *Gifts* (in the same place are said to) do of the Spirit, and *Operations* of the Father. And Men are no more to assume to appoint Church-Offices, than they are able to give *Gifts*, or to bless those *Gifts* with *Operations*; and when they do so, they derogate from Christ the *Lord* as truly, as they should from the Holy Ghost, in attempting to bestow (upon such as *Simon Magus*, who desired it) the Gifts of the Spirit. No, it is God, who hath set [*ἔθετο*] (as you have it, *vers.* 28. of that Chapter) *Teachers* as well as *Apostles in the Church*. *Paul* there reckons up Ordinary Officers, as well as Extraordinary; for the institution of the one is from God as well as the other.

Now therefore, when the Holy Ghost here speaks of those false *Names* and Titles of Church-Officers, which Christ appointed not; he disclaims them from holding of him; but calls them *Names of Men*, as being of Humane Creation, whenas they should be only of Divine Institution. And so being *Plants which God the Father planted not*, they are here said to be *rooted out* of this one Kingdom or State, where (it seems) they had been the Causes and Authors of all this Mischief and Cruelty against the Witnesses; and which through the efficacy of their working to uphold their Names, had again been become the tenth Part of the City; but now, by this Earthquake, *falls* from being any longer under that Jurisdiction. And together with it are all those Steeples and Cathedrals, and all those Names and Titles that belong thereto, utterly shaken down also; it being a just Punishment and Reward of their Conspiracy against the Witnesses, and agency in their Killing.

SECT. VI.

What Tenth Part of Europe, or which of the Ten Kingdoms it is most probable that this Earthquake and Resurrection of the Witnesses shall fall out in.

Now which of these Ten Kingdoms, or of the Ten States in *Europe*, and what tenth Part thereof, shall first have this great Priviledg, as a blessed handfel to the rest that follow, is not hard to conjecture, though it be rashness peremptorily to determine: for God maketh new choice of Nations and Churches therein, beyond the line and reach of our Conjectures; and *his ways are past finding out*; neither can the Face of his former Proceedings with any of the Churches, give us any certain and infallible designment, which of them he will do most good unto.

I will therefore only cast in such Conjectures, as according to the Face of the Sky in the Churches of this present Age, do seem to prognosticate where, and in what Parts this Heaven (which the Witnesses shall ascend up into) is like first to clear up in, from under these Clouds, and from out of this Hour of Darkness to come upon the World.

1. The Saints and Churches belonging unto the Kingdom of *France*, God hath made a wonder unto me in all his Proceedings towards them, first and last; and there would seem some great and special Honour reserved for them yet at last. For it is certain, that the first Light of the Gospel, by that first and second Angel's Preaching, *chap. 14.* (which laid the Foundation of Antichrist's Ruin) was out from among them; namely, those of *Lions* and other Places in *France*. And they bore and underwent the great Heat of that Morning of Persecution which was as great (if not greater) than any since. And besides, the Churches of *France* have ever since had as great a share in Persecutions; yea, greater than any other Churches. And though it be well nigh 500 Years since they began first to separate from Antichrist, and they still continue a Glorious Church unto this day: Yet they never had that great Honour and Priviledg, (which other Churches have been so blest with) as to have a Supream Magistrate professing their Religion; but either they have been bloody Persecutors and Oppressors of them, or else they have apostatised from them. May it not therefore be hoped and look'd for, that their Kings in the end, should be of the Number of those Kings who (as you have it, *Chap. 17.*) are to be wrought on, *to hate the Whore, and to burn her with Fire?* And so that this Voice here, which calls these Witnesses (who there have ever prophesied in Sack-cloth) up to Heaven, may proceed from one of their Kings. And so, as that Kingdom had the first great stroke, so now it should have the honour to have the last great Stroke in the ruining of *Rome?*

But yet, 2. If you take a view of the Face of the present Condition of the Saints and Churches in *Europe*, as in this last Age (wherein these Things are in all likelihood to be fulfilled) it presents it self, together with a prospect into the Times past also; and then, if you put all together, the Churches and Saints in *Great Britain*, and the *Islands* belonging to it, have, in my Thoughts and Conjectures, (not swaied unto it through Affection only, which may betray the Judgment, but through a serious and impartial Consideration, and weighing of Things) more hopeful Characters upon them for this Glory, than any of the other Reformed Churches: and so appears the likeliest unto me to prove the more eminent Stage, both of this great Slaughter, and also of the Rising and Ascension of the Witnesses.

1. For the Ages past, there hath been these three hundred Years, as glorious a Succession of Godly Witnesses and Martyrs, as any other Nation can produce, as you may collect out of *Mr. Fox's Martyrologie.*

2. For the last fore-going Age, since the Times of the Reformation, and for the present one, the Marks of these Witnesses designed to this Slaughter, and Glory (as in the former part of this Chapter you have had them laid forth) appear the liveliest, and (in a manner only) upon them of *Great Britain*. For,

1. There hath God continued the most *Faithful, and Called, and Chosen*; (as they are called, *chap. 17. 14.*) who are of the Lamb's side, and who are together with him to overcome the Kings that shall hate and burn the Whore; and indeed, more of them that hold forth the Power of Religion with difference from the World, than in all the nine Kingdoms besides. And surely, where most of the Witnesses are, there will be their most eminent Slaughter; and where their greatest Slaughter is, there will be their most glorious Resurrection and Ascension. For all these will certainly be commensurated, and proportioned one to the other; magnitude of Sufferings, to multitude of Witnesses; and then greatness of Glory, unto the greatness of Sufferings. Now that the Saints in these Kingdoms of *Great Britain*, are like to be the Subjects of that Slaughter, and those Kingdoms made the *Street*, or open Market-place thereof, I shewed before.

2. There God hath eminently stirred up Men's Hearts to breath after a further and purer Reformation, and measuring of the Temple. And they have been put to contend for it more than all the other Churches: and this, more or less, ever since the first erection of the English Church at *Franckford*, in *Queen Mary's Days*. And in the contention about it, and through that bitter Persecution for it, they even for this very Cause having prophesied in Sackcloth, more apparently than others in other Reformed Churches; their Spirits have encreased, both in Spiritual Light and Holiness, and in Practical Knowledg in the Ways and Works of Sanctification, (by which the Worshippers are to be measured); and also in further and clearer Light, about the Institution and true Government of a Church, (by which the Temple and Altar are to be measured) more than all the Reformed Churches besides have done: Who in the quiet enjoyment of much of what these contend to have in a further Purity, have run out almost into nothing but an *Outward Court* of Profession, and a meer Form; there being few *Priests*, or true Worshippers, that (with difference from others) do worship God in Power, in Spirit, and in Truth, that are to be found in the *Inner Temple* of their Assemblies. And let but the Exposition of the six first Verses of this Chapter be consulted with, and that Interpretation given, be but impartially applyed to the Protestant Professors this day in *Europe*; and how eminently, above the rest, will the Condition of the Saints of *Great Britain*, and their constant Conflicts with the Beast and his Abettors, unto this Day, be found to fit the Measure thereof, and to look more like, and come nearer the Life of that face of Things therein presented, than any other, or than all other the Reformed *European* Churches since that their first Reformation?

And, 3. That Description of those who are to be the eminent Opposites of the Witnesses in these last Days, and the Authors of this their Slaughter, fits those open and professed Enemies of them in those Kingdoms also. And there (if any where) are found those that *receive the Number of the Beast's Name*; who, notwithstanding hitherto have, and may yet for a while, deny his *Character*, and disclaim his *Name*. Whom shall we liken this Generation unto? Or, where shall we find Similitudes that will suit them, if those Descriptions fore-passed in this Chapter suit them not? Sure, I am, if these be not they, they are as like as *Ovum Ovo*. And these (the *Number of his Name*) being the Beast's last Champions, (as appears out of *chap. 13. 17.* and *chap. 15. 2.* and are therefore there mentioned last) are to hold up the last great Quarrel of the Beast's Cause, and to fight this last Combat with the Witnesses; and so, in this last Age to be overcome in open Field by them, as their Predecessors that had the *Mark* and *Image* of the Beast, have been overcome by the former Generation of Witnesses in elder Times.

And, 4. In which of the Reformed Churches are these *Names of Men* (who are to be the Killers of the Witnesses; and therefore are slain in this Earthquake in their revenge) continued but in these Kingdoms? And that in this (otherwise unused) Phrase [*by what Names or Titles soever distinguish'd*]! Which

PART II.

Names, and Titles, and several Dignities, (take in all sorts of them, from the highest to the lowest) in all those Kingdoms, may haply be found to amount to 7000, (that Number being an Indefinite kind of Number, and taken for more or less) even besides such Ministers of Parishes and Assemblies, as have for the substance of their Office, a Warrant from God; though for their usual Names, whereby they are called, they retain a Name of Man's devising. Yea, is not this very Thing made the Quarrel now, Whether their Ranks of Ministry, be *Names of God, or of Men*? About which the Witnesses have, from the very beginning contended. Yea, is it not the Suspicion, and general Opinion, that to continue, and to secure these their Names, they would again introduce Popery? And is not the Matter as thus stated, the very ground of their Quarrel? And hath it not long been the Ground of all the Opposition against the Witnesses and Saints in this Kingdom; as of Silencing, Fining, Depriving them, and Depositing them from their Ministerial Charges, &c. lest that (as the *Pharisees* said of Christ) the People's running after the Witnesses Doctrine, should endanger their Names, Credits, and Dignities, and so take away their Kingdom! Hereat the Quarrel first began, and for that secret Cause hath all along been continued, though under other outward Pretences. Yea, this is the thing that shall provoke them to the ensnaring slaughter of these Witnesses (which now approacheth): They say, within their Hearts, *Let us kill these Witnesses, and the Vineyard will be ours.*

Now upon all these Grounds, how fairly probable does it seem, that these Occurrences here mentioned, as those that shall attend the Resurrection of the Witnesses, are to fall out in this tenth Part of *Europe*, and in one or both of these our Kingdoms above-mentioned, more eminently than in any other *European* State or Kingdom? And how just were it with God, to give up these *Names of Men*, (who have been the Enemies of his Witnesses in all Times since the Reformation) to receive, at last, the *Number of the Beast's Name*; and under his Name and Power, to become, in the end, the killers of these Witnesses, and his Trained Band, and Leaders in this his last War. And how wonderful and wise a Dispensation of God, will it be towards his own in these Kingdoms, to have reserved the utter extirpation of these *Names of Men*, (though so long while contended for) unto such a Time and Occasion as this? And, that after they shall first have done this Feat and Exploit for the Beast, in killing the Witnesses, they should then be sacrificed as *Baal's Priest's* were by *Elias*; even when these Witnesses, whom they so persecuted, shall rise, and die no more; and so by this means, the ruin of these their Enemies, should be made the Witnesses Triumph, and the removing them out of the way by this Earthquake, made the Foundation of their Ascension into Heaven: After which, the Work of measuring the Temple by these *Samaritans* interrupted, shall go forward in the Hands of *Joshua* and *Zerubbabel*; and the People who before were afraid of those Hinderers of the Work, shall now begin to cry *Grace, Grace*, unto it; and so, the rearing of these purer Churches, shall be upon the Rubbish of this *Samaritan* Mountain the False Church.

And if the fifth Vial be also aimed at in this Earthquake, and the fall of *Rome*, the Seat of the Beast, (as ultimately I think it is); then how comely will it be, and suitable with the long expectation of God's Witnesses and Holy Ones, that the Ruin of these Episcopal Seas, and Seats of those that shall do Antichrist such Service, should fall out with, or be a preparative unto the Fall of that great Bishop's See, (as I said in expounding the fifth Vial) and both to go down together, as alike pertaining to the same Building of Man's, not God's!

And lastly; If this prove the Issue of God's dealings with these Kingdoms; How gloriously shall God thereby acquit himself in the conclusion of all his Dispensations towards them? For to see two such contrary Streams running so strongly one against another in the same Channel, hath indeed caused a wonderment in the Godly-Wife of this last Age, what God means to do, and what end he means to make with *England*; This is that which is now the great expectation of the Churches there, how equally God means to proceed, both towards them that fear him therein, and also towards the opposite Party that are and have been

been there. For it is strange, even to a Miracle, (to see) how God upholds in the same state, two such contrary Factions and Parties; one of his own People rising higher and higher in Spiritual Light, and in opposition to Superstition, and breathing after further Purity of Holiness, and perfection of publick Worship; and together with this (at the same time) another strong Party looking towards *Rome*, and encreasing in Superstition, Darkness, and an impudent out-facing the Light of Truth; and that, then when it shineth hottest and clearest on them. Now for the All-wise God, who professeth to have this Art and Skill, to *preserve the Righteous, and reserve the Wicked unto Punishment*, as *Peter* speaks; for him now at last to come off so gloriously; what more equal, and so more likely Dispensation, than to run this course chalk'd out here in this Chapter, both towards the one and the other Party in that Kingdom, and which, according to the course of his dealings throughout the Scriptures, (though this Prophecy had not been left us in this Chapter concerning these very Times) the Godly-Wife might have hoped God most probably might intend to take?

S E C T. VII.

How this their Resurrection and Ascension, is a fore-running Shadow of the Restitution of all Things at the coming of Christ's Kingdom.

Now further; Concerning this great Priviledg and Honour thus first befalling some one tenth Part of *Europe*; let me add this unto all that hath been said of it, to make it appear yet the more glorious, That this Resurrection of the Witnesses, seems to be the beginning of the first great Turn of Things in the Church, hastning to the *New Jerusalem*; and so the very first dawning of the Kingdom of Christ approaching, and of the final Restitution of the Church's Liberty from under the Yoke of Antichrist. When Christ arose, (as these Witnesses here do) his Disciples then asked him, Whether he would at that Time restore *Israel*? He denies not but that it should be done; only he tells them, It was not for them then to know the Seasons. But now, the Time of that Restitution approaching, the Rising of these Witnesses (which beareth the true Resemblance of his) is here mentioned as the Signal of that Restitution, which, *chap. 20.* is called, the *first Resurrection*; of which (I say) this is the fore-running Shadow. And indeed, thus have the Writers of all Ages, since Christ, understood it. For when they speak of that Day, and the Signs of it, you shall generally find it among the Ancients, that this killing of the Two Witnesses, and their Rising, (though indeed it hath by them been interpreted of *Enoch* and *Elias*) are made the fore-running Signs of the approach of that joyful Day of Christ's Kingdom, (which they called the *Day of Judgment.*)

And, I confess, I have thought, that the true Reason why this Particular Occurrence, though falling out but in a tenth Part of *Europe*, is here made mention of, rather than other Occurrences which are like to fall out with it, or after it (as the Ruin of *Rome*, which in it self is a greater one) is, because that this one Passage should have more fitness to become a sign (which to give, is the scope of the Holy Ghost in this Chapter) of the approaching of the *New Jerusalem*, (to come under the seventh Trumpet) than any other Occurrence: It being not only the first step of the Restauration of the Church after Antichrist's last scattering of it; (which shall for ever after go on, and encrease, untill the full Restitution of all Things); it is not only, I say, the first turn of the Stream, after that last low-Ebb; the Waters whereof shall rise and encrease, till it be full Sea, and never Ebb again, (these Witnesses now rising, as Christ did, never to Die again, but to cast off their Sack-cloth for ever): but further also, in many Particulars, the liveliest Picture and Model of that great Restauration of all Things,

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Things (which is to come) above any other Passage; and so, is singled out as a fore-running Type and Resemblance of it.

This great Restoring of all things (of which we speak) is to begin with the seventh Vial; which (as was said) is all one with the seventh Trumpet; when *old Things are to be done away, and all to be made New.* Now as then there is said to be a *great Earthquake*, (and that *such a one as never was since Men were upon the Earth*, Chap. 16. 18.): So here there is said to be a *great Earthquake* also. And as the Effect of that Earthquake, is the *dividing* the remainder of *Babylon into three Parts*, and the *falling* of the *Cities of the Nations*, vers. 19. of that 16th Chapter; so here the Effect of this Earthquake, is the *falling* of a *tenth part of the City*, and the *slaying* of these *Names of Men*. And as that is ushered in with a *Resurrection*, which Chap. 20. 5, 6. is called *the first Resurrection*, (that is, the first Physical Rising of the Bodies of the Saints:) So this also hath a Resurrection (though not Natural and Physical, yet Metaphorical) of Dead Witnesses unto a better Life than ever they had before. So wonderful a Work and Change is this to be, that it shall be even as *Life from the Dead*, (as the Apostle speaks of the Conversion of the Jews).

And again, as then after that Resurrection there is a *New Heaven*, and a *New Earth*; so here there is an Ascending into an *Heaven*. So glorious shall the Condition of these Witnesses be, in comparison of what it was before, that it shall justly be counted a *Heaven*, if compared with their former best Condition before their Killing.

Thus among the *Gentiles* will God give one Instance, as a small Scheme, Type, and Shadow of this his Kingdom; to confirm the Faith of the Saints in it; and that, (as is most probable) in those Churches of *Europe* which he means chiefly to make Partakers (afterwards) of this his *New Jerusalem*, under the seventh Trumpet.

S E C T. VIII.

*An Interpretation of that Clause, Vers. 14. [The second Wo is past].
A reconciling some Difficulties about it.*

There remains nothing now in this Chapter to be expounded, excepting this Clause which follows, vers. 14. [*The second Wo is past, and behold, the Third cometh quickly*] which is the close of the sixth Trumpet. For the three last Trumpets being called *three Woes*, Chap. 8. 13. when the fifth Trumpet had done sounding, it is said, chap. 9. 12. *One Wo is past, and behold, there come two Woes more, &c.* And now when the sixth Trumpet's Time of ending comes, it is said, *The second Wo is past, &c.* which is all one as to have said, The sixth Trumpet, and the Wo of it, do here determine, or at least begin to determine and end.

Now the sixth Trumpet being the Empire and Tyranny of the *Turk*; and the sixth Vial, being that great and deadly blow that shall be given that Empire, to make way for the Kingdom of the *Jews*, the *Kings of the East*, mentioned in that Vial: Hence Mr. *Mede* interprets this *passing away* of the second Wo, to be the very sixth Vial, (as this Fall of the tenth Part of the City he makes to be the fifth Vial). Which if it be so, the difficulty to me (which I see not so clearly by him reconciled) is, That this passing away of the second Wo, as it is here recorded, seemeth, for the Time of it, to fall out together with this Resurrection and Earthquake, and with the Ascension of the Witnesses, and Fall of the tenth Part of the City, and all these to determine and end (as it were) in one common Period. For as soon as the Holy Ghost had made the Narration of all these, he concludes with this, *The second Wo is past.* And then, he making the fifth Vial to be the Period of the Pope's Reigns, and the Wit-
nesses

nesses ceasing to prophesy in Sack-cloth, to be at their Rising, and at the Fall of the tenth Part of the City: How then can the passing away of the second Wo (if it be the sixth Vial) be imagined to fall out at the same time with these; seeing the Vials, as well as the Seals and Trumpets, do fall out successively each after other? and though not in equal, or alike distances of Time each from other, (as *Napier* would have it) yet all of them in some distance, (as is most likely); and it is certain, it hath held so in all the rest.

Now to reconcile this Difficulty;

1. Either the fifth and sixth Vial shall fall out altogether about the same Time; and so the Conversion of the *Jews*, and Rising of the *European* Witnesses, fall out together as Preparations unto them both, (which I confess, unto me seems not altogether improbable): For that Passage in *Dan. 12. 1.* compared with the last Verse of *Chap. 11.* would seem to imply as much. In which last Verse, the Angel had spoke of the end of the Reign of Antichrist, and in the 1st Verse of the following 12th Chapter, he speaks of the *Jews* being delivered from their greatest Time of trouble (which is to befall them from the *Turk* upon their first Conversion); and he seems there to make them both to be at the same time, or at least so near each other, that the distance is not considerable: For he expressly says, *At that Time shall Michael stand up,—to deliver thy People,* (so he calls the *Jews* by way of distinction from the Gentile Christians, as being of *Daniel's* Nation).

Or else, 2^{dly}, Whereas there are two things here mentioned concerning these Witnesses:

1. Their Rising, accompanied with this Earthquake.

And, 2. Their Ascension into Heaven, which must needs fall out after their Resurrection: It may be, that as Christ's Ascension was forty days after his Resurrection; so this their Ascension (though mentioned immediately next their Resurrection) may be some space of Years after; when their Enemies are removed, and all Obstacles and Impediments out of the way; then they have a Heaven granted them, and a Voice calling them up thither. And so it may come to pass, that this Ascension of theirs may not be until the sixth Vial, though their Rising were before the fifth Vial, and a preparation unto it.

But, 3^{dly}, and lastly, to salve all these Doubts; it may be, that the only scope and drift of the Angel in now bringing in this Clause, [*the second Wo is past*] (here, *vers. 14.*) was not so much, thereby to denote the exact common Period or Instant of Time for all these Occurrences mentioned; or to shew, how the sixth Vial, and the end of the sixth Trumpet shall, for the time of them, be together with this Earthquake, &c. but rather, whereas the Turkish Tyranny was one part of the second Wo upon the Eastern Christians, (spoken of *chap. 9.*) and the treading down the Outward Court of Carnal Protestants, by the Papists, and killing their Witnesses, another second part of that second Wo; that therefore now, when he had related and put them both together, then he comes in with this Speech [*the second Wo is past*]; that is, I have now fully declared what a Wo God will bring, both on the Eastern Christians, and also on the *European* and Western Christians; and these two do compleat and perfect the Story of the second Wo, and do also belong unto the Story of the sixth Trumpet: which second Wo consisting of those two Parts I have now fully done withal, and so I pass from it to speak of the third Wo, which now *cometh quickly*, &c. And so, this Passage seems to be intended rather materially to shew, what appertains to the sixth Trumpet, then Chronologically to shew the expiring of it. And so this great punishment from the Popish Gentiles upon the Protestant Party in the West for their Sins, is fitly cast under the Trumpets; and joined to that great Plague and Punishment on the Eastern Christians by the Turk, as a part of the sixth Trumpet, and severed from the Vials as no part of them: They being to fall only upon the Enemies themselves of both these Christian Companions, namely, upon the Pope, and the Turk. Thus the Holy Ghost homogeneally putteth together the punishment of Carnal Christians, both Eastern and Western, under the Wo of the Trumpets; and in like manner involveth those other two grand Enemies unto the Christian Profession

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feffion and Religion, wholly under the Punishments and Plagues of the seven Vials. And so, that may be the Reason; both why the Story of *treading down the Outward Court*, and of the *Killing of the Witnesses*, comes in here, in Chap. 11. though the matter of them belongs unto the Book Prophecy: and why also the *treading the Wine-press*, Chap. 14. *last verse* (which is part of the treading the Outward Court in this 11th Chap.) is reckoned as no part of the Vials; it being to fall upon the Protestant Party: Yet so, as with what in the Trumpets, what in the Vials, God will be sure to meet with all sorts for their Sins, and so by a like just and impartial Rule proceed both towards Friends and Enemies, without any respect of Persons.

But whether of these, or whether any of these will reach the Holy Ghost's meaning, I leave unto the Reader to judge.

I shall by and by add a fourth Interpretation of that Clause, to me as probable as any of these; when I have first cast in a few Conjectures, about the Times of the fulfilling of these things; which I reserved to the last, as the Closure and *Coronis* of this long Discourse: Because many things already delivered in this Interpretation do fall in, to strengthen the Conjectures concerning the precise Time of the falling out of these so great Occurrences.

SECT. IX.

The Conclusion of this Discourse. The Conjectures of some about the Time when this Killing and Raising of the Witnesses shall be.

I Find two Periods of Time more eminently pitc'd upon by Writers of this Age (according to the diversity of Mens Conjectures), for great changes in the Churches of Christ.

The first is fix'd some time between the Years 1650. and 1656.

The other upon 1666. Both which Periods are not far off to come.

Concerning both of which, (as also any other that shall be made, upon Conjectures out of these Prophecies) this General Caution must be taken in.

That in these Computations a mistake of a few Years may fall out, and the Event fall out sooner or later than the Time conjectured, by reason that the vulgar Account of Years from the Birth of Christ is uncertainly kept; (according to the acknowledgment of Chronologers themselves) so *Arnobius* at the writing of his Apology speaks indefinitely of the reckoning of Years, how long it was from Christ unto his Time, *Tricenti sunt ferme anni* (says he) *aliquid plus vel minus, a quo cœpimus esse Christiani.* And therefore the best Chronologers (as *Helvicus*, &c.) reckon the true Account to reach two Years further than the vulgar Account doth; and so makes the Year 1650 with us, to be in Truth 1652, and so of the rest. Others give a larger allowance, namely of four Years. And this indeed is the true reason of that difference about the first Period mentioned, namely between 1650, and 1656; some saying it shall be in 51, some in 52, and some in 56: yet all making the ground of their so fixing it one and the same, only varying about the precise Time by reason of several Computations and Accounts of the Years since Christ, (as we shall see by and by.) And for that second Period of 1666, which is made to terminate the date of Antichrist's reign, and is to that purpose understood to be that *Number* of 666, made mention of in the last verse of Chap. 13. the first that so interpreted that Place was an unknown English Writer, Anno 1589. who in a little Book dedicated to the Church of Rome, first gave this obscure hint of it [*Yet* (says he) *Two Months, two Weeks, two Days and an half, and thy Number 666 shall be fulfilled*] (as writing to that Church): Which casting up, from 1589 (the Year his Book bare date of, from the Printing of it) I found him to aim at 1666. Now the Reason which they give for this Interpretation, and why they reckon the beginning of Antichrist's 260 Years, or 42 Months, from Pope *Innocent's* Time, Anno 406, I have given upon

upon *Chap. 13.* And I find *Simpson* the *Scotch* Abbreviator of the Churches Story, to pitch the beginning of the Popes Usurpation over Churches, in this Man's Time; who yet had no Eye at all unto this Interpretation of 666. And (as I remember) Mr. *Wood* (now with God) in his Manuscript upon the *Revelations*, doth also encline to think the Year, 1666, to be the Time of the Popes downfall. And so also do some others.

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That other first Period of 1650, or 51, or 56, I find by some to be made the Time of the *Jews* first Call. And by others, that of 1656, to be the Time of the Expiring of Antichrist's Reign, and the Fall of the City. The first that I know of, that ever pitch'd upon this Term of Years, was that Holy Man *Hiltenius*, (the great Fore-runner of *Luther*, in *Germany*); and who foretold the very Year of *Luther's* Rising after him, to teach the same Doctrine that he had done; which, *Melancthon* says, he saw written under his own hand: Among other of whose Sayings, you shall find this as one of the last recorded in his Life, (written among the Lives of the German Divines, by *Melchior Adamus*); that the Year after Christ 1651, shall be the Time of the Change of this World, and so, the beginning of that New World to come. Since him, many others (though haply not from him) have fallen upon this Period of 1650. So *Finch* in his Book of the *Calling of the Jews*, makes it the Time when God will leave off (as says he) to scatter his Holy People, for then shall the *Turks* first declining come, &c.

And the *Jews* themselves have their Eyes upon this very Time; For it was a Secret communicated to old Mr. *Forbes*, by a Learned Jew, (as Mr. *Forbes* himself related it, not long before his Death) that the learnedest Rabby they had had in the World, of late Years, did pitch upon 1650, or thereabouts, as the utmost Time wherein they should expect their *Messiah* to reveal himself unto their Nation; and how he had left this Secret with some of his Learned Friends that came about him when he was on his Death-bed, to know his Judgment about the *Messiah*.

I find also Mr. *Mede*, in his *Clavis*, to pitch upon 1656, though tacitly, and implicitly, yet clearly enough) as the Time (he most inclined unto) for the expiration of Antichrist's Kingdom. For in his Synchronisms, he makes the first Trumpet, and the Pope's 1260 Days, to begin together; and in his Comment, he makes the beginning of the first Trumpet to be in the Year 395. So that, if the Reign of Antichrist begins at the Year of Christ 395, then his 1260 Days, or Years, will end in 1655. And thus there will be so many Years from Christ unto the beginning of the New World, as there was from the beginning of the Old World, until the Days of *Noah*, (unto which Christ compares his coming) even 1656 Years.

Now the best ground for this Opinion that ever I met with, (and which I suppose, all, or most of these have gone upon) is that Computation of Years given to *Daniel*, *Chap. 12. vers. 11.* of his Prophecy, by this very Angel that gave this little Book here, and this 11th Chapter, by word of Mouth, unto *John* (as was said before). Who there says, That from the Time that the daily Sacrifice shall be taken away, and the Abomination that maketh desolate, set up, there shall be a thousand, two hundred, and ninty Days, or Years. The beginning of which Account they fix (as I said before) in *Julian's* Time, when was the last Time, both of the ceasing of the daily Sacrifice by him set up, and of setting up Heathenish Idolatry in the World. Which Years, if otherwise they be reckoned, from *Vespasian*, and *Titus* his Son, their sacking of *Jerusalem*, were out almost 300 Years ago. This Place and Account in *Daniel*, I suppose *Hiltenius* (the first that pitch'd on it) had in his Eye for the ground of his Conjecture: For he was a great studier of *Daniel's* Prophecies, and wrote Notes upon them, (as in his Life you may read). And sure, I am, that Mr. *Wood*, *Finch*, and others, do make that the ground of their Opinions. And, I suppose, that most of all these *Jews* also do the like. And (as was said before) the reason why some do so uncertainly pitch upon 1651, others 52, others 55, and others 56, is the variation and uncertainty of the Account of Years since *Julian's* Time, when,
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and how long he reigned : some pitching his Reign in the Year 361, some in 363, and others in 365.

Now I shall only shew how both these Periods, namely, of 1650, or 56, and 1666, may be reconciled, and how they both may stand together.

The fifth Vial (as hath been said) hath two gradual Accomplishments of it ; whereof the one is a Preparation to the other. That Vial is emptied (as also are some of the other) by two several pourings forth of two several Portions, the one of the Top, the other of the Dregs of the Wrath of God ; whereof this 11th Chapter mentions one, and the 16th Chapter the other. The first Degree of it begins at the Rising of the Witnesses, with the Fall of the tenth part of the City, (as taking the Word [*City*] for the extent of *Rome's* Jurisdiction) ; which is compleated by a second Degree of it, namely, the Ruin of the City of *Rome* it self, (which is now but a tenth part of the Ancient (material) City of *Rome* that once flourished) with the Ruin of which City it self, the Time of Antichrist's Reign and Kingdom is reckoned to end ; it being the full Accomplishment and compleat Effusion of the fifth Vial. Now (according to their Conjecture) the first of those formentioned Periods (namely, 1650, or 56) may prove the Time of the first of these two Occurrences ; and the second (namely, 1666) may be the Time for the latter of them. That is, some Time between 1650, and 1656, may be the Period of the Witnesses killing, and the Time of their Rising, and of the Fall of the tenth part of the City, and the Earthquake, &c. and then 1666, may be the designed Time for the Ruin of *Rome* it self, and for the Witnesses their more glorious Ascension into Heaven.

You heard, in the beginning of this Discourse, that the Angel who here gave this 11th Chapter, is the very same whom we find to have uttered that 12th Chapter of *Daniel's* Prophecy : In which he speaks of the End and Ruin of Antichrist, *Chap. 11. vers. ult.* and how long his Time should be, and his Power last to scatter the Holy People ; and when he should accomplish, to scatter them, and after that never hurt them more. This the Angel declares, *vers. 7. of Chap. 12.* adding withal, that at, or about that Time, *the Children of Daniel's People* (that is, the Jewish Nation) should be called by *Michael their Prince*, (that is, *Christ*, *vers. 1.* and they should be delivered out of the greatest Distress, also from the Turkish Empire, that ever that Nation was in ; this you have *vers. 1.* After which Ruin of Antichrist, and Calling home of the Jews, should follow the Resurrection of the Saints ; with which Christ's Kingdom begins, *vers. 2, 3.*

Now here in this 11th Chapter of the *Revelation*, he comes and explains, both what that Time of *Antichrist's* Reign is, (namely, 1260 Years) and also what that last scattering the Power of the Holy People by him, should be ; even this very killing the Witnesses, the signal of its expiring. And then, how the second Wo should pass away, (namely, the Turkish Tyranny) and then, under the seventh Trumpet, should come the glorious Resurrection of the Saints, and the Kingdom of Christ, (which *Daniel* and all the Prophets have so much spoken of). *Daniel* being inquisitive, after the Times when these things should thus be finished, the Angel in *vers. 11, 12.* gives him two Periods ; the beginning of the Time of both which, is to be counted from the ceasing of the daily Sacrifice ; that is, (as was before said) from *Julian's* Time. Now the one of those Periods, is that of 1290 Years, beginning from that his Time, and ending between 1650, and 1656. The other is that of 1335 Years, beginning from that his Time also, and ending between 1690, and 1700. Which two Periods (as I understand them) are set as two Posts, the one at the beginning, and the other at the ending of that whole Stage of Time, which is allotted for the dispatch of those great Things prophesied of, to fall out afore the Kingdom of Christ. The first (of 1290 Years) is mentioned *vers. 11.* and shews when the first turning of the Course of Things, for the Accomplishment of all, should begin. The other (of 1335 Years) you have in *vers. 12.* shewing the Time of the full and final End, and compleat accomplishment of all that the Angel had foretold. And so that space of Time between these two Periods, (which is

45 Years or thereabouts) (for so many Years the latter Account, *vers.* 12. adds to the former *vers.* 11.) is allotted as the Time wherein those Things prophesied of by him to fall out in the last Ages of the World, should, each in their order, be accomplish'd. And so, from the first Period, should begin the great turn towards the accomplishment of them, and the immediate Preparations thereunto. And in the Interim of that intermediate space of Time between 1650, or 56, and 1700, shall follow the orderly performance of those Things which are to end and consummate all, before the glorious Kingdom of Christ. As first, the Ruin of *Rome*, and so, the end of Antichrist's Reign; and then the destruction of the Turkish Empire; after which, shall begin that great Resurrection, even at that last Period of 1335, falling out about 1700, which is the consummation of all.

Now the Question is, What that Occurrence should be, which the first Period of 1290 Years, falling out between 1650, and 1656, doth point at; as then, either to begin, or to be ended? Whether it be then that Antichrist's Time, Times, and a half (which the Angel had spoken of, *vers.* 7.) should expire; or what else it is, that he would have our Eyes especially upon in that first Period?

It seems unto me, that in the 7th verse of *Dan.* 12. the Angel mentions these two Things as distinct, though he names them together. First, For Antichrist's Reign, that it shall be for a Time, Times, and half a Time. And then he adds this second thing also, as a Note or Sign of the expiring of that his Time; with which, all those Things foretold besides, should begin to be accomplish'd, (namely, *when he shall have accomplish'd to scatter the Power of the Holy People*); as speaking of this very last and eminent killing of the Witnesses; with which all their scatterings should end, and for ever be accomplish'd. Then, namely from that Time, shall these things begin in their order to be finished, (namely, Antichrist's Ruin, and the Turkish Empire's Destruction, &c.) For thus I understand those words, [*and when he shall have accomplish'd to scatter the Power of the Holy People, all these things shall be finish'd*] namely, these two things there prophesied of, even Antichrist's Ruin, and the Turk's; he mentioning this last Scattering, as the Sign, or the beginning of the finishing of all. For it is hard to think, that all these things should together, and exactly at one Time, be finished.

So that, indeed (as it seems to me) the Angel's Scope in that first Period of 1290 Years, (beginning from *Julian's* Time, and ending between 50, and 56) is not so much to design out the End of Antichrist's Time, Times, and half a Time; as it is to point out the first Turn of Things, preparing to the Kingdom of Christ, which shall begin from this last Scattering the Holy People, (which is all one with this killing of the Witnesses here). And so, that some Time within these 45 Years (that are to run out between that Time and the End) shall be the expiring of that his Time.

And the Reasons making me think, that *Daniel's* first Period of 1290 Days, do rather thus refer to the first Turn of Things, towards the Accomplishment of all, (which is to begin with this Accomplishment of the Scattering of the Holy People, or Slaughter of the Witnesses, (and so, that to be made the eminent Occurrence that does Periodize these 1290 Days) are these:

1. The Angel's fixing the latter Period of 1335 Years for the final End of all. And his leaving 45 Years space between, doth argue the former to be the *Punctum*, that begins that Time allotted for the accomplishment of these Things during that Space. So that, those, 45 Years are indeed the space of Time for the fulfilling those great Things; whereof Antichrist's Ruin is one, and a great One. And so the ending of those 1290 Days, is the beginning of these 45 Years, and the expiring of those 1335 Years, is the ending of these 45 Years, which bring in the 1000 Years of Christ's Kingdom. For to what end should this space of 45 Years be thus set out, and measured, but as to be made famous by being designed for the fulfilling of those Things, namely, the Ruin of the Pope, and of the Jew's Enemies, the Turks, in the interim of it, whereof *Daniel* had there prophesied?

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2. In the 10th Verse (immediately before) he had again repeated, and a second Time mentioned this last scattering the Holy People; and this, as a Preface to his Answer about the Time when it should be, that all should be finish'd. *Many* (says he) *shall be made white, and tried, and purified, &c.* (namely, by this their last Scattering); and then he subjoins, *vers. 11.* [*And from the Time that the daily Sacrifice is taken away, (that is, from Julian's Time) shall be 1290 Days*] namely, unto the end of this last Tryal mentioned, even when this Scattering the Holy People, or killing the Witnesses, shall be accomplish'd. He mentions it thus, on purpose to shew, that he makes that killing the Witnesses, the *Terminus ad quem* of his Account. You heard afore, that *Antiochus's* three Years and a half, (spoken of *Chap. 11. 31, 32.*) was the Type of this three Years and a half; and lo, he useth the very same Phrase here of this, that he had there used of that Trial, *Chap. 11. 35.* *Many* (says he) *shall then fall, to try them, to purge them, and to make them white.* Yea further, I verily believe, that one Reason why he singleth out *Julian's* Time as the Term or Moment from which he reckons, unto this last scattering the Witnesses, rather than any other Time from which to begin this Account, is, Because that for the Comfort of the Church, he was to pitch upon the End of the like Scattering unto that of *Julian's*, when (as was before observed) Popery should, after the Reformation, prevail again, and the Power of the Beast make a Scattering of the Saints, before the final Ruin of that Power; even as Heathenism, after it was purged out of the Empire, was then again set up by *Julian*, with the killing the Holy People, by the Authority of an Heathen Emperor, before its final overthrow and extirpation: And so, that Scattering in *Julian's* Time was chosen, rather than any other Occurrence, as that from which the Computation of this Time should begin; Because through the likeness of it, it was most suitable to resemble the Occurrences about this killing the Witnesses, with which this Time was to have end: This being just the like Time of Trial, as that in *Julian's* Days was; and therefore he thus pitcheth upon that. Whereas, had he intended to reckon the Pope's Time, Times, and a half, and the exact ending of it, he might (and surely rather would) have reckoned from some other more eminent Mark suitable unto it, that accompanied his first Beginning and Rise, rather than this heterogeneal Passage of *Julian's* Persecution, (which yet is homogeneal with this last Slaughter of the Witnesses).

And, 3. Unto the Time of that latter Period of 1335 Days, *vers. 12.* (when it shall come) he adds a [*Blessed is he that cometh, &c.*]; Which to me sounds, as if the former Period had some eminent Blessedness also in the beginning or dawning of it; but yet, not to be compared with this other which is to follow. And it is, as if he had said, Blessed indeed is he that cometh to the end of the 1290 Days, when the Scattering of the Saints shall be accomplish'd, and when they shall Rise, to die no more: But Blessed, and thrice blessed is he that cometh to the other Time of 45 Years more; for then begins that first and great Resurrection, that brings us to Christ's Kingdom. And therefore he tells *Daniel*, *Thou shalt stand up in thy Lot, &c.* even thou, as well as others; and shalt enjoy the Blessedness of those Times. And this Speech is (in a manner) all one with that which *John* useth, when he speaks of the beginning of these Thousand Years, *Chap. 20. 6.* *Blessed is he that hath part in the First Resurrection.* So that, in the first Period (of 1290 Years) shall also begin blessed Times in comparison of those fore-going: For now the Scattering of the Holy People by Antichrist, is for ever accomplish'd.

Now then, the Angel's Scope here in this 11th Chapter, being to explain that Speech of his in *Daniel*, (for this 11th Chapter I take to be as a Comment upon that his Speech there); and he (namely, the same Angel) there mentioning a Scattering of the Holy People, which should accomplish all, and so be the last of their Persecutions; and making the ending of that Scattering, to be the beginning of that famous, and to be noticed Time, when is to be the finishing of all those great Things (which are to be done, ere Christ's Kingdom begins, and the glorious Resurrection) namely, the Ruin of the Pope and Turk, (the Preparations unto which, are to begin from the end of that Scattering): Hence it is, that he doth so largely insist on this last and eminent killing of the Witnesses,

nesses, here in this Chapter : And also upon this their Resurrection. For this is placed as the Post, or *Terminus a quo* of the Race or Stadium of those 45 Years wherein those other great Things should in their order be accomplish'd.

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And this Resurrection and Ascension of the Witnesses from under this their last Scattering, (they being now to die no more, as Christ did not after he arose) bearing (as was said) a Shadow and Type of the Resurrection, and New Heavens to come at the Thousand Years; and so, being a glimpse and scheme of the Blessedness then; how fit in this respect, was the Time of this Resurrection placed at the first Turn of Things, hastning to the bringing in that New World; and made the first *Punctum*, or Moment, beginning that 45 Years, whose End shall be the great Resurrection, and the Thousand Years of Christ's Kingdom. So that (to conclude this) that interim of 45 Years, is a Time which begins with a Resurrection, and also ends with a Resurrection; and that, an infinitely more glorious one; and in the middle course of which Time, the greatest Things are accomplished (as Preparations to that Kingdom of Christ) that ever were done upon the Earth; even the Ruin, both of the Pope and the Turk.

Yea further, to make the Harmony herein yet more full; This first Period of 1290 Days, ending between 1650, and 1656, is made by those who have pitch'd upon it, to be the Time for the Jews first Recalling and Conversion; and so of the Foundation of the declining of the Turkish Empire, (as I shewed before). And their Reason is, because the Angel, in the first Verse of this Chapter, makes mention of this their Call, as one thing to be accomplish'd also, (But for this, see *Finch*, *Brightman*, and others). And that may be one Reason why he pitcheth on the taking away the Jews daily Sacrifice in *Julian's* Time, (as then become abominable unto God) as that eminent Mark and Post (as it were) at which he would begin this Account; even because it was a Passage that would more conspicuously occur to the Jews as a Mark, in a way of oppositeness, answering that which was to fall out at the ending of this Time. For their setting up the daily Sacrifice in *Julian's* Time, was their last attempt to erect their Temple-Worship, unto which they (refusing the *Messiah*) unto this day do so cleave. Which Attempt of theirs, God from Heaven shewed his Hand against, by an Earthquake, overthrowing the Foundation of the Temple then by them laid; so more fully fulfilling that Prophecy of our Saviour; for not only above-ground, but even under-ground, was there not so much as one Stone left upon another. And therefore when he would hold forth unto them the Time when they shall turn unto the *Messiah*, typified out by that Temple and Sacrifice, he reckons from the taking away that their daily Sacrifice, which was made so remarkable unto them. And because he mentioneth the beginning of a Blessed Time, (blessed in its beginning, both unto Jew and Gentile, of both whom the Angel in that 12th of *Daniel* doth speak, and of the Ruin of the Enemies of both) which is to be compleated by the *New Jerusalem*, as the Accomplishment of all: Hence therefore this Period may also seem to respect the first Call of these Jews, as being that, which is the preparation unto their Kingdom.

And if these Two should then at that Time fall out together, (namely, this famous Resurrection of the European Witnesses, and the Conversion of the Jews) how would this reconcile all these Opinions together; and shew a further reason why that Period of 1290 Days was so eminently held forth unto *Daniel*, as that which was to be made famous by two so glorious Resurrections of Jews and Gentiles at once; when the Jews long scattering, and the Witnesses among the Gentiles, their last Scattering should both end together! And how harmonious were it, that in one day, as it were, the Foundations of the *New Jerusalem* to come (which is to be made up of both) should be thus laid together, and in a glorious Resurrection of them both! For such is that Revival which these European Witnesses here have, from this their Death unto Life, and is so here reckoned. And such, and no less, shall be the Conversion of the Jews, even no other than (as *Paul* speaks, *Rom. 11. 15.*) a *Rising from the Dead*. And thus should the Preparations to that glorious Kingdom consisting of both, fall out together, at the beginning of these 45 Years. During which interim and space of Time, the Enemies of them both are to be removed out of the World, who only do now stand in the way, and hinder the Revealing of Christ and his Kingdom,

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Kingdom, as the Roman Empire did the Revealing of Antichrist, that Man of Sin, and his Kingdom. And so, both these Typical Resurrections are in the end to be swallowed up by a more real and more glorious Resurrection, which shall begin that *New Jerusalem* and Kingdom of Jesus Christ.

And thus may the Resurrection of the European Witnesses be (as was said) the Preparation to the compleat pouring out of the fifth Vial in the Ruining of *Rome*. Even as (on the other side) the Conversion of the Jews (which is their Resurrection) is the Preparation to the Ruin of the Turk, which is the sixth Vial. And that the Jews shall be called, before the pouring out of the sixth Vial, (which is said to make way for the *Kings of the East*, Chap. 16. that is, for the Jews coming into their own Land) hath long since been the Opinion of Mr. *Brightman* and others. And many also do hold, that that Call of theirs, shall begin 45 Years before the compleat erection of the *New Jerusalem*. And so, those 45 Years after that first Call of theirs, (e're they can obtain the full possession of their promised Kingdom) do seem to answer unto those 45 Years which they spent after their coming out of *Egypt*, e're they got possession of their promised Land of *Canaan*, (for so long Time it was e're they were settled in it, if you take their 40 Years in the Wilderness, with the Time wherein *Joshua* fought his Battels, as himself expressly counts it, *Josh.* 12. 10.) Which 45 Years do begin at the end of the 1290 Years; and at the beginning of that Time falls out the Rising of the Witnesses, (according to the Interpretation formerly given).

And now, to give that other Interpretation of that Clause, [*The second Wo is past*] which follows upon this Resurrection of the Witnesses here, *vers.* 14. (which I before reserved unto this Place). [*The second Wo is past* (says the Angel) *behold the Third Wo cometh quickly.*] May there not in this Passage be tacitly intimated (as the Calling of the Jews still useth to be in this Book of the *Revelation*, which is chiefly written for the Gentiles) the Foundation of the *Turks* Ruin, by the Conversion of the Jews; as being that which was now to fall out together with the Resurrection of these Witnesses? For the Turkish Empire being the second Wo, or sixth Trumpet, with whose fundamental declining beginneth the Jews Call, (as *Finch* and others write of it); why then may not the Angel's meaning in that Clause be, that now, when he had, in his Narration, brought us to the Times of the Rising of the Witnesses, (contemporary with which, the Jew's Calling is to be, which is the first Foundation of the Second Wo's declining); then to pronounce this, [*The Second Wo is past, &c.*] that is, The Foundation of the Turk's passing away, and Ruin, is now laid, as is the Ruin of *Rome* in the Resurrection of the European Witnesses. And surely, then when the Jews are called, the Wo of that Turkish Tyranny may be reckoned and accounted of as past; for that the height and bitterness of it is past, (although the Empire it self may for a while still stand); the Wo of it lying in its Let and Hinderance of the Christian Religion, which now among the Jews shall revive in his Territories. Yea, in the stile of the Prophets, and also of this Book, when the Foundation of the Ruin of any State first begins to be laid, when its Empire and Dominion is past the Meridian, and once begins to decline, it is said to be *past*, (as you heard before). As when Things begin but to be accomplish'd, they are then said to be *finished*. Which was the learned Observation of Mr. *Mede* upon that Passage in *Chap.* 14. (which also I have inserted in the Exposition of that Place there), when the second Angel cried, *Babylon is fallen*, when yet the first Vial was but then begun to be poured out, and the open discovery of Antichrist made. But because at that Time, his Declension and Ruin began, he is therefore pronounced as then already *fallen*, (though again, afterwards, when his Destruction is compleated in the Ruin of the City it self, his Seat, *chap.* 18. the same Phrase is used). Even as in the Prophecy of *Isaiah*, (which Instance Mr. *Mede* also doth there bring) when the *Medes* first revolted from the *Babylonish* Monarchy, (which was done at the Time that *Isaiah* uttered it, he having many Years before prophesied the Ruin of it); Yet because that Revolt was the foundation of *Babel's* Ruin, (which was by those *Medes* when revolted from it, to be effected) therefore it is then said by the Prophet, (*Isa.* 21. 9.) *Babylon is fallen, &c.* And so say I; The meaning of the
Angel

Angel here, is, to pronounce the Second Wo, or the sixth Trumpet, or (which is all one) the Turkish Empire to be now past, then when the Revolt of the Jews, in their Conversion unto Christ, doth first begin. This their Revolt being the Foundation or Preparation unto the passing away of this second Wo; and that, most truly, in the stile of the Prophets, in that it now begins to pass, &c. And so the Angel goes on, to give warning unto us of the Third Wo's approach; adding, [*The Third cometh quickly*] that is, the seventh Trumpet, or the *New Jerusalem* and Kingdom of Christ. And both the ending of the Beast's Reign now shortly follows, together with the Ruin of *Rome*, (the Foundation of, and preparation unto which Ruin, is laid in the Resurrection of the Witnesses); and also the sixth Vial, or the breaking in pieces the Turkish Empire, is after that to follow; the Preparation unto which, is the Calling of the Jews. And thus this 11th Chapter of the *Revelation*, does indeed become a compleat Comment on that 12th Chapter of *Daniel*, and makes mention of all those Things that are therein mentioned, as was at first observed.

Add unto all this, this small Observation.

I observed before, That God did use to fulfil Prophecies, and the Computations of them, over and over, in several degrees of Accomplishment. For Instances whereof, I gave this of the 1290 Days in *Daniel*; and this also of these 1260 Years of Antichrist's Reign: as in like manner those three Years and a half of the Witnesses Killing, and then their Rising again; whereof some gradual Accomplishments are already past, at several Times in *Europe*, within the Revolution of the Century of Years last past: And yet, I have withal proved, that another far greater Slaughter of them is yet to come. Now it may be, that the Observation of the Revolution of Time in the hundred Years last past, in which the former Killings of the Witnesses did fall out, may indigitate, and put some note upon the Time when this great and last Slaughter in the Revolution of this Century of Years now running on (since 1600) may fall out. That is, As those partial and smaller Killings of particular Witnesses, fell out in *Anno 1547*, (as did that in *Germany*, which ended in 1550) and in 1556, (as did that in *England*, in the Days of *Queen Mary*); So accordingly about the Time of the Revolution of the same term of 100 Years, now running on in this next Age after that, the Time of this last Killing of the Witnesses may also be.

I have long since observed it, (though not first to this particular purpose), That the Revolution of 100 Years hath produced (especially in these latter Days) new Motions and Alterations in the Church, like unto those that fell out 100 Years before. To this purpose that of *John Hus* is remarkable, who suffering Martyrdom at a Stake, *Anno 1417*, or thereabouts, *post centum Annos*, &c. After an hundred Years (says he) you Papists shall be called to an Account. (A Speech so memorable among the *Bohemians*, that they stamp'd it upon their Coins). And accordingly 100 Years after, *Anno 1517*, did *Luther* arise, and with him, the Gospel in *Germany*. And then again, if we descend to the Revolution of the next 100 Years, we shall find (and our Eyes have seen it) that 100 Years after *Luther*, about the Year 1618, began those notable Changes and Alterations in *Germany*, which still go on unto this Day. From which Year 1618, I reckon, that the War of the Beast against the Witnesses, and the Gentile's treading down the Outward Court, did begin; and shall still go on till it end in this great Slaughter of those Witnesses there. And this hap'ned in an opposite correspondency to what fell out 100 Years before. For as *An. 1517*, began *Luther's* Preaching, and the workings towards that Reformation that followed: So in *Anno 1618*, began the like workings towards the Deformation of the Gospel (as I may so call it), which hath gone on with as strange a Hand against the Church, as that other was carried on with, by God, for the Church. And to these I could add many other Instances. So that, I confess, that I am in like manner suspicious of the Revolution of 100 Years from those former (mentioned) Killings of the Witnesses in the Century last past; lest about the hundredth Year from thence, should be the Time of this other great and last killing of them, (as yet to come, and whereof those were but gradual Fore-runners).

And

PART II.

And (it may be, that) if *England*, and *Scotland*, &c. be that tenth Part of the City, which is to be the eminent Stage of this their Killing and Rising again, as hath been argued; then this Period will fall upon the hundred Years after that former Trial of *England*. And let me add this, That as upon the Rising of *England* and *Scotland*, began that Glorious Harvest of Blessed Times, which lasted till these German Wars began: So in this Revolution of another hundred Years after that Time, (according to the Conjecture held forth) are like to arise unto the Church, like Times of far greater Blessedness (if that hold true, that then those 45 Years (before spoken of) do begin, which are allotted for the accomplishment of All).

But to put a stop unto too much Curiosity in these Matters; All these Notions and Conjectures (though as probable as any of this kind usually given), I give up to further Light, and second Considerations, knowing that such have often failed, and deceived others. And considering also, that in fixing the Times and Seasons for God's great Works of Wonder, there is the greatest Modesty that may be to be expressed. For, if those 70 Years Captivity of the Jews in *Babylon* were so expressly designed out by God, and are now long since expired; and yet when to begin the Account of those 70 Years, is not agreed upon by the learned'st Chronologers unto this day: How much more difficult then must it needs be, to pitch the certain Time of any Period, before the accomplishment of it?

But however, let an indefinite Warning, that these Things are approaching, and we within the reach of them, suffice, for to move us to prepare for them; which is the only use of knowing them. It may be said of the Time of these Things, as it is said of the Day of Death, *Latet hic Dies, ut observetur omnis Dies*; The Day and Year of the Accomplishment of these great Matters are hid from us, that so each Day and Year we may be found ready, when-ever they shall come upon us, (as in this Age wherein we live, they are likely to do). And although we may think this dismal and black Hour of Temptation not likely to come so soon, (seeing the Clouds rise not fast enough so suddenly to o'rcast the Face of the Sky with Darkness); yet we are to consider, that we live now in the Extremity of Times, when Motions and Alterations being so near the Centre, become quickest and speediest; and we are at the Verge, and as it were, within the Whirle of that great Mystery of Christ's Kingdom, which will, as a Gulph, swallow up all Time; and so, the nearer we are unto it, the greater and more suddain Changes will Christ make, now hastning to make a full end of All.

And for the Jew's Call, which is conjunct with this Killing and Rising of the Witnesses: As it depends not upon ordinary Means to effect it, so there are like to be no Preparations at all unto it, until it comes, (as there are not for Things extraordinary); but *a Nation shall bring forth in a Day*, (as the Prophet speaks). And so, in the very Year before it, there will be no more outward Appearances, or Probabilities of it, than there are now, or than there have been many hundred Years since. And therefore our Faith need not be put off from this, by the seeing as yet no Stirrings or Motions at all unto it, or towards it. And the Truth is, both the Killing and Rising of the Witnesses, and also the Calling of the Jews, may fall out sooner than we are aware of.

F I N I S.

OF THE
KNOWLEDG

OF
GOD the Father,

And his Son

JESUS CHRIST.

By *THO. GOODWIN*, D. D.

A

The

T H E

C O N T E N T S

To the Ensuing T R E A T I S E.

B O O K I.

OF the God-head, and the three Persons within it self. That there is but one God. That in the Divine Nature, or one God-head, there are three Persons conversing with, speaking to, and glorifying one another. Which Union and Communion of the Three Persons between themselves, is peculiar to the Deity, and incommunicable to any mere Creature.

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The Knowledg of
G O D the Father,

And his Son
J E S U S C H R I S T.

B O O K. I.

Of the God-head, and the three Persons within it self. That there is but one God. That in the Divine Nature, or one God-head, there are three Persons conversing with, speaking too, and glorying one another. Which Union and Communion, of the Three Persons between themselves, is peculiar to the Deity, and incommunicable to any meer Creature.

1 Cor. 8. 6.

But to us 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.

C H A P. I.

That God is one in Essence.

THat God is but one, you have this declared concerning him by Moses, Deut. 6. 4. *The Lord our God is one Lord.* Also by God's own immediate Testimony you have the same Truth pronounced, Deut. 32. 39. *See now that I, even I am He, and there is no God with me.* To which you may add, Isa. 44. 8. *Is there a God besides me? I know not any.* He puts that last Clause, as the clearest Evidence, and the most ultimate Demonstration of the Truth of this, that God himself the true God, and the God of Truth could give us. It is Pa-
 B rallel

BOOK I.

parallel for Certainty and Infallibility with God's adding an Oath to his Word, even such is this Speech here, *I know not any*. It comes in, as upon second deliberate Thoughts, after the former Speech declared: And to be sure if there were another God besides him, he must needs know it. For, 1. He that is God, knows all that are, if they be existent; and therefore if there were another, he must needs be privy to it. Especially, 2. Another God: for if there were another God, he must be Immense in Extent of Being, and so take up so much room for that his Being to dwell in, as he could not hide nor conceal himself from this one God, nor scape the Omniscience of his Eye, who is the true God. And, 3. Another God would have been his Compeer for our true God his God-head, the Rivalship would have been for no less. Such is the Interest of the *very* God in this matter, that his Jealousy, (who professeth of himself that he is a jealous God in point of Worshipping him as God, otherwise than he hath appointed); his Jealousy, I say, would have risen to the height of it, and have provoked him to have seen to that, and to have searched out that of all things else. To have an Equal, (*Pompeiusve parem*) a Corival for the God-head, would have detracted from the Glory of him, who hath said it, *I will not give my Glory to another*, Isa. 42. 8. Sole Dominion is the Essential Point to every one that is a Monarch; and God's Glory and Blessedness lies in that very Point of sole Dominion: and therefore you find these two conjoined, *viz.* God's Blessedness and Sovereignty, who is the blessed and only Potentate, (says *Paul* of him) 1 *Tim.* 6. 15. You may therefore well believe him, and take it upon his Word, when he speaks it in this manner, upon his Knowledg; *I know not any*.

We need not seek out many Reasons: one God, and one sufficient Reason for it is enough; and that is sufficient, which hath been in a manner mentioned already before: That there is no Room, or Space for two Immense Beings, divers from each other. When therefore God says, in Isa. 63. 3. *There is none with me*, his meaning must be the same with this, in 1 *Cor.* 8. 5. *There is no other God but one, i. e.* no God divers from him. The God-head is but one, yet the Persons in this one God-head are more than one. We may safely say of each Person, as of the Father, that *He is God*, and likewise of the Son, that *He is God*, and of the Holy Ghost, that *He is God*. And that there are three, each of whom is God, but still it is but one and the same God for Nature, and that Oneness, 1 *Joh.* 5. 8. in and by which the three are said to be one, is that they all three are one God alike. The God-head is but one, and we must be wary of saying there are three Gods, that would sound at least too much, as if there were one God diverse from the other; whereas one and the same God-head is in all, and each of the three, you may say it of each thrice over, the Father is God, the Son is God, &c. But that there are three Gods, sounds harsh, and is condemned by Scripture-Language, yea by the Text: *There are many Gods, but to us but one*.

And the Reason of it is his Infiniteness for Perfection, as well as his Immensity: for he comprehends all Perfections within himself, or else he were not Infinite, and his Blessedness consists in it, so that there cannot be a God diverse from himself.

C H A P. I I.

*That this God one in Essence, is three in Persons,
who jointly co-operate in all God's External
Works.*

I Cor. 8. 6.

To us there is but one God the Father, and one Lord Jesus Christ.

Here are two Persons mentioned in the Text, the Father, and Christ the Lord; and these two Persons are made distinct in the God-head. The Father is a Relate, and there must be a Son to answer as a Correlate thereunto, and an only begotten Son, for he is that one Lord over [us] Saints, and all other Things in the Text. So great a Father would put no other Person into that Sovereignty with himself, but such a Son who is of as high a Birth, and for substantiality of Nature, and Generation, equal with himself; and who in his very Person should greaten, and fill up this Office of Lord over all the Saints, by whom we and all things else, are, and do subsist.

There is a third Person in the God-head, the Spirit of God the Father, and of Christ; who, in my handling the Point will fall in, and appear to be that only true God, as well as these other two named.

And this is a prime Principle for me to premit, for it is influential into the most particular parts of this whole Discourse. It runs through every Vein of it, and we shall meet with it at every Turn, yea, whole Treatises in it refer to the Doctrine of three Persons in the Trinity, and therefore it cannot be omitted here, but deservedly and necessarily claims a place amongst these Principles I set first.

And further, there is this Occasion of my inserting it. We may, and cannot but know, that there hath risen up in this our Age, a Generation, of all others the most presumptuous, that have affirmed all the whole Creation to be but emanations of the God-head, or, in plain words, to be materially God himself, tho' turquoised and translated by himself into so many lesser parcels of Beings, which considered apart, we call Creatures: And that it is but the Folly and Ignorance of Men, to think themselves to be but Creatures different essentially from God: And that if Men would but believe themselves to be God really, and indeed (which, say they, we all are); they would be freed from that fond dotage of being in subjection to the Law of God, and bondage to the fear of Hell, and should instantly be enfranchised, and enter into all the Priviledges the God-head hath. And because they here of, and in Scriptures find three spoken of, to be in that one God, as Persons distinct, whom these Men foreseeing to stand in their way to this their Aspirement of each, and every Man to be as so many distinct Persons enjoying the God-head themselves with God; therefore they make no more ado, but throw down that blessed Society of three in the God-head, allowing them no other reality in the Divine Being, but as three Manifestations, or else Operations of God in us, and to us, doing herein like Men that are ambitious, and would rise, they cast down those that are in Rank above them: So these would deal with the Trinity, as if they stood in their way to this high Preferment: An high Preferment indeed, which Satan (having first sinned himself by the like impious Ambition) prompted our first Father unto, Gen. 3. 5. *You shall be as Gods*: And he has left the Seeds of this Aspirement in our corrupted Nature, upon which God said, *Man is become as one of Us*.

But the Nature of God blessed for ever, cannot admit of this, nor be able to raise a Creature unto it, for it is utterly inconsistent. For evidence of which, the Man Jesus, tho' the Father loved him above all his Saints and Angels, yet all the Power in God could not make him God in Essence, or in Nature; all that

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could be done for him, was to be one in Person with him, who is God. This he might be, but to turn his Human Nature into the Divine Being, was incompatible with it.

A lower Degree of accursed Pride than this, fell into the Heart of the Devil himself, whose Sin in his first apostatizing from God, take the height of it then, is conceived to be but a stomaching that Man should be one day advanced unto the hypostatical Union, and be one in Person with the Son of God, which his Proud Angelical Nature (then in actual Existence the highest of Creatures) could not brook. But the Devil was modest in comparison to these Men's Pride, which usurps upon the whole of the three Persons at once; and will not endure them Compeers with themselves. And truly these could have no better way whereby to step into these Thrones, in their Imaginations, than to depose our blessed Three, by setting up a Religion, and Opinion, whereby Millions of Persons instead of those Three blessed Ones, should communicate of the God-head, in the same manner as these blessed Persons do. This caused me to review the Scriptures afresh for the disquisition of this great Truth.

My Method in dispatching this great Point must be brief, and contracted. And therefore, tho the Scriptures afford plenty of evidence every where, yet I was satisfied with one full Passage of Scripture, which I met with at first in the very entrance of my disquisition about the Trinity of the Persons in the one God-head, and which is usually cited out of *Moses* for it, in several Passages of his in that one Book of *Genesis*. And I considered with my self, that as he was the first Pen-man of any Scripture, so he must needs have laid the Foundation (tho more darkly and obscurely) of such Gospel-Truths, as this of the Persons must be supposed to be, if it proved to be a Truth at all; and I finding that *Carit* in his Concertations with the Carnal Jew, professeth in preaching the Gospel, which seem'd new to them, to witness and preach none other things, than those, which *Moses* particularly, and the Prophets did say: And the Doctrine of the Gospel bringing forth this great Truth to Light more clearly, and so positively, and determinately, I judged that this great Truth, (if a Truth at all) must be extant in *Moses*; and *Paul* having appealed unto *Moses* to give Evidence, unto *Moses* I did go.

And in the beginning of his first Chapter, I was accosted with his Narrative of the Creation, as it is in the first Days work set out, *ver. 1, 2, 3*. And after that, more particularly, with that renowned Consultation which God had about the making of Man, and his Speech uttered concerning it; *Let us make Man* (the summary of all things that he had made) *in our Image, according to our Likeness*, *ver. 24*. of that Chapter; in which *Moses* bringeth God in, speaking in the Language of an [*Us*] *Let Us make Man*. Which [*Us*] imports a plurality of Persons to have been with God when he created Man. And we have the same [*Us*] twice used by *Moses*, when in like manner he bringeth God in speaking of, and to himself, *Gen. 3. 22. The Man is become as one of Us*. And then *Chap. 11. ver. 7*. at the Confusion of Languages, *Let Us go down*. And at the overthrow of *Sodom*, 'tis said in *Gen. 19. 24. That the Lord rained Fire from the Lord out of Heaven*.

And tho I find some of our Divines somewhat difficult to admit those Arguments, drawn from all the Proofs out of the first Chapter of *Genesis*, and are exceptions here and there against some of them; yet finding in a search and study of other Scriptures, which be alledged for the confirmation of the whole point it self, that so many of those Scriptures usually brought for it out of the Prophets, and the New Testament, do flow into this Current of *Moses*, and speak the same Things, and well nigh in the same Phrases, that *Moses* hath used, and all unto this one purpose and intent, that there are such blessed Persons in the God-head, God with God; I thereupon resolved to content my self with those few Allegations out of *Moses* alone. And finding them so strangely and strongly back'd by those other Scriptures, that came in with their Suffrages unto these of *Moses*; I then set up my rest in these Citations out of him, to make them the Rendezvous and Center of those other Scripture-Proofs, which of themselves, tho standing severed and single, might each be a sufficient Argument alone by themselves, yet

marching

Irenæus in
Præfat. lib. 4.
Homo per mi-
nus Dei plas-
matus est, hoc
est, per Filium,
& Spiritum
Sanctum, qui-
bus etiam di-
xit, *Faciamus*
hominem.

marching under *Moses's* Banner, and being further Explanations of his Speech, they altogether have a joint united Force, as so many twisted Cords, or as so many smaller, they contribute their Waters into the same great Stream, and Channel.

1. For those Words used about the whole Creation, Gen. 1. 1, 2, 3. *In the beginning God created the Heaven, and the Earth. And the Earth was without form, and void, and Darkness was upon the Face of the Deep: and the Spirit of God moved upon the Face of the Waters. And God said, Let there be Light; and there was Light.* These Words being prefaced to the whole of the Creation, many judicious Divines insist upon them, as denoting the hand that each Person had in the whole Work of Creation, and this is no less back'd by other Scriptures, which follow. The Father is said to *create all things by Jesus Christ*, Eph. 3. 9. And the Son is said to create, Heb. 1. *Unto the Son he says, Thy Throne, O God, is for ever, and ever, ver. 8. And God, even thy God hath anointed thee with the Oil of Gladness, above thy Fellows, ver. 9. And, Thou Lord in the beginning hast laid the Foundation of the Earth: and the Heavens are the Works of thine Hands, v. 10.* And the Holy Ghost is said to create, *Psal. 104. 30. Thou sendest forth thy Spirit, they are created: and thou renewest the Face of the Earth.* And the word *Elohim* being used of each Person singly, tho it be a Word of the Plural Number: yet, as when Magistrates are stiled *Elohim*, *Psal. 82. 6. I have said, you are Gods: Each Magistrate may be called Elohim; so applied to each Person singly, it may be said, that Elohim the Father Created, and Elohim the Son created, &c.* Creation being an Action that is common to the Persons jointly. Both the Plural in the Word, אלהים *God*, and the Singular in the Word ברא *Created*, are fitly joined then, when the Great, and materially the General Work of the Creation of the whole World visible and invisible, made out of nothing immediately, is first spoken of: as this of creating both Heaven and Earth in the beginning, was. And the Creation in a singular manner is common to the Three, without a special Appropriation to any one of the three. And then the Argument for this Interpretation will run thus, that who created Heaven and Earth, is that *Elohim* of whom *Moses* did speak; but out of other Scriptures it is plain, that the Father, the Son, and the Holy Ghost created Heaven, and Earth; and therefore these Words of *Elohim*, are spoken of all Three.

I will not utterly leave out that Argument from the first Words, *God created*, which many judicious and holy Divines insist upon. That the Word אלהים *God*, is in the Plural Number, signifying more than one; and yet ברא *Created* is in the Singular, because that the Persons were in a Plurality, or more than one; but the Verb *Created*, was in the Singular, to notify the Unity and Oneness of the God-head. But there are so many exceptions against this, which have broken the Wards of the Lock, that it is difficult to find a Key which shall open it. I confess, I like not to say of the Persons, that they are Gods in the Plural: to say of each Person singly, that he is God, that is safe, but it is not so to say of *them*, that they are Gods. It sounds a Diversity of the God-head, as well as Distinction of the Persons. The Word אלהים *Elohim* therefore, tho in the Declension of it it be of the Plural Number, yet in the sense of it 'tis a Singular, sometimes used to signify the God-head, sometimes applied to each of the Persons singly, and so no Argument can be fetch'd from it.

But the Argument I urge from these three Verses is, That in them the three Persons are distinctly rehearsed in the Work of the Creation. First, the Father, in that saying, *God created Heaven and Earth*: which Work of Creation is more generally attributed to the Father; as in our Creed, *I believe in God the Father Almighty, the Maker of Heaven and Earth, &c.* Then the Son, who is the *Word* of the Father, *by whom he made all things*, Eph. 3. 9. is hiddenly covered, and yet truly notified in the 3d verse, *God said, Let there be Light, &c.* And this word is in the Chapter repeated five times, in the second, fourth, fifth, and sixth Days Work of the Creation; and adds a Confirmation, that the Son was included, and aimed at ultimately in *Moses* his [*God said*]; for in *John* 1. 3. 'tis said, *Without the Word nothing was made that was made.* As in *Moses*, all was by the same [*God said, Let there be*] created, as well as the Light. And it is no Objection, to say, that the first Days Work, the Creation of Heaven and Earth, was

without

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without it, or that Heaven, and the Earth was made the first Day, before the Light, which was the second Day: For the Heavens are said to be made by the Word of God, Psal. 136. 5. *To him, that by Wisdom made the Heavens*, not by the Attribute *Wisdom*; for in the *Proverbs Wisdom* is the Person, and it is said, *Prov. 3. 19. The Lord by Wisdom hath founded the Earth.* They were therefore all made both Heaven and Earth, and all things in them by one, and the same; [*God said*] and by his Word.

But finding the Word [*Us*] repeated again, and again in *Moses's* Story, denoting Persons whom God speaks unto, as at the Creation of Man, and again in matters of Government about Man, as at confounding their Languages, *Let Us go down*, Gen. 11. 7. And in the Prophets the same; and so many other Scriptures flowing in, compared with these of *Moses* to give Evidence, I resolved to content my self with the Testimony of *Moses* alone, as it came illustrated unto me by so many concurrent Witnesses, so that I will not divert, but will center in this one Proof alone, as the Seal for all the other.

Gen. 1. 26. *Let us make Man in our Image, after our Likeness.*

It is God speaking himself, *God said*, and not *Moses*, as in the Name of God: And there is no Instance in the *Hebrew*, that *We*, or *Us*, is ever used of one single Person, when God himself speaks of himself. And,

Secondly, It is God speaking, not by way of Declaration of what he could do alone singly; but uttered by way of Conference unto, and with some other Persons. And not only so, but 'tis an Excitation or Calling upon them, to do it with him, as if he should say, *Come, Let us make*; as those that being *with God* at that Time, were to join in that Work also with him.

Thirdly, God speaks not to his *Attributes*: No wise Man ever thus speaks to his own Abilities, *Come, let us do such or such a thing*; which more especially appears in that other Speech, *Let us go down*. 'Tis a Person, or Persons, who are said to descend: as elsewhere, the Holy Ghost is said to *descend* in the *likeness of a Dove*, Mat. 3. 16. and the Son of God, often in the Gospels, to come from Heaven.

Fourthly, These spoken unto, were not the Angels, (as some think) for they are never called our *Creators*: But God alone is said to create, expressly, *Job 9. 8. Isa. 45. 18.* And he is still said to create by himself, because he used no other Instrument: So expressly in *Isa. 44. 24. Thus saith the Lord thy Redeemer, and he that formed thee from the Womb: I am the Lord that maketh all things; that stretcheth forth the Heavens alone, and spreadeth abroad the Earth by my self: And Chap. 45. 18.* Especially, the Angels create not the Souls of Men, which God alone is the Father of, not Angels, *Heb. 12. 9.* Nor are we said, to be made after their Image, but God's, *Col. 3. 10.*

Nor are the Angels meant, when it is said, *Thy Makers are thy Husband*, as *Jer. 54. 5.* Or, *Remember thy Creators in the Days of thy Youth*; which stile of *Creators* is yet in the Plural used, when God is spoken of, in Multitudes of other Places, *Psal. 149. 2. In his Makers. Isa. 44. 2. The Lord thy Makers.* Yea, as *Let us make*, is in the excitation to it: so, in the next Verse which mentions the performance of this Work, it is accordingly said, [*So, God created Man*] which was the *thing done*, it is thrice repeated: 1. *So, God created Man in his own-Image*; 2. *In the Image of God created he him*; 3. *Male and Female created he them*: God, not Angels. Nor did he use them as Instruments, as when he gave the Law he did, but not in the Creation of the least Creature.

But let us further consider things impartially, comparing the Old and New Testament together, as to the Explication of this one Passage, *Let us, &c.*

1. Let us enquire, whether it be not elsewhere in the New Testament said, when the Creation is spoken of, that there were Persons, yea that these Persons were [*with God*] yea, and that when Man was made, *John 1. 1. In the beginning was the Word, and the Word was with God*, and again, ver. 2. *The same was in the beginning with God.* Yea, and is it not as expressly there affirmed, that that *Word* that was with God, was at the making of Man? ver. 3. *All things were made by him, and without him was not any thing made, that was made*: And if all things were, and nothing made without him, then Man certainly: And doth it not follow also, from

from ver. 4. that *He was the Life of Man? In him was Life, and the Life was the Light of Men.*

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Again, We find another Person, the Spirit of God, to have been with God at the Creation, *Moving and upholding the Waters, Gen. 1. 2. And the Earth was without form, and void, and Darknes was upon the Face of the deep: and the Spirit of God moved upon the Face of the Waters.* And *Pfal. 33. 6. By the Word of the Lord were the Heavens made, and all the Host of them by the breath of his Mouth.* The Psalmist interpreting *Moses*, and referring to the Creation, speaks thus. And why should not we think then, these to be the [*Us*]; even the *Father, Word, and Spirit.* This at the Creation.

2. Again, In that other place, we find a *Consultation* about a *Fact* belonging to the Government of the World, to be done even as *here, Let Us make: so, here; Come, let Us descend.* Now, let us see, if more Persons than one are not said to have been of *Counsel with God* in these. 'Tis certain, he excludes all *Creatures* to be of his *Counsel*: *Isa. 40. 13, 14. Who hath directed the Spirit of the Lord, or being his Counsellor, hath taught him? With whom took he Counsel, and who instructed him, and taught him in the path of Judgment? and taught him Knowledge, and shewed to him the way of Understanding?* but professeth of his Son, that he is *his Counsellor, Isa. 9. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulder: and his Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* And the same of his Spirit, *1 Cor. 2. 10, 11. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.* And as here, in *Genesis*, when God was to create Man: so there, when he was to *judg* and exert a great act of Government in the World. And it came to matter of *Fact*, which when it is to be done, he speaks to those of *Counsel* with him, as Persons interested therein, and shews them what he is about to do; even in like manner, as he doth at the creating of Man, *Let us make Man, &c.* Now then, when we shall read in the New Testament, and find that *Word*, who was *with God in the beginning, John 1. 1. expressly called God* at first dash. And to have been with God as a Person distinct from him, and this Person called the *Word* there, to be the only begotten Son of God, in *ver. 14.* And shall further hear, that the Son of Man, whom that *Word* is said to be made one Person with, is one with God; and that in his Person he says, *Joh. 5. 19. Verily, Verily, I say unto you, 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.* When we consider this, it will be then plain to us, that God doth nothing without an *Us*; and that his Son was an Original Co-worker with him in all things, which he accordingly sheweth unto him: for it follows, *That doth the Son likewise.* God doth *nothing*, but the Son likewise; he shews and tells his Son first, and by shewing it to him, consulteth with him about it: And mark the coherence, *ver. 17.* He not only consulteth with him, but they two are said to work together every thing that is done, from that first beginning of acting, any thing outwardly even from the Creation: *My Father worketh [hitherto,] and I work:* and the *Jews* thereupon, *ver. 18. Seek the more to kill him, not only because he had broken the Sabbath, but had said also, that God was his Father, making himself equal with God.* Having a joint hand with him, and working all and every thing as much as the Father, whom all acknowledg to be God. Where, upon such Words of theirs, it was that Christ pertinently replies, as you heard, *ver. 19. Verily, verily, I say unto you, 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;* acknowledging they had spoken rightly according to his very true Sense and Intent. Now judg impartially, you find this Man, this Person, speaks in the Name of one that was with God afore the World was, *John 1. 1. One equal with God.* Verse 18 of this 5th Chapter of *John*, you find himself say, that God doth nothing, but he shews it to him, as one to co-work and join with him. And you find here in *Moses*, that God, when he was to make Man, he consulted some or other Person, then with him, saying, *Let Us make;* that is, join together in the same Work; *Let Us make Man;* and shall we not judg, that this

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this his Son was here, and One of the *Us*? And there is a *Spirit*, who is of this Cabinet-Counsel, *John* 16. 13, 15. who *shews*, (as Christ's Word of him is). and *over-hears all*, and is privy to what the *Father still says unto the Son*. So then, here are *Three* that make the *Us*.

3. As in Creating, these are joined as an *Us*; so in Governing and Judging the World: *My Father worketh hitherto, and I work*, says Christ, *Joh.* 5. 17. In such Works also this *Us* is used; in confounding the Languages: and in bringing Vengeance on *Sodom*: In bringing them out of *Egypt* we find the same; *Gen.* 11. 7. *Go to, Let us go down, and there confound their Language*: The Holy Ghost descended to give Tongues; and he descended to confound them. And, for the Judgment on *Sodom*; I shall insist upon it a little: *Gen.* 18. ver. 1. 'Tis said, *The Lord appeared*; How? ver. 2. Three Angels came: One whereof was the Lord; and the other two created Angels, Companions of him. Two Angels went to *Sodom*, ver. 22. and the third stayed, *Chap.* 19. 1. who was the Lord himself that communed with *Abraham*; Of whom 'tis said, *Chap.* 18. 20, 21. *The Lord said, Because the Cry of Sodom and Gomorrah is great, and because their Sin is very grievous, I will go down now, and see whether they have done altogether according to the Cry of it, &c.* And he staying with *Abraham*, 'tis also said, ver. 22. *But Abraham stood yet before the Lord*. This Angel was God, or bearing the Person of one that was God; for *Exod.* 3. 2. the Angel that appeared in the Bush, says, ver. 6. *I am the God of Abraham, Isaac, and Jacob*: the same, that as an Angel appeared to the Fathers: To *Abraham*, *Gen.* 18. To *Isaac*, *Gen.* 26. And to *Jacob*, *Chap.* 31. and *Chap.* 32. 9, 24. Whom, *Gen.* 48. 15, 16. *Jacob*, in his Blessings, calls both God, and an Angel; as *Hosea* also doth, *Chap.* 12. 3, 4, 5. This Angel, who was entrusted with the Government of the World, and said, *he would see*, ver. 21. was not the Father, for he is never *Missus, Sent*; as the word Angel imports this was, and yet withal was [GOD] though in the appearance and Office of an Angel. And we read of *God sent by God*, in *Zech.* 2. 8. Thus saith the Lord, *He hath sent me to the Nation, &c.* 'Tis Christ's Speech of his Father's sending him. So also, *Isa.* 48. 16, 17. — *The Lord God, and his Spirit hath sent me, &c.* He that *is the Lord*, says, he was sent *by the Lord*; even as we read the New Testament also speaks of Christ: And he that is sent, must be distinct, and a Person distinct from the Sender. Now there are two Persons that send him there, *The Lord God, and his Spirit, hath sent me*: And he that was sent was God, and no less *Jehovah* than they; as all the Contexts afore and after shew. So then, you find three Persons there; and for this Cause it is, he is stiled *the Angel of God's Face*, *Isa.* 63. 9.

And there you meet with the three Persons too, as joining in that great work of Redemption out of *Egypt*. First, the Father is spoken of in ver. 7, 8. *I will mention the Loving-Kindness of the Lord, and the Praises of the Lord, according to all that the Lord hath bestowed on us: and the great Goodness towards the House of Israel, which he hath bestowed on them according to his Mercies, and according to the multitude of his Loving-Kindnesses: For he said, Surely they are my People; Children that will not Lie: So he was their Saviour*. The Son, in ver. 9. *In all their Affliction he was afflicted, and the Angel of his Presence saved them: In his Love and in his Pity he redeemed them. And he bare them and carried them all the days of old*. The Spirit, in ver. 10. *But they rebelled and vexed his Holy Spirit*. He that is called *Holy Spirit*, in the New, is according to the Hebraism, called the *Spirit of Holiness*, in the Old. But it is Christ, that was the Angel of his Presence, appearing afore God, interceding, and in whose Face God shines, *2 Cor.* 3. *Exod.* 33. 2. *My Angel*, in ver. 14. is interpreted, God's Face, Presence. *John* 14. 9. *He that hath seen me, hath seen the Father*. And he it was that saw the Affliction of his People, *Exod.* 3. 7. who ver. 8. is said to *come down*; even as upon the occasion of *Sodom*, you have heard it, in like manner spoken. And it was this Angel, in whom (God says) his Name was; that is, his very Nature, *Exod.* 23. 20, 21, 22. And 'twas he that governed them in the Wilderness.

Now, this Angel, or, the *Lord sent* in that appearance, both to *Abraham* about *Sodom*: and to *Moses*, *Exod.* 3. And to the People of *Israel*, was one and the same, as all places shew: And this was the Lord himself; as *Mal.* 3. 1.

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He is expressly called *The Lord*; and the Angel of the *Covenant*; Even Christ, the Second Person whom they tempted. So Paul, *Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents*, 1 Cor. 10. 9. So Stephen expressly, Acts 7. 32, 37, 38. *I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob*, ver. 37. *This is that Moses which said unto the Children of Israel, A Prophet shall the Lord your God raise up unto you, of your Brethren, like unto me; Him shall ye hear. This is he that was with the Church in the Wilderness, with the Angel, which spake to him in the Mount Sinai.* And this Person, who came down in the appearance of an Angel, to Abraham, about Sodom, Abraham as expressly entitles, *The Lord, and Judge of all the World*, Gen. 18. 25. All which consider, how it punctually agrees with what in the New Testament out of John 5. hath been observed, as by comparing them, will appear. For, as the Son hitherto had wrought in all Works with the Father, as you heard out of John 5. 20, 21. So ver. 22. of that Chapter, *God hath committed all Judgment unto the Son.* And it is answerably said by Moses, Gen. 19. 24. *The Lord, or Jehovah, rained down Fire from Jehovah*; that is, the Son, who was God, he did it by Commission from the Father, that was God with him; as to whom he had committed the Judgment of the World: And so was, by his Office, the proper Executioner of this Vengeance upon Sodom: He also joining in all Works afore, and since, together with the Father, *who shewing him all he doth, the Son doth it likewise; That all might honour the Son as well as the Father*; as Christ there infers, John 5. 23.

4. That which fully added to my Conviction, That the *Us* in Scripture-Language, when spoken of, and by God, intends these Three in God, whom we call Persons; and that to be spoken *More Regio*, after the manner and stile of Kings, is, That I further expressly find these Three, Father, Son, and Holy Ghost, each singly, and apart, using it in the Name of the other two, saying [*Us*]: and [*We*].

1. The Father, He whom all grant, is he that is to be understood, when 'tis said, [*God said*] *Let Us*; and as speaking to the rest.

2. The Holy Ghost, Isa. 6. 8. *Also I heard the Voice of the Lord, saying, Whom shall I send; and who will go for us?* If the question be, What Person spake this *Us* here; and what other Persons he speaks of as involved in it?

1. For the Person that speaks it, it is the Holy Ghost. Read Acts 28. 25, 26. Paul resolves it so; *Well spake the Holy Ghost by Esaias the Prophet unto our Fathers, Saying, Go unto this People, and say, Hearing ye shall hear, and shall not understand, &c.* Who is the same Lord, that in Isaiah says, Chap. 6. Verse 9. *Go and tell this People, hear ye indeed, but understand not, &c.* And He it is that said also Verse 8. *Whom shall I send, and who will go for Us?* And the like Speech and Character of Language, attributed to the Holy Ghost in the New Testament elsewhere, argues, that he is the Person. For upon the very same, or like, Occasion, we find him as a Person brought in, speaking of himself apart, under the Stile of *Me*. The Errand, or Business whereof he here speaks, *Who will go for Us?* was the sending forth Ministers, and Teachers, and Prophets: As it is express in that of the Acts, and in Isaiah. Nay, when the same Occasion or Errand came afore him, we hear him another time expressly speaking, Acts 13. 2. *The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* 'Tis the same Employment of sending out Ministers, Paul and Barnabas, and it is the same Person, the Holy Ghost in both, and he a Person; for he speaks as a Person, [*I*] and [*I*], [*Me*] and [*Me*]; and one that was God. Add to this, that of Isa. 48. 17. *And now the Lord God, and his Spirit hath sent me.* Thus much that he was the Person that spake it. And,

2. For the Persons in whose Name he says *Us*, they are the Father and the Son. In ver. 3. you have the Angels cry, *Holy, Holy, Holy is the Lord of Hosts.* All that some would make of these *Holies*, is not in respect of the Three Persons, but to shew, God is *ter Sanctus, ter Optimus*, Most Holy, which alone I would not urge. But when I considered, that in this Chapter there is such a Presence and Mention of these Persons, I cannot but affix even that also, and



that the [*Us*] *vers.* 8. refers to it; and that the Holy Ghost in that Verse doth give that Interpretation or Gloss upon it.

The *Father* to be Lord of Hosts, all acknowledg: And that the Son Christ is particularly intended, the first Verse of *Isa.* 6. compared with *John* 12. 37, 39, 40, 41. does manifest, *Therefore they could not believe, because that Esaias said again, he hath blinded their Eyes, and hardned their Heart, &c.* These things said *Esaias*, when he saw his Glory, and spake of him. What Him? He of whom he had spoke in *vers.* 37. *But though he had done so many Miracles before them, yet they believed not on him.*

Again, Those Words in *Isa.* 6. *vers.* 3. are also spoken of the Lord, who was that Angel that was tempted in the Wilderness, *Numb.* 14. 21, 22. which Lord was Christ, *1 Cor.* 10. 9. who also sate between the Cherubims.

Then the third Person is the Holy Ghost, *vers.* 8. 9. whose work it is, to deal with Mens Hearts by the Word, softening or hardening.

So then, there are an [*Us*] of Persons distinctly and apart mentioned, and spoken of: And then the Holy Ghost at last, comprehending them all in this Word *Us*.

Then, Thirdly; For the Son, we find him likewise speaking the same Language, Sure I am, that Word *Us*, *John* 17. is his Speech, to his Father the first Person, *vers.* 11. — *Holy Father, keep through thine own Name, those whom thou hast given me; that they may be one, as we are.* And *vers.* 21. — *That they also may be one in Us.*

Thus you have seen, I have prosecuted no other Argument out of Scripture, than what the [*Us*] in *Moses*, in three Places, hath led me into; and alledged but such other Scriptures as are Complices, and of strict Intelligence with those Passages, and serve to the Illustration of them.

C H A P. III.

That these Three Persons in the Godhead are Persons distinct one from the other.

WH^O would not judg them to be so, by what hath been already said? But yet for further Evidence, it is apparent from this;

First; That they are found speaking, not only *Us*, as Persons, but also ordinarily, one to another, in the language of [*I*] and [*Thou*], as *Heb. 10. 5. A Body hast Thou fitted Me*, which Christ spoke to his Father, as a Person existing with Him, then when he took an humane Nature. And, *Lo, I come to do thy Will*, *Heb. 10. 7.* Again, the Father speaks to the Son, *Psal. 110. 1. The Lord said unto my Lord.* And again, from Heaven, *This is my Son*, *Matth. 3. 17.* And the Holy Ghost, as distinct from both, descending as a Dove.

And, secondly; One speaks of another, as another Person distinct from himself; thus, the Son of the Father, *John 5. 30. — I seek not mine own Will, but the Will of the Father which hath sent me.* *Verf. 31. If I bear witness of my self, my Witness is not true.* *Verf. 32. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.* Likewise the Son, of the Father, and of the Holy Ghost; *John 14. 16, and 26. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever. But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And *John 16. 13. Howbeit, when he the Spirit of Truth is come, he will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak, and he will shew you things to come.* He, the Masculine, is put with a Neuter Gender, in the word *πνεῦμα*, Spirit, which would never have been, but to design a personality in him.

Thirdly; You have each speaking of himself as a Person. Thus the Holy Ghost, *Acts 13. 1, 2. Separate me Barnabas and Saul, for the Work whereunto I have called them.*

Fourthly; There are Works proper to each assigned: To instance but in one Scripture; *1 Cor. 12. 4, 5, 6. Now there are diversities of Gifts, but the same Spirit. And there are differences of Administrations, but the same Lord. And there are diversities of Operations, but it is the same God which worketh all in all.* All three are mentioned, and as having, to distinguish them, several Works: And the Spirit there is said to have his own Things proper to him, as the Son the Father's: And, *vers. 11. He is said to distribute them as he will;* which, to say, is proper only to a Person.

Fifthly; These Persons are spoken of as distinct, when also they are called God; *Psal. 45. 6, 7. Thy Throne, O God, is for ever and ever.—Thou lovest Righteousness, and hatest Iniquity: Therefore God, thy God, hath anointed thee with the Oil of Gladness above thy Fellows.* And there also we meet with all three Persons too, for Spirit is the Oil he is anointed with.

Lastly; There is this most evident Demonstration, That the Man Jesus being assumed and taken up into one Person with the Son of God, that He, the Son of God, existing in the Man as one Person with him, should speak of himself as a distinct Person from the Father and the Spirit: In *Joh. 10. 31. I and the Father are one.* Here he speaks of Himself and the Father, as Persons distinct, and yet both but one true God; as *vers. 33. the Jews understood him, That thou being a Man, makest thy self God: One God and two Persons of the three, and yet it was not the Man as Man only that was that Person; but it was the Son who was truly God*



with the Father, and the Man being made one Person with the Son, speaks this of himself; so thereby evidently declaring, that in the Godhead there was the Person of the Son distinct from the Father; and so, in his Defence of himself, he declares, *Vers. 36. Say ye of him whom the Father hath sanctified and sent into the World, Thou blasphemest; because I said, I am the Son of God?* And again, *Vers. 38. Know and believe, that I am in the Father, and the Father in me;* as two still, (as [I] and the [Father] imports) enjoying one Godhead: And elsewhere, he professeth his Manhood not to be alone the Person. And it was not God the Father that was incarnate, and in that respect is stiled the Son, as some have wickedly affirmed; for if the Father had been one Person with this Man, this Man could not have said, *I and the Father;* or elsewhere often [I] and [Thou], speaking to his Father.

And indeed, I have judged one great End and Issue of God's ordaining this Personal Union of the Man Jesus, and the Son of God, to have been, to demonstrate and ascertain us, That there is this distinction of Persons in the Godhead; in that the Man now assumed, talks at that rate of himself, as of a Person with God, and yet distinct from his Father; and that he was so, he refers unto all his Works, to believe and know it by; for that, whilst he so spake of himself, he should do such Works; This invincibly argues the Truth of what he so spake, as in that, *John 10. in defence of himself, and those Speeches of himself, vers. 37, 38. he argues, If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father is in me, and I in him.* Had the Scripture declared this distinction of Persons over and over, in a Doctrinal Assertion, it had not been so great an evidence as this; to hear the Man, who when become one Person with the Son of God, should himself still use to say, [I] and my *Father;* and when he speaks to his Father, to say, *I and Thou.* Himself came by this singular Way and Means, to declare it so invincibly, as nothing could have been more satisfiingly done. That I may say, as the Apostle to the *Hebrews* doth of other Revelations of Divine Truth, so I of this, That after God had, at sundry times and divers manners, spoke this Mystery of the Distinction of Persons, he hath now spoke it to us by the Son himself personally, as now incarnate and made Man: Who though he appeared to the Fathers, yet never personally united to those Appearances as now he did. So that put but these things together;

1. That he that was the Son of God, existed before the assumption of Man's Nature, as a Person.

And that, 2. The Man he took up, was not a Person of himself, but it was the Son that was the Person taking up that Man into One [I] or personality with himself; which that Speech of his own, when he came into the World, (*Heb. 10. 5.—A Body hast thou prepared me*) evidently shews. The Body, or his Humane Nature, was not the [Me] or Person, but he that assumes it was the [Me], *A Body hast thou prepared Me.*

And then, 3. That hence he should then speak unto the Father, as a Person distinct from the Father's Person, as those their words [Me] and [Thou] do evince. And that He, even after the Man so assumed, that he should speak as the Person when once so united, in the Language of *Thine* and *Mine*, *I* and *Thou*, and the like: This invincibly argues what I have driven at, *viz.* That the Father and he are distinct. And then, that he should speak of [Another] or third, distinct from both; [Another Comforter] the Holy Spirit; *And he shall take of mine, &c. John 16. 15.* whilst himself says, *I the Son*, and therefore *alius*, or Another from both Father and Spirit, and not *alius*, or *another*, by *having become Man;* but as *Filius Dei*, in whose Person the Man speaks it of himself.

Use 1. Is to exhort you to retain and hold fast this plain and fundamental Truth, and by Faith to receive it, (if you have been diverted from it) as from the Son, and not consult with Reason in it, which yet is not contradictory to it. This I am sure of, that if the Scriptures speak any thing, they speak this great Truth; and of all other, it hath been the most and longest tried, of any other.

other. It begun to be questioned in the first Age of Christianity; and, at times, hath been so ever since. Reason contributes little to it, but remains unsatisfied; and yet God hath still cast the Spirits of his People, and won them over to it. Receive it, I say, by Faith; Christ puts them upon bare believing it; *John 14. 10, 11. Believest thou not, that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of my self; but the Father that dwelleth in me, he doth the Works. Believe me, that I am in the Father, and the Father in Me: Or else believe me for the very Works sake.*— And when they required a demonstrative Argument, or rational Evidence of it; Christ only affirms it, and having affirmed, refers them to his Works, after he had said it; as was observed before, out of *John 10. 38.* for if he had not said true, such glorious Divine Works would not have followed such a Doctrine and Profession: And thereupon he calls for Faith, from that Evidence *John 10. 37, 38. If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works; that ye may know and believe, that the Father is in me, and I in him.* David is said to be in Spirit, when he brings in the Lord speaking to the Lord: By which Speech was discovered, both these Persons to be in the Godhead, and distinct as Persons, speaking thus one to another; *The Lord said unto my Lord, Psal. 110. David in Spirit (says Christ) said this, Matth. 22. 43, 44. and I remember not that phrase spoken of David, upon any other occasion but this, although it be said, The Spirit of the Lord spake by me: And this was necessary, for Reason would, of all else, never have revealed it, nor entertained it as it is revealed. Heaven opened, when there was the first open distinct discovery of the Three: The Father spake, This is my Son, and the Holy Ghost descended. For but by opening Heaven, and upon occasion of discovering the Son, was this distinctly revealed.*

C H A P. IV.

That the Three Persons in the Godhead, have an Union and Communion between themselves apart, and Incommunicable unto us.

THE Assertion which I undertake to prove, is this, That God, and Christ, and by consequence the Holy Ghost, have an Union and Communion of a higher kind, than what we are ordained ever to receive; and therefore I call it the supream Sovereign Union. In a word, the Creatures are not God, veiled under the appearance of Creatures, and so hidden as under a Veil, which is the impious falsification of many of the Ranters of our late Age, as appears by their Writings, and which put me upon writing this Discourse.

I. To prove that there is a Sovereign, Supream Union between the three Persons in the Godhead peculiar, and proper to themselves alone, and which cannot be communicated to any mere Creature; I have chose those Passages in Christ's Prayer, whereon to found my Discourse; *John 17. 21, 22, 23. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us; that the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them; that they may be one, even as we are one, I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* Whatever use I have made of this 17th of *John*, in discoursing of this Union to another purpose, my scope now is to shew, how all the Ancients have judged this very Thing, (which I have asserted) with clear evidence of Reason, from Christ's manner of Speech, both Negatively and Affirmatively, as I shall alledge their Testimonies by and by.

Vid. Discourse of Election. Book 2. c. 6, 7.

This

BOOK I.

This alone of it self will evidence it, That an Eternity of Time did pass, when there were no Creatures at all; but the Three Persons wholly enjoyed themselves all that Time without interruption. And this also will further be demonstrated in the second Head of this Discourse, which will be a Demonstration of the Differences and Distances of that Communion which is between Father, Son, and Holy Ghost, and that which we have with those Persons.

But to return to the Exposition of *John* the 17th. That the Union of the Three Persons in the God-head, is of a higher kind, and not communicable to us, is evident from the manner of Christ's Speech in that his Prayer.

1. Negatively, from what he forbears to say in it; He does not pray, That *we all may be one with them*, (as if speaking of the *Father*, and *Himself*, and the Saints altogether); No, but that *we all* may be one in them, and so with a differing Union from theirs. Thus *Austin*, He prays not that they may be one *with us*, but *one in us*.

Non enim dicit Christus ut nobiscum sint unum, aut sumus unum nisi & nos, sicut nos unum sumus: Sed ipsi in natura sua sint unum, sicut nos in Nostra unum sumus.

Augustinus Tract. 107. in *Johannem*.

Nos quidem in illis esse possumus. (and I add unum in illis, for the Text affirms it) sed unum cum illis esse non possumus. *August.* ibid.

2. *Positively*; He speaks of an Union of him and his Father, as standing apart entire from that of the Saints with them; and which though it admit this addition of that Union of the Saints, yet still remains inviolate in it self, notwithstanding no way intermingled with, or entercommoning with it. He repeats that Union of his and his Fathers five or six times, from *vers.* 11. to the end; and every time with a Character of such a difference as this. 1. He speaks of the Saints and their Union, as at a distance from Himself and his Father; and of their Union also between themselves; *that they all may be one as We*: Of the *We* he speaks, as of those who are of a Superior Order, and are one by a Superior Union. But of them as with a distance, that *they*, that these underfort Creatures, this *vulgus Creaturarum*, utterly differing and separated from us of themselves, that they yet may be *one in us*. 2. In his repetition of it a second time, *vers.* 22. that they [also]; there is an Emphasis in the word *Also* as to this purpose. 1. [Also] that is over and besides that Union which we have and keep within among our selves, even then when they are supposed united to Us; *One in Us*: The Us still remain in a separate Association apart, and retain a *Consortium*, an Association as a Superior [We]. 2. 'Tis a Speech of diminution of their Union in comparison of the [Us], and sounds thus; As if Christ, looking down from an higher Orb, Sphere, and Throne of Union, whereon Himself and his Father sits, upon these poor Things infinitely below, who are void of such a Condition in their Native proper State; upon them Christ looking down in love, prays, Let these poor Things [also] partake of Union with Us; little Ones, who of themselves are so far below us, no way worthy to attain, aspire to any such Thing, and yet by Grace are capable of in Us. 3. In his saying, *that they be one, as I in Thee, and thou in Me*, *vers.* 21. Observe, He says not either, 1. *Ut sint in te unum, sicut ego in te unum sum*: That they may be One in Thee, as I am One in Thee: No, but that they may be one in Us, as I in Thee, and Thou in Me: He therein entertaining and reserving still an Union as peculiar to himself. Nor, 2. He says not, that *Thou mayst be one in us*, (as involving and reckoning himself but as one of them and their Rank) and we all *one in Thee*; No, but he says, *As Thou in Me, and I in Thee*, (*ita se à Creaturis separans*) and *they one in us*: whereby he manifestly separates himself from them, and betakes himself to a peculiar Union and Interest with God above them.

Athanasii O-ratio 4. adver. *Arrianos*.

Ambros. lib 4. de fide. c. 2.

The repetition of it a second time, *vers.* 23. (which I most observe) is put there by way of Caution, and as with a wariness that that Union of himself and his Father be kept inviolate; *I in them, and thou in me, that they may be made perfect in One*: As if he had said, when they arrive to their highest perfection of Union, yet let them know, 1. their distance, That I am above them in it; *I in them, and thou in me*. 2. Their dependence and derivation of it from me; *I in them, and thou in me*: And this still continueth, that (so) they may be perfected in One: He seeks it not, nor would allow it them upon any other Terms. As if he should have said, when they are at their height of Union, Thou art not, nor ever canst be in them, with that immediate Union thou art withal in me, and I in thee: I must come in as a middle between them and thee, when they are with us in Glory. The descent is, *The Glory thou hast given me,*

I have given them, vers. 22. they hold of me even then; *I in them, thou in me*; and this is their highest perfection. Yea, at the last Verse, when he prays his Fathers Love might be in them filling them; His Prayer, you see, is not only, that God's Love may be to them, but in them: for the height of our Union is the fulness of God communicated in Love; as *Ephes. 3. 19. And to know the Love of Christ which passeth Knowledge, that ye might be filled with all the fulness of God.* There is first Love, then all the fulness of God mentioned: for Heaven is but a communication of God in Love; yet even there Christ will needs step in between, even God's Love in the Communications of it; and *I in them.* The Love of God is not so in us, so that we become the Love of God; nor is God, or Christ, so in us, as we become God or Christ; nor is Christ left out, when God communicates himself in the highest manner: But as *Paul saith, Herein is your Calling*; so say I of this, Here is the descent of that Union on them; God one with Christ, and you with God in Christ. Yea, I observe further his Caution in this great Point to be such, that if in praying for our Oneness, he mention himself first, He will needs bring in his Father's being in him: So *vers. 23. I in you*, (is not that enough to make them perfect in One?) No, but *thou in me*; again, if he mention his Father's Love first, as Verse the last, He comes in himself for a share also; and *I in them*; He turns it every way: So that whether God be in us, it is because Christ is in us; or Christ be in us, and so we One; it is because God is in Christ. Lastly, which is *Ambrose* his Note, *Nos unum [erimus] sed Pater & Filius unum [sunt]*; He speaks of that Union of himself, and his Father, as already in Being and Perfection; yea, as that which he then needed not to pray for, and which never needed praying for by him, but he prays that we may be one. He prays not that his Father and he should be One, for they were as fully One already as for ever they could be, (to be sure, as Second Person naturally) and as Man; 'twas so bestowed at once for ever, as it needed no praying for a New: for though it was a Grace at first, yet to the Divine Person that the Man was now One withal, it was none; yea, it was a condescending in him, the second Person, to match so low, as his own Speech, when he was to assume it, imports; *Heb. 10. 5. A Body hast thou fitted me*; He speaks diminutively of it, and yet assumes it. But that the Saints shall be one with this High and Mighty US, this US; this is, and was with Christ, a Matter of, and Subject for Prayer; and this at this time, when yet they were united unto Christ already, as this Text implies; for this of ours depends for ever on Grace, not so that of Christ's Humane Nature: But once the Union being made *transit in jus*, it then becomes a Right: though at first it was the highest Grace to that Nature: For why? He is thereby advanced to be the Natural Son of God.

And whereas the word *καθως*, that they may be One, (As) we are One, is urged by some for Sameness or Oneness of Union in kind, it is evident by all that hath been spoken, that it is but *unum Similitudinis*, of Imitation and Similitude, or perhaps of Causality, because we are One: The Instances of which latter are so frequent I need not mention any of them; as, *Be perfect, as your Heavenly Father is perfect: Forgive us, as we forgive*: As we use the Speech in the Lord's Prayer.

Non est sicut æqualitatis sed modi & similitudinis: imitatione non perfectione. So Brugenfis. Ut hæc voluntaria unio naturalis istius in Filio & Patre unitatis imago videatur. *Cyrill.*

II. There is not only this superior Union of the Three Persons so far above that Union which we poor Creatures have with God: but there is also a Supreme and Independent Communion between those Persons in the Godhead, having an entire abstracted Converse among themselves, and incommunicable to any meer Creature; And this Communion, which they had one with another from all Eternity, consists,

1. In that Divine Eternal Life of the Three Persons among themselves.
2. In the mutual Interest, or Propriety, which they have in the Things of each other.
3. In a mutual Communication and Enjoyment.
4. In a mutual Knowledge and Acquaintance one with another.

5. In a mutual Communication, and imparting of Secrets, a disco very of each others mind.

6. In mutual Love and Delight.

7. In their possession of one common and equal Glory and Blessedness.

I. As to the first; The Life of the Three Persons among themselves. That excellent Man, in his Age, Bishop *Usher*, in a Sermon before King *James*, expressed the dependence which the best of Saints, the Apostles, held upon the supreme Life of Christ, considered as Second Person in the Trinity; *John* 1. 16. *And of his Fulness have all we received, and Grace for Grace.* There is (said he) *Plenitudo Fontis, the fulness of the Fountain*; *Psal.* 36. 9. *With thee is the Fountain of Life*, spoken of God much more; and there is *Plenitudo Vasis, the fulness of the Vessel*; which is but the pittance of the best of Saints, and that but received, which is soon dried up, if not supplied; and they receive but Grace for Grace, Glory for Glory, all from Christ. We have our Grace and Glory by measure; but Christ had the Spirit without measure.

Life is an Excellency added to *Being*: And the Divine Life of God, is a pure Activity and Quickness, which never ceaseth nor abateth: All three Persons therefore have the Title of Living; Of the Father there is none that questions it; Jesus Christ is the Son of the Living God, *Matth.* 16. 16. and that imports he is a Person of the same Substance and Nature with God: And as Man begets his like, so God begets his like, and he is his only begotten Son. The Spirit is said, to the same purpose, to be the *Spirit of the Living God*, *2 Cor.* 3. 3. And as Christ is compared to the Son of a living Father, as being begotten of his Substance: So the Spirit is compared to the Soul that dwells in a Man, which is his Life. *1 Cor.* 2. 11. is express for it, *What Man knoweth the things of a Man, save the Spirit of Man which is in him?* And the Life of all Three, is God, and the enjoying of the Life of God, and exercising all the Acts of Life among themselves.

This is for their Life abstracted, such as they had in Eternity, when no Creature was.

Now to the Point proposed, the Difference and Dependence of our Union, and the Life thereof. Upon this of the Three Persons that has been specified, take that place in the 6th of *John*, with the rest that are to follow; when at the third Verse Christ had declared of all Believers, *He that eateth my Flesh, and drinketh my Blood, hath Eternal Life*; and then had explained himself, and founded that Communication of Life, *vers.* 56. upon our Union with himself; wherein he speaks of that sort of Union which is between his Divine and Humane Nature, and also of our Union with himself, as the next words of the Verse shew, *He that eateth my Flesh, and drinketh my Blood, DWELLETH IN ME, AND I IN HIM*; which Union of ours with himself, the very similitude of Eating and Drinking doth alone import, (for what we Eat, or Drink, becomes one with our Bodies). Yet his adding, *Dwelleth in me, and I in him*, doth explicitly declare it in the Letter: This done, as if he could not pass over this Declaration of our Union, (as neither in that 17th of *John* he doth, as may be observed) without superadding how it was, that it was communicated from that his Superior Union with his Father; and that from thence it is, that Life is first communicated to himself, and also from him to us; as it expressly immediately follows, *vers.* 57. *As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.*

Yea, and withal, to give a clear and evident Instance, that this Union of his with the Father, and ours with him, are of a differing kind, yea, and infinitely differing; Let us but add to this, what himself had said of this communication and descent of Life from his Father to us, by virtue of his own Union in the former Chapter: *John* 5. 26. the words are these, *As the Father hath Life in himself, so he hath given to the Son to have Life in himself*: The sense whereof is, (as I understand it) that his very Subsistence, as a Son, is from his Father, as he is the only begotten of him. Can this be said of us, or of our having Life, though Spiritual and Heavenly, that it is given us to have Life in our selves, as Christ hath, or as the Father hath in himself independently, and with power to give Life

Life to others; so as to be the Lord's of Life, and to be able to bestow it as we please? But thus doth Christ, *vers. 21. For as the Father raiseth up the Dead, and quickeneth them; even so the Son quickeneth whom he will.* And this Power, to give Life to others, he declares to this end, *vers. 23. That all Men may honour the Son as they honour the Father.* May this be said of us, poor Things that we are? Alas! We are so far from having Life thus in our selves, or to be Lords of Life, that it is well for us, (take us as we are fallen) if as condemned Persons we have that Life derived unto us at all; nay, that we have our lives, it is well if we scape so. This infinite Grace, as I have thus set it out, the 24th Verse indigitates; *Verily, verily, I say unto you, 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:* Thus low and flat do we fall, when his Life, and Union with his Father, are compared with ours. To gather up this; our Tenure of Life, is but a Cobby-hold of Life in respect of our whole dependence for it, by way of influence from him, and as 'tis derived from him, and from his Life; Tenants at Will I may not call us, in regard he hath endowed us with an eternal donation of it, (Why else called *Eternal Life?*) and estated it on us for ever; yet still in regard, both of the Original of it at first from him, and his continual influential maintaining it, and *keeping our Souls in Life;* which is the very Phrase the *Psalmist* expresseth our Life by. There appears an infinite difference and distance between us and him, in that Eternal Life which is his and ours; but upon a differing Tenure, for he is the Lord Paramount of Life, to have life *in himself:* But we are to hold all from him, from first to last, (though for ever): And if our dependence on him for Life be so vastly different from his in himself, then our Union is accordingly answerable thereto, distant in inferiority, and subordination; and so in like proportion differing, for Life, as the Effect flows from Union as the Cause. Therefore, good Souls, see your Hearts at rest, know your own *Imum*, your own Bottom, and lowness you stand in, in the best Condition, as Saints, you could have been set in: Be not deceived neither, to soar or aspire too high, upon conceits of Unions which are above you, nor of which indeed you are not capable: You must needs acknowledge, that the setting these mutual Unions of Christ and the Father in their *συζυγίας*, from that of the Saints; and first *theirs*, and then *ours* apart by themselves, that they hold forth, at least, this to you, That though by means of your Union with Christ, you have an Union with the Father; yet that Christ hath an Union separate from your Union apart by himself with the Father, and the Father with him, which you can never attain: Would you be all Christs? then let us see you redeem your lost Brethren of the Sons of Men, whom Christ died not for effectually, or who of them have not as yet taken hold of his Death to save themselves from Sin and Hell: The *Psalmist* speaks thus, *None is able to redeem his Brother from the Grave, and to quicken whom he will; no, nor is able to raise up himself at the Day of Judgment, as Christ did.* And are you Hypostatically united to the Person of Christ then?

You might see this Truth of the infinite disproportion between these two Unions of God and Christ, and us and Christ, in a thousand other-like Effects, which you might make Demonstrations, that argue it, if a Man had time to gather them, or indeed to utter them. I come to a second Instance like to this.

II. *Mutual Interest, or Propriety* which the Three Persons have in the Things of each other.

Mutual Interest and Propriety in one another, follows upon Union. Now there is a vast subordination of the mutual Interests, the one of Christ in and with the Father, and that other of Christ with us; and such therefore must there also be in the several Unions: Will you see your Pedigree Emblazoned? *All things are yours, and ye are Christ's, and Christ is God's.* Here is the Interest, the Propriety and Right of a Christian to God, Christ, all Things; yet in a Chain of Subordination set forth thus; therefore it must be so in the Union also. Christ is in the Father, and the Father in Christ; and this their mutual In-being, as the ground of their sharing in the same common Stock, causeth an

BOOK I. answerable Interest in the Things of each other : Even of All Things. If you take a view of this, in the first and highest Supream Union of all, between Christ considered simply as a second Person ; They are one in the Godhead, and all things therein, or belonging to it, are thereupon equally common to both : *All things the Father hath are mine, John 16. 15. And John 17. 10. All mine are thine, and thine are mine.* And how is it that they have this equal mutual Interest in all Things ? It is because they are One, as the next Verse hath it, *vers. 11.* And their Union and their Interest runs Parallel. But we cannot speak thus as Christ doth, we must lowly and humbly acknowledg all Things are Ours, because they are Christ's, and Christ is God's. And again, that the Man Jesus hath a personal Oneness with the Son, and so with God ; hence it is, that all Things are committed unto him of the Father ; and he also may say, *All thine are mine, &c.* And now we are Christ's, and Christ is God's ; and so all Things become ours derivatively ; as our Union is but a secondary Union ; as the Unions have their Subordination, so answerably the Interests.

III. As to their Communication and Enjoyment mutual.

You may view these Gradations and Descents in the Communications, and Enjoyments mutual that pass between God and Christ, Christ and us. Union is for mutual Delight, and Communication, and Knowledg each of other : As the Father and Son have an Union superior and entire to themselves, (with the Spirit) which is immediate, and differing from that of ours with them ; so they have an entire Communication of themselves one to and with another, distinct and apart from us ; and they had it, ere ever any communicating of themselves did descend unto us ; and when they have communicated a suitable share to us like theirs, yet theirs still continues incommunicable to us, apart by themselves.

IV. Compare the Communications of them in mutual Knowledg one of another, and Acquaintance.

Where there is an Union of Persons, there is, or shall follow in the end, a making each other known one to the other : So it is in our Union which is inferior, *John 14. 20. At that day ye shall know that I am in my Father, and you in me, and I in you.* And because these of Christ's, and the Father, and Ours, are Unions of a differing Order, you shall see he speaks of their Knowledg still in the same stile of transcendency, as he doth in parallel Language unto what he doth of Union : in those Texts, *John 14* and *17* Chapters ; making one sort of Knowledg, and so converse by Knowledg, proper, and peculiar, and entire to the Father and the Son, distinct and apart from Us, and infinitely above Ours ; and a Lower of ours, passeth between God, and Christ, and Us. Thus, *John 10. 14. I am the Good Shepherd, and know my Sheep, and am known of mine.* Here you see first there is an intercourse between his Sheep and him expressed, as his Union with them here ; but still he having another sort of intercourse, which, as Son of God, he drave with his Father (and Christ had the experience of both) which was the Cause and Pattern of Ours, he adds, *vers. 15. As the Father knoweth me, even so know I the Father.* You see he could not pass by the mention of one sort between him and his Sheep, but he must withal mention that other sort between his Father and himself.

V. And together with this Knowledg, there passeth a Communication of, and imparting of Secrets, a discovery of each others mind.

Now as there is that superior Order of Union, and a transcendent singular affection that accompanies it, between the Father and the Son, so the manifestation of the Father to the Son is answerable ; *John 5. 20. The Father loveth the Son, and shews him all things that himself doth.* He shews them all unto his Son, as one that is a Co-worker with him in all the things himself doth ; as the words afore and after shew, *vers. 19. Whatsoever Things he doth, these also doth the Son likewise.* Thus high is this Original Union, that is proper and alone between themselves, even to an equality ; for this Speech of his comes in to justify himself against the Jews who accused him, in *vers. 18.* that he called God his own
Father

Father ἴδιον πατέρα, making himself equal with God; which he justifies against them, *vers. 19.* Then answered Jesus, and said unto them, *Verily, verily, I say unto you, 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.* But as for us, as our Union is far remote, so the manifestation both of Christ, and God to us, is also very far off from this: They shew us indeed, and reveal many blessed Secrets indeed to us that concern our own Salvation; but what we have thus discovered to us, is but at second-hand of what they speak about us among themselves. The Spirit tells us again what they say; as *John 16. 15.* *The Spirit shall take of mine, and give it unto you:* And *vers. 13.* *Whatsoever he (speaking of the Spirit) shall hear, that shall he speak; namely, to you.* He speaks of him as a Messenger sent, who conveys to us the mind of them that send him; but we have it but as from another's hear-say. And hence also, whilst Christ speaks of his Communication to us by his Spirit, by virtue of our Interest in him, he doth withal insert the mention of that his own Interest in, and Union with his Father, as the supream Original Union, so to shew the descent of ours; *Vers. 15.* *All things the Father hath are mine, therefore said I, that he shall take of mine and shew it unto you;* that is, Thus it comes to pass, that you have all manifested to you from me, in that I have all things that my Father hath, and so the Spirit reveals from us both. But still to shew that their Union is entire of Father, Son, and Spirit, apart, and incommunicable, kept up among themselves; He tells us, that their Communication, Conference, and Consultations, are thus in private held among themselves apart from us; that they hold a private, secret Counsel, which we are never immediately admitted unto: What the Father hath, the Son hath, and the Spirit heareth both; and as none knoweth what is in Man, but the Spirit of Man within him; so none knows what is in God, but the Spirit, who searcheth the deep things of God, and revealeth them, *1 Cor. 2. 11, 12.* and the Son, who, as in *John 1. 14.* is in the bosom of the Father. These three drive an intercourse and intelligence in Secret, into the bottom of which we never enter: but the Spirit reveals, and Christ declares, as is said in those places; and thus, but at second-hand, we have the Mind of God and Christ, *1 Cor. 2. 16.* *For who hath known the Mind of the Lord, that he may instruct him? But we have the Mind of Christ;* and but how little (as in *Job*) do we know thereof!

VI. Take and compare the Communications of mutual Love, breathings forth of Affection, mutual Delights, and mutual Pleasures in each other which follows Union.

They are represented to us in the very same gradation as Union here; *Prov. 8. 30.* *I was (says Wisdom, the Son of God) daily his delight: His Son in whom he hath alone considered an entire compleat delight, an immediate delight in him; and I was always also rejoicing afore him, and so in him again, so that there was a communication of mutual Love, or interchangeable breathings forth, or casts of Love each to other. Mutual Love is the Consequent of Union; and the Father being united to the Son, with a supream Union, (transcendent in comparison of that of ours) loves the Son with a transcendent primary Love; who therefore is called *the Son of his Love*; υἱὸς τῆς ἀγάπης, *Col. 1. 13.* as he that engrosseth the whole of it all to himself: likewise, *This is my well-beloved Son,* *Mat. 3. 17.* As the Son hath Life in himself, so the Father loves his Son for himself; with a natural Love, as that is wherewith he loveth himself: But his Love to us is secondary, and collateral, which shews our Union is at second-hand but as we are in Christ, and Christ in us. And from thence the care of the Father is derived to us, because Christ is in us, and we are united to him; this you have *John 17. 26.* *And I have declared unto them thy Name, and will declare it; that the Love wherewith thou hast loved me, may be in them, and I in them.* An original primary Union hath a love answerable, a derivative Union but a love proportionable. Our Union is immediate unto, and with Christ Jesus; so as he and we are the immediate *Termini*, or Correlates united: And thereby it is we become united to God, namely, through him: And therefore God's Love is said to be to us in him, *Rom. 8. ult.* *Who shall separate from the Love of God in Christ Jesus?* These were their proper, natural, incommunicable delights each in other; as their*

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Union is, and was afore the World was; *I in my Father, and my Father in me,* John 14.10. as dwelling in one another, so rejoicing in one another always; and these continue proper to themselves, and will do for ever, and cannot be communicated to us, otherwise than by way of Similitude and Likeness. But then they intended to make Creatures, and so to have their made artificial accessory delights, (as I may so speak). The Father shewed the Son a Platform of a World below, in which Men should dwell, which Christ calls his Father's *habitable Earth*, and therein the Sons of Men, his Elect, given to him to be one for ever with him. Now as he was God's delight, and God his immediately, and naturally, so these were made for Christ's Delight: He therefore subjoins, *rejoicing in the habitable part of his Earth, and my Delights were with the Sons of Men,* Prov. 8.31. Observe the Subordination still, as *he is in the Father, and the Father in him*; so he was in his Father's delights, and he in is: And then, as we say of Men, *we in Christ, and Christ in us.* And the Union is more direct and immediate between us and him; so we were primitively his Delights; even as afore you heard *Christ was God's, and we Christ's*: The Chain of Interest, and of Delight also, have the same parallel Subordinate Links.

VII. Come we last to Glory, and the Communication of Blessedness, (as we began with that particular of Eternal Life) there is therein found the like Subordination and Descent, *Rev. 3. 21.* Christ hath with his Father a Throne in those words, *As I am on his Throne*; to which Throne we never ascend (mark that); But there is another which he calleth his Throne, and which considered as Man, he admits us to a share in our proportion: *To him that overcometh, I will grant to sit on my Throne.* There is still a differing Rank and Order; Thrones higher and lower, even as of the Unions also: And *καθώς,* or [*As*] *I with my Father, so they with me,* you see, hath run along through all: for some parallel likeness will be found in all these Unions that are thus subordinate; though of so differing a kind, that they have their infinite distance and disproportion proper to them; which must be taken in and considered, if we will know the Nature and Condition of each.

Uses. Christ here, *John 14. 20.* tells his Apostles, for their comfort, That there was a Day coming, in which they should have a clear, and full, and intuitive Knowledg of this their Union, and its descent to them from the Father; and the parallel of it, with his own Union with the Father; *In that Day ye shall know that I am in the Father, and you in me, and I in you.* This being a Matter of so great moment for all Christians to know, and to discern in their own Selves and Hearts: and accordingly reserved as the proper Work of the Holy Ghost, when he should come as a Comforter: That though this Union it self is wrought when we are regenerate by him, yet the Sense, the Knowledg of it, is reserved to the last, after Christ's Resurrection and Ascension; yea, and as others would interpret it, until after our Resurrection, and the Day of Judgment. The Uses of which knowledg are;

I. For our Comfort; for this Knowledg, Christ here intends, is, That which the Spirit as a Comforter, *vers. 16.* was to bring; and it conduceth much to our Comfort, to know and meditate our Genealogy and Alliance that we have, and derive (by reason of our Union with Christ) from the Father, and how it holds of him: that although our Union be of a lower degree and kind, yet it is the off-spring of the highest and noblest Union; even of that between God and Christ; a second Person first, and then of the Man with the second Person.

By which also we shall perceive the sureness, the stability of our Union with, and standing in Christ, when we understand how it is founded: that it is so rivited into, and indented with that supream Union of the Father and the Son; that as that of theirs is indissoluble, and cannot be broken, so nor shall this of ours.

It is counted a matter of great moment unto Noble Families, if but for Honour-sake, to know their descent from Houses more Ancient, and Sovereign;

reign; (as of the King of *Egypt*, the Prophet speaks, that he was descended of *Ancient Kings*) that they have sprung from such and such Marriages, and Conjunctions of Sovereign Princes; although they be in alliance very far removed from them. So is this here to us; the Saints they are a *Chosen Generation*, a *Royal Priesthood*, as *Peter* speaks, *1 Pet. 2. 9.* the Royallest Family Heaven or Earth affords; and that in respect of the descent thereof, which is here Heraldred, *My Father in me, and I in you:* And *Ephes. 3. 14, 15.* *I Bow my Knees to the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named.*

2. As for our Comfort, so for our Satisfaction to our Knowledg in this great Mystery: As in lower Matters, when we see the Rise, the Dependence, and derivation of Things, running along in the Channel of, and from their Causes, it uses to be a great contentment to us. Then here much more to see how our Union hath the Union among the three Persons, for its Foundation, and Pattern, and Original; and to hear the Story how Union is let down to the Man Christ Jesus first, and in him conveyed to us; to know and behold the Union of three Persons in one Divine Nature, Father, Son, Holy Ghost, one God blessed for ever, producing, in imitation of them, an Union of the two Natures of God and Man in the Person of Christ Jesus; to whom be all Glory for ever: And then, that occasioning a third Union, yea, the next that could be, though more removed: An Union of Persons, (though not personal) yea, of multitudes of Persons united unto one Christ Jesus; to make up one Body, yea, one Man, as *Ephes. 2. 15.* hath it, *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;* to the end we may be one Spouse unto Christ as our Head and Husband; and then to see the derived Influence the first hath upon the Man Jesus, and both upon this Union of ours: As *I live by the Father, so you by me,* *John 6. 57.* As also the parallel and correspondency that is held between the one and the other: that same *καὶ ἑνὴς ἡμεῖς*, inculcated by Christ, *John 17.* again and again, [*As*] *we are One, let them also be One:* As also to close, how the one illustrates the other.

And, 3. this is chiefly necessary for our Knowledg in the Doctrine of it, until we come to have experience of it; to the end to fix, determine, and state the true Bounds and Condition of our Union with God through Christ; the right proportion of ours in their distance from God and Christ, of which there have been too many mistakes in these Times; some soaring too high, to Identities and Sameness with God, at least, with Christ, (whom they think they may be better bold withal) some falling too low, to Unions only by Grace and Assistance, and presence to assist; or in outward Relations to Christ. For when we shall come but to see, and acknowledg the Prerogatives and Priviledges of those Unions above us, that are between God and Christ (incommunicable to us) descending downwards towards us in a Subordination, we may the rightlier judg what is left us to be our Lot, and Share; that we are but meer Creatures still, notwithstanding our Union with God and Christ.

C H A P. V.

Of Giving Glory to God. That it is a Duty incumbent upon us, prov'd by numerous Instances in Scripture. That we are to glorify God, not only nor chiefly for the benefit he bestows on us, but for the Glory of his Name, and the Excellence, and Blessedness of his Nature. Some Reasons given, that Grace in us may be raised to this high strain.

1 Pet. 5. 11.

To him be Glory and Dominion for ever and ever. Amen.

ERE I raise that Observation I wholly intend out of these Words, I shall first desire you to consult with me the multitude of Parallel Passages unto this which we find up and down in the Epistles, which do arise to a great Bulk.

I shall not barely refer you to the Chapters and Verses, and so pass them over, but to the end to lay the more ample Foundation to that Doctrine I intend; and withal to make the deeper Impressions of it upon your Hearts, I will single forth those Passages out of the Epistles.

I fear the high and glorious Elevations that filled the Apostle's Spirits in these Doxologies, as they came from their Hearts, have not their due weight upon us Christians, for the imitation of them or aspiring thereunto: their commonness in so many Epistles, at the close of them, causeth but a common formal regard of them in us; even such as their *Salutations of Grace and Peace* (being made but as to those Men they wrote to) use to have with us, as if we were not concerned in them.

But we are to consider that the reason we meet with them frequently in most of the Epistles was, that their Hearts being full of the Glory of God, their Pens and Mouths were enlarged accordingly, and the Virtue and Example of them lasting to all Ages, they thereby do excite all that shall read their Epistles, afresh to join with themselves therein to give Glory to God as they did, it being expressly said, Eph. 3. 21. *Unto him be glory in the Church by Christ Jesus [throughout all Ages,] World without end. Amen.* And in almost every such a Doxology, [*for ever and ever*] is added: And in *Jude, Now and for ever.* This premised, I begin to enumerate the several Instances.

1. In the Epistle to the *Romans*, how often, by digression, doth he still vail to God in the midst of his Discourses, with an [*Amen*] set to his Blessing of him, as we also should occasionally in our speeches do the like? In *Rom. 1.* discoursing of the Heathens, *changing the Glory of the incorruptible God, vers. 23. and vers. 25. changing the Truth, (or the true Divine Nature) into the similitude of the Creature, and worshipping and serving the Creature, more than the Creator;* he with an Indignation at the relating of that dishonour done to the great God comes in with this, *Who is blessed for ever, Amen.* Which is a solemn Glory given to God, *in transitu*, by the way passant, as we say. The Form of *Amen*, that is in the Close, speaks how his Heart did give, and rejoiced to give all Blessedness to him, as rejoicing that he is so blessed a God. You find the like, *Chap. 9.* speaking of Christ asserting of his Divine Nature, vers. 5. *Who is over all, God blessed for ever, Amen.*

In like manner, at the end of his Discourse about Election and Reprobation, in Chap. 11. which he had finish'd with the end of that Chapter, he breaks forth from *vers. 33. to the end, 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! For who hath known the mind of the Lord, or who hath been his Counsellor? or 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: to whom be Glory for ever. Amen.* And lastly, in the conclusion of the Epistle, Chap. 16. 25, 27. *Now to him that is of Power to establish you according to my Gospel, and the preaching of Jesus Christ, (according to the Revelation of the Mystery which was kept secret since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the Obedience of Faith.) To God only wise, be glory, through Jesus Christ for ever. Amen.*

2. That to the *Galatians* hath it at the beginning, *Gal. 1. 5.* having last spoken of God the Father, he steps to give Glory to him ere he goes any further; *To whom be Glory for ever and ever. Amen.*

3. In that to the *Ephesians*, his Heart was full, and he begins with it as soon as he began to speak, Chap. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, &c.* But he takes occasion with more solemnity to intermix it, Chap. 3. 20, 21. *Now unto him that is able to do exceedingly abundant above all that we 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.*

4. In that to the *Philippians*, Chap. 4. 20. *Now unto God and our Father, be Glory for ever and ever. Amen.*

5. In the first Epistle unto *Timothy*, upon occasion of narrating his own Conversion, Chap. 1. *vers. 17.* *Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.* Then at the end of Chap. 6. *vers. 15, 16.* *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.*

6. In that to the *Hebrews*, Chap. 13. 21. *The God of Peace, &c. To whom be Glory for ever and ever. Amen.*

7. *Peter* in his first Epistle was so full with it, that he begins with it as *Paul* had done, Chap. 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy, hath begotten us again unto a lively hope, by the Resurrection of Jesus Christ from the dead.* And Chap. 4. 11. *That God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.* And then, thirdly, at the close again, Chap. 5. 11. *The God of all Grace, &c. To him be glory and dominion for ever and ever. Amen.* In the second Epistle, Chap. 3. 19. He doth the same to Christ the Son. *Grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ: to whom be Glory both now and for ever. Amen.*

8. *Jude*, Verse last. *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever. Amen.*

9. And *John's* passing it by in his Epistles, makes amends for it in his Revelations, which abound therewith. First, himself annexeth it to his own Salvation, wishing Grace and Peace from God the Father, the Spirit, and from Jesus Christ, &c. *vers. 5, 6.* *And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the Kings of the Earth: unto him that loved us, and washed us from our Sins in his own Blood. And hath made us Kings and Priests unto God and his Father: To him be Glory and Dominion for ever and ever. Amen.* Then throughout the whole Book his Ears are filled with it, with Voices from all Hands. 1. The Saints and redeemed of Men in their several Congregations, (their Officers being their Leaders and Speakers for them, and in their Names) Chap. 4. 8. *And they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* Again, 2. In Chap. 5. there is the same Laudation performed unto Christ: 1. By the Saints of the Sons of Men, *vers. 9, 10.* *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God*
by

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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 raign on the Earth. 2. Then by an innumerable Company of Angels, vers. 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.* 3. By all Creatures unto both God the Father and the Son, vers. 13. *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.* 4. Unto which the Saints on Earth do give their *Amen.* Vers. 14. *And the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that liveth for ever and ever.* And what they do here at first, is to shew what they did perform upon all occasions of Praise, as they are given throughout this Book: For they are here brought in as the settled *Chorus*, such as in Interludes use to be.

And accordingly you find them at it again, *Chap. 7.* 1. An innumerable Multitude of Saints, cloathed with white Robes, and Palms in their Hands, and they cryed, vers. 10. *with a loud Voice, saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb.* Then, 2. All the Angels, vers. 11. first say *Amen*, unto what the Church of Men had spoken: for though they have no Interest in that Salvation of us Men; yet for the Glory that thence ariseth unto God, and out of their love to us it is, they say, *Amen.* And it speaks but their own very Hearts. And then, 3. Themselves add, *de novo*, a new Praise of their own, vers. 12. *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God for ever and ever, Amen.* And again, *Chap. 11.* 17. and 16. 17. when the Kingdoms of the World shall become Christ's. And lastly, *Chap. 19.* after the ruin of *Rome*, vers. 1. *And after these things I heard a great Voice of much People in Heaven, saying, Haleluja, Salvation, and Glory, and Honour, and Power unto the Lord our God.* Then of the Beasts and Elders, vers. 4. *And the four and twenty Elders, and the four Beasts, fell down and worshipped God that sate on the Throne, saying, Amen, Haleluja.* And then you have the Voice of a greater Multitude, vers. 6. *And I heard as it were the voice of a great Multitude, and as the voice of many Waters; and as the voice of many Thundrings; saying, Haleluja: for the Lord God Omnipotent reigneth.*

That only Point which I advance from all these, is;

That as it is a Duty; so that the Grace in us may, in this Life, be wound up to a giving Glory to God, in an abstracted way: From all the Glory which is in himself, and which in himself he possesseth, or for what ariseth to him from his works of Grace or Providence, and Revelations of himself, and for the review of Praise, which all others in all Ages have, or shall give him, even for whatever doth any way accrue to his Praise, as well for what he doth in, and to, and for our own Souls, but also in, or towards all or any other of his Saints or Creatures.

Unto this ample Extent do many of these Passages extend, as upon a bare review of the Passages themselves doth evidently appear. For the materials in most of these Doxologies, (although occasioned by the remembrance of Benefits bestowed, and those also, as in common to others with our selves) are pure Glory, Praise, and Honour given unto God, simply, and not Thanks only returned, as for Benefits, nor chiefly for them; for that is mentioned but in a few of them: But the Objects for which the Glory is given, rise unto what is in God himself; As *Dominion, Majesty, Power, The King Immortal, Invisible, only wise God, King of Kings, the Blessed and only Potentate, Lord of Lords, who only hath Immortality, dwelling in the Light which no Man can see, To whom be Honour and Power from everlasting.* These are all abstracted from Benefits, and on these I shall in the Application particularly insist, as also that in the *Revelations*, *Chap. 1.* 4. *John to the seven Churches which are in Asia, Grace be unto you, and Peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his Throne; that is, unto Jehovah, as he is Everlasting, and hath fulness of Being in himself.*

In a Word, this comprehends all the *Glory due unto his Name*. Which Expression you find in two *Psalms*, *Pfal. 29. 1, 2. Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name; worship the Lord in the beauty of holiness: Psal. 96. 7, 8. Give unto the Lord, O ye kindreds of the People, Give unto the Lord glory and strength. Give unto the Lord the glory due unto his Name: bring an Offering and come into his Courts.* In the *Hebrew*, 'tis the *Honour of his Name*: That *Honour* which from you his whole Name is worthy of. And unto such a frame of Spirit, I would provoke you all; 1. To aspire to the obtainment of it. 2. To comfort you if you have attained it. And, 3. To exhort you to seek that it may not flag in your Spirits, but be fixed in you.

This high and holy Frame and Temper, was certainly in the Apostles Hearts when they endited these Doxologies, and thereby excited others to the like.

And my Grounds (besides what hath been said, and which carries its own Evidence with it) are;

2. *Hallowed be thy Name*, is the top-Petition in that Gospel-Prayer Christ hath taught us, and the *height* and *top* of desires, and of Aspirments to hallow it, are therefore in some measure, in some of the Souls of them that are taught to pray so: And that Petition is of an higher Key, than *Thy Kingdom come*, that follows; and yet in *that* we pray that his manifestative Glory may be set up above all, in all his Works, and over all his Works, and in his giving his Church all Benefits, and in his confounding his Enemies, &c. But, *Hallowed be thy Name*, is far above all this, and therefore therein the Soul in the highest place desires that it self, and all others may give Glory to God for all that is *due to his Name*, any way, and principally for what *his Name is*. His Glory and his Blessedness is in himself, and they are to glorify God on this behalf. Now therefore, some strains of this are attainable in this World: for we are taught to pray it, and so are to have some dispositions of Heart suitable that accompany those Prayers.

2. Certainly Old-Testament-Grace rose not up higher, than now New-Testament-Grace will be found in some Christians to have done, and to do; nor did any of their Spirits aspire higher, in any of their givings of Glory to God, than the Apostles in these of theirs. The Prophecy of Gospel-Times, *Zech. 12. 8. is, In that day he that is feeble among you, shall be as David, &c.* Therefore *David's* Grace was at least to the highest acted in them, as it was in the primitive Christians many of them.

Now if you consult *David's Psalms*, in which we have his Spirit and his Heart expressed, (the Holy Ghost being witness thereof, in that through him and his Grace he penned them.) We find he was raised to this Elevation, in multitudes of Passages in his *Psalms*. In which he doth abstractly consider God in his Greatness, Power and Wisdom, &c. And then his Works in all the World, and towards his Creatures; then his Revelations to his Church, his gracious dealings with all his Saints, and his Glory that ariseth from all these, and upon these Accounts, gives Glory, Praise, &c. to him: and provokes all others to do so. That his Heart was filled with a suitable frame of Spirit, triumphantly, and from his whole Soul to do this, appears in the very Passages abundantly. There do occur so many Records of this, as I know not well where to begin, or which to insist on most. I shall single forth but one for all the rest, which is the *145th Psalm*, of which I shall give a brief delineation.

There is this one *Psalms* of his which beareth this Title, *David's Praise*, or the Praise of *David*, so in the Original; and altho there are multitudes of other high strains this way in other *Psalms*, yet the Holy Ghost stiled this [*David's Praise*]; namely, *of God*. Now you will find the whole of that *Psalms*, to be a praising or giving Glory unto God, either simply abstractly, for what is in his Nature, or what he is in his Works to all Creatures, especially to his Saints: and you shall not find one Word in it about any Benefit proper to himself in that whole *Psalms*: that in the *1st Verse* that he stileth this God *his God*, was from hence, the exercise of so high a strain of Grace, carries so clear an evidence of this with it, that that God whom any one should extol so much (as his Heart was enlarged to in that *Psalms*) must certainly be *his God* that so extolled him. But yet besides, that [*As he is God*] is the principal of the two; you have his Heart elsewhere expressed for that, as in *Pfal. 43. 4. I will praise thee, O God, my God.* 1. [*O God*] in the chief place,

place, and [*my God*] in the second. This is more abundantly seen in this *Psalms*, and in many other *Psalms*.

'Tis observable, that *David* entitling this *Psalms*, the *Praise of David*, that in the Original no *Psalms* else beareth such a *Title*. It is appropriated to it, because this wholly consists of meer *Praise*: he was elevated therein to a frame of Spirit, meerly made up of *pure Praise of God*, without any touch of what was particular to himself: So as it was not *Thanks*, but altogether *Praise*, and wholly *Praise*. To run over this *Psalms* briefly.

Himself as *Presenter* or *Leader* of the whole *Chore*, begins *vers. 1, 2. I will extol thee, my God, O King: and I will bless thy Name for ever and ever. Every day will I bless thee: and I will praise thy Name for ever and ever.*

And then in *Verse the 3d*, declares what it was, which above all he had in his *Eye*, as provoking him to this *Praise*; —*Even the great and infinite Excellency of God in himself. Great is the Lord, and greatly to be praised: and his Greatness is unsearchable.* This summarily comprehends all that is in *God*, which *David* intuitively viewed at his entrance to the whole. After this of his *Greatness* in himself, he proceeds upon what *God* is in his *Works*, and in that *Argument* he utters,

1. His own *Joy* first, for this, that they all should with one *Mouth* praise him throughout all *Times*. Thus, *vers. 4. One Generation shall praise thy Works to another, and shall declare thy mighty Acts.* And so that *God* will be sure to be praised to the *Worlds end*, and had been praised afore he was born; this joyed his *Soul* exceedingly.

2. As that throughout all *Times*, so that in all *Times*, All and every of his *Works* do praise him. First, *Men*, *vers. 6, 7. And Men shall speak of the might of thy terrible Acts, they shall abundantly utter the memory of thy great Goodness; and shall sing of thy Righteousness.* And Secondly, All of his other *Works*, besides *vers. 10. All thy Works shall praise thee, O Lord.* But Thirdly, With a greater *Emphasis* and *Exultation* for this, that **THE SAINTS THEY BLESS HIM**, so in the same *Verse*.

But that which I would desire you in a special manner to observe withal, that whilst he brings in all those (which added unto his *Joy*) thus praising *God*, he himself thought with himself, whilst he was bringing in this general *Contribution* of their *Praise*, that *I will not be left out* at so glorious an *Exercise*: But I will bear my part; so as he abruptly puts in with them, and rudely (as it were) interrupts them, intermingling his own in the midst still of theirs. Thus in *vers. 4.* after he had said, *One Generation to another, &c.* In *vers. 5.* himself breaks in, *I will speak of the glorious Honour of thy Majesty, and of thy wondrous Works.* Which as if he had said I will croud in mine, and bear my part, and he doth it whilst theirs was but begun. And then in the next *Verse, vers. 6.* whilst he brings them in again chanting out the same in these *Words*: [*And they, namely, (One Generation to another, this referring to vers. 4.) They shall speak of the might of thy terrible Acts.*] Himself as one that could not hold, (no not till their *Praise* had been half spoken out) puts in again, *I will declare thy Greatness.* Then *vers. 7.* when he had brought them all in again, *They shall abundantly utter the memory of thy Goodness, and shall sing of thy Righteousness.* Himself again, (as if striving to out-sing them) riseth up to the highest and loudest *Note* and matter of *Praise*, *vers. 8, 9. The Lord is Gracious and full of Compassion, slow to Anger, and of great Mercy.* (This was proper to him as a *Saint* to utter,) and so together with them, fall a magnifying that *God*, which was the Cause of all, viz. *His Mercy*; and, as the Source of that, for which all his *Works* do praise him, *The Lord is Good to all, and his tender Mercies are over all his Works.*

Which having said, he then commits and leaves this *Matter* wholly unto them, even to all his *Works*, especially unto his *Saints*, to speak what they could, or would, further say. 1. To his *Saints*; for his *Mercies* to them are above what to all his other *Works*, *vers. 10. All thy Works shall praise thee, O Lord; and thy Saints shall bless thee.* And so leaves it to them to speak out the rest; for he alone was not sufficient, *vers. 11, 12. They shall speak of the Glory of thy Kingdom; and talk of thy Power, to make known to the Sons of Men his mighty Acts: and the glorious Majesty of his Kingdom.*

The rest unto the 21st Verse is a setting forth that Kingdom, (in some branches of it) which they so much celebrate; and you may take it either to be his own, or their Celebration of it; or rather of both jointly. It begins, vers. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations. The Lord upholdeth all that fall, and raiseth up all those that be bowed down. The Eyes of all wait upon thee, and thou givest them their Meat in due season. Thou openest thy Hand, and satisfiest the desire of every living thing. The Lord is righteous in all his Ways, and holy in all his Works. The Lord is nigh unto all that call upon him, to all that call upon him in Truth. He will fulfil the desire of them that fear him: he will also hear their cry, and will save them. The Lord preserveth all them that love him: but all the Wicked will be destroy.* Which containing the principal parts of his Dominion, I divide and consider thus:

First, The Everlastingness of it; for which 'tis so much celebrated, vers. 13. *Thy Kingdom is an everlasting Kingdom, and thy Dominion endureth throughout all Generations.*

In which Words, is especially aimed at that glorious Kingdom he shall for ever exercise in Heaven, with all his Saints magnifying him gloriously, of which, as 'tis often said, *there is no end.* And although in this lies the height of his Dominion. Yet,

Secondly, He takes in the exercise of it as it is in this World, throughout the many Generations thereof, from first to last. And the Parts thereof are,

1. His Dispensations towards his Saints in their Miseries, which is shewn especially in raising and recovering them from falls, and exercised for them, and on their behalf, as they are oppressed, vers. 14. *The Lord upholdeth all that fall, and raiseth up all those that be bowed down.* A most glorious Work. But withal,

2. Also that which is extended to all Creatures, that having a sensitive Life, are to be maintained by Food, as Fishes, Fowls, Beasts; God takes it upon him to be the Father of this great Family of the World, and to take care of all the several kinds of them that need, and accordingly provides and gives forth Variety of several sorts of Food, proper to each. As 1. To give each their several Meat, and Diet; And 2. Fails them not; 3. In the *due season*, wherein they need it: and moreover, 4. His own immediate Hand is said to give it them; and they, 5. As expecting it from him, are said to come about him, as Fowls use to do about those that use to feed them. Yea and 6. He not only feeds, but *satisfies their Desires.* All these you have distinct, vers. 15, 16. *The Eyes of all wait upon thee, and thou givest them their Meat in due season. Thou openest thine Hand, and satisfiest the desires of every living Thing.*

3. That special part of his Providence and Kingdom, exercised over, and towards the eminent of his Creatures, viz. the Sons of Men in common, wherein he sets forth the manifold Administrations and Dealings with all of them, both good and bad. First, in common to both, vers. 17. *The Lord is righteous in all his Ways, and holy in all his Works.* That is, in all the Variety of Trials, Chastisements, Judgments, upon both wicked Men, and good Men; and it is not in some, or a few of his Ways, but [*in all*] that fall out to either: and therefore let us adore him in all.

4. But especially to the Righteous, his choicest ones. And that peculiar care and love to them, he again returns to set forth, vers. 18, 19, 20. *The Lord is nigh unto all them that call upon him, to all that call upon him in Truth. He will fulfil the desire of them that fear him: he will also hear their cry, and will save them. The Lord preserveth all them that love him.*

These are mighty Sayings, that we should have him to cry unto, and he to be nigh and quick of hearing, and his Eyes to run to and fro over us; that God in the Issue one way or other, should fulfil these Sayings unto all his Saints, even to every one; especially those latter; to hear and consider all their Prayers, fulfil all their Desires, and after, and above all that, he will make sure work of it, infallibly to save them at last, and preserve them to the end

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effectually. Of all things he will be sure to bring them to Salvation. What can be more?

All and every of these, through want of not searching them out, even the Saints themselves observe not, and therefore God loseth of his Praise, yet we should believe them to be exactly true, and at the latter day we shall have an account of the fulfilling of them; but it is with us as *Job* acknowledgeth, *Job 9. 10, 11. God doth great Things past finding out, yea, and Wonders without number. Lo, he goeth by, and I see him not: he passeth on also, but I perceive him not.*

You find at the close of this, that part of his Kingdom added, *But all the Wicked will be destroy*; namely, in Hell: for of other Dispensations to them in this Life he had spoken, *vers. 17.* and this is a matter of as great Praise as any other, but only that towards his Saints, and which next thereto does bring in the greatest and justest Revenues of Clory to him. And yet even in doing this he shews himself *Righteous* and *Holy*, as he had said afore, *vers. 17.*

These things done and gone through, look as he had begun with himself, so he ends, *vers. 21. My Mouth shall speak the Praises of the Lord*; namely, for all these things, and yet not a Word in all these things that was proper to himself, but of common Concernment to others. And then having said, he as a Leader of the Quire, provokes all *Flesh* to do the same. *And let all Flesh bless his holy Name for ever and ever*; that is every Creature (as sometimes *Flesh* is used) to be sure, of all the Sons of Men.

Truly he might worthily entitle this *Psalms, David's Praise*: namely, [*of God*] whom elsewhere he gives the attribute of the [*Praised God*] unto; as in *Psal. 18. 4. I will call upon the Praised God*: So in the Original there. *Ainsworth* observeth the same Word here, *vers. 3.* The meaning in that place is (to make it the highest Encouragement to beget Confidence in one that Prays) is this, that God never denied Prayer; and that is the Thing for which he comes to be so famed and renowned a God, and that makes him to be the *Praised God*; that is it the Saints do praise him for: as that Coherence shews. And it is as if *David* had said, *I will call upon him, and I shall be sure to speed*: For he is renowned for this, and bears the Title of the [*Praised God*], for that still he continually hears them that call upon him. And we may be sure that God will not lose his Praise, and therefore will hear every one that calls upon him: according to that in *Psal. 22. 3, 4, 5. But thou art Holy, O thou that inhabitest the Praises of Israel. Our Fathers trusted in thee: they trusted and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded.* And this makes it no wonder, that *David* elsewhere further stiles him, *The God of my Praise*; Thus *Psal. 109. vers. 1.* Whereupon give me leave, in order to expound it the better, to expostulate a little. What, *David*, were there no Saints but thy self that gave Praise to God? Why dost thou then seem to appropriate and ingross God unto thy self, as the *God of thy Praise*, as if none praised him else but thee? It is because his Soul had devoted all the Praise he was able to bestow on any, unto the Lord alone; as whom he had set himself to praise, and praise alone. As of a Beloved Son we use to say, *The Son of my Love*: And further, it is as if he had said, if I had all the Ability of the Spirits of Men and Angels wherewith to celebrate him, I would bestow them all on him, he is the *God for my Praise*. And as he was his, so he should be ours.

Yea further, Hence it is, that he is entiled, *The Praise of all Saints*, *Psalms 148. last.* 'Tis one of his Titles, whereby (as God) he is set out. Give me leave to understand that Passage of God himself, which others have diverted from him; for the *Psalmist* afore had said, *He also exalteth the Horn of his People*: And therefore he it is, of whom it follows, *The Praise of all his Saints.*

And his Son Jesus Christ.

My Brethren, you that have Grace, understand, in some measure, what Metal the Grace in your Hearts is made of; and unto what that Divine Metal, or Nature in you, may be sublimated by the (more than Chymical) Operation of the Spirit unto.

There are these *Reasons* why your Grace may be intended or raised up unto this Strain.

Reason 1. The *Divine Nature* in us, as in *Peter* 'tis stiled, is the perfect Imitation, or Image of God's own Nature; and all true Holiness doth consist in its being such. It is, as they observe of a Load-stone, that cut round, is the perfect imitation of the Earth, though in a lesser Volume, a *Terrella* (as they call it) so as all the Lines, the Poles, the Variation of the Compass, &c. may be exactly drawn upon it, and found out, and discerned, by the Motions of a Needle put upon it, which will shew all these exactly, as I my self have seen. And thus Sympathetical, in the make of it, is Grace, the Divine Nature in us, unto what is in God, or his Divine Nature.

However, this I may truly affirm, That Grace is framed, either to be the resemblance of, or applies it self unto all that is in God.

'Tis true, Divines do rightly make this distinction in the Divine Attributes.

1. Of some that are *Communicable* in this respect, that the likeness of them may be stamp'd on us, as *Goodness, Wisdom, Holiness, &c.* And of them the Case is clear, That therein consisteth an Image of God's Divine Nature.

But, 2. Some that are *Incommunicable*, as *Sovereignty, Eternity, absolute Dominion, Majesty, &c.* likewise his *Glory*, which is not to be given to another. Now observe, that those Attributes wherein our Graces are not capable to imitate him, that yet we have Grace to apply our selves to them, some way or other, so as to give the Glory due unto them. As to his Sovereignty, and absolute Dominion, and Majesty, Grace in us can and may be brought down, (shall I say) or wound up rather, to submit to it, to fall down to the Dust afore it; not simply, in a Reverence or Adoration of it, but in an absolute resignation of it self unto it; as in *David* we see, *2 Sam. 15. 26. But if he thus say, I have no delight in thee. Behold, here am I, let him do to me, as seemeth good unto him.* Yea, unto a casting all away unto the Glory of it. And truly, as such Acts of Submission, are a throwing away, (shall I say) or rather, a giving up ones self, and all our own Concernments, both unto, and for, what purely is in God; so there is a giving Glory to him, by way of exalting him, for what is purely in himself.

Reason 2. The tendency of Grace in us, is to have but one common Interest between God and our Souls, to make his Interest wholly Ours, and ours to be altogether *His*. We are imperfect in it indeed, but so far as we have Grace, we have but one interest common to God and us. 'Tis that which Grace would be at, but Corruption keeps us down. Christ expresseth his being one with his Father, as in his Nature and Essence, so as he and his Father, having both but one Will, and so one Interest; *John 6. 38. & 10. 29, 30. & 5. 30. For I came down from Heaven, not to do my own Will, but the Will of him that sent me. My Father which gave them me, is greater than all; and no Man is able to pluck them out of my Father's Hands. I and my Father are one. I can of mine own self do nothing; as I hear, I judg; and my Judgment is just, because I seek not mine own Will, but the Will of the Father which bath sent me.*

Now as Christ's Interest and God's are but one, so by our Union with Christ, (and so with God through him) Christ's Interest and ours is but one. Therefore, *1 Cor. 6. 17. He that is joined to the Lord, is [one Spirit];* namely, with Christ, of one and the same Disposition, Ends, and Aims; for in all these respects, and much higher than I can express, it is to be *one Spirit* with Christ. Man and Wife, that are *but one Flesh*, yet we all see and know where Love between them is, that there is one common Interest of both; and it is such and so near

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a conjunction, through God's Ordination, as it is, as if they were one, both as unto what concerns the good of each other, as *Ephes. 5. 28. He that loveth his Wife, loveth himself.* And also in what concerns the common Good of the Family, of the Children, &c. and they mutually rejoice in all those alike. Oh, but Christ our Husband, and we, are one Spirit. Even the Saints among themselves, so far as gracious, are said to be of *one Heart, and of one Soul, &c. Acts 4. 32. And the multitude of them that believed, were of one Heart, and of one Soul: Neither said any of them, that ought of the Things he possessed was his own, but they had all Things common.* And they were to rejoice and suffer in one another's Happiness and Misery; *1 Cor. 12. 26. And whether one Member suffer, all the Members suffer with it: Or one Member be honoured, all the Members rejoice with it.* For, as *vers. 12. 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.* Thus is Christ in his Body among themselves; how much more is it thus between Christ the Head, and each Member. I may well say, *Even so is Christ,* of the one part and the other, much more Christ and they are but one, and have but one Interest in common; for Christ is the Foundation of that among Saints. Now what doth the virtue of such an Oneness of Interest tend unto, but that we should rejoice in all the Good, Happiness, and Blessedness that is in God, or that Christ enjoys? And that this is the Power of true Love, and of our being one Spirit with Christ, that Speech evidently shews, *John 14. 28. Ye have heard how I said unto you, I go away, and come again unto you: If ye loved me, ye would rejoice, because I said, I go unto my Father; for my Father is greater than I.* And who therefore is so able to make me happy? And therefore that you are so cast down, and that the joy for my Happiness and Advancement, swallows not up your Sorrow, is, because you love your selves inordinately. But still the Power of Grace lies therein you may see, and the Foundation of all, is Oneness of Interest. Look therefore, as Christ's Interest was one with his Father's, so seek his Glory, and to delight in it: *John 7. 18. He that speaketh of himself, seeketh his own Glory; but he that seeketh his Glory that sent him, the same is true, and no Unrighteousness is in him:* So it is of Grace in a Christian, when wound up to what the height of it tendeth unto. And therefore, as God delighteth in his own Glory for it self, so may a gracious Heart be brought to do. It is in his Grace whereby to do it: and as God's Blessedness lies in his enjoying himself, and his own Glory; so the height of ours should be to apprehend that he is so glorious in himself, and accordingly to rejoice in it.

Reason 3. You will allow that Grace may be wound up in some Spirits, to as high strains for God and his Glory, (take the sorts or kinds of the one and the other) as Sin and Self-love are in some sort of Sinners, against God and his Glory. I do not say in the same degree, (because such as I shall instance in, are wholly wicked, and full of all Evil, as the Devils are, and no Man's Grace is full for the measure of it) but for the kind; and there is no kind of Wickedness, but is in the genius and disposition of it, equalled by the Grace in some Saints that love God. Now, Self-love in them that sin against the Holy Ghost, and in the Devil doth rise up directly and immediately so high, as to oppose and fly in the Face of all the Glory that is in God, or that in any way he enjoys, grudging at it, hating it, blaspheming it immediately, as it is in it self, as it is in us, and in him; this is the Devil's sin, and also of some Men, put into the Devil's state and condition.

Now then, I say, and argue from this; That the same contrary disposition may be, and is driven forth in Grace, ever to love the Glory of God immediately, as it is his, and because it is his, and to rejoice therein, more than in its own Blessedness; and to have an amplitude of Heart this way, so as to delight in all the Glory God hath, or any sort of way accrues to him. Yea, and I add this, that there is reason it should rather fall out on Grace's part, that Grace in a Saint should, rather of the two, be supported, to be elevated unto this high pitch, rather than the Wickedness in Men or Devils unto the contrary: In that Grace is a Principle capable of loving God for himself, as the chiefest Good, but no
Creature

Creature can hate God simply and absolutely for himself, because he is himself the chiefest Good, as the School-men argue it, but yet they are found to do it only because God is an Enemy unto Self-Love in them, and so in revenge they are provoked to oppose God, and to fly in his very Face, they being acted by a Spirit to do despite to the Spirit of Grace, (which is the very Spirit of that Sin against the Holy Ghost); but the Creature having the Image of God's own Holiness stamped upon it, it may love God for himself, and true Love to God is not founded upon Self-Love merely in the Creature; and if it were, it were not the Image of God: And if it be a Principle of Grace to love God, as God; then it must needs be capable to rise up to this, to glorify him as such. I further add, that as that forementioned desperate frame of Spirit befalls some Men in this Life, as well as Devils; so this high and holy frame of Heart (though more imperfectly for degree) is raised up but in some gracious Saints Hearts in this Life; and yet as all evil Mens Wickedness is not wound up to this height of renown in Sinning, but only in a few; so nor is the Grace of all Saints intended or elevated to this other extraordinary pitch. Which stating of it thus, may conduce to clear the thing in Hand, and to the comfort of such Souls as want the Energy or working Sense thereof.

Reason 4. It is certain, that Grace elevated works thus in the Saints Hearts in Heaven; that is, to glorify God for himself, and their own Happiness they consider not; for it is but a result or consequent of their joying in the amplitude of God's Glory, which they are wholly swallowed up into: For God becomes *all in all* in them and to them, 1 Cor. 15. 28. Now, as some Communications of the Joys that are in Heaven, are vouchsafed unto some Saints in this Life, some immediate Drops (not to say Dews only) are let fall into their Souls of the same kind that are in Heaven, in a Fulness. Therefore also, by a Parallel Reason, some lesser Participations of the Intenseness of that Grace, that is in those blessed Souls made perfect; for some have the Earnest of the Spirit, and of that Inheritance: and an Earnest consists of the same kind with the whole that is yet behind.

C H A P. VI.

A more punctual Explication what it is to give Glory to God, in Himself or Works; set out by a Comparative with all the other ways of glorifying God, which it far exceeds.

OUR next Enquiry shall be, What this *Grace* and *Duty* I so commend unto you, are. I put them together; for the one may be known and discerned by the other: and that where in Scripture we find the *Duty* spoken of, we may thereby understand what the *Grace*, that is, the *Root* thereof in the Heart, is and ought to be; as also what is the *Duty* when the *Grace* is spoken of, or the encrease of it specified. To find out the true Elevation of both, I shall proceed by comparative steps, whereby it will appear, how far this exceeds other ways of giving Glory to God.

In General, we may consider, That to give Glory to God, is a Matter of a large extent, comprehending many ways of doing it. As,

1. We are to glorify God in every Thing and Action, 1 *Pet.* 4. 10, 11. *that in every Thing God may be glorified.* And this is done by the Holy Ends we have in Communications, either put forth immediately, or though mediately, yet ultimately aiming at God's Glory in them: 1 *Cor.* 10. 31. *Whether therefore ye eat, or drink, or whatsoever ye do, do it all to the Glory of God.* And the Apostle *Peter* adds, over and above such a way of glorifying God, *to whom be Praise and Dominion for ever and ever. Amen.*

2. We give Glory to God, in such good Works as directly in themselves do tend to the Glory of God; *Mat.* 5. 16. *Let your Light so shine before Men, that they may see your good Works, and glorify your Father which is in Heaven:* Which *Peter* seconds, 1 *Pet.* 2. 12. *Having your Conversation honest among the Gentiles, that whereas they speak against you as evil Doers, they may, by your good Works which they shall behold, glorify God in the Day of Visitation:* Which is, as if he had said, Though at present Wicked Men will not acknowledg any Goodness in you Saints; but on the contrary, speak Evil of you; yet little do you think how every Holy Action lays up Matter against the Day of Judgment, in the Consciences of the wickedest Men, by which God will be glorified at that day in their Acknowledgments, when Christ shall have set his gloss upon these Actions, and in the mean time, afore that Day, these Holy Works do give an occasion unto Holy Men to glorify God in your behalf, which these Works do by a *redounding to the Glory of God*, (as the Phrase is, 2 *Cor.* 4. 15.) yet so to praise God, as I exhort you to do, is higher. The Angels, although their Character is, that they do God's *Commandments*, and that they be the highest instance of it; as in the Lord's Prayer, *Thy Will be done, as in Heaven, &c.* Yet they are called upon, by *David*, farther to *bleſs God*, as a Matter beyond their doing his *Will* otherwise: *Pſal.* 103. 20. *Bleſs the Lord, ye his Angels that excel in strength, that do his Commandments, hearkning unto the Voice of his Word. Nulla Angelis præſtantior eſt exercitatio in quâ ſe occupent;* *Calvin* on the words. There is no higher way of glorifying God, than this for them to be exercised in. It is beyond their doing all other *Commandments*. Likewise in *Pſal.* 50. ult. Although ordering our Conversation aright is so acceptable to God, as he will shew his Salvation to them that do it; yet the height and top of glorifying God, is set upon the Head of praising God, as the Crown; *Whoſo offereth praife, glorifieth me: and to him that ordereth his Conversation aright, will I ſhew the Salvation of God.*

3. In performing Duties of Worship, publick or private, and being conversant in Ordinances ; This is a further degree of glorifying God, than in Holy Actions, in ordering our Conversations, &c. Psal. 68. 9. *All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorify thy Name.* Yet this way of giving glory to God, excels being conversant in Ordinances ; although having Communion with God therein. 1 Pet. 4. 10, 11. *As every Man hath received the Gift, even so minister the same one to another, as good Stewards of the manifold Grace of God. If any Man speak, let him speak as the Oracles of God : If any Man minister, let him do it as of the Ability which God giveth, that God in all things may be glorified through Jesus Christ ; to whom be Praise and Dominion for ever and ever. Amen.* Which is spoken of the ministrations of Ordinances. As to *speaking in the Church*, or to contribute to the Saints, is a way of glorifying God in the way of Ordinances and Worship ; Yet still this Duty of giving *Glory to God*, exceeds it, and therefore is over and beyond, (superadded and exhorted to, after the other) as distinct from them ; *to whom be Praise and Dominion, for ever and ever. Amen.*

4. It is more than to praise God for Benefits vouchsafed, and received to ourselves ; which yet is an high way of glorifying God. We generally say, That *Thanksgiving* is a nobler and more divinely generous Duty than *Prayer* ; for Self-love puts us upon that, praying for Benefits, but Thanks is a more free, delicate, and pure Act, and yet is out of a sense of God's goodness unto ones self ; *Bless the Lord, O my Soul ; and forget not all (that is, not any) of his Benefits. Who forgiveth all thine Iniquities, and healeth all thy Diseases,* Psal. 103. 2, 3. And Psal. 86. 12, 13. *I will praise thee, O Lord my God, with all my Heart ; and I will glorify thy Name for evermore. For great is thy Mercy towards me ; and thou hast delivered my Soul from the lowest Hell.* Yet we see there is a deep touch of Self-love in this both praise and glorifying of God ; *for great is thy Mercy to me.* Well, but this way of glorifying God, is yet more high and generous, being for what is abstractly considered from all Benefits ; that is, simply considering what Glory and Excellencies are in God himself, or in his Glory unto others of his Creatures : It is to give Glory to God, for what he is or doth any way to his Church, or to all others in the World, and not only for what he is to us, &c. Look back upon the places cited, and you'll find the most of them speak this abstractedness. In the *Revelation*, you find both the Church and Men to give Glory and Honour distinct from Thanks ; Rev. 4. 9. *And when those Beasts gave Glory, and Honour, and Thanks to him that sat on the Throne, who liveth for ever and ever.* Upon this account, vers. 11. *That thou art worthy, O Lord, to receive Glory, and Honour, and Power ; for thou hast created all Things, and for thy Pleasure they are and were created.* Likewise the Angels run upon the same strain, Rev. 7. 12. *Saying, Amen : Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our Lord for ever and ever. Amen.*

5. It is more than to glorify God for his Love to us ; for the Assurance and Hope he will glorify us ; Rom. 5. 1. *By Faith we have Peace with God ; and a standing in Grace, and the favour of God ; so, vers. 2. And not only so, but we rejoice in the Hope of the Glory of God : and not only so, but we glory in Tribulations ; so strong, real, lively, powerful, are those hopes of Glory in us, as to rise to this ; thus Verse the 3d. But then, vers. 11. he riseth yet higher ; Not only so, but we also joy in God, and make himself the top of our rejoicing, far beyond our being glorified by him, and our hopes thereof. Why ? For in our being glorified by him, we are *Passives*, loved, rather than love ; glorified, rather than give glory : But in the exercise of this Grace and Duty, the Soul is *Active*, and casts Glory upon God's Acts, and upon him, reverberates all the Glory that shines upon them, back again upon him, and that for what is in himself, as a God in himself, so glorious, dwelling in Light inaccessible, Immortal, only Wise, &c. Yet this must be added, that withal the Soul considers, that this God that is thus Great and Excellent, is also his God. He rejoices to put that in all, though still the top of his Praise, and his solace therein, doth rise and reach far higher. Therefore you find praising God, and *my God*, so often in the *Psalms* joined, and in the Prophet *Isa*, Chap. 25. 1, 2. although his Praise is*

BOOK I.

for his glorious Counsels and Judgments in the World, which wholly concern'd the Glory of God, and not himself; yet he puts in, *I will exalt thee, O my God.* That is, he reflected upon this withal, that God, who was so great a God, was his God, in that high and near Relation.

Use. Let us next view the high Privileges, and Divine Dispositions of such a Soul, when raised up unto this blessed Frame. I so state the Terms of what is now to follow, in calling them his *Privileges*, as well as the *Divine Out-goings* or Dispositions of such an Heart: But I shall not handle these two apart, or accurately sever them, but as one and the same, speak promiscuously of them.

It is the high Privilege of such a Soul, to have all it doth, or can comprehend, to be in God himself, to give Glory to him for; and in doing so, therewithall themselves to glory and rejoice also therein, as that he is *such*, and so *great a God*, so blessed, so *glorious* in Himself; and although they cannot see his Glory, and live in this Life, yet all those Descriptions of him, whereby he hath made himself so wonderfully known, they have these afore them, as far as in this Life they may or do comprehend them: Ephes. 3. 18, 19. there is a *being made able to comprehend, and to be filled with all the fulness of God*, prayed for by the Apostle: And it is evidently spoken of what the Saints may attain in this Life; for it is, *whilst Christ dwells in their Hearts by Faith*. And that place shews, that beyond the apprehension of the Love of God in Christ, and of Christ's Love, there is a *being filled with the fulness of God* himself, in such a proportion and sense as this Life is capable of; yet so, as such a thing there is to be attained, as shall justly bear the Title of this. And because they he writes to (as generally Christians do) find this to be too high (as indeed it is, if they reflect upon their ordinary walking and common Experiments it is). Therefore he concludes his Prayer with this; *Now unto him that is able to do exceeding abundantly above all that we ask, or think, according to the Power that worketh in us, &c.* For indeed the experience of such a frame of Spirit, is an height above what we are able to ask or think, and yet is attainable by the Power that *now worketh* in us, as it follows. And because the genuine *Product, End, and Tendency* of such an elevation of Heart is to wish, and to give all Glory to God; therefore it is he so solemnly adds, *vers. 21. Unto him be Glory in the Church, by Christ Jesus, throughout all Ages, World without end. Amen.* For any ones being filled with all the fulness of God, doth constrain the Spirit in whom it is, to give and wish this Glory to him. As likewise he that is raised up to that frame of Spirit, thus to give Glory for what is in God himself, that Soul hath all the fulness in God afore him, to give glory to him for.

Now to incite us all to the seeking this high disposition of Spirit, I shall, for your encouragement, spread before you many Instances of Saints, who have had Hearts to glorify God for all the fulness which is in himself. *Moses*, you know, desired to see *the Glory of God*, Exod. 33. 18. and, says God, *vers. 19. I will make all my Goodness pass before thee; and I will proclaim the Name of the Lord before thee.* And God caused his Glory to pass before him, *vers. 22.* And accordingly, *chap. 34. 5, 6, 7.* God proclaims his Name and Divine Nature, in those Attributes of *Merciful, Strong, True, and Just*: Upon which *Moses* being filled with this Glory, adored God; *vers. 8. Moses made haste, and bowed his Head towards the Earth.* He made a return of Worship unto all this Glory he had seen and heard; though likewise he put up a Prayer with all, *vers. 9.* But he adores him purely, for that Glory which God had manifested to him, to be in Himself, and in his Nature.

We find many *Psalms* made to glorify God alone by his Works: But in some other *Psalms* besides, over and above, and before they come to celebrate God for his Works, the *Psalms* began first to celebrate him for what is in his Nature, what is in himself: Psal. 104. 1. *Bless the Lord, O my Soul; O Lord my God, thou art very great, thou art clothed with Honour and Majesty. Who coverest thy self with Light, as with a Garment.* And then he sets him out by his Works in the rest of the Psalm, in so glorious a manner, as in no Scripture more. Likewise *Psal. 145. 1, 2, 3. I will extol thee; I will bless thy Name for ever and ever: Every*

Every day will bless thee. Great is the Lord, and greatly to be praised; and his Greatness is unsearchable. *Verf. 5. I will speak of the glorious Honour of thy Majesty.* And *vers. 8.* He sets out the graciousness of his Nature; *The Lord is gracious, and full of Compassion; slow to Anger, and of great Mercy.* The rest of the *Psalms* is taken up with praising him for his Works, and a setting forth the Glory of his Kingdom. *Calvin* did observe this also, upon *Psal. 136. 1, 2, 3.* *Oh give Thanks unto the Lord, for he is Good; for his Mercy endureth for ever. O give thanks to the God of Gods: O give thanks to the Lord of Lords; for his Mercy endures for ever.* He sets out first (saith he) the height of his Deity, and Sovereign Kingdom. And then the following part of that Song sets out his Works; *To him who alone doth great Wonders, vers. 4.* Likewise, *Psal. 147.* A *Psalms* of Praise, so it begins, *vers. 1. Praise ye the Lord, for it is good to sing Praises to our God.* At the 5th Verse he sets out what God is in himself, by three things, as the Principles of all his Works. First, By his Greatness and Immen- sity, *Great is our Lord.* Secondly, His Power; *And of great Power.* Thirdly, His Wisdom; *His Understanding is Infinite.* Elsewhere it is said, *In Wisdom hast thou made them all;* namely, his Works, *Psal. 104. 24.* But here his Wisdom is, that which is in himself, for which he celebrates him, though he had never made any Work.

Priusquam ad Celebrationem Operum Dei veniat summam ejus Deitatem summumq; Imperium Commendat. *Calvin* in loc.

This Soul thus wound up, can sit down in God, and with God, and bless him, and rejoice in all the Blessedness that is in him; and for that it is *His*; that *He* is so blessed: And that in such an Infinite God, there is such Infinite blessedness; and can say *Amen* to it, when he hath gone over it in all his Thoughts of it. As *Paul*, *Rom. 1. 25.* upon occasion of a dishonour done to God, by worshipping his unworthy Creatures, more than the Creator, he in indignation of Spirit adds, *Who is blessed for ever,* and puts *Amen* to it. He speaks of what he is in his Divine Nature, in himself; which in *vers. 20.* he calls *his Eternal Power and Godhead.* In *vers. 23.* *The Glory of the uncorruptible God:* And in *vers. 25.* *The Truth of God;* that is, the true Being of God. Now God considered as such, it is that for which he pronounces him *Blessed, Who is blessed for ever:* and I say *Amen* to it, (says he) that is, I congratulate it to him; for, what is *Amen*, but, *so be it*, or, oh let it be so? And if one *Amen* be not enough, you shall have it doubly set to our blessing of him; *Psal. 72. 18, 19.* *Blessed be the Lord God, and blessed be his glorious Name for ever; and let the whole Earth be filled with his Glory. Amen and Amen.*

And whom do you think he speaks of? Of Christ, and God in Christ, *vers. 17.* *Men shall be blessed in him; All Nations shall call him Blessed:* Wherein Christ, in the whole *Psalms*, under the Type of *Solomon*, is set out. But you find the same *Amen* set to the Blessedness that is in Christ in the New Testament; *Rom. 9. 36,* where *Paul* speaking of Christ, *Who is over all, God blessed for ever. Amen.* He says *Amen* to the fulness of the blessedness of the Godhead that is in him; yea, unto the Man Jesus, taken up into the participation of that Blessedness, through his Personal Union with the Son of God; from which it is, that all that Glory which he wears in Heaven, is his, by Inheritance, or Natural Right, as *Heb. 1.* tells us.

Now in *Psal. 45.* he sets him out in the Excellency of his Person as such, *Thou art fairer than the Children of Men; Grace is poured into thy Lips, therefore God hath blessed thee for ever.* And because God had thus blessed him, the *Psalms* goes on to bless him too, and to wish well to him with all this his Honour; so far is he from envying of it, though it might have been the Lot of any other Man, or of a Man's self, to have been taken up into that Union, and kept from the Fall. But he wishes it all to him over and over again, and is glad that God hath such a Son, and himself such a Head; and as Christ passes along by him in his Glory, he cries out, *Gird thy Sword upon thy Thigh, O most Mighty, with thy Glory, and thy Majesty; and in thy Majesty ride prosperously.* These are words of one applauding, and blessing, and wishing all Happiness and Prosperity to him, with all his Honour; *Ride prosperously;* or, as the Hebrew hath it, *prosper Thou, ride Thou.* The old Translation had it, *good Luck have thou with thy Honour;* yea, and as Subjects use to say to the King (though often in flattery) as he passes by, *Vivat Rex, Vive le Roy; Let the King live for ever,* as in *Daniel.*

See Mewis and
many other
Commenta-
tors.

And as they of *Augustus*, when themselves were dying, they would Sacrifice for his Life, and say, *Let Augustus live, though I die*: So (would you think it) that the very like Phrase should be in the *Psalms*; and the meaning of those words, *Psal.* 18. 46. *The Lord lives, (as we translate it) and blessed be my Rock*, should be an *Optative*, *Let the Lord live*; as we use to say to our Kings, *VIVAT REX*; so, *Let God live, and be blessed, and live for ever.*

Take we likewise the Matter of those two Doxologies of *Paul*; *1 Tim.* 6. 15. *Who is the blessed and only Potentate; The King of Kings, and Lord of Lords: Who only hath Immortality, dwelling in the Light no Man can approach to; whom no Man hath seen, nor can see; to him be Honour and Power everlasting. Amen.* The other, *1 Tim.* 1. 17. *Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory for ever and ever. Amen.* This latter he did break out into, upon occasion of the Story of his own Conversion. But though that so great a Mercy to himself was the occasion, yet his Spirit soars far higher, beyond all of what God had done for him. To consider purely, and abstractly, what a glorious God he was in himself, let us but open the Particulars of it.

First, He gives Glory to him, for that Blessedness which was in him, *Who is the blessed (says he) and only Potentate.* What is Blessedness, but a confluence and fulness of all Good, to an Infinite, compleat within himself, so as God need not go forth of himself for any thing; as *Act.* 17. 25. *He needs not any thing, seeing he gives Life to all, and all Things*: Like as if a great Man should have in his House, and in the compass of his Grounds round about it, all kind of Things, of all sorts, within his own Demesnes, that he need not go forth for any Thing.

Secondly, He is the *only Potentate*, Sovereign over all; He hath not only all Happiness within himself, and Fulness, but he hath sovereign and absolute Power over all Things. Now when these two Things shall meet all inward Fulness, and such an absolute Power beside, he is blessed indeed that hath it. You shall find up and down in the *Psalms*, the *Psalmist* to bless him above all, for a Kingdom of his, *Psal.* 145. and other *Psalms*, where you find it celebrated.

Now that Kingdom is, 1. seated in himself, and then exercised towards his Creatures; you shall find the *Psalmist* praise him for both. First, *Seated in himself*; In *Psal.* 93. which begins, in the first Verse, with a celebration of his Kingdom; *The Lord Reigns; He is clothed with Majesty, &c.* He ascends higher there, to the exercise of it, in governing the World. At *vers.* 2. *Thy Throne is established of Old; thou art King from Everlasting*; and for this they praise Him. His Kingdom began from Everlasting; He reign'd within himself, and in his own Purposes, and Contrivements, and Orderings of all Things; He disposes of all from [then], as the word of *Old* translated is in the Hebrew; And then it was, that he did cloath himself with Majesty, and did gird himself with Strength, as a Man uses to do, before he begins to do any great Matter: thus, *vers.* 1. for this his Saints do praise him.

Then, 2. As it is exercised. First, As it is seated in Heaven; *Psal.* 89. 5, 6, 7. *The Heavens shall praise thy Wonders, O Lord; thy Faithfulness also in the Congregation of the Saints. For who in the Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord? God is greatly to be feared in the Assembly of the Saints; and to be had in reverence of all them that are about him.* He speaks this of the Glory which he hath, and shews forth in Heaven afore all Angels and Saints whom he hath round about him. He had said, in the 4th Verse, of Christ the Spiritual *David*; *Thy Seed will I establish for ever; and build up thy Throne to all Generations.* And of that Kingdom he treats, from *vers.* 21. of that Psalm, to *vers.* 38.

Now for this Kingdom of his, the Heavens are said to praise his Wonders, which is spoken of the Angels, who are often called the *Heavens*, from their place: As in *Job* it is said, *The Heavens are not clean in his sight.* And these knowing the Wonders of that Covenant of Grace; they, even they, are said to praise; *The Heavens shall praise thy Wonders, O Lord*: In the Hebrew it is, *Thy Wonder*, or *thy Miracle*, in the Singular Number; which in *Ephes.* 3. 10. the Angels are said to adore; and in *Luke* 1. to *sing Glory to the Highest*; for, his Grace to Man is that Miracle. Now the Material Heavens do not praise the
Mercy

the Mercy of God, or the Grace of God, or the Covenant of Grace, or the Throne of Grace that is establish'd in the Heavens. They understand nothing of Christ; no, they do not so much as materially give occasion to Man to praise God for these; and therefore this is meant of the Angels, and most Interpreters understand the next words of them. Thy Faithfulness in the Congregation of the Saints, Angels, and the Holy Ones made perfect, for there the great Congregation is. For even in the Heavens, who can be compared to the Lord, where all his Angels thus do praise him? *Who among the Sons of the Mighty, of all the Powers of the Earth, can be likened to the Lord? for he is the King of Kings, and he is the Lord of Lords; a God above all Gods, even Angels themselves; as elsewhere the Psalmist hath it: And he says not only, There is none like thee; But, Who is like unto thee? His excellency so exceeds.* And in the 7th Verse, He is there presented with all his Saints and Angels round about him, as one that is greatly to be feared, or that is terrible in himself, by reason of his Greatness, in this his Council, and Assembly of his Saints, and to be had in reverence of all that are about him: For Saints and Angels, they are of his Council in Heaven, (as might be shewn) and encompass the manifestation of his Glory there round about.

This Kingdom of his, is set out and magnified by those Psalms. First, By his Throne; *Justice and Judgment are the Habitation of thy Throne, vers. 14. Then Mercy and Truth, they shall go before thy Face.* He compares them to Harbingers that he sends out before him; *Psal. 57. 3. He shall send from Heaven, and save me; God shall send forth his Mercy, and Truth, that come down with Commissions from him, as from the great King, when his Saints stand in need thereof, and these make strange work in the World: He need not send down Angels, he need send but Mercy and Truth down, which else-where it is said he prepares in the Heavens, Psal. 61. 7. He prepares Commissions for them; and sends them down with them for Execution.* It is likewise said, That Majesty is before him; *Psal. 96. 6. Honour and Majesty are before him; Sing unto the Lord therefore, Vers. 2, 3, 4. Bless his Name; declare his Glory among the Heathen, his Wonders among all People. For the Lord is great, greatly to be praised: He is to be feared above all Gods, Angels, and Kings on Earth; Honour and Majesty are before him.* And then his Faithfulness is said to be round about him, encompassing his Throne, *Psal. 89. 8. For what-ever he doth, he is mindful of his Faithfulness, and Covenant, Before and Behind, and on each Side; he can look no way, but that is in his Eye. And though he employ Angels, and send them down into the World, and they stand round about him; Yet he hath better Harbingers than these, Mercy, and Truth, and Faithfulness, that wait round about him. And for this Kingdom of his, as thus set out, do the Saints bless him; Psal. 145. 10. All thy Works praise thee, O Lord; thy Saints shall bless thee. They shall speak the Glory of thy Kingdom, and talk of thy Power. To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an Everlasting Kingdom; and thy Dominion endures throughout all Generations.*

Thirdly; The Apostle celebrates him, and gives *Glory to him*, that he is *Invisible*; you have it in both places, *1 Tim. 1. 17. and 1 Tim. 6. 16.* and that purely puts it from God's being praised for what he is in Benefits to a Man's self, or from what he is to any Creature; for we praise him for what we do not see, for what we do not nor cannot see, and so cannot enjoy, (for so far as we cannot see, we cannot come to enjoy); and therefore purely for this, For what he is in himself, and to himself, in the knowledg and enjoyment of himself. He blesteth him that he is so great a God, that the Fulness of his Glory can never be known by his Creatures; *So Excellent*, that still there is an Infiniteness we cannot know in him: Had it been out of Self-love, (this giving Glory to him) it would have blessed him for what is seen and enjoyed. We see in this Life but his Back-parts; yet by what we see of them, we glorify him for what we see not; And how *little do we know of him!* as you have it in *Job 26. 14.*

Fourthly; That he is *only Wise*, his *Understanding Infinite*, (as we heard out of the *Psalms*) and infinitely shown in all his Works. *In Wisdom hast thou made the Heavens, Psal. 136. 5. Yea, in Wisdom hast thou made them all, Psalm.*

BOOK I.

104 24. But above all, for his Wisdom, that hidden Wisdom, manifested in the Gospel in the Salvation of Men; To God only Wise, who hath revealed the Mystery which was kept secret since the World began; *To God only Wise be Glory, through Jesus Christ for ever.* Amen. *Rom. 16. ult.* Of blessing him for his Decrees I shall speak afterwards. In his ordinary Works, his Thoughts are very deep; *Psal. 92. 5. O Lord, how great are thy Works! and thy Thoughts are very deep.* But, *O the depth of the Riches, both of the Wisdom and Knowledg of God!* cries the Apostle out, when he speaks of his Contrivements of Mercy in the Gospel, *Rom. 11. 33.*

Fifthly; He gives Glory to him, for that he is Eternal; That he had all this Blessedness, Wisdom, &c. from Everlasting: Such a Soul can bless him then for that he hath been so blessed a God from Everlasting, and enjoy'd this Happiness, and then to be sure, we enjoy'd nothing from him, for he was alone. You have the same in *Psal. 41. 13. Blessed be the Lord God of Israel, from Everlasting to Everlasting;* and there is an *Amen* for either of them, *Amen* and *Amen*; An *Amen* for what he hath been from Everlasting, and *Amen* for what he shall be to Everlasting; And it is here, in the Apostle's words likewise, that *he is Eternal*, in the 1st Chapter, as for time past. And only having *Immortality*, in the 6th Chapter. You have the same, *Rev. 4. 8. The four Beasts rest not Day nor Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.* They praise him for his Holiness, and for his Power; they praise him for all he hath been, for what he was, and hath been for time past, is for the present, and is to come. One would think, what hath a poor Creature to do to bless him, for what he was from Everlasting, all which is past? Yet they herein would shew their good Will, I will cast in my Shot, and Congratulation, saith the Soul.

Sixthly; For that he only is, and hath alone all those Blessednesses and Perfections: This is three times, in those two Doxologies of the Apostle, whilst he calls him *the Blessed and only Potentate*, and that hath *only Immortality*, and that is *only Wise*; *To him be Honour.* *Psal. 86. 9, 10. All Nations shall come and glorify thy Name; for thou art great, and dost wondrous Things; Thou art, God alone.* *Psal. 72. 18. Blessed be the Lord God of Israel, who only does wondrous Things.* Oh, says that Soul, let him have it, and he alone, and none share with him.

This large and ample Field hath this Soul afore him to expatiate in. I might extend the amplitude of this Soul; That he hath all in God's Works; All in his Decrees; All in his Word, to give Glory to God for. First, all his Works, past, present, and to come: We have this oft in the *Psalms*; *Psal. 66. 2. Sing forth the Honour of his Name; make his Praise Glorious.* Praise was too low a word; *Make his praise glorious. Say unto God, How terrible; or how reverent art thou in thy Works! All the Earth shall worship Thee, and sing in thy Name. Come and see the Works of God! &c.* *Psal. 92. 1, 4. It's a good thing to sing Praise to thy Name, O most High; for thou Lord hast made me glad, thorow thy Works; I will triumph in the Work of thy hands.* It rejoiced his Heart to see what a Glory shined forth in all he had done: *Oh Lord, How great are thy Works! and thy Thoughts are very deep.* And this he doth with delight; *Psal. 77. 12. I will meditate also of all thy Work, and talk of thy Doings.*

He hath also all God's Decrees and Counsels afore him to rejoice in, and to praise him for, his Counsels that contrived all about his Works, both of Judgments and Mercies: *Isa. 25. 1. O Lord, thou art my God, I will exalt Thee, I will praise thy Name; for thou hast done wonderful Things; and thy Counsels of old are Faithfulness and Truth.* As likewise that in *Psal. 92. 5. O Lord, How great are thy Works! thy Thoughts (that is, thy Counsels) they are very deep.*

For his Decrees of Election especially, yea, and Reprobation also. When the Apostle had discoursed both these Doctrines out, and justified God therein, *Rom. 9. and 11 Chapters*; shewing how God had once chosen the Jews, but then cast them off; then, taken the Gentiles whom before he had suffered to walk in their own Ways, who in time past have not believed; and then at last, how he will have Mercy, both upon the one and the other. And the fulness of the Gentiles shall come in, as well as of the Jews; but God hath concluded them all in Unbelief, that he might have Mercy upon all: For this Counsel of his, he cries out, *Oh the depth of the Riches, both of the Wisdom and Knowledg of God!*

God, namely, in these his ways, of chusing the one, and refusing the other: *How unsearchable are his Judgments, and his ways past finding out; for of him, and through him, and to him, are all Things; To whom be Glory for ever.* Amen. Reprobation it self, and the Issues of it, upon the consideration of the hardness and obstinacy that is in Man's Heart, and the wickedness of Men against God, causeth such a Soul to take part with God, and to rejoice in the Glory that accrues to him hereby; his Spirit will be stirr'd at the thoughts of all the obstinate Sinners in the World, that they should remain such against so great a God. In the 104th Psalm, where he sets out God in himself, and in his Works, as much as in any other Psalm, after all his praises of him throughout, and uttering his own frame of Heart thereupon; At *vers. 33, 34. I will sing unto the Lord as long as I live; I will sing praise to my God while I have a being; my Meditation of him shall be sweet, I will be glad in the Lord.* With indignation he adds, (his Spirit being raised up unto the exalting of God, and singing of his Glory) *Let the Sinners be consumed out of the Earth; and let the Wicked be no more,* who should thus dare to lift up their Heads, and Horns, and Souls against this God, so Great, so Good, so Gracious; *However I have reason to bless the Lord* (says he) *whom thou hast chosen: Bless thou the Lord, O my Soul, and all ye Saints, praise ye the Lord.* In *Psal. 145.* That Psalm of Praise, where he shews him to be good to all his Works, and his Mercy to be over all his Works, &c. And what a gracious God, and full of Compassion he is. What is the Conclusion of his Spirit from all this? *The Lord will preserve all them that love him; but all the Wicked will he destroy.* This he was glad of; this Soul can sit down at the Day of Judgment, and think of the Glory that shall then come in to God, from the condemnation of Wicked Men. As that poor Woman, who having a most wicked Son, whom she dearly lov'd, once upon occasion of a high wickedness of his, said, *Well, I shall one day rejoice that thou shalt be damn'd, and take part with the Glory of God therein.* And the Conviction of so high a strain of Grace to be in her Soul, of Love to God, (while he knew how well she lov'd him) was the Means of breaking that Man's Heart, and converting him to God.

He hath also all in God's Word afore him, to glorify God for every word and passage of it; *Psal. 56.4. In God will I praise his Word,* (says he). And again he hath it, *vers. 10. In God will I praise his Word;* for all his Promises, for all his Threatnings, and executions of Threatnings, though upon himself, according to his Word. *Good is the Word of the Lord,* when it was against him and his Family, and the whole Nation, said good *Hezekiah,* 2 Kings 20. 19. Above all, he loves God's Salvation that is therein; *Let all such as love thy Salvation, say continually, The Lord be magnified,* *Psal. 40. 16.* One would think that this should be Self-love alone makes us love Salvation: Ay, but they love it, because it is his, *That love thy Salvation;* as in *Psal. 21. 1. The King shall joy in thy strength, O Lord; and in thy Salvation how greatly shall he rejoice.* It is the Character of a Holy Saint, to love Salvation it self; not as his own only, but as God's, as God's that saves him.

Again, this Soul can rejoice in all that is in God himself, and heartily rejoice; and Oh, what an infinite Priviledg, and how blessed a frame of Heart is it, for the poor Creature to be wound up so high, as not only to rejoice in hope of Glory; *But we rejoice in God,* *Rom. 5. 11.* To rejoice therein, more than in its own Happiness; And therefore you have it so often, when praising God is mentioned, that there is rejoicing also; It does accompany it, *Psal. 104. 33, 34. I will sing unto the Lord, as long as I live; I will sing Praises to my God while I have my Being: My meditation of him shall be sweet; I will be glad in the Lord.* In *Psal. 43. 4. I will give unto God my exceeding Joy; Yea, upon the Harp will I praise thee, Oh God, my God;* In the Hebrew it is, the *Top of my Joy, the Joy of my Joy.* You find them also, when they are in this praising frame, to make their boast in God; *Psal. 34. 1, 2. I will bless the Lord at all times; his praise shall be continually in my Mouth; my Soul shall make her boast of the Lord.* Likewise, in *Psal. 68. 3.* there they are also joined, *Let the Righteous be glad; let him rejoice before God; yea, let him exceedingly rejoice.* Then follows, *Sing unto God, sing praise to his Name; extol him that rides upon the Heavens, by his Name Jah, and rejoice before him.* And, *vers. 13. To him who rideth upon the Heaven of Heavens, which were of old.*

This

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This Soul, as those will rejoice in God, so exult in giving those praises to God; Psal. 92. 1. *It is a good thing to sing Praises unto thy Name, O most High; And he founds it upon this, For thou, Lord, hast made me glad through thy Works: It is a good Thing; that is, It is a sweet and pleasant thing, even Praise it self is.* Psal. 135. 3. *Praise ye the Lord, for the Lord is good; sing praise to his Name, for it is pleasant.* Psal. 147. 1. *Praise ye the Lord, for it is good to sing Praise to God, for it is pleasant, and Praise is comely.*

David speaks it as the Joy of his Soul, that he should yet live to praise him; and he yet shall praise him more and more, Psal. 43. 4, 5. He expresseth it as his greatest Ambition, and delight of Soul, that he should live yet to praise him.

He does this with his whole Heart; Psal. 9. 1, 2. *I will praise thee, O Lord, with my whole Heart, I will shew forth all thy marvellous Works; I will be glad, and rejoice in thee; I will sing Praise to thy Name, O thou most High.* And therefore in praising of him, you find, they say, *Amen and Amen*, as in Psal. 41. 33. and Psal. 72. 18. which shews all heartiness.

That Soul can go over all Ages past, and be affected with the Praises that have been given to God by the Saints and Angels in all Ages. To read the *Psalms*, wherein David and the *Psalmist*s praise him. To read in the *Revelations*, how the Angels, the four and twenty Elders, and the four Beasts, and all Creatures praise him. He can begin and set down with the Angels, those bright Morning Stars, that began so early to praise God for the Creation of the World; Job 38. 7. *Then the Morning Stars sang together, and all the Sons of God shouted for Joy; And he can shout with them, that they then did so.* He can then sit down in the Ark with Noah, and glorify God with him, for that *the Lord sat at the Flood*, Psal. 29. 10. So most Interpreters render it, and interpret it, That he sat as a Judg, taking vengeance on the old World, and Ungodly, after so much long suffering; and sat on the Throne of Mercy, preserving Noah, that Righteous one, and thus the *Chalde* paraphrase on it. And that which follows, confirms it; Yea, the Lord sat King for ever; He did that great Act once, and ever since he hath held being King, and will do so to everlasting. This Man can join with Miriam and Moses at the Red Sea, Gen. 50. and sing the Song of Moses, and of the Lamb, as they do Rev. 15. He can bear a part with Hannah, and all those *Psalmodist*s in their Elogiums, and high Exaltations of God; even as the *Psalmist*, we find, did join with Moses in celebrating his Praise for his Wonders then done in Egypt, and in the Red Sea. His Heart falls in with those Angels Song, when they proclaim'd the Birth of our Redeemer; *Glory to God on High, Peace on Earth, good Will towards Men*: Yea, as one well says, *Aures habet ad audiendam Calcrum predicationem*. He hath Ears to hear the Heavens, declaring the Glory of God, and his Soul can make Musick on it; for thus we read Rev. 5. when every Creature, vers. 13. *that is in the Heavens, and in the Earth, &c. said, Blessing, Honour, Power, and Glory, be unto him that sits upon the Throne, and unto the Lamb, for ever and ever: That the four Beasts said, Amen. And the four and twenty Elders fell down and worshipped him that lives for ever and ever; they fell in with them.* And as a further Ground for this latter Branch, we find the Angels hearing the Saints of Mankind giving Praise to God, and saying, *Salvation to our God which sits upon the Throne, and to the Lamb*: We find, that all the Angels that stood round about the Throne, That they *fell down before the Throne on their Faces, and worshipped God, saying, Amen.* They join with the Song that the Saints of Men sung unto God, though they were not concerned in it; Not in Salvation, for they fell not, yet they say, *Amen*; and then they add of their own, *Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be unto our God, for ever and ever. Amen.* And where there is such a frame of Spirit raised in the Heart of a Man filled with the Glory of God; as the Angels fall in with our Song, we can fall in with theirs, and with that of all the Creatures.

Musculus on
Psal. 89. 5.

CHAP. VII.

The Glory of God which appears in his Kingdom, and Universal Dominion, whereby he rules over all; as it is described in Psalm 89. from vers. 6. to vers. 15.

Here begins a Magnifick Description of God as King, and his Kingdom: For so expressly in the conclusion of this Description he is stiled, *v. 18. [Our King]*. And the intent of this I have elsewhere shewn to have this end and purpose, of setting out what a King Christ his Son should be, and what a Kingdom and Throne his Father would estate him unto, for the grand Promise of this *Psalm*, so often solemnly made and repeated, being of a Throne, under the Type and Shadow of *David*, and of Christ's being his Seed, unto Christ his Son. It begins,

Verse 6. For who in Heaven can be compared unto the Lord? Who among the Sons of the Mighty can be likened unto the Lord?

He first sets out the incomparable Glory and Excellency of his Person to be such, as that he is a King above *all Kings*, *Whether in Heaven* (for there are *Thrones*, which notes kingly Dignity, as well as *Dominions* among the Angels, *Col. 1. 16.*) *or whether on Earth*, and that he is worthily, for his Personal Excellencies, the *only Potentate*, *1 Tim. 6. 15.* and his exaltation of him as such, is carried so high above them, as he will not deign so much as a comparison with them; but that he surpasseth all or the least comparison to be made with him. 1. So far above the Angels, that *who in the Heavens can be compared to him?* The Heathen Philosophers and wisest of them admired, worshipped the Angels, (as some *Pseudo-Christians*, induced by their Doctrines, afterward did the like, as *Col. 2. 18.* *with* *Piscator* and others, by *Sons of the Mighty*, to be meant the Great Ones of the Earth, *than of the Angels, as others would, because of the like correspondent distinction held in the verse afore, of the Heavens, and Saints on Earth, continued also in this: As also, because this Stile, Sons of the Mighty, or of the Gods, is no where given to the Angels, although they are stiled the Sons of God, as in Job, because they are such by Creation (for which respect even Adam is also called the Son of God, Luke 3. last.) Who though because they excel in Strength (as the Psalmist of them) are therefore stiled the Mighty Ones, Psal. 78. 25. Yet no where Sons of the Gods, or Mighty, which is a Phrase peculiar to Men, connotating Propagation from such Men as are Gods, and Mighty Ones in the Earth; thus Psal. 29. 1. Give unto the Lord ye Sons of the Mighty, &c. That is, you Nobles, great Ones, and Potentates of the Earth, descended from them that were such; whereas the Angels Nature knows not Propagation, for which they should be thus stiled.*)

I rather understand with Piscator and others, by Sons of the Mighty, to be meant the Great Ones of the Earth,

And then, the Jews themselves had the Persons of their Heroes, as *Moses, David, Solomon, &c.* in too high an admiration (whose Renown was also spread over the whole Earth,) and did too much boast of them, as the Glory of their Nation, and had relied too much upon *David's House*, that it would be answerable in future Ages, unto so happy beginnings of *David*, and *Solomon*, which the Prophet here (living in *Roboam's* time) began to see to fall short. Thereupon says the Prophet, whether among Angels, or *Spirits of holy Souls in the Heavens*, or the Sons of the *Mighty* on Earth, the best and greatest that ever were, there is not one, no nor all of them put together, that hath the least Shadow of Worth, to be so much as named, by way of comparison, when God is spoken of: For so

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the manage of the Words import. He says not, there is no *God like unto the Lord*, (as yet elsewhere we have it) but who *can be compared and likened*? &c. God is so much and so infinitely beyond them all. I said, there is not the least *Shadow* for them to enter into the *Lists* of this Comparison. And the *Dutch* have translated those Words [*Who can be compared?*] thus, [*Who can be shadowed with him?*] that is, they are not worthy to be accounted Shadows unto such a comparison with him.

The intent of which, is to set forth how great a King in his own Person he is that is our King, as God (as he is in himself considered) is understood to be: As also to magnify that infinite Grace and Condescension of a God so great, to be the gracious Founder of so wonderful Mercies, and of such a Covenant of Grace to the Sons of Men: For that is the Argument he drives on all along.

This for the first, how great a God and King he is in his own Person simply considered.

VERSE 7.

2. From his extolment of him in his Person, so far above all Kings, &c. He proceeds to his *Kingdom*. And in the seventh Verse he begins that with a delineation of his *Court*: And how he hath erected a *Palace*, and so presents him as surrounded with *Courtiers*, and Attendants round about him. *God is greatly to be feared in the Assembly of the Saints: and to be had in reverence of all them that are about him.* This is exactly done in Similitude to the mode and manner of Kings on Earth, and correspondent unto the Scheme or Description here. You find, (if you compare it) that of God's *Throne* set forth in the 5th and 7th Chapters of the Revelation, where the Lamb had his Commission given him, to be God's King, or God's *Viceroy*, where you see how his Angels and *Saints stand round about him.* The like Posture of this Assembly you read in the Old Testament, 1 Kings 22. 19. and more fully and expressly of whom it consists in the New, Heb. 12. 22, 23, 24. *But ye are come unto Mount Sion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels, to the General Assembly, and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men made perfect, and to Jesus the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaketh better things than that of Abel.* And that as from thence he administers the grand Affairs of his Kingdom, the Scriptures do abundantly testify.

And by setting out this Solemnity of his *Court* in Heaven, he declares how great a King he is, and how *greatly dreadful* he is unto those glorious Spirits that are nearest to him; however he is disregarded by Men on Earth, yet in Heaven he is greatly feared and in reverence of them that know him best; that stand round about him, beholding his Face, being also ready prest to execute his Will, when it is signified by the least *Nutus*, or Cast, and Discovery of his Countenance.

And yet though he useth these Angels as *ministering Spirits*, sent forth to minister for them who shall be Heirs of Salvation, Heb. 1. last. yet the *Psalmist* further presents him as Potent of himself alone, to execute and do all whatever, which for these Heirs of his Covenant he hath a mind to do, and withal a faithfulness joined therewith to move him thereunto, as vers. 8. hath it, *But unto the Son he saith, Thy Throne, O God, is for ever and ever, a Scepter of Righteousness is the Scepter of thy Kingdom.* Who yet is pleased to employ that glorious Company of Angels that are round about him, in the outward Administration and Affairs belonging to this Kingdom, whilst himself by his Spirit works and doth all as to the inward Effects in his Childrens Spirits: But this external Kingdom (visible to those that are with him in Heaven) he manageth as Kings, at and from their Courts, use to do: Which course and way, as for other reasons he chose to do, because his Son whom he would give it unto, being to be a Son of Man, and a visible King, he provided for him, to shew his Sublimity, the State and Grandure of a visible King: *Who is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers being made subject unto him,* 1 Pet. 3. 22. *And hath put all things in subjection under his Feet,* Heb. 2.

From hence therefore, the *Psalmist* descends to set out God's absolute Dominion (as the only Potentate) which he hath over all things that are in these lower parts of his Dominion, which are his Foot-stool. As namely, over these visible Heavens, the Suburbs of those higher, and over the Earth, *vers. 9. Thou rulest the raging of the Sea: when the Waves thereof arise, thou stillest them. The Heavens are thine, the Earth also is thine: as for the World and the fulness thereof, thou hast founded them. The North and the South thou hast created them: Tabor and Hermon shall rejoice in thy Name.* And in this latter Passage he quarters forth the World, the North and the South; and Tabor, and Hermon (which two stood East and West) to shew that his Power reacheth to every Nook and Corner of the World. And for a manifest invincible Evidence of his Power in these lower parts of Dominion (this World) he gives instance of one sort of Sovereign Acts, (which sufficiently argue his Power over all things else, whatsoever, here below.) And those Acts too such as were done in Performance of, and to make good his Covenant, promised to *Abraham* (for the Mercies of his Covenant are the thing he prosecutes); they are his *Wonders wrought in Egypt*, and at the Red Sea, rescuing his People from thence by an out-stretched Arm, *vers. 9, 10. Thou rulest the raging of the Sea: when the Waves thereof rise, thou stillest them. Thou hast broken Rahab in pieces, as one that is slain, thou hast scattered thine Enemies with thy strong Arm.*

The *Psalmist* still goes on to set forth the Glory of this King and Kingdom by Allusions answerable to what the Pomp and State of Kings doth lye. And indeed the highest Glories of the most High (as he is a King) are yet to follow, which lye in this, that his own Internal Essential Attributes, and Personal Excellencies, are all sufficient to constitute him a King, and then to support his Greatness, and to hold forth, and express a Majesty and Splendour, such as alone doth render him *dreadful*, and to be revered of all that are about him, so as he needeth not any thing outward, no additional Glory, or Ensign of Majesty, but Himself, and his own Divine Perfections, are instead and beyond all such Forreign Ornaments. That whereas Earthly Kings (their Persons being Mortal, &c. as other Men) do therefore need accessory Circumstances of State and Grandure, *Robes of Purple, Crowns of Gold*, enriched with most *Precious Stones*, with which *Solomon* was clothed in all Royalty, *Scepters* also and *Maces of Honour*, and *Swords* to be carried afore them, also *Thrones* and *Canopies of State*, &c. and all to dazzle the Eyes, and beget a Reverence and Dread in them that are about them, or in others of their Subjects. But our great God and King hath no need of any of these things, no outward thing to greaten, or assist him. Now the Attributes he mentions are four, or of four Ranks.

First, In *vers. 14.* you read that *Justice* and *Judgment* (that is, Righteousness, and Righteous Administrations) are the *Establishment* (as in the Margent) of his Throne. He needs not, as *Solomon*, an Artificial Throne, *Lyons*, &c. as *Solomon's* Throne had, and needeth not his Subjects Hearts, his own Justice is sufficient to found and support his Throne.

The like you have (speaking of his Kingdom.) Psal. 97. 2.

Secondly, Whereas Kings have *Mace-bearers*, and Nobles to bear the Sword, to go afore them; also Messengers of State that stand ready to go forth to execute any Design: So God as in the same 14th Verse, *Mercy and Truth are before thy Face*, either to carry the Ensigns (which indeed themselves are sufficiently) or as ready to go abroad, (*Tanquam Apparitores*) to effect whatever he would have done in the behalf of his People. Thus elsewhere, when *David* was to be delivered, as in *Psal. 57. 3. God shall send from Heaven*, says he, (as from his Court and Palace) And whom will he send? It follows, *God shall send forth his MERCY and his TRUTH.* Creatures might fail, but if Mercy it self, and Truth be entrusted to dispatch his decreed Purposes, these will be sure to do it throughly and to purpose, as we say, for the Good of his Chosen, and the making Good of his Covenant.

Thirdly, These came down armed with all the Power that is in God the Lord of Hosts to assist them, and so can never fall short of Ability for the Performance,

Propheta ad Regni insignia vel Pompas alludens, dicit *Judicium & Justitiam* esse futuram solii ejus: *Clementiam & Veritatem* esse Apparitores: Ac si diceret loco purpuræ, vel diadematis, vel sceptri, his insignibus ornari Deum quod justus sit, & æquus Mundi judex, misericors Pater, fidelis suorum Protector. Nam quia Terrenis Regibus non suppetit intrinseca dignitas, aliunde eam mutant. Deus autem qui se uno contentus, nullis adminiculis indiget, splendorem imaginis suæ in justitia, bonitate, & veritate sua nobis proponit. *Calvin. in loc.*

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vers. 13. *Thou hast a mighty Arm: strong is thy Hand, and high is thy right Hand.*

Calvin.

Fourthly; *His Faithfulness*; that is, a constancy to his own Resolutions, Intentions, Purposes, and promises of Mercy, that in vers. 8. is said to be round about him. In allusion still unto a King on his Throne; in the foregoing vers. 7. the Angels were said to be round about him; as also the Revelations. But here, his own very Faithfulness, is further said to be round about him. *A tergo, à fronte, à dextra, à sinistra*; afore, behind, and every way; Faithfulness environs him round; no Decree, no Execution can pass from him, but it must pass through his Faithfulness. And it is for all sureness to us, and our full security, that he is said to have placed it round about him as his Guard, that so his Faithfulness might watch and observe whatever passeth, as in our behalf, that nothing should be done, or fall out, but in very Faithfulness to his Promises made to his. His Fidelity hath an Eye upon him in every thing, and he hath an Eye unto it continually; for let him turn his Eyes which way he pleaseth, it is before him. Thus in like manner you find a Rainbow round about his Throne, Rev. 4. 3. The Rainbow was Mercy's Remembrancer, not to destroy the World; and was typical therein of the Covenant of Grace, Isa. 54. 8, 9. *With everlasting kindness will I have mercy on thee; for this is as the Waters of Noah to me, &c.* And this Rainbow being thus continually round about him, he can look no way but he is put in mind of Mercy, in the midst of the most ireful Dispensations, as in the same place of *Isaiab* you have it. And therefore he also said, he will ever be mindful of his Covenant, Psal. 111. 5. and so of these Mercies of his Covenant.

Now all this which is said of God's Kingdom, is all true of Christ; his own Perfections innate in him, (being God's Son) have an alike sufficiency in him; his own Glory and Power, that flow from that Union, have Ability, Majesty, &c. sufficient. The Apostles say of him, *We saw his Glory, as of the only begotten Son of God*, proper to him, and innate in him, as such. And the Angels they cry aloud, Rev. 5. 12. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing.*

Use 1. We should therefore praise and glorify God, That he is the King, the Great King, Blessedness in himself. You have them both joined, why we should praise him; Psal. 95. 3. *For the Lord is a great God, and a great King above all Gods.* You have them joined in the Lord's Prayer, *Hallowed be thy Name*, as he is God; and, *Thy Kingdom come*, as he is King. In Jer. 10. 6, 7. Here, as he is God, *O Lord, thou art Great; and thy Name is Great in Might*; And here he is as King, (and though there be forty other Reasons given, why he should be King of all the World), here is one, *Who would not fear thee, O King of Nations? for to thee doth it appertain: For as much as among all the wise Men of the Nations, and in all their Kingdoms, there is none like unto thee.* (Aristotle says, *A superexcellency in a Man was it that made him a King*); as if he had said, Lord, if thou lay down thy Place, there is no wise Man in the World can order and rule it as thou dost, to thee it appertains. And, vers. 10. he tells you plainly, He is both *the True God, and the Living God, and an Everlasting King.* You see he blesses him, for that he is blessed in himself. Now, What is Blessedness? A Confluence of all Happiness and Glory that he hath, and that wholly in himself, he needs nothing; for this he gives Glory to him. So Paul doth, Rom. 1. when he had told them how the Gentiles dishonour God, and abuse him, *changing the Glory of the uncorruptible God into, &c.* Vers. 25. His Spirit breaks out, *Who is blessed for ever*; And what does he add? *Amen.* What is *Amen*? So be it; O let him be blessed, let him enjoy it. *Amen*, is a wish, so it may be. The like you have Rom. 9. 5. speaking of Christ, *Who is, over all, God blessed for ever. Amen.*

2. As a King, we are to bless and praise him; truly you will say to me, That his being a King, relates to what he is to the Creature, not unto what he is in himself. I yield it, it refers unto what Relation he hath to the Creature: yet let me say, That to be the King of all, is proper, it is essential to him. To me that Scripture argues thus much, Psal. 93. 1. *The Lord reigns, he is clothed with*

with Majesty, the Lord is clothed with Strength, wherewith he hath girded himself. *Chap. 7.*
 Verſ. 2. Thy Throne is eſtabliſhed of old; thou art from Everlaſting.

From then (as the word is) thou art from Everlaſting. His Throne was eſtabliſhed from Then, from of Old; and it is as old as himſelf: It is not only when he ſays, *Thou art from Everlaſting*, that God is Everlaſting, but it relates to his Throne. The ſame you have in *Prov. 8. 22. The Lord poſſeſſed me in the beginning of his Way, before his Works of Old.* The Lord was King before the World was. We uſe to ſay of a Man of a great and high Spirit, He hath a Kingdom in himſelf. To be ſure God had. Why? He had Frames and Models of Worlds, and could have made Millions of Worlds; and what not? He diſpoſeth of all that he hath made; *Iſa. 44. 6, 7. Thus ſaith the Lord the King of Iſrael, and his Redeemer the Lord of Hoſts, I am the Firſt, and I am the Laſt, and beſides me there is no God. And who is like me, that ſhall call, and ſhall declare it, and ſet it in order before me, ſince I appointed the Ancient People? and the things that are coming, and ſhall come? let them ſhew unto them.* A King is not a King only in Proclamations and Executions, but in Councils, in ordering Things in his Court. He was thus a King from Everlaſting. Antiquity of Kings doth enoble; As it is ſaid, *Iſa. 19. 11. How ſay ye to Pharaoh, I am the Son of the Wiſe, the Son of Ancient Kings.*

This is a Subject of a World of Praise; As alſo in the Revelations, That God is a King of Kings, is a Matter of great exaltation to God. Look *Pſalm. 145.* which is a *Pſalm of Praise*, the Title is ſo; it begins thus, *I will extol thee, my God, O King; and I will bleſs thy Name for ever and ever. Verſ. 10, 11, 12, 13. All thy Works ſhall praise thee, O Lord; and thy Saints ſhall bleſs thee. They ſhall ſpeak of the Glory of thy Kingdom; and talk of thy Power. To make known to the Sons of Men his mighty Acts, and the glorious Majesty of his Kingdom. Thy Kingdom is an Everlaſting Kingdom; and thy Dominion endureth throughout all Generations.* And therefore you find in the Pſalms, the Pſalmiſt bids them proclaim it; *The Lord is King, and reigns in the World*, as the beſt News they ever heard, or that ever could be told them; as in *Pſal. 96. 10. Say among the Heathen, The Lord reigneth; Make proclamation of it, That the Lord reigns; The World alſo ſhall be eſtabliſhed, that it ſhall not be moved. Verſ. 11. Let the Heavens rejoice, that the Lord reigns; and let the Earth be glad: Let the Field be joyful, and all that is therein; Then ſhall all the Trees of the Wood rejoice. Let the Sea roar; you Fiſhes that have no Tongues, you are mute, yet ſpeak and roar out now, That God reigns; as Chriſt ſays, That the very Stones would ſpeak: Let the Floods clap their Hands; let the Hills be joyful together, Pſal. 98. 8. Or as elſewhere, Let them ſkip and dance, that God is King, that he is the King of Kings, that he reigns; But eſpecially let his Church do it, *Pſal. 97. The Church eſpecially hath a ſhare in this, Thy Judgments are made manifeſt, as Rev. 15. Thou art King, and King of Saints; Let the Heavens declare his Righteouſneſs; and all the People ſee his Glory, verſ. 6. Worship him all ye Gods, verſ. 7. Gods or Angels; and this becauſe he is ſo high and great a King. And you poor Souls that are here below, and under Oppreſſion, ſowing Tears, before this Kingdom breaks out, (ſays he) there is Light ſown for you; Verſ. 11. Light is ſown for the Righteous; and Joy for the Upright in Heart. Rejoice in the Lord, ye Righteous; and give thanks to the remembrance of his Holineſs, verſ. 12. This is, becauſe he is King.**

I will now explain to you the Frame of ſuch a Soul, as is wound up to God, to give Glory to God for what was in himſelf; and will deſcribe the many Diſpoſitions that Soul hath.

Fiſt; Such a Soul ſees ſo much of the Glory of God, as it is at a loſs what Praise to give him; It knows not how to praise and glorify him enough: As it is ſaid of his Benefits, which is a lower praise given to him; *Pſal. 116. 12. What ſhall I render unto the Lord for all his Benefits towards me?* Thus alſo *Paul, 1 Theſſ. 3. 9. What Thanks can we render to God again for you?* But if the Glory of God come in, it is above all your Bleſſing and Praise. *Nehem. 9. 5. Blessed be thy Glorious Name, which is exalted above all Bleſſing and Praise.* That a Soul is at ſuch a loſs you may ſee it in the *Pſalms.*

1. See the variety of Expression the Psalmist goes about to utter it by; sometimes he calls it *Praise*, and then *Glorifying*; Psal. 86. 12. *I will praise thee, O Lord my God, with all my Heart; and I will glorify thy Name for evermore.* And sometimes *Singing*; But he says it over, and over, and over, and over; Psal. 47. 6, 7, 8. *Sing Praises to God, sing Praises; Sing Praises to our King, sing Praises; for God is the King of all the Earth, sing you praises with Understanding; God reigneth over the Heathen: God sitteth upon the Throne of his Holiness.* He doubles it, and doubles it, to shew the vehemency of his Soul; He could not sing loud enough, *Sing, Sing, Sing, Sing*, four times in one Verse. And sometimes, *A New Song*, Psal. 33. 3. *Sing unto him a new Song.* I have praised him formerly, and sung to him, but all my old Songs are not good enough.

Sometimes he expresses it by *shouting for Joy*, Psal. 32. ult. *Be glad in the Lord ye Righteous; and shout for joy all ye that are upright in Heart.* Psal. 33. 3. *Play skilfully with a loud noise.* And extol him, Psal. 30. 1. *I will extol thee, O Lord.* And magnify him, Psal. 34. 3. *O Magnify the Lord with me, and let us exalt his Name together.* Sometimes *I will greatly praise the Lord*; and because Praise is too low a word, says he, *Let us make his Praise Glorious.* Psal. 66. 2. *Sing forth the Honour of his Name; make his Praise glorious: Let us give him no other than glorious Praise.*

As he useth this variety of Expression, which shews he knew not what to do or say; so he doth not know what to speak of God whilst he praises him, what words to use; and therefore he carries it off in so great a superlative; Psal. 77. 13. *Who is so great a God as our God? Who shall not fear thee, O Lord, O thou King of Nations,* Rev. 15. 4. And he hath it out of Jer. 10. 6. *There is none like unto thee, O Lord: Thou art Great, and thy Name is great in Might: Vers. 7. Who would not fear thee, O King of Nations?* In Psalm. 106. 2. He puts all the Creatures into a stand at it; *Who can utter the Mighty Acts of the Lord? Who can shew forth all his Praise?* Alas, vers. 3. *Blessed be they that keep Judgment; that can be holy. Who can shew forth all his Praise? praise him we cannot.*

And sometimes he useth this language, *Be exalted above the Heavens; and let thy Glory be above all the Earth*, Psal. 57. 11. And the God that rides on the Heavens, Psal. 68. 4, 33. *Sing unto God, sing praises to his Name; extol him that rideth upon the Heavens, by his Name JAH, and rejoice before him. To him which rideth upon the Heavens of Heavens which were of old.* Praise him under that Notion. Infomuch as indeed and in truth we find these strains in the Psalmist, that he knew not how to set him out with words enough; He leaves it to his own self, for himself to do it, for the Creatures cannot do it. Psal. 71. 13. *Glorify thy self in thy own Strength, in thine own Excellency, for the Creature cannot do it.* Such a Soul as David was, is enlarged to talk high of God; Psal. 86. 12. *I will praise thee, O Lord my God, with all my Heart; I will glorify thy Name for evermore.* Alas, poor Creature, How canst thou praise him for evermore? A Soul fired with desires to praise God, it burns after both more perfect things, and more lasting than it is able to perform. To will is present with it, &c. See but the reachings and roamings of such a Soul, how it swells in desires to glorify God.

First; That Soul in such a frame, does extend it self to praise God in all Times.

1. In all Seasons, that is, when any occasion shall be given; Psal. 34. 1. *I will bless the Lord at all Times; that is (as I take it) at all Seasons.*

2. His Heart goes further; *His Praise shall be continually in my Mouth*; he would be doing it continually; Psal. 84. 4. *They will be still praising thee; at all Seasons of the day, Morning, Evening, and Night; Psal. 92. 2. To shew forth thy loving Kindness in the Morning, and thy Faithfulness every Night.* Psal. 145. 1, 2. *I will extol thee, my God, O King, and I will bless thy Name for ever and ever: Every Day will I bless thee, and I will praise thy Name for ever and ever.* In other Psalms, *I will bless thee while I live*, Psal. 63. 4. Psal. 104. 33. *I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being.* But this is but for this Life: But *I will praise the Lord for ever and ever*, says David, Psal. 104. 2. *I will make thy Name to be remembred in all Generations; therefore*

therefore shall the People praise thee for ever and ever, Psal. 45. 17. Such a Soul is so enlarged, as if it were possible for him to do it, he would contract all the Praises due to God in all Ages into an Instant, and give him all at once, such are the enlarged Rooms and Desires of his Spirit. O that I could contract (thinks that Soul) all the Glory that is due to God, and that I can give to God to Eternity, that I could give it him in one Moment! Psal. 106. 48. *Blessed be the Lord God of Israel, from everlasting to everlasting, and let all the People (in the World) say, Amen. Praise ye the Lord.* Thus this poor Soul doth reach; and the reason is, because he is so great a God for ever, and therefore he would praise him as for ever. Thus in Eph. 3. 21. where Paul gives Glory to God, *To him be Glory in the Church, through Christ Jesus, throughout all Ages, World without end.* So Jude also, *To him be Glory now and ever. Amen.* vers. 25.

3. This Soul will rejoice that God hath been celebrated by others, in all Ages, Psal. 102. 12. *But thou, O Lord, shalt endure for ever, and thy Remembrance unto all Generations.* That he hath lived in their Praises, Psal. 22. 3. *O thou that inhabitest the Praises of Israel!* More expressly, Psal. 135. 13. *Thy Name, O Lord, endureth for ever, and thy Memorial, O Lord, throughout all Generations.* This Soul could fit down with Angels, and take in all their Praises, and rejoice that God hath been so celebrated and praised in all times.

4. This Soul would extend it self, not only to all Times, but to all Persons, and Things, and Works of God, to praise him; oft in the *Psalms* he rejoices in God, and calls upon all Nations to do it. Psal. 96. 1. *Sing unto the Lord all the Earth,* vers. 7. *Give Glory to the Lord, O ye Kindreds of the Earth, give unto the Lord Glory and Strength,* vers. 11, 12. *Let the Heavens rejoice, and let the Earth be glad, let the Sea roar, &c.* Alas! I cannot do it, my Heart is too narrow! Psal. 72. 18, 19. *Blessed be the Lord God, the God of Israel, who only doth wondrous things, and blessed be his glorious Name for ever, and let the whole World be filled with his Glory, Amen and Amen.* Nothing will content him else: if he could, he would fire all Creatures to do it; *Let the People praise thee, O God, let all the People praise thee.* So in Psal. 100. *Make a joyful noise unto the Lord all ye Lands, serve the Lord with gladness, and come before his Presence with singing.* Psal. 118. 1. *O give thanks unto the Lord, for he is good, because his Mercy endureth for ever.* He is King every where; O that they would praise him in all his Dominions! Psal. 103. 22. *Bless the Lord all his Works, in all Places of his Dominion, in every Nook and Corner of the World.* vers. 20. *Bless the Lord all ye his Angels, that excel in Strength, and do his Commandments.* Begin you to bless God! what had he to do to call upon Angels? It is as if he had said, Alas! poor Creature, I have not Strength; you Angels that excel in Strength, do you bless the Lord; it is better than to do his Will, it is your greatest Excellency. And vers. 21. *Bless the Lord, all ye his Hosts, ye Ministers that do his Pleasure.* And at last, *Bless the Lord all his Works, in all Places of his Dominion: And bless the Lord, O my Soul!* and what a poor little thing am I to bless him, so he concludes. And again, Psal. 113. 1, 2, 3. *Praise ye the Lord, Praise, O ye Servants of the Lord, Praise the Name of the Lord. Blessed be the Name of the Lord, from this time forth and for evermore. From the rising of the Sun, unto the going down of the same, the Lord's Name is to be praised.* He is so full, that himself would (if he knew how) wish himself in the midst of a whole Congregation of the Upright, Psal. 111. 1. *Praise ye the Lord, I will praise the Lord with my whole Heart, in the Assembly of the Upright, and in the Congregation;* would I had a Voice to reach the Multitude of all Nations! Psal. 108. 3. *I will praise thee, O Lord, among the People, and I will sing Praises unto thee among the Nations.* Nay, before all the Kings of the Earth, and all Angels, all Gods, he wisheth such an Auditory. Psal. 138. 1. *I will praise thee with my whole Heart, before the Gods will I sing praise unto thee.* Our Saviour Christ praised him thus in the midst of the Church Universal. Psal. 22. 22, 23. *Bow down thine Ear, O Lord, hear me, for I am poor and needy; preserve my Soul, for I am holy; the Word is, I am thy Servant, or Saint, or Accepted.* How does he praise God? O most mightily! vers. 8. *Among the Gods there is none like Thee, neither are there any Works like to thy Works.* Here is a poor Man in his Need talks thus: and thou that art so great a God, help me in a little Case. In Psal. 89. is an eminent Instance, vers. last. *Blessed be the Lord for evermore, Amen and Amen.* Says Calvin, there are those that
say

BOOK I.

say this Verse is foisted in ; why ? because the Man was in a great deal of Misery in the Verses before, *Remember, Lord, the reproach of thy Servant, how I do bear in my Bosom the reproach of all the mighty People, wherewith thine Enemies have reproached me, O Lord, wherewith they have reproached the foot-steps of thine Anointed.* How doth he praise God in this *Psalme* ! and it is there made the Fruit of his Death : *I will declare thy Name unto my Brethren, in the midst of the Congregation will I praise thee. You that fear the Lord, praise him, all ye the Seed of Jacob, glorify him ; and fear him, all ye the Seed of Israel.* You know who said it, O what Glory does Christ bring to God, vers. 25. *My Praise shall be of thee in the great Congregation.* The matter of his Praise is fetch'd out of God, he fully knew him. And Paul wishes, Eph. 3. last. *Unto him be Glory in the Church by Christ Jesus, throughout all Ages, World without end. Amen.* In the whole Church Universal.

5. Again, This Soul, let it be in the lowest frame that can be, in the greatest Misery, worst Condition, if this frame comes upon it, he will still praise God. I have known such as have been in the bottom of Hell, and there praised God. In *Psal. 86.* David praised God when he had been in a very pitiful Condition, vers. 1, 2, 3. No where such Praises, as from the 5th to the 15th Verse of this *Psalme*. And, as Calvin well said, might not this Man as well bless God at last, as he did at first ? *I will sing of the Mercies of the Lord for ever, with my Mouth will I make known thy Faithfulness to all Generations, &c.* When a Soul is at the lowest, if the Spirit of Praise come in upon that Soul, he will cry out to God aloud in praising him. There is another eminent Instance in *Psal. 22.* Our Lord and Saviour Jesus Christ hung upon the Cross, there he hung, and all the *Pharisees*, the Bulls came about him, and says he, *I cryed to thee.* What doth he comfort himself with ? Vers. 3. *But thou art holy, O thou that inhabitest the Praises of Israel.* The Praises given to God are so delightful to God the Father, that they are call'd an Habitation to him ; and the Breath of them, says Christ, this is that which supports me, *Thou art holy, and inhabitest the Praises of Israel.* vers. 6. *I am a Worm and no Man, a reproach of Men ; and despised of the People ;* But no matter, so thou art praised. *Isa. 24. 15.* When the World was overwhelm'd with a Deluge of Misery, yet says the Prophet, *Wherefore glorify you the Lord in the Fires :* in the midst of all the Fires round about their Ears, they glorified God ; some read it, *In the Valley,* in the lowest Condition they could be in : This Soul yet rejoices that it shall live to Praise him. My Brethren, Let us pray for such a Heart as this, that the Saints of the Old Testament may not shame us that are Christians of the New.

The Knowledg of
G O D the Father,
 And his Son
J E S U S C H R I S T.

B O O K. II.

Of the Son of God, the Second Person in the Trinity. What his Person is, considered in himself. He is the Eternal Son of the Father, one God in Essence with him. The Son, The Second Person took the Man Jesus into personal Union with himself; and so Christ is God-Man joined into one Person.

1 Cor. 8. 6.-----*And ONE LORD JESUS CHRIST, by whom are all Things, and we by Him.*

C H A P. I.

How greatly it imports us to have a true Knowledg of the Person of Christ. What his Person is. That he existed from all Eternity with God as a Person; and was not meerly a Manifestation of the Deity in Time, and then only Existent when he first appeared in the VWorld.

T Here are two Things imported to us in those words of 1 Cor. 8. 6. *And one Lord Jesus Christ;*

- I. His Person, [*Jesus Christ*].
- II. His Office and Relation to us, and unto all the Creation, *One Lord, by whom are all Things.*

I begin first with the setting forth the Substance of his Person; What it is, and of what made up is he, this Christ, the Lord, of whom all Things are.

BOOK II.

And this is the more necessary (though it be largely handled by others) in relation unto those strange and monstrous Opinions, which, as touching the Person of Christ, this Age hath produced. Satan being let loose, hath preach'd over his old Sermons and Notions, read over a-new, and refined his old Lectures, which he had read to those great Heresiarchs in the Primitive Times: Who joining Philosophical Notions about λογος, the Word, (as Philosophers had spoken of him) with what the Jewish *Gabala* had also said concerning him, made up another Christ than whom the Apostles preach'd. And truly, the Bottom-Cause of Mens embracing Errors about this, hath been the seducement of that specious and alluring Principle unto Man's Nature, of being one with God himself in the highest manner that Man's vain Heart could find ambition within it self to aspire unto. Mistakes of Union have caused Men to shape out such a Christ, as might serve to their attaining that high and incommunicable Union with God, which they have fancied to themselves the Creature shall attain: and hence look, as we formerly observed; that to the End, they might make way for this, the most hellish Blasphemy that ever was uttered, That the Creatures were, and should become all one with God himself, partakers of the Divine Nature. They therefore throw down the three Persons in the Nature of God, as alone possessing that Priviledg, as those that stood in their way to this Preferment: Which done, they think each of their Persons may be God, as well as they have been voic'd to be. So, out of the same Principle, they in like manner serve our Lord Jesus Christ's Person; for there must be no Preferment in Heaven left, which they must not be capable of, and raised up unto. They must be Christ too, and ascend to the height of his Throne.

Yet, 2. There being three Persons in that Divine Nature; the Man Christ Jesus was capable of being one Person with one of these: the Personality, or to be one in Person, might be communicated unto a Creature, although to be one with God in Nature could not; and that is the highest Union with God, the Creature is capable of. And had there not been three Persons in the Nature of God, this high Union with God had not been neither. And then this Union with one of these Persons, is the Foundation of all our Unions; and by virtue of it it is that God descends to communicate himself to other Creatures, (the *We* in the Text) even by uniting himself personally to one Creature, the Man Christ Jesus; and so setting him up the Lord and Christ, and chusing us in him; and he in that his Person, undertaking for, and bearing, and representing our Persons, thereby we become one with him, and through him with God, in our measure, and in a subordination to him; according to that *John* 14. 20. *At that Day ye shall know that I am in my Father, and you in me, and I in you.*

Now in order to clear this Distinction of Union with God on Christ's part, from that of ours through Christ: As I have shewed, God was an infinite pure Being, distinct from the Creature, and standing out from those Dregs of the Creatures, into which the Fancies of Men would drench him and mingle him with their Mud: So we must now extricate the Person of Christ also from the like Entanglements, and vindicate the transcendency of his Union with God, and distance of his Person from ours. And then all Unions left below him, are left free for us to attain, and shall be obtained by us. And for the discovery hereof, I am first in pursuit of *this, What the Person of Christ is; what he consists of.*

The great weight and moment of the true and right Knowledg of the Person of Christ, will be evident by a consideration of these two Texts of Scripture compared together; *Mat.* 22. 42. *Jesus said unto them, What think ye of Christ? Whose Son is he?* compared with *Matth.* 16. 13, 14, 15, 16, 17, 18. *When Jesus came into the Coasts of Cesarea Philippi, he asked his Disciples, saying, Whom do Men say, that I, the Son of Man, am? And they said, Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art Christ the Son of the Living God. And Jesus answered, and said unto him, Blessed art thou Simon Bar-Jona; for Flesh and Blood hath not revealed it*
unto

unto thee, but my Father which is in Heaven. And I say also unto thee, that thou art Peter, and upon this Rock will I build my Church; and the Gates of Hell shall not prevail against it.

Chap. I.

It is acknowledged by all that profess Christian Religion, That Christ is the Foundation; yea, and that other Foundation can no Man lay, than that which is laid, which is Jesus Christ, 1 Cor. 3. 11. But let all know, that it is as much a Foundation, and as absolutely necessary, To know and believe him that is true, (as John's word is, 1 John 5. 20.) the true Christ; that is, the True Person; who and what he is, and not another Jesus; that is, not to mistake his Person. Which Mistake, or Error Personæ, is either, 1. when Men know not, or do not acknowledge the Individual Person, who He is. Or, 2. understand not, but mistake what that Person is, and what his Person consists of: both which are alike necessary to be understood aright by us. The Necessity first you may see by Christ's Speech to the Pharisees, John 8. 24. If you believe not that [I] am HE, [that is, this my Individual Person to be the He, that is, the Messiah] ye shall die in your Sins.

And the necessity of the latter; those two his Questions, one put to the Pharisees, Matth. 22. and the other to his Disciples, Matth. 16. do also argue,

1. To the Pharisees; What think you of Christ? Whose Son is He? Mat. 22. Here he doth not ask them, Whether they would acknowledge himself to be the Christ, but what manner of Person the True Christ should be? And the dint and aim of his Question is, concerning his Person, Whose Son is He? Which is the true Substance of the Person of the Messiah: Thereby to discover to them, and convince them that they erred as well in this, what the Christ they look'd for should be, as in their not taking himself that was afore them to be that Person; and fatally in both.

2. He catechiseth his Disciples, Mat. 16. 13. Whom do Men say I am? Whom do ye say I am? Vers. 15. Which, vers. 16. Peter, in the Name of the rest, gives answer to; And withal resolves that Question which he put unto the Pharisees, Thou art Christ, the Son of the Living God. In which he speaks home to both Particulars.

1. That He, individually present with them, was the Christ, [thou art, &c.] And, 2. What that Christ was for the Substance of his Person, Son of the Living God.

And Christ in his return to this, definitively pronounceth, That the Faith of both these was the Rock which he meant to build his Church of the New Testament upon. So then, What the Person of Christ is, is of the Foundation (being the Rock); as well as that, that Jesus was the Christ.

And let me add, That this being the Rock, the whole Church of the New Testament hath been built upon; you therefore may safely joyn issues in your Faith, with what hath been the Faith and Doctrine of the whole Church in all Ages; as touching this particular, what his Person for the Substance of it is. In this, I say, of all Points else, that Promise issues which is made to the whole Church, answering to this Declaration of Christ, Ephes. 4. 13. That they should all come into the Unity of the Faith and Knowledge of the Son of God. They should all, that were in all Ages saved, agree in the Knowledge of this, in whatever other things they might be found to differ. This is the Rock of Ages.

And therefore in this Point, be wary what you entertain anew, or how you vary from the Catholick Faith of former Ages, or in what shall any way make his Person differ, from that Person which all the Saints have understood him to be.

I shall not go about setly to confute the Errors that are abroad; only positively set forth that Person which the Glass of the Gospel holds forth. And I hope, in the end and conclusion, to give forth that Challenge, which Paul in the like Case doth, in that 2 Cor. 11. 4. If he that cometh, can shew you a better, or greater, or more spiritual Christ, (I do not say, shall set out our Christ better, but shew you a better Christ) then you shall do well to bear with that Man, yea, and receive him and his Christ also.

Of the Knowledg of God the Father,

Again, in the setting forth his Person; my scope is not herein to set forth the *Excellency and Glory* of his Person, but the Substance of his Person. And in doing this, I shall proceed, by degrees, as our Apostle *John* also did, when he did let himself to describe him; he doth it by piece-meal, *John* 1. 1. *In the beginning was the Word*, that's his first step; *and that Word was with God*, that's a second; *And the Word in the beginning was with God*, that's a third; *And the Word was God*, that's a fourth. He might have shut them all up in this Sentence, *The Word was God, with God in the beginning*. But he puts it into so many several positive Assertions; yea, and begins at the lowest, namely, his having existed, *The Word was*, and that *in the beginning*. And then after that, tells us what he is, *A Person distinct from God*; He was *with God*, and yet was *God*.

I shall proceed in the like Method, and set him forth in so many several Assertions: Whereof each, or most of them, are directed as opposite to some Error or other about his Person, which are now abroad in the World. And I will begin as *John* did, at his *Existence*; that is, his having *been*, *when*, and *how long*. And *John's* first Affirmation about him, is terminated merely upon his *Existence*, *he was*, says he. Adding withal the circumstance of the *Time* of his *Existence*, *In the Beginning*.

I. Of his *Existence*. *When?* And *How long?* Then of his Person; *Who*, &c. And of his *Existence*; first, Because the true understanding thereof will conduce to the Knowledg of his Person, *who he is*.

1. He is a Person who did actually exist *before he came into the World*, and was *made Flesh*; and that had continued to exist all along the time of this World, both in the *Beginning* of it, and before the World was, yea, from Eternity.

'Tis strange that the *Socinians* should so impudently, in the Light of this Gospel, and the Scriptures, say, that Christ began but then to exist actually, when he was first conceived by the Holy Ghost in the Virgins Womb; and that before he had existed but *in Promise*, as the Day of Judgment doth now. As also such who hold Christ to be but the Manifestation of God in Man's Flesh: God indeed, say they, was afore; but Christ, as Christ, being but the Manifestation of the Godhead in Man's Nature, existed not until Christ the Manifestation of Him: whereby they not only deny him to be a Person who did manifest God; but also necessarily declare that Christ, as Christ, existed not until that Manifestation of God in Man's Flesh. For the existence of that which is only and barely a Manifestation, lies only in being the Manifestation of some thing that existed afore, but it self not till then. And this is, even as if a Man should say, and affirm, that what all other Men call the Sun, is all one with what we term Day, and nothing else; which you know begins but in the Morning, and ceaseth at Night, and is but the Shine and Manifestation of the Sun, when it riseth and appears above our Hemisphere, or this part of the World. But look as the Sun is a Body of Light, that exists afore it is Day with us; and the appearances of it is that which maketh Day, yea, is Day: So Christ the Son of Righteousness, is not the bare Manifestation of God, but a Person that existed with God, yea, and was God afore that Manifestation of God made by him in this World. And he is not only the bringing in, or manifestation of Life and Immortality which was in God; but himself was that eternal Life which was with the Father, as distinct from him; and was manifested to us 1 *John* 1. 2. so as Life and Immortality is made manifest by his appearing, as of a Person that brings it, and manifests it, with the manifestation of himself, 2 *Tim.* 1. 10. And who also is said to *manifest himself unto us*, as well as the Father, *John* 14. 21.

To confirm this our main Assertion, Let us trace his Existence punctually through all Times. The Psalmist says of him, *Psal.* 102. 24. *Thy Years are throughout all Generations*. Which Psalm the Apostle quoteth of him, *Heb.* 1. 10. Let us go from Point to Point, and see how in Particulars the Scriptures accord with it. The first Joint of Time we will begin that Chronology of his Existence withal, is, that Instant afore he was to come into the World.

First, We find him to have existed, just afore he came into the World, the Instance of his Conception, *Heb. 10. 5.* in these Words, *Wherefore when he comes into the World, says he, A Body hast thou prepared me. Vers. 7. Lo, I come to do thy Will, O God.* Here is a Person distinct from God the Father, a [Me], an [I], distinct also from that Human Nature he was to assume; which he terms a *Body prepared.* A Person he is that speaks to God, as one knowing and understanding what he was about to do; yea, and how it was written of him, that he should do, *In the Volumn of thy Book it is written of me, vers. 7.* Therefore besides and afore that Human Nature, there was a Divine Person that existed, that was not of this World, but that came into it [*when he cometh into the World, he says, &c.*] to become a part of it, and be manifested in it.

Secondly, We find him, to have existed afore *John the Baptist*, though *John* was conceived and born some Months afore him. I note these several Joints of Time, because the Scripture notes them, and hath set a special Mark upon them, *Joh. 1. 15. John bare Witness of him, and cryed, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me.* This Priority of Existence is that which *John* doth specially give witness unto. And it is Priority in Existence, for he alledgeth it as a Reason why he was preferred afore him; *For he was before me.* And therefore, these latter Words do not note out a Priority in Dignity, for that were to prove *Idem per idem.* And this Reason holds strong; for he is such a Person as existed afore he was made Man or Flesh, afore as Man he was born; and so must be more than a Man or Creature. And then again, he doth not say, *He is before me*; but speaks in the Time past, *He was before me*: And yet *vers. 30.* he expresth it thus, *There cometh a Man (the same John speaking of Christ) which is preferred before me: for he was before me.* Still he runs upon this Priority: And yet as a Man he was not afore *John*; for *John* was the elder as Man. Therefore as some other Person, namely, *the Son of God*, (as he had entituled him, *vers. 14.*) or as *the Word*, (as he had stiled him *vers. 1.* and so on.)

Thirdly, we find him existing when all the Prophets wrote and spake. *1 Pet. 1. 11.* The Spirit of Christ is said to have been in all the Prophets; even as *Paul*, who came after Christ, also speaks, *You seek a proof of Christ speaking in me, 2 Cor. 13. 3.* And therefore, he himself whose Spirit it was, or whom he sent, must needs exist as a Person sending him. And particularly of the Prophet *Isaiab*, it is said, when he saw his Glory, *Isa. 6. 1.* Which *Job. 12. 41.* is applyed to Christ, and *vers. 5.* says *Isaiab, I am undone, for mine Eyes have seen the King, the Lord of Hosts,* which was Christ.

Fourthly, We find him existing in *Moses's* time, both because it was he that was tempted in the Wilderness; *1 Cor. 10. 9. Neither let us tempt Christ, as some of them also tempted, and were destroyed of Serpents.* And it was Christ that was the Person said to be tempted by them, as well as now by us, as the Word *xai* [*as they also*] evidently shews. And it points to that Angel that was sent with them, *Exod. 23. 20, 21.* in whom the Name of God was; and who as God, had the Power of pardoning Sins, *vers. 21. Beware of him, provoke him not, for he will not pardon your Transgressions: for my Name is in him.* And him that *Moses* calls *Jehovah* or God, *Stephen* calls an Angel. And there is none to whom are given the Name of an Angel, and of God, but to Christ. And *Stephen* says, *Acts 7. 35.* That *Moses* was a Ruler and Deliverer in the Land of the Angel which appeared to him in the Bush. And in *Heb. 12. 26.* there is a comparison made between *Moses* and Christ: and Christ is there said to be he whose Voice then shook the Earth, *vers. 26.* and *vers. 25.* He is termed the Speaker from Heaven, alluding to that place, *Exod. 20. 22.* God said, *You have seen I have talk'd with you from Heaven.* So then, Christ then existed, and also is God. Yea further, it is he of whom it is there also said, that his Voice then shook the Earth. Even as he who now under the Gospel speaks from Heaven, and whose Voice shakes both Earth and Heaven under the Gospel. The same Jesus therefore then existed in his Power, that now.

Fifthly, We find him existing in and afore *Abraham's* time: *Joh. 8. 58. Verily, verily I say unto you, before Abraham was, I am.* The Jews had undervalued him unto *Abraham*, *vers. 53. Art thou greater than our Father Abraham?* And whereas he had said thereupon, *vers. 56. That Abraham rejoiced to see his day;* which *Abraham*

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Abraham had done by Faith: They will needs cavil, and put this upon him, that he had meant he had seen *Abraham*, and had lived in his Time, *vers. 57. Thou art not fifty years old, and hast thou seen Abraham?* Christ doth not answer as he might, that this was a meer Cavil, as to what his former Words did intend or hold forth; but instead thereof, with a deep Asseveration affirms, what they thought he had absurdly said of himself, namely, that he had not only lived in *Abraham's* Time, but long afore. And so their Cavil and Mistake drew forth from Christ this great Truth; as Errors use to bring forth Truth; and he utters it with the greatest Solemnity, and Asseveration, *Verily, verily*, (as being a Wonder to utter) yea, and speaks not in ordinary Language, as *that afore Abraham was* [*I was*] but [*I am*] in a correspondency to what God speaks of himself, *Before the Day was, I am*, *Isa. 43. 13.* We translate it, *I am he*, but Word for Word it is *I am*: signifying thereby that permanent, uninterrupted Being of his, which is proper to God, as *Psal. 90. 2. Before the Mountains were brought forth, thou art.* And Christ's Answer in this Place was opposite to their Demand; they speak of real Existence, and in the same Sense and Respect doth Christ answer them.

Sixthly, We find him existing in the days of *Noah*, that Preacher of Righteousness, *1 Pet. 3. 19.* He says of Christ, that he was *put to Death in the Flesh, but quickned in the Spirit.* He evidently distinguisheth of two Natures, his Divine, and Human; even as *Rom. 1. 3, 4.* and elsewhere, (as I shall shew) and then declares, how by that Divine Nature which he terms *Spirit*, in which he was existent in *Noah's* Times, he went and Preach'd to those of the old World, whose Souls are now in Prison in Hell: Those Words [*in Spirit*] is not put to signify the Subject of Vivification; for such neither his Soul nor God-head could be said to be; for that is not quickned which was not dead: But for the Principal and Cause of his Vivification, which his Soul was not but his God-head was. And besides, by his Spirit is not meant his Soul, for that then must be supposed to have preached to Souls in Hell (where these are affirmed to be). Now there is no Preaching where there is no Capacity of Faith: But his meaning is, that those Persons that lived in *Noah's* Time, and were preach'd unto, their Souls, or Spirits, were now, when this was written, Spirits in Prison; that is, in Hell. And therefore he also adds this Word [*sometimes*] who were *sometimes* disobedient in *Noah's* Days. These Words give us to understand, that this Preaching was performed by *Noah* ministerially; yet by Christ in *Noah*: who according to his Divine Person was extant, and went with him, as with *Moses*, and the Church in the Wilderness, and preach'd unto them.

Seventhly, He was extant at the beginning of the World, *In the beginning was the Word.* In which Words, there being no Predicate or Attribute affirmed of this Word, the Sentence or Affirmation is terminated or ended meerly with his Existance, *He was*, and he was then, *In the beginning.* He mentions not his Parents, or time of his Birth, but simply that *He was*: He mentions not any King's Raign, or such Note of Worldly Time, but simply, *In the beginning*: And he says not that he was made in the Beginning, but that *He* [*was*] *in the beginning*: And it is in the *Beginning* absolutely without any Limitation. And therefore *Moses's* beginning, *Gen. 1. 1.* is meant, as also the Words after shew, *All was made by him that was made*; and *vers. 10.* The World he came into was made by him. And as from the Beginning, is usually taken from the first Times or Infancy of the World, *Mat. 19. 4. And he answered and said unto them, Have ye not read, that he which made them at the Beginning, made them Male and Female?* So *Mark 13. 19.* Christ expounds it the beginning of the Creation, which God created; *For in those Days shall be Affliction, such as was not from the Beginning of the Creation which God created, unto this Time, neither shall be.* So then, when God began to create, then was our Christ. And this here is set in Opposition (*Job. 1. 14.*) unto the time of his being made Flesh, lest that should have been thought his Beginning. And unto this accords that of *Heb. 1. 10.* where speaking of Christ, out of *Psal. 102. Thou, Lord, in the beginning hast laid the Foundations of the Earth*; so as to be sure he existed then. But further, in *Psal. 102. 24.* it runs thus, *Thy Years are throughout all Generations* (we have run, you see, through all Generations, since the Creation, and have found his Years throughout them all.) And yet lest that should

should be taken only of the Generations of this World, he adds, (as *Rivet* expounds it) *Before thou laidst the Foundation of the Earth.*

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Eightly; So then we are come to this, That he hath been before the Creation; yea, from Everlasting. Which,

1. Is made forth, in that it is said, He was in the beginning, (meaning of the Creation) and therefore from Everlasting. The Consequence of which appears;

Both, 1. because there was but that one beginning of producing Things by God; and so what was then, must needs be before, yea, from Everlasting, as having had no beginning. The Angels were not afore that beginning mentioned by *Moses*. For 'tis said, *Exod. 20. 11. God made Heaven and Earth, and all that in them is*; whereof the Angels are part. And *Mark 13. 19.* 'tis termed, the beginning of the Creation which God created; and so of the Creation of any thing what-ever that God made. So then Christ must needs have had no beginning afore, as well as that he existed then.

And, 2. In Scripture phrase, *in or from the Beginning*, is used to express Eternity. *Isa. 43. 13. From the Beginning, when the Day was, I am.* So they read it; that is, from Eternity.

But, 3. if that will not carry it, you have it more express, *Prov. 8. 22. The Lord possessed me afore his Works of Old*; 'tis spoken of Christ. Now to be sure, by that phrase of *being afore his Works*, even God's Eternity is expressed thereby; *Psal. 90. 2. Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World; even from Everlasting to Everlasting, thou art God.*

But, Ninthly, If you would have his Eternity yet more express; see *Heb. 7. 3.* where, mentioning *Melchisedeck*, Christ's Type, he renders him to have been his Type in this,—*without Father, without Mother, without descent, having neither Beginning of Days, nor End of Life: but made like unto the Son of God, abideth a Priest continually.* Where his meaning is to declare, that look what *Melchisedeck* was *Typicè*, or *Umbraliter*, in a Shadow, that our Christ was *really* and *substantially*. It is the manner and custom of all Historians, yea, and of *Moses*, in that Sacred Story of his; if they bring in any Person more eminent, and as performing any more excellent Exploit, to relate his Parents, his descent, whom he came of, and what became of him. And this *Moses* had been careful and diligent to relate of all the Patriarchs, telling us whose Sons they were, rehearsing their Genealogy, how many Years they lived, and how then they died. Which is especially observable in that short Catalogue, *Gen. 5.* In the close it is added, of every one, *and he died*, when he relates little else. But this *Melchisedeck* was a Man greater in Dignity, in Office, than any of the Patriarchs, (for whom would your selves pitch on, as the greatest of all that *Moses* wrote of, but *Abraham* the Father of all the Faithful). Now (says the Apostle, *vers. 4.*) *consider how great this Man was, unto whom even the Patriarch Abraham gave the tenth of the Spoils*, yea (as *vers. 5.*) greater than all the Tribes; and so the whole Nation of the Jews, and People of God that followed. For whereas all the other Tribes paid Tithes to *Levi*; (says the Apostle here) *Levi*, and all the Tribes paid Tithes to him in *Abraham's* Loins. Yea, and *vers. 6.* *This Man blessed him, (namely Abraham) who had the Promises for himself and all his Seed.* And without all contradiction, the lesser is blessed of the greater, *vers. 7.* Now when *Moses* had in his Story brought upon the Stage a Man thus heightened and sublimated, which would for ever set all curious Thoughts on longing to know who and what this Man was, what his Original was, what his End, who his Parents, &c. he causeth him, as it were, on a sudden, to vanish, contrary to his wont, concerning other Persons, as if he had been a Man drop'd out of the Clouds: telling (as we say) neither whence he came, nor whither he would go. *Paul*, that observ'd this, tells us plainly, that it was *consultèd*, or on purpose done.

There was a Mystery in it, which was to signify the Eternity of Christ's Priesthood and Person; and whereas neither *Melchisedeck*, nor any Creature was or could exist from Everlasting, and so in the reality, could not have wherewith to shadow out Christ's Existence from Everlasting; therefore

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fore it is signified by silence, or omission, there being nothing in the Story that hints his Original or Beginning; and so it was, as if he had had no beginning: And it being setly and on purpose done, it had intentionally this secret Mystery in it. There was nothing in Christ, but some Type or other was ordained some way or other to shadow it. And when the Matter was such as could not in the kind or reality be personated, it was done by that which might most nearly shadow it. As the Sacrifice of his Body was by the Burnt-Offerings of Beasts; but for the Sacrifice of his reasonable Soul under the Wrath of God, there was not any thing in the Sacrificing of a Beast, of like kind, which could shadow it out, yet God appointed that which was as near in resemblance as might be; And that was the pouring forth of the Blood, in which was the Soul or Life, signifying the pouring forth of his Soul as an Offering for Sin, as *Isaiab* speaks, *Isa. 53. 10, 12.* Now so here there being nothing in respect of any real Existence from Eternity that any Man was capable of; therefore an Historical Eternity is given him, by way of Silence, concerning his Birth, &c. So as he *was* (as the Text there hath it) *made like to the Son of God*; that is, rendered in respect of what useth to be the Course and Manner of Story like to him in this respect. As in Law, Things that appear not, are in value as if they were not; so here. Now in that it is said, *He was made like to the Son of God*; It imports him to have herein been the Shadow, the Picture of Christ, who is the Body and Substance. God having his Son, and all he was and should be in his Eye, did all along the Old Testament draw his Picture in the Examples of all Eminencies in any Person that was extraordinary and transcendent; Christ being really the Abstract of them all. Some pieces, or Limbs, one Patriarch affording, others another; and this of Eternity was *Melchisedeck's* lot to hold forth, and that in the manner specified. Now that he shadowed out the Eternity of Christ's Person and Priesthood, for Time to come, all acknowledg, *Socinus* himself. Therefore also in the Eternity of his Person for Time past, for that is as well put in, *without Beginning of Days, as without End of Life.* And so these other Attributes, *without Father, as a Man, without Mother as God. And who can tell his Generation?* saith *Isaiab, Isa. 53. 8.* All which not only import, what he was in respect of his Priesthood, but of his Person; for the things he takes for him, are such as are common to all Men's Persons, as they are Men. As when he says, he was *without Father or Mother*; Inasmuch that whereas *Adam* was without Father or Mother, yet we read of the beginning of his Days; it is recorded, and his end of Life; but not so of *Melchisedeck*; and so represented in all things differing from all the Men that ever were or shall be. And further, If that had been his only Type, it had not been material to shew the Eternity of his Priesthood, to say he was without Father: For if *Moses* had set down his Father's Name, and withal had shewn that his Father was not a Priest, it had been all one as to that Point: So as these are spoken chiefly in respect of his Person, the Subject of this Priesthood; yea, and if his Priesthood were from Everlasting, his Person must exist from Everlasting; for these two are joined, *Heb. 5. 6. Thou art my Son, this Day have I begotten thee; and thou art a Priest for ever after the Order of Melchisedeck.* If therefore it signifies the Everlastingness of the Priesthood, *à parte antè,* or from Time past, that that hath been for ever, (and it must so signify, if that other opposite, without end of Days, signifies the Eternity of his Priesthood for Time to come) then withal it must import the Eternity of his Person, and himself to have been without beginning of Days.

Lastly, add to this, that in *Mich. 5. 2. But thou Bethlehem-Ephratah, though thou be little among the Thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel: whose goings forth have been from of Old, from Everlasting.* Where he evidently speaks of two Births Christ had, under the Metaphor of going forth; one as Man at *Bethlehem* in the fulness of Time, the other as Son of God from Everlasting. Which latter is added on purpose, upon occasion of the prophesy of that other, to prevent that thought, that he had not existed afore he was Born or Conceived at *Bethlehem*; and his Birth is expressed by that Phrase, of *going or coming forth*, in both respects. His Birth,

Non entia &
nonparentia
æquiparantur
in Jure.

as Man, *Mat. 2. 6.* is so expressed, *Out of thee shall come forth*; which, *vers. 4.* is interpreted to be *born*.

And, 2. As Son of God, his goings forth (that is, his Birth) are from Everlasting. And it is termed *goings forth*, in the plural; because it is *Actus continuus*, and hath been every moment continued from Everlasting. As the Sun begets Light and Beams every moment; so God doth his Son.

So then we have *two Everlastings* attributed to Christ's Person; One to *come*, *Heb. 1. 10.* and another *past*, here in *Mich. 5. 2.* And so as of God himself it is said, *Psal. 90. 2. From Everlasting to Everlasting thou art God*; so also of Christ.

And to confirm this Existence of his yet more; If you ask where he was all that while? *John* resolves you, together with this his Assertion, *that he was*; and tells you *with whom* he was. At the Creation, or in the Beginning, he was *with God*; when none but God and he were alone, and no Creature with them; *In the Bosom of the Father*, *John 1. 18.* And in *Prov. 8. 30. Then I was by him as one brought up with him.* And accordingly, *John 17. 8.* Christ says, *I came forth from thee*, speaking to his Father: and *vers. 18. Thou didst send me into the World*: and *John 16. 28. I am come forth from the Father, and am come into the World.*

Now ask the *Manifestarians*; that is, those that say, Christ, as Christ, is only a Manifestation of God. How was it when it is said, that he was *with God* in the beginning of the *Creation*, when there was no Creature? when, according to them, his sole Being (as Christ) is barely a Manifestation: I ask them, to whom he was then a Manifestation? Not to God: for, according to them, he is the Manifestation of God in us; and to him, he needed not be the Manifestation of himself in their sense, but to us only: Now then we were not, nor any Creature to whom he should be manifested.

Use 1. Let Believers comfort themselves with this Existence of their Head and Redeemer Christ, *1 John 2. 14.* he reckons it up a priviledg to raise up their Hearts withal: *Ye have known him that is from the beginning*; namely, Christ, of whom, *1 John 1. 1, 2.* he says, *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our hands have handled of the Word of Life, (for the Life was manifested, and we have seen it, and bear Witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us).* This was the great Priviledg *John* and the Apostles boasted of; as it follows *vers. 3. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us.* When therefore he saith, *We have known him that is from the beginning*; it carries a great Privilege, and Confirmation, and Establishment of them in their Faith; and also an Exhortation with it.

1. A Confirmation of them in their Faith, and to see and rejoice in their Privilege; and is, as if he had said, there cannot be any Christ proposed to them, that is more ancient; and therefore he is the best, the sole or only Christ. As the Gospel coming after, could not make void the Law: So no Manifestation can put down, or excel that which is made of God himself in Christ, for it is he that was from the beginning.

And, 2. it hath an Exhortation in it: That therefore they should always, and to the end, that is, for ever, cleave to him. It is he that was from the beginning. There can be no other Jesus; *The same to Day, Yesterday, and for ever,* as *Heb. 13.*

Use 2. Embrace him as thy chiefest Treasure; for he is Being and Existence it self; *The World passeth away, and the Glory of it: But the Word of God endures for ever.* If the Truth of this written Word, then much more this substantial Word, the Person of Christ, in whom all other Truths are, *Yea and Amen.* He is, I say, Existence it self, *By whom all Things consist*, *Col. 1. 17.* and *exist*, *Heb. 1. 13.* And in the Text, *Through whom are all Things, and we by him.* And

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it is Faith in us, that gives a Subsistence to him in our Souls, we thereby close with him, *Prov. 8. 21. Wisdom*, that is, Christ, exhorting us to embrace him, holds forth this Promise, *I cause those that love me, to inherit Substance*. All other things are shadows. And how doth he confirm this to them, that he is able to give them Substance? but by this, that he existed before this World was; Which is the Subject of his Discourse for ten whole Verses together next following, beginning thus, *v. 22. The Lord possessed me in the beginning of his Way, before his Works of Old: I was set up from Everlasting, e're ever the Earth was, &c.* Then only I was; but God himself accounted me as a Treasure to himself: *The Lord possessed me*, vers. 22. And therefore I may well be yours: If God esteemed me such to himself, you may well do so to your selves. When the Apostle says, *He that was Rich, for our sakes became Poor*, 2 Cor. 8. 9. it implies him to have been infinitely Rich afore he came into the World, where it was he was made Poor, and from his Birth born to nothing. And to conclude, As he only is Existence, so that Being you have in him is alone true Being. *Of him ye are in Christ Jesus.*

Use 3. You see how it came to pass, that we who existed not afore the World, had yet then the Promise given, 1 Tim. 2. *Grace given us in Christ afore the World*, 1 Tim. 1. 9. And *chosen in him afore the World was*, Eph. 1. 4. Even because that Christ was a Person who then existed; and took all the Deeds of Gift ordained us from God for us. *Isa. 6. 9. He is stiled, The Everlasting Father*; which he had not been if he had not existed: For of all else, to be a Father, implies Existence at the Time when he is said to be a Father. For it notes Antiquity and Priority; as *Adam* is said to be a Father in Time, so Christ from Everlasting. And as *Adam* must be supposed to exist, when he was a Father, so must Christ be supposed also: And therefore if an Everlasting Father, then he existed in that *Everlasting*.

C H A P. II.

Who this Person was that Existed from Eternity. The two Titles which are given to him, as Existing before the World was. 1. That he is the Word. 2. The Son of God. His first Title, the Word, imports two Things; His being Eternally begotten of the Father, as the Image of his Essential Glory: And that he is given to us by God as his Word, whereby he manifests himself.

You have seen that Christ was a Person who existed throughout all Generations, and from Everlasting, before he took Flesh. The next Enquiry is, who he was that had always so existed; thus, as yet, I, proceeding by degrees, do limit it: for, as concerning what he is upon the assuming Human Nature, that is to follow afterward.

There are two eminent Titles given to Christ, Existing before the World, and both of them in the first Chapter of *John*, ὁ λόγος, the Word, Joh. 1. 1. *In the beginning was the Word, &c.* 2. *The Son of God*, vers. 14. Of whom as such *John Baptist* thrice affirmeth he was afore him, vers. 15, 18, 30, 34. And parallel to this in the Book of *Proverbs* he is stiled; 1. *Wisdom*, Prov. 8. from vers. 22. to 33. Then, 2. *The Son of God*. *What is his Name, and his Sons Name, canst thou tell?* Prov. 30. 4. I will not here much dispute as concerning the first, whether that Title of λόγος, the *Word*, be the Title of his Person simply considered in himself; or whether withal in respect unto his being ordained the Manifestation and Revelation of God to us: yet something must be said. There are two Opinions about it.

First, Some say, it imports the Divine Substance of his Person, simply considered; and so merely notes out that Relation he hath to his Father, as begotten of him: In respect of which he should be termed the Word. That look, what the inward Thought, *Conceptus*, Concoit or Apprehension of the Mind, is to the Mind, being the first-born thereof; and remains within the Mind it self, and is the Image of the Mind to it self, though never uttered to any other: Such, say they, and in such a respect, is the Person of Christ termed the Word, unto God his Father. Now it is clear, that both in the *Jewish* and *Greek* Language, that which we in *English* call *Word*, and which we apply only unto *Speech*, doth with them betoken the inward Thought of the Mind. *Aristotle* distinguisheth between λόγος ἔξω and λόγος ἐνθω, the External of the Mouth, and the Internal of the Mind. Thus also, Job 32. 18. *I am full of Matter*; so we translate it. And he speaks of his Mind or Spirit; so it follows, *My Spirit within me is full of Matter*. Now in the *Hebrew* 'tis, *full of Words*. Thus, *Dixit in Corde, The Fool hath said, in his Heart*, is put to express the inward Thoughts of bad Men, *Psal.* 14. 1. As also, of good Men, *Psal.* 36. 1. For Words spoken, are but Thoughts appearing. So that according to this, the whole Object of God's inward Thoughts and Wisdom is here termed the *Word*, which comprehensively is Christ. And this Notion or Ground, why he is termed λόγος, the Fathers and Schoolmen have more generally and greedily entertained, as that which was most lively and really expressive of the Eternal Generation of the Person of the Son of God. That as the Mind, when it would understand it self, begets within it self an *Idea* or Likeness of it self, in which it views and understands it self; Like as the Eye, when

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when it would see and view a thing without it self, takes in an Image of the thing: So the Mind doth, when it knows it self or any other thing. And that thus God in the knowing of himself, doth beget within himself the Image of himself, as *Heb. 1. 2.* Christ is also called. And it is observable, that his Eternal Generation, as the Son, should be expressed by the same Phrase (and so they should so fitly agree) that the Production of the Thoughts, or Image in the Mind is expressed by. The Phrase used to express the Generation of him as God's Son, is, that he came forth from the Father, *Joh. 8. 42. Joh. 16. 28. Joh. 17. 8.* And the same Word is used, to express the begetting of the Thoughts and Purposes, by the Mind, and in the Mind, *Matth. 15. 18.*

Zanchy, Professores Leiden-
se, and others.

But this import of it, many of our Reformed Divines have been and are shy of, as too curious. And yet, as I have observed, the same Authors are in other following Passages glad to make use of the Similitude thereof again and again, to express the Generation of the Son of God thereby, as most apposite and subservient thereunto: And so might have been glad that the Scriptures speak so near thereto.

There have been two things among many others, that have made them shy to own this, as the Scriptures intention in this Phrase.

1. That the *Conceptus*, or Images in the Mind, are Accidents, and less than the Mind it self, as also vanishing and transient, and not of the same Substance with it, and equal to it; which is dangerous to hold forth of Christ.

But that is easily answered. 1. That a full Similitude, from things Earthly holding in all things like, could not be found of this Mystery. And, 2. Themselves say of the Persons in the Divine Nature, that they being but various Modes or Manner of Subsistings of that one Divine Nature, the God-head; That though those several Modes in a Creature would be but Accidents, yet in the God-head they are Persons: So why not in the Case in Hand? That Image which in the Mind of Man is but an Accident, this in God, and of God himself, is a Person equal to God: Especially, seeing otherwise he should not know himself perfectly as he is in himself.

The second is, That to say Christ is the Word of the Father, as the Thoughts, or Reason, or Counsel is the Word of the Mind, vergeth and inclines too much unto the Notion of *Plato*, and other Heathen Philosophers; who acknowledging God the Maker of this World, conceived of this Word of God in God, to no other thing in God, than the Idea or Plat-form of all that which God meant to make. And so, as an Artificer having the Model of a Ship or Frame of Building in his Head, that Model, or Frame, or Pattern of what he means to make is one Thing, and his own Being or Nature as a Man is another; and indeed, thus did these wise Folks, philosophising of God's making the World, distinguish between God, and this Word in God thus; that by God they conceived one Person only, that enjoyed that Divine Nature to himself: Only he having all the Creation in him, the Pattern of all these, or Idea of them, according unto which he made them; they termed this the *Word*, or $\lambda\omicron\gamma\omega$, in God's Mind, so making the whole of the Being or Subsistence of that *Word* in God, to be wholly distinct from the Nature of God as God; and to be only that in God which was the Original and Sampler of his Creation; and so to be but the Head of the Creation: that is, the Top and Chief and Original of it, and a meer Respect thereto. This was *Plato's* $\lambda\omicron\gamma\omega$, or Word; and I fear is all that others, bringing but up old Philosophy for new Divinity, do intend, by that which they so usually cry up, and term the *Eternal Word*.

But that the Philosophers meant by the Notion of $\lambda\omicron\gamma\omega$, or the Word, no more but the Model of the Creation, needed not have deterred Christians from the owning of this Phrase [*the Word*] to intend the Image of what was, and is, in God, and that as a distinct Person that had the true Nature of the God-head, and as that which was not in God meerly, or only the Pattern of his Creation.

1. If indeed the whole of the Image of God's Mind, or Object of God's Thoughts and Knowledg, had been but the Image of the Creatures, in which God only foresaw what he would or could create: then indeed, *John's* $\omicron\lambda\omicron\gamma\omega$, or the Word, had been, nor could have been no other than this Sampler of God's Creation; but the chief Object of God's Knowledg is himself in the first Place, and thereby it is he knows all things else he can produce, and that at second hand,

by

by first knowing of himself. And indeed, if the *Idea* or Sampler of his Creation alone, were all the Image or Object of his Knowledg he had in himself, of himself; then he should only have but an imperfect Knowledg of himself, and such as we have at the lowest of him. For to know God but in the Creatures, is but that which was in *Adam* by the Law of Creation: and we profess to look for an higher, to see God Face to Face, and in himself; which is our Perfection. And therefore, surely God's Perfection, is to see himself in himself much more. Neither indeed can God know himself perfectly, but by such an Image of himself, as is as perfect as himself. We Creatures indeed know nothing perfectly, because our Understandings penetrate not into the Things themselves, and so we know them only by such Images as fall short of the Substance of the Things themselves: But God's Knowledg is perfect, especially that which he hath of himself must be equal to himself. So then, if the import of this Phrase the *Word*, relates at all unto God's inward Thoughts or Apprehensions, and the Object of them; it must more especially carry in it Christ, his being the immediate Image of God himself.

3. 'Tis certain, that Christ himself (who himself knew best what himself was) doth speak of himself, as of a Person unto whom his Father doth shew, or make known the Pattern and Model of all his Works he means to do: and therefore, the Substance or Being of his Person consisteth not in his being the *Idea* or Model of the Creation, that is in God's Mind; but he is the Person to whom God makes known those Platforms of all. Thus, Joh. 5. 19, 20. *Then answered Jesus, and said unto them, Verily, verily I say unto you, 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. For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater Works than these, that ye may marvel.*

1. These Words suppose the *Idea* of what he means to work, to be in common between the Father and the Son, and in the Father first; as in him the Being or Essence of God is first, and so communicated or shewn unto the Son (as indeed all the Platform or Form of God's Works is common to all three Persons in that they are alike God.) And therefore it were absurd to say, That the Son himself is nothing else but that Platform it self of what God means to work.

2. These Words suppose a Person whom God loves, and a Person of Understanding and Knowledg, such as to whom the *Idea* of all God means to effect is shewn. Now as it were absurd for a Carpenter to say to that Form in his Mind; I will shew thee all I am about to do: So here there would be the same absurdity.

And, 3. In *vers. 17*. Christ says he is one that works, and hath a powerful Hand to effect all that is done as well as the Father: And therefore, is himself a Person distinct from this *Idea* of all Things, and not the bare Image of them. And lest it should be understood of him as Son of Man only, he puts in that Word *hitherto*. *My Father works [hitherto] and I work*. That Word takes in all God hath ever done since the Creation. For that *hitherto* must relate to some time afore, either Eternity, or a Beginning: and we know that that beginning of God's working, was the beginning of the Creation; and (from that time hitherto saith Christ) *I work*. And be it what it will that the Father hath done at any time, the Son hath done the same. For *vers. 19*. *Whatever things the Father doth, these also doth the Son likewise.*

4. These two Expressions. 1. That he is *one begotten of the Father*, elsewhere used: And, 2. This here, That he is *one to whom the Father sheweth all he doth*; do imply two differing things, even as for a Father first to beget his Son, his substantial Image, and then to teach and instruct him in his Trade, and shew him what he is to do.

Yet I may add this, That God the Father communicating the Form of all things to his Son, so vieweth his own Thoughts and Purposes thereabout, as they shine forth in his Son: as a Man doth his own Thoughts in his Friends Mind or Judgment. Hence Christ the *Word*, may in a more eminent manner be stiled the *Idea* of all Things, in comparison with the other Persons: Yet so as this is, because he

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he is the Image of God himself: And so, because he of all Persons in the Trinity bears the Title or Character of being the Image of God. Hence he doth in like manner, together with the Image of God's Being, bear the Platform of all things else that are in God; as in whose Breast God the Father views over his own Thoughts and Designs, and in whom they are presented to him.

Lastly, Whereas it may be said, That the Philosophers having used that Phrase afore *John*, in this or the like Sense: That therefore *John* taking up out of choice the same Title, and giving it to Christ, that therefore he should use it in their Sense and Intention. Answer is,

1. That *John* originally used this Word from the Old Testament it self. For the *Jews* expressed their *Messiah*, or Christ to come, under this Notion, *the Word*, and *the Word of God*, as appears by the *Caldee* Paraphrafts (who are at least as ancient as Christ) often, when God the Son is mentioned and spoken of, they translate it [*the Word*]. So *Hos.* 1. 7. *I will save thee by the Lord their God*, they render it, *I will redeem them by the Word of the Lord their God*. So *Psal.* 110. 1. [*The Lord said to my Lord*] the Paraphrafts expound it, *The Lord said to the Word*. And so, *Isa.* 45. 17. *Israel shall be saved in the Lord with an everlasting Salvation*; they read it, *by the Word of the Lord*, namely Christ. And this Phrase not the *Jews* only, but the Scriptures themselves do use, as *2 Sam.* 7. 21. *For thy Word's Sake*, says *David*, that is, for thy Christ's Sake. For *1 Chron.* 17. 19. it is rendered, *For thy Servant's Sake*: And is all one with that *Dan.* 9. *For the Lord's Sake*. *Philo* (a *Jew* never turned Christian, and not long after Christ's Time) in his Writings, calls him $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, as before did *Plato*, and those Heathens, who stole their Knowledg from the *Jews*, and vended it as their own.

Yet, 2. That the occasion why *John*, when he wrote his Gospel, used that Title of *the Word*, which no other Evangelist did, was that which was mentioned; namely, that the *Gnosticks* of those Times he wrote in, professing Christianity, formed up such a Christ, according to what the Heathen Philosophers had set him forth by: He therefore gives him the same Title (the Old Testament having given it him) but in full and direct opposition to them, and what they said of him, he at first dash affirms, both that his $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, or Christ, *was God*, and also equal with God; and a Person distinct from God, in those other Words, *He was with God*: The contrary to which was their Doctrine of him.

Thus much for the first Opinion, why he is called $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, the *Word*.

The second Opinion, why Christ should be termed $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, the *Word*, is, That it imports what God had afore all Worlds ordained Christ to be, and Christ himself undertook to be even his Word, whereby to utter or manifest himself to us. And indeed, although the Person whom *John* calls $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, did actually then exist; yet it cannot be denied but that this Title of $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, the *Word*, doth withal connote or import what Christ undertook to be, and God designed him to be; namely, the Revelation of God unto us. Which is made forth, 1. Because the inward Thoughts themselves are usually termed the Word but in relation to their being uttered: And therefore, in such a Respect, may also this be supposed given to him, seeing he is the Manifester of God unto us, *Et Interpretis Voluntatis Divine*, The Interpreter of God's Mind unto us, *Heb.* 1. 1. And, 2. In that Christ is said to be the *Wisdom of God*, namely Manifestative, and as he is made Wisdom unto us; by whom we know God in the form of Jesus Christ. Thus, *1 Cor.* 1. 24. *But unto them which are called, both Jews and Greeks, Christ, the Power of God, and the Wisdom of God*; compared with *vers.* 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption*. And in this Sense it is that *Solomon* calls him *Wisdom*, which is all one with this of *John*, $\omicron\lambda\omicron\gamma\textcircled{\text{C}}$, the *Word*, which the *English* or *Latine* reach not. And it were easy to Parallel *John* here, and *Solomon* there, in *Prov.* 8. which I have elsewhere done.

So then, Christ as he is the Power of God in the Creation ; God said, and it was created, *Gen. 1.* And as he is the Power and the Wisdom of God to us in Redemption, in whom and by whom we know God, in this respect it is, he is termed the Word : and so although *John* and *Solomon* affirm the Person that was thus ordained to be thus to us, was then existing, yet the Title given him, imports what he was to be when the World began, and after the World began, unto the World and to the Saints. And thus *John* himself, in his first *Epistle*, *Chap. 1. vers. 1, 2.* explains himself, *That which was from the Beginning*, says he, and *which our (the Apostles) Hands have handled of the Word of Life*, namely Christ. *This Life was manifested, and we shew to you that Eternal Life, which was with the Father, and was manifested to us.*

So then Christ the Word, in order to manifestation to us, is termed the Word of Life. And as he is termed the Word in both these respects mentioned : So also, that other Title *John* gives him of Eternal Life, is in like manner given in respect unto what he was ordained from the Beginning, to be to us, *1 Joh. 5. 11.* *And this is the Record, that God hath given unto us Eternal Life : and this Life is in his Son.* As well as what he is in his Person, even the Fountain of, or Life it self, in himself. So *vers. 20.* of that Chapter, he speaks of him, *This is the true God, and Eternal Life.*

To conclude this, When God exhibited him first unto the World by a Voice from Heaven, *This is my beloved Son*, he adds, *hear him.* And it is as if he had said, As he is my Son, so he is my Word and Interpreter, unto you, *the Speaker from Heaven*; as *Heb. 12. 25.* he is call'd. And see these two Titles of *his Son*, and of *The Word*, met in that one Proclamation made of him by his Father.

Which of these two accounts given, why he is termed $\lambda\acute{o}\gamma\omicron\varsigma$, or the Word, is most to be received, I will not dispute ; because indeed I take in both. In doing which there is no more inconveniency to be found, than in interpreting other Stiles and Attributes of his in a double Sense, and taking in both ; As in that of being stiled, *The Image of the Invisible God*, *Col. 1.* Which *Pareus* and other Divines (whom he to that purpose cites) in his *Opuscula*, upon *Col. 1. 15.*

I now come to that other Title more frequent in the Scriptures.

C H A P. III.

That he was the Son of God, who existed throughout all Ages, and from Eternity. This prov'd by all those Instances of Scriptures, wherein his Eternal Existence is asserted, and wherein the title of Son of God is also ascribed to Him.

THis most eminent Title of *Son of God*, doth simply express, What and who the Second Person is in himself, and in relation to his Father, and so singly speaks the substance of his Person. And it is certain, was that more general and renowned Title the first Primitive Times knew him by. Under which Christ himself, and all the Apostles unanimously represented him unto the Church, which all Believers then professed to believe in, and concerning which that Promise is made and uttered unto all the Saints in succeeding Ages; *Ephes. 4. 13. That all should come to the Unity of the Faith, and knowledg of the Son of God.* The other of *λόγος*, the *Word* was (if used by any other Apostle than *John*, yet but covertly) by *John* sparingly mentioned after all the Apostles were dead, and but thrice by him; And though it was a known Title to Heathens and Jews, yet received but upon occasion of Heresies, which took the advantage of the use of that Title among *Philosophers*, to deform the Person of our *Jesus*.

And further, he was acknowledged and declared to be that Son of God by all sorts of Witnesses, either in Heaven, or Earth, or Hell.

1. By those Witnesses in Heaven.

1. The Father, *Mat. 3. 17. And lo, a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased;* and *Chap. 17. 5.*

2. The Son himself in every Chapter of *John*, and *Luke 10. 22.*

3. By the Holy Ghost, who (besides that his Testimony is included in all the Scriptures that speak him the Son of God, because he wrote them all) personally appears in the likeness of a Dove, to join with the Father's Witness of him. *This is my Beloved Son, Mat. 3. 16, 17. And lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my Beloved Son, in whom I am well pleased.* And so the *Baptist* doth interpret that signal place, *John 1. 32, 33, 34. And John bare Record, saying, I saw the Spirit descending from Heaven, like a Dove, and it abode upon him. And I knew him not: but he that sent me to baptize with Water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare Record, that this is the Son of God.*

4. The same was witnessed by the Angels.

1. The Good, *Luke 1. 35. And the Angel answered and said unto her, The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee. Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.*

2. The Bad, *Mat. 4. 3, 6. and Chap. 8. 29. And behold they cried out, saying, What have we to do with thee, Jesus thou Son of God? Art thou come hither to torment us before the Time?* *Mark 3. 11. and Chap. 5. 7. Luke 4. 3. and Chap. 4. 31.*

On Earth. 1. Wicked Men, as the Centurion, *Mat. 27. 54. Of a truth, this was the Son of God.*

2. The

2. The Apostles all jointly by Peter, John 6. 69. *And we believed, and are sure, that thou art that Christ, the Son of the Living God.*

Chap. 2.

Lastly, The whole Church, Ephes. 4. 13. So that we may boldly assert ;

Assertion 2. *That our Christ, for the Substance of his Person, is the Son of God ; so stiled, not in respect only of God's taking Man's Nature, but as existing as such afore he took Man's Nature.* And this is one of the great Foundations of the Gospel, and universally acknowledged by Believers in the first Times. This general Assertion will require many Particulars to explain it.

1. That he that thus existed, (as hath been proved) through all Ages, and from Eternity, was this Son of God, and so stiled afore ever he assumed Man's Nature.

2. How and in what manner this Title is given to him.

For the First ;

That he that thus existed through all Ages, was the Son of God, and so stiled afore ever he assumed Man's Nature.

For the Evidence of this, I shall run the same Race I did in the former Assertion ; when I proved his Existence, I went through all Ages, even up to Everlasting. And so I shall do in this, step by step, demonstrating, that it was the Son of God, that as such is said in all Ages to have existed.

1. He of whom *John* the Baptist affirmed, that he existed afore him, (as was shewn) his Person by him is stiled, *The only Begotten Son of God ;* John 1. 15, 18. *John bare Witness of him, and cried, saying, This was he of whom I spake, He that cometh after me, is preferred before me, for he was before me. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him.* Compared with *vers. 30, 34. This is he of whom I said, After me cometh a Man, which is preferred before me ; for he was before me. And I saw, and bare record, that this is the Son of God.*

2. He, as the Son, was over the Church, as his own House, in *Moses's* Time. To him, as the Son, was *Moses* a Servant in his House ; so then he must exist as the Son. Thus you read expressly, *Heb. 3. 5, 6. Moses verily was faithful in all his House as a Servant, but Christ as a Son over his own House,* even then. Even he that then said, in *Numb. 12. 7. Moses is faithful in all my House ;* he was this Son, says *Paul*, and therefore existed as such, for it was he spake those words in *Numb. 12. 7.*

3. Again, 'twas proved in the first Assertion, That our Christ was a Person that existed at the Creation. Now he that then existed, and so afore Man's Nature was made, and four thousand Years afore this Man was made, is then called the Son. Of him, as the Son, it is said, *Heb. 1. 1. His Son, by whom he made the Worlds.*

4. It was shewn, that he was a Person existing, throughout all Generations from the Creation. And this was the Son : *Joh. 5. 17. My Father worketh hitherto, and I work ;* that is, Hitherto my Father hath wrought from the Creation, both on Sabbath-Days and every other Day. It was spoken to justify the Healing on the Sabbath. And it was not his own working only virtually or instrumentally, For his word is *ὁμοίως*, *in like manner*, *vers. 19.* And he that then is said to work, must be acknowledged in the highest manner to exist : And it is the Son that did this, *vers. 19. Then answered Jesus, and said unto them, Verily, verily I say unto you, 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.* And as in the words, *vers. 17. it is manifest, My Father works, and I that am his Son.*

5. He who was without beginning of Days, and end of Life, of whom *Melchisedeck* was the Type and Shadow, (as was shewn out of *Heb. 7. 3.*) he is expressly termed the *Son of God* in that place. For thus the words concerning *Melchisedeck* run ; *Having neither beginning of Days, nor end of Life, but was made like unto the Son of God.* Who therefore as Son of God, hath this in a real and substantial manner true of him. And therefore the Son is not only, in respect of this Man *Jesus* his being united unto God. But,

6. In *Rom. 1. vers. 2, 3, 4. Paul* says, That the Gospel was promised by God before by the Prophets concerning his Son, whose Person he thus describes,

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Who was made of the Seed of Abraham according to the Flesh, or Humane Nature, and declared to be the Son of God according to the Spirit of Holiness, or a Divine Nature, (as shall after be shewn). Now that Spirit, or Divine Nature, in which, as Son of God, he existed, and was now declared, is called the *Eternal Spirit*, Heb. 9. 14. *by whom also he offered up himself, as there.*

7. Seeing this place hath mentioned how the Prophets speak of him as God's Son; Let us see how they spake thus afore of him as the Son; whereby will be decided, whether or no they stiled him not such, over and above the consideration of that Humane Nature; in regard to which only, say some, it and its being united to God, and God manifested therein, it is, say they, that he is called *the Son of God*. And not as a distinct Person from the Father, who in himself is the Son of God, and who took the Humane Nature into the same Sonship of his Person which he had without it.

1. Psal. 2. 7. *Thou art my Son, this Day have I begotten thee.* God's (Hodie or) to Day, is the stile of Eternity. Verbs and Adverbs of the present Time, do best express Eternity. *Before Abraham was, I am*, John 8. 58. *And I AM hath sent thee*, Exod. 3. 14. So, *to Day have I begotten thee.* To Day, with God, is no to Morrow, nor Yesterday. As God was always God, so always a Father; and so he is a Son always unto God. Neither had he been God's Son by Generation, by begetting, if only he had been his Son, as Man, by Union. So he had been the Son of the Holy Ghost, and he his Father, rather than God, (whom the Scriptures only term his Father) because this Man was by the Holy Ghost conceived, formed, and united unto God. And the Spirit was not the Cause of his being a Son; for this very Spirit, is termed the Spirit of this Son, Rom. 8. 9. *But ye are not in the Flesh, but in the Spirit, if so be that the Spirit of God dwell in you.* Now if any Man have not the Spirit of Christ, he is none of his. Gal. 4. 6. *And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying, Abba, Father.* And sent by him, John 16. 15. *All Things that the Father hath, are mine; therefore said I, that he shall take of mine, and shall shew it unto you.* And although this Scripture of Psal. 2. is applied to the Resurrection of Christ, Acts 13. 32, 33. yet 'tis evident, by Paul's quotation of it, Heb. 1. 5. and his denying, unto all the Angels, that so transcendent a Generation intended in that second Psalm by the Psalmist.

Neither by the Resurrection was he first made the Son of God, (as Man) for he is termed so all along in the Evangelists before: But it was then declared, as Paul's Phrase is, Rom. 1. 3. *Declared the Son of God with Power, by the Resurrection from the Dead.* For thereby it was shewn, that he had Life in himself, and was that Eternal Life that had been from the beginning, 1 John 1. 1. Whom therefore it was impossible Death should hold, Acts 4. 24. And unto this sense it is, that those words of the Psalmist are applied by Peter to the Resurrection, Acts 13. 32, 33. God by Christ's being raised up, had confirmed the Truth of that Promise made, to give his Son for us, whom he had from Eternity begotten, and did by his Resurrection declare him to be such. *We declare unto you glad Tidings, 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.* As it is also written in the second Psalm, *Thou art my Son, this Day have I begotten thee.* Thus, or thereby proving him to be the Son of God, whom God had from Everlasting begotten; who was promised to be given to us. Yea, his Incarnation and Conception, as Man, (which was the first Foundation of his being Man) was but the beginning of the Manifestation of the Son of God, John 1. 14. *The Word was made Flesh, and dwelt among us, and we beheld his Glory, as of the only begotten of the Father.* And therefore this was not the constituting him a Son. So likewise it is termed, 1 Tim. 3. 16. *God was manifest in the Flesh.* Likewise 1 John 3. 8. *The Son of God was manifested.* Now Manifestation is of what was extant afore; but Production is the bringing forth of a Thing, from a Not-being to a Being.

2. Agur speaks of a Person distinct from God, then existing, whom he calls God's Son; Prov. 30. 4. *What is his Name, and what is his Son's Name, if thou canst tell?* He demands of the one, as well as of the other, known to the Jews; whose Name or Being was ineffable.

3. Isaiah,

3. *Isaiab*, in *Chap. 9. 6.* To us a Child is born, a Son is given, which is applied to Christ, *Matth. 4. 15.* A Child, That Title only is given to one that is of Mankind, and in that respect he is said to be born. But that Title of a Son is in a further relation given him. For else that first Title of Child had been enough. And in that he adds thereto, as a further thing, and distinct from Child; that is, *A Son is given*; This argues his existence as a Son afore, for that is given which first is. And then, the Angel coming to *Mary*, a Virgin, points her to the Prophecy of *Isaiab*; *Behold, thou (a Virgin) shalt conceive in thy Womb, and bring forth a Son*; which you have *Isa. 7. 14.* Behold a Virgin, &c. Now *Isaiab* had prophesied two things:

1. That a Virgin should bring forth, *Isa. 7. 14.* Therefore the Lord himself shall give you a Sign: Behold, a Virgin shall conceive and bear a Son, and shall call his Name Immanuel.

2. That he that was so brought forth, should be the Son of God, *Isa. 9. 6.* For unto us a Child is Born, unto us a Son is given, and the Government shall be upon his Shoulder: And his Name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

1. *Mary* doubts of the first; and the Angel resolves her in that, in the first part of his Speech, *vers. 35.* Then the Angel answered and said, The Holy Ghost shall come upon thee.

And then, 2. from this wonderful Conception of hers, the Angel doth infer, That he that should be thus conceived and brought forth by a Virgin; should undoubtedly be the Son of God, which the same *Isaiab* had spoken of in his 9th Chapter, *To us a Son is given.* And so it follows in the latter part of the Verse, in *Luke*, *Therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.* This Particle *Therefore*, refers not to his Conception as a Cause of this Effect, as if that therefore, because conceived of by the Holy Ghost, he should be thereby constituted the Son of God. But it is an Inference or Demonstration, that therefore she might be assured he was that Son of God that *Isaiab* had spoken of, that should be so born of her. Yea, and that Child should be called, the Son of God; that is, owned, reckoned, and acknowledged, to be the Son of God by personal Union with him; as he is and hath been by the believing World to this day; and called, that is, really made the Son of God by that Union. Or, it was he that was to be declared the Son of God, who was afore *Deus absconditus*, God that was hidden, as *Isa. 45. 15.* And so *Matthew* also interprets the Prophecy, *Mat. 1. 22, 23.* Now all this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel, which being interpreted, is, God with us. So then, this Son in *Isaiab*, is the Son of God, by the Angel's interpretation. God united to Man's Nature, and so dwelling amongst us. And the Angels they had known him, and conversed with him all along afore during the Old Testament, and appeared together with him unto *Abraham*, and others, and so were meet Witnesses of him, what and who he was when he came into the World.

4. And to this Head may be referred that in the Story of the Fiery Furnace, *The form of the fourth*, appearing with the three Children, says *Nebuchadnezzar*, is like the Son of God, *Dan. 3. 25.* Thus far we may more then probably conclude, that this Appearance was of the Person of Christ himself, the Son of God, who had formerly appeared to the Fathers in the shape of Man; and so with these three Children, to comfort them, and strike dread into the Tyrant. And so he was then extant as the Son of God; yea, and possibly this Prince, though an Heathen, might have received some glimering Notion of God's Son. And he now seeing one appearing, in so great and so superlatively differing a Glory from the rest; and such a Glory as struck him, though so great a King, as outshone his, and had overcome him; he concluded, that it must represent God's Son, who by Inheritance was Lord of all, of God, I say, whose Kingdom (as after he confesseth) is an Everlasting Kingdom, and his Dominion from Generation to Generation, *Chap. 4. 3.* And the scope of that Prophecy, is to discover that there was a Kingdom to come after the four Monarchies ended, which

appertained to the Son of God. And God having been pleased to vouchsafe to this King the knowledg of that Kingdom it self, as in the former Chapter, *Chap. 2. vers. 34, 44, 45.* So here, in this which was the next occurrence, he gives him the Knowledg of his Son, (in this appearance) to whom this Kingdom appertained. Expresly calling himself the *Son of God*; Whom *Daniel* in his Vision, *Chap. 7.* terms the *Son of Man*: Who as then existing as Son of God, appeared in a differing Glory with these three Children comforting of them, countenancing, owning them, and being then present with them in their Afflictions, as *Isa. 63.* It is also said, he was with the Church in the Wilderness.

To conclude this: If he existed afore the World was, when he was not Man, and during all the Times of these Prophets, afore he took Man's Nature; It must be supposed, that such a Person so existing, must have some eminent known Title given him, between God and him; the import of which should be to speak his Relation unto God. And if so, then surely it must be this, which is thus afore given him by those Prophets, and as uttered by God, *Thou art my Son, this day have I begotten thee, Psa. 2. 7.* And what is his Name? speaking of the Father; and what is his Son's Name? So then he was called the Son, *Prov. 30. 4.*

He is not termed a Son, as if only made such when he was conceived, or made Man; but on the contrary, being and existing the Son, he is said to be sent and made of a Woman, *Gal. 4. 4.* *But when the Fulness of the Time was come, God sent forth his Son, made of a Woman, made under the Law.*

And unto this purpose it is further observable, That Christ, in his Discourses to his Disciples, affirms himself not only to be one sent into the World by his Father, (which sufficiently imports his Existence afore); but further, to notify to us his Eternal Generation, and proceeding from him as a Son, and as such existent afore; He therefore distinguisheth, and severeth these two things, (as appears in several Speeches of his) *I came from the Father, so first; and then, And I came into the World: Or thus, And he hath sent me.* This is not only oft repeated, but this very Order observed, as oft as repeated, *John 7. 29.* *I know him, for I am from him, and he hath sent me.*

C H A P. I V.

What kind of Son he is to God, or in what Sense he is the Son of God. He is the proper Son of God in a special peculiar manner, such as no other Person can be said to be. He is stiled the only begotten Son of God, which can be affirmed of no Creature. This imports that his Eternal Generation is the Foundation of his Sonship. He is called the Son of the Living God; that he is begotten of him in his own Likeness: and is of the same Nature and Substance with him. That he is God by an Identity of one, and the same Essence of the God-head, and not by Union only, or Office.

TO demonstrate in what Sense Christ has this Title of Son of God, I shall herein also proceed by degrees.

I. It is given him by way of Singularity, in comparison of all others that have the Title of Sons; this all acknowledg.

As God the first Person by way of Singularity, ordinarily is called *the Father, One God the Father*: So frequently, in the same way of Singularity, is Christ termed *the Son*, in Relation unto this God as the Father. And it hath been observed by some, That whereas ὁ υἱος θεοῦ , that is to say, *A Son of God*, is common to others, *i. e.* to us with him; yet ὁ υἱος τοῦ θεοῦ , *The Son of God*, is never given to any but to him.

2. God the Father himself by way of a special Appropriation sets him forth, and exhibits him as his Son, with difference from all others. He said it himself from Heaven, *This is my beloved Son*, Luk. 9. 35. This Person, this is the very *He*, He of all others individually, and alone *He*, and none other; and then he adds; let all else *hear him*. Thus when he presents him to the World, *hear him*, acknowledg, and receive him, as he who hath Power to make you Sons to me; Joh. 1. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.*

But this General is far short of what the Scriptures speak concerning what, or wherein his Sonship consists. Even the *Jews* seem to conceive and apprehend, that he who should be the Christ, should have the Title of the Son of God given him by way of eminency above all others, yet all that while conceiving of him, as to the Substance of his Person, that it was but only a Man, that should transcendently have God's presence with him: and that God should appear in him, in a more glorious manner, than in all Men else. And not the *Jews* only, but the *Gentiles* were struck with a sense of some one special Person's being the Son of God, as in this Sence understood.

Thus far, and in such respect *Pilate* had Apprehensions that Christ possibly might be the Son of God. For when the *Jews* had told him, that one Jesus made himself (or took upon him to be) *The Son of God*, Joh. 19. 7. When *Pilate* heard that Saying, saith the Text, *He was the more afraid*. It cannot be imagined, that *Pilate's* Divinity reach'd to convince him to be the substantial Son of God, but he thought, he might (for all that he knew) be some eminently Di-

BOOK II.

vine Man from God, such as their Poets spake of, and attributed to *Augustus Caesar*, *Magnum Jovis incrementum*, which struck fear into him.

I am doubtful, I confess, whether to refer *Nebuchadnezzar's* Speech, in *Dan.* 3. 25. who when he saw one to appear in a differing manner, with those three Children in the Fiery Furnace, he crys out, *The form of the fourth is like the Son of God*; and surely it was an Appearance in such a Glory, as was far beyond what Creatures, even Angels appear in, that made him speak thus. But that which makes me doubtful, is that he had not any Notion of this Son of God to come, unless, as I afore challenged it, for Christ's Existence as God's Son, under the Old Testament, he perceiving his Glory such, and so superlatively different, acknowledgeth him to be the Son of that God, whose Kingdom was to be an everlasting Kingdom, *Dan.* 4. 3.

But it is yet more observable to prove the present Assertion, that whenever Christ spake of the Father afore his Disciples, or others, He never said *Our Father*, which yet he taught us to say, even when we pray in private, to the end that we should come to God as such a Father to us, as he is also to all others of his Elect. And so the *Jews* were taught and instructed to say, *We have one Father, even God*, *Joh.* 8. 41. But his own usual Stile was *My Father*, and therefore so a Father to him as to no other, nor to all or any of the *Sons of God*. And this Appropriation was so much his wont, that the *Jews* observ'd it, and took him at it, and were offended, *Joh.* 5. 17. Whereas he had said, *My Father worketh hitherto, and I work*; The *Jews* sought the more to kill him, because he had said, *God was his Father*, which is but slenderly so translated: For in the Original, 'tis because he had called God his own Father, that is, so and in such a manner his, as not others: And so the *Jews* themselves understood him, whilst the Words were yet fresh in his Mouth. Yea, and he speaks not this amongst a wicked Company of *Jews*, who were the Children of the Devil, *vers.* 44. As any other ordinary Son or Child of God alone, among a Company of wicked ones, might by way of Separation so use it; But further, Christ doth the very same, when he had an occasion to speak to, and of, his Disciples, and of himself (who were the chiefest Saints then alive of the Sons of Men, and representing the rest for ever to come) how God was Father both to him and them, yet he carefully makes this Separation; *My Father, and your Father*, *Joh.* 20. 27. You see he mentions their Relation apart, yea, as separate and aloof off from his own, He putteth the Sonship or Relation of all them into one common Relation, *Your Father*, and sets against it, and severs from it, as at a distance, his own; *My Father*. And that to shew their Relation of Sons to God, is not of the same Rank or Descent that his is.

2. There is moreover, [an *Us all*,] *Rom.* 8. 32. *He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things?* namely us, the Saints, [God gave him up for us all] says he, and these *All*, we find had been afore termed the *Sons of God*, in the 16th verse of that Chapter, *The Spirit it self beareth witness with our Spirit, that we are the Children of God*. And so declared *Heirs* of all *Things* because *Joint-Heirs with Christ*, *ver.* 17. And Again, *vers.* 29. he had call'd them, *the Brethren of Christ*, and him the *First-born among many Brethren*.

And yet, 3. After all this, by way of difference, from these he entitles Christ, *God's own Son*; *If God spared not his own Son*, *vers.* 32. To have said *His Son*, by way of Singularity, when mention is made of many other Brethren, had been enough to have signified his Eminency unto them, especially to say the *First-born*, as *vers.* 29. he hath done. But he adds hereto over and above all, *his own Son*. As thereby signifying the different kind or sort of Sonship and Fatherhood, that was betwixt God and him. This is therefore an eminent distinction of two sorts of Sons which God had; his own Son, proper, genuine, true Son, and others that were not his own, but either by Marriage, or Adoption. As Strangers and Alians in their Original Descent use to be to a Father that afterwards takes them for his adopted Sons: and 'tis evident that this is his meaning. For *ver.* 15. the Apostle had given this other part of distinction of Sonship of this his [*Us All*]. *We have received* (says he) *the Spirit of Adoption, by which we* (that are *Jews*) *cry, Abba*, and we (that are *Gentiles*) *Father*, *And if Children then Heirs*, *vers.* 16.

Now

Now God in this speaks as plainly to Men in their own Language, as is possible to express it. Come to a Man that hath both Sons by Marriage, and also a Son out of his own Loins, and you hear him call them all Sons: But particularly ask him what Son is this? *My own Son*, says he. And are these so? No, they are my Daughter's Husbands, and so my Sons in Law, or my Wives Sons, or whom I have taken to be my Sons by Will. Well, and what doth a Man mean when he says, This is my own Son; especially when with a distinction from others that are adopted? All Men understand a Son that is of his Substance naturally begotten of him, of his Flesh and Blood. Then in its infinite proportion, it ought so to be understood here.

A second Expression to be added to this, is, that of his being stiled, *The only begotten Son of God*, so often, *John* 1. 14, 18. *Chap.* 3. 16. 1 *John* 4. 9. And therefore so begotten, as not others. *Quasi præter eum nullus*; As if besides him no other were begotten. And if any would quarrel, that others are said to be begotten of God, 1 *John* 5. 18. yet to be sure, when God says this of him, *Thou art my begotten Son*, he means it of *such a begetting* as hath not been communicated to any Creature of the Old Creation, which that place is express for. *To which of all the Angels hath he said, Thou art my Son, this day have I begotten thee?* *Heb.* 1. 5. So instancing in his highest Sons of the sort of meer Creatures, that are nearest to him; in excluding them, he excludes all the rest.

In which Speech we may observe two Things.

1. That a Generation, or begetting him, is the Foundation of his Sonship; as it is of all true and natural Sons else among Men. For so he joins them, *Thou art my Son, I have begotten thee*; as the Ground of that his Sonship. If it were but a metaphorical or similitudinary Generation; as when he says of the Ice and the Snow, *Job* 38. 28, 29. *Hath the Rain a Father? or who hath begotten the Drops of the Dew? Out of whose Womb came the Ice, and the hoary Frosts of Heaven, who hath gendred it?* Then his Sonship were no other. But doth God speak Poetically here, (as there he doth) when of the Generation of his Son? Then indeed he were but metaphorically a Son; and God a metaphorical Father to him: Whereas he is the *true Son of God*, as *John* calls him, 1 *John* 5. ult. and therefore as *truly* begotten:

2. Then that his Generation is such a begetting, and he such a Son in that respect as is denied of the Angels, or of Men, is evident. Thou, and thou alone art my Son; I have begotten thee, and thee alone. So that otherwise, let the Scripture speak what it will of Men's being born of God, begotten of God; it is with an infinite distance of sense from this. Their's is but by his Operation, not Generation, by *Renascentia*, a new Birth of God's Image on them, which are but Divine Qualities in the Soul, not by a Generation, that is proper to a substantial Person.

Then, thirdly, add to these two Expressions of *one Son*, and of *only begotten*, that other *Mat.* 16. 16. As also *John* 6. 67. Where both by *Peter's*, and all the Apostles their Confession, he is professed to be the *Son of the Living God*: And in both those Confessions, the Conglomeration, or gathering together so many Articles in the Greek set afore every word, are as so many Stars that call us to behold this Eminency of his Sonship and Generation. For they putting an Emphasis on every word in that small Sentence, *Thou art that Christ; That Son of that God, that Living God*. The like Indigitation is never used but for some special Intent, according to the Nature of the Matter spoken of. And that which makes it the more observable, is, that *John* (who wrote long after the other Evangelists, and avoideth to mention what other Evangelists had recorded, and so mentions this Confession of theirs, as uttered at another Time, and upon a differing occasion from that which *Matthew* relates) should yet, in his rehearsal of this Confession, not only punctually keep to the same words, but hath as carefully added the same Articles afore every word, as *Matthew* had done.

Yea, further, whereas 'tis observed by some, (as was said) that the Article of *the Son*, is given to none but to this Son; Lo, here it is also put to every

BOOK II.

Part 1^a.

Quest. 27.

Art. 2.

Generatio
sumitur.

1. Com-
muniter ad
omnia ge-

nerabilia & corruptibilia. Et sic Generatio nihil aliud est quàm mutatio à non esse ad esse. 2. Propriè in *Viventibus*; Sic generatio est origo alicujus viventis à principio vivente conjuncto. Nec tamen omne hujusmodi dicitur generatio, sed quod habet rationem similitudinis. Unde Capillus non habet rationem geniti. Nec sufficit quæcunque similitudo. Vermes qui generantur in Animalibus non habent rationem Geniti. Sed requiritur ut procedat secundùm rationem similitudinis in Natura ejusdem speciei, sicut homo procedit ab homine.

every Word besides, when his Sonship is solemnly proclaimed. And so the meaning will be this, *That Son of the only True God, that Living God.* Which Emphasis, *the God*; and which Attribute, *the Living God*, are purposely annexed, to set out the Greatness of this so great a Son. And to shew, that if we do suppose the Great and True God to have a Son, and but one Son, and him begotten by him, as he is the Living God, (as put this and those former Things mentioned of him together, and it appears) then what manner of a Son must this be? and what manner of Generation, but such as *Living Fathers* have proportionably of their Sons? A Generation, such as is proper to Things living when they beget their kind. Generation, properly taken, says *Aquinas*, and Experience shews it, is of Things that are living, out of a living Principle, and is improperly applied to Production. And further it is then said to be Generation properly in them, when they beget in their own Likeness, and that Likeness consisting in their own Kind, Nature, and Substance.

And thus living Things properly are said to beget; as in Nature you all see, A Lion begets a Lion, a Man a Man. *Proprium est viventium generare simile in substantia.* And those two Attributes are given to Christ holding forth his Generation, *viz. The Word, and the Son.* The Word shews he is begotten by God, who is an Intellectual Being; *the Son* shews that he is begotten as a living Essence or Being.

Now then putting all these three together; 1. God's *own Son*; 2. *Only begotten*; 3. That *one only* begotten Son of the *True and Living God.* These twisted and interwoven mutually, are a three-fold Cord that cannot be broken. Let us therefore see what Arguments and Evidences these will afford to convince us what manner of a Son this is.

By a further adding all these succeeding *Considerations* together to them, and setting these by them.

Affertion 3. That *this only Begotten*, and Natural Son of God, is God; and not God only by *Union*, after he was put forth by God out of himself, but by an Identity, or Oneness of one and the same Essence of the Godhead.

This third is naturally connected with the foregoing *Affertion*, *viz.* That he is the Natural Son of the Living God: Thus,

I. The Scriptures connect and join these two together; in that often, when and where they mention his Sonship to God, they annex withal, (because the one necessarily importeth the other) his being God also; as may be observed, both out of the Old Testament and the New.

1. The Old Testament, *Isa. 9. 6.* *Unto us a Child is born*; which speaks him to be *Man*: And unto us a *Son is given*; that speaks him to have been God, and as such, extant afore he as Man was born: for what is given, hath a Being when he is given; and afore he is given, who took Man's Nature to himself as Son: And here, by Son, he means this Son of God, our Christ, *Luke 1. 31, 35.* The Angel there hath manifestly an Eye upon this Prophecy of *Isaiab* here; *v. 32.* *Thou shalt conceive a Son, and he shall be called the Son of the Most High; and God shall give unto him the Throne of his Father David; and he shall reign over the House of Jacob for ever; and of his Kingdom there shall be no end;* thus the Angel there. And how speaks *Isaiab*? *To us a Son is given, and the Government shall be upon his Shoulders: of the Encrease of his Government, and Peace, there shall be no End: Upon the Throne of David, and upon his Kingdom, from henceforth, even for ever.* The Angel citeth not the Place, but evidently reciteth the very words of that Prophecy, the very same, thus. So then, Christ being meant by the Son; that which I alledg *Isaiab* for, is this, That his being

Son,

Son, and his being God, are joined : And so it follows in *Isa. 9. 6.* *To us a Son is given, and his Name shall be called the Mighty God.*

2. In *Heb. 1. 8.* you have the same by *Paul's* Interpretation out of the *Psalms* : *To the Son he says, Thy Throne, O God, is for ever and ever.* Compare we now the words of *Isaiah*, with that of the Angel ; and this of *Paul* out of the *Psalms*, together : They are one and the same, to shew he is God's Son. Thus for the Old Testament and New both.

Again, in the New, *Heb. 3. 3.* *This Man* says the Translation ; you may as well say, *This Person* (*Man* is not in the Original) *was counted worthy of more Honour than Moses : Inasmuch as he that built the House, hath more honour than the House.* And *vers. 4.* it follows, *Every House is builded by some Man ; but he that built all these Things, (that is, The Church in all Ages, and Things about it, under both Old and New Testament) is God.* He that had instructed *Moses*, and the Church, under the Old Testament ; and now that of the New, *is God*, speaking it of *Christ*, as *God* : So then, *Christ* is *God*, who is the Builder of this House. Now read on, and you will find his being [*Son*] not far off : For in *vers. 6.* *Christ as a Son over his own House.* Now compare *Matth. 16. 16.* *Thou art the Son of the Living God,* says *Peter*. And what says *Christ* upon it ? *v. 18.* *Upon this Rock I will build my Church,* as being the Son of the Living God : And he that was able to build it, was *God*, says our Apostle in that *Heb. 3. 4.* Therefore he is such a Son, as is also *God* ; and both are joined together.

Again, those two parallel Places, in the Epistle to the *Romans* ; The one *Chap. 1. vers. 3, 4.* *Concerning his Son Jesus Christ, which was made of the Seed of David according to the Flesh ; and declared to be the Son of God with Power :* Compare this with *Chap. 9. 5.* *Of whom concerning the Flesh Christ came, who is over all, God blessed for ever. Amen. Son of God* in the one, is *God blessed for ever* in the other.

Further ; These two run as Terms equivalent in other places of Scripture ; where in like manner they be compared, *1 Tim. 3. 18.* it is said of *Christ*, *God was manifest in the Flesh :* And in *1 John 3. 18.* you have it thus, *The Son of God was manifested.*

Likewise, *Acts 20. 28.* it is said, *God purchased the Church with his own Blood :* Now compare *Rev. 1. 5.* speaking of our *Christ*, *He hath wash'd us with his own Blood, and made us Priests unto God his Father.* So then 'twas the Son ; whose Blood was personally his own ; who was distinct from his Father, and yet *God*, that purchased this Church.

Again, *1 John 5. 28.* *And we know that the Son of God is come ; and we are in him that is true, even in his Son Jesus Christ :* This is the True *God*, and Eternal Life ; the True Son of *God*, and the True *God*. The very Devil himself doth in effect acknowledg it, *Matth. 4. 3.* *If thou be that Son of God, command these Stones to be made Bread :* Which was in effect as to have said, *If thou beest that great Son of God, that is to come into the World, then thou art God, and hast Sovereign Power to create, or change the Being of the Creatures : Let us therefore see it by the Effects ; Command these Stones to be made Bread.*

Last of all ; That known place, *John 10. 30.* alledged to prove *Christ's* Godhead, joins these two together ; Son of *God*, and *God* ; and the one is inferred from the other ;* when at the 30th Verse, *Christ* had said, *I and my Father are One* ; that is, I who profess my self to be that One, and only Son of *God*, who is my Father ; as in such a special Relation, I am such a Son to him, as am withal One with him.

So then, 1. *Christ* intended that his being *God's* Son, was all one, and to be One with *God*.

Again, 2. so the Jews understood him, to intend thereby that he was *God* : Their Quarrel with him is that, *vers. 33.* *Thou makest thy self God ;* and yet, lo, he had only affirmed, *I the Son and my Father are One :* So then, to be his Son in the sense the Jews understood him, to take on him that Title, was all one as to be *God*.

And, 3. in that very sense, he so defended himself to be the Son of *God* ; that is, such a Son as was *God* ; for having, *vers. 34, 35, 36.* made his defence, alledging

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alleging this Proof, That if the eminent Men, and Magistrates of the Old Testament, were termed Gods by Office, and Sons of God by Adoption; who were but shadows of him in both those Titles; Then he, who was promised to be sent into the World, as the Substance, must be God by Nature, and not Office; and the Son of God, not by Adoption only, but naturally, and therefore equal, and one with God, I say, He having defended himself by this Argument, his Conclusion is, *vers. 36. Say ye then of him whom the Father hath sealed, and sent into the World, Thou blasphemest; because I said, I am the Son of God?* Now what was it that they had said? Or, what Blasphemy was it which they had laid to his Charge? It was this, *vers. 33. for thy Blasphemy; because thou, being a Man, as to our apparent sight and view, makest thy self God:* And Christ, you see, in his making his Conclusion point-blank to their Accusation, instead of saying, Why say you I blaspheme, in saying, I am God, (which yet was the thing which they had said of him) he speaks thus, *Because, I said, I was the Son of God; believe not me, believe the Works, that you may know and believe, that the Father is in me, and I in him;* that is, that he and I are one in Nature, as he had affirmed *vers. 30.* For indeed, in his having affirmed he was such a Son to God as was one with his Father; which was his saying, *vers. 30.* He had affirmed he was such a Son to God, as was God; one that did the same Works the Father did, *vers. 35.* Which if I do, says he, then believe it; for it is the natural Inference from it.

Thus you see the Scriptures join his being, both Son and God, together.

II. The same is in Reason; That if he be the natural Son of God, and only begotten of the Living God, the true and perfect Son of God, as the Scriptures, when they speak of his being Son, do declare him, (as hath been clearly testified); that then necessarily, in point of rational Inference, he must be God essentially: If God hath a true Son, that Son can be no other than true God; it holds no proportion else to the phrase it pretends to: It holds true in all things else. It is not to be thought, says Bernard, that God should have a Son of another kind from himself; but it is necessary to acknowledg him to be of equal height, and dignity, since even the Sons of Princes, are themselves Princes too, *Deus non nisi Deum gignit:* If God begets a Son, He must be God, the living true God: God cannot beget less than himself; which is clearly the concession of those last words in John, speaking of Christ; 1 John 5. 20. *God hath given us an Understanding to know him that is True; and we are in him that is True, even in his Son Jesus Christ. This is the true God, and Eternal Life.* The Scope of which is this; That he being the True Son of the True God, the Living God; Himself is in himself, the True God also, and Eternal Life, having the Fountain of all Life in himself.

I shall but open and pursue one Vein, or Current, or Course of Scriptures, which carry on this great Point, *That our Christ is God;* not as appearing only in the Form of God, as some of late, or by Office only; but God by Nature; the Right God, the True God, the Great God, the Only God, the Living God: Which Attributes of God, when found to be given to him, argue him so to be God by Essence; the same God the Father is; as put us past distinguishing upon it.

I. *He is God by Nature:* It is the distinction which Paul useth, and whereby he sets out the True God in distinction from all other, that are called Gods, truly, or falsely; *When you knew not God, ye did Service unto them which by Nature are no Gods:* Why doth he not in plain terms say, *When ye worship'd Idols?* The Apostle supposeth the best of it; for some of those whom they worshipped, had been Gods by Office, that is, Kings, and Rulers, as Jupiter and others were; or of use (as Gods) Benefactors to Mankind, for which they worshipped them: He needed not else have put in that distinction, that they were not Gods by Nature. From which is gathered to our purpose in hand,

1. That none are to be worshipped, but he that is God by Nature: for he shews their sin to have been, that they worship'd such as God, that were not Gods by Nature: So then, if Christ were not God by Nature, he were no more

Non est fas
Dei Filium
degenerem
suspitari; sed
æqualem fate-
ri necesse est
altitudine, &
dignitate: nam
& Filii Prin-
cipum Prin-
cipes, &c.
Bern. de ador.
Ser. 1.

more to be worshipp'd by us, though never so great a Benefactor to us: which yet is his due. And to strengthen this Argument, the command of worshipping so falls out, that those who are Gods by Office of the highest Rank, the Angels, are commanded to give Worship to him: That Saying, Heb. 1. *Let all the Angels of God worship him.* In the *Psalmist's* Words (whom the Apostle quotes;) it is, *Worship him all ye Gods,* Psal. 97. 7. So then, he is manifestly God by Nature, and thereby distinguished from all of them; and Worship is exacted from all of them, as his due upon that account.

And this is the true, and genuine Drift, and Result of that Passage of Christ's, *John* 10. 30. to 39. *I and my Father are one.* Then the Jews took up Stones again to stone him. *Jesus answered them, Many good Works have I shewed you from my Father; for which of those Works do ye stone me? The Jews answered him, saying, For a good Work we stone thee not; but for Blasphemy, and because that thou, being a Man; makest thy self God.* *Jesus answered them, Is it not written in your Law, I said, ye are Gods? If he called them Gods, unto whom the Word of God came, and the Scripture cannot be broken: Say ye of him, whom the Father hath sanctified, and sent into the World, Thou blasphemest; because I said, I am the Son of God? If I do not the Works of my Father, believe me not. But if I do, though ye believe not me, believe the Works: that ye may know and believe that the Father is in me, and I in him.* Therefore they sought again to take him; but he escaped out of their hands: That Scripture of all others hath seemed to have the greatest Objection in it, but one, (which I shall anon also again more touch) That Christ is called God only by Office, and Union with God; as the great, and eminent Men in the Old Testament were called. And the Objection lies thus, That the Jews having challenged him to have made himself God, he defends his Speech by this Saying out of the Old Testament, *I have said, ye are Gods:* as if himself were but such a God as they, only more eminent.

But Christ's Scope is manifestly the clean contrary. For,

1. The Jews did plainly understand him to intend that he was God, and truly God, *vers.* 33. So the Jews, saith *Augustine*, understood his Speech thus to be meant: But the *Arrians* will not. And the Blasphemy which the Jews challenged him of, was not that he made himself as one of those Gods, but that he made himself God, one with the Father; and so by Nature to be God as well as he: And his answer, if it had been intended in that other Speech, had no way come home to their Objection: for that was not the thing they quarrel'd him for, that he said he was a God by Office, and Deputation; as those whom the *Psalmist* did speak of only were.

Ecce Judæi intellexerant quod non intelligunt Arriani, *Augustini* Tract. 48. in *Joan.*

2. Christ here quoteth that Saying, *I have said, ye are Gods,* as a Prophecy; (so I term it, for Types were Prophecies of Christ, and what he should be, as much as any other) of Himself: Which those Words, *vers.* 35. *And the Scripture cannot be broken,* manifestly import. Now, how was this Prophecy, but in this respect, that God his terming Magistrates, and those eminent Men under the Old Testament, in *Jerry*, or elsewhere, *Gods,* was to fore-signify thereby his own Son, who was the Substance of those Shadows, what his Person was, that he had promised to send into the World: for in saying, *The Scripture cannot be broken,* his Intent is to say, the Scripture is, and must be found true, and fulfilled, or made good.

Now then, in this lies the Force and Edg of Christ's Argument, to prove himself God in that Sense they had understood him: The Jews looked at, and acknowledged all those great and eminent Men, whom the Scripture termeth *Gods,* to be but fore-running Shadows, and Types of him that is the *Messiah*: So that look what Titles, and Excellencies are given, and attributed unto them, must in an eminent, and distinct, and substantial way be found true in his Person: Or the Scripture will be broken, and not be found consistent. If therefore they were called Gods by Commission, and Deputation, as having the Word of God come to them; which put that Title and Office upon them; and it was said of them,

BOOK II.

them, *Ye are Gods*; as *Psal. 82.6.* Your *Messiah* must be God of another sort and rank than they were of: and not only meerly by Commission, or, as to whom the Word of God came, to make him God: but he must be truly, and by Nature and Essence such. Were he to be God no otherwise than they were, the Scripture had not been fulfilled.

And this Argument is so strong, as nothing can be supposed stronger to us Christians: who know that all Types of Christ, were indeed but Shadows in all their Excellencies, attributed to them, of Christ as the Substance: What is said of Ceremonies, is true of Persons that were Types of him; *Col. 2. 18.* which are a Shadow of things to come; but the Body, or Substance signified by that Shadow, is Christ. Now then, if they were termed Gods, and Sons of the most High, it must be understood that therein they were but Shadows, and he must have in his Person that which holds true of the Substance, the Essence, or real Being thereof. And so, according to Christ's way of Arguing, if they are Gods by Office, and Union; he must be God by Essence, and Nature: as that distinction of the Apostle, *Gal. 4. 8.* holds forth. And otherwise, he had himself been but a dark Shadow, an Officiary God, as they: no otherwise Son of the most High, than as they also were, *Heb. 10. 1.* The Apostle speaks thus of all Types, and Shadows, under the Old Testament: The Law had but a Shadow of good Things to come, and not so much as the Image of the Things themselves. From all which I gather, that as in Nature, so here, the Shadow is lower than an Image, and both *alterius generis*, from the Substance or Reality; as in the case of *Melchisedec* is apparent; who in a meer Shadow is said to have had no beginning, nor end of days; not that really he had not, but because in a Shadowy Intent it is not mentioned in the Book of Scripture, he being as a Shadow conformed to the Son of God. Now in comparison of Christ, all other Eminencies in any Person, though more real, are yet esteemed to be but Shadows, in as true a manner as he (*Melchisedec*) was. And so, this greatest Excellency of all Creatures, to be stiled Gods, must in comparison of him, be content with a Shadowy Title; whereof he bore the Substance. He in the conclusion of this Argument, instead of saying he was God, which yet his Argument, and their Accusation did drive to, concludes, he was the Son of God, *vers. 36.* *Say ye of him, thou blasphemest, because I said I am the Son of God?* The Blasphemy in their Sense was, *vers. 33.* that he made *himself God*, as an Inference out of that Saying, *I and my Father are one.* He defends it, and takes it on him by this, that he had said indeed, that he was the Son of God: (of whom all those Gods, and Sons of the most High, the *Psalmist* speaks of, were but Shadows) and therefore truly God, as they intended it: 'Tis not *comparatio similitum, ut volunt adversarii*; that is, that I am God in the same, and like manner that they are: but 'tis *Comparatio minoris, & majoris*, if they that are but Shadows are called Gods; then, if that Scripture be not broken, I must be God substantially. So then, by Christ's manner of concluding, it was all one for him to say he was God, and the Son of God; both in his Sense, in theirs, and in the *Psalmist's* foresignifying of him. He again paraphraseth, and explains all these by this Phrase, *The Father is in me, and I in him.* So then, the Conclusion, the Sum I draw out of all, is; That for Christ to be the Son of God, it is all one (as for him) to be God substantially: and in that respect one with God. And that being thus God, and one with God the Father, is (in its difference from God) best thus expressed; that his Father is in him, and he in his Father: Neither could Christ himself that experimented it, express his being God, and Son of God, more clearly unto us; than to say, I am in my Father, who is God, and he as God, is in me, and so both are *One*; that is, one God substantially, or by Nature, in distinction from Gods by Office; though we are two in Person that subsist in this Nature. Nor did *John* know better how to express it, in *Chap. 1. vers. 1.* both his Oneness with God, and his Distinction from God, than in saying, that he was God, and was with God. God, not as those in the *Psalmist*, to whom the Word of the Lord came, and were God's meerly by Gods saying so of them

them; but He *the Word*, ὁ λόγος, it self, (as *John* calls him) of whom they that declared the Word, were the Types, and Shadows; and the only begotten of the Father, *vers.* 18. who was not made a God, and a Son, because sent into the World, and sanctified, but was therefore sent, and sanctified to that Office of *Messiah*, because he was by Nature, and substantially the Son of God, and God equal with the Father both in Power, and Nature; *vers.* 29, 30. And in Works, *vers.* 37, 38. *If I do not the Works of my Father, believe me not: But if I do, though ye believe not me, believe the Works: that ye may know, and believe that the Father is in me, and I in him.*

2. He is stiled the *Living God*: Those Words, *Heb.* 3. 12. *Take heed there be not an evil Heart in departing from the Living God*, are manifestly meant of Christ: for his begun Exhortation, *vers.* 7. was to hear his Voice; and he it was that was tempted in the Wilderness, *1 Cor.* 10. 7. And how that whole *95th Psalm* was meant of Christ, I have elsewhere shewn: Yea it was he that gave the Law, and pronounced those Words, *I am the Lord thy God, who brought thee out of the Land of Egypt, thou shalt have no other Gods before my Face*: For *Heb.* 12. 26. it is expressly said of him, *Whose Voice then shook the Earth*; namely, when the Law was given, and those Words uttered by him.

3. He is stiled the true God: So *1 Joh.* 5. 20. *And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ: this is the true God, and Eternal Life*. And to testify this, he is stiled by that incommunicable Name of God, *Jehovah*; *Jer.* 23. 6. *Jehovah Justitia nostra, The Lord our Righteousness: In his Days Judah shall be saved, and Israel shall dwell safely; and this is his Name wherewith he shall be called, The Lord our Righteousness*. So also, *Isa.* 40. *vers.* 3, 10, 12. *Prepare the Way for Jehovah: These all the Evangelists apply to John, and Christ, Matth.* 3. 4. *Mark* 3. 4. *John* 1. 23. And if *John* be the *Vox clamantis*, Christ must be acknowledged the *Jehovah*, whose Way was prepared afore him: And when he comes in the Flesh, *Isa.* 40. *vers.* 9. he says unto the Cities of Judah, *Behold your God*: And *vers.* 10. *Behold the Lord God will come with strong Hand, and his Arm shall rule for him; behold, his Reward is with him, and his work before him*: Which is expressly applyed to Christ, *Rev.* 22. 12. speaking of his second coming, *vers.* 11. *He that is Unjust, let him be Unjust still: and he that is Filthy, let him be Filthy still: and he that is Righteous, let him be Righteous still: and he that is Holy, let him be Holy still. And behold, I come quickly, and my Reward is with me, to give to every Man according as his Work shall be*. Which is expressly true of Christ. Read *Matth.* 16. 27. It is God of whom 'tis said, *Isa.* 40. 13. as the *Septuagint* hath it, τὸς ἕγνω ἅνθρωπος, *Who hath known the Mind of the Lord?* Which *1 Cor.* 2. last, The Apostle applies to Christ, by adding, *But we have the Mind of Christ*. So then, Christ is that *Jehovah*, *Jer.* 23. 6.

Now Men may vainly dispute it, that this Name of *Jehovah* is given unto meer Creatures: But God himself hath decided it, and expressly declared, that it is given unto none but the true God: *Psal.* 83. 18. *That Men may know that thou whose Name alone is Jehovah, art the most High over all the Earth*. And *Isa.* 42. 8. *I am the Lord, that is my Name; and my Glory will I not give to another, neither my Praise to graven Images*. Now this Honour is given to Christ; and therefore he must be God, and the true God.

4. He is also the great God: Not only, *Isa.* 9. 6. *The Mighty God*: but *Tit.* 2. 12, 13. τὸ μέγα θεὸς καὶ σωτὴρ ἡμῶν; that great God, and Saviour of us: speaking both of one, and the same Person, Christ. And 'tis here, the putting the Article before great God, and none before Saviour, imports: and so distinguisheth him from God, by the like Phrase generally, *Eph.* 1. 3. ὁ θεὸς καὶ πατήρ, God, and the Father of Christ: but more simular yet. This here, *Gal.* 1. 4. τὸ θεὸς καὶ πατὴρ ἡμῶν, according to the Will of God, and our Father: So Christ, God and our Saviour in *Peter*, is Christ the great God, and Saviour in *Titus*

Titus. And this is at once proclaimed as the general Faith of all Believers, and Apostles: 2 *Pet.* 1. 1. *Like Faith with us:* And what is the Object of it? ἐν δικαιοσύνῃ, *on the Righteousness.* I have wondred they should translate it, *through the Righteousness:* When Christ's Righteousness is every where made the Object of Faith, as justifying, on which we believe. Yea, as that which out of Necessity to Salvation, Faith relies on; and that Righteousness, as of a Saviour that is God, which were of no value to us Sinners else: Let them else take Saviour and Righteousness that will; for he nor it would do no Man any good: This was the general Expectation, as *Paul* to *Titus*, the general fundamental Faith of all Christians then, as in *Peter:* And so the Prophet's stile, and the Apostle's stile, agrees: *Isaiah*, in his 40, 43, & 45 Chapters, stiles him, *The God and Saviour, and there is none besides him:* And the Apostles in like manner, *The great God and Saviour.*

5. If you yet doubt: Lo! to put all out of Question, he is stiled, *the only True God:* The other, and the greatest Objection that ever was, or can be made against this Godhead of Christ, is, That it is said there is but one God only: Yea, and the Father is so stiled, and called, *John* 17. 3. *And this is Life Eternal, that they might know Thee the only True God, and Jesus Christ whom thou hast sent.* And I find in some Men's late Writings here at home, them distinguishing thus: That take the Godhead simply in its Unity, and so considered, it is only the Father, quoting all those places, there is none besides: And the Son they make to be, either God, as united to Man, and so in that respect becoming the Son, or the Manifestation of God in Flesh; or, at best, but that in God which contained the Mass, and Spirit of the whole Creation as it was in God from Everlasting; and so distinct from the Nature of God, as purely in himself. But the Objection hath been the occasion to me of the greatest satisfaction in this Point, that the same stile is given as compleatly unto Jesus Christ, as to the Father, in those other Places: And so the words are not to be understood exclusively to Christ in this sense, to know thee as Father to be the only True God; the Father, that only is the True God; the words are not so, but inclusively rather thus; *And him whom thou hast to be the only True God also:* Only Christ having an Office, in respect of which he is called Christ; he is therefore named apart from the Father; yet so, as both are that only True God, in distinction from all Gods so called, that are not Gods *by Nature:* And the ground of my satisfaction is this, That in a multitude of places where God is called the only God, and none besides him; yet those places are expressly meant of, and applied to our Christ; *Isa.* 44. 6. *Thus saith the Lord the King of Israel, and his Redeemer the Lord of Hosts; I am the First, and I am the Last, and besides me there is no God.* Here you see is the Attribute we seek for, the only God, &c. And this is as evidently spoken of Christ. For,

First, Here are two Titles given him, which are proper to Christ.

1. King of *Israel;* see *John* 1. 49. *Thou art the Son of God, thou art the King of Israel.* And for that of *his Redeemer,* I need not trouble you with any Quotations, that it is proper to him: And yet he to whom this Title is given, is God, and the only God, *Yea, besides me there is no God.* And if you yet doubt, and ask me, But are you sure that it is spoken of him? Lo, *Rev.* 1. twice, *vers.* 8. *I am Alpha and Omega, the Beginning and the End.* And again, *vers.* 17. *I am the First and the Last.* And then you have them all three, *Rev.* 22. 13. *I am Alpha and Omega, the Beginning and the End, the First and the Last.* The next in *Isaiah*, is *Chap.* 45. 5. *I am the Lord, and there is none else; there is no God besides me:* And *vers.* 21, 22. He bids us look on him; and sure, without any more adoe, we that live under the New Testament, should know him upon first sight: For to whom is it to whom all the Ends of the Earth do look, but he who was proclaimed the Desire of all Nations? who were not converted to God until Christ came: But he that is, of whom *Isaiah* says, *Rom.* 15. 12. *There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust: Look, and trust on him, and be saved, who is a Saviour, and there is none besides,* says the Old Testament. *Believe on the Lord Jesus, and thou shalt*

shall be saved, is the general stile of the Apostle's preaching; *A Saviour, and besides him there is no other.* And thus they set him forth also, *Acts 4. 11.* There is no God, no Saviour besides him; and Justification in him, discovers him none other; *Acts 13. 39.* *By him all that believe are justified from all Things, from which ye could not be justified by the Law of Moses.* And in this Lord, shall all the Seed of Israel be justified, (says *Isaiab*) *Surely shall one say, in the Lord I have Righteousness and Strength.* And if you were all put to speak, in whom would you say you had Righteousness and Strength? Hear *Paul* for all the rest, in one Epistle; *To be found in him, not having my own Righteousness,* *Phil. 3. 9.* And for the other, hear him again in the same Epistle, *Phil. 4. 13.* *I can do all Things through Christ that strengtheneth me.* Do not all the Jury of Saints, with one Mouth, say the same? And what is he in whom we have this Righteousness? Doth not *Isaiab's* fellow-Prophet tell us, *Jer. 23. 6.* *And his Name, for Essence, is Jehovah; for Office, our Righteousness.* Thus, I say, Saviour and God still are joined: The Righteousness of this Saviour as God, is that by which through looking on him by Faith, all, both Jew and Gentiles, are saved. And bring all this to that of *Peter* even now quoted, describing true Believers, *All that have obtained like Faith with us, Apostles; On the Righteousness of God, and our Saviour Jesus Christ:* And yet he of whom all this is said, takes this stile upon himself, to be the only God, and none besides him. And if any have the Heart, or Face, to deny these Characters loosely scattered up and down, enough to convert a Jew to own him for the *Messiah* prophesied of; much more a Christian to acknowledg him the only True God, whom *Isaiab* spoke of: If any, I say, can deny it, as meant personally of Christ; let them then consult *Paul*, who expressly applies this very Scripture unto our Jesus: *Rom. 15. 10, 11.* *Rejoice ye Gentiles with his People. Praise the Lord, all ye Gentiles, and laud him all ye People.* Where is that written but in this place of *Isaiab*, vers. 23. *I have sworn by my self, the Word is gone out of my Mouth in Righteousness, and shall not return; that unto me every Knee shall bow, every Tongue shall swear.* And again it is quoted, *Phil. 2.* *That to him every Knee shall bow.*

And let me yet bring the Current and Stream of other Arguments usually alledged, to prove that Christ is God, into the Channel of the last-cited Scriptures: You have heard it argued, that Christ is therefore God, because he creates and is worshipp'd, and forgives Sins. And the Scriptures are express, that God alone creates, is worshipped, and forgives Sins.

1. For Creation; these places are express, *Isa. 44. 24.* *Thus saith the Lord thy Redeemer, and he that formed thee from the Womb; I am the Lord that maketh all Things, that stretcheth forth the Heavens alone, that spreadeth abroad the Earth by my self.* And *Jer. 10. 10, 11, 12.* *But the Lord is the True God, he is the Living God, and an Everlasting King: at his Wrath the Earth shall tremble, and the Nations shall not be able to abide his Indignation: Thus shall ye say unto them, The Gods that have not made the Heavens, and the Earth, even they shall perish from the Earth, and from under these Heavens. He hath made the Earth by his Power, he hath established the World by his Wisdom, and hath stretched out the Heavens by his Discretion.* Now it is not only elsewhere said, That Christ created All, *John 1. 1, 2.* *Heb. 1.* and therefore is God; But further, in these very places where he is called that only God; even in these Places quoted, He is said to be that God who alone created; thus *Isa. 43. 7, 11, 23.* *Isa. 44. 6, 24.* *Isa. 45. 5, 22, 23, 24.*

2. Again, so of God alone it is made the Prerogative to be worshipped, *Rev. 22. 9.* *Mat. 4. 10.* out of *Deut. 6. 5, 6.* where also he is called one God: And of Christ it is also else-where said, he is to be worshipped. But further, you have both these in these very places also; wherein, as he is stiled, *that God that is one, and none besides him;* He is brought in swearing by himself, *that every Knee shall bow to him;* which is applied to him.

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3. So to forgive Sins, is proper to God alone, *Mark 2.7.* And we find Christ to forgive Sins; and therefore he is argued to be God: But further, you have both in these very places quoted; as he is called that only True God, so he is said to be that God that blots out Transgressions for, and by himself; Thus *Isa. 43. 25. I, even I am he that blotteth out thy Transgressions for mine own sake, and will not remember thy Sins.* So then the Argument is every way strong; and indeed all Arguments center in one; and we find all in this one and the same compass of Scripture.

1. That God is but one God.
 2. That God alone creates; is to be worshipped; and forgives Sins.
 3. That his Glory he will not give unto another.
 4. That Christ is that one God, who is God alone. And,
 5. These places are interpreted of him, and applied to him, by the Apostles:
- So as indeed this one Argument, from these places of *Isaiah* thus framed, hath all in it, which are scatteredly used by others out of several places. To conclude, to hear God speak, and saying, as *Deut. 32. 39.* He doth, *See now that I, even I am he, and there is no God with me: I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my Hand.* And to hear *John* from God to say, *The Word was God, and the Word was with God.* And to hear the Prophets say, That Christ is that God who is God alone, and none else besides him: And to hear throughout the Scriptures, one that is God, talking to, of, and with another that is God, and yet all but one God; to hear the Father to be called the only True God, the Son likewise, and so the Spirit: Let all the Wits of Men, and Angels, reconcile it otherwise than thus if they can; That God's Nature or Essence is One, but affords Three Persons, who are each that One God: Three that are One.

C H A P. V.

That the Second Person of the Trinity assumed Humane Nature into Personal Union with Himself, and so is God-Man in one Person for ever.

I Come to the great Mystery of our Religion, which so loud a Voice proclaims to be such, by the Apostle, *1 Tim. 3. 16. And without controversy, great is the Mystery of Godliness, God was manifest in the Flesh.* God had manifested himself in the Old Testament in his Works; as in *Rom. 1. 19. That which may be known of God, is manifest in them: And vers. 20. For the Invisible Things of him from the Creation of the World are clearly seen, being understood by the Things that are made, even his Eternal Power and Godhead.* But God manifest in the flesh, is an higher kind of Manifestation, for there he is present: We may say of it, Here God is, a visible God in his Person. In the Old Testament this was prophesied of, among other famous Oracles foregoing, *Isa. 7. 14. A Virgin shall conceive, and bear a Son, and shall call his Name Immanuel; that is, God with us.* And again, *Chap. 9. 6. For unto us a Child is born, unto us a Son is given,* which notes his Being God, the Son; who had been begotten long before by God the Father, and now given, *unto us a Child is born,* and born of a Virgin, there is his Humane Nature; *And his Name shall be called WONDERFUL;* for his Person is a wonderful Person: *The Mighty God, the Everlasting Father, the Prince of Peace,* compounded of God and Man in one Person; which set all the World agast at the knowledg of it. *He did wonderfully;* that is, he shewed himself to be God, for he ascended into Heaven in a Flame, and therein shewed himself more than a Man or Angel. As his Person was Wonderful, so his Actions; Wonderful in his Person, as God united to Man; and wonderful as Man, in his making immediately by the Holy Ghost; such a Man as never was. Says *David,* of his own Body, *Psal. 139. 14.—Thou tellest all my Members; I am fearfully and wonderfully made.—Curiously wrought in the lowest parts of the Earth:* The Phrases do speak some curious piece of Workmanship to be undertaken in hand, by some special Artist: And to hide his Workmanship from the Vulgar, (which argues the nobleness of it) he goes into a dark Place, and there he works it unbeheld of any, and then he brings it forth to open view. It was an Instance *Doctor Preston* used to give, That in the Generation of a Child, between Father and Mother, the Father knows not what is a doing, nor the Mother knows not what is doing; but God stands by, like a secret Limner, and actuates the formation of every Member, according to the *Idea* thereof written in his Book. But in the Formation of Christ's Body and Soul, the Holy Ghost discovered his Workmanship in the dark place of the Virgin's Womb, called, *the lower parts of the Earth.* And to stop the flowings of Sin and Corruption, which by the Parents is done, himself performed the part of the Formative Virtue which is in the Seed of Men: whence it was, that the Divine Nature, when he came into the World, said, *A Body hast thou prepared me;* the word in the Original is, *Kartartizein,* that is, *articulated,* made and set in their due Place and Order.

I shall only add one place further, to set forth the wonder of the Mystery; *Jer. 31. 22. The Lord hath created a New Thing in the Earth, a Woman shall compass a Man.* It is a Prophecy of the Conception of Christ at *Nazareth,* one of the Cities of *Galilee,* the place where the Angel brought news first to the Virgin, and where she conceived him: Of which, if I have time, more afterwards. This was a New Thing indeed, a New Thing created in the World; the like unto which, as also the crucifying of his Son, he never did afore, nor never will

As Dr. Jackson hath learnedly proved in his Sermon, called, Bethlehem and Nazareth.

will do again. And the Blessed Virgin hath a touch upon it, *The Lord hath done GREAT THINGS for me, and Holy is his Name.* The word in the Original is *μεγαλεια*, and is the same word the Apostles used in *Acts 2. 11.* *The wonderful Works of God.*

And thus Heaven and Earth met and kissed one another, namely, God and Man. And this Union is the middle Union, (as I call it) as in respect to the two other, the Union of the Three Persons in one Godhead, and our Union with God ; so in respect to the thing it self : For his Person being a middle Person between the two Persons, the Father and the Holy Ghost : He, the Son, as a middle Person, by his Union with the Essence of God, takes hold of God on the one part ; and further, by his Union with the Nature of Man, takes hold of Man on the other part, and so takes hold of both at once ; all which was suitable to his Office, as being Mediator, which the Apostle says, is of *two that are at enmity* : and this you have *1 Tim. 2. 5.* *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

Gal. 3.

And as the Person was thus wonderful, *God manifested in the Flesh* ; so the Signs and Wonders that accompanied and followed his Person, after his being gone to Heaven, and the coming of the Holy Ghost, as *Paul* an Eye-witness testifies, *Heb. 2. 4.* *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* : As also the Apostle *Peter*, *1 Pet. 1. 11.*—*The Spirit of Christ testified before-hand the Sufferings of Christ, and the Glory that should follow.* The Times the Apostles lived in, were a glorious Season. The Apostle *Paul* hath in brief summed up the Characters of them, and annexed them to his [*God manifested in the Flesh*] as the wonderful Effects thereof ; as they follow in *1 Tim. 3. 16.* where it follows, *Justified in the Spirit*, by reason of the frailty and meanness of his Flesh wherein he appeared ; *He was set at nought by Herod and his Men of War*, *Luke 23. 11.* Mocked and scourged by *Pilate* and the Jews, and for his pretension to be the Son of God, cast out of the World under the publick infamy of being the greatest Impostor, the most detestable Villain and Deceiver that ever was in the World ; The Rulers not sparing him, when he hung miserably upon the Cross. He was esteemed of God, *Isa. 53.* when he was crucified. overwhelmed with all these Prejudices. But presently, as he comes to Heaven, his Father owned him, set him at his right Hand, and made his Enemies his Footstool ; and he was justified from that great Reproach cast upon him, for making himself God. In respect unto these things, it is said, *He was justified in the Spirit* ; that is, in his Godhead, being owned as God. Was not this a Wonder, a mighty Wonder ! [*Seen of Angels*]. And by their seeing him to be the Son, (which none of them were) as soon as he comes to Heaven, they all fall down and worship him : *When he bringeth his first begotten into the World, he saith, Let all the Angels of God worship him*, when he came first to Heaven : (And the bad Angels, they believed and trembled, though Men did not ; and they besought him, not to torment them before the time, the Day of Judgment.) It follows, [*Preached unto the Gentiles, and believed on in the World*]. The Gentiles that had continued Idolaters two thousand Years, worshipping Devils, by whom they were led ; and the Apostles but by preaching the Gospel, (which was but whispered, and yet runs through all the World ; it ran like Wild-fire upon dried Trees) ; They turned the World up-side down, *Act. 17. 6.* [*Taken up into Glory*] and owned there in the highest manner by God. Whereas, *John 16. 10.* the contrary Speech there used insinuates, that he died, as cast out by God for the most unrighteous Person that ever lived in the World : Christ foretells, that by the Spirit's coming with the Word, he should convince the World, that he was a Righteous Man, and had satisfied for Sin ; *Of Righteousness, because I go to my Father, and ye see me no more.* And what is the Reason of all this ? But because this Man being taken up into Glory, there is no Eye of Men or Angels that shall see him in this Glory, but must fall down and acknowledg, That Man there is God, the Son of God ; and so *John* tells us himself : And the other Apostles that saw a glymps of his Glory, do confess, *We saw his Glory, as of the only begotten Son of God*, *John 1. 14.* And if the Clothes he wore, which were but the outward Appendixes of his Person, did yet

yet shine so bright, as no Fuller on Earth could white them : How much more his Humane Nature it self, in which the fulness of the Godhead personally dwells, shall transcendently shine much more, as being a part of himself, as he is able to make us to do; *Phil. 3. 21. Who shall change our vile Body, that it may be fashioned like unto his glorious Body*; much more shall he change Soul and Body into the Image of himself.

But I shall comprize, all that I intend to discourse of this Subject, in this one Assertion.

That this Person, the Eternal Son of God, who was, and is God, took unto himself, into an unity of Person with himself, the Man Jesus; or that *the Person of Christ is God and Man, joined into one Person.*

To demonstrate the Assertion; the *Punctum* of which lies in this, That in our Christ, God and Man are become one Person.

1. What is said of his Conception, or Incarnation, in that fore-cited place, *Luke 1. 39. That Holy Thing that shall be born of thee, shall be called the Son of God*; which is explained by that in *Gal. 4. 4. God sent forth his Son*, (his Son that was sent, and God, existed afore); and 'twas He, the Son, that so existed; that is, the Person; and he now said to be made of a Woman, the Virgin. Observe, 'tis spoken of, and attributed to, this Son, that he was now *made of a Woman, made Man*; who was begotten of God afore, and now sent into, yea made, Flesh: And that this Son, and that Man made of a Woman, are yet but one Son still, not two Sons: And therefore also one Person; for if they had been two Persons, they had been two Sons; the Son of God the 'one, and that Holy Thing born of the Woman, another: Whereas being now joined unto one Person, there is but one Son to God, as he is there denominated.

2. Evidence: Go we from his Conception, to the constant course and tenour of his Speech about himself; That this Man (when grown up) should continually talk of himself, and attribute such Things to himself, that were proper, and belonged only to that Person, *the Word*, the only begotten Son of God; as we have proved, and described him, existed before the World; that was the Son of God in Heaven, and very God; That this Man, this sorry Man to see to, should talk at that rate as he doth, and still say [I] not [We], whilst he so speaks of himself; all the Wits in the World cannot salve this Riddle, (if the several Speeches be collected, and narrowly observed, in the Gospel of *John*, and elsewhere) but by this, which I use to say salves all, He was taken into one Person with him that was the Son of God.

For Instance, besides many others; *John 5. 17. My Father hitherto worketh, and I work*: Which the *Jews* understood, that he made himself equal with God; *vers. 18.* But how a Man should be God, this they understood not. And he goes on to justify it, and assume it; extending that Speech of his (namely, that *My Father worketh hitherto, and I work*) unto all things past, as well as present, or to come: even unto all that ever God did, *vers. 19. What things soever the Father doth, these also doth the Son likewise*: If he created the World, so did I: If he hath governed all the Affairs of it, so have I; My Hands have wielded the Scepter with him: And God did never any thing without my Advice, and Counsel: Shewing me whatever he doth, *vers. 20.* Thus for time past. And so for time to come; *As the Father raiseth up the dead, and quickneth them; so the Son quickneth whom he will, vers. 21.* God's Will and Intention being, that all Men shall one Day honour the Son, as they honour the Father, *vers. 23.* And yet he that talk'd all this, was a Man; that came into the World (as a Man) but thirty Years afore: Yea, and he professeth of himself, *Chap. 8. 57, 58.* That he was afore *Abraham*; *Before Abraham was, I am*: that is, my Person. And yet they judg'd him not above Fifty. All which I alledg not as formerly, to prove that Christ was God, or Son of God: But now, That the Man *Jesus*, (who it is that uttered all this;) that he was one Person with that Son of God, who is God. For when he speaks it, he still maketh but one [I;] of the Son of God, and himself. And speaks the same things that are proper and peculiar to that Son of

God, who had afore existed : *The Man* (I say) speaks them of himself, utters them in his own Name, without any Limitation, or Caution, for being mistaken: He, this Man, doth thereby distinguish himself from all his Fellow-Creatures. These things were so stupendously strange, that they made the carnal *Jew* wild, and mad, and in a rage, and to cry out upon him, that he *blasphemed* ; and ever and anon to take up Stones to stone him withal : and although they had believed that he was the *Messiah*, whom they expected ; yet such things as these they never could have imagined should have agreed to the Person of Christ, whom they expected : They judg'd he took upon him infinitely, beyond the Elevation, and Proportion of the *Messiah* himself. And therefore, *John* 10. 24. They having only at first ask'd him somewhat seriously, *Tell us plainly if thou be the Christ* : And he as plainly tells them so, that he was : yet frames his Answer up in such description of himself, as the Christ, that he was one with God ; as that thereupon, the next Word he hears from them, is, *Thou blasphemest*, *vers.* 33.

Yea, and in the 6th Chapter, those that were his Disciples ; that is, such as were a coming on to believe on him, were for such strange Riddles as these, utterly put of : as *John* 6. 61. And yet there, or unto them, such was his Zeal, to assert this his Personal Union between the Son of God, and that Man Jesus, whose Mouth was the utterer of it ; that he speaks yet more strangely, *Doth this offend you ? What if you see the Son of Man ascend where he was before ?* And there is no other Foundation, or Ground for such a Speech as that ; no other respect could bear it, but this his Personal Union, as the reason of it ; *Why we know his Mother, and Brethren*, say they : And where then could this Man be before ? Nay, to increase the Wonder yet more, he had said to *Nicodemus*, *John* 3. 13. *And no Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven* : that is, who is now in Heaven at this present. When as yet they saw him as a Man, circumscribed with local Bounds on Earth, even as any other Man is, within the Verge of a poor seamless Coat. And these things he so speaks of himself, in distinction from the whole Creation of God, as proper, and peculiar to him ; laying them therein in a rank infinitely below himself : yea also as one equal to God his Father ; and, as such, distinct from him ; and yet is a Son of Man that utters it. Although consider him as meer Man, it could not be he should have so spoken ; the Things said, will not bear such Words. And it is among other Demonstrations of this Truth, and also was one of the main Ends of God's ordaining this Personal Union, to declare ; to the End, that Men might *hear with their Ears, and see with their Eyes*, (as *John*,) the Original distinction of the Father, and his Son, as distinct Persons in the Deity : which was that which was, and had been, among the Persons from Eternity, afore Christ took our Nature, in that it was confidently held forth by a Man, who being become one Person with the Son, could, and durst say, and appeal to his Works, to justify it ; which were so stupendously miraculous, that his Father (afore whom, and to his Face he speaks it all) must be acknowledged to have concurred with him in ; and so thereby testified that he spake Truth in this : whilst yet this Man utters it in the Name of a Person that was not meer Man, but also God, Son of God. For this Man doth before, and after, upon this Doctrine of his, work his Miracles ; such, as no meer Man ever did : and God suffered him so to talk, did bear it, and let him go on, and assist him therein, or else he could not have done them. As *John* 10. 37, 38. *If I do not the Works of my Father, believe me not ; But if I do, though ye believe not me, believe the Works ; that ye may know, and believe that the Father is in me, and I in him*. And when he had done all these things, to ascend up to Heaven, and sit down at God's right Hand ; this, I say, is at once a Confirmation of these two, the greatest Truths :

1. The distinction of the Persons of the Father, and the Son, though one God. As also,

2. That this sorry Man that speaks it, was one in Person with the Son of God : And if there had been no other End of this Incarnation of Personal Union, than to declare and manifest the first of these, it had been worth it ; which by so great an Evidence could never have been manifested.

And then, if this Man were not one in Person with the Son of God, who was God; let us all call him in Question, and arraign him at the latter day, instead of his arraigning us; for laying low to himself all the Saints, and the whole Creation of God; when as himself as Man was but a part of it: yea for usurping upon the Prerogatives of God himself, and let his own Words judg him. I say, let us cry out upon him as a Deceiver, if this Man had not that Divine Person, God's Son in him, and therewith a Divine Nature, besides that of a bare Man, which Divinity lay hid and concealed in him, as a Prince under a disguise; And that Person, and Divinity so united to him, as to make one Person with him, this Man that spake thus.


Thirdly, We find these two Natures of God, and Man, spoken of in him, as making up one [I] or one [He;] when himself speaks of himself, or his Apostles of him.

I begin with *Matthew* 16. where he catechiseth his Disciples in this Fundamental of Religion; for *vers.* 17, 18. he professeth to found his Church upon the Profession of it. 1. The Question ask'd, is evidently what his Person was, and of what made up? This, his second Question, *vers.* 15. *Whom do ye say that I am?* doth directly point to, for their punctual Answer: *What, or who is my Person?* And, 2. concerning that, you may observe, that he bounds it not, he terminates it not, upon his being a Man: The main Question is not, whether he was a Man or no? or the Christ, the Son of Man? as if that were all: But my Question reacheth farther, *Whom do ye say that I, who am the Son of Man, Am?* over and beyond my being a Son of Man, I am something besides. And yet, Son of Man imported the *Messiah*: as *Cameron* upon *Joh.* 5. 27. *And hath given him Authority to execute Judgment also, because he is the Son of Man.* Out of *Dan.* 7. 13. *I beheld one like the Son of Man.* Which is the Pariphrasis of the Christ.

3. *Peter*, in his Answer for them all, affirms not barely that he, the Son of Man, was the Christ; which was but a Name of Office: (As if you should say of a Man, he is the King, or he is the Chancellour; noting out an Official Person, or to denominate his Office only.) But he further adds, *Thou art the Son of the Living God.*

4. Observe, that he in his Answer joins these two together, to make up the [I,] the Person of this Christ, *The Son of Man, and the Son of the Living God*: and as substantially the Son of the Living God, as he was substantially the Son of Man. Yea, and manifestly shewing that the main of his Person, (for the Subsistence or Personality of it,) to consist in this, his being the Son of the Living God, more than in his being the Son of Man. The like you have joined in Christ's Question to the *Pharisees*; *What think you of the Christ? David's Son,* say they; *David's Lord,* says he: and both making up one *Messiah*, or the Christ. So then, the Person of Christ was *Son of Man*, and *Son of God*, *Mat.* 16. And *Son of David*, and *Son of one greater than David*: for which he calls him *Lord*, and both in one Person, *Mat.* 22. Let us now bring other Scriptures to these. 1. You have the same prophesied of him, at his Conception, by the Angel, *Luk.* 1. *The Son of David his Father,* *vers.* 32. *The Son of God,* *vers.* 35. And both the same *He*. Let us still pursue this Notion, through the Scriptures, and from hence, go unto *Rom.* 1. 2, 3, 4. *Paul a Servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God, (Which he had promised afore by his Prophets, in the Holy Scriptures) Concerning his Son 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.* In which Words you have,

1. As in the former, the Person of Christ: that is, who, and what he was in his Person, made the eminent, and primary Subject of the Gospel: *The Gospel,* (says he) *concerning his Son Jesus Christ.* And that set forth as the Prophets in the Holy Scriptures, or Writings of the Old Testament had set him forth to us: so as we shall have occasion from hence to call in the Testimony of some Prophets, unto the confirmation of this also. I say, the Person of Christ is the primary subject of it: for the next following Words, insist on the Description thereof. And so whereas *Paul* was to set forth in his ensuing

Book II.  suing Discourse, how that Christ's Righteousness is that Righteousness which God hath ordained for Sinners, vers. 16, 17. *I am not ashamed of the Gospel of Christ, for therein is revealed the Righteousness of God, from Faith to Faith: As it is written, The Just shall live by Faith.* It was suitable for him in this so methodical, and systematical an Epistle; in the first place to set out who, and what the Person of Christ is. Which,

2. He performs in the next Words, and that under the same Terms, or equivalent, as in the two former Christ himself had done. 1. To be the Son of David, made of the Seed of David, vers. 3. And, 2. To be the Son of God, vers. 3. [*His Son*] in the same Verse. And so in vers. 4. both making up this one Person, *Jesus Christ our Lord.*

See Beza. Yea, and 3. He further, and more clearly proceeds to shew, how there were two distinct Natures met in that one Person; the Nature of a Man, according unto which he was the Son of David: the Nature of God, or the God-head, according unto which, or in respect of which, he was the Son of God: *Who was made of the Seed of David, according to the Flesh, vers. 3. And declared to be (also) the Son of God with Power, according to the Spirit of Holiness.* And as the Opposition proves this, so it is very observable, how exactly the Apostle speaks in so great a Mystery. 1. The Opposition clears it; for *κατὰ σάρκα, according to the Flesh,* is opposed to *κατὰ πνεῦμα, according to the Spirit of Holiness.* Now when he says, *He was of the Seed of David, according to the Flesh;* he (as all acknowledg) means that according to, or in respect of his Human Nature, termed the Flesh, or as Man: So here, was made of the Seed of David, oppositely, according to his God-head, termed the Spirit of Holiness; as he was in respect thereof, the natural Son of God: so he was manifested with Power so to be, by the Resurrection from the Dead. Now that Spirit, as in Christ, is taken for the God-head, or Divine Nature dwelling in him; is evident by multitude of Scriptures: *The Flesh profits nothing, the Spirit quickneth: And by the Eternal Spirit he offered up himself,* Heb. 7. And this God-head in him, is called the Spirit of Holiness; by way of the ordinary Title given the third Person, who is called the Holy Spirit: This here, the Spirit of Holiness it self, which sanctified that Human Nature, as the Altar and Temple did the Sacrifice.

Again, Observe the Apostle's exactness of Speech; as Son of David he is said to have been made, for begotten of Man he was not, yet made of a Woman, David's Daughter, of the same Matter that all Men are formed of: But as Son of God, he says not of him that he was made; but he here supposeth him already, before he was made Man, to have been the Son of God, vers. 3. And therefore, says only he was declared; namely to us, or manifestly evidenced to have been the Son of God, according to a Divine Nature in him, in which he existed before. And for proof of it, he holds forth the greatest Evidence, the Power shewn by him, in his Resurrection from the Dead: In that Christ did afore-hand profess, and declare that he would raise himself up, by his own Power, Job. 10. 18.

The fourth thing I observe, is; That these two Natures remain in themselves distinct in him, and yet both make up one Person. 1. Two Natures distinct. The Apostle doth professedly distinguish, as any Schoolman useth to do; *According to the Flesh,* says he, and *according to the Spirit:* Yea, he denies concerning him, that he is Son of God according to the Flesh; according to which Nature he is considered only as the Son of David: but Son of God only in respect of his Divine Nature. And, 2. He speaks of him as one Person, that hath both these, and consisted of both; or else this distinction needed not have been used: If he had been either nothing but a Man, or if the same Person had not been both God and Man. As when you distinguish of a Man, that *quoad Animam,* according to his Soul he is the Off-spring of God; for God is the Father of Spirits: but *quoad Corpus,* according to his Body he is begotten by Man, who are the Fathers of our Bodies: To say a Man is Mortal *quoad Corpus,* but Immortal *quoad Animam:* Such a distinction were needless, if a Man had not both a Body, and a Soul: Or if that Body, and Soul, made not up one manner of Person: Or if the Soul were one Person, as an Angel is, and the Body another.

Acts 17.
Heb. 12.

Now the Person of Christ is still every-where spoken of, but as One: *One Lord*, 1 Cor. 6. And yet of this the Apostle *Paul* is found to distinguish, that he is Son of God, according to the Spirit; Son of *David*, according to the Flesh: And you have it again used by *Peter*, Acts 2. 30. *David knowing that of the Fruit of his Loins, according to the Flesh, God would raise up Christ*: That Addition [According to the Flesh] needed not, if Christ had not consisted of another Nature besides. Which being distinct, the Oneness, the Unity of this Christ, to whom both are alike attributed, must be found in the Personality: That he that hath both these, is one Person.

Now from hence, go unto *Rom.* 9. 5. Where you have the same distinction again used, as in manifest Opposition to his Divine Nature; *Whose are the Fathers, and of whom as concerning the Flesh, Christ came; who is over all, God blessed for ever. Amen.* According to the Flesh, he was of *David*, and the rest of the Fathers; but besides, he had another Nature, which made him *Lord over all, God blessed for ever.* Which clearly interprets, *Rom.* 1. 3. Son of God, according to the Spirit of Holiness: That as he was God's Son, so he was God. Or as *Rom.* 1. Son of God, according to his God-head; even as Son of *David* according to the Flesh: Yet both making but one *Atto*, or Person, one Christ.

Now, 4. Because *Paul*, in that *Rom.* 1. 2. averred the Prophets for this composition of his Person, Son of *David*, according to the Flesh; Son of God, according to, or in respect of his God-head. Let us see if we find like, and similar places to these in the Prophets; not to name all that prove him to be God, and Man: but such as are punctually correspondent to these. *Jer.* 23. 5, 6. 1. Son of *David*, ver. 5. *Behold, the Days come that I will raise unto David a righteous Branch*: that is, out of his Loins, a Branch out of that Stock, or Root. Who, 2. Shall be God, and Son of God: (as *Rom.* 9. 5. *Rom.* 1. 3.) ver. 6. *And this is his Name, whereby he shall be called; Jehovah our Righteousness.* *Jehovah*, from the Name of his Essence, for it is the incommunicable Name of God; and our Righteousness, as being Mediator, and noting forth his Office. And yet *Jehovah our Righteousness*, rather than the *Man* our Righteousness; for his being our Righteousness, depends more upon his being *Jehovah*, than his being a *Branch of David*; although upon both, as they are conjoined in one Person.

From thence, let us go to *Micah* 5. 2. Where we shall find, that as Christ hath two Natures met in him, *Son of David, Son of God*; so two Nativities spoken of, and yet the Person but one. 1. *The Ruler shall come forth of Bethlehem*: He was born there as Man; and you know it was the *City of David*, whither *Mary*, as being of the Seed of *David*, came to be taxed. So then, still *Son of David*, according to the Flesh, and born as such in the four thousand Year of the World: But then, as Son of God, *His goings forth have been from of old, the Days of Eternity.*

Unto this Head I alledg, as the concluding Proof to them foregone, that strange Riddle in *Heb.* 7. 3. applied unto Christ, set forth from his Type *Melchisedec*, *Without Father, without Mother, without Descent, having neither beginning of Days, nor end of Life, but made like unto the Son of God, abideth a Priest continually.* Which being spoken of one and the same Person, Christ, can no otherwise be unfolded than by a differing respect had to the two Natures God and Man, and accordingly of two Nativities. That he was God, and in that respect had a Father, the Evangelist *John* doth in a special manner inculcate; that he had a Mother, the Story of his Birth, by the other three, doth enform us: That he was born of a Virgin, *without a Father*, those three Evangelists do tell us. And yet that *Paul* here should tell us, he *was without a Mother*, doth necessarily import another kind of Generation of his, wherein there was no Mother concurred, and so another Divine Nature met in this one Person; in respect of which he was as substantially begotten of him without a Mother, as that as Man he had been conceived of the Substance of his Mother, even Son of the Living God.

There are other sorts of Proofs of this great Truth.

As First, The Communication, and Attribution of the same Rights, Privileges, Attributes, Actions, Passions, Infirmities.

BOOK II.

1. All the Rights of the Son of God by Inheritance, given to the Man Jesus; as that, called, Son of God; not as the Angels, *Heb. 1. Luke 1. 32.* He shall be great, and shall be called the Son of the Highest: And the Lord God shall give unto him the Throne of his Father David, to rule the Nations; raise whom he will; have possession of all Power in Heaven and Earth; to forgive Sins as Man, *Mat. 9. 6.*

2. The Attributes proper to God, are given to this Man: As, to have been in Heaven before the World was; *John 3. 13. & John 17. Glorify me with that Glory I had with thee, afore the World was. Before Abraham was, I am.* Whereby what is not true of that Nature alone in it self considered, is yet attributed to that Nature of a Man now: The natural Properties of Man's Nature in him, were never altered: for Finite could never become Infinite; therefore it must necessarily be spoken in a personal respect, as being made one Person with him that is God; *Qui*, not *Qua*, that is, spoken of him who is Man, not of him as Man: As when what is proper only to the Soul, is attributed to the whole Man; as if when Paul's Soul was wrapt up into the third Heaven, and his Body remaining on Earth; that of his Body it should have been said, it is now in Heaven, because the Soul it was united to, was there: Like to which is, that Christ should call his Body in the Grave, *God's Holy One; His Holy One saw no Corruption;* which is spoken of the whole Person, though it was his Body only was capable of Corruption: Or that of *John, We saw and handled the Word of Life,* *1 John 1. 1.* And the Word which was from the beginning: And yet speaks there of their handling his very Body, *Feel, if a Spirit have Flesh and Bones,* and putting their Fingers into it, so to verify his having been come in the Flesh. On the other hand, *è contra,* That all the Infirmities of the Humane Nature should be attributed to God, that God should be said to be pierced and crucified; *2 Cor. 12. 10. Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake: for when I am weak, then am I strong:* compared with *vers. 8. I besought the Lord;* which is applied to Christ, *John 19. 37.* And again, another Scripture saith, *They shall look on him whom they have pierced. And God to lay down his Life,* *1 John 3. 16. Hereby perceive we the Love of God, because he laid down his Life for us; and we ought to lay down our Lives for the Brethren.* These Contradictions, all the Wits in the World cannot reconcile, but by acknowledging two Natures in one Person.

3. That the Obedience, yea, Blood-shed of the Man, should be called, *the Blood of God, the Life of God,* *1 John 3. 16.* There it is called the Life of God: And *Acts 20. 26. The Blood of God;* yea, *God's own Blood;* and *his active Obedience the Righteousness of God,* and *our Saviour Jesus Christ,* *2 Pet. 1. 1.* And these things were spoken, not because God was the Efficient of these in him; for so the Spirit is of our Prayers, *Rom. 8.* yet they are never termed the Spirit's Prayers, or Requests; though made by him in us, and for us, but our Prayers. But all that Obedience of Christ, is called God's: Which difference can never be salved, but that the Man Jesus was one Person with God; not so we: Yea, if that Man had sin'd, (if you could suppose it, as to bring an Argument from it to illustrate this); you may, by the same Law, or Reason, that his Righteousness is now called the *Obedience of God,* or, *the Life of God,* infer that it must have been termed the *Sin of God:* For what the Man did in weakness, is attributed to God: But we are not in this personal manner united to the Spirit, that our Weaknesses should be attributed to him: We sin, yet 'twere Blasphemy to say that our Sins are his; and all because he is not one Person with us, though his Person is united to our Persons.

Neither, 2. when that Bloodshed is called the Blood of God, yea, his *own Blood;* this is not spoken in respect to his being Possessor and Owner of it, as God is of all the Creatures, *The Beasts on a thousand Hills are mine.* *John 1. He came, εις τα ιδια, to his Own.* And so the Blood of Bulls, and Goats, were God's, when sacrificed. But this is not only said to be his Blood, but his *own Blood,* and his own Life: These are Phrases never spoken of Possession, or of an Owner by Dominion or External Right: We call indeed other things, as Goods, a Man's own, but never call it a Man's own Blood, unless it be naturally

ly or personally his own: We say not of a Slave's Body, this is the Body of his Masters, his own Body, because the Phrase, a Man's own Body, in propriety of Speech, is used another way for the Body of a Man's self as of a Person. Or if he give a Slave's Life, or Body, for a Ransom, we never say, nor can say in propriety of Speech, that the Master gave his own Body, his own Blood, as a Ransom: The Phrase so properly notes out personal propriety; that is, of a Person, unto what is a part of ones Person, and that the Blood is that Person's whose own it is called. Yea, though a Father gave a Child to Death, who yet is his Flesh and Blood, yet we hardly say he gave his own Blood; and yet if that might be said, because the same blood is naturally the Fathers: Yet of God, the Father, it could not be said, because Christ's Blood, as a Man, did not flow out of his Father's Blood; for God begets not him as a Man, nor hath he Flesh and Blood to communicate: So that it necessarily notes out, that one that was God, a Person taking up that Man into one Person with himself; that Man's Blood is therefore called God's own Blood, because the Man's, who is one Person with him.

Neither, 3. is it said to be God's own Blood, because shed by God's Will and Appointment; for so the Blood of every Man, that is killed by God's Will, should be so called; and so the Blood of Bulls was God's own Blood in that respect.

Use. We must labour to have our Minds and Faith well establish'd in the true knowledg of the Person of Christ, since it is a Truth of so great moment unto us, and the Mischiefs of erring about it, will be destructive to our Souls.

And the weight or importance, that our Faith be set and kept right in this Point, appears, in that Errors and Mistakes herein, as they have been frequent, so fatal in all Ages, and to all sorts of Men that have had the knowledg or hear-say of our Christ.

1. *To the Jews, Christ was a Stumbling-block*, 1 Cor. i. 23. both in what his Person should be, as appears *John* 10. 33. and in other places; as also that his Righteousness alone, through Faith, should be the Righteousness of a Sinner, is in like manner said to be a stumbling-block, *Rom.* 9. ult. Their Heads were mightily then taken up, and busied, who that Man Jesus should be; and how many various Opinions did the Devils buz into their Minds, to divert them from that which was the Truth, and alone was to save them. *Some said he was John the Baptist, some Elias, others Jeremias, or one of the Prophets.* And thus it is now at this Day. The Jews, according to the Principles and Phancies of that Age, had those forementioned several Opinions of him, and perhaps many more. And in this Age, according to other Principles which Satan possesseth Men's Brains withal, several Opinions are raised up, what this Christ should be, whilst all are zealous to profess him.

Then again Christ himself foretold it, as a fore-running Sign of the destruction of *Jerusalem*; That the Jews having rejected him the True Christ, they should be *given up to many, φαρισαιομενδαι, false Christs.* Now those Days, and the Occurrences thereof, afore *Jerusalem's* destruction, are made Types of the like to fall out (even in this particular Point) in the Days preceding the end of the World, (whereof *Jerusalem's* destruction was it self a Type in Christ's Intention in that Chapter): And accordingly these days now. Although Jesus at *Jerusalem* is more generally acknowledged by almost all that profess Christianity, yet in assigning what and wherein his being Christ consists; herein Men have; and shall run into as many several sorts of Christs, as the Jews had done; *One saying, Here is Christ; another, There is Christ; one, that this is Christ; another, this.*

And such buddings and sproutings forth of such Errors, began in those first Times, whilst *Paul* and other Apostles were on Earth, amongst those that pretended to Christian Profession: Witness those more than Hints in several Epistles; which *Paul* plainly stileth, the *preaching of another Christ, than what himself and the other Apostles had preached*: What else meaneth that passage, 2 Cor. II. 2, 3, 4. *For I am jealous over you with a godly jealousy; for I have espoused you to one Husband, that I may present you as a chaste Virgin unto Christ. But I fear lest by any*

BOOK II.

means, as the Serpent beguiled Eve through his subtilty, so your Minds should be corrupted from the simplicity that is in Christ. For if he that cometh, preacheth another Jesus, whom we have not preached, or if ye receive another Spirit, which ye have not received, or another Gospel, which ye have not accepted, ye might well bear with him. That in these Passages he glanceth at some false Teachers that had come in among them, as those words, *vers. 4.* If he that cometh to you preach, &c. evidently imply, That at least such were then abroad in the World, and have been in other Churches, and were ready to come to theirs, which Paul was afraid of. But more plain and directly, *vers. 13, 14, 15.* For such are false Apostles, deceitful Workers, transforming themselves into the Apostles of Christ. And no marvel, for Satan himself is transformed into an Angel of Light. Therefore it is no great Thing, if his Ministers also be transformed as the Ministers of Righteousness, whose end shall be according to their Works. And these Expressions do import, that the Doctrines which these had vented concerning Christ, were framed and raised up to so high an appearance of Spiritualness, as were not only apt to take with Believers, and deceive them, as *vers. 3.* which made Paul so jealous over them, *vers. 2.* but further, they seemed so Angelical and Seraphick, that in these, if ever in any (his Depths, as they are called) Satan had shewed his Depths, and had play'd the Counterfeit of an Angel of Light, and transformed himself thereinto in his Inventions of them. And when yet, as Paul plainly tells them, that it was but a Counterfeit Christ, another Jesus than he had preached, another Spirit, and another Gospel. So as the Christ which these false Apostles had drest up, had so high an appearance of Christ's Spirit and Gospel, as seemed to vie with that true Jesus, &c. which the Apostles taught for Glory and Spiritual Excellencies. And this also, that new form of an Oath, which the Apostle useth upon that coherence, *vers. 10.* a new one framed to this occasion, as the Truth of Christ is in me, says he, &c. which he speaks to import, that in those other Teachers there was a false Christ, and not the True. And to affect the *Corinthians* the more, and arm them with wariness against, and shew them the danger of entertaining any new Doctrines about Christ's Person, he presenteth and enforceth the moment hereof, under the similitude of Marriage, *I am jealous over you with godly Jealousie,* (the subject which Jealousie is encreased about, is fear of what may rise to the breach of the Marriage-Knot) lest you should entertain the embraces of another; and so it follows, *For I have espoused you to one Husband, and I would present you a chaste Virgin to him;* that is, to Christ, to whom as yet you are but espoused. And it is as if he had said, There is but one Spiritual Husband, and there can be but one, your only Husband Christ. It is not as in the Case of other Marriages, if you have not such a Man, you may have another as good, yea perhaps a better. But if you mistake here in obtaining this one only-one for your Husband, you are undone. There can be no greater Errors committed in Marriage, than *Error Personæ*, a mistake of the Person you are to marry; and when thinking you marry such a Man, you marry another. Yea, and if after Marriage to one Husband, you should be deceived, as many Women (as Stories and Experience shew) have been, when their Husbands have been long absent and out of sight; others that have had some resemblance of their true Husband, or some privy Mark of him, have put themselves upon their Wives, and they entertained their Embraces; How fatal a thing is this? But I fear, says he, *vers. 3.* lest by any means, as the Serpent beguiled Eve through his subtilty; so your Minds should be corrupted from the simplicity that is in Christ. The Devil hath a special malice at the Person of Christ, of all other Truths concerning him; and to put this high abuse upon him, specially goes about to deceive his Spouse in his Person, to misrepresent him and deform him; yea, and if possibly he can effect it, put this trick upon him, and great imposture on her, that she should take another Jesus for him; the Devil's Jesus instead of God's. And to effect this of all other, he will use his utmost subtilty. And having been himself an Angel of Light, he will transform himself in pretended Manifestations, and Incomes, and Ravishments of Spirit, that shall accompany the Entertainment and Embraces of his Christ. He will use all means (if by any means, says Paul) to second, credit, and help forward this new Match.

And

And one great occasion of their aptness to be deceived, is the simplicity that is in the Person of our Christ; not only in his humane Nature, a *Carpenter's Son*, a *crucified Man*, a Christ in Flesh, but that when besides for his Divine Nature, they think they have heard and known already well enough what God's Nature is, by what is said of him in the Old Testament, and so in the Father, and to know but the same over again in Christ; this is no great addition to their knowledg. And that no other thing can be affirmed of him, but that he is God, and that to think that he should have but the same simple uncompounded Nature that God hath, and not be distinct from God therein. They think they are but as wise as they were in this, and so are apt to listen after such Representations of a Christ, as shew him to be some Divine Spirit that comes out of God, differing from God, which they fancy will afford matter of some new and manifold Wisdom, besides that knowledg they have of God by other means. And thus the simplicity of his Person (as they esteem this) is apt to cause them to listen after some other Story of him. Whereas the Glories and Wisdom which ariseth from that Union of God and Man in one Person, is such, as transcends all other Imaginations, though never so raised with either Angels, Men, or Devils; have or could for ever invent concerning him.

And the Deceits and Trains that Satan lays herein, he compares to those wherewith the Serpent deceived *Eve*, *Lest as the Serpent beguiled Eve*, &c. He put it into their Heads, that there was an higher Knowledg they might attain, than in that keeping to God's Law, they had already, or could attain thereby: And further, that themselves should be Gods; so seducing them from God. And thus here, there is not only a Promise of an higher and more spiritual Knowledg; than that simple Story of *Christ God-Man* affords. But that themselves should be Christs. And they frame such a Story of Christ, as should serve to perswade this, and their Capacity of this advance. For a Christ in Flesh, which this Man *Jesus* is, say they, you shall have a Christ in Spirit. For a Christ without you, that is, God substantially, you shall have, every one of you, a Christ within you; yea, and if need be, they will not stick to affirm, your selves shall be God substantially; and not be united only to God and Christ, but so united, as to exist in the form of God, and to be one and the same with God. Such or the like Workings of this Mystery of Iniquity, deforming and perverting of the true Christ into another, you find in *Paul's Time* amongst the *Corinthians*; or of which from false Teachers then gone abroad, they were in danger of.

Some thing answerable, or like to this, the Church at *Colossus* also were in danger of. Those Philosophical Teachers, which, *Chap. 2. 8.* he gives them warning of; *Beware lest any Man spoil you through Philosophy, and vain Deceit; after the Tradition of Men, after the Rudiments of the World, and not after Christ.* Their Doctrines perverted not only the purity of the Worship of the Gospel, but were intended to the misrepresenting the Person of Christ, as appears by many Characters; Both, 1. in that in the very next words, *For in him dwelleth all the fulness of the Godhead bodily.* He gives them a perfect definition or description of the Person of Christ, as in himself considered, and in his fulness to us, *vers. 10.* *And ye are compleat in him, which is the Head of all Principality and Power.* And this in a direct opposition, (as the coherence shews) unto their Philosophical Christ, which they for Wisdom and Excellency would needs compare with the Apostle's Christ. And, 2. in opposition to their Counterfeit Christ, it is; that he also sets out his Christ in all his Personal Excellencies and Fulness, the like no where in all his Epistles, *Chap. 1. vers. 15, 16, 17, 18.* And then also of his Gospel, which is the Revelation of him, *vers. 23, 26, 27,* to the end. And as it is the Mystery of God the Father, and of Christ, *Chap. 2. 2.* *In whom are hid all Treasures of Wisdom and Knowledg.* Exhorting, that as they had received Christ, so they would walk in him, *vers. 6.* as in Matter of Order, so for Faith. For unto both those that Exhortation is directed; as appears by the coherence with *vers. 5.* but especially in their Faith about the Person of Christ, with which he therefore begins, *vers. 7.* *Stablisbed in the Faith, as ye have been taught, abounding therein with thanksgiving,* being thankful to God, he had revealed such a Christ, his Christ to them; For they could not have a better, or another. And then follow those words; *Beware lest any Man spoil you through*

BOOK II.

Philosophy, after the Tradition of Men, Rudiments of the World, and not after Christ. Some of the Teachers of those Times, finding in Philosophers (then in credit) in Plato, Orpheus, Hesiod, Pythagoras, and in the Jewish Traditions, many Divine Things about λόγος, the Word, and of Emanations, and Genealogies, and Descents from God, as Irenæus shews, of him from God, and of the the Creatures from him, they dress up a Christ, and a Divinity, with those Philosophical Clothes, and Colours, and Paint, which the Apostle says, was *not after Christ*; as you say a false Picture of a Man, is not after the Man, being not taken from, nor resembling his Person, but another clean. They were descriptions of him, not taken from the Life or Truth that was in him. Whom therefore Paul sets out in the substance of him; *In him dwells all the fulness of the God-head bodily*, or (you shall give me leave to translate it) *personally*. And so it was another Christ. And therefore, *chap. 3. vers. 19.* these are said not to hold the Head, that is, Him, *vers. 10.* he had stiled the *Head of all Principalities and Powers*; and *chap. 1. 18.* the *Head of the Body of his Church*, they having clean perverted him to another Christ. And as it was then, so it is now. Men have gone about to bring Paul's, the Scripture-Christ, to Plato's; and as such, would obtrude him on the Saints.

Thus it was in Paul's Time: But John lived longer, after all the Apostles, and saw these Seeds and Buddings then sown, come to a greater ripeness, and open and more gross discovery, from Blade to Ear; and writing that first Epistle to the Christian Jews in a more special manner, he seeing what Christ had foretold should fall out, about the Time of Jerusalem's Destruction, both afore and after it to be fulfilled; doth therefore, *chap. 2. vers. 18.* give this warning; *My Brethren, it is the last hour*, (because the last period of Time afore that fatal overthrow of that Nation) *for even now there are many Antichrists*, (as our Lord had foretold) *whereby we know that it is the last hour*; we seeing it thus fulfilled. And, *vers. 22.* *Who is a Lyar, but he that denieth that Jesus is, ὁ ἀέιστος*, The Christ, the sole and only Christ. And he is an Antichrist that denies the Father and the Son, the Distinction of these Two, and the Personalities. *And whosoever denieth the Son, the same hath not the Father.* And, 1 John 4. 1. *Many false Prophets are gone out into the World.* And what was the great false point of odds, which they endeavoured to sow and diffuse, *vers. 3.* *They confessed not that Jesus Christ was come in the Flesh*; and that Christ was God: and therefore the Catholick Faith of all true Believers, in opposition to those Errors about his Person, he gives us, *chap. 5. 20.* *And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is True: and we are in him that is True, even in his Son Jesus Christ. This is the true God, and Eternal Life.* They had other Doctrines about their Christs whom they held forth, which were a full denial of all this. You have the like in his second Epistle, *vers. 7. 9.* And to obviate those Errors about the Person of Christ, was it that he wrote those Epistles, and his Gospel of John, after all the other Evangelists and Epistles written; exhorting them to hold fast to that Christ whom they had heard and known from the beginning, as himself and the Holy Apostles had set him forth, *chap. 1. vers. 1, 2, 3.* *That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life; (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that eternal Life which was with the Father, and was manifested unto us).* *That which we have seen and heard, declare we unto you.* And *vers. 24.* of *chap. 2.* *Let that therefore abide in you, which ye have heard from the beginning: If that which ye have heard from the beginning shall remain in you, ye shall also continue in the Son, and in the Father.* The like, *Epist. 2. vers. 9.* declaring those that fell into such Errors, and continued in them, to be such Apostates as never had Truth of Grace; *Chap. 2. vers. 19.* *They went out from us, but they were not of us: for if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest, that they were not all of us.* And hints how some of them so sinned therein, as that withal they sinned the Sin unto Death, never to be recovered; *Chap. 5. vers. 16, 17.* (though not all those words, *vers. 16.* do imply); *If any Man see his Brother sin a Sin which is not unto Death, he shall ask, and he shall give him Life*

Life for them that sin not unto Death. There is a Sin unto Death; I do not say that he shall pray for it. All Unrighteousness is Sin, and there is a Sin not unto Death. And of all he judgeth them such, as, without Repentance, the Saints should have no communion with, *Epist. 2. vers. 9, 10, 11. Whosoever transgresseth, and abideth not in the Doctrine of Christ, hath not God: he that abideth in the Doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God-speed: for he that biddeth him God-speed, is partaker of his evil Deeds. Of this Consequence is true Faith in this Doctrine.*

Now, as it was then, so it is now. Those Times, and the Occurrences which then fell out (foretold by Christ) among Jews and Christians afore *Jerusalem's* Destruction, being Types of what should now fall out in the last Days afore the end of the World: and we have yet but the buddings of what perhaps will grow up to greater Ripeness and Spreadings, as then they also did.

Multitudes of those that are Orthodox in their Opinions, or speculative Judgments about the Person of Christ, yet perish, because they know not, apprehend not this true Christ, as he is in himself really and spiritually; *They know not the Truth as it is in Jesus*, as *Ephes. 4. 20, 21.* the Apostle speaks. And this hath and doth fall out amongst all that live in the Church. But others begin to err about the very Notion of his Person, coining other Christs by diminishing from, or adding unto the Person of him, as they would represent him to us. And this is as easy as 'tis dangerous, even as it was an easie thing to make another Gospel, and to entertain it, as in the *Galatian's* Example appears, *Gal. 1. 6. I marvel that ye are so soon removed from him that called you into the Grace of Christ, unto another Gospel.* And in that forementioned, *2 Cor. 11. 15.* the Apostle speaks the like of preaching another Christ, considering Men's aptness to err herein; *It is no great thing* (says he) though great in respect of the moment of it, yet easy and soon done. And that is the Apostle's scope in that Speech. And again, as some Churches then embraced another Gospel, (as the *Galatians*) so upon other Churches the Devil endeavoured to obtrude another Christ.

And he is soon (in the Doctrine about him) made another Christ, either by taking away from him, or adding to him.

1. By taking away from him, as if you take away his Godhead, this alters the Person quite, as taking away the reasonable Soul from the Body of a Man, takes instantly away the Man, and leaves a brute Beast in his room. It turns him into the Carcass of a Christ, let him be set forth in words, never so gorgeously or gloriously, the substance of his Person is stoln away. Or else,

2. By adding to him: For if the joyning Works to Christ's Righteousness, in matter of Justification, made another Gospel, as the Epistle to the *Galatians* shews; Then surely adding the Persons of all the Saints to the individual *one Lord, one Husband, Christ*, and that they all should be Christ as well as he, equal with him, their Union with God the same that he is, this is to un-Christ him.

The Knowledg of
G O D the Father,
 And his Son
J E S U S C H R I S T.

B O O K. III.

Of the Glories, and Royalties, that belong unto Jesus Christ, considered as God-Man in one Person; (besides what accrued to him from his Performance of the Work of our Redemption:) and which were appointed for him, by his Father, from all Eternity. The apparent Manifestation of the Divine Attributes in the Person of Jesus Christ God-Man. The Designation of him in God's first Decrees, as the End for whom all the Creatures were made. The part that he bore as God-Man in the Creation, as by him all Things were Created. The Appointment of him by God, to be one Lord over all, under him one God: and to be in a more special respect the Head of the Elect; on whom they were to hold the Tenure of all the Blessings bestowed on them, above the Dues of Creation.

1 Cor. 8. 6. *One Lord Jesus Christ, by whom are all things, and we by him.*

C H A P. I.

A Preface giving a short Scheme, or Draught of the ensuing Discourse. An Exposition of Col. 1. from vers. 15. to 19. all that is spoken there of Christ, must be ascribed to him, as God-Man.

WE have had the Person of our Lord set out unto us, *What, and who he is.*

This Text in more general Words, leads us next unto the Consideration of the Glory, and Royalties of this great Person; who as God-Man in one Person, is Sovereign Lord over all: And also, who hath 1. An Universal Influence and Efficacy into all Things; *Through whom are all Things.* 2. Specially

BOOK III.

cially into the Salvation of the Elect, *And we by him.* Neither doth the Text attribute these to him, as he is singly that second Person, the *Son of God*: But as he is constituted *Lord* by his Father. And therefore necessarily as considered the Son of God, personally united to that Man Jesus; as hath been set out. And of him thus considered, I desire, may be understood all that follows, as that which is the proper Subject thereof.

It hath been no small Diminution of Jesus Christ (as he is God-Man); That Men's Minds having been intent upon him as a Redeemer from Sin, and Wrath; (they being Sinners, the Consideration and Burthen of that hath lain nearest them, and prest upon their Spirits,) and that having once given them Ease, they have in a manner only given him the Glory thereof. Whereas there is in other respects as great a Revenue of Glory, from many other Contributions, due to him; even from whatever God himself can be supposed to challenge Glory from.

The Subject of these following Sections, is, the Glory of his Person, and the Relation thereof, simply considered and abstracted from the work of redeeming us Men from Sins and Wrath.

Ere I come to the Particulars, I shall in this first Chapter, which is an Introduction to the rest, do two Things.

First, Give the Sum, and Scheme of the Particulars, that thus shew forth the Glory of his Person.

Secondly, Single out one eminent and comprehensive Scripture, *viz. Col. I. 15.* which gives a general Bottom unto all the Heads of that Scheme or Draught.

First, The Series of the Heads themselves.

The First Head is,

The Native Personal Glories, which attend, and are due to that Human Nature united Personally to the Son of God; besides those that arise to him as a Redeemer.

Which are of two sorts.

First, *Inherent* in him, consisting of such Attributes, as accompany the Union of that Human Nature to God's Son, and do make up an *Image* of the God-head in him; besides his being the Essential Image of God as second Person: Such, as is to be found in no meer Creature.

The Second are incommunicable *Royalties*, *Adherent*, or appertaining to him; and yet no less due to him than the other. As,

1. That he as Man, or rather as God-man, should have in the Decrees, and Purposes of the most High, the just Honour to be the eldest, or First-born therein, in Priority of Order, before all other Men, or Angels, that were to be meer Creatures.

2. In those Decrees to be made, the End, or final Cause of all other things, and this also as his due; That all other things that were to be created, should be so disposed of, and contrived in God's Eternal Counsel, as might tend to his Glory, even as well as to the Fathers.

Unto these two, I add that which is the Result of both, especially of the first.

3. That by this designed Union of the Son of God to our Nature, and in the Person of the Son so united, and that simply and abstractly considered; God hath, and doth make the highest Manifestation, and Communication of himself, such as by no created Ways or Means could ever have been attained; (which is the Result of his being the Image of the Invisible God.) And this Manifestation (we now speak of) is, both that which is made unto the *Elect*, *in him*, and *by him*, and *for his Sake*; as also that one which is transcendently made in, and unto that Human Nature himself, who is one of us, *Flesh of our Flesh*, &c. So as by this Personal Union with the Man Jesus, God hath attained his chiefest, highest, and most substantial Ends, which by all or any means else could not have been so attained.

The

The second Head proceeds on such *Glories*, as are *Relative unto the Works, and Counsels of God*, touching the Things that were *to be made*, and brought forth into being by him; and the dependence they all have upon his being God-Man. Wherein is shewn, how that his Son's being made, and undertaking to be made Man, he withal became; 1. *The beginning of the Creation of God*: the Upholder of the whole Creation in his Father's Purposes: Yea, and virtually was the Creator, and Maker thereof, as so considered. 2. The Upholder, and Governour of them, when thus created. And, 3. All other of his Works (besides Redemption) are committed to him.

A third Head (which I shall treat of in another Discourse, *viz.* of Christ the Mediator;) is more special, namely, his glorious Efficaciousness, to the accomplishment of the Blessedness, and Salvation of God's Elect, both Men and Angels, out of the common Lump, and Mass of the whole Creation. Which contains in it,

1. His being an Head of Union to Angels and Men, but more especially of us, Elect-Men unto God, to raise them up as Creatures unto a Supernatural Union with God, above their Law of Creation.

2. Unto us Men, yet more especially in his being a Redeemer, over and above his being an Head unto us, to deliver us from Sin, and the Curse, by his (himself) being made both for us.

The *Coronis*, or top-Stone set upon this Pillar and Column of Glory, which is thus erected, and is a building unto our Lord Christ, is comprehensively contained in, Eph. 1. 10. *That in the Dispensation of the fulness of Time, he might gather together all things in Christ, both which are in Heaven, and which are on Earth, even in him.* And it is the whole and full Birth, the All of God's everlasting Purposes and Decrees, and so the whole of whatsoever shall be accomplished, touching the Person of Christ, the Salvation of the Elect both Angels, and Men; and the Restitution of all the whole Creation by Christ. As,

1. That God's utmost Design, was to unite a select Company of his Creatures to him, to be one with himself.

2. That to that end, he in his Decrees contrived it so, that the Person of Christ should consist, and be made up of all things, all sorts of things in Heaven, and Earth: and so made a meet Medium of such an Union.

3. That he hath made up that Body, or Company of his Elect that were to be thus united to himself by Christ, in a correspondent Anti-posture to that of his Person, made up out of *all things in Heaven and Earth*; and consisting (take the whole lump of them amongst them) of all sorts of things, that are to be found in either, both among Angels, or Men: even *A Special all things*, out of all the *General all things*.

4. That he hath made his Son an Head of Union, which is common both to Angels, and Men; and over and above a Redeemer, or Mediator of Redemption of us Men: *So gathering them all into one a second Time* in him.

5. That the whole Creation (but those in Hell, which are exempted out of that Catalogue,) have by an overflow, a Participation (take them in their Capacity) of this great Union, and are restored to a glorious Liberty therewith. Even so be it; O blessed, and thrice glorious Lord Jesus, to whom be Glory for ever. *Amen.*

I now at length must quit the Conduct of this Scripture, which I have hitherto, all along, taken for my Guide, and bottom: namely, 1 Cor. 8.6. And it having thus happily led me to that General, which hath these particulars in the Womb thereof; I shall take my leave of it, and betake my self unto another Scripture, as adequate to this, and which is its next Design and Model; setting forth the Heads fore-mentioned, almost in the same Order and Method I have proposed them in. This Scripture, I shall in this Section first suit in the whole of it, to the Particulars of this Draught.

Col. 1. vers. 15, 16, 17, 18, 19. *Who is the Image of the Invisible God, the First-born of every Creature. For 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; all things were created by him, and for him. And he is before all things; and by him all things consist. And 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 prebeminence. For it pleased the Father that in him should all Fulness dwell.*

The Apostle from the 15th verse to the 23d, sets forth Jesus Christ, in all those rich and glorious Excellencies revealed in the Gospel; and his Scope, and Intention, designed therein (as likewise in the whole Epistle) is, (as appears by the second Chapter) to divert, and take off the *Colossians* Minds, from going after Jewish Rites; which he calls *Rudiments of the World, &c.* Col. 2. 8. and which some would have introduced into their Worship: and likewise, from vain and fruitless Speculations, brought into their Faith and Doctrine, but grounded on *Philosophy, Carnal Reason, Traditions of Men, &c.* vers. 8. which having a shew of *Wisdom* in them, did so carry away their Minds, as, (to use his own words in the 18th Verse) *They were well nigh spoiled or robbed,* (as were our fore-Fathers, by the like Subtilties of the School-men, and the ostentation of pompous Rites and Ceremonies) of these rich and never to be exhausted Treasures, of all *Wisdom* and *Knowledg*, which lay hid in Christ (vers. 3.) but unregarded by them, by reason of the other.

The Apostle therefore, knowing that the super-eminent Excellencies of Christ (if once discovered) would withdraw their Thoughts from gazing after such vain (though gawdy) Speculations of Science, falsely so called, and how *in him they were compleat*, (as himself speaks, Col. 2. 10.) and therefore needed not to go out of him, nor to be beholden to any other *Knowledg* for Direction in matters of Faith, and Order: seeing that in him were hid all Treasures of *Knowledg* and *Wisdom*. He therefore brings in this King of Glory among them, clothed in all his Royalties; That look, as when the King comes in State into the Presence Chamber, though the Eyes of the By-standers were before never so intent in beholding the curious Pictures, and rich Hangings about the Room; yet when the King comes in, they all turn their Eyes on him, diverting them from other Objects: So likewise would it be with these *Colossians*, when they should once see Christ appear in his Glory, in which the Apostle purposely sets him forth in these Verses, (the like whereof he no where doth in all his Epistles.)

So then, you see already this Scripture in the Scope of it, to be pertinent to what we are about to demonstrate: It agrees with my Design in this, That it sets forth Christ's Excellencies in all their Fulness. Let us next see how it will correspond with the Particulars.

The Words (adding the 19th and 20th Verses to them) do methodically set out those eminent particular Heads, which I have proposed.

First, The personal Excellencies, (which as was said in that Draught) are of two sorts.

1. Native and Inherent in his Person, considered as God-Man in these Words; [*That he is the Image of the invisible God.*] Which, as he mentions first, so it is the Chief. The meaning is, That whereas the Attributes and Excellencies that are in the God-head, are incomprehensible, or (to use the Apostle's Word) *invisible*, by any Creature. That of all those Perfections in the God-head, Christ is the compleat Image, in a transcendent way above what Angels and Men are; and so, as they are in him, they are incommunicable unto any meer Creature; *He is the Image of the invisible God*, to that end to make them visible to us. So vers. 15. *Who is the Image of the invisible God, the First-born of every Creature.*

2. There

2. There are made extrinsecal Royalties, incommunicable to any meer Creature, and infinitely transcending all their Priviledges: Whereof the Text instanteth in two. 1. That *He is the first begotten of every Creature*, vers. 13. And vers. 17. That *He is before all Things*. 2. The End or final Cause for whom, and whose Glory they were all made; for this, vers. 16. *All things were created for him*. That as he is the *first-begotten of every Creature*, that is, the eldest, before all the rest, and by Inheritance their Lord and King, and the sole Heir of Heaven and Earth; and so a King over them, with such a preeminency of Title and Prerogative, as all other Kings do want: for they are neither the Makers of their Subjects, nor are their Subjects made for them. But he is such a King, as is the Maker of all these his Subjects, yea their Upholder, by whom all consist: And therefore by a just Right their final Cause and End, *All things were created by him, and for him*.

2. Head. *The Universal Influence he hath into all God's Works*. 1. As Creator of them. 2. As Upholder, vers. 16, 17. *For 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: all things were created by him, and for him. And he is before all things, and by him all things consist*.

And these Glories or Excellencies of his, That all were created by him and for him, are amplified and illustrated by the Apostle's particular specifying, the Prime, the Chief, the upper Rank, of both Worlds, Heaven and Earth; in Heaven are [Thrones and Dominions] that is, Angels, and Arch-Angels, the Nobles of that higher House; then in Earth, *Principalities and Powers*, Kings and Rulers, whom you so much adore. All these were made *in him, by him, and for him: and in him they all consist*.

The third Head. That he is the Head of his Church, that precious Body, of an elect and chosen Generation, by God, out of all the rest; 1 Pet. 2. 5. *Ye also as lively Stones, are built up a spiritual House, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Jesus Christ*. Vers. 9. *But ye are a chosen Generation, a Royal Priesthood, an holy Nation, a peculiar People; that ye should shew forth the Praises of him, who hath called you out of Darknes into his marvellous Light*. And the *First-Fruits* of the Creation, Jam. 1. 18. And thus vers. 18. of Col. 1. *He is the Head of the Body, the Church*: And that in two respects, 1. Of their Union to God, which was God's Primitive Design towards them, intended in those Words [who is the Beginning.] That is, the first Foundation of their Union with God: and hereon the first Corner-Stone of their Happiness was laid. And 2. Of their Restauration from out of Sin and Death, to bring them into that first designed Happiness, which is the great intendment of that Union, and this in those Words; [The First-born from the Dead.] Which is added, because at, and upon the Resurrection of him, and of his Members, of the Sons of Men, who were dead, and fallen into Sin, &c. Then begins the Demonstration of what as an Head he was ordained to be to all his Church, in the Glory that shall follow. Then appears and reigns for ever, that relation of his being an Head of Union, in its full and originally intended Splendor, and that Glory (by virtue thereof) which was originally and primarily ordained by God, then takes place, and the full Efficacy thereof not till then. When Christ arose, then said God of him, *This Day have I begotten thee*. Acts 13. 33. *God hath fulfilled the same unto us their Children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this Day have I begotten thee*. Now, and not till now, thou appearest and lookest like that Son of mine, whom I rejoyced in from everlasting; and now first thou hast recovered that primitive Glory thou hadst in Decree and Repute with me, as God-Man, afore the World was; and which as the First-born of every Creature, thou wert arrayed with: A Glory only due to him, that was the only, and substantially begotten Son of God. The like to this holds good of his Elect Members of Mankind, when fully recovered, and restored from Death and the Grave, by him first as a Redeemer, now risen again, which Death is the last part of their Humiliation and Debasing for Sin.

BOOK III.

And yet, as if the Apostle having enumerated these (though the chief) of Jesus Christ's Prerogatives; yet because not all Particulars, but had given these few of all the rest for Instance sake: therefore he sums up all whatever in these two Totals, or Generals.

1. *That in all he might have the Preheminence, or the Primacy:* The meaning thereof is, That God ordered him to be such an one, as might not only have [all] manner of Priviledges, that any in this or the other World, do or may be supposed to excel in; but also with a Preheminence, a Primacy in all, above what any one hath in any thing whereof he may boast.

And, 2. That it pleased the Father, *That in him should all Fulness dwell*, vers. 19. Here is again another [All,] and a [Fulness] added to that [All]; an [All] for Parts, [a Fulness] for Degrees; a transcendency in all, above all.

All these mentioned, are over and besides that great and eminent work and Service, of reconciling us Men, as Sinners, to God: Which is,

The Fourth Head. That over and besides these Preheminencies, he is the *Reconciler and Redeemer*, by the Blood of his Cross, vers. 20. *And (having made Peace through the Blood of his Cross) by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven.* So as that preheminence of things which is in the close of the 18th Verse, as also that Fulness, vers. 19. is distinct from the work of Redemption and Reconciliation, which appears not only because in all this glorious description of him, from vers. 15. the Apostle mentions not the work of Redemption or Reconciliation, as making up any of this Fulness, which in the 19th Verse he intends: But further, he makes that a *Surplusage*, or rather another *Fulness* over and above this of Reconciliation, here rehearsed: So the Coherence carries it. *For it pleased the Father, that all Fulness should dwell in him, and by him to reconcile, &c.* vers. 20. As being a work besides and superadded unto all his other Fulness ordained to be in him.

As a Premise to all that follows, I have one thing to clear, which is necessary to found my way for the handling the foresaid Particulars; Namely,

That all this Fulness, and the Particulars thereof mentioned in this Text, are attributed to Christ, as God-Man; either as actually united, or to be united in one Person, and not only, or simply considered as God, or Second Person.

For the better entertaining of this Assertion, and the taking off Prejudices, it is meet that the Reader should know, how that holy and greatest Light of the Reformed Churches, *Calvin*, in his Comment upon this Scripture, interpreting the very first Passage, which leads on all the rest; namely, *That he is the Image of the Invisible God*, speaks thus in his Comment thereon. *He shews hereby, says he, that it is he alone by whom God, that is otherwise invisible, is manifested to us, according to that, No Man hath seen God at any time: The only Begotten that is in the Bosom of the Father, he hath manifested him to us. I know (says he) how the Ancients are wont to expound this; who because they had a Controversy with the Arrians (who held Christ a meer Creature) do urge this place for Christ's being of the same Essence or Nature with the Father; (namely, simply as Second Person and God.) But in the mean time, they omitted what was the chief things in the Words; namely, how the Father hath exhibited, or exposed himself, as in Christ, to be known by us. And again, says he, The Name (or Title) of Image, is not spoken of the Essence, but hath a Relation unto us. So as therefore, Christ is the Image of God, because he makes, as it were, God visible unto us. And yet withal, (so he adds) For this is it also inferred, That Christ is of the same Essence with the Father; (namely, as Second Person.) For he could not truly (or to the Life) represent God to us, (namely, as God-Man); unless he were the essential Word of God: it being not compatible to any Creature, to represent God as here is intended.*

A wretched Papist, to cast odium upon *Calvin*, wrote a Treatise against him, to prove him, out of his own Writings, unsound, in that great Article of our Faith, the *Trinity*, and about the *God-head of the Person of Christ*, entitling his Book, *Calvin Judaizing*, or turned Jew, and heaping up about 38 Scriptures; which, as he says, *Calvin* perverted to such a meaning. He alledgeth his Comment on this, in the last place, against him. Whereof *Pareus* in his *Opuscula*, printed 1595, undertook

undertook the Defence, and faith, both Interpretations, according to *Calvin's* own Expressions, will stand together: Which I refer the Reader to. Now observe *Calvin's* Sense, how they may stand together; namely, That Christ (here) as God-Man, is chiefly or directly stiled the Image of the invisible God, in the Apostle's Scope: Yet so, as withal it argues, and from this inferred, must strongly, yea it must necessarily be supposed as the Foundation of the other, That he is so the Image of God transcendently above all Creatures (as here) must necessarily also be the essential Image of God: And this I would in this place preadvise the Reader once for all (though perhaps I shall be enforced necessarily to inculcate it) to be the genuine drift of all those other Interpretations, of the like, attributed to Christ; which in the ensuing Discourses, in opening of this Place, and of *Joh. 1. 1, 2, &c.* I shall pursue. And I desire the candid Reader so to understand me.

In the mean time, for the rest of the Particulars here said of Christ, that in what Sense this of Christ's being the Image of God, is interpreted by *Calvin*; I shall with like freeness assert of them all, That they are spoken of him as *God-Man*. This being but the first of this Jury, and the rest enumerated, therefore answers to, and are of the same sort and suit. And if this be so interpreted, then let us see, if all the rest will not give up themselves thereto. How this will be made good of all the Particulars that follow, I shall shew when I come to insist on each apart. I shall now collect general Reasons, for the carrying on this Analogy, and Proportion of Interpretation through the whole, out of those two Totals, or Summary Propositions, wherewith he shuts up all the Particulars enumerated (namely); *That in all things he might have the Preheminence. For it pleased the Father, that in him should all Fulness dwell.* This General Demonstration I give, by laying these two things together, out of them two.

1. That all, and every one of these Particulars, before rehearsed, are those, or some of those Glories, which as so many several peices do make up this his Preheminence in all things, and which put together with the rest, are parts of that Fulness, which is said to dwell in him.

And, 2. That the Apostle makes all this *Fulness* (whereof these are the parts) to reside in Christ, by an act of God's good Pleasure. And so by a Design, Decree or Purpose of God, by an Act of his Will: For he says, *It pleased the Father that all this Fulness, spoken of, should dwell in him* [ἐυδόκασε;] it was *ex beneplacito*, from the good Pleasure of God. Thus *Eph. 1.9.* (where the same Word is used) the Apostle calls it the *Mystery of his Will*, μετὰ τῷ ἐυδελῶν, after, or according to his good Pleasure, which he had purposed in himself.

Now therefore, hence I infer of all these parts and pieces, that they must be understood of him as *God-Man*. However that other Sense of theirs, attributed to him as *Second Person*, must also come in, as that which is necessarily the *substratum*, and Foundation thereof, and so originally and primarily true of him as such, at least the most of them. Yet so, as directly and *primaria intentione*, they are intended of the Son of God made Man. For if they had been spoken of him singly; as *Second Person*, this would not have been said of them, that they are part of that Fulness, which it pleased the Father, by an Act of his Will, and according to the Purpose of his good Pleasure should dwell in him, for so they are natural to Christ, and not at all subjected to God's Will.

For Example, If these two Speeches in *vers. 15.* *He is the Image of the Invisible God, and the First-born of every Creature*, should have been meant, the first of those his Essential Attributes of his God-head; whereby Christ is God of God, and so the Image of his Father: This is not a Fulness that dwells in him according to God's good Pleasure, or from God's Will; for then Christ should not be God. And that other Speech, if it should be taken as meant of that Eternal Generation of him, as *Second Person*, from everlasting; then this General that follows, *That it pleased the Father, that all this Fulness, and these Preheminencies* (whereof these Prerogatives here mentioned, and this Particular is a part) *should dwell in him*; would not have been so expressed. For Christ's eternal Generation was an Act of God's Nature, not of God's Will, or by a Decree of his Pleasure. He indeed begets us of his own Will, (as *James* speaks, *Jam. 1. 18.*) but not so his Son, as *Second Person*; for him he begets naturally.

BOOK III.

So also that Speech, vers. 17. *He is before all things*, if meant of his Subsistence, as Second Person, by that Eternal Generation of his, it could not then be made an Act of God's good Will, being it was natural, and due unto him. But now, take all these spoken of Christ, as ordained to be God-Man, to have all these Fulnesses meet in a Human Nature, ordained to be assumed into Union with the Second Person: So indeed, all this might indeed be the Object of God's Decree, and an Act of his good Pleasure, in this respect, that it was in God's good Pleasure, whether to have decreed him or any thing else, or no: And in Truth, it was the highest Act of Grace and God's good Pleasure, that ever was bestowed on any Creature, to ordain that Man at all unto that Union.

Yet still, let all this be so understood, that though these things be meant directly of Christ, as God-Man, as the Son of God dwelling in an Human Nature; yet so, as they are by Inference as great and strong Convictions as any other, That this Person, that is united to our Nature, is in his Person originally the essential Image: And therefore, so the Image of God (as *Calvin* observes this Place holds him forth) as no Creature is. That so, he is the Creator, End of all Things, or else he never had raised up that Human Nature he assumed, unto those Royalties.

Thus much, to shew how this Scripture is a ground for all those Heads and Particulars, whereof I gave you the Draught.

I next, make entrance upon the Heads themselves, to enlarge upon them.

C H A P. I I.

The personal native Glories and Royalties which belong to the Son of God, as dwelling in our Nature. How the Divine Attributes are Inherent, and shine forth in that Man Jesus so united to the Son of God. In what sense He is the Image of the Invisible God. How he is the Wisdom, and the Power of God. His Humane Nature does not possess those Perfections in that high degree, as they are Attributes in the Divine Nature, and so Infinite; but he hath them in a nearer resemblance, than any mere Creature is capable of. In what respects he also has Independency and Sovereignty. It is upon the Union of the Humane Nature with the Son of God, that it is invested with his high Priviledg.

THe words of the Text explained in the former Chapter, which sets out the personal native Glories, and Excellencies, and Royalties, appertaining to the Son of God, as dwelling in our Nature; and which especially shew, how the Divine Attributes shine forth in the Man Jesus Christ, so united to the Son of God, and which I shall in particular apply to that purpose, are in the 15th, 16, 17th Verses of Col. 2. *Who is the Image of the Invisible God, the first-born of every Creature. All Things were created by him, and for him. And he is before all Things.*

The first Particular is founded on those words, *The Image of the Invisible God.* Which the Apostle sets, first, as the greatest Excellency, and the Foundation, and the Key of Interpretation to all the rest that follow.

The resolution of which words, is into this Assertion, *That in that Man Jesus Christ, by virtue of his Union with the Godhead, there is inherent a fulness of all Divine Perfections, which make up an Image of the Attributes of the Godhead, in so transcendent a way of Excellency and Eminency, as is incompatible and incommunicable to any meer Creature remaining such.*

I. For the interpretation of the Apostle's Intent in those words; There is a double Image of God in Christ; The one *essential*, as he is second Person; the other *Manifestative*, as the Glory of God shines in the Face or Person of Jesus Christ, as Man; thus *Grotius* on the words, and *Pareus* in his Vindication of *Calvin*, who reckons up many Witnesses, as *Ambrose*, *Martyr*, *Melancthon*, *Ursin*, &c. for it (of which by and by); And the same distinction, to the same purpose, is acknowledged to be comprehended in his being called $\delta \lambda \acute{o} \gamma \omicron \varsigma$, the Word, (as in the first Chapter of *John's Gospel*) connotating both the essential Word of God, or Image to God himself, and also the manifestative Word, as representing him to us as made Man.

BOOK III.

If the Question be, Which of these two is principally and more directly intended in these words? I answer, the latter, and that for two Reasons.

I. Because he is not simply termed *the Image of God*, but with this addition, *of the Invisible God*; which does necessarily imply, his being such an Image, as relates unto us; that is, that he is such an Image as makes the Godhead, which is in it self invisible or incomprehensible, to be manifest and visible: For that is the end of an Image, namely, to hold forth a thing to make it apparent to the view, which otherwise is not seen.

Then, 2. The Godhead and Person of Christ, considered simply as Second Person, is in himself as invisible as the Godhead, or Person of the Father. The meaning thereof is this, That in Christ, as Man, united to the Second Person, there is a Resultance, an edition of the Godhead, in all the Perfections of it; which I may call so many *Divine Attributes* of Christ, as God-man, (even as we usually call the other the *Divine Attributes* of God) which do make up an Image of the Godhead; which in *Heb. 1. 3.* is called, not only the *Image of God*, but (with a difference from all Creatures) the *express Image*, or engraven Image, that is such as no Creatures are. The Image of God's Attributes in Angels and Men, are but such as the Light of Tapers in respect of the Sun, of which that is but a dull and faint Resemblance. But Christ is the Shine, the *brightness of his Father's Glory*. Even as the Beams of the Sun are to the Body of the Sun; as, *Lumen est Imago lucis*, so is Christ God's Image. And this similitude the Apostle there useth, and applies it to him as he was Man, namely, as he was appointed Heir of all. Which Phrase, as he is meerly Second Person, might not be used of him, for so he is *Hæres Natus*, not *Constitutus*, not *appointed Heir*, but *begotten*. Now as the Rays or Beams of the Sun, are but the Emissions and Effects of the Sun it self; and so far inferior to the substantial glorious Body of it: So this Image, or Shine of the Godhead's Glory in the Manhood of Christ, is but the Reluctance, the Effect, and so inferior to that Essential Glory, which as Second Person he partakes of in common with his Father. Thus *Beza*, *Cameron*, and others, have understood it.

II. For the Thing it self, and to explain what this Image of the Divine Attributes in Christ as God-Man is. It is not that bare Communication of Properties; so as only that which is said of the Godhead, is predicated of the Manhood: Or that the Manhood instrumentally useth the Attributes of the Godhead, and so is omniscient with the Omniscency of the Divine Nature, and omnipotent with his Omnipotency, (as the *Lutherans* fondly do dream). But it is such a System, or Fulness of Perfections really inherent and appertaining unto the Manhood, by virtue of that its Union with the Divine Nature; as although infinitely coming short of the Attributes that are essential to the Godhead, yet is the compleatest Image of them, and such as no meer Creature is capable of; and so is as truly incommunicable unto a creature, (whether it be Man or Angel) as those Attributes of the Godhead are to this Humanity of Christ it self, though so united. This in general may be made out of that Parenthesis, in *John 1. 14.* (*And we beheld his Glory, the Glory as the only begotten Son of God*). By Glory, the Evangelist means especially those glorious Perfections that dwell in his Person, as Holiness, Wisdom, &c. for it follows, *full of Grace and Truth*; though withal including those Signs of his Power, as Sparkles of his Divinity, that dwelt in that Flesh, and also referring to that Glory they saw in him at his transfiguration. The Essential Glory of his Godhead, it could not be, for they *openly saw it*, (as the word signifies) and therefore it is not meant of the Glory of the Godhead it self, which is here said to be invisible; and there it is also said of it too, that that is such *which no Man hath seen*, vers. 18. Now the Glory of these his Perfections shining in that Humane Nature; was such as was peculiar to him, and transcendently above what could be in any meer Creature, and such as carried its own Evidence and Testimonial with it, that they were such Perfections as were proper and peculiar to the only begotten of God; therefore it is added, *the Glory, as of the only begotten of God*; that is, such as could be in none but him that was God, and the natural Son of God. That as the Shine of the Sun carries its own Evidence with it, and it is the Glory, as of the Sun when it appears;

appears; so transcendently, that the likeness of it cannot be made by all the Fire and Lights in the World, if put together; such was this Glory here spoken of.

To give two or three Instances of some of these Perfections peculiarly, and incommunicably dwelling in the Humane Nature of Christ; As,

1. *Wisdom.* 2. *Power.* 3. *Independency and Sovereignty.*

The reason why I instance in these, is, because I find them all put together by Christ himself.

1. There is a *Wisdom* in Christ's Humane Nature, which is so high an imitation of the Attribute of *Wisdom* in God, as no Creature, nor all Creatures could reach to, or have attained; and therefore they, though they be called *Wise*, yet not *Wisdom*, as Christ, God-Man is called, 1 Cor. 1. 24. *But unto them which are called, both Jews and Greeks, Christ the Power of God, and the [Wisdom] of God.* And the reason why so transcendent a *Wisdom* is in him as Man, which is proper to him, and of which all Creatures must fall short, is given Col. 2. 3. *For in Christ are hid all the Treasures of Wisdom and Knowledge: not objectively only, as in the knowledge of whom (if we could attain to it) we might find all Treasures; but subjectively also, as whose Knowledge in himself inherent contains in it all Treasures of Wisdom: For Christ could not be objectively all Wisdom unto us, if he had not first all Wisdom subjectively in himself.* And therefore it is, v. 9. *For in him dwelleth all the fulness of the Godhead bodily.* Now the reason of all this fulness of *Wisdom* in Christ, is there given, *That the fulness of the Godhead dwells bodily (or personally) in him,* which is alone proper to him. And therefore also surely these Treasures of *Wisdom* are also meant of *Inherent Knowledge* residing in his Humane Nature as the Godhead doth.

Now the Treasures of *Wisdom* in Christ's Humane Nature, are not of that extent and richness, that the *Wisdom* that dwells in God himself is of; for to make Christ Omniscient as God is, were to make his Humane Nature God. Nor is it as the *Lutherans* express it, that his Humane Nature is Omniscient with the Omniscience of the Divine Nature; but yet, in such a transcendent fulness, as is *Omniscientia similitudinaria*, a similitudinary Omniscience comparatively to what is in the Creatures, (as *Zanchy* from the Schoolmen calls it) and so is an Image (and that in a transcendent way) of God's Omniscience. Not that his Humane Nature knows all that God knows; for God, *per simplicem intelligentiam*, by the *Ideas* of all he can make, knows all that his Power can do: And so his Knowledge extends it self, not only to all that is made or to be done, but to all that he can make or do, which is an Infinity. But yet there is a similitudinary Omniscience in Christ's Humane Nature, in that, it now glorified, knows all that God hath done, or means to do: and so it is of as large extent, for the Objects of it, as that knowledge in God himself is in that respect. Which Knowledge in God, the Schoolmen call *Scientia Visionis*; and the Scripture, *God's Foreknowledge.* All that God's Will hath decreed to be done (even all his Counsels) Christ's Humane Nature knows, and had, by virtue of its Union with the Divine, a right to know, both things past, present, and to come. And so it is in a sense a kind of Omniscience; and is a *glory as of the only begotten Son of God*, incommunicable unto any other.

2. The same holds in his *Power.* The Power of the Humane Nature is not equal with God's, as that he can do all that God can do; for God can make infinite many things, which yet he never made, nor will ever make; yet there is a similitudinary Omnipotency in Christ's Humane Nature; both in that he can do whatsoever he will, (his Will pitching on the same Design with God's in every Thing) and in that all that God will ever pitch upon to be done, he is an Instrument of. All was done, either in the virtue of him before he took our Nature, or hath been since his being glorified. His *Fiat*, his [*I will*] (as himself speaks *John* 17. 24.) must be set to every thing ere it be done. *For all Power is committed to him, both in Heaven and Earth*, Matth. 28. 18. All the Businesses of the World run through his Hands and Head. And therefore he is

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called the *Power of God* (in the fore-cited place, *1 Cor.* 1. 24.) and the *Arm of the Lord*, *Isa.* 53. 1. And this is a kind of Omnipotency, that all that God means to do, he should be the Instrument of. Both these Instances we find together in one Scripture delivered, and unto the very same sense and purpose I have driven concerning them, *John* 5. 18. The Jews had quarrelled with Christ (he having said *vers.* 17. *My Father worketh hitherto, and I work*) both for calling God his Father, in so peculiar a manner from other Men, and also for that in that Speech, he should join himself so in Commission with God in all his Works of Providence, to say, *Ego & Pater meus*, I and my Father; so making himself equal with God, when-as he was a Man; that is, to have an equal and joint hand in all together with God. Hereupon Christ justifies this Speech of his, and shews how, although he were a Man, yet such a Man, as being one in Person with the Son of God, this was true of him, without any dishonour at all unto God. First, He acknowledgeth indeed, that this pre-eminence his Father hath, that he is the first Mover in all; *The Son can do nothing of himself, but what he seeth the Father do; yet so, as what-ever the Father doth, the Son doth also. For the Father loves the Son, and sheweth him all things that himself doth.* Here we have,

1. That what-ever God doth, or means to do, the Son hath a hand in it.

2. That the Son knows all that is done by his Father. Therefore it is both said, *What he sees the Father do*, and that *the Father sheweth him all things that himself doth*, *John* 5. 19, 20. Here is both the Omniscieny we speak of, and the Omnipotency, in the terms we stated it, as respecting all God's Works, *ad extra*, even all that ever is to be done.

And this, 3. in an incommunicable way to any mere Creature; for so the Jews that made the Objection, understood it. That he (as they thought) being but a mere Man, as others, should join himself with God in all his Works, and so make himself in a sort equal to God. And this also is inferr'd from that which follows; That all this is given the Son of Man, *That he might be honoured, even as the Father is honoured*, *John* 3. 23. And so with such an honour as no mere Creature is capable of.

And this, 4. in a similitudinary way, as the word (*ὁμοίως*) *likewise*, or in *like manner* (*vers.* 19.) also imports.

And, 5. All this Christ speaks of himself as *Son of Man*, though it be true of him too (and that in a more transcendent sense) as he is God, a Second Person. And it is one of the greatest Keys to *John's* Gospel, that multitudes of such Speeches are spoken of him; both, first, and originally, as he is God, and Second Person, and then as God-Man, or as he is Christ, that is, the Son of God dwelling in Man; for Christ speaks pertinently to the thing that stumbled them. They thought much, that he being (in view) but a Man, should arrogate this to himself, to have a hand in all God's Works. Now this he answers and justifies himself in.

And further, that he speaks these things of himself as Man, as well as simply as Second Person, appears in the other Instance which he gives to confirm this, *That the Father hath committed all Judgment unto the Son*, *vers.* 22. And if in Judgment he hath this joint or equal hand, (as they call it) thence he argues it, He might also have it in other Works: Now this being spoken in a way of difference from his Father, that his *Father judgeth no Man, but hath committed all Judgment to the Son*. This must needs be meant of him as God-Man, for the meaning hereof is, That the Father judgeth not audibly, visibly, and in view, as Judges use to do: He takes not on him the Person of a Judg, to act that part; but thus, or so hath committed all unto his Son, and therefore as a Man. And this also the very committing or resigning the Judgment unto him, implies, it is a making of it over to him, and a giving him Commission to do it; which must not be said of Christ, as God. And *vers.* 23. it is added, *He that honoureth not the Son, honoureth not the Father that sent him*. Now Christ only as God-Man was sent.

But to put all out of doubt, that he speaks of himself in this Discourse, as he is Son of Man united to God, he himself, in the closure of all, doth expressly so explain it, that so he might be understood to speak fully contradictory to their Exception. Thus, *vers. 27. The Father hath given the Son Authority to execute Judgment also [because he is the Son of Man]*. First, He sets out this Prerogative with an *Emphasis*, as the Particle (*also*) doth imply, as being the highest Dignity and Power of all other, to have Judgment solely committed to him, to execute it so visibly, as God, and in God's stead, and in that respect more than what he had said, in that Speech they so excepted against; *I and my Father work hitherto*. I (namely) virtually and hiddenly, do co-operate and work together with him. And then, secondly, to explain how it is committed to him, he adds, *because he is the Son of Man*, (so it follows) the Particle [*ὅτι*] *because* being, (as some Interpreters carry it) put for [*καὶ ὅτι*] *prout*, as such (namely, as he is Son of Man) that even as *such*, all Judgment was committed unto him, and all these former Things true of him. And so, that word [*ὅτι*] not only renders the Cause of it, but explains how, and under what nature, all Judgment was to him committed. But how-ever, if it imports the Reason of it, it much more includes, that as he was the Son of Man, this Judgment was committed to him, (which to prove, is the Thing I aim at).

I shall now give another Instance of a third Attribute in Christ, which is also such an Image of what is God, as is incommunicable unto any mere Creature; and that is *Independency and Sovereignty*; which I therefore add, because I find it mentioned by Christ with these in this place. This Sovereign Independency, is one of the chiefest Flowers in that Crown of his Glory, (as in Kings also it is, whereby they differ from Subjects) that none have, *Potestatem Vitæ & Necis*, Power of Life and Death over them. The Creatures have a Life wholly dependent, as subsisting by the Power of God; *Heb. 1. 3. Who being the brightness of his Glory, and the express Image of his Person, and upholding all Things by the Word of his Power, when he had by himself purged our Sins, sat down on the right Hand of the Majesty on High*. And that so as at pleasure; God might annihilate them; and yet in so doing, rob them of nothing, which they can lay a just claim unto as their own: So that the tenure of their being is, *Ad Voluntatem Domini*, At the Will of the Lord of Heaven and Earth. But it is not thus with Christ's Humane Nature; now it is assumed into Union with the Second Person: but, it being together with that Union invested with the Royal Prerogatives of the Person, with whom it is one; it hath, *Independenciam Similitudinariam*, an Independency like unto God's; such as is communicable to no Creature: therefore, says Christ, *vers. 26. As the Father hath Life in himself, so he hath given the Son to have Life in himself*. I have learn'd, from divers Interpreters of the Gospel of *John*, and from much comparing the Speeches of Christ together, to interpret that, and multitudes of other the like, as well of him as God-Man, as of him also as Second Person; and this, and other, could not be true of him as God-Man, unless first as he is Second Person. And that which evidenceth more particularly this Speech to be understood of him as God-Man, is, that it is said to be given him. For this we are sure of, That the Man-hood obtained this Prerogative by a free Act of Grace, and Gift, God had a freedom to ordain, or never to ordain that Nature, or any other; unto so high a Dignity. Therefore, *1 Pet. 1. 20. Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you*. Christ is said to be *fore-ordained*, as well as the Elect; and the Grace shewn in his Election was greater, than in all ours; by how much the Priviledges he was ordained unto, were greater. But when once this Nature is united to the Second Person, and become the Man God's fellow; then he is instantly invested with this indeposable Prerogative, to *have Life in himself*, and not to hold it by Gift, though so at first obtained: And so he hath an Independency, similitudinary to that of his Father's, as these words in *John 5.26. ([As] the Father hath Life*

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Life in himself; [So] hath he given to the Son to have Life in himself) do shew. He can now say that which no Creature can say ; and that which were blasphemy in their Mouths, is now not so in his : for he holds not his Life, *ad voluntatem Domini* ; but as the Second Person hath a natural Right to his subsistence, so now hath this Man, being made one Person with him : and so by virtue of that Union, hath the Personal Prerogatives of the Son of God made his ; yet so, as still this Independency of the Humane Nature riseth not to that absoluteness, and infiniteness, that is in God himself (as was in the like manner said of the former) ; for this Manhood subsists not by the Power of it self, but by the Power of the God-head dwelling therein. But God subsists meerly, simply, and absolutely, of himself. Yet there is this similitude in it, unto that which is in God ; that this Man can say, This Power which I subsist by, is my own, by virtue of his Relation unto the Second Person ; I being the Son of God, and one in Person with him, what is his, is mine, not Originally, or Essentially, but by Gift ; yet so, as there I have now an Independent Right to be and to subsist in that Second Person for ever, and can never be deposed. Indeed it was a free Act of Grace in God at first : But in doing of it, God did a Wonder in the World, of all, the greatest. For he sets up an Independent Creature, a Creature back'd with such a Right to his Being, that now himself cannot pull him down, nor dissolve that Union again. And what a glorious Image of God's Independency is this ?

I might shew the like also in *Holiness* ; That there is that transcendency of Holiness also in him the Man, that is not in all the Creatures put together ; and so in that respect also, he is the *Image of the Invisible God*. If it could be supposed that any meer Creature could have as much habitual Holiness as the Humane Nature hath, (which were too bold a supposition) yet notwithstanding there is a Holiness over and above that habitual Grace in him, there is a *Relative Holiness*, that casts the Shine, the *Superlative Glory* on that Habitual. And the Stamp thereof that is upon this Holiness, is better than all the Coin. It is the *Holiness of a Man united to God*, and who is God, and this makes it acceptable. There is a *Relative Holiness* that follows from the *Hypostatical Union*, that gives all the worth to what he did, and to all the Grace that is in himself ; and this no Creature is capable of. And this was that that made him able to satisfy. And this is the Holiness that God takes the great Contentment in, and could never have been satisfied out of it ; and by reason of this, his Righteousness may be imputed to Sinners, which the Righteousness of a meer Creature could not be ; it is the *Holiness of God*, as his Blood is said to be *the Blood of God*.

I might shew the like in all other Attributes, and it is a noble Subject to spend pains upon, to set forth, and cut out every Limb of this vast Image of all God's Attributes that are in Christ, meerly upon his Personal Union. I have limb'd out only these two or three parts of it, *ut ex pede* ; that by the like proportion we might infer the vastness of all the rest.

C H A P. III.

The Honour, and Royalties, that appertain unto Christ God-Man, as ordained such in God's first Decrees, to be the final Cause, or End of the whole Creation, and Works of God. In what Sense he is the First-born of every Creature. The Reasons why it is not to be understood in respect of his Eternal Generation, as Son of God. It is spoken of him in Consideration of a Dignity, or Birth-right, which the Man Jesus Christ, united with the Second Person in the Trinity, has above all other Creatures. He is also the First-born, in that he was first in order intended in the Eternal Purposes of God. He is the final Cause, or End, for which all things were created. And upon the presupposition of his being decreed to be God-Man, it belonged to him, as his due, to be the universal End for whom all Things should be made: This was an high Prerogative of which no meer Creature could be capable.

I Am now in the next Place, to describe, in a second Branch of this Head, certain other Royalties or Prerogatives, incommunicable also to any Creature, which belong to Christ God-Man, whereof some are mentioned in the Text; as that, He is the *First-born of every Creature*, vers. 15. and that he is *before all things*, vers. 17. And that *All things are for him*, vers. 16. Which eminently imply two things. 1. That he was the first and prime Birth in God's Decree: And, 2. Also holds the Honour of being the End or final Cause of all. These I put together; because they more properly belong to this Head; and the latter serves to explain and illustrate the former: and still let it be taken along; that they are meant of him; not simply considered as Second Person; but as God-Man.

To begin with the first. *The First-born of every Creature.*

For the Explanation of the Import of it, I will,

1. Shew, Negatively, what is not only to be understood.

And, 2. Then, Positively, open the full extent of it, and shew, that what I have declared, is intended thereby.

1. It is not spoken of him simply as Second Person only, as some Interpreters have understood: So, as that his Eternal Generation, as Son of God, should be only intended. Concerning which Assertion, let me first make this Apology; That whereas this, and the like Scriptures, are alledged by our Divines, to prove that

Christ

Christ is God, as Second Person; this Interpretation that I am about to give, doth not overthrow it, but establish it: For these Things could not have been said of him, had he not been God. And there are other Scriptures, that do more plainly and directly establish that, fully enough: but yet so, here I take it, that Eternal Generation, is not meant directly, or immediately, though by Consequence it is argued, and most strongly. And there are these two Reasons for this.

1. Because in Scripture Phrase, he is not in respect to that his Eternal Generation, called *Primogenitus*, the *First-begotten*, but *Unigenitus*, the *Only-begotten*. But this here is another Phrase; it is the *First-begotten*.

2. If that had been directly intended, he would not have called him the *First-begotten*, in Comparison unto Creatures; but here he saith the *First-born of every Creature*: Every Creature having had a Birth in the Apostle's Intention, as well as he. He is said in *Job*, to be the *Father of the Snow, and of the Ice*, *Job* 38. 28, 29. But here, first, to make Christ, simply as Second Person considered, and his Eternal Generation, as the *Only-begotten Son*, to be meant here; and then to compare and range him, in respect of that Generation, with the Birth of all Creatures else, and that he is the *first-begotten of every Creature* in that Sense; this had not been suitable. For as between him, as so considered, and them, there is no Comparison can be made: so nor between his Generation, and theirs. His Title, and Heraldry, would have been emblazoned, from the order he bears with those of his own Rank, the other Persons, Father, and Holy-Ghost; among whom to have been called the *Second* of those glorious Persons, is worthy of him, as such: But to say, *The First-born of every Creature*, and mean his Eternal Generation; of which the Prophet says, *Who hath known it?* *Prov.* 30. 4. The very Comparison of this high Birth of his, with the metaphorical Generation (so I must call it, when attributed to the most of Creatures inanimate, &c.) of every ordinary Creature, this had dishonoured him too much. I must say of this, what the Apostle of *Melchisedec's* Generation, *Heb.* 7. 6. *His Descent* (or Pedigree) is not counted among them, nor theirs to be named with his.

That that Name, which *Agur* in the *Proverbs*, *Ch.* 30. 4. so adores, as not to be known by us, and equals it, and compares it with God's only; *What is his Name?* (speaking of God) *and what his Sons Name? If thou canst tell.* Should be set in the *Alpha*, the first Name in the Alphabet, and Catalogue of Creatures; no, it is *altioris ordinis*, of another, and an higher Rank and Kind than so. This hath caused me to think, that the *First-begotten of every Creature*, it is spoken of him, as he is admitted into the Catalogue, or Society of the Creatures, as his Fellows, (as I may so speak) *into their Number*, or, as he is become *one of them*. Or, take him as he is the Son of God, ordained to Human Nature, and then to have his Name stand highest in the Tables, amongst all the rest of the Creatures; and to be called the *First-begotten of them*, it is no way a disparagement to him; for he is become as one of them, even a Creature among them, a Man, and so of the same kind or rank with other Creatures. Again, that which yet heightens, and further presents the Incongruity of it, is, that it is not said here, that he was the *First-born of many Brethren*, but of *every Creature*. To have said it in respect of those his many Brethren, they being only Sons though adopted, and he the Natural, had held a better Equipage; but 'tis far lower, even of *every Creature*. And when he is said to be the *First-born of many Brethren*; as in *Rom.* 8. 29. *For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren.* 'Tis spoken of him in respect of Predestination, not of his Eternal Generation, as you may see there. And so much for the Negative, in what Sense it is not directly to be understood.

Therefore, II. To shew Positively, in what respect this Primacy and Primogeniture; and this in Comparison with every Creature, is attributed to him.

1. It is spoken of him in respect of a Dignity, and a Birth-right, that this God-Man hath at that Instant; he is admitted amongst the Creatures (as by being ordained to Human Nature he was admitted): That though he thereby became of their Rank, yet he must be the chief, and have the Birth-right. In *Psal.* 89. 27. You shall find the Birth-right (and that as spoken of Christ) is put for Dignity and

and Excellency. Also I will make him my First-born, (and what is meant by First-born, is explained in the next Words,) higher than the Kings of the Earth. It noteth out therefore an Excellency and a Dignity, a heighth, and a being Prince of the Kings of the Earth, as Rev. 1. 5. So a Prince of all the Creatures.

2. But still there must needs be more in it, for in the Scripture, the *Dignity*, the *Birth-right*, was directly founded upon being the *First-born*. So Christ is not only said to be the First-born, because he was made higher than they all, but because he was born first, and therefore higher and greater than all. 2 Chron. 21. 3. He gave the Kingdom to Jehoram, because he was First-born, the first brought forth, the opening of the Womb. So that now the Dignity that Christ hath, it is because he is the First-born, some way or other of every Creature. Therefore, as it was said, it cannot be meant of his Eternal Generation, as Second Person. And if there were no more, I might add this against it, That it were infinitely incongruous, (to speak after the manner of Men) to say that the Creatures lay in the same Womb, or came out of the same Loins, that the Son of God, as Second Person, lay in, and came out of. Therefore, there must be some other Womb in which Christ and the Creatures all lay, and in respect thereunto he is the First-begotten: and that Womb is the Eternal Decrees and Purposes of God; which is the common Womb, both of Jesus Christ, as he is God-Man, and of all Creatures else. For that he was God-Man by Predestination is clear, 1 Pet. 1. 20. *Who verily was fore-ordained before the Foundation of the World;* and being so, he was in this, as in all other respects, to have a Primacy and Preheminence, and so to be in a true, and just Sense, the *First-begotten in that Womb*. And thus Rom. 8. 29. a Primogeniture, or a being the First-born, is attributed to him in respect of Predestination. For the Apostle in comparing the Rank or Order, wherein we were placed in respect of him, says, *That we were predestinated to be conformed to his Image*, therefore he was in some respect predestinated. *That* (as it follows) *he might be the First-born among many Brethren*; and so he, as the Eldest, came forth first: That as in all Births, according to the Order of Nature, the Head comes forth before the Body: so did Christ, *the Head of the Body, the Church*, (as vers. 18. he is called.) And therefore, Eph. 1. 4. We are said to be elected *in Christ*. Now then, there is this further addition, which heightens the reason of it, That if he be the First-born of the *First-born of the Creatures*, (for so the Saints are called, Heb. 12. 23. *To the general Assembly and Church of the First-born, which are written in Heaven, and to God the Judge of all, and to the Spirits of just Men, made perfect:*) then he must necessarily be the First-born of all other Creatures, who were all ordained both for them and him.

And this may be one true sense of that which follows, vers. 17. That he is, *πρὸ πάντων*, before all Things, namely, in respect of the Order of God's Intention. God, though viewing and ordaining all his Works, *ad extra*, at once, yet therein chiefly aimed at Christ, as under himself, the End and Perfection of all. Which also hath been understood by many to be the true meaning of that uttered by Christ himself (in the *Proverbs*) under the Name of *Wisdom*, Prov. 8. 22. *The Lord possessed me in the beginning of his Way, before his Works of Old*. It is a place much and often cited, as also this Text by them that have been of this Opinion, (which have not been a few in several Ages).

And, 1. God's Ways, are his Works, *ad extra*, wherein he purposed to go forth and manifest himself towards Creatures. Now in the beginning of these Ways, and the first thoughts of them, did God possess Christ God-Man in his Fore-knowledg, as the richest Treasure of all his Glory to be manifested in his Creation, without which he would not have proceeded to any other Work, or have walk'd forth in any Creature-way, but rested in that blessed Society of the Three without them. And it is not said, *In the beginning of his Way*, but it is also further added, that *he possessed him before his Works of Old*. Which is the same that is here said, *He is before all Things*; as also in saying, *The first-begotten of every Creature*. And for further illustration's sake, it is added, vers. 23. *I was set up from Everlasting; ere ever the Earth was*. The Phrase (*I was set up*) will less permit us to understand it of that eternal Generation of his, as he is Second Person, than in those other Expressions that have been here insisted

on ; for that was an Act of God's Will : but that other, by a natural Act of a mysterious Generation.

I am now approaching to that second Royalty mentioned in this Branch, *Christ's being also the final Cause or End for whom all Things were made.* And this is such a Respect, as the Creatures were not capable of one towards another. Which Point is conjunct with this of his Priority in God's Decrees, and indeed is the greatest Confirmation and Proof of it.

All acknowledge a Priority, though not of one Act of God's Decrees before another in a successive order as in respect of the Decrees themselves, (such as in our Purposes and Thoughts there is through our Imperfection) yet in respect of the Objects of God's Decrees compared together among themselves. So one thing decreed by God, is ordered by his Will to have a reference unto, or dependence upon another thing, though at the same time decreed. And so in that respect there comes to be attributed, even to the Acts of God's Will, as terminated upon such Objects. That he intended one thing first and chiefly, and another subordinately unto it. And accordingly the Scripture speaks of God's Decrees condescending therein to the Conceptions of Men. And though in Men there are successive Acts in their Purposes and Resolutions, because Men are not wise enough, in the same instant in which they set up an End, to see and take in all the Means that shall conduce to the attaining of it ; or if they were, yet they are not able, by the same Act, to judg which is the best and most convenient : yet God, through the perfection of his Knowledge, can do this, and so make but one Act of all, both one and the other. Yet still, what is in Man imperfectly, is to be look'd at as an Image of God's proceedings herein, in a transcendent way of Perfection. And so we may truly attribute the same Thing unto God's Will in his Decrees, as to the substance of them in that perfect way of his, that we do unto Man in his that is imperfect. And hence God is said to work by Counsel, *Ephes. 1. 11. In whom also we have obtained an Inheritance, being predestinated according to the Purposes of him who worketh all Things after the Counsel of his own Will.* It is in Assimilation or Likeness unto what is in Man : Because as an Act of Knowledge and Deliberation is said to be first in us, ere an Act of Will or Determination what to do : so in God himself, an Act of Knowledge, or of the full Cognizance of what is to be done, is (after the manner of Men) supposed to be before an Act of his Will. And answerably in his Will, the Intention of the End is said to be before the Intention of the Means. And this Priority of the End afore the Means, is taken for granted to have been in God's Decrees : for if God had not thus proceeded, by ordaining the Means unto the End, he could not by us have been conceived to work with that perfection of Wisdom which must be in him. For Wisdom always considers, first, an End, then fit Means tending to that End.

Yet still this is but what is common to all other Things that are ordained to be as *Ends* by God, unto which other Things are subordinated ; and in this Scale there is a kind of Priority allowed one Creature to have had in God's Decrees, in respect of others its fellow-Creatures. As the Sun was intended for the enlightning of the World, and the Generation and Conservation of all things therein, by its heat and influence ; and yet both it and the World were intended for Man, and Man and all the World for the Elect, as the Apostle says, *1 Cor. 3. ult. All Things are yours, and you are Christ's, and Christ is God's.*

Now all the Creatures fall infinitely short of that Royalty which I hence attribute to Christ, God-Man, when I affirm him to have been *the final Cause or End of all Things.* And look how far his Prerogative herein is found to exceed that which may be supposed might have been any of theirs ; by so much is thereby confirmed (according to the ground even now laid) a priority as transcendent that he verily holdeth in God's Decrees.

Now he holdeth a preheminance in this infinitely above all Creatures, and therefore even in this his being the End of all also.

And this Preheminence is held forth in these Particulars.

1. In that he was set up as an Universal End of the whole Creation of God, *For whom all Things* (says the Text) *were created*, vers. 16. And this is not to be predicated, either of Angels or Men. God vouchsafed neither of them that Honour, as to be the general and universal End of all Things. This Priority, is a similitudinary Prerogative of what God alone is, *as one God*, so that his Christ should be one Lord, *1 Cor. 8. 6.* over all Things, and but one. And herein is Christ so the Image of God, as no Creature is; as in respect of Dominion over this visible World, Man is said to be *the Image of God*, (*Gen. 1. 27, 28.*) as his Type.

2. And further this *Universality of Endship*, (as I may call it) he holds with a peculiar Transcendency, which no Creature is capable of: for it ariseth from his Distance, and absolute Sovereignty (which if he be ordained to subsist in an Human Nature, that Nature must be raised unto) which he hath over all the Creatures. His Person decreed to subsist in Man's Nature, was considered by God; in his Decrees, to be of that worth and distance above the Creatures, that their very Being and Existing, was to become absolutely and simply his Propriety. He was to be absolute Lord of their Being, even as God is. But thus were not Man, or any of the Sons of Men, to the Being of Angels, nor Angels of Men; though as Superior in Rank the one may serve the other: But yet thus Men, and Angels are subordinated to Christ as their End. This we have in *Heb. 2.* Where, by this Argument, the Apostle proveth that that *Man*, spoken of by *David, Psal. 8.* could be none but the *Man, Christ Jesus*, nor any meer Creature; because he was (as set forth by *David*) advanced to an higher Prerogative than the Angels, in that *God hath put all things in subjection under him, yea, under his Feet*, (as the Phrase there is): So, *as he hath left nothing that is not put under him*, vers. 8. He therefore is not only the Universal End of all Things (if such, we could suppose any one meer Creature might have been constituted by God,) but he is the absolute Sovereign End; so as they are under his Feet, as Vassals, whose whole Being is for him, and at his dispose: Of which Prerogative no meer Creature is capable. And even in this Prerogative Sense, he is the Universal End of all: For God hath exempted nothing from Subjection to him, (as the Apostle there saith); Elect Angels are not thus the End of Elect Men; nor Elect Men of Elect Angels. *He hath not put into subjection to the Angels the World to come*, (says the same Apostle in the same Place, *vers. 5.*) Christ has an absolute and entire Lordship. And therefore he must needs be first in Intention, and so before all Things: as of no other Thing or Creature it can be said.

3. Add to this, That suppose him at all decreed to be God-Man, and united to a Creature, it was with all his due, to be ordained by God the End of all Things decreed together with him. And this is and was an incommunicable Royalty to any meer Creature, nor must be said, nor could have been true of any of them, but proper to him alone. And this makes a third Priority or Precedency in *Endship*, as also in God's Decrees.

As touching this third and last Head, I shall do two things further.

1. I must explain and declare the Ground of it. And,
2. Shew the Glory of this Priority, above what any Creature hath been capable of.

For the Explanation of it.

1. It is true, That the Second Person his subsisting in an Human Nature, or his being God-Man, dependeth wholly upon the Ordination of God, and that in respect of his being Second Person singly considered; or in respect of that Human Nature that was united to him. 1. It cannot be said to have been a natural due to the Second Person to be made Man: And, 2. Much less was it a due to that Nature of Man assumed, to be made one Person with the Son of God.

2. It is also as true, That though God would have thus decreed his Son to be God-Man; yet it was not necessary that God should make any Creatures at all, and so not necessary that he should have ordained to make any other Fellow-Creatures with him besides himself. And so it was not necessary in this Sense, that they should have been for him as their End: But God might for ever have rested

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in the communicating himself unto that Man, God's Fellow only; (and it had been a sufficient Motive to him, and a fulness of Satisfaction had thereby arisen unto him alone therein, to see and behold and enjoy the Image of his own Perfections in a Creature united to his Son.) And therein he had shewn his own Greatness, and Superiority above this his Christ, in this; that himself was the Supreme End of him, but he actually the End of nothing else, that was ordained to be made for him.

But, 3. That which I further affirm is this, That supposing God would decree him to be God-Man, and to subsist in an Human Nature; and likewise, withal would ordain Multitudes of other Things, Angels and Men together (as *de factio* God did); that then it becomes the necessary due of this Christ, and that as God-Man, so decreed, to be set up by God in those his Decrees, as *the End of all those Things*. Yea, and further, that God should so Mould, and Cast the whole Frame of his Designs, concerning his Creation, intended as that all should tend to him as their End, as well as to God's own Glory. So, that whereas God, in that which is called his simple Fore-Knowledge, or Counsel, (whereby he had the view of Christ, and of all Things else he did decree afore him, before that his Will did determine them to be) must needs foresee, that if he predestinated this Second Person to be a Man, and one Person with him at all, and other Things together with him (and it is hard to think that he should scape his first view, of all Things else); That then this did become that Man's Due, and the necessary Consequent of that Union with God's Son, that he should be so far respected and preferred by God, in his Decrees, as to have the Place of a Supreme End of all and every Thing; and accordingly, that God should cast his Decrees for Christ's Glory as well as for his own: Which indeed is his own, even to honour the Son as the Father is honoured, *John 5. 23*. Hence as we read *Heb. 1. 2*. that Christ is said to be *appointed the Heir of all Things*. So at the *4th* Verse, we also read, *That he was made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they*. In the first Speech the Apostle calls him the *appointed Heir*, because that Man should be assumed to that Personal Union, and Sonship; upon which this Inheritance befel him: this was by a free Decree and Ordination of God. But yet withal, the *4th* Verse tells us, that yet, *He obtained it by Inheritance*. And if he were appointed Heir, this was due to the very Appointment. And by such a Right as no Creature, no not the Angels are capable of; and yet still it is founded, take him as God-Man, that he is *made Lord and Christ*, as *Peter* in the *Acts* speaks, *Acts 2. 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*. Yet so, as if he be appointed God's Son, as Man, at all, this is his due and his natural Inheritance: and this other also follows hereupon in God's Appointments and Ordinations; that all Things should be so Cast and Moulded as to be for him. For the Heir is the End of the Inheritance, as well as he is the Lord of it. And so must Christ be of all the Creatures appointed and co-ordained with him, and for him, to be thus, both the appointed Heir, and yet the natural Heir (as God-Man) is no more Contradiction, than to say of him, as Man, that he was both God's natural Son, as being one Person with the natural Son of God, and yet to have been predestinated unto that Sonship; because he was predestinated to that Union, upon which this followed. So that he was to be the End of all, this was a free Act of God's Appointment, because his being united to his Son was by a free Act of his Will also. And yet, for him to be made the End of all Things, was a natural necessary Consequent of God's decreeing him unto that Union. And God fore-saw that this would, and must be the necessary Consequent of it, and yet freely ordained him to it. And therefore, this, and all such natural and necessary Prerogatives that follow upon it, and which could not have been withheld or cut off, are yet all of them said to be by Appointment.

And indeed, others say the same Thing: For when it is affirmed, that Christ needed not have merited any Glory to himself, they ground it upon this: Because, by Virtue of the Hypostatical Union, all Glory is his natural Due, and a necessary Consequent of it. Which surely is a Truth, though it may not be made use of, to exclude another Title unto this his own Glory, namely that of Purchase: For it is no Dishonour to him to have two Claims.

And

And if it be said, That you must suppose him first, to be ordained God-Man, by a Decree, ere this the Consequent of it could become his Due: And therefore, in the Act of God's decreeing him, and all Things with him: (which decreeing him, and them, was done by one single and entire Act.) This was not look'd at by God as a natural Due to him.

The Answer is, That by that simple fore-Knowledg, which is antecedent to his Decrees, whereby he knows all Things that his Will determines, afore he doth determine them; he must needs know this would, and must be the Consequent of his decreeing Christ to be God-Man, if ever he did it; and so he predestinating upon such a Knowledg, he intended him so to be, even in that Act of decreeing him and all Things, and shaped these his Decrees accordingly.

Now for the second Thing propounded; namely, the Eminency of this his Priority, as thus stated, that it is such a Prerogative, as no meer Creature could be capable of; Besides what hath been said and observed out of *Heb. 1. 4.* and *Chap. 2. 8.* it is certain, it cannot be said to be the natural Due of the best Angels or Men, that God should make them the End of any Thing else decreed, or to be created together with them. It is true that God makes one Creature subordinate to another, as its End, intending it for the use of another. Thus *1 Cor. 11. 9.* *The Man was not created for the Woman, but the Woman for the Man;* and so the World for both: Yet so, as it was not a Due, that if both Man and Woman should be created, the Woman should be for the Man: For in Heaven, though the Sexes remain distinct, yet there the Woman is no more for the Man, than the Man for the Woman. And this Co-ordination one with another, God might have made in all Things, and none in Subordination to another, especially Angels, and Elect-Men: But that the Angels should serve the Elect, this is meerly from an Ordination of his Will. And he might have made this World and Man in it, and yet not have subjected this World unto Man; and many more Worlds he might have made, which should not at all have subserved Man; but might some other way have been for his Glory: As it will be, if this World should stand and continue after the Day of Judgment, as some have thought. So, that for one Creature to be decreed the End of another, was a matter of meer Arbitrariness, and pure Liberty unto God. As there is a Decree that all these Things should Exist and have a Being; so there must be a further distinct Decree appointing the one to serve the other: upon which alone this Subordination doth wholly depend. So that not the Existence of the Things only arise from his Will, but also the Order of them, that this should be for this, and this for that; the one hath no other Claim or Due, but God's meer and arbitrary Decree. But in God's decreeing Christ, and all other things for him, the Matter standeth in far different Terms. For although (as was said) that he should subsist in Man's Nature, that depended meerly upon a Decree, and was in no respect his Due; but that he should be the Heir, the Lord, the End of all Things, is so the Object of God's Will and Decree, as withal he may claim it (supposing an Intention in God, that he shall be God-Man at all) as a Due, and Royalty, and Prerogative entailed to his being decreed God's Son, by the Supreamest Law that can come between God and his Son, which cannot be made void, or he be bereaved of that Prerogative. Even as if God himself purposes to make any Creature, this Law naturally falls, upon his decreeing of it, that it be ordained for his own Glory; Now say I, for Christ's also: For, by the Union, *that Man* becomes the natural Son of God, and so this Right is natural unto him. I will give Instance to illustrate this difference between Christ and the Creatures: Take any meer Creature, the Angels, and Souls of Men, and as its having a Being depended simply upon an Arbitrary Decree of God's; so its having an everlasting Being does also. God might freely have ordered the contrary, and they could no way have claimed it as a Due, or a Deprivation of their Right; it was no natural Due that was the Consequent of its Being. But if God decree his Son to subsist in an Human Nature once, then his being ever as a Man, and God for ever to dwell in him, is the natural Consequent of the former; for the Union is indissoluble, he being thereby invested into the Prerogatives of God's Son, whereof this is one, *Thy Years fail not*; whereas the Creatures may change and wax old. So *Heb. 1. 11, 12.*



They shall perish, but thou remainest; and they shall wax old as doth a Garment: And as a Vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy Years shall not fail.

I do not, nor must not affirm, that this is not at all the Object of a Decree of God's: For it is certain that all his Works, *ad extra* (whereof this is one) are such. Yea, this is one part and piece of that Fulness in the Text, of which, as of the rest, it is said in the due of all, Col. 1. 19. *It pleased the Father that all Fulness should dwell in him.* And again, Psal. 2. 6, 7. *I will publish the Decree, I have set my King on my holy Hill.* His being King was the Object of a Decree. Yet still I add withal, that it was withal his Due and Inheritance.

Neither do I intend that it was a Decree only, and meerly in this respect, to this first Grace, That this Man should be united to God's Son, being the Object of a pure and meer Arbitrariness in God, to have, or not to have decreed it. That therefore, this other Dignity (that is, the natural Consequent of it) is said also to be so decreed: Virtually, (or as we say, *Volitum in causa*) because that that which this wholly depended upon, was the Object of a Decree meerly free, but I acknowledg it truly the Object of a free Decree of God's Will, as well as the former. For he was willing and well pleased in it, and from such a Will appointed him the Heir, and made him Lord, and Christ. Yet still, say I not in that sense Arbitrary, that supposing withal (as hath been so often said) him to be united to the Son of God, that by a contrary Decree this Royalty might for ever have been denied him, and the contrary determined by God.

And there is no Incongruity in this, or Derogation from God; that this and other the like Priviledges should be both his natural Due, and yet the Object of a Decree. We say against the Papists in a matter of a less alloy, That if God could make Man at first with an Understanding, and a Will; it was by the Law of Creation, a necessary and natural Due to that Man to be created Holy, and in the Image of God, and not in pure Naturals, as the Papists Dream; and yet to give Man that Holiness at first, was the Object of a Decree over and above his being made Man. But this Dueness of Christ's being the End of all, (if at all the Christ) is of an higher Nature; though I illustrate it by that of a lesser, between the Creator and the Creature.

Also we know, that in Christ himself, the Personal Glory he hath in Heaven, he holds by a double Tenure; the one as God's natural Son; the other by Merit: and yet over and above it is said to be given him by his Father, as an Act of his Will and Decrees. It is true, that for the manner or way of Contrivance, how all should tend and serve to his Glory, this must be granted to be meerly Arbitrary, and dependent on the Counsels of God's Will: Even as the ordering how they shall serve to his own Glory is. Yet that all should be cast for Christ's Glory, as for God's (though in a Subordination unto God's) is a necessary natural Law between the Father and the Son: And so he holds it, and not simply by Arbitriment.

Thus much for the second Particular, That his Royalty, in being the first of God's Decrees, and therein to be the End of all Things, is held forth in these Words, *First-begotten, &c. He is before all Things.*

But concerning his Priority in God's Decrees, there will be occasion to speak more hereafter, in other places of this Discourse.

C H A P. I V.

That by this designed Union of the Son of God to this Individual Creature the Man Jesus, and in the Person of this his Son so considered, God hath and doth make the highest manifestation of his Glory, and communication of Himself, such as by no created Ways or Means else could have been attained.

AND this third Branch, is the natural Result of both, especially the first, which was, *That he was the Image of the Invisible God*: Which is spoken in respect of the manifestation of the God-head to us, in his Humane Nature.

Herein then, thirdly, lies the Divine Glory of Christ, That God's highest Ends, of making and ordaining any Creature, being the Manifestation of himself, and the Communication of himself to us. If it be manifest that by this Personal Union he attaineth these Ends more fully than any other way, then this Design must needs be acknowledged the Sovereign and Eldest Birth, and first Born of God's Thoughts, and the Glory of Christ as God-Man, answerable hereunto.

It is true, the Work of Redemption addeth hereunto some pieces, as the Manifestation of Mercy, Justice; and the Story thereof giveth us a new and compleat Edition of God's Attributes, (which I have shewn at large in that Treatise, *The Glory of the Gospel*); Yet if the Ends for which this Union of God-Man in the Person of Christ alone serves for, be considered, it will be seen, that the ground-work, or the substance of that Glory on which those other Colours of Redemption are laid, and do but super-add unto, are found in the Person it self, simply considered as God-Man. Yea, and the most glorious of those Ends God had in the whole compass of this Design of Christ's Incarnation, are the immediate Result of his personal Union to our Nature, and of us unto him. However, this much is granted on all Hands, That the Glory God hath by this Work, and the Issue of it alone, exceeds infinitely what could have arisen from any, or all of his goings forth in making meer Creatures; and this, say I, moved him above all else in his purposes, to make any Creature.

The eminent Ends God had to move him to make all, or any Creature, were two.

1. The Manifestation of Himself, and his glorious Perfections to Creatures reasonable, that they might glorify him.

2. To shew his Love, and communicate his Goodness unto those Creatures reasonable, which he would set Himself to love.

The first respecteth Himself, who made all Things for Himself and his Glory; and therefore he resolved to manifest the Glory of all his Attributes unto the full.

The second respecteth the Creatures; to some of which it became Him, who was Goodness it self, to communicate also that Goodness to the highest and utmost.

Now take this great and most glorious Design of assuming some one Creature reasonable, (which by his Decree was Man, and that Man Jesus in special) into Person with one of the three Persons; which Lot, by his Decree, fell on *that Son of Man*: And take this singly and alone, without the super-added Project of Redemption, and we shall find, that both these great Ends are thereby more fully accomplish'd (though this Work of Redemption added, makes them
more

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more full) than could possibly have been attained by the Creation of Millions of Worlds of meer Creatures (if this should have been supposed wanting) made to manifest God's Glory and his Goodness in ; although they had all been made in never so several Variety, which the Wisdom of God could have contrived the Models of ; or never so glorious in their several Varieties.

For Demonstration whereof ;

First ; Would God manifest himself as God, and make known those Glories lock'd up in himself ; which was the chief End of Creating, as *Rom. 1. 20. The Invisible Things of him* (that is his Attributes, which cannot otherwise be seen or known by us, to which the words of this Text agree) *from the Creation of the World, are clearly seen,—even his Eternal Power and Godhead.* Here is a way, this is a way, namely, to assume Man's Nature into personal Union with his Son, puts down all ways of meer and simple Creation that can be supposed. More of God's Glory shall instantly shine forth in that small Model, the Man Christ Jesus, having the God-head dwelling in him personally, than by God's making Millions of Worlds never so various, or so richly furnished with Glories. For still in them, at best, would have appeared but *τὰ θεῶν*, the *Things of God*, as *Rom. 1. 12.* And the more diversified they had been, the more scatteredly and brokenly would those Things of God have appeared in them, even but as Foot-steps, *Vestigia Dietatis*, and at best but as the dark shadow of a Man in broken and scattered pieces to be pick'd up here and there, and set together, some resemblance or shadow of the God-head would appear. But in the Man Christ Jesus, God himself appears Personally, *God manifested in the Flesh*, *1 Tim. 3. 16. seen of Angels*, and that with so great and supereminent a Glory, that they cover their Faces, and fall down at it. For when the Type of his Personal Glory, as he was to come in the Manhood, was presented, filling his Temple : The *Seraphims* are said to cover their Faces ; *Isa. 6. 1, 2, 3. In the Year that King Uzziah died, I saw also the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. About it stood the Seraphims ; each one had six Wings ; with twain he covered his Face, and with twain he covered his Feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of Hosts, the whole Earth is full of his Glory.* And that that Prophecy and Vision was spoken of him, as God, manifested in the Humane Nature, is evident by Christ's own applying it to himself, as prophetically spoken of him as to come, *John 12. 41. These things said Isaiah,* (Christ having, in the 40th verse, cited the very words of his Prophecy in the 10th Verse of that 6th Chapter) *when he saw his Glory, and spake of him*, and so of those Times when he was in the Flesh, and that Glory that followed. And therefore also, in *Heb. 1. 3.* when he had set him out in that Glory the Humane Nature now wears in Heaven, being *the Brightness* (or Shine) *of his Father's Glory*, his Favour being as the Sun, the Glory of Christ, God-Man ; but the *ἀπαύρασμα*, the Shine, the Lustre of it ; yet such as it there follows, *vers. 6. Let all the Angels of God worship him.* Thus was he seen of Angels, (who worshipped him) the most curious Spectators that ever God made : and he was seen too of Men, *John 1. 14. We saw his Glory, as of the only begotten Son of God ;* which appeared so transcendent a Glory, as who-ever saw it, must needs acknowledg, *This Man is God, This is He.* Therefore *John* putteth this peculiar Character upon it, That it was *as the Glory of the only begotten Son of God.* By other Works you may know there is a God ; but there is that peculiar Impress of Majesty upon his Glory, and that brightness accompanies it, that you must say, when you see it, this is no other than God himself dwelling in Man. 'Tis such a Glory as could not have resulted out of Millions of Worlds, of meer Creatures made on purpose to shew forth God's Glory. And whereas the God-head, and the Glory of it, was *invisible*, as the Text hath it, and lock'd up from the Eyes of all Creatures, *dwelling in Light inaccessible*, *1 Tim. 6. 6.* God dwelling personally in this Man, puts forth a peculiar Image of the God-head, and makes the Glory of the God-head visible, (as to the utmost it could be) God hath on purpose stamped his utmost manifestative *Glory on the Face of Christ*, that we might see it in him ; *2 Cor. 4. 6. God gives the Light of the*
Knowledg

Knowledg of God in the Face, (or as others read it) the *Person* of Jesus Christ. That as the Soul looks out in the Face, and you see more of a Man's Disposition in a Look, a Cast of his Eye, a Wink, a Blush there, than in all his Body ; so of the God-head in Christ Jesus, which is his Face. He is the *brightness of his Father's Glory*, shining in and through a Vail of Flesh (whereof the shining of *Moses's Face* was but a Type and Shadow) through the Lanthorn of his Humanity, (if I may so compare it) so to relieve our Eyes in beholding the God-head, which no Eye could otherwise have done. There is a Sun behind that Vail, the Glory of which immediately shining, would have put out our Eyes.

Now observe, how in this Design God exceedingly condescended to our Frailty. We are reasonable Creatures, clothed with Senses, desirous to prieve and see what we know and hear of, to have something visible, as the disposition of the People of *Israel* shewed ; and also appears in that Speech of *Moses*, *Exod. 33. 18. Let me see thy Glory.* Now hereby God hath satisfied this innate Curiosity that is in us ; Here we may, and shall see the *God that goes afore us*, (as they desired, *Exod. 32. 1.*) ; here we may say, as the Apostle did, *1 John 1. 1, 2, 3. That which was from the beginning, which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life ; (For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us) 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.*

I will instance but in the manifestation of one Attribute, and that is that which is mentioned in *Rom. 1. 20.* as that which is more especially instanced in, as seen in the Creation, *his Eternal Power and God-head.* The very knitting Man's Nature into one Person with the Son of God, was a greater Work of Power than God ever did besides. That God is made Flesh, is a greater wonder, than to have made Worlds ; therefore in this Conception, and work of uniting that Nature, it is said, *The Power of God shall overshadow thee,* *Luke 1. 35.* It argues great Power, to join divers Elements in one Body, and then unto that Body to unite a Soul, and breath a Breath of Life ; as when God made Man, his choicest Piece and Workmanship, a *Living Soul.* But he did not only all this in framing Christ's Humane Nature, the same that ours is ; immediately himself, by the Holy Ghost, but further united the Son of God ; and this Nature infinitely more disjointed and disproportioned each to other, than the reasonable Soul and our Bodies : Which he did, when he made him a *quickning Spirit.* All the Works in Nature are so far short of this, that they afford not a full similitude of it. Yea, all God's Works of Nature and Grace, are altogether bound up in it, (as the Schoolmen well shew) and exceeded by it. Of all other Works, we may say, That, *Deus potuit facere melius & majus ;* If we take but this Work out of the Order and Chain of Things, out of the System of this World. But we may safely say, that a greater Work than this could not have been done by God himself : Which therefore is the amazement of Angels. This one Instance is but for a taste of the rest.

God's second End respects the Creatures ; which was to shew his Love unto, and communicate Himself unto his Creatures. Now by this Union alone (if no other Design had been in it) he should have done it more than any other way.

Besides, that by this happy Marriage, and Union of both Natures, God hath given the utmost Pledg of his Love to his whole Creation ; a kindness and respect is done unto them all ; not only in that he shews he loves his Creatures, so that he will assume one of that Rank and Sort so near him ; but further in this, That that Creature so assumed, was the Epitome the Compendium of them all. Man a little World, call'd, *Every Creature,* *Mark 16. 15.* To the making of whom, the Poets feigned a piece of every Creature to have been taken.

And

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And so, by the advancement of this Nature, he preferreth and advanceth at once the whole Creation, and every kind or part thereof, for something common to every one is in him. There is an ἀνακεφαλαιώσις, (as I have else-where shewn) a *gathering together of all Things* in Earth and Heaven; and not of Creatures reasonable, only Angels, and Men, under his Dominion as an Head; but even of all Creatures also in his Person. He is the *Corner Stone of the whole Creation*. Yea, and God, and all comes in to make one, and is *gathered together in one*, with all things else in him: So as God hath thereby knit all Creatures to himself. And therefore *Hugo* brings in God, speaking of his making his Son a Man, thus, *Do not think that in this I aim only at the Reconciliation of Men; but in him by this means the whole Creation is become amiable and lovely unto me*; looking upon it in this Model or Epitome.

But more especially his Love is shewn hereby to Man, the Darling of his Creation. Suppose Christ, God-Man, had only been given to Men as an Head and Husband, (and they had not needed Reconciliation by him) this had been infinite Love; yea, this Gift had excelled, and doth excel all the Benefits of Redemption, if abstractly considered from this other. What would *Adam* have given for such an Husband? Now, *vers. 18. of this Coloss. 1.* he is called, *The Head of this Body, his Church*, an Head more worth than all the Body. But of this, more by and by.

I come to the second Head, the Communication of the Goodness of the God-head unto Creatures reasonable: And for this, the Union of the Son of God, with the Man Christ Jesus, serves in the highest way. Good we know is communicable of it self. Now God is Good, and so doth Good, (as the Psalmist speaks); He only is Good, as Christ says, the chiefest Good: Now by this same Law, *That Bonum est sui Communicativum*; that is, that Goodness is Communicative: By the same also, *Summum Bonum est summè Communicativum sui*; that is, the highest Good is Communicative of himself the highest way. And as to communicate himself to Creatures, moved him to create; so he was resolved to communicate himself to the utmost, or he would never create at all; he would never have put his Hand to this Work else. Now he could not have made a Communication of Himself the highest way; but by a personal Union of some Person with a Creature reasonable; for all Communication depends upon an Union. The Creature must be one with God, e're it communicate of his Goodness in a way of Blessedness. Now therefore by this Rule, still, The nearer Union, the nearer Communication. And by the same proportion, the highest Communication cannot be without the highest Union. Now that highest Union alone, is personal Union of a Creature with one who was God. So then to attain this End, this was necessary, for the highest Communication would not have been attained without it.

Now by this Union, you shall see is effected the highest Communication; and that,

First, To that Creature, or Individual Man Jesus, that was assumed.

And, secondly, in that Nature to us that are united to him.

First, To that Creature, or Nature it self: For in him thereby the Fulness of the God-head dwells *Personally*, as some well translate that word [*Boothly*]; and so it is the highest Union that may be, or might have been. He was united to God, or one that is God; not as to an *Object* only, or as to a *Perficient* only, as we all shall be in Heaven unto God, *made perfect in One*, John 17. 23. but to the Son of God, who is God, as *Terminus Essentiæ*, to terminate, and give bounds of subsistence and personality to that Humane Nature: So as the Humane Nature, and the Son of God, are not only *one Flesh*, as Man and Wife, which is the nearest Union with us; nor *one Spirit* only, as we with Christ, but *one Person*, (of which I have spoken else-where); And hence this Humane Nature is made *God's Fellow*, as *Zechariah* calls him, *Zech. 13. 7. The Man, God's Fellow*, is advanced to a Fellowship in this Society of *Trinity*; and therefore to him God communicates himself proportionably, *without measure*, as Christ in the Gospel of *John* speaks. Which was not due to any meer Creature, but it was his due when first assumed; *No Man hath seen God at any time but the Son*, Joh. 1. 18.

1. 18. None should have done it without him ; none can see God as he doth, nor is capable of it.

Chap. 4.

And, secondly, by means of this Union with, and communication unto this one reasonable Creature, there is way made for God in, and for his sake, to communicate himself unto other Creatures, who are made his Fellows, as he is God's Fellow ; and this in an higher way, than by the meer Law of Creation any Creature could have attained. Others of the Sons of Men united to Christ, come to be united to God thereby, more nearly than otherwise, or any other way they should have been. For this, let me put in by the way, It was *not fit*, or meet, some say not possible, to have united and assumed all, or many Men, to his Union ; however, not meet. It was a Dignity too great to be made common ; It became not the great God, who is one in Nature, to communicate this Dignity, but unto one. And this being supposed, as for us, the *Vulgus* of those Creatures, whom God meant to communicate himself unto, there was no way for their behoof like unto this, That God should take one of them up to himself, and by their Union with him, and for his sake, to give forth himself to the rest. First, To marry Man's Nature in some one individual Man in this incommunicable way, and then to marry us of the same Nature unto him ; and so thereby making him first partaker of the God-head in a transcendent way, as his natural due ; And then when once he was so united, for his sake, and in respect of our Relation to him, to admit us to the nearest Union, in a supernatural, or super-creation way, which meer Creatures are capable of, and which but for him, he never should have vouchsafed unto us as meer Creatures by any Law, or Covenant of our Creation. And thus through this Humanity, as through a Sacred Brest, we do, *Lactare Dietatem*, (as one of the Fathers speaks). And although our Redemption by Christ, as we are Sinners, is an infinite Benefit ; yet his Person thus given us, is more worth than all those his Benefits, *Est aliquid in Christo formosus Salvatore*. And then by our Interest in his Person, we come to inherit God with him, to be Heirs, and Coheirs with Christ of God, in such a way communicated, as but for this his Union with God first, we should never have attained.

I will give but one Instance to illustrate this, as I did bring but one for the setting forth the former : *Power* was the Attribute I pitch'd on, as manifested in this Assumption, in the foregoing Head ; and *Wisdom* shall be the Attribute I single out, to illustrate this other of God's communicating himself the highest way. And these two I instance in, because Christ is both the *Power of God*, and the *Wisdom of God*. Would God communicate and make known unto his Creatures reasonable, the Depths, the *Riches* of his Knowledg and Wisdom, as the Apostle stiles them ; and communicate the Treasures of them to the utmost they are communicable. Now by means of taking up one Creature reasonable, a Man, into this highest Union, shall this be effected the highest way that could be supposed.

First, To that Creature so united ; for it is his due to know more at the first instant of that his Union than all the Angels, blow up their Understandings, and fill them to the utmost wideness. For by virtue of that Union, he is presently *in his Father's Bosom* ; as it is peculiarly said of him, *John 1. 18. No Man hath seen God at any time ; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* He is made there, by his Place, God's Privy Counsellor ; *The Mighty Counsellor*, *Isa. 9. 6.* 'Tis his place by Inheritance ; He hath right to know all God's Secrets ; He is God's Eldest Son, *his Fellow*. And therefore it is said, that God *lays up all the Treasures of Knowledg in him*, *Col. 2. 3.* Because (as it follows) *the Godhead dwells bodily in him* ; and thereby he comes to have the Spirit above measure, and that Spirit *searcheth the deep Things of God*. If God said of *Abraham*, *How shall I hide from Abraham what I mean to do ?* *Gen. 18. 17.* Much less can he keep it secret from Christ ; God can hide nothing from him which he means to do ; and indeed, *to know*, it is his due. He draws nearer to God infinitely than *Moses* did, or Angels ever did, or shall. *Moses* (his Type) was taken up into the Mount, where God appeared, and Angels up into Heaven ; but *Moses* was not taken up into this Mount, the highest place of Honour, of personal Union, standing upon which, this Man

hath a full prospect into all God's Counsels and Ways. See how *Moses* is slighted to him, even in this. *The Law came by Moses*, says *John*, Chap. 1. vers. 17. Who, when he received it, was spoken to by God as never Man was. God professeth he revealed himself to *no Prophet*, as to *Moses*, *Face to Face*, Numb. 12. 8. But what follows in *John* 1. 17. *Grace and Truth came by Jesus Christ*. And *John* gives the Reason of the difference, *No Man hath seen God at any time, the only begotten Son, who is in the Bosom of the Father, he hath revealed him*, vers. 18. *Moses* saw God, as never no Man saw him. But *Moses* sight was no sight in comparison of *Christ's*. For notwithstanding he had spoken of *Moses*, vers. 17. Yet in the next Verse he dares to say, *No Man hath seen God at any time*, but only this Son, his eldest Son, no Servant. No adopted Son ever saw God so, or shall do, or could do, but the Eldest, who is in God's Bosom.

Secondly, This way of communicating himself to one thus assumed into this Union, was the best means to communicate his Depths of Wisdom to other Creatures made one with him, (for still remember it was not fit that any more than one should be partaker of this high Priviledg of Personal Union:) for this Man being himself thus in God's Bosom (as hath been declared) is able to declare more of God to the rest of his Brethren, than they otherwise should have ever known. He was first to see God, and then reveal him to others, as *Job*. 1. 18. *He hath revealed him*, says the Evangelist. And he is able to speak experimentally out of sight, the deep Things of God; *John* 3. 11. *We speak* (says he) *the Things we have heard and seen*, not at second hand, but upon personal Eye-sight. And whereas others, if they would speak of the Heavenly Things to us, must do it under *Earthly Similitudes*; he is able (if we were capable of it) to speak *Heavenly Things* in their own Idiom. So, vers. 12. to set forth his Knowledg of the Things he speaks, *If I have told you Earthly Things, and ye believe not*, (and yet *Christ* had spoken afore of nothing but Things Heavenly, and they only are the Object of Faith) *How shall ye believe if I tell you of Heavenly Things?* It is as if he had said, I have told you but Earthly Things in comparison of what I could tell you, if you were capable of them, I could speak Heavenly in their own Dialect. And the Reason follows, vers. 13. *For no Man hath ascended into Heaven, but he who came down from Heaven, even the Son of Man which is in Heaven*. Yea further, He hath the Power and Skill, not by the means of words only that are Heavenly, (suing Heavenly Things to Heavenly) but to create such inward real Images and Rays of Heavenly Things, as shall manifest the very Things themselves to us, in their Heavenly Splendor, and as the Beams of the Sun do let in the sight of the Sun it self into our Eyes.

2. Yea, and further, by means of this personal Union of our Nature with the Son of God, revealing and communicating the Knowledg of God unto us, it comes to pass, that the greatest Riches of Assurance is added unto that Knowledg; without which our Knowledg of God, and his Mind, would not be so fully satisfactory, though we could have come to know never so much any other way. No way could ever have been thought of, so to ascertain our Belief as this. No way conduces to such an Infallibility of Revelation, as this doth. If a meer Creature revealed God unto us, (as *Moses* did) it might be (at least) supposed not to be so certain, as when God-Man shall speak. For though the words of the Prophets had a certainty in them, as *Peter* comparing the certainty of the Scripture, with that Voice he had heard from Heaven; 2 *Pet.* 1. 19. he calls it, *A more sure Word of Prophecy*: So may I say of what God-Man shall speak. It is infinitely a more certain sure Word; for it is as impossible that he should lye, as that God himself should. Every Man may be supposed a *Liar*, but we are sure he cannot. And the Son of God being one in Person with him, if you hear him speak, there is an impossibility of being deceived, for himself is God. Therefore, *Heb.* 1. 1. *In these last Days he spake by his Son*: Which is also again indigitated, *Chap.* 2. vers. 2, 3. *For if the Word spoken by Angels was stedfast, and every Transgression and Disobedience received a just Recompence of Reward: How shall we escape, 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

that heard him. And it is there brought in as a more infallible and unparallel'd Evidence of the Truth of the Gospel, above the Law, That that was given but by Angels, but this Gospel was first spoken by the Lord himself, who first broke up the Treasures of it. And hence, one of his Titles is, *The Faithful Witness*, Rev. 3. 14. Yea the *Amen*. God's [*Amen*.] Or, *So it is* ; as that which Seals up all, and puts all out of Question.

C H A P. V.

The Glory which Christ, as God-Man, had assigned him, before the World was, in his Election by the Father; manifested in an Explication of John 17. 5. Whether that Expression, Glorify me now, with the Glory which I had with thee before the World was, be spoken of Christ, as Second Person in the Trinity, as God, or as God-Man, appointed in God's Eternal Decree. In what proper Sense this might be said by the Man Jesus, Glorify now me, &c. How as God-Man, he can be said to have had this Glory with the Father, before the World was; when as such, he did not then Exist. What Glory it is, that is here intended, it is a Glory due to his Person. God-Man distinct from, and Superior to what followed, upon his performance of the Work of our Redemption.

J O H N 17. 5.

And now, O Father, Glorify thou me with thine own self, with the Glory which I had with thee before the World was.

TO clear and prove what is the Scope of these Words, I shall propose several Queries, and the Answers made thereunto will lay open the genuine Mind, and Sense of the Text.

1. *Query* is, Under what Notion, or Consideration Christ should be the Subject of that Speech, *The Glory which I had with thee before the World was?* Whether it be spoken of the Second Person, simply considered, as God, (which is a great Truth in it self, and which most do understand meant in this Place); or whether it be spoken of Christ, considered as God-Man, in God's Predestination; and so to involve the Man, or Human Nature. There are you see, two parts of the whole Speech: i. *And now Glorify me.* And touching that, there need be no stick to apply it to the Human Nature; for he was a Subject capable of being glorified now, as upon his Ascension he was. But then how may we withal ap-
ply

BOOK III.

ply the other part; [*With the Glory I had with thee before the World was*] and take him in, as the Subject of that Glory? Yea, and if we do, it must be some way the same kind of Glory, which the Subject of the first part of that Speech prays to be now glorified withal, with the same Glory mentioned in the second part, which was before the World, and not with another: So as take which you will, whether the Divine Nature, as Second Person, or the Humane, still the same Nature must be the individual Subject of the same Glory, in either of those Speeches. We must not think to apply the one part of the Speech to the Man, or the Human Nature only; and then the other to the Divine Nature only: this will breed a Distraction, or a Division in the Sense.

My Answer to this Enquiry, and my Assertion is; That Christ, considered as God-Man, is the Subject of both: and that as the Man speaks it, so the Man is involv'd, as spoken of, and the whole Person as God-Man, *Glorify me now, O Father.* Now presently, upon my Ascension (says the Man) in respect of entering into an open actual Possession of that Glory, which I the Man had with thee, in the *Idea* of this Glory, in thy Predestination of me, ordain'd unto me before the World. But of the manner, how he the Man had it before the World, of this at large, and apart in my Answers to the other following Queries. In the meantime,

That it is the Glory that belongeth to the *Man*, that he prayeth for in these Words, [*And now, Father, Glorify me*]; and not simply as he is Second Person. This Assertion I prove both Negatively and Affirmatively.

I. *Negatively.* 'Tis not the Glory of the Second Person, simply, or alone considered; and therefore, it is the Glory of him as God-Man. For,

1. That he might be glorified with that Glory due to him, as Second Person simply, was not a thing to be prayed for; for it is Naturally and Essentially his Due.

2. As to that Glory, he might as well have formed his Prayer thus, *Glorify thou me, with the Glory I now have with Thee*; and not in this manner, *And now, O Father, glorify me with the Glory which I had with thee from everlasting*: For that Divine Glory of him, which is essential to him as Second Person, he had it as much now at the time he prayed, as he had it from everlasting, and all one.

3. That Word [*Now*] *Glorify me*, necessarily implies a Suspension of a Glory due before, and that could not be of his Glory, simply as Second Person: Also, that [*Now*] argues a Glory to be given in Time, in such a manner as not afore; and what is done in Time, concerns the Human Nature, not the Divine.

II. *Positively.* The Subject of the Glory pray'd for, is the Man. *Austin* was so far convinced of this, that though he were engaged against the *Arrians*, as much as any in his Time, and all the Fathers afore him, had urged this Place, to prove the Divine Nature of Christ as Second Person, his Existence from Eternity; yet betook himself to this, That it was spoken of him, as Man, and so interpreted, [*The Glory which I had*] to be meant, which I had by Predestination; and in that Sense [*with Thee.*] Now, that it is the *Man*, or rather the Person of God-Man, in Union together, is the Subject prayed for, is evident. Because,

1. It is the Petition of the Person who had been, and as he had been humbled, who had glorified God on Earth, and had finished his Work, and waited for this Glory until Now: As therefore, the Apostle says, the same that ascended, first descended; so I may say here: The same Person who was now presently to dye, and was Crucified the same Day, was the same, who was the Subject, the Person prayeth to be thus glorified, when he shall have done his Work. For,

2. It is a Glory suspended until this his Work were done: And therefore, [*Now*] *Father* (says he) *Glorify me, &c.* Answers unto that which is in *Luke* 24.26. *Ought not Christ to have suffered these Things, and to enter into his Glory? Of which afterwards.*

3. He prays for that Glory, wherein in Heaven, (when glorified) he should appear visibly, in his Human Nature, and which in the 24th Verse he prays his Saints might see and behold; and which in the same Verse, had been given him out of love before the World was; which cannot be meant of that of the Divine Nature, as Second Person simply, for that is as invisible as God the Father is; and was not by Gift, but by Generation, communicated to him.

All these Things cannot be the Voice of him, simply as Second Person. Fix upon it therefore, That it is the Glory of the Man, or rather God-Man, prayed for.

2. Query is, In what fair and genuine Sense can it be said by the Man Jesus; *Glorify me with the Glory I had with thee before the World was?*

My Answer, and second Assertion is, That it was the Glory which the Second Person, being in God's singular Predestination of him constituted God-Man, had in and by the same Predestination, given him as the Glory of the only begotten Son of God, as his Due in the perfect and exquisite *Idea* thereof, then given him, and pre-ordained unto him.

Unto me this hath appeared as the plainest and fullest Interpretation, and that which answers all Difficulties, and carries the Interpretation through, is, That the Word [*I Had*] relates to the Glory which he had in his singular and supereminent *Predestination*, which was the Sense *Austin* gave long since. And there is that which favours this Interpretation, in the Aspect and Correspondency which the 22d and 24th Verses, that follow in this Prayer, hold, and do mutually cast upon these Words of *vers. 5.* and these Words upon them serving to expound each other of them. *The Glory thou gavest me, I have given them:* So in *vers. 22.* and then put to them *vers. 24. Father I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World.* Where, God's loving him *afore the Foundation of the World*, is a Phrase all one with his having predestinated him out of Love, (as I shewed afore.) And by *the Glory which thou gavest me, v. 22.* is above all other meant, that Personal Glory of, and flowing from the Personal Union which was by Predestination given him as God-Man; by virtue of which first given him, it is, and was that he gives us a derived or Secondary Participation of Glory out of it. A Portion of Glory, and Priviledg like to this of his, wholly flowing from it, and conformed to it; yet not the same Hypostatical Union, or Personal Glory, which Christ himself hath, which the 24th Verse shews: For our Glory (as there) ariseth to us, but through our *beholding* that his so supereminent Glory; by which he manifestly declares, how it is, that the Glory given him, he gave to them: and that their Glory was to be differenced from what was personally his own, and proper to himself. His Scope being to shew the dependency that their Glory hath on his; and withal, how that his was first given him, in Predestination, by the Father; and that then he gave a Glory unto them, as concurring with his Father in that Gift. And it is not to shew at all, That our Glory is, for the Rank of it, the same with his: No, for our Glory he gives us, is to arise from our beholding his Personal Glory, and so is but a second-hand derived Glory. God having first, and with a primary and chief intendment estated Christ absolutely, singly, independently, in his personal Glory, and in his Predestination of him, God-Man, gave him that Original, as the grand Lease of all Creature-Glory: Therefore he is called *the Lord of Glory*, 1 Cor. 2. 8. And Christ being endowed therewith, did as freely give forth to those whom God had given him (as their several Portions) under-Leases. Which Glory of ours, may yet in this general respect, be said to be the same, in that it is supernatural, wholly above what by the Law of Creation, or the Covenant of Works, which from *Adam* we had derived; and which, though never so much advanced, should have attained unto: For this is a Glory the second *Adam* bequeathed us, like unto what himself had; which was wholly Supernatural. So then, bring all these together, first the 5th Verse, *The Glory I had afore the World*, down to the 22d. *The Glory thou gavest me, I have given them; those whom thou gavest me,* says *vers. 24.* And *I will, that they behold that my Glory:* and then, the close of all, in that 24th Verse, *For thou lovedst me afore*

afore the World was, as the Spring of all ; and this Connexion of all these will amount to this, That, first, in God's predestinating of him *afore the World*, it was that he gave him this Glory, spoken of, *vers. 5.* And, secondly, that that Glory was first and absolutely given him by the Father, and then ours by himself concurring with the Father, who loved us as he loved Christ, *vers. 22.* which Two are the Sum and Substance of what I am to prove.

This thus proved, as meant of Predestination, my Interpretation of *vers. 5.* [*Glorify me with the Glory I had with thee afore the World was*] proceeds :

1. *With the Glory*] ; Thou hadst the *Idea*, the Portraiture of Me, when I was among all those other Models and Schemes of Worlds, and varieties of Creatures thou hadst in thy view, and which thou couldst have ordained to make, when as yet thou didst not. I in the Hue and Array of God-Man, simply as such considered, came up *afore thee*, and out-shined each and all of those creatable Glories of meer Creatures thy Power was able to make ; and I took thy Heart above all those curious Pictures or Images, in the Power of thy Art, what-ever, and out-shined them all, as not worthy to be thought of, or look'd at with me or my Glory ; that is, above all and *afore all*, thy Will and good Pleasure, did here set the *Fiat* of thy Desire, and of thy first Desire ; for being satisfied, in the Morning, with the Image of thy self in me, thou saidst, This I purpose to be my Fellow, and my sole Delight, which no other of meer Creatures, or all, could ever have been.

2. *Glorify me now with the Glory*] which in decreeing of me to be God-Man, Thou hadst in thy Heart, in thy Designs and Purposes, to bestow ; and didst then, and by this Decree, actually endow me with, as the natural Inheritance, Propriety, and proper Due and Concernment to that Person, thou should ordain God-Man, and one Person with thy Son ; This I now beg of thee, to be now possessed of.

3. With the *very same* Glory, according to the exact Draught of it, that was in thy Divine Understanding, and Will, and Purposes about me ; and he therefore says, with the Glory *now*, which I *then had* ; that is, in the Model, the *Idea*, exactly answering one the other. There are two Parts of the Petition, (as was said) *Glorify me now*, the first ; *With the Glory I had*, that's the second. And these two must prove to be, in a true respect, one and the same Glory.

And if any (as many do) will urge, That this latter [*The Glory which I had*] can be understood of no other, but of Christ's Divine Nature, or of the Second Person simply considered ; then, that other part [*Glorify me now*] will recoil and check them, as to that Opinion : For, it must be truly, some way, the same Glory. And though it be true, that the Divine Nature, or the Second Person, he might alone say, *I had a Glory with thee afore the World was* ; namely, the Essential Glory of the God-head ; yet he might not say, glorify me now with that Glory ; for that Essential Glory, was neither to be prayed for, nor was it ever laid aside, or interrupted, as it was enjoyed by him with God ; No. And again, on the other Hand ; For the Man to say, *Glorify me now with the Glory I had with Thee* ; and mean, the Essential Glory of the God-head, that is as incongruous as the other. So as, take both parts of the Petition, in conjunction together, and as to belong to but one Subject, either the Man alone, or the Second Person alone ; and they will never suit either, in an uniform way, or sameness of Glory. You can no more apply them both to the Divine Nature, than you can to the Humane. And yet it is plainly insinuated, to be one and the same Glory. This will never be unridled (at least, not so fairly) any other way, than by this of Predestination, *viz.* That look *what Glory in God's ultimate Purposes and Transactions with his Son, was fore-ordained and designed him as God-Man*, (and as such, He was the Subject of God's Decrees as well as We ; as many Scriptures declare) : And so it is exactly *one* and the *same* Glory ; which is the gloss that *Austin* long since gave of the words ; *Clarifica me sicut tunc, ita & nunc : sicut tunc prædestinatione, ita & nunc perfectione : Fac in Mundo, quod apud Te jam fuerat ante mundum ; Fac in suo tempore quod ante omnia tempora statuisti, &c.* Glorify Me, as then, so now ; as *then* in Predestination, so *now* in the perfect performance of it : Do that in this its due Time, which

which thou hadst appointed and decreed afore all Times. Now what-ever God predestinates Persons, or Things concerning Persons, he hath the *Idea* thereof, and of all that appertains thereto, in his Divine Mind: For, known unto God are all his Works from the beginning; and therefore had, yea, much more had, of this very Glory of God-Man, the full and lively Portraiture of his Understanding and Purpose: yea, we may say, That even that Glory, this Divine Person, God-Man, hath now in Heaven, (when it was that this his Prayer had its Accomplishment) is no other Glory, either for Kind or Degree, than was in the Heart and Mind of God, laid up *with God*, for him; as in *Job* the Phrase is, *Many such Things are with him*; *Job 23. 14. For he performeth the Thing that is appointed for me; and many such Things are with him.* Yea, of all the Saints, it may be said, when they are glorified in Heaven, it is but with that same Glory and no other, for measure, and the like, than was in the Heart of God decreed towards them from Everlasting: And so they differ, as the Pattern which was so long afore formed, and the Piece that is framed to it: As when King *Ahasuerus* said, *Let it be done, so and so, to the Man whom the King will honour*, *Esther 6. 9.* Which when *Haman* had once performed, might be said, That he had been honoured *with the same Honour* in all the Circumstances of it; which the King in his Heart had contrived to be given him. And so it is here; for Predestination is but *Preparatio Beneficiorum*; a shaping, a forming of all those Benefits of Grace and Glory that shall be bestowed, in Time, upon every one that is Elect; and so 'twas in Christ.

3. *Query.* How is the *Man*, or he as God-Man, said to have had this Glory with the Father before the World was, when as such he existed not?

Answer. By Reason that the Second Person then existed, and all along from Everlasting upon his Election thereunto, took on him that Personage of God-Man, and bore the Title of it with God his Father; thereby it comes to pass, that it may be said by the *Man Jesus*, *The Glory which I had with Thee*; which no Saint or Angel else can say of the Glory given them by Predestination.

For that a meer Act of God's ordaining him God-Man in his own Breast and Intention, singly and alone considered, should be an adequate full Ground for Christ to say, That I as Man, or as God-Man, had a Glory with Thee afore the World was, when I, this Man, was not extant, as now I am who challenge it; cannot be alone sufficient: For, the Elect Saints (who were predestinated as well as Christ) might then also say, *We had a Glory with Thee afore the World was*: But this they must not, nor can say; for the very sound of it is such, as signifies, That the Person that had that Glory, and that says it, should have been then with God, and to have been glorified by God with that Glory he speaks of.

Nec enim habuisset gloriam nisi ipse prius fuisset qui gloriam possit tenere. Nemo enim habere aliquid poterit nisi ipse ante fuerit qui aliquid tenet. Tertul. de Trin. c. 24.

Now the Elect of Men, neither of themselves existed then with God, nor no part of them, no not their Souls. They may say indeed, that by virtue of their Predestination, Grace and Glory was given them afore the World was, as *2 Tim. 1. 9. Who hath saved us, and called us with an 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.* But for them to say, *The Glory which I had with Thee afore the World was*: This their Predestination, or God's single meer Act of Predestinating them, will not warrant them to say; Nor doth the Scripture any where so speak of the Saints their Predestination; no such Language is any where used of them. Besides, that it were to derogate from Christ, who alone is capacitated (for the Grounds that shall be added) thus to speak.

Moreover, their Election, and the Grace given them thereby, hath this difference from Christ's Election, That they are said to be chosen in Christ, *Ephes. 1. 4.* and that Grace given them from Everlasting, is said to be given in Christ, in *2 Tim. 1. 9.* But Christ himself was chosen immediately in and for himself, which enabled him to say, *The Glory which I had with thee afore the World.* Which none of them could say; yea, and for him to say it, and to have intended no more

more than what he had of Glory in, and by God's meer Act of Purpose and Predeterminating him unto it, had been to say no more than the World it self might say, or might be said of it, That it had a Being (namely, in God's purpose) afore its Creation, and actual Existence. For, whatsoever the World now is, it was in God's naked Decree and Purpose, afore it self was, as well as Christ himself.

Hence then there must be some extraordinary special Thing found in Christ's Predestination, which must give ground to this Speech, and fill up the whole Intendment of it.

And therefore I added, to this second Assertion, a second part of it, That the Second Person, the Son did, at and together, and upon God's Act of predestinating him to be God-Man, (and upon him did God's Predestination fall as well as on the Man Jesus) take on him the real Title and Repute of *God-Man*; and sustained and bore the Personage of *God-Man* afore his Father. And his Father actually gave him the Glory of it, as a super-added Glory to that of his being Second Person, and his Son simply considered. And this having been afore-hand done, upon the account of, and respect unto, his being to be that Man one Day: Hence, the Man Jesus being now existing and united into one Person with that Son of God, was justly and rightly enabled and capacitated to claim and pray, *Glorify Me with the Glory I had with Thee afore the World was.*

The Person he was now become, having been glorified in that very account, as God-Man, by his Father from Everlasting.

This Condition of the Person God-Man, upon whom this Election fell, hath not enough been considered; That whilst such a bare Act of Election lighting upon us, would not have been such an Expression, but been deficient; yet in the Case of Christ, as hath been now stated, it would; And with these Additionals it is abundantly verified, and holds good. But we must consider, that there was not only a Predestination-Act on the Father's Part, that passed upon Christ to be God-Man in common with God's predestinating us: But that there accompanied it, at the instant, on the second Person's part, an acceptance of what God had predestinated him unto, a sustaining of that Person afore God ever after; and a Glory given him all along by his Father in their Converses, answering that Dignity; which utterly varies the Case from that of our Predestination, by a single Act of God's. And because God's predestinating him to be God-Man, hath singly been considered by many, when that interpretation hath been given of the words, That they are to be understood of what was in God's first predestinating of Christ; and that as it is a bare Act on God's part falling short, they therefore have wholly rejected that Interpretation; whereas supply to it, what was also done at and upon God's predestinating, on Christ's part, and God's glorifying him as such for ever after; and so the Solution riseth (in my poor conception) to a satisfaction of the Difficulties that are otherwise incumbent on the words.

This new Supplement of so grand a moment in this Argument, I shall draw forth into sundry Particulars; which the Reader may please to add unto those of Predestination already foregon. For that must still stand, though these be also taken in unto it, to make the Interpretation more full.

1. The Son of God, second Person, was extant and with God, at the instant when he was chosen to this Glory of being God-Man; there he was, *the Person*, which we were not at our Election. This I need not insist upon. And hence,

2. The Glory of it was immediately given to himself, at the very instant of that Act of predestinating him to it. It needed not be given him in another, or to another for him; he was there to accept it, and receive it: whereas the Glory we were to have, was given us in Christ, when nothing of us existed, and so long afore we existed; and was therefore given us in Christ, because he was present by, and could receive it for us (as he did); and therefore might much more receive any Glory or Honour which the Father, by such an Act of Election, should ordain him unto, as, *de facto*, he did him to this of God-Man. But

But you will urge, That still the Man that was ordained to this Glory, existed not but in a bare Decree.

Consider therefore, 3. That the Second Person that existed, and was now chosen to be God-Man, had the Title of being *God-Man*; and so the Glory due to it, upon that Election of him to it, really conferred upon him: and so as from thence he was no longer to be considered, meerly and abstractly, as Second Person alone; but was thereupon afore God and with God, and in his repute and esteem accounted of as God-Man. Take a Man that is elected to an Office, whom thereupon you call *Now Elect*, besides what he is, and hath, as a Man singly considered, he hath now the Honour of his Office, though he be not installed. Thus a Man chosen and designed a General, hath the Honour and Title of his Designment, long afore he goes into the Field. Now this much more really was the Second Person's Case, as to this new additional Glory.

4. He not only knew what he was ordained to, but solemnly accepted it afore his Father; and concurred in assent and consent thereto, and undertook to be so as his Father had appointed; Heb. 10. 5. *A Body hast thou prepared me.* The Second Person deferred not, stayed not accepting it upon the first Act of God's chusing him; until the Time should come that he was to become God-Man, by being made Flesh; but he accepted it instantly without any more ado: And so he was absolutely and solemnly espoused by his own consent afore his Father, unto that individual Nature of Man, whom his Father had by that Act of Predestination, designed and proposed to him to be. And hence the Title of it must needs come on him; He took on him the Title, the Honour, and Glory, from that very instant of Eternity; He was thence-forward *God-Man contracted*, although the Marriage was to be after consummated, when the Word took Flesh: He had the Title of *God-Man Elect*, though not of God-Man united, or made Flesh: He bore the Personage of God-Man (mark that word) *Personam gerebat*, The Garb, the Port of it; although as yet the Son of God had not took up into his Person that Man he was contracted unto: I say, he bore the Title and Repute of it, and went under that Name with God, the Name of *God-Man*, even as he did, of Everlasting Father, or a Father of us from Everlasting, *Isa. 9. 6.* There is the like reason for either; for he had that title of *Everlasting Father*, but because from Everlasting He afore God took upon him that Relation to us as his Children, and so to be of the same Nature with us; as the Apostle argues in *Heb. 2. 10, 11, 14.* *For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them Brethren. Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.* The second Person singly considered, hath not the stile of Father, for that is the first Person's Propriety, only considered simply as a Person.

Again, if all the Promises God hath made in his Word, were from Everlasting made, and then extant afore God, as you read, *Tit. 1. 2.* they were, *in hope of Eternal Life, which God, that cannot lye, promised before the World began.* Then Christ, considered as God-Man, to whom, as such, all the Promises were made; and in whom as such supposed, they have their Truth, Foundation, and Existence, their *Yea* and *Amen*. He then (I say) must much more have born (being then present with God) that title of *God-Man*. And without his being considered as such, and his having accepted to be such, those Promises had had no Existence or Reality, nor would it have been so, that all our Grace and Glory was given us in Christ afore the World was, as it is said *2 Tim. 1. 9.* Was not then that Title of being *Christ*, and *God-Man*, then given them? Without the consideration of which, we had not, nor could be considered as Legatees, to whom that Grace was bequeathed: Yes, it was a Title familiarly used of him amongst the *Three*, from thence-forward for ever.

This Title was in it self truly a Glory; though but an additional, given the Second Person then existing; and though the Man, or the Humane Nature, was not existent; yet the Glory of his being one day Man, was then existent; and

and the Person was existent, that was capable of receiving even that Glory at that present.

1. It was a Glory; for the thing in it self, was truly a Matter of Glory, though but an additament to him, and being given by a Person of Glory, his Father, the Fountain of Glory, it must be truly such.

2. Though but an Additional Glory; for his native Essential Glory, as God, needed it not, as to his own Blessedness or Glory: As we see God doth not need that Glory we Creatures give him, and yet 'tis a real Glory to him, and a glorifying of him, that which Creatures give him.

3. Though the Man existed not, yet the Glory existed; for the Second Person existed to receive it from his Father, who existed together with him; and might, and did, afore-hand give it to him, upon his own ordination of him, to be Man, and the Second Person, his undertaking to become Man; and so, was given through that Relation contracted for afore-hand unto that Man. So as who-ever considers it, will find himself to be utterly in a mistake, if he should thus conceive of it, that Christ only had the Glory of his being God, and Second Person, afore and with his Father; and that God began first actually to honour his Son as God-Man, only from the time he actually took Flesh, and became Man. For if there be a real Glory ariseth to him, now he hath assumed Man's Nature; for which, and by reason whereof, he is by us deservedly to be glorified and adored as God-Man; Or if that be a Glory to him now he is in Heaven, that he is God Man, which he visibly wears there afore his Father, and all the Saints: Then it must be acknowledged, (having been given him by his Father, in his Decree, and undertaken by himself) that it was a Glory also, as then really extant between himself and his Father. At the time after he had assumed our Nature, and was actually become Man, then his Father should and did openly declare and congratulate him as his Son, in saying from Heaven, *Matth. 3. 17. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.* It is added, that he gave him Glory and Honour, as is exprest in *2 Pet. 1. 17. For he received from God the Father, Honour, and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son, in whom I am well pleased.* Then why may it not also be said, that when in God's Everlasting Decree, God had said the same to him as expressly, *Psal. 2. 7. I will declare the Decree, Thou art my Son, this day have I begotten thee.* Why should not this be as well a giving Glory to him from Everlasting, though but upon, and in his Decrees which was from Everlasting? Upon the making of his Decree for that Glory, this was said, *Thou art my Son, &c.* And the Psalmist professeth but to publish the Matter of that Decree, and to produce the Record, and set it down by way of prophesy. If then the declaring the same by God himself afterward, when he was made Flesh, and become Man, were an Honour given him by his Father: Then surely, at the making of that Decree it was the like; and therefore he had that Glory with the Father before the World was.

That there might be a Glory given the Son from Everlasting, is clear from this, That there was the highest and freest mutual Converse held between the Three Persons amongst themselves from Everlasting, when no Creature was; and in that Converse they drove and carried on Designs of what was to come, and gave the Glory to one another, of what each of them was, or should be, or do, in their several Activities, to all Eternity. They spake one to the other, and one of another, as *Heb. 10. The Son said to the Father, A Body hast thou prepared me.* And the Father to the Son, *Thou art my Son, this Day have I begotten thee.* And this latter was from Everlasting in the decreeing of it, spoken to him; for the words afore are, *I will declare the Decree,* whereof that Speech therefore was the Matter. Likewise there were mutual Engagements and Promises past between them, *1 Tit. 2. Eternal Life was promised afore the World began.* And there must be an intercourse of Persons promising, and that received and accepted the Promise. And in like manner in their Converse they glorified one another; *John 15. 16. The Spirit shall glorify me,* says Christ: He says it indeed of his glorifying Christ to us; but if he doth it to us, much more among themselves.

And truly, the Phrase here, *which I had [with thee]* (which now only remains to be expounded) in the fulness of the extent of the meaning it will reach unto, is very compliant with this Notion: For, *which I had with Thee*, imports not only a presence, or being with God in Existence.

As, first, *John* 1. 1. The Word is said to be *God*, and *with God*.

Or, 2. the intimacy of an alike Glory to that of the Father's, enjoyed by the Son, together with the Father.

But, 3. it denotes the Repute or Esteem which Christ had with him; so that *the Glory I had with thee*, is the Honour and Valuation I then held in thy Heart of me.

We use the same Phrase in our Language, (and it is current in all Languages) A Person who is honoured by another, we use to say of him, He is in Esteem, Repute, or Favour *with him*. And so it is not necessarily here to be wholly confined to signify his Essential Glory, which he had together with his Father, and enjoyed, as if that were only meant; but will well comport with this reputative Glory cast on him by Election, of his being *God-Man*.

And the Scripture speaks parallel unto this in point of Grace, that is now born to us by God, or to any Elect of God; and it is all one to say, such an one hath *Grace with God*; and to say, they have *Glory and Honour with God*. Now of the Blessed Virgin, the Angel accosts her with this, *Luke* 1. 30. *Thou hast found favour with God*; or, art in great Grace with God; that is, in God's Estimation and Repute: Grace in his Heart born to thee, which might have been said of Her, even from Everlasting; when it was, that God did single her forth to be the Mother of the Lord; it may be said, she had that Grace with God then, which otherwise is commonly express'd, by a finding favour in his Eyes. *Maldonate* takes hold of the Word, as often importing Esteem and Renown, (though he diverts it to another purpose); I may say of Christ, *God-Man*, that he was of Renown with God, and that he was as *God-Man* in Repute and Esteem, such upon his Election of him. This may justly be termed a Glory, when thus it was in God, and with God: For God's Repute and Esteem is Glory; for God is the God of Glory, the Father of Glory, and Glory comes only of God; *John* 5. 44. *How can ye believe, which receive Honour one of another, and seek not the Honour that cometh from God only?* His Esteem is the valuation of Glory, which is in the sight of God of great price, is really so, *1 Pet.* 3. 5. And thus understood, Christ prays to have that Glory which in the Person of the Second he had then with God in his repute and valuation. And if you put [*Had*] unto it, yet still the Phrase, *Had with Thee*, will not rise up to denote, that he had it in real possession then with God. A Man is said to have a thing in a right unto it given him, though not yet enjoyed, as *Heb.* 10. 35. we are said, *To have Treasure in Heaven*, when yet we enjoy it not. *Glorify me with thine own self*, (there is an actual possession prayed for) *with the Glory I had with Thee* in thy Esteem, Account, and Design. A Title of Glory and Excellency given by a Person that is the true Fountain of Glory; what is this, but really and truly a Glory to the Person to whom it is given.

4. *Query*. Our next Query is, What kind of Glory is it that is properly intended in this 5th Verse?

This is a Matter of great moment to be enquired into, (as will in the Sequel appear). For the discovery whereof;

First; Divines have observed, though not upon the occasion of these words, that there is a double Glory of Christ, and that considered as *God-Man*.

See *Gomarus*;
Tom. 3. P. 74,
75.

1. *Personæ simpliciter*; Of his Person simply considered as *God-Man*, (abstracting from his being a Mediator for us).

2. *Officii*; Of his Office of Mediatorship; which latter was superadded, over and above, unto the Glory of his Person, as *God-Man*; and consists purely in what he is in Relation unto God his Father; whereas that Glory of Mediator, ariseth from his Relation unto us, and for us; and from what he did or wrought for us as Sinners, influenceth us with, in the virtue of that other

BOOK III.

personal Glory, in being an Head to us. And indeed Christ hath a three-fold Glory.

The first Essential, the same with God his Father, He the Son being coequal to him, God of God, and very God.

The second, belonging to his Person, as now constituted God-Man, to break forth in and upon the Man assumed, as being one Person with the Son, who is God essentially.

Thirdly, The Glory of his Mediatorship acquired by himself. The two latter are those afore us.

The first of the latter, the Glory of his Person, simply considered, is expressed in that Speech, *Job. 1. 14. We beheld his Glory, as the Glory of the only begotten of the Father*; which was meerly the Glory which brake forth in his Person: For otherwise, the Glory of his Office, as being Mediator, as dying and rising again, &c. was the Glory of his Person: And they saw not, nor considered not then the Glory of him, as dying, &c. for they understood it not till after he was risen; as in *Luke 24. 45, 46. Then opened he their Understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the Dead the third Day. This double Glory you may see, Heb. 1. 3. Who being the Brightness of his Glory, and the express Image of his Person, &c.*

1. The Glory of his Person simply, as God-Man is in these words, *Who being the Brightness of his Father's Glory, and the express Image of his Person.*

2. The Glory of his Office as Mediator, in these words, *When he had by himself (or by the Sacrifice of himself) purged away our Sins, he sat down on the right Hand of the Majesty on high.*

Which latter Clause declareth, how he being originally in his Person as God-Man, the *Brightness of his Father's Person, &c.* after his Work performed on Earth, to purge Sins away, he went to Heaven, and took possession of a Glory answerable to that dignity of his Person; which was, to *sit down on the right Hand of the Majesty on high*: And therein to perform what was to be executed by him in Heaven, in intercession, &c. Which if it be not just the same in Substance and Order with what is here in these four Verses prayed for, I leave to be considered, he here praying, that now he had finished his Work on Earth, that now God would glorify him in Heaven, with that Glory which was due to his Person, who was *the Brightness of his Father's Glory; and sat down at the right hand of the Majesty on High*: So taking his place, according to the dignity of his Person specified; which Glory, as he was predestinated unto in his Person before the World, so he was appointed by Election, as the Heir, Lord, and End of all Things. And although his Mediatorship in Heaven, is involved in his sitting at God's right Hand; which he doth, as a Priest, to intercede, yet it is the possession of that personal Glory, which he was appointed unto, that is, the substantial Glory there spoken of, and intended, and which the weight is put upon.

Now Christ himself, within the compass of these five Verses, doth, according to this difference of Glories, frame his Prayer about himself. For, you may observe how he prays twice for his own being glorified; first, in *vers. 1, 2. Glorify thy Son, that thy Son also may glorify Thee; As thou hast given him Power over all Flesh, that he might give Eternal Life to as many as thou hast given him.* And here a second time, *vers. 5. And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* Now besides, that he would not have used such a repetition of the same thing, in so punctual and concise a Prayer, within the compass of so few Verses, and which is all he prays for, as for himself.

Besides this, the distinction of a two-fold glorifying, is evident from hence, that that glorifying him in *vers. 1.* relates to the performance of his Office of Mediatorship, which he says lay in this, *To give Eternal Life to as many as God had given him*; and the meaning of his first, *Glorify Me, that I may glorify Thee,* in *vers. 1.* is, that in that work of Suffering, which now he was entering into, God would gloriously assist him, and enable him to go through with it, according to the Commission, Authority, and Power God had given him, (for in that

that Sense, Power, in *vers. 2.* must necessarily be understood) *Glorify thy Son, that thy Son may glorify Thee: As thou hast given him Power over all Flesh, to this End, That he might give Eternal Life, &c.* All this properly relates unto this Work and Office of Mediatorship: And that Participle [*As*] *Thou hast given him Power,* imports, that in a Proportion requisite unto that Work and Office, which he was empowered and authorised withal; he would give him a measure of glorious Strength answerable, or worthy of that Office, and fully enabling him to perform it, and throughly to execute it: and then to glorify him, as a Reward for that Work, when he should have finish'd it, *vers. 4. I have glorified Thee on the Earth: I have finished the Work which thou gavest me to do.* But the measure of this second *Glorify me,* in *vers. 5.* is the *Glory of God Himself;* and what it became God to glorify such an One with, as was his Son; and to be taken up into the Glory of God. It was not upon the account of what he had done in this World, as in Relation unto us, and our Eternal Life; but what simply arose from the Union and Communion, which he had, and was to have entirely with his Father, singly and alone; *Glorify thou me with thine own self:* And so, which was to arise from that Oneness with his Father, and which he had had with him afore this World; or, the consideration of any such thing. Any thing done in it, or Persons belonging to it, and which he and his Father had alone; and such as would have been, if there were no World nor had been extant; and so it was without relation unto his Work done; or Persons in this World, whom Eternal Life should be given unto.

If it be objected, that the Coherence of *vers. 4, 5. I have glorified Thee on the Earth, &c. vers. 4. And now, O Father, Glorify thou me, vers. 5.* would seem to carry it, that he should ask this second Glory; for this, as the Ground or Cause, that he had done such a work of Mediation on Earth?

I Answer, No, that is a Mistake: But that Coherence with this *vers. 5.* notes out that [*Now*] for the Time of it, that full Time was come he should be glorified. That whereas he now had, according to his own or his Fathers compact, performed all, and [*finished*] the Work which God gave him to do; and which also, that Word [*finished*] respects; namely, the Time, the due Time to be now come, That therefore, *Now glorify me, with a Glory upon a far higher account due, It was to shew, That until this Now of finishing this Work of Redemption, that Glory otherwise due was suspended.* And it is as if he had said, *Now give me my Native Original Due upon thy meer Decree, and constituting me God-Man, and not at all depending upon my Merit or Work; but give me my Personal Due, which had been suspended till now, but which now is due: When I shall have performed that Work thou didst command and impose upon me, which finish'd, Now bestow that other upon me.* Here was Ingenuity to the height, not to ask his native Due, nor speak a Word of it, till he had performed his imposed Service God had set him. And with this, doth that of Christ himself, *Luk. 24. 26. Ought not Christ to have suffered, and enter into [His] Glory?* His Glory, not upon account of Sufferings only due to him; but [*His*] before ever he suffered, which was absolutely and personally his upon another account, but which he was not (by God's Ordination and his own Consent) to enter into, but after Sufferings first, to enter upon it, and possess it.

And the Parallel of these two Places is observable. 1. That, as there he says, *He ought (first) to suffer;* So here, *Now I have finished that Work.* 2. To enter into Glory there; *Glorify me with that Glory here.* 3. Into His Glory, there; the Glory which I had afore, and without the consideration of this Work, here. And that Word, *Enter into His Glory,* imports, he then took Possession, and not afore, as Man; and yet in right it was his; and Sufferings were but the way to it; it was not purchased by Sufferings: This his Glory was an intrinsecal Glory, not additional.

Divers Interpreters have perceived, That the Glory of his Person, of God-Man; or, as they term it, His *Intrinsecal Glory,* is the Subject of this, *Glorify me,* See Toller, on vers. 5. in *vers. 5.* But they have not withal observed it with difference from that other Glory prayed for; *vers. 2:* Only *Brüger's* had a glimmering of it in his Exposition;

BOOK III.

Quamobrem glorificari mereatur & quod in eo sit gloria dignum. Duo exprimit, unum quod sit Redemptor humani Genetis, & hominum Salvator, vers. 2, 3. Alterum quod sit æternus Dei Filius.

Notat gloriam quam petit summam & singularem nempe eam quæ est Dei. Cartwright, in Verba.

on, on *vers.* 1. though he seems to have lost it again afterwards: his Words are these. ' He deduces two things, (says he) why he should be glorified: One, ' that he is the Redeemer of Mankind, and Saviour of Men, *vers.* 2, 3. The other, ' That He is the Eternal Son of God, *vers.* 5. Thus distinguisheth he, and but in a light touch.

3. the Differences between these two Glories, Personal and Mediatory, are many and great Ones. I take notice of the grand One of all, and 'tis in the Text, There is a Phrase which doth in the highest manner describe, wherein this personal Glory, the very Essence of it doth consist, *Glorify me [with thine own self.]* This so momentous a Clause, is diverted, to note only the Place wherein he would be glorified, [*Glorify me, with thy self in Heaven, where Thou art*] as spoken in opposition unto [*I have glorified thee on Earth.*] Others thus, I seek not worldly Glory, but Glory with thy self: All which do dilate the Spirit and Life of this Phrase. But our *Cartwright* and *Gerard* do interpret it of God's glorifying him, in, and with, and by the Glory God Himself had, and with that Glory alone, abstracted from all other Things whatsoever. Christ praying for that wherein the Spirit, the Essential Substance of his Glory and Blessedness lieth, even in thine own Self; *O Father, Glorify me with thine own Self.* Not only signifying his desire to be glorified conjunctly, both together, He as well as the Father; that is, That as God the Father had hitherto been glorified: So, that now Himself, that had been hitherto debased, might now be glorified also, according as in *Joh. 5. 23.* *That all Men might honour the Son, as they honour the Father.* But these are short of Christ's Desires, and Aims here; who seeks the utmost of Glory.

But it further notes, 1. That Glory which the Human Nature hath in God, and from God, and him alone. This both that Parallel place confirms, *Joh. 13. 32.* *If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.* It is one and the same Glory he prayed for there and here; and expressed by the same Phrase: Only then, the Time when he prayed that, of his being glorified, was further off, though [*straightway*], perhaps within a few Months, or Days: So it was when that Sermon was made. But here, because the Time was approached, and the [*straightways*] run out; He therefore here says [*Now*] *Glorify me*: But 'tis one and the same glorifying. And in the 13th Chapter, 'tis *God's Glory*, Glorify him in Himself: but here 'tis, Glorify me with thine one self; the former Phrase explaining this other. In *Rom. 15. 7.* 'tis said, That Christ received us to the Glory of God, that is, to the Participation of that Glory which is to be had in the blessed God alone, whereof himself was personally and originally the Proprietor and Inheritor, and we Co-Heirs with Christ, Heirs of God, *Rom. 8. 17.* He communicating it unto us by his Right; according as he says after in his Prayer, *Joh. 17. 22.* *And the Glory which thou gavest me, I have given them; that they may be One, even as we are One.* Who was it first brought up seeing and enjoying God immediately? Christ the Son of God, he was the Founder of that way of Blessedness. There are two *Psalms* made of Christ, the 16th, and the 22d. The first *Peter* cites, *Acts 2.* And so applies it unto him, as not meant of *David*, but of Christ. The other, which is the Story of his being Crucified, beginning, *My God, my God, why hast thou forsaken me?* &c. This latter, after the sad rehearsal of his Crucifixion, tells us of the Fruit and Consequence of that his Mediation, when performed as to himself: So to his whole Seed, from *vers.* 22. to the end. And this was the Glory that followed (as *Peter* speaks, *1 Pet. 1. 11.*) the Glory of his Mediation. But that other 16th *Psalms* runs in another strain, and comforts himself with another manner of Glory, which should accrue to himself, as *vers.* 5. *The Lord is my Portion and Inheritance.* And it is the Enjoyment of this God alone, after his Ascension, he predicates as his highest Happiness, *vers.* 11. *Thou wilt shew me the Path of Life: In thy Presence is fullness of Joy; at thy right Hand there are Pleasures for evermore.* And this high Enjoyment of God, he brought up: None had, or should have seen God at any Time, had not he first done it. And this is the single Glory of his Person, as God-Man, which he prays for here in these Words.

And look, as in the former Verses, he had set out wherein our Eternal Life lies; namely, to know God, and him whom he hath sent: So in this Verse, he describes wherein his own Eternal Life lies, (I call it so, for of him now in Heaven, it is said, in that he lives, he lives to God); And it lies in God; *Glorify me with thine own self.* But his Mediatorial Glory, arising from his Works of Mediation, as Redemption and Intercession, is a Glory he hath afore God, and in his view, and which God gives him; but it ariseth from his Mediatory Action, as the Salvation of his Saints, as *2 Theff. 1. 10.* But this of his Person, is a Glory he hath in God, and with God alone, in the Enjoyment of all that God is. As if he should have said, Father, let the Glory which is thine, be mine. Make me Glorious with the Glory thy self hast; with a Glory from Thee, and with a Glory in Thee. Nor is it the Manifestation of his Glory only unto others (as some would have it) he prays for, and in that Sense, to be glorified as his Father was: It is a thing beyond it, a Glory severed from that of Manifestation; for that is but outward, but this is an inward intrinsecal Glory of his Person, enjoyed in God, and with God, and such as God had, and which he should to Himself enjoy, and within Himself, a Glory in and between God and Him, consisting in that intimate entire Converse with God, and a free enjoyment of all the Sweetnesses, Perfections of the God-head, upon an account of personal Right to them, and Interest in them as his own, by virtue of his Union: And he is therefore said to come in his own Glory, and his Father's Glory, *Luke 9. 26.* That though it should shine in him and throughout him, yet inwardly much more.

2. You may observe, he specifies it to be that Glory he had with his Father when there was no World; that if you could suppose there were no World, no Creature extant, Saint nor Angel, yet let me be glorified (says he) with thine own self personally, and then I shall be glorious indeed. For that Glory I had with Thee afore the World was, was without any Work of Mediation done, or Creature made: And let me have but that Glory, and I have enough. And so, this is not that which his Mediation brought him in, or that which consisted therein.

'Tis true, (says he,) I have a Glory from all these Saints that are about me, and *I am glorified in them,* as *2 Theff. 1. 10.* you have it, *and they in me;* and 'tis my Blood and Intercession hath brought them hither. Yea, and they are glorified by beholding my Glory: But what is all this in comparison of this alone, for me to be glorified with Thee and in Thee alone? This is the height of my Desires and Prayers: And this Glory is my personal Due, and hath been suspended to purchase an additional Glory by my Mediation. Yea, but this is the Glory I aspire after, and have in mine Eye above all other; and let us retire into each other, and enjoy it alone together; and therefore, *Glorify me with thine own self:* Draw the Curtains, as it were, upon all Glories else, whether of mine, or from all others I am glorified in, That Thou and I may singly and separately enjoy each other.

Other lesser Differences there are between this Personal and Mediatorial Glory, which might be added. As,

1. The Glory of his Person is his Birth-right, as Son of God: *Heb. 1. 4.* *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they.* The Glory that rises from his Mediation, and the Works thereof, is but acquired Accessory and Additional, won, and won by Conquest. *He got by his Bow,* as *Jacob speaks, Gen. 48. 22.*

If you would ask, Which of these two Glories, belonging to God-Man, are the greatest? Your own Thoughts, I believe, have by this Time, cast and determined, that this of his Personal Glory doth infinitely exceed that of his Mediatory Glory, or of his Office: Whether as Head to us, or Redeemer? although there was none in Heaven, or in Earth, that could have sustained these but He. For,

1. That is the Glory of the very Godhead, dwelling personally in him, breaking forth in, and shining through his Human Nature; as if the Sun being encompassed with a Case of Chrystal, how glorious would that Chrystal be! A Glory, such as is only worthy to appear in him that is one Person with God. This is the greatest and highest Glory; as well as Mystery; God manifested in the
Flesh;

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Flesh; seen of Angels, taken up into Glory. For this, *Let all the Angels worship him*, (as *Heb. 1. 6.* when he brings his first-begotten into the World the Second Time); meerly for the excellency of his Person and Name, which by Inheritance he hath obtained above them; and not for Redemption of them, which is not there spoken of as of them.

2. It was the Excellency and Intrinsic Glory of his Person, from whence those Divinely-humane Acts of his Mediation did flow, and receive their value and virtue therefrom: His Blood because it is the Blood of God-Man, and so of the rest.

3. It is the Glory of his Person as God-Man united; that is, That Glory which after the Work of Redemption for us, and the Application of it to us finished, (as after the Day of Judgment it will be) when he shall have given up his Dispensatory Kingdom to his Father; *Then* it is he eminently appears in his own personal single Glory (as I may call it) for ever: I term it his single personal Glory which he will sit in Heaven with. You must know, if you have not known it, That his Type, the High Priest, went into the Holy of Holies, stripped of all his gawdy Robes: you see him pictured meerly in single plain Priest's Garments of Linnen: and it typified this out, That Christ's personal Glory is that with which in the Holy of Holies he shall most eminently, and above all others, appear for ever in, and sit down in it. And there he sits, shall the Saints say, appearing in the form of God; and so he is the utmost visible Image of God, to us: And was he, that furthermore did that great Office and Service to God, and Love to us, to bring us all who are here about him, out of the depth of Sin and Misery, hither to this Place with him, and purchased all the Glory we shall ever have: And this personal Glory, is that Glory, the beholding of which, the Blessedness of the Saints doth lie in, it is to behold his Person. For, as he prays for it here for himself, *Joh. 17. 5. Glorify me*, in, and with thine own self: So he prays for them, whom God had given him, that they may be where he is, (personally Resident); That they might behold my Glory, *vers. 24. Father, I will, that they also whom thou hast given me, may be with me where I am, that they may behold my Glory which thou hast given me.* And it is the Glory of his Person is above all there meant; for as elsewhere, it is *seeing him as he is*, that is the height of our Happiness, *1 Joh. 3. 1, 2. [As he is]* (Mark it) that is, what his very Person is; beyond, and besides all that he hath done, or by his Person hath acted or procured: This is the Glory the Apostles so adored, as the highest Evidence and Efflux of his being the Son of God. All the Evangelists record the Story of his appearance on the Mount: The Apostle *John* he crys out in a Parenthesis of Wonderment; *John 1. 14. And we beheld his Glory, the Glory of the only begotten of the Father*, though shining in him but in the Days of his Flesh. And *Peter* he magnifies and exalts it above all things else he had to say of him, or could alledge in testimony for his being the Christ, and Son of God; We saw his Person in Glory, *2 Pet. 1. 16, 17, 18. We were Eye-Witnesses of his Majesty. For we have not followed cunningly devised Fables, when we made known unto you the Power and Coming of our Lord Jesus Christ; but were Eye-Witnesses of his Majesty. For he received from God the Father Honour and Glory, when there came such a Voice to him from the excellent Glory, This is my beloved Son in whom I am well pleased. And this Voice which came from Heaven we heard, when we were with him in the Holy Mount.* And this Glory his Father then gave him from forth of the super-excelling Glory of his own, now breaking forth in him, and upon him, as an aforehand Demonstration and Specimen of what he was to wear in Heaven; where it is the excelling Excellency of his Glory there spoken of, doth appear. And 'tis plain, it was his personal Glory that *Peter* hath reference unto; and he interprets what is meant by the Glory Personal, which Christ in this Prayer says, *Joh. 17. 22. that God gave him: And the Glory which thou gavest me, I have given them: that he might give us the like; namely, by meerly beholding him, and that His Glory, vers. 24.* And to conclude it from the Text, It is this Glory, by the course of his Prayer, he aspires at, as the top and highest of his Glory. For you may observe, that he ascends in those his first Requests made for Himself: He begins to ask a being glorified in respect of his Office;

fice; both for to perform his Work, and that after, and for the Performance of it, to have the Reward promised him for it, peculiar and proper to it, which was, To be known and acknowledged the Mediator, and that had the Power to give Eternal Life to them that believe: And so, that Glory was for us, and our Salvation ordained Him, as the Words shew.

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Well, but he soars up unto a Glory that is purely his Own, and for Himself alone; He flies up to the very top-Pinnacle, the Supreme Sublimity of the Divinest Glory, the utmost he could ask, and that for Himself; and enforces it from the highest Argument, *The Glory which I had with Thee, afore the World was.* And so ends his Prayer for Himself; for he had said the utmost. And therefore this is the Crown of All.

C H A P. V I.

The Exposition of some other Passages in Joh. 17. That God having first predestinated Christ to be God-Man, this moved him to Elect us, to compleat his Glory. The first Motive was, That as he was to be an Head, there might not be wanting to him a perfect Body to participate with him in the enjoyment of his Blessedness. How the Marriage of Adam in Paradise, was a Type of the Relation between Christ and the Elect his Spouse, designed before the consideration of the Fall. The second Motive was, That a Glory additional to Christ's personal Glory, might accrue to him as God-Man, from their being Elected. The third Motive was drawn from the Interest and Part which Christ predestinated God-Man had, together with his Father, in electing them, John 17. 1. And the Glory which thou gavest me, I have given them, that they may be One, even as we are One. The meaning of the words explained, by Answers to some Queries. What that Glory is which the Father had given to Christ. What that Glory is, which Christ thereupon assigns as his own Gift to us. When was the Time of giving this Glory to him, and to us. The fourth Motive is, What Christ represents to his Father, viz. the Glory which the accomplishment of this Design will bring to himself, and to his Father, when the Union and Glory of the Saints, shall thereby be perfected at the last Day of the World.

HAVING thus opened the fifth Verse, which sets out the Glory of Christ, as God-Man, given him in his Election by the Father; which was, and is, the proper Interest of his Person, as he was chosen to be God-Man, simply considered.

I come next unto those special Motives built thereon, made on our behalf, and as those which moved God, or, which God had an Eye unto, in his Choice or Election of us; with a respect unto Christ, as first ordained for himself.

Calvin well observes concerning Christ's praying in this Chapter; That he being entred into the very Inwards of Heaven, had afore his Eyes the secret and hidden Counsels of God, and prays at the rate thereof, and urgeth his Father therewith: And as I understand it (submitting it) he utters in the Passages I have selected; the very order of God's Counsels about us, and the Motives drawn from his own and his Son's Interest, as it stood in God's Electing; first, of Christ, then of us.

The Passages are in *vers. 6. I have manifested thy Name to the Men thou gavest me out of the World, [THINE THEY WERE, AND THOU GAVEST THEM ME].*

Verf. 10. And I am glorified in them.

Verf. 22. And the Glory which thou gavest Me, I have given them.

Verf. 24. Father, I will, that they also whom thou hast given me, may be where I am, that they may behold my Glory which thou hast given me.

And my general Method in opening each of these, as to this my purpose, shall be this.

First, To explain the words of each of these Verses in their order.

Secondly, To shew wherein the force of the Motives drawn from Christ's Interest in our Election, contained in those several Passages, doth lie; whereby he moved his Father, that according to his own Eternal Purposes made in Christ concerning us, in his choice of us, he would grant that Union (which is the end of our Election) ordained for US.

Unto the first, I premise and desire, this still to be remembered and carried along, That all those Passages, and the Motives therein contained, do, in a more especial manner, refer unto, and depend on, that personal Glory of Christ, spoken of upon that fifth Verse, (which hath been opened) first laid and supposed as the Head and Foundation of them all; as the top-link whereon these succeeding Passages I have singled out, do, as so many Links of a Golden Chain, hang, and in an orderly way depend; namely, that upon the Glory of the personal Union of Christ, God-Man, first ordained by God, (which therefore in the 5th Verse, Christ in praying for himself had forelaid); and from which (as first supposed) these principal Motives, made on our behalf for our Union and Glory, receive their Strength and Enforcement, as ordained us in the Election of us, with a relation to, and for the Interest of Christ.

And perhaps, that in the very opening and explanation of the words of each of these Passages, there will appear, couched, this very Point of Christ's having been first ordained as God-Man: And I shall, for the present, content my self with those; or at least 'twill be seen, how fairly they comply with the Notion thereof, (and herein I profess a modesty); However the opening the words, each in that plain sense and genuine meaning of them, (as it presents it self in that Dim Light I have about them) will serve unto the discovery, wherein the force of them, as they are Motives, should lie.

Verf. 6. Thine they were, and thou gavest them me.

1. Passage of Motive in the Words.

Here in order, next unto the Personal Glory ordained to Christ in God's Decrees, is his mention of an Election of other Persons of Mankind (Christ instancing in the Apostles for the rest) to be Followers, Companions, Consorts of his; That Christ might not be alone, nor partaker of his Glory wholly and only to himself; when the Father gave unto the Second Person, as he was considered God-Man, and as he sustained the Personage of God-Man, and whom he commended unto him to be his, and this from Everlasting. When one hath a Son that is marriageable, he thinks of a Wife, a Companion for him; And thus the Father did for his Son; and chose the Persons whom, and gave them him.

1. [Thine]; Thine by thy Election of them for me, out of the rest of the World: With which; that in 2 Tim. 2. 19. corresponds, The Foundation of the Lord

BOOK III.

Lord (that is laid in Election) remains sure ; The Lord knows who are HIS : They were His by his fore-knowledg of them, Rom. 11. 2. HIS People whom he FOREKNEW. Thine first, without Me when considered as God-Man ; though as Second Person he concurred in the choice of them, as also the Holy Spirit : Only the Father, being the first Person proposed them to the other two, as Persons with him simply considered ; and therefore, the Father here, in Christ's Address, bears the Honour of it ; [Thine], and thou gavest them me.

2. They were] ; which is spoken in distinction from what is again repeated in vers. 9. Them whom thou hast given me ; for they [are] thine : He urgeth there, That at present they are thine ; Here, in the time past, they were thine. This time past, notes out from Everlasting ; for then first it was, that he chose them for his : And in this Prayer, vers. 23. Thou lovedst them, as thou lovedst me. And among other, [As] or likenesses, the Point of Time when God thus loved them, As he did him, is one, (though him in order first) ; which he specifies, vers. 24. Thou lovedst me from the Foundation of the World ; and so, as me, from everlasting, so them.

3. And thou gavest them me]. This, some would limit unto their having been called ; and so, this Act to have been that in Time, when the Father gives those to Christ to apprehend and own ; and whom he draws to Christ by Calling. But the great and first giving of them to Christ, is an everlasting Act, as well as chusing of them ; and indeed, a distinct Act from Election it self, (considered as barely Election) though at Election and Concurrent with it : Thus in John 6. 36. All that the Father giveth me, shall come to me. Coming to Christ there, is Vocation ; and that Speech shews, that there is a foregoing Act of giving to Christ by God the Father, which is the cause of their coming ; and their coming, posterior to it, — shall come to me. And if afore calling, I ask, When that Act of giving them should first commence ? Sure, God that loved both them, to make them his own, and him so from Everlasting, would not defer giving of them to him, until after so long a space, as from Eternity unto their Vocation is : But, having his Son then extant and present with him, and privy to all his Intentions ; and the commending and bestowing them upon him, being so great a Gift, next to that of his own personal Glory ; he surely did it from the first, and as soon as the Thing was capable to be done, and this was from Everlasting, in those Transactions between the Father and the Son ; there being nothing to hinder it then, no more than afterwards.

And indeed, this their being given to him being twice repeated in this vers. 6. First, I have manifested thy Name unto the Men which thou gavest me out of the World. Then, secondly, again, Thine they were, and thou gavest them me. If we allow the first to import vocation in Time, we may well put the second unto Election afore all Time : And this latter, to be the account given by Christ, and an ascension unto the Original Cause, why they were given him at and by vocation ; vers. 12. Thine they were, (long afore, in thy everlasting Love and Election of them) and thou gavest them me, and from everlasting also ; which he after expresth, vers. 23. Thou hast loved them, as thou hast loved me : and me thou lovedst afore the foundation of the World, vers. 24. Where also their being given to Christ, is joined with Christ's Election. Gavest them me] ; For what end and purpose ? To be his, in his Relation to them, as they were the Father's in his : They are thine ; and mine are thine, and thine are mine : And his Relation to them, and theirs to him, we find in Scripture to be as Members to an Head, Fellow-Members, of Spouse unto an Husband, and Brethren to an Elder-Brother, of the same Nature with them ; of Father, and they his Children ; in and by all those Relations they are his.

Gavest them ME.] If this giving them to be his, was from Everlasting : The Question then will come under what consideration the [Me] comes under, Given them Me : Whether when they were given to him, and as Second Person, simply considered, or as constituted God-Man also. I said, at first, a Father seeks and gives a Spouse to his Son when Marriageable ; The Second Person simply considered, is not in *potentiâ maximâ*, of Marriage with us, but in a remote capacity ; unless you suppose him set up God-Man, he bears no Relation
to

to us: The Wife is Bone of his Bone, who is the Husband, which signified Christ, and his Church.

And if it be said, That we were given unto him but with this as an after-propofal; that he might become Man for us, and then to marry us for our fakes only; That, I fay, is not signified at all by being given to him; but the contrary rather: For, in that fenfe it would rather have been said, That he was given to them, as both in the Old Testament, and when incarnate; *To us a Son is born, to us a Son is given*, (which we all acknowledg); And in the New, *God gave his Son for us*. But when a Thing is said to be given as a Gift to another, (as here we to Christ) it imports the Favour shewn to him to whom it is given; and therefore this giving these Persons, (which was the first Giving that passed) signifies, They were given to him for his sake, as a singular Gift and Favour to him. It remains therefore, that they were given as meet Companions, Children, Spoufes unto him already ordained, and set up as God-Man, to be an Everlasting Father, and by like reason, an Everlasting Husband to them, (they are both of the same Nature in God's Decree, and his own Undertaking). And being thus qualified and fitted to own them as such, it was therefore that he took them to be his, under these Relations, as being now, and by this Ordination of God's become a meet Husband, Father, Head, unto them. And to what end were they then given him, but that they should be owned by him, and received by him, to be *his* under those Relations, as well as they were the Father's in his Relation.

And truly, this is no other than what was prefigured and fore-signified, at and by the very first Creation of Man, when the execution of God's Purposes did first begin; and therein his Everlasting Purposes about Christ and his Church, were to be veiled under the Type and Shadow of the first Man *Adam*, both in his Formation and Marriage, which was, as soon as there was any such Subject capable to bear the Type of Christ and of his Church. His first formation, God himself declared to have been according to his own Image, which, as I anciently understood it, was according to the Original Pattern of Humane Nature, first set up in Christ's Ordination to be Man, as, in the *Idea* of God's Eternal Decrees, he was the first-Born of every Creature. And then, as for his Marriage with *Eve* his Wife, formed out of him; those Divines that stand for Christ's having been primarily ordained, use to alledge it for one proof thereof; that that Speech of his, *Bone of my Bone, &c.* And for this cause a Man shall cleave to his Wife, Gen. 2. 23, 24. was intended by God, (though *Adam* understood it not, as *Caiphas* did not his Prophecy) of our Christ and his Church; and so of that intended Union of Christ and his Church; though in execution brought about after the Fall, yet in Intention, first decreed without the consideration had of the Fall; it being uttered by him in his pure and innocent condition afore he fell. But this now I insist not on largely to explain, having done it elsewhere; that which I here alledge it for, is, That look as *Adam* (his Type herein) was first, that thus Christ was first, in God's Intention, absolutely ordained to be God-Man. And that therefore, because he should not be alone, God had given and predestinated his Church to be a Spouse to him; and from Everlasting brought Her, and presented Her (as who was to be made out of him) as a Gift, infinitely more valuable

Robertus Bodius, late Professor successively in three Universities, setting forth the Parallels of that Mystery of Christ, and of that first Marriage of Adam. Sobrie, Nec extra Scripturæ cancellas evagando: Primum, ut Deus non bonum judicavit Adamum quem in generis humani Principem, principiumque condiderat, solum permanere, & Adjutorii sibi convenientis experitem; Ita etiam noluit Christum Jesum quem vitæ & salutis ἀρχηγον quem Electorum Omnium Caput & Columen, ab Æterno statuerat solum permanere & citra Ecclesiam, suæ illius gloriæ & beatitatis confortem: Quinimo sicut Adamus ipse licet in se perfectus, tamen absq; hac vitæ suæ socia & compare se quodammodo mancum adhuc sentit & imperfectum: sic etiam Jesus Christus, etsi gloria, dignitate, Majestate, & omnium in summa perfectione coronatur; tanta Ecclesiam suam charitate dignatur, ut hanc sibi in Corpus & Complementum adsciscat: Et absq; hujus Consortio, se quodammodo mancum & imperfectum existimet: Ne magis illam suam gloriam & beatitatem solus in æternum obtinere velit & possidere quam Caput aliquod sine Corpore & Membris sibi subjectis perpetuo remanere. Thus he, in Eph. c. 5. p. 835. columna secunda.

And again, p. 833. Sicut non aliunde quam ex ipso Adamo facta est Uxor ipsiq; in Adjumentum tradita: Ita non aliunde quam ex ipso Christo initium sumpsit Ecclesia; quippe qui Consilio ac Destinatione Divina primus omnium portus est, & fundamentum illud Electum ac præciosum, cui totam Ecclesiæ ædificium superstrueretur: Moses hac fortasse respiciens emphatica illa *Ædificandi* voce utitur, &c.

BOOK III.

valuable than all the World besides, which God had made for him: And God put her into Christ's Heart and Bosom, and then Christ took her as given him by his Father to be his; and to cleave to her alone for ever, and to communicate his own Glory unto her, in her designed proportion: And that *Adam* and his Marriage, was in this very thing thus the Type of Christ and his Church, in their Union and Conjunction; the Application of the Apostle of *Adam's* Speech thereunto, manifestly shews, in *Ephes. 5. 30, 31. 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.* And how *Adam* was alone and first made, the Story in *Genesis* tells you; and the Apostle elsewhere, *1 Cor. 11. 8. For, the Man is not of the Woman, but the Woman of the Man.*

2. Passage or particular Motive in the Words.

Verf. 10. *And I am glorified in them.*

It is from his own Interest in Us, as he is God-Man, he pleads; and his Plea is, That besides his single personal Glory ordained him, *vers. 5.* And his Interest in us then, by the Father's having given us to him, *vers. 6.* there was designed therewith a Glory that should accrue out of them to him, besides that which was personally his due: God's End in giving them to him being, that Christ might be glorified in them, and their Union with God effected by him; which Union is, that he centers in, in the conclusion of the *11th* Verse, *That they may be One, as we are One:* which in plain words is, That in giving them Me, O Father, thou aimedst at, and didst ordain withal, *A Glory* to me in them, and them for my Glory: And those words [*And I am glorified in them*] have in their coherence, this import in them; That not thou only, O Father, art glorified in them, *but I also*; I as well as Thou. I have a joint-stock of Glory by thy Decree running along with thine, in them, and to be had out of them, even as thou hast. He had said, just afore, *All mine are thine, and thine are mine; All things* (as I opened it) as well as all Persons: All Things are in common, His as well as his Father's; and so the Persons of these were *his*, in that highest proportion of Interest and Propriety, as well as his Father's; and a Glory to accrue therefore from these, according to that proportion, is my due also, as well as the Father's; and is as if he had said, I (Father) have, according to thine own Decree, accepted them for mine: Now therefore perform that Design of thine, which, together with thy Gift of them, thou ordainedst them unto, and them to Me, which was and is my Glory: yea, and therein lay the greatness and excellency of the Gift of them, (as to me) that my Glory was to be a Sovereign End of them, together with Thine. And this, the parallel of the former Type will also warrant; Of the Woman 'tis said, she is *the Glory of the Man*, *1 Cor. 11. 7.* And to be his Glory in this respect among other, That he had so noble a Creature as the Woman on purpose made for him: Even as of us 'tis said, *We are the Glory of Christ*, *2 Cor. 8. 23.* But more expressly in *vers. 9.* of *Chap. 11.* *Neither was the Man created for the Woman, but the Woman for the Man;* there is the Type. Now that Christ is the Man, the Husband and Head of his Church, and she the Spouse, *Ephes. 5. 23.* informs us, *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.*

'Tis undeniable, but that Christ's Speech, *Job. 5. 23. (That all Men should honour the Son, even as they honour the Father; He that honoureth not the Son, honoureth not the Father which hath sent him)* carries this with it, That by God's Ordinance, the Son hath a joint Stock with his Father, in the dispensation of all Things; and so of the Glory that shall arise from thence: And that it was spoken of him considered as God-Man, or of the Son of God personally united unto that Man Jesus, the coherence of that Speech in *vers. 22.* afore, and *vers. 27.* after, do manifestly shew: For in *vers. 22.* He declaring what sovereign Honour it was which he shared in, he says, *The Father hath committed all Judgment to the Son:* And then, in *vers. 27.* he further explains himself, how it is to be understood of him; *The Father hath given him Authority to execute Judgment also, [because he is the Son of Man];* and therefore as such considered, is that spoken of

of him, *vers.* 23. And accordingly the *Lamb* (which is Christ God-Man) hath a joint Tribute and Revenue of Glory given him with the Father, *Rev.* 5. 12, 13. *Worthy is the Lamb that was slain, to receive Power, and Riches, and Wisdom, and Strength, and Honour, and Glory, and Blessing. 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.*

Yea, I say further, That this Glory of his, being a Sovereign Paramount End (though under his Father) becomes a right and just due to him as God-Man, when constituted so to be; and that the Saints and all Creatures, should in their several Ways and Proportions, serve unto his Glory as well as to the Father's. For, by the same Ground, that other Royalties which are so Divine and God-like, become an undeniable Due to him (as that, because his Person is the only begotten Son of God; that therefore, he should have a Divine personal Glory, answerable to the Fulness of the God-head, dwelling bodily or personally in him, as *1 Job.* 18. shews.) So this of a Supream Endship, in like manner with the Father; this latter must be no more denied him than the other.

They Object, The Glory of Christ, as God-Man, is but a Creature. I Reply,

1. The very Glory of God which is given him by us Creatures, and ariseth out of all Creatures, (which we term his Manifestative, (not Essential) Glory) is but a Creature in it self: And yet, because the *Terminus*, or Person it belongs or redounds unto, is God; therefore, we say of it, that it is *The Glory of God*; in that respect it is so Supream, as it may not be given unto another, that is, not to Creatures.

2. Christ's Glory, as God-Man, is but a Creature, yet it *redounds* to the Glory of him; that is, God, who is One Person with a Creature, and thereupon shining in that Creature: And it is a Divine Glory, and you are to esteem and adore it as the Glory of the only begotten Son of God. You may see this in a Parallel Case to it; Take Christ's Obedience and Sufferings, and they are but Creatures materially considered; yet in relation to the Person that is the Subject of them, whose they are (though performed but in the Human Nature) and they are said to be the *Blood of God, and Righteousness of God*. So here, the Glory that appertains and belongs to this Person, is a Glory belonging unto God; and is not to be levelled with the Glory of Endship, belonging unto any the most glorious Creatures, or all Creatures.

You will again say, This Glory of Christ as God-Man, was given him, (as in this Prayer he acknowledgeth) by an Act of voluntary Predestination, as well as ours, and what is to us voluntarily given, might in the first rearing of it up and Ordination, be disposed of as Arbitrarily, and so for other Ends; as namely, for us and our Salvation.

I Answer, *1st*. It was a meer arbitrary Act in God to ordain his Son to be God-Man; and he might have chosen whether he would predestinate him, or not, to such a Glory. 'Tis true also, It was purely voluntary in God, whether he would have ordained any others with him, or any other Thing besides him; and if any other Persons with him, whether to have made him their Head only preserving them from sinning, or withal, a Redeemer from Sin, upon the Fall. But still, if he would so ordain him, it must be an Ordination worthy of him that is his Son; and let that be whatsoever God pleaseth: yet still, that *whatever* must be ordained unto his Glory as well as to the Fathers, he must be the Sovereign End of all, as well as his Father; this falls to him as his Right. *Heb.* 1. 2. It is said, he was *The appointed Heir of all Things*, (which must be meant of him as God-Man); and for him to be God-Man, depended upon Appointment, yet being appointed, he is said to have it by Inheritance, *vers.* 4. *Being made so much better than the Angels, as he hath by Inheritance obtained a more excellent Name than they:* And so by a natural Right, because he is a Son; for so it follows, *vers.* 5. *For unto which of the Angels said he at any Time; Thou art my Son, this Day have I begotten Thee.* So as indeed, in the appointing him to be God-Man, he necessarily constituted him the Heir of all Things; which he should otherwise, or besides him

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him predestinate. For, it was the natural Right of the Person so ordained, and could not be denied him; nor the Glory of it in the Execution be suspended, but with his own Consent: and that Suspension but for a Time.

And, 2^{dly}, Furthermore, God knew what he did, whilst he was predestinating of him, and foresaw that this Right must be the natural Concomitant of his being God-Man: And God in his single knowledg of Vision (as we call it) had the Draught and Model of all, in his Divine Understanding and View, ere ever his Will did set his *Fiat*, or Purpose, to any thing that was decreed. And among others of his infinitely vast Designs, he had the intuition of Christ as God-Man, as one great One: Yea, and of all other so eminent, as that, if his Will would decree him at all, this high Endship (I have spoken of) of all Things was to be his Right, and a necessary Concurrent and Consequent of such his being predestinated. And therefore, certainly, the Divine Counsel of his Will, did from the first, cast and contrive all Things else he did or should decree, in such a manner as to be for his Christ, and his Glory; as well as God did contrive all should be for his own Glory, as he is God; and both with one and the same Act from the first. So that, let Men say, what they in their Vanity imagine of Christ, as God-Man, his being decreed afore the Decree of the Fall, or after; they must all yet acknowledg this for a fix'd Center and Conclusion, That God afore-hand foreseeing him and all Things in the *Idea's* of his simple Intelligence, did form all for him as their Supream End, then whenever his Will decreed him. If indeed we could suppose, That the *Idea* of Christ, God-Man, had been out of his Eye, and the view of his Fore-knowledg, or simple Intelligence; we might then have only supposed, many things or all things might have been ordained, and Christ not as yet ordained; and Christ himself to have been decreed for them, and not them for him at first: But it could not be so here in Christ's case. For, seeing God foresaw that whenever he was decreed, it is He must be decreed the End of them all, and Heir of them all. Therefore he was first thought of and decreed; for so the End necessarily is to be: If therefore, when he is to be predestinated, he is to be predestinated this End of all Things, then it must be that he is first predestinated.

Yea, we say further, That when our All-wise, Great, and Sovereign God, did set himself to ordain any Thing at all, he did contrive and frame his Ordination about them, such as might tend to Christ's Glory, and his Own; and had the like Respect and Eye unto the Concernments of his Christ, as God-Man, in his, as he had to his own Concernments, as God.

3. *Passage or Motive in the Words.*

The third Particular Motive, is drawn from Christ's Interest, having been first set up as God-Man in God's Election. Joh. 17. 22. *And the Glory which thou gavest me, I have given them: that they may be One, even as we are One.*

First, For the Exposition, then, wherein the force of the Plea lies.

Here he further pleads, that they were not only ordained for the Glory of him, as in *vers.* 10. but that he himself being ordained God-Man in Predestination, he had as God-Man joined with the Father as the free Doner, and Ordainer of them unto that Glory, and perfect Union, as well as his Father: Or, if you will, in our Familiar Language, our Glory was a Deed of Gift, and his Hand was to that Deed of Gift, which was to make over Glory unto us, as well as his Father's: Our Glory was his free Deed of Gift, as was the Father's. And therefore, he must needs be deeply interested to claim it for us of his Father; and hath from thence an undeniable Plea to move him to grant it: and so the Story and Series of Election-Designs of Christ and us, begun at the 5th Verse, runs fairly into the 22^d Verse: In this Order, 1. God the Father, in Predestination, gave him that personal Glory of being God-Man; which the Second Person condescending to take on him, he bore it afore his Father as God-Man, *afore the World was*, this *vers.* 5. Then, 2. His Father did withal give him his Elect to be His, *vers.* 6. &c. And, 3. Did also Ordain and subordinate them for Christ's Glory, as the End of them, as well as his Own, *vers.* 10. And now, 4. In this 22^d Verse, God having given him that high and Sovereign Glory, singly for himself alone; and given it absolutely without Terms and Conditions, to him; (as the Nature

Nature of a Gift, especially of that Gift, to such a Person, required): He thus set up, and constituted, in this Glory of God-Man, he was not only the requisite Means, or Medium to convey a Glory to us, but he was by the Priviledg and Prerogative hereof empowered to convey it by way of Gift, and to make a Deed of Gift of the like Glory and Union to us: And so, as unless in that manner, he did make it over to us, and set his Hand to it, and Signed it, as a concurrent Giver of it with his Father, we had never had it. *And I (says he) gave unto those my Father had given me, out of Love to my Father, who had loved both them and me, Portions forth, to each of them, out of that Glory he had given me: And I did give it as freely to them, as my Father had freely given mine unto me, to the end that I and they may be one, and live for ever together, vers. 24.* That so their Glory and Union with me and my Father, may be perfected by their beholding that personal Glory so peculiarly proper to me, given me by my Father. Every tittle of this may be evinced from the Aspect and Correspondency this 22d Verse holds with *vers. 5.* together with the immediate Connexion of the following 23d, and 24th Verses. And indeed, these 22d, 23d and 24th Verses, do continue the sum of all the former put together, as the Conclusion of his Prayer for the whole Church; the rest being for the Apostles.

This being the Sum, I shall open and prove the Particulars therein contained, either by Answers to certain Queries, or several plain and simple Assertions, and both founded upon the Words.

I. Query. First, *What is meant here by that Glory which the Father had given to Christ?*

Answer. First, *Negatively.*

1. It is not that Essential Glory abstractly considered as his Second Person, without the supposed Union of the Man-hood: (In that manner as hath been explained.) I will not only urge for this, that it's said to be a Gift given him; for his Essential Glory of the Second Person abstractly considered, was by natural Generation communicated to him: But a Gift is what is meerly out of Will, and Good-Will, bestowed. But this Argument for it would be alone sufficient, that he plainly speaks this Speech of himself as a Mediator, or Head of Union to us; as *vers. 22, 23.* shew. *And the Glory which thou gavest me, I have given them: that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me.* Now he, as the Second Person simply considered, is not the Means of Union of us with the Father, but it is the Divine Nature united to the Human Nature (as the Loadstone set in the Steel) which has the virtue of drawing us into Union with himself, and his Father; which he therefore prayeth for upon it, for us: Having said first, *The Glory which thou hast given me,* as that Glory which he gave unto us, upon the Glory given to him. And so he is considered here in this Speech, as *Medium Unionis; Thou in me, and I in them, that they may be made perfect in One.*

2. It is not meant here of the Glory of his Mediation, his Mediatory Glory, as we call it; that also is proper to himself, and incommunicable to us: And of it cannot be said, That the Glory God gave him, he hath given us. We are not constituted by him Redeemers of, or Mediators for, or Heads of Union to other Saints, as he is to us: then we should be givers of Glory one to another. And then, all Saints (and of all Saints he speaks here) should all be Heads, and Mediators; and so there should be no Body.

Secondly, *Affirmatively.* It is eminently, and singularly meant of the Glory we have been speaking of: namely, of his being God-Man, in One Person, and the Glory that flows from thence, as it is, and was designed to shine forth in him in Heaven, as the immediate Consequent of that Union. And this was a Gift indeed, a Gift to purpose, greater than all Gifts; as all Divines acknowledg the Grace and Glory in his personal Union to have been.

I know that many Interpreters extend it unto all whatever; that is, any where, or in other respects said to be the Glory of Christ: as that his working Miracles, which is called his Glory, *Joh. 2. 11. This beginning of Miracles did Jesus*

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Jesus in Cana of Galilee, -and manifested forth his Glory; and his Disciples believed on him. His giving to him his Spirit, which was to him without measure: So in giving Grace and Holiness, which is called Glory, 2 Cor. 3. last. *But we all with open Face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.* And many such like; by which they go about to shew the Scope of Christ's Petition to be, That he would give them the like Glory, in these Particulars, which his Father had given him: And so indeed, that all the Glory the Father had given him, in all the Particulars of it, he doth give sprinklings thereof to us. But this extended Interpretation, (though in respect of the Things themselves it be a Truth;) yet as applied to this Place, produceth from this Suggestion, that he should speak of that Glory, which in this Life is possessed by us; and given us in order unto Eternal Life: (Of which more anon.) And doting upon this to be Christ's main and sole Scope, that to make the Saints one among themselves is the intendment of the next Words, *That they may be one in us.* Whereas it is the high and ultimate Union which is perfected betwixt us, and Christ, and God, as I have shewn: And whereas in the Words after 'tis the ultimate Glory in Heaven, and the perfection of us by that Union that is intended. And therefore answerably, the Glory given Christ here, is his prime and ultimate Glory; which was his personal Union with the Son of God: that is, the Gift that is intended. *Gerard* after he had enumerated all such particular Glories forementioned, given to Christ, whereof some he admits; yet at last, when he had considered all, and attentively viewed the Scope of the Words, pitcheth upon this, That the Glory of the Son of God, who is God united to Man in one Person, and the Glory that flows therefrom, is the Glory here intended: And that as the Fountain of our Union, and so of our utmost Glory. And so *Brugensis* also doth interpret it; and he tells the Genealogy of it thus: The Son of God, the Second Person, being one by Essence with the Father, to him he united the Man Jesus by personal Union: And of him as such, I interpret that of the 5th of *John*, vers. 26. *For as the Father hath Life in Himself; so hath he given to the Son to have Life in Himself.* And that Person, as now become God-Man, when united to us, we thereby become Partakers of his Divine Nature; and so to have the Divine Nature to dwell in us first: As he by his Union, hath the Divine Nature of the God-head to dwell in him.

Hæc beatissima Unio inter Patrem & Filium, itemque inter divinam &

humanam naturam in Christo, origo est & fons spiritualis illius unitatis quam Christus [hoc loco] credentibus precatur: (*And we must consider that our Union is the Thing prayed for*) quia per Christum, propter Christum, in Christo fiunt filii Dei & divinæ naturæ participes, 2 Pet. 1. 4. *And again more largely upon the same Place he sets it forth thus:* Quia Christus secundum humanam naturam est unum nobiscum, secundum divinam naturam unum cum Patre, & quia assumptæ naturæ humanæ per unionem personalem datum est esse unum hypostaticum cum Filio Dei, qui cum Patre est unum per essentiæ unitatem; inde nobis hæc felicitas contingit, ut per Christum Deo uniti etiam Deo uniri possimus: atque eò respicit Christus quando dicit gloriam illam unitatis quam credentibus dedit se a Patre prius accepisse: ut enim Pater dedit Filio per æternam generationem ut haberet in seipso, *Johan.* 5. 26. Ita quoque per æternam illam generationem dedit Filio esse unum per essentiæ unitatem cum Patre: Juxta humanam naturam dedit esse unum personale cum divina natura, quam λόγῳ communem habuit cum Patre.

And others do in effect run upon the same interpreting, That the Glory given him, was to be his Son; and the Glory given us by him, is to be Sons unto God with him: and we believing on his Name, he gives us Power by Charter, or Grant, to be the *Sons of God*, *Joh.* 1. 12. Also our Sonship is derived by our Union, or Marriage with him, as being the natural Son of God; and his Marriage of us, is his taking us to be His: And so the Glory of Sonship which we have is by free-Gift; for 'twas free for him to marry, and 'twas to be done by his Consent. And it was by the personal Union that God bestowed on the Man Jesus the Glory of being his Son; *That holy Thing* (saith he) *shall be called the Son of God*, *Luk.* 1. 35. And his being the Son of God is the highest Glory of Christ; and more than all, even the Foundation of all. Thus, if we consider him as Second Person simply, he is the Son of God by natural Generation: if we consider him as Man, he is the Son of God by personal Union, unto the Second Person. If we consider our selves, it is by Adoption,

tion, by Marriage with Him, who is the natural Son; that we become Sons unto God.

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And besides, what the weight of these Things, *re-ipsâ*, or in the Thing it self have in them; let us but look about us, what Glory it is he speaks of before, and after in this his Prayer. We find it thrice spoken of, First, in *vers. 5.* Secondly, in this *22d vers.* Thirdly, in *vers. 24.* And let us view the aspect and correspondency which these three Verses have, and hold one with another; and let us commensurately expound each of them.

1. Let any one attentively read the *5th Verse*, *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was.* Then this *22d Verse*, *And the Glory which thou gavest me, I have given them: that they may be One, even as we are One.* Surely the Glory which he said, *I had with thee before the World was*, there, is the same of which, and upon occasion of which, he utters, *the Glory which thou gavest me*, here; and refers to it. Now I have shewn, that the Glory of his Person, as he is God-Man, is meant, the Glory of which the Second Person then existing took upon him: God having predestinated him thereunto, and wore it afore his Father: He took on him that Person, and correspondently the Connexion of *vers. 22.* and *vers. 5.* is filled up thus. Thou having given me that Glory of the Personal Union, and predestinated me to it as proper and peculiar to my Person; I being constituted such by Thee, do freely concur with Thee to give the like Union and Glory *pro suo modulo* (as *Brugers's* word is) to be imparted to them.

2. Let us then look backward, and compare this *22d Verse* with *vers. 24.* that follows: There saith he, *That they may behold the Glory which thou hast given me.* This certainly is the same Glory that is meant here, *vers. 22.* For he goeth on to prosecute the same Argument, speaks *ad idem*: And there shews the way how that Glory should be actually communicated to them, and they have it in Possession; which Glory here in the *22d Verse*, he saith, he had given them by way of Right and Donation: And the way to possess it, according to the intent of his giving, is set out to be by their beholding his Glory, in *vers. 24.* Now what Glory of his is that? It is the Glory of his Person, that of God dwelling in the Human Nature, the Beams whereof break forth there; and that is his substantial or personal Glory, as he is God-Man: And that's it which his Disciples saw, *John 1. 18.* As of the Person of him who was the only begotten Son of God; it was the immediate breaking forth, and emanation of the Hypostatical Union. And so when he wrought Miracles, which is called his Glory, *Joh. 2. 11.* *This beginning of Miracles did Jesus in Cana of Galilee, and manifested forth his Glory, and his Disciples believed on him.* His Miracles were the immediate Demonstration that he was the Son of God, dwelling in the Human Nature personally; as himself argues throughout that Gospel against the Jews.

3. Again, the same Glory in the *5th Verse*, and in the *24th Verse*, is meant: For of that in the *5th Verse*, He saith, *It was the Glory he had before the World was*: And in this *24th Verse* correspondently, *The Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* Which again he adds, as the Foundation of the Gift of that Glory which he means; even his Love before the World was. So then, it is the same Glory in all three places, which is his personal Glory, as he is God-Man, and his Union unto that One Person, and the immediate consequence thereof; and to be manifested in his very Person.

II. Query. *What that Glory is which is given us thereupon?*

Answer. It is the Participation of our Sonship-Union with him, in our Degree and Proportion, which we have from him, and the Glory that flows from him by reason of this, as it shall in the perfection of it break forth in Heaven, in us: This is the Glory which Christ hath given us. We know that our Sonship and Adoption is called Glory, *Rom. 9. 4.* and *Rom. 8. 23.* Christ's Glory being the Glory of the only begotten Son of God, gave us Power to be Sons. *John 1. 12.* *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name.* Compared with *vers. 18.* *No Man hath seen God at any time; the only begotten Son, which is in the Bosom of the Father, he hath declared him.* And if Sons, then Heirs, Co-Heirs of
Glory

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Glory with Christ. And it is the utmost Glory which breaks forth in Heaven, in Christ, from his Personal Union, and in us, from our Sonship and Union with Christ, that is here meant; and the Reason is, because it is that Glory wherein, and whereby our Union is said to be made perfect; John 17. 23. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them, as thou hast loved me:* Which explains this vers. 22. *And the Glory which thou gavest me, I have given them; that they may be one, even as we are one.* And therefore, as Gerard observes the words, *that they may be perfect in one*, is not taken, τελικῶς, as noting the End, or the Effect of that Glory given us, as whereby, as the Means, we come to be perfect in One; but it is taken, ἐδικῶς, as explaining wherein that Glory lay; namely, in a perfection of Union; but we may take it in both. Now our Relative Union with Christ, is in this Life as perfect as ever, and we are Sons as much as ever; and the Man Jesus was as perfectly united to the Son of God, while he was on Earth, as he ever shall be; but the perfection of it, he saith, is in the other World. And therefore the Glory which he intends, is, as it breaks forth in the full enjoyment and manifestation of it in the other World, founded upon his Personal Union with the Son of God on his part, and our Glory, upon our Union with him, on our part: And therefore it is, that our Saviour Christ calls it Glory, both on his part, and ours, rather than Sonship. The same may be urged out of John 17. 24. *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* And our Cartwright thus pitcheth the connexion and order of vers. 22. with what follows; that whereas he had in the former part of the Chapter, prayed for Sanctification and Preservation afore for us, as the Means to bring us to Glory: Now, saith he, he frames his Prayer for our Glorification; which Christ founded upon this ground, *The Glory thou hast given me, I have given them.* And therefore they pitch short, who interpret this Glory of Grace, as the Means to Glory hereafter, or the beholding of the Glory of Christ in this Life; 2 Cor. 3. ult. for here it is the very Glory it self which Grace is to bring us to; which God's, and Christ's Heart, in their several Decrees, were so intent upon in the primary Intention thereof; even the Glory of that Sonship, both of Christ and us, that should be in the other World; and was first given, both to him and us, as being *Intentio Finis*, the Intendment of what should be the ultimate End of us and Christ: and with that view of it, it is, that Christ prays here. And let any Man give a more suitable, harmonious, congruous, genuine Interpretation than this: For what is more suitable, or indeed can be, than that our Glory, both of Sonship and Possession, should be founded upon our Union with Christ; and that Christ should found both our Union and Glory on his Personal Union with the Son of God; and the Glory that thence follows, and is due to him. What more genuine, what more consonant, what more suitable can be thought of, to fill up the meaning of these words?

Nunc pro glorificatione petitionem instituit.

Object. This Interpretation will strengthen the Hands of those that hold the Saints have the same personal Union with the Son of God, the Second Person that the Man Jesus hath; for he saith, *The Glory thou hast given me, I have given them.*

Answer. 1. Our Saviour on purpose hath interwoven a difference between our Union and his, our Glory and his; whereby to prevent this very Objection: for our Union and Oneness with God and Christ, is declared to be but secondary and derivative; and his not of the same order or rank with ours, *I in them, and thou in me*, as it immediately follows. Ours is a collateral Line, far off removed, of an inferior House; but Christ's Union with the Father is in a direct Line: for his Divine Nature is the same with the Father's, by which they are one God; and his Humane Nature is one by an immediate personal Union, whereas ours is a far off removed: Our Union with God is but by our Union with Christ; it's a Copy-hold of this Lord of Glory. It is a certain Rule, that what is derivative of an Original, never riseth to be the Original: 'tis Christ's Glory here, so that 'tis he who gives us our Glory. And this is the Glory, and top of his Glory, that he hath Glory so in himself, as he is the Lord of it, to bestow it. This

is far otherwise in our Case ; and Christ notes it out in that Speech of his, the *Father hath given the Son to have Life in himself* : That's his Prerogative, he hath it independently, he hath it in himself ; whereas of us, (he saith) *Ye live in me*, and that *he is our Life*, we have it not in our selves.

2. Of their Glory, he saith, It is but by a beholding his, and in that manner it is conveyed to them ; *Verf. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me ; for thou lovedst me before the Foundation of the World.* And how infinitely distant then must it be accounted, from what is the Glory of his Person : Ours is but by beholding his ; it is but as the shine of the Sun upon the Stars ; which though it be called a Glory by the Apostles, *The Stars differ in Glory*, 1 Cor. 15. 41. Yet it is not that Glory as it is subjective in the Sun, but susceptible in them ; that they are such Bodies, as that the Light of the Sun can be reflected from them, and thereby leave, and cause a Glory to appear in them.

3. This agrees with the main scope here ; which is not to shew it is identically the same Glory, but that it is derived from his, and he is the bestower of it, and he is the Lord of it : I have given it them, saith *Brugensis*, that is *pro illorum modo & modulo*, according to their capacity and measure.

3. *Query.* Unto what Time, or Date, the giving of this Glory should be referred ; either concerning that of Christ's, *When it was* that the Father gave this Glory to him his Son ? as also the Time which Christ means, when he saith, *I have given it them* : this in general we are sure of, *that both are spoken of in the Time past.*

Ans. 1. For the Father's giving this Glory to his Son, it was from Everlasting given, as Christ intends it, even that in *Predestination* : For this first corresponds with *vers. 5.* as I have opened : and, secondly, with *vers. 24. The Glory which thou gavest me, for thou lovedst me from the Foundation of the World.*

2. If the *Question* be of the Time of Christ's giving us this Glory ; we must take this along, That giving it here, is not his giving it, only as he is the Second Person, simply considered, that Act of his, as such, is included in his Father's ; but we must interpret it of him, considered as God-Man also, as hath been opened ; for it is a Gift to us, that flows from that Personal Union of his to us, and is founded upon it, and so supposed it first : So the *Query* will proceed anew ; Whether it is to be understood of him, taken as Man, after his actual Union with the Son of God, made at his Conception ; or of him as God-Man, the Second Person considered, as bearing that Personage, and undertaking it afore God, as hath been explained.

For the first ; If it be meant of him as God-Man, after he was united actually, &c.. Then,

1. 'Tis certain his Consent, as such, was to the Glory of every Name or Person of us whom God means to bring to Glory : The Man Christ knew his Sheep by Name, for he calls them by Name ; *John 10. 2, 3. But he that entreteth in by the Door, is the Shepherd of the Sheep. To him the Porter openeth, and the Sheep hear his Voice, and he calleth his own Sheep by Name, and leadeth them out.* And 'tis the Man that speaks it, *vers. 16.* He means not only the Jews that were godly, and then converted ; whereof many he saw, as Man, with his bodily Eyes, but the Sheep that were among the Gentiles, scattered in all Places, and in all Ages ; these in like manner he then calls by Name, and saith, that He must gather them, as being not yet called, nor many of them extant in being : And therefore that Book, or Copy of this Deed of Gift, which his Father presented him, for him to put their Names into, it's called, *The Lamb's Book of Life.* And we see, that even here, before he is crucified, he saith, *I have given it them*, even all whom his Father had given him, for he prays for the whole Flock. And yet speaks it now as in Time past, *I have given it him* ; 'twas fit that God should shew him, both whom he was to die for, and whose Sins he did bear : And so, his Deed of Gift was concurrent with his Father's, as to the Persons and Things given.

BOOK III.

Jam. 2. 1.
1 Cor. 2. 8.

2. Understand it of him, as now he is actually Man, 'tis said to be a Gift of his, and a Gift of his, such as his Father's Gift to him had been, so that he was free in it, as his Father also was in his Gift: And why? Because that Jesus Christ was the Lord of Glory, as he is sometimes called: and this is spoken of him, even when he was crucified, in that 1 Cor. 2. 8. *Which none of the Princes of this World knew: for had they known it, they would not have crucified the Lord of Glory.* And therefore had Power to dispose of it as freely, as any Lord hath of what he owns: And his Father, in setting him up as God-Man, as he gave him to have Life in himself, *John 5. 26.* So a free Power in himself to quicken whom he would, as freely as his Father: As it is in *vers. 21.* of the same Chapter: for as the Father raiseth up the Dead, and quickeneth them, even so the Son quickeneth whom he will. And perhaps therefore it is he speaks here in the next words in the manner, as no where else, and in no point else but of this; *Father, I will that those which thou hast given me, be with me, where I am, to behold my Glory;* for he out of the freedom and dominion of his Will, did give it them, as well as his Father.

Vide Lessium
de Prædesti-
natione Chri-
sti.

There is a Question started by the Jesuits, Whether Christ, as Man, was a meer Executor of his Father's Will? That Slur they would put upon our Doctrine of God's absolute limited Decrees, as in the Case of Christ, Whether he were not an Arbitrary Designer of what-ever he doth himself also? Which they hold to maintain the Dominion of Free-Will, according to their Tenent. But though they think they have us in a Noose in this Point, we easily salve it, by saying, That though he as Man, and as God-Man, doth not any Thing, or Act, nor to whom, but those whom his Father's Will is to have him to do: yet that therein he concurs with his Father, as freely as the Father himself; and therefore 'tis his free Gift, as well as his Father's. To go no further to confirm this Answer, than that of *John 5. 21.* *For as the Father raiseth up the Dead, and quickeneth them; even so the Son quickeneth whom he will.* And this he speaks of himself, as he is the Son of Man, as 'tis expressed, *vers. 27.* — *And hath given him Authority to execute Judgment also, because he is the Son of Man.* And yet he professeth to do nothing of himself without the Father, *vers. 19.* *Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: For whatsoever things he doth, these also doth the Son likewise.* He indeed did not first Name the Persons, but his Father named them to him, and gave them to him; yet whom his Father did give to him, he gives this Glory to; and 'tis a free concurrent Act with his Father, both to consent to the Name, and the Gift, as free as his Father's was out of a special Love: Let us therefore honour Christ so far, as to say, that his Hand, his Vote, his Suffrage went unto, and was requisite to all these Things as well as his Father's: Yea, and therefore, those Apostles of whom, in *vers. 6.* of this 17th Chapter, he saith, *Thou gavest them me out of the World,* are yet said to be chosen by him, as well as by his Father. (The Apostles were, by the Choice and Will of God, and Christ, *Gal. 1. 1.* *Paul an Apostle, not of Men, neither by Man, but by Jesus Christ, and God the Father, who raised him from the Dead.*) And though some may say, that, as Apostles indeed, in respect of their Office, they were chosen by Christ, as Man, as well as by the Father; and so indeed that Speech of his, in the 16th of *John,* is to be understood: Yea, but in *John 15. 19.* Christ is said to have chosen them in respect of Salvation: *If you were of the World, the World would love his own; but because ye are not of the World, but I have chosen you out of the World, therefore the World hateth you.* You must know, that Judas was gone out when Christ spake these words, and his Eleven Elect Disciples were left alone with him. Christ had given him his Doom and Sentence, *John 15. 6.* *If a Man abide not in me, he is cast forth as a Branch, and is withered, and Men gather them, and cast them into the Fire, and they are burned.* But I have you now only alone with me, whom I speak these Things to; who are to be, and shall be eternally saved, *vers. 3.* *Now you are clean, &c. You are not of this World;* *vers. 19.* *And I have chose you out of the World:* And yet some of these were called savingly, before he saw them by Face; for some of them were *John's* Disciples, converted first by him: But however, Jesus Christ had chosen them first; that is, The Man Jesus had done it; and then the End and Issue

Issue of Election, you know, is Glory ; and so giving them Glory, is here to be understood ; as to the Time that I have given is referred to, after the Man Jesus was united.

Chap. 6.

But, secondly, What if we put the Query, upon the Person of him as God-Man, whilst he bore that Personage before his Father, in the sense that formerly we have spoken of? What should hinder us to ascend to Everlasting, as the Time whereof this intended [*You have I chosen*] here was given by him ; as he being Second Person, did bear and sustain the Glory of that Gift of being God-Man, all along from his predestination thereunto? And so, as his Father's Gift was from Everlasting to him, Why not Christ's Concurrence from thence also? What should stay his Hand from doing it under that Consideration? What, should he stay till he was of Age and Capacity to give, and so arrive at the Time when he, as Man, was actually united? This we may be certain of, that what the Man did, when actually united, concur to, That the Second Person did afore from Everlasting ; and did it then in the Man's Name : Yea, and undertook he should concur to it when he was united ; the Man's actual Concurrence was but a Confirmation of that Act which the Second Person in his Name afore had done : I shewed you, in opening the 6th Verse, upon these words, *Those which thou hast given me* ; That the Gift of his Father to him, as it was first from Everlasting, so it was not only to him as Second Person, singly considered, but as Marriageable, and constituted their Husband : which can be understood no other way, than that the Second Person bore the Personage of God-Man before his Father, as in opening the 5th Verse I have shewed.

Object. But you will say, There is this that hindered, still the Man existed not *actu* ; How then can it be said, that he, as God-Man, did this Act?

Answer. Yet he was before God-Man really, and *de jure*, God-Man contracted ; as I have shewn in the Instance of a new Elect to an Office, before he enters actually upon it, he hath the Title and Honour accordingly : And if he had the Glory of it afore his Father, Then why might he not as then do such Acts in the Name of his being God-Man, as a General doth before he goeth into the Field. I would ask this Question, Before he came into the Flesh, he appeared to the Fathers, and was with the People of God in the Wilderness, and appeared as Captain of the Hosts of *Israel* ; Were these Acts done then meerly as Second Person, and in the Name of the Second Person simply as such? You would say, that these Acts were done, as bearing the Personage of God-Man, in the Name of the Person that was to come : And therefore Christ saith, *Abraham saw my Day* ; for he appeared to him, as also to *Jacob* ; and as some think, in the likeness too that he was to take ; these were Acts meet for that Season, and virtually the Acts of him as God-Man. And so at the Creation, when all Things were made by him, as the **W O R D**, as *John* interprets it, *Chap. 1. 1.* I would only add this, If he took that Personage in his Acting and Appearances to the Fathers, and the Church ; Then why might he not, bearing that Personage afore God his Father, Act with his Father as such, and concur in all Acts with his Father, that were proper in that Season, if I may call it so, from Everlasting, and therefore concur in chusing of us as such, in giving Glory to us, when his Father had predestinated him to that of his, and he undertook it : I would say, that all along from Everlasting, he acted as such in that capacity, together with his Father. I would urge but this, in *Isa. 9. 6.* One of his Names is, the *Everlasting Father* ; that is, a Father from Everlasting ; and to whom it is of being so to us, that it is spoken ; and therefore he must be said to have born that Relation of a Father to us from that Time ; 'tis not his concurring as Second Person meerly with his Father ; for that's included in his Father's Act, with whom he did concur as such, and then the Second Person should be called Father in his personal Propriety, as he is the Son, as well as the first Person of the Trinity, to whom yet the stile of Father among the Persons is only proper. No, in the Trinity, take them as meer Persons considered, there is
but

but one Father; therefore that Title must be given him in God's Decrees upon, and come under some other Consideration annexed to him, over and above his being Second Person: And what other can that be than this, of his being considered as God-Man in his Undertaking, and sustaining it, and as acting accordingly. Father relates to Children, and this we find in *Heb. 2. 13.* where Christ is brought in as a Proof, that he is Man of the same Nature with us; that as a Father he saith, *Lo, I and the Children that thou hast given me.* God the Father's Relation to us, as a Father, is not so founded, nor is the Relation in the Second Person, simply considered, so to be confounded with that of the Father's. *Paul* tells us, in that second of the *Hebrews*, That Christ is a Father, as he is considered Man; and he argueth it from that Relation. And *Isaiab* tells us, *Isa. 9. 6.* He was this from Everlasting; which could not be by his having actually assumed the same Nature; and yet Christ's Fatherhood to us is, because he is supposed of the same Nature, as *Heb. 2. 14.* hath it, *Forasmuch then as the Children are partakers of Flesh and Blood, he also himself likewise took part of the same, that through Death he might destroy him that had the Power of Death, that is, the Devil.* Why then he must be the Everlasting Father representatively, and by bearing that Personage of God-Man, and undertaking, afore his Father, that Relation; and so as considered by his Father as God-Man from Everlasting; and for him to give us Glory as such, and act accordingly with his Father, was but to act according to what a Personage he was afore-hand: and among other things he must act as such, in concurring with his Father to give us Glory, as hath been said.

And so the Issue of all comes to this, which explains the Text, That God having in his Decree, first settled an Estate in him, in the Glory of that Personal Union proper to him alone; then his Father gave us to him as so constituted, and he agreed, and concurred in his Decree, and Suffrage, as such; and so is said to have given us, in and at the same Instant, that Glory that was ordained by the Father, and by him as God-Man.

IV. MOTIVE.

He represents to his Father the Glory (which had been fore-ordained by him in his Decrees) that would accrue to himself and his Father in the accomplishment of this Design, when the Union, and Glory of the Saints, should thereby be perfected, as at the latter Day it will; and then appear before all the World; and this to have been the great Contrivement of God in our Election we all know: And it is not only the Glory he will have in the Saints themselves at that Day, when they shall appear with him in Glory, (of which the *2 Theff. 1. 10.* speaks, *When he shall come to be glorified in his Saints, and to be admired in all them that believe (because our Testimony among you was believed) in that Day*): But what a Glory this is, will appear before the rest of the World of Mankind, who shall all be present at that Day; and see the Issue of God's Decrees, unto the amazing astonishment of Unbelievers: And this I take to be the meaning of the latter part of *vers. 23.* *That the World may know that thou hast sent me, and hast loved them as thou hast loved me.* The World there I take to be the rest of Mankind, who shall have no part in that Union: And the Time intended wherein they shall know this, is that at the latter Day; for it is, when the Saints Union is made perfect in One, as in the words before.

Then it is that they shall know, by the Saints Union with me, and by them thus perfected, which shall be made conspicuous to all the World; *That thou hast sent me, and hast loved me; and hast loved them indeed, as thou hast loved me*; when they shall see that I appear in thy Glory, (as at that Day I shall). And that therefore I am One with thee, whereas before they who would not believe, nor embrace me for their Christ, and come in for a share of this Union with me, but refused me, or unworthily fell short in seeking me, and would never

never apprehend that I was such a Glorious *Messiah* as then I shall appear to be, but undervalued and despised me. But when they shall see that I also was able to bring about such an Union of my Church and Body together with me and thee, and not lose one of them thou hast given me; and therewith to have filled them with such a Glory as they shall appear in, by which it will be as conspicuous and Visible, that they are One with us; they will then know, with wonderment, that thou indeed hast sent me; of whom they had, the most of them, by hear-say, at least heard; for the sound thereof went forth to All the World; and that those whom they hated, and despised, together with me, whom they persecuted, and would have driven out of the World; that those are thus so nearly united to me, and thee, as it will appear, *Thou hast loved them, as thou hast loved me*: Lovedst me as their Head of Union to them; and for that nearer Union which I have with thee; hast loved them as my Body, and for my sake: All which when the World hath once seen, and known; then I shall further fulfil what I pray for, in the 24th Verse, even take them into thy Kingdom, where they shall ever be with me the Lord; and behold my Glory, and adore thy Love, both to me and them: *Father, I will that they also whom thou hast given me, may be with me, where I am; that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World.* And the appearing and apprehension of this, to and by the Wicked World, will be a new, and great, though a more secondary Glory, which will arise unto his Father by that Union then perfected, which he prays for to be his own.

C H A P. VII.

That God constituted from Eternity, Jesus Christ God-Man, to be one universal Lord, under Himself, over all the Creatures he intended to make.

1 Cor. 8. 6.

And One Lord Jesus Christ.

I Desire this to be noticed afore-hand, as touching this part of the Text I am now entring upon; That though *All Things* are said to be of God : Both *His Creation, &c.* of them, and our Union with him, to have been first designed by God ; that yet our Apostle doth evidently withal here declare, That *all Things*, both the Creation and Government of the World ; as also our Union : yea, even all that ever God did, was ordained by him, to depend upon Jesus Christ, as Lord ; as well as upon God the Father, as God.

Hence, at this our beginning to treat of what belongs to Christ's part, we must again climb up to the Supreamest Top, or Pinnacle of Eternity, and place our Thoughts in the first Instant thereof : And as yet, suppose that our God being but about to Purpose, and Decree *All Things*, or any thing which his Will should pitch upon : that none of these Things concerning us and the Creatures, had their determination, without a supposition of our Christ his having been first constituted the Lord, and a dependance of all Things upon him as Lord, to have been first ordained also. Or thus,

That God, in his Decrees and Purposes, for the effecting of all these, did presuppose and take in his Christ to be the Lord of us and of all Things : Of whom all did and should depend, as well as upon Himself, though under Himself.

So as for an Entrance to this Discourse about Christ's Interest in all these, we will make a stand, or rather go backward again, and make a Recognition, and set our Thoughts down in this *Supposition*, That we consider all these Concernments of us, and of the whole Creation, in the first instant of Eternity, but as yet lying in the Mind of God in a simple or pure *Idea* of them, or in a bare Contemplation, and Chart, or Model, in God's *meer and simple Knowledg*, and *Intelligence* ; they lay as a Mass of Gold, or Silver in the Oar, without their having a Decree of his Will as yet passed upon them, that they should be minted : They had not the conclusive Decree, or *Fiat* of his Will, what they should be ; although he stood ready and propitious to set that his Seal, or *Imprimatur* for their coming forth, and publishing into *Actual Existence* : But having them, and All in view, or Model ready afore him ; he was pleased in one and the same Instant, or Moment of Eternity, wherein he brought forth these, or any other Purposes of his to a Determination conclusive ; He was pleased (I say) to set up as the first-born of his Purpose, chiefly, or afore All, and to lay for a Foundation, and Corner-Stone a midst, or middle Person, between his Creatures, and Himself ; but especially between Him, and those First-Fruits, or choice of his Creatures, he would draw up into a high Union with Himself, to set up his Christ. A Person who in the Language of the Text, should be an [*One Lord,*] who should be a joint Compeer with Him ; or rather God's Commissioner and Plenepotentiary, in all his Works of Wonder ; and that is, *Our Christ* : Not considered barely, and

and singly as he is Second Person, *One God* with the Father *blessed for ever*; but as God-Man, having the Office of Lord and Christ put upon him by the Father, as one that should be an [*One Lord,*] under this one God considered as he is God, and in that relation and respect *lower* than God Himself: And yet constituted in that Supreme Sovereignty of Lordship over them, his Creatures, that both all his Creatures which he should with him decree to make, they all, and their very Creation, and Government after their Creation, should depend on that *One Lord*. As also, that all of us whom he should decree to be taken up into that special Union and Communion, should owe all thereof to, and have the same dependance on, this one Lord, as upon God the Father Himself: Than which, nothing could be found more to honour and greaten this *One God*, as God, before the whole Creation. Thereby being shewed and manifested the infinite distance of God from the whole Creation, in having so Supreme a Lord over them, as this same Lord of his designing, should be; who yet should be under God himself, and so between him and them.

And there is this General Corolary, from this founded on the Text; That if All Things, and our Union with God depended upon this *Person*, as he is *Lord*, and *Christ*; and that these Titles import his *Office*, and not simply his being *Second Person*, as Son of God, (though that be the *Substratum*, and Foundation of All.) That then, he must have been first set up and constituted God-Man, and in God's Decrees invested with these Offices, and constituted and made both *Lord* and *Christ*, as by whom all Things should be, and we by Him, as well as by the Father: Which is one great Notion I drive at, and I carry with me in mine Eye all along, to make forth; and do therefore, upon any just Occasion, every where draw it out, unto Notice and Observation, as a great Gospel-Truth.

My present Task is, To begin with this his Title; He is (as hath been said) first decreed unto, His Title of *LORD*.

The following Explanation of which will make way for the clearing of that great Truth last noticed; as also of many other Things concerning Christ, previous to what are to follow. Now as to that,

I. It is an ancient Title of His, and one of his first Titles, given him in the Old Testament, and continued to him by them in the New, and of a larger extent than that of *Saviour*. And though distinct from that of *One God*, yet necessarily denoting and supposing (as the Foundation of it) that withal *He is God*.

In the Old Testament, Psal. 110. 1. *The Lord said unto my Lord*: and though our Translation observes no distinction, yet 'tis in the Original, *Jehovah said to my Lord Jehovah*, unto *Adonai*: that is, God the Father unto Christ, or the *Messias*, as Christ himself interprets it, *Matth.* 22. 42, and 43. To whom that Name *Adon*, or *Adonai*, is made specially peculiar, and had been traditionally let down to the *Jews*: For *Enoch* had prophesied of him, under that Title, afore the Flood; which, as a Tradition the Apostle *Jude* quotes, *vers.* 14. *The Lord* (namely the Christ) *cometh with ten thousand of his Saints*. To name but one more out of the Old, *Dan.* 9. 17. *Hear O God Jehovah, for the Lord's Sake*: Where Christ, in distinction from God the Father, is called *Adonai*, the *Lord*.

Which Title of the *Messiah*, because thereby he was more eminently known by them, than by any other, the Angels, when they bring the News of his Birth to the *Jews*, *Luke* 2. 11. do proclaim him by, and under the Title of it: *To you is born a Saviour, which is Christ the Lord*. They describe his Person under the Notion which he had been more vulgarly known by, under the Old Testament, than that of *Saviour* [*Christ the Lord.*] And afterwards, the same began to be, by the unanimous Vote of all the Apostles given him, *Acts* 2. 14. publishing it in the Ears of all *Israel*, and applying it with an Appropriation to our *Jesus*, as that Title which answered to the general Expectation of the *Jews*, concerning their long-look'd-for *Messiah*. *Acts* 2. 36. *Therefore, let all the House of Israel know assuredly, That God hath made this same Jesus whom ye crucified, both*

BOOK III.

Adfentiu-
tur nobis
verbis fal-
tem Divi-
niores He-
bræorum
Philosophi,
quos Caba-
listas vo-
cant, cum
tradunt il-
lud verbum
Adonai esse

ranquam clavem quâ patefit aditus ad Deum Jehovam, hoc est, ad Deum veluti in suâ essentiâ latentem. Esse thesaurum in quo ea, quæ à Jehovâ nobis impartiuuntur, omnia sunt recondita. Esse insuper œconomum illum magnum qui res omnes dispensat, nutrit, vegetat per Jehovam. Denique neminem ad Jehovam penetrare posse, nisi per Adonai: Neque enim ullam aut viam aut rationem ad illum preveniendi aliam esse prorsus. Hæc & his similia scripta extant in eo libro cui titulum illi fecere *Portam lucis*, & in libro quem vocant *Nomen explicatum*. *Masius* in *Josuan*. See also Ainsworth on Exod. 6. 3.

Lord and Christ. And is, as if he had said, Lo, he is that very Person whom you expect. Who hath been generally and indeterminately known to you, under those Names given him by your Fathers, all along in the Old Testament; whom God hath now made, and set up, and declared so to be, by exalting him in Heaven, and putting all into his Hands. And know (saith he) assuredly, that that Man Jesus is He. 'Tis strange, that the *Jews* should so conspire, to forbear every where throughout the World, to read or pronounce the Name *Jehovah*, the Name of God's Essence: And that instead thereof they should substitute, and still use the Word *Adonai*, or *Lord*; which, as you have heard, is sometimes in the Old Testament appropriated to the Son. Yea, and that their own *Cabalists* should confess, the Mystery of it to be, *That that Name Adonai, or Title of Lord* (and so the Person of him, the Son, that more particularly bears it) *is to be the Key to Jehovah*, which latter is the Name of his Essence, which is hidden to us, (as they speak) *to be as a Treasury, in which God Jehovah hath hid all the Riches he means to communicate to us*. And further, this *Adonai*, or *Lord*, *to be the great Ruler and Governour, under God Jehovah, nourishing and sustaining all Things*. And that *without Adonai, or this Lord, there is no Way or Means for any Man to come to this God Jehovah*. Thus *Masini* hath out of their own Records observed: Which is a clear, if not a full Explication of the Office of our Christ, as he is *Adonai*, or *Lord*.

The New Testament speaketh the very same *in terminis*; God not being known to any, but to whom Christ reveals him: In whom *are hid all the Treasures of Wisdom*, he ruling and supporting all by the Word of his Power: As to whom God hath communicated the Execution of all Judgment; Himself visibly judging none. *Neither is there any Name under Heaven but this, whereby Men can be saved*, and approach to God; there *being one God, and one Lord*, as here, 1 Cor. 8. 6.

And this Title of *Lord*, in distinction from *Jehovah*, or *God*, as thus understood and used by the *Jews*, conduceth somewhat towards an Answer to that Objection of the *Socinians*; That Christ being usually thus stiled the *Lord*, but the Father *God*; that therefore Christ is not God. For not only according to the *Jews* Sense *Adonai*, or *Lord*, is all one with *Jehovah*, in this respect, that it is one of the Names of him that is God; for they ordinarily, in naming God, put it instead of God, or *Jehovah*; yea, and it is attributed to none other, but him *that is God*; as they acknowledg. But yet so, as withal it is evident also, That in their Sense it likewise signifies, an Office of *Lord*, and *Mediator* for us put upon him: And in that respect distinguished from *Jehovah*; yet so, as still withal, Christ Himself is also the true *Jehovah*. And therefore the Old Testament in a very usual way joins both together, the *Lord God*; and when it speaks in that manner, doth usually mean Christ, who was then the great Dispenser of all Things under the Old Testament, as well as now under the New. 'Twas he that appeared to the Fathers, who is, and was to them both *Lord* and *God* also, as well as *Lord* and *Christ* to us.

And thus the Apostle *Thomas*, *John* 20. when once convinced of his being the *Messiah*, crys out, vers. 28. *My Lord, and my God!* He spake it of Christ. For whereas other Disciples had called him *the Lord*, (as in that Chapter again and again, and frequently elsewhere, as his usual Title) and had said to *Thomas*, vers. 25. *We have seen the Lord*, that is, him whom we have and do own for the *Messiah*. And then the Old Testament having still put both Titles together of *Lord* and *God*, as you heard. Hereupon, *Thomas* his Faith being on the sudden struck, and enlightned with a fresh and new Conviction, he crys out, *My Lord, and my God*, thereby acknowledging Christ to be both, and he doth it with Application to himself, [*My Lord, and my God.*] And whereas in *Eph.* 4. 5, 6. when it is said, *There is one Lord and one God the Father of all*; And in this Text, 1 Cor. 8. 6. *To us there is but one God the Father, and one Lord Jesus Christ*. It is not to be under-

understood, nor doth it follow, That his Father's being said to be *One God*, in distinction from Christ, should exclude Christ from being that *One God*; no more than Christ's being termed that *One Lord*, in the same Places, would import, that therefore God the Father is not *Lord*. Yea, of Christ, as well as of the Father, it is said, That he is the only Lord; and that with his being God also is inserted, to second it and put this Matter out of all doubt. Thus *Jude* 4. the last Words of the Verse, *Denying the only Lord God*, ἐν τῷ μόνῳ δεσπότην θεὸν ἡμῶν ἰησοῦν χριστῷ, and *Lord of us, Jesus Christ*; affixing but one Article at the first unto all these three Titles that follow [*Lord God*,] the *only Lord God*, and *our Lord*: As meaning but one and the same Person known by all these Titles; not two Persons, as of God the Father, and of Christ, both: but one Person only; namely, our Christ, who is the Subject of all these Titles. Whom he there names our Lord Jesus Christ, all three spoken of one and the same Christ; which that of *Peter* added to it also clears, (and all know *Jude's* Epistle to be a Counterpart of that second of *Peter*; And he writing as *Jude* also, against the very same Hereticks in those Times,) he there says of them, *Denying the Lord that bought them*: And it is our Christ is the Person he speaks of too; as the proper Character he signifies him by; *The Lord that bought them*, and paid the Price of buying them as a Lord. And as he names no other Person but Christ only; so both *Peter* and *Jude* do name the very Heresies, the Hereticks of those Apostles Times run into; naming the very Things themselves wherein their Heresy consisted: namely, in their denying him to be *God*, the only true *God*, which together with that additional Character of *The Lord that bought them*, was the very Point they denied.

Add to this, It is well known, that those first Hereticks of the Primitive Times (who pretended to Christianity, and against such they only wrote,) did not deny *One God the Father*, or His being the *only true God*; but that Jesus Christ was the *only true God*, this they denied; and therefore it is, that *Jude* speaks this of Christ alone.

And last of all, an Angel from Heaven, in the close of the whole New Testament, speaks the very same, thereby confirming and sealing what all the Apostles and Scriptures had spoken of Christ; thus in *Revelations* the very last Chapter, vers. 6. *And the Lord God of the Holy Prophets* (who inspired them) *sent his Angel to shew unto his Servants*, &c. Now who is it, to whom the sending of this Angel is attributed, read vers. 16. *I Jesus have sent my Angel to testify unto you these Things in the Churches*; even the same Person (Christ.) The same (He) it is, that is the *Lord God of the Holy Prophets*, vers. 6. And this is for certain our Jesus. For vers. 16. *I Jesus have sent my Angel*. And who in like manner concludes his Speech, vers. 20. *He which testifies these Things, saith, Surely I come quickly. Amen. Even so, come [Lord] Jesus*, says the Church. And this is our Lord and our God; as *Jude* and *Peter* said in their Epistles.

And by all this, the *Socinian* Objection is sufficiently obviated, and gone beyond.

Chap. 7.

That the Syriack Translation, and the Complutensis Edition read it, & Græcica apud Oecumenium. See Beza. De Quiros. A lapie in locum. Of the like to which, Eph. 1. 3. The God and Father of Christ, is understood of one and the same Person.

C H A P. VIII.

That the Title of Lord, though it imports him that is God, and connotates with it, his being God; yet in this Corinthian Text, (and elsewhere) doth primarily note, a Relation to an Office or a Dignity put on him by the Father, as considered to be God-Man; and not simply, his being Second Person, God with God only. The Apostle's Intent here is, to set him forth in the dependance, that all Things, &c. have of him as such, and not upon him as Second Person, simply considered, it is a Title of Office which he bears afore God, considered as God-Man. The Fitness, Fulness, and Sufficiency of this Person, Christ, God-Man, to discharge this Office of one Lord. For what Reasons it was necessary, that he should be God-Man in one Person, to qualify him for the Employment.

WE do, or may know, that there is a two-fold Lordship of the Second Person; one, natural, absolute, and underived, belonging to him, as he is considered, singly, *Second Person, God with God*, and Lord with the Lord; to whom therefore all the Royalties of the Divine Nature, do equally and alike in common belong, even as to the Father, and Holy Ghost; which Lordship is in them all founded on this which is common to all three Persons; namely, That they had a joint concurrence in the making of all things, and also in governing of them. But then there is another Lordship, that is, a derived *Oeconomical Dispensatory*, which is set up by Commission from God, for effecting all his Works of Wonder for him, and under him; and this is a Lordship proper and peculiar unto Christ, considered as God-Man, to whom, as such, the Father hath committed all Judgment, as the Son of Man; John 5. 22, 27. *For the Father judgeth no Man; but hath committed all Judgment unto the Son. And hath given him Authority to execute Judgment also, because he is the Son of Man.* And of this Lordship it is that Peter speaks, Acts 2. 36. *Let all the House of Israel know assuredly, that God hath made him both Lord and Christ.* So then, there is a *made-Lordship* of his, who yet, by virtue thereof, makes all things. And this is the very same in other equivalent Terms, that are else-where spoken of him by the other Apostles; as by Paul himself, Heb. 1. 2. *Whom he hath appointed Heir of all Things.* [Heir] there, is equivalent to [Lord] in that Acts 2. 36. and [Appointed] there, unto [Made] in Peter's Speech, Acts 2. 36. and [of all Things] there, unto one Lord [of whom are all Things] here in the Text.

Hence therefore, his being Lord, evidently imports an Office or Oeconomy committed to him, and undertaken by him; even as his being *Christ* also doth. And indeed, we find both those Titles, of Lord and Christ, joined often together, and attributed to him, as being, in this respect, of like Kind or Constitution, that is, as being both made Titles of Office. And to this sense, as we

meet them joined, *Acts* 2. 36. so also we find him to have been publicly proclaimed, with and under these Titles, by the Angels, as the *Militia* sent from Heaven at his Birth, *Luke* 2. 11. to proclaim their own new Lord, as well as of Men; *To you is born a Saviour, which is Christ the Lord*: Where they add a third [Saviour]; All which three Titles, are also here in the Text, *Our Lord Jesus Christ*. All, and each of these three, do alike import Matter of Office given to him, and undertaken by him. And in respect to this Investment with an Official Lordship, it is, he is stiled *Lord*, in distinction from *God*, else-where as well as here; in those words, *Psal.* 110. 81. *The Lord said to my Lord, sit, &c.* though our Translation took no notice of a Distinction in the Titles given setly to each; yet in the Original it is, *Jehovah* said unto *Ladonai, the Lord*, that is, *God* the Father, said to the *Lord*, or *Christ*, as Christ himself interprets it, *Matth.* 22. 42, 43. And that his being Lord there, importeth this his Office of made Lordship, and not that as Second Person, *Peter* evidently shews, in the place fore-cited, *Acts* 2. where he quotes these very words of the *Psalmist*, vers. 34. to prove, That God had made him Lord and Christ; for, that is his Inference from *David's* words, *The Lord said unto my Lord*. And Christ himself, in *Mat.* 22. 43, 44, 45. *He saith unto them, How doth David in Spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right Hand, &c.* If *David* then call him Lord, how is he his Son? In like manner, *Dan.* 9. 17. *Hear, O God (Jehovah) for the Lord's sake*: where Christ, in distinction from God the Father, is called *Adonai*, and *Lord*. Yea, and this distinguishing Title is made appropriate to him, [the Lord] by the Angels at his Birth, *who is Christ the Lord*. And before his Death, by the Evangelists, in their mention of him, *Luke* 12. 42. *And the Lord said, Who then is that faithful and wise Steward, whom his Lord shall make Ruler over his Household, to give them their portion of Meat in due season?* Chap. 24. 34. *Saying, The Lord is risen indeed, and hath appeared to Simon*. And *John* 4. 1. *When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John*. And Chap. 6. 23. *Howbeit there came other Boats from Tiberias, nigh unto the place where they did eat Bread, after that the Lord had given Thanks*. By *Mary Magdalene*, *John* 20. 18. *Mary Magdalene came and told the Disciples that she had seen the Lord, and that he had spoken these Things unto her*. By the Angels, *Mat.* 28. 6. *He is not here, for he is risen, as he said: Come, see the place where the Lord lay*: And in the *Acts* ordinarily. In the same sense is this my *Corinthian* Text to be understood.

2. This Title of *Lord*, thus distinguished, doth fitly serve as an introductory Proof from parallel Scriptures; That the *Lordship of Office* is also intended in this Title in the Text, and not as Second Person, simply considered. For these Reasons.

Reason 1. Christ is thereby here distinguished from God; not only as he is the *Father*, but as he is *one God*. Now, if Christ were stiled *the Lord*, only as Second Person, then he is not so to be distinguished from the Father, as the Father is *one God*; but as such he is included therein, with the Father; for he is one God with him, and not to be excluded from that Title; God-forbid! But it is evident, that this Title, *one Lord*, is to shew a distinction from the *one God*; and therefore it must import, as something more in his Person. So his *Office of Lordship*; by which, as in relation to the dependance of all things upon him, he is termed *Lord*. And otherwise, if his meaning were to express, that he is God, as he is Second Person, singly considered, he should say but one and the same thing by two several words, *viz.* That God the Father is God; and that Christ the Second Person is one God also, whilst he thus saith of him, That he is the *One Lord*. And indeed, then there were no difference at all; for God the Father is One Lord, in that sense of being Lord. And it is common to the Persons, and so it belongs to the Father as well as to the Son; and the Son is one God as well as the Father. Neither could the *Socinian* Objection be answered, unless we interpret this *One Lord* to be spoken of Christ (*respectu Officii*) in respect of his Office, and not of what he is as Second Person simply. For; there is no distinction between one God and one Lord, if his being God were simply

simply meant in both ; but there is a manifest distinction between God the Father, and Christ, in these two Titles intended to them.

Reason 2. He is here set out such an *One Lord*, though holding an opposition unto, yet withal as beareth some semblance, in an opposite way, with what the Heathens did conceive of *their Lords many* in their subserviency unto their many Gods ; and we must suppose some Analogy or Semblance here to hold. Only they affirmed that there were many Gods, and that there were many Lords ; but to us there is but one God, and one Lord. And yet the parallel between both thus far holds, that as these Heathens supposed, that these Lords they fancied were such, as were appointed by their Gods to govern the World under their supposed Deities, so we must think of Christ, this one Lord, as under the Great God, in an Instrumentality and Subserviency unto this One God. And as a midst betwixt God and us, and in a perfect opposition to their many false Gods and Lords, he makes this the Glory of the Christian Religion, that they held but one Great and Sovereign true *GOD*, high above all Gods, as the *Psalmist* often expresses it, whereas they made many, falsely so called. And that *that* Jesus Christ, whom we worship, is but *One Lord*, in defiance of their many Lords, whom they fancied to be Mediators and Agents between God and them, and as placed in the middle betwixt God and Men ; that was their Religion. And the Apostle outvies them ; We profess such an *One Lord*, who is an *Universal Lord over all*, and a Mediator betwixt Men and God also.

And for the verifying of this Notion, as thus stated, I refer the Reader unto what a more Learned Hand hath writ, alledging this very Scripture to the same purpose I now do, for the confirmation of my Assertion.

This distinction (says he) also, of Sovereign Gods and Demons, I suppose our Apostle alludes to, in *1 Cor. 8. 5.* where he saith, Though there be many that be called *Gods*, whether in *Heaven*, or in *Earth*, as there be *θεοὶ πολλοὶ*, Gods many ; that is, *Dii Caelestes*, Sovereign Deities, *ἢ ἡγετοὶ πολλοὶ*, Lords many, i. e. *δαίμονες ἐπιχθόνιοι*, Demons, Presidents of Earthly Things ; yet to us Christians, there is but One Sovereign God, the Father, of whom are all Things, and we to him ; that is, to whom, as Supream, we direct all our Services ; and but *εἰς ἡγετοῦ*, one Lord Jesus Christ, instead of their many Mediators and Demons, *διὰ τὰ πολλὰ ἢ ἡμεῖς δι' αὐτοῦ*, by whom are all Things which come from the Father to us ; and through whom alone we find access to him : The Allusion, me-thinks, is passing elegant ; and such as I think, cannot be well understood, without this distinction of Superior and Inferior Deities, in the Theology of the Gentiles, they having a plurality in both sorts, and we Christians but one in each, as our Apostle affirmeth : There wants but only the Name of *Demons*, instead of which the Apostle puts Lords, and that for the Honour of Christ, of whom he was to infer, *εἰς ἡγετοῦ*, the Name of Christ, not to be polluted with the Appellation of an Idol ; for his *Apodosis* must have been otherwise, *εἰς δαίμωνων*. Or may be, he alludes unto the Hebrew Name *Baalim*, which signifies Lords : And those *Lords*, I told you, were nothing else but *Demons* : for thus would *Paul* speak in the Hebrew Tongue ; There are *בְּעֵלִים רַבִּים* and *אֱלֹהִים רַבִּים*, many Gods, and many Lords. *Mr. Mede's Apostacy of the latter Times*, pag. 13, and part of 14.

They had heard of one God, of whom are all Things, from the wisest of their own Philosophers, but never of one Mediator between that God and them ; they had stumbled at this, in the Christian Religion ; That they worshipped a *Man Jesus* raised from the Dead, as *Acts 17. 18, 31.* when yet themselves held, that the souls of *Men* dead (though not risen) were Mediators for them to their Gods, and thus imprecated them to interpose for them. The Apostle therefore, most wisely, and aptly, and most elegantly, sets both these Religions together in a parallel Comparison, and yet in opposition of the one to the other ; and so maketh the false Notion of their Lords, thus far serviceable, as to let in to these Heathens Minds by a Similitudinary Glympse, that, whereby these Heathens, at least confusedly, might understand and apprehend (if they would but reflect) what manner a Lord or Christ it was we Christians believed and adored ;

adored; and for what use or end. Their Fancies indeed ran upon *many Lords*, and *Mediators many*; and those dead Mens Souls: but the Apostle presents them instead of theirs, with one great Mediator, according to the Christian Profession; and Him, though a Man raised from the Dead, yet such a Lord, as being more than a Man, was not a Mediator only betwixt that one God and them (*and we by him*) but was a Lord over, yea, a Founder of *all Things* else, together with God, *One Lord by whom are all Things*. And thus he out-shoots them infinitely in the mainest Principles of their Religion they doted on, and accounted their Glory and highest Wisdom.

Chap. 8.

In the next place I come to manifest the *Fitness, Fulness, and Sufficiency of this Person, Christ, God-Man, or of the Son of God united into one Person with a Man, to bear and sustain this Office of one Lord*; both in relation unto *all Things to be by him*; and especially to us the *Elect*.

Let it be remembred, that this discourse of *Christ's fitness* in this place, is wholly confined unto that Notion in general of his Lordship, as in the universal extent thereof over *all Things*; but what is proper to set forth his *Fitness to be the Head of Angels*; and more particularly as an Head and Redeemer for Men. The discovery of that fitness is to succeed in its proper place, when Redemption comes to be handled, as that fitness of his Person is suited to that Work of Redemption.

See the Sermons on Eph. 1. 10. and Christ's fitness for the Work of Redemption, on Heb. 2.

If we (the Chosen of God) and *all Things*, were able to speak, as they are brought in speaking at last, *Rev. 5. 11.* and were permitted to give their Voices to design forth and chuse One, (and but one Person, as the Text speaks) to be the *Universal Lord*, they nor we could desire no other; none but this Person of *God-Man*, thus constituted and made up as he is, and is now to be set forth.

The All-sufficiency that is in this Person for this Office, the Narrative thereof proceeds on thus.

1. Though in respect of the Office it self, he that is to have it, is said to be *made*, that is, *appointed*, as coming under God's Will appointing; yet in his Person, as the Foundation of it, it was absolutely necessary, he be one that is *not made*, that is, not a meer Creature: One that had been but a meer Subject of God's, according to that Tenure of the Law of Creation only, had not had an intrinsecal Worth and Dignity in his Person, to fill up and carry forth this his Office of Lordship with port and comely Honour enough, nor suitably to that place. For, he must be so over the Creature, as that himself might challenge Worship and Honour from the Creature as their *Lord*, as truly and justly, as God the Father, in that he was to be One whom all things should depend upon, as well as upon the Father: In whose Person also a Demonstration might be given, how great a God, God the Father was in his distance from the Creature, in that he that was his appointed Lord, should yet naturally hold so great a Sovereignty over all his Creatures. Who ever had been but a *made Person*, and a *made Lord* too, and wholly both, he were too mean stuff to make *God's Lord* of; that is, such a *one Lord*, as this Text sets out, and which became God to set up: His Person must be able to bear and to fill up his Lordship and Dominion, for else he would but fall into the same Rank with those *many Lords* the former Verse speaks of; yea, if you would suppose one so sublimated, as to be the Spirit of the whole Creation; and in whom the several Species of the whole were, by way of Eminency, contained and comprehended; and out of whom, as an Elixir, they all might be extracted, (as some philosophize concerning our Christ); yet still, in that he were but only *made*, his distance from meer Nothing, were but the very same that his Inferior Fellow-Creatures have, he could never have been a *midst* between God and them, because in his Person he held not a proportionable distance between God and them; and thereby he had been as subject by his Original Make and Constitution, to the same mutability and weakness that any other of the Creatures were; and so would have proved but a meer Quick-sand, to the *upholding* and bearing up the weight of all Things that were to be founded on him, and depend upon him. Look then, as in the Case of Man's Redemption, like as *Men* that had Infirmity, were laid aside for

The Phrase, Heb. 1. 2.

BOOK III. the Office of the Eternal Priesthood ; and God sought out one that was *perfect for evermore* : So, of all meer Creatures, it must be said, as to this his Office of *Lordship*, they all had infirmity.

If it be said yet, If God would, could he not have *made* one great enough for this? The Answer is, Even for this very Reason, that still all would have been but meerly a *made Greatness* ; Even therefore, suppose what you can or will, it proves too *little*, and falls short : For alas, it were all but wholly *borrowed* ; yea, and of which Greatness, these very Stones were as immediately capable without him, by God's sole raising them to such an Estate, as himself once was thereof. God could have made as good such Christs, and Lords of them, as the *Baptist* says, *Mat. 3. 9.* Sons of *Abraham* out of Stones ; *He that is capable of so high an Office*, must be One that is God, which we have even now proved.

This for the first, That this One Lord, here in the Text, is and must be God.

And yet again, *2dly*, If he be to be *made a Lord*, and Christ, (as the Scripture speaks also of him) ; He must, together herewith, be something that is *made*, as well as God, who cannot be made : He is to be, (in respect of this Office) under God, lower than God, between God and all things made by God ; otherwise, this Great End, which was to *greaten God as God*, by shewing visibly and demonstratively, that infinite distance between God and all his Creatures, had not been attained : for such a Person as was God only, as well as himself, had been equal unto him : But God, to shew his Greatness, designed such a One as should be also under him, and yet God ; and withal, a Sovereign Lord of all his Creatures. And we find Christ accordingly speaks of himself, *My Father is greater than I.* So then, some one of the Creatures must be taken in, to make up this Lord, to be made one Person with him that is God ; and so this Lord will take his Place in the midst, between God and all things.

For, *3dly*. This Creature (whom ever this Honour is to fall upon) in God's Eternal Purposes (for we are still in the same Sphere of meer possibility) must be made into one Person, with a Person that is God ; for else, still he is not [*One*] *Lord*. God, you see, would have but *One Lord*, as God Himself is but *One*. The Text speaks it both *Negatively*, *Not many Lords* ; and also *Affirmatively*, *One Lord* : two compleat Persons of them can never make one, and these two must be made one Person. A King and Queen, though one in Marriage, (the nearest Conjunction) never did, nor never can, make one King, or one Prince, (as *Philip and Mary* with us did not). And again, if we would suppose, that many Creatures, and not one only, had been taken up into Union with some Person that was God ; yet still there would have been *Lords many*. But God will have such a Lord as is perfectly *One*, who therein shall be the perfect Image of his Sovereignty and Monarchy over all Things ; and therefore will have but *One*, to whom all Things else, without exception, are to be subject.

4thly. Which of the Three Persons in the God-head, and what sort of the Creatures, was fittest to make up, in a way of Personal Union, this *One Lord* ?

I. As to the Person of the Trinity, it must not be the Father ; it was no way proper for him, that was the Fountain of the Persons, and of the whole Creation, to undertake any Office what-ever, and so not to become this *Lord*, which is an Office under God, as the Text expressly affirmeth. Who then? God the Son is next, who in that he is the Son, is, by a proper natural Right, Lord of all Things ; for he is the Heir unto this his Father, in that he is the Son ; and it is the common Law, even from God to Creatures downwards, *That the Heir is Lord of all*, *Gal. 4. 1.* 'Tis fittest then that he, the Son, should have this Office and Title of *Lord* transferred on him ; and none so fit to be the appointed Heir of all Things, *Heb. 1. 2.* who, in his Person, is naturally next God the Father, *the begotten Heir of all Things*, who is not *made*, but *begotten*, and *the only Begotten*, namely, of this *One God the Father* ; *John 1. 3, 14, 18.* compared, *All Things were made by him, and without him was not any Thing made that was made.* *And the Word was made Flesh, and dwelt among us, (and we beheld his*

his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. No Man hath seen God at any time, the only begotten Son, which is in the Bosom of the Father, he hath declared him. And so truly, a Person to whom of special right this Honour, as conferred, doth belong: This Title of Lord was not to be severed from the Natural Heir; not so, as that one Person should be the Natural Lord by Inheritance, and another made Lord, and Christ, by Decree and Appointment, upon this account also, that still there must be but one Lord. And therefore he who had a natural Right to be Lord, as Heir of all Things, and he who was made so by Decree, and Appointment, must meet in one and the same Person.

Chap. 8.

And as for the Pretension of the Third Person, the Holy Ghost; so it was in God's Design, that he that was to be this Lord, was to have such a multitude of Elect to be united to him, as he must be a Person, who was able to give and send the Spirit himself to make that Union, and to effect all for him, and complete all from him; John 16. 15. *All things the Father hath, are mine; therefore I said, that he (the Spirit) shall take of mine, and shew it to you.*

And again, the Intendment of erecting this Office of Lordship, being, that God might have an outward Representative of himself, or a visible Administration of all Things, and to whom the whole Creation should owe their Subsistence, and their All; and accordingly he was to be owned and honoured by them, and at the same rate that God is: Hence therefore, for this Honour, God comelily singled forth, and constitutes, this Son to be that Person that was next himself, as Fathers use to do their Sons. God the Father *so loveth the Son, that he sheweth and revealeth all of himself to him*, John 5. 20. *and hath committed all Judgment to him*, visibly to be administered by him; and that with this professed Purpose and Intent, *That all Men (yea, and Angels, and the whole Creation) might Honour the Son, as they Honour the Father*, John 5. 20, 23. So then, the Son is he that is made this Lord under our one God the Father.

We have seen, which of the three Persons was fittest for this Lordship. Now,

2. As to what sort of the Creatures, (we are still, as was prefaced, in the supposition of all Things as yet to be decreed, and so considered by God in the foresight of his simple Intelligence) should be meetest to be taken up in this high Priviledg of one Lordship.

It so pleased our Great and Wise God, as to single forth the *Nature of Man*; Not in order only to the Work of Redemption of us Men, (that is, but one Branch of this his Work and Office) but in order to his being *Lord of all Things*, he took that *Nature of Man* to chuse; yea, it is said, *That so it became him, (namely God) for whom are all Things, and by whom are all Things; so to do: in Heb. 2. 10, 14, 15, 16, 17, 18 Verses, For it became him, for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death, he might destroy him that had the Power of Death, that is, the Devil; And deliver them, who through fear of Death, were all their life-time subject to Bondage. For verily he took not on him the Nature of Angels; but he took on him the Seed of Abraham. Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful High Priest, in things pertaining to God, to make reconciliation for the sins of the People: For in that he himself hath suffered, being tempted; he is able to succour them that are tempted.* And although God did thus design and determine, in a more eminent respect to Man's Salvation, (which was the occasion of what he there speaks of this, *That he took on him, Not the Nature of Angels, but the Seed of Abraham*); yet it is withal said, *That that great God, of whom, and for whom are all things, (which is the Preface to that more eminent part for which Christ was ordained, namely, Man's Redemption) had together in his Eye at once all Things, and all Ends and Designs of his what-ever, as that Phrase [for whom are all Things.] imports; whiles he speaks of his ordaining him to be a Redeemer for Man; and accordingly it became him to extend to, or rather grasp in, a respect unto*

BOOK III.

all Things in his great Design; which this my Text collated and brought unto that, confirms and discovers, in saying, *One God, of whom are all Things; and one Lord Jesus Christ, by whom are all Things.* And over and above that [We] (those Elected and Redeemed Men) should be by [Him] also.

And how fit it was, That the Person of the Redeemer of *us Men*, should himself be *Man*; this you all acknowledg. But I further add, If a Lord be to set up over all Things, that is, the whole Creation, What Sort or Species amongst the whole Creation, so fit as the Nature of Man? True indeed, that Nature, for its Rank is a *little lower* than the Angels; but that mattered not in this Business; For this dignity of Lordship, depended not on the *dignity* of the Creature, that was to be assumed: But the Dignity, or the substantial Worthiness and Grandeur of the Person, was to arise from the dignity of the Son of God who should assume it. The Nature assumed, contributed nothing of Worth, but had that wholly communicated to it; only it brought a Fitness, and a Meetness with it into this Union, for this Office, above all other Natures whatsoever. And that was it, which God had a regard unto herein (besides his good pleasure) to chuse that Nature above all other, as is plain by that in *Heb. 2.* And certainly, this comely Capacity doth every way fall fuller upon the *Nature of Man*, than upon any other: for who of Creatures so fit to be made Lord of *all Things*, by that God *for whom are all Things*; but he that is the *Sum and Contract* of all sorts of Creatures that ever God should make. Yea, and perhaps of all sorts of Creatures *possibly* to be made, even from the Angelical Nature upwards; than which (they being meerly Spirits) nothing could be higher of. *Kind* upwards, between God and them; and then downwards to the meanest Atom, or dust of the Earth; or if you will, to the *Chaos*, out of which all was made, you cannot thrust in a new Species or Kind, between any two of the whole Order and Descent of them: No new middle Link, between any two Links of that Chain of Creatures from top to bottom; and what we see are made, Man is the Abstract and Epitome, and contains all in him. If therefore we could suppose that all the Creatures had had a Tongue, and so a Voice in the Election of their one *Lord*, they certainly would have pitch'd upon that Nature to be their Lord, in which they all had such an Interest, and have cast it, That *all Things epitomized*, should be this *constituted Lord*: And God, who is wise in Working, and excellent in Counsel, considered this, and fitted them all with such a Lord, as themselves, if to chuse, would (for this respect) have chosen.

This was so happy a Match, and so well thought of, as being that which perfectly suited this general Administration, as it was no sooner thought of, but instantly it was concluded and agreed on by the Three in Heaven, and particularly consented to by the Son himself; Who (as *Peter's* Phrase is) was *pre-ordained before the Foundation of the World was laid.* All Things else depending on this, God's first Resolve about him. No sooner was it agreed, but instantly God the Father, and the God-head in the other two, embraced and *possessed him*, (as the Expression is, *Prov. 8. 22. The Lord possessed me in the beginning of his Way, before his Works of old*) possessed him as a rich and compleat Treasury and Magazine of all his Counsels, laid up with him; and also a most able Minister and Agent, for the execution of all his Works. Christ, who is both the *Wisdom* of God, and the *Power* of God executively; his Universal Instrument, *by whom*; a compleat Subject, *in whom* to manifest all his Glory: And *vers. 30.* of the same Chapter, *I was as one brought up with him*, as 'tis translated; it is a word so full of Significancies to our Purpose, as nothing could be more comprehensive. The word [*אִמָּן*] in the Hebrew signifies, any one that was *Nutritius*, the Nurse, or Nourisher; as unto whom God had committed all his Works, as Men do their Children unto a Nurse; to cherish, bring up, and govern, to all his Ends he had designed them for: Yea, as the word also signifies, to be his Artist, Architect, or Master-builder of them in their first Creation; who took the Fabrick of the whole Universe upon him, to contrive and frame the rearing of it, with the most exquisite Skill, to the most beautiful Fashion that might be. For these things, and many more, doth that word signify: So as God presently said with himself, I have found a Servant that shall perform all my Pleasure, a chosen

See ALapide on the word, which also Mercer doth acknowledge and enlarge upon, in *Prov. 8. 30.* Hæc omnia potest vox Hebræa significare.

chosen Shaft, a meetful universal Engine, Adequate to all my Purposes and Thoughts, a sufficient Ground-work and Foundation for any manifestation of himself he should desire to make. So as I need not to go out of *him*, or leave *him out in any thing* I have a mind to do. And all this, over and above, or besides, his being my Delight in his Person unto my self, whom alone and simply I delighted in for himself alone, which there follows, *I was his Delight, &c.* Thus was he appointed Lord of all, as fitted and suited, both to God and his whole Creation, and the Designs thereof; which to be meant of him, as God-Man, I have (I hope) elsewhere made evident.

And this is no other than that which I afore observed, to be generally the Sense of the *Jewish Cabalists*, who speak on this wise of the *Messias*; *That he is a Treasure, in which God, or Jehovah, hath hid all the Riches he means to communicate unto us. And further, to be the great Steward, and Governour under God Jehovah, Nourishing, Cherishing, and Dispensing all:* With which this Scripture in the *Proverbs* agreeth.

C H A P. IX.

That all Things do depend upon Christ as One Lord, as God-Man, as well as upon the Father, as One God. God's Eternal Purposes concerning the whole Creation were made in Christ, as God-Man. By him God made the World. The more peculiar Dependance, which the Elect have on Christ, God-Man, as their Head. They hold of him the Tenure of a Spiritual Being, above what they had by Creation, and of all Supernatural Blessings and Benefits.

1 Cor. 8. 6.

—By whom are all things, and we by him.

WE have seen what the import of this high Title, *One Lord*, is; and that in this Place it denotes an *Office* put upon him as God-Man, and the fitness of that Person alone, for this *Universal Office, or Dignity*.

I am as yet but upon Generals, which lead on to many Particulars that are to follow, and at large to be discoursed, and beaten out: I intending, God assisting, to dilate upon all, or the most Particulars; wherein Christ, considered as God-Man, is found subservient unto God his Father, in and for the giving being to, and effecting of, all his Works *ad extra*; or which are out of Himself. But the present Purpose on this Text is to touch rather upon two Generals, according as Christ's Lordship is divided:

First;

First, His Relation unto all Things what ever they be that are distinct from the *We*. All Things in Nature or Providential.

The second is, What concerns the Elect either in their Supernatural *Being* and new Constitution of them; in a Word, what they are, they are *by Him*, the whole of them, and what Belongs to them Supernaturally.

I come to the First. For we must remember that this *Mediation-Work* between God and Man, is but one part of his Lordship, although the greatest for moment and Glory: but it further contains a Commission from God, to *be a Lord over all Things*: as *Peter* speaks, *Acts* 10. 36. as that which is another part of it. And again, a Lord not only over all things to rule, and govern, and order them for God, and under God, when they shall be *once made*; but with a Commission from God, for the making of them, by virtue of that his Office which was given him, long afore the Creation it self; that although the Second Person did only personally then subsist, yet he bore, or sustained the Personage of God-Man, in the very Creation it self: All these you have full in the Text, in that Title *One Lord*. And then his Lordship is parted into two Administrations, and Commissions; one towards *All Things*, the other towards *Us*: And that towards *All Things*, extending to their very *Beings*; *by whom are All Things*: Even by whom all Things are, what they are, or any way shall ever be, from the first Foundation-Stone of Being, unto the full perfection of them.

And these being wrapt up here but in Generals; I shall therefore do no more, but for the confirmation of this first Head, give one General Proof, comprehensive of *All Things*: And which ascends far higher, than to prove Christ's being only instrumental to the execution of All; but further, that God's Eternal Purposes concerning all Things, were made in Christ as the Forge, or Machine, in which they were all formed. And this, if proved, we must needs acknowledge the dependance of all Things upon this One Lord, to be great indeed; when God's very Purposes of them shall be found to be in Him. And therefore still, that Himself was purposed first; and this Dependance is Superior, and Metaphysical (as I may so speak) unto his being the Executor, or Administrator of them all; for his Purposes are the Supreme Cause, and Original of all Things. And therefore in that sole Instance, I shall over and above make good, that all Things are *through him* indeed.

I shall now in this general Part of my Discourse, alledg but one Scripture for this Head: And add, for the proof of the Creation of all Things to have been through him, a neighbouring Text thereunto, bordering upon it: Which will be sufficient in this Metaphysical Part to have performed, as touching this Head.

I. God's Eternal Purposes concerning all Things, were made in Christ, as God-Man.

God's Eternal Purposes concerning the Creatures, or his Works that are out of, or without *Himself*, are immanent Acts of God's, remaining in Himself. And yet God so honoured this our One Lord, as not to purpose any Thing which was to be out of Himself, *ad extra*, without the contemplation of his being God-Man, on whom (as such) all Things should depend. In *Ephes.* 1. 9. it is expressly said, *Which he purposed in himself*: involving therein his very Purposes of working all Things whatsoever, as well as his Purposes of Grace to his Elect; as appeareth by comparing *vers.* 11. *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*. And in like manner, *Chap.* 3. 11. of the same Epistle, it is said, *According to the Eternal Purpose which he had [made] (so in the Original) in Jesus Christ our Lord*: Which Purposes there, as to the Object Matter of them, do in like manner involve, and take in all the various goings forth of God, of what kind

kind soever, even the whole System of God's Works, wherein and whereby the manifold Wisdom of God had, before-hand, contrived to manifest God by ; for that is the Matter immediately afore treated of, in the Verse fore-going, *vers. 10. To the intent that now, unto the Principalities and Powers in Heavenly Places, might be known by the Church, the manifold Wisdom of God.* And unto this it is, that those words cited out of *vers. 11.* do relate ; that is, the whole Oeconomy and Dispensation of God in the Works of Creation, Providence, Government of this World, and of his Church hitherto under the *Old Testament* ; being now set together, with the Work of Redemption performed by Jesus Christ, and under the Times of the Gospel begun to be discovered ; and thereby being all viewed, in one prospect, by the Angels, who before had but by peace-meal been the curious Observers of all ; and each all along, observing, and laying still, each in their Hearts, as they had passed, and been acted ; but then it came to pass, by the discovery of the Gospel, that the infinite, various, or manifold Wisdom of God in the whole, broke forth in the Person of Christ, to their admiration and astonishment, that all had been purposed in him, even all these Purposes what-ever, of one as well as of the other. It is there said, That they were *made in Jesus Christ*, as he is our Lord, *vers. 10, 11. To the intent that now unto the Principalities and Powers in Heavenly Places, might be known by the Church, the manifold Wisdom of God ; according to the Eternal Purpose which he purposed in Christ Jesus our Lord.* So as this was it which became the Matter of the wonderment to them, to see and behold how both theirs, and our Lord Christ, was made the Centre of them all ; and that the Works, yea, the Purposes of them in God's Heart, about *Creation, Providence*, and all sorts of works, wherein the manifold Wisdom of God had so appeared ; all Dispensations to the Jews, (the Church of Old) and now the Calling of the New Church, the Gentiles, were founded all in this one God-Man Jesus Christ.

Chap. 9.

See Zanchy & Grotius *in loco*.

For the concluding of this, there are three Things particularly and eminently observable to my purpose, out of those words, and their coherence.

The first ; That all those several sorts of Purposes, are termed but *one single Purpose* ; for so in the Original it is in the singular Number, all being but one Act in God, and all made in one and the same Jesus Christ ; and as one single Purpose, though comprehending a whole Systeme and Lump of Purposes.

2. The Phrase [*made*] is used concerning this one big Purpose ; [*Made*] (which is the Phrase) *in Jesus Christ.*

Observe, I say, concerning it, that whereas in the former Chapter, *vers. 9.* you read, that *God purposed all in himself* ; yet here, that he made the same purpose in Christ, even as when it should, and did come to the execution ; it is said, *That all things are by and through this one Lord*, as well as of one God : As they are coupled jointly in execution, so in Purposes : Only as the Apostle, in another Case, says of him, The purpose of making and ordaining Christ himself, in whom all else are, must necessarily be excepted. And this notes out, that they were made in him, as he was made Lord and Christ ; as *Peter, Acts 2. 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.* They were verified all in Christ, as the French phrase is, of the Sanction to their Laws : So all God's Purposes taken up in God's own Heart and Bosom, are said to be made in Christ, they had their ratification in Christ, God brought them to a firm subsistence and ultimate resolvedness, in and through his Christ as a Lord. For, seeing all things purposed, were to be brought into Existence by him ; therefore the Honour God gave him in his very Decrees, was, that the very Purposes of them, are said to be made in him ; without whom, they would, as to the effect and issue of them, have been in vain : He being present, and by, and undertaking to effect them all ; therefore they are from the very first purposed in him. So as all God's Eternal Purposes depended on this Lord.

The third Thing I observe is, That to shew this Universal Dependence of all God's Purposes on his one Christ, he answerably mentions all his Titles.

- I. Of Saviour, in that his Name of [*Jesus*]. 2. Of [*Christ*]. 3. Of [*Lord*].

Which three do comprehend a Respect and Foundation unto all his Purposes, of what sort soever. The words afore mention all three; *In Jesus Christ our Lord*, which issues fully to the Point in Hand, and falls in with the words here to the *Corinthians*, my Text.

Thus of God's Purposes, which were the Matrix, the Womb of all Things.

II. Christ is the Medium of God's Creation, &c.

But more particularly, let me here add one Instance, which yet may serve for all other; and I add it here, because it neighboureth so near this form, as I could not well leave it out here: And it concerns the Execution of all Things begun by the same Christ, as the former did, the purposes of all Things in Jesus Christ. And so we have Proof, and Instance in both Kinds, both in God's Purposes, and in the execution of them out of the same Chapter.

When God should after (as he did) come to effect or put in execution all, or any of these the purposes of his Heart, still this *Lord* presents himself as fit and able to subserve him in the execution thereof, as an Universal Agent or Instrument; In the virtue of whom he effected them all, and brought them forth to act.

For Instance;

The first Purpose of God that was put into execution, and which was indeed the Ground-work, the *Materia Substrata*, or Subject Matter of all other Works that were to follow, in execution, was that of *Creation*; the putting of all Things into Being, (as the ultimate or *bottom-Subject*, the Matter which his Decrees were to have to work upon); of this it is expressly said, in *Ephes. 3. 9.* and indeed is added by the Apostle, as the eminent Instance of all the rest; *Who created all Things by Jesus Christ*, not one thing excepted, but was created by him.

And again, If when God, setting his Hand to create, would make more Worlds than one, (as he hath made two, *viz. Heaven and Earth*) in the virtual Influence of this Lord, God-Man, it was, that these Worlds were made; *Heb. 1. 2. Whom he hath appointed Heir of all Things; by whom also he made the Worlds.* And herein, likewise again, this Lord is the Maker of all, and every thing in each and both these Worlds; so, *Col. 1. 16. Visible or Invisible, whether Things in Earth or in Heaven.* All which is to be understood of him as God-Man. But of these Things afterwards, upon that *Col. 1. 16, &c.* more particularly.

III. The Church of the Elect have a more special dependance upon one Lord Christ, as God-Man, *1 Cor. 8. 6. And we by him.*

I shall lay down only some Generals, that shew the Tenure that the Church of the Elect hold on the one Lord Christ, as God-Man.

Two Things are imported in these words, *And we by him.*

1. A Super-creation Being, and Existence given us in Him.
2. Super-creation Blessings, and Benefits by Him, which appertain to that *Being* in Him. Which Blessings are of two sorts.
 1. Of Redemption, as Sinners, through this one Lord; as he is *Jesus*, that we hold of his Merits.
 2. Of Blessings abstractly considered, from those of Redemption; that we hold of him as he is Christ the Lord; through our Relation to, and Union with his Person.

We have had a general view presented to us, how all things, that is, the whole Creation do, and did depend upon our Lord Christ, even in God's very purposing of them.

Chap. 9.

It is therefore meet I should next speak the like generally to this other *Part*, the *Tenure* that the Saints, the Elect of God have, and do hold of Christ: To the end, that this part of this Structure, may correspond with that which is foregone; which had but in general treated the dependance that *all things* have upon him.

And it is this latter is infinitely the more eminent of the two; and yet both necessary to shew the Compleatness of Christ, as God-Man; as in his Person, so in his subserviency to God, in all his Works whatsoever.

— — — *And We by Him.*

1. The *We* here, are God's Church of Man-kind, selected out of *all Things* which he created, and here separated from them, as a Company standing out apart by themselves, and who were separated and appointed by his Father to be a *Body* unto him as an *Head*. Now if we consider them in their first Creation-state, so they are to be counted among the *all Things*; and as such *efficiently* depending on him as *one Lord*; the Creator, &c. of them: But when here he adds, and *We by Him*; this imports their being a Chosen Generation, a peculiar People to God, the Chosen of God out of all Things else: And his being a peculiar special Founder unto them of a Supercreation-State, and a dependancy upon him for the whole of it, as he is Jesus Christ the Lord; which they have from him, *de novo*, and by a newer kind of Title, than that of Creation. A State, and all Things belonging to it, wholly supernatural unto that which was by Creation.

And here again, like as was said in way of Premise, to that former first Head, of the dependancy of *all Things* upon Christ; Our Thoughts and Contemplations must mount up again to that supream Age, or highest Point of Eternity: The top of that vast Sphere and Circle that comprehended us, and all Things; considered as yet decreable by God, and but in decreeing: And considered, that there lay afore our Great God in his Divine Understanding, a Platform of far higher, and momentous Designs than those, and beyond those of the first *Creation and Providence* towards all Things, together with Man, after his Kind, in common with them; namely, of calling in, and bringing a *certain first Fruits*, (as the Apostle James's word is, *James* 1. 18. *Of his own Will begat he us, with the Word of Truth, that we should be a kind of First-Fruits of his Creatures*); of that his intended first *Creation*, to *consecrate* them to himself, through a Supercreation-Union, and Communion with himself: A state which was to be utterly superlative in all the Things belonging to it, comparatively unto that State of, and by their first Creation; and all, and every thing whatsoever that appertains thereto: A State, in the ultimate End and Perfection of it, such as in Heaven, after the Work of Redemption is finish'd, the Saints and Angels shall enjoy to all Eternity: And in bringing us to which, he carries us through variety of Means preparatory, or conducing thereunto; and all, and each of them supernatural also. He, in his Infinite Grace and Wisdom, found his only begotten Son, Christ, God-Man, to be *the Person*: Yea, and in his Person as such, every way accomplished, adapted, and furnished, to accomplish this Design so fully and compleatly, as that whatever be designed by such a gracious Decree, proceeding out of Sovereignty, and such a Love that should so far transcend that Love, which by Creation he bore to us; (a pure Supercreation-Grace I stile it.) whatever (I say) should enter into the Thoughts of such an exceeding *Riches of Grace*, to bestow on them he would *so love*; This great Lord, his Christ, was adequately fitted, and enabled to be the Founder of. This God-Man was a Person after God's own Heart, to the very utmost extent of his gracious Purposes, and Counsels; and in his Person empowred to accomplish, at the first instant of his undertaking it, of whatever God could think of for them, or had a Mind to give them.

Now all, and the whole of this Supercreation-State we have by Him, are reducible unto two principal Heads.

First, *What we are*, or rather, *That we are*, or are endowed with a new Supercreation-Being.

Secondly, The Endowments which that *Being* is invested withal, or the Supercreation-Benefits that appertain, and belong to it.

And both these, and all of these, *we are by Him*, he is the Foundation of All *we are*, or *have*.

I. He is the Founder of a new Supercreation-Being, which is the subject of all Benefits bestowed: As God's giving *Adam* a Natural Being after his Image, that was the subject, and recipient of all the Blessings he enjoyed; and a Thing distinctly to be considered of.

We commonly say when a Subject hath been raised up unto a great Estate, Honours, Offices, whereunto he hath a legal Right, given him by his Prince, in whose Power it alone was to invest him therewith, we use in like manner of Speech unto this here, to express it; That *what he is, he is by him*: And therefore call him, *His Creature*. Which is but Translatitious; when yet he had not his very Being from his Prince, but from his Parents it was he came to have that Existence, which is the Subject, or the Person, unto whom all these Priviledges do belong. But this our Christ, is not only the Founder of our Right to all those Supernatural, Supercreation-Benefits; but God hath also founded for us in him, a Supercreation-Being, and Existence; (and not only that actual Existence we have from him) when we are made new Creatures: A Workmanship created in Christ Jesus, more truly than the Child may be said to be formed, and fashioned in the Mother; and the Foundation of his Being, lay in her Womb: And it is this new Creature, superinduced o're the Natural Person, which is the *Subjectum* of the first Creation: which in Scripture is termed *the Man*. Col. 3. 10. *Put on the new Man, after the Image of him that created him*: namely Christ, the Creator of it; *That's the Man*, and *the Him* in the Apostle's Account. And observe the Language the Apostle useth, when he speaks of himself, 2 Cor. 12. *I knew a Man in Christ, &c. vers. 2. Of such a Man I will Glory, but of my self I will not Glory, vers. 5.* And yet it was himself he spake of; but he reckoned not himself by the Creation-Roll, but what he was in the King's Book; no nor of the new Creature neither would he Glory, but as it was in Christ: and so it had a Being. But further, we had a Supercreation-Existence given us in Christ, afore the World was; which was the Foundation of the new Creature, and which makes us thus capable of all those Benefits, which were then also, and therewith given. And Supercreation-Benefits, must have a Supercreation-Being, or State of Being given them, superior to our first Creation-Being, and the Benefits thereof; which in God's Decrees we were appointed unto, as well as naturally to exist: by virtue of which we come to have a Title unto those Blessings. For if our first Creation-Members were all written in *God's Book* of his Purposes, so all the Members, which are the various Graces, the new Man or Creature consists of, they were all written in God's everlasting Purposes: Yea, and all the Blessings that belong to this new Creature, are altogether therewith given us in Christ; as is express in 2 Tim. 1. 9. *Who hath saved us, and called us with an 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 begun.* The Work in God's calling us, is the forming the new Creature in our Hearts; stiled therefore there, an *Holy Calling*, as working Holiness: And this Foundation-Blessing is said to have been given us in Christ, according to his Purpose of Grace in Christ, that was afore the World began; and they could not be said to have been given us in Christ, unless we were considered some way or other in Christ then. God did not take up naked Purposes of Grace; and Good-Will to us, with a firm Intent and Resolution to bestow those Blessings on us: Though his Purposes are as Mountains of Brass, as the Prophet speaks, *Zech. 6. 1.* But he was pleased to fix, and ratify them in his Christ; and in like manner [*Us*], and our Persons he founded then in Christ, and

and considered in Christ. God had as then his Christ present with him, and by him; and reckoned of us as Members of him, and elected us as such. And God thought not his bare Purpose of Election of our Persons, enough to satisfy Christ, who at that present undertook for us; nor to comfort us, when we should come actually to exist in this World, and to lay hold of his Grace; nor was he contented, if I may so speak, with Christ's bare Concurrence, as Second Person, in choosing us as well as the Father himself did; but further to strengthen his own Heart in those his Purposes towards us: as in the 8th of *Proverbs* it is said, our Christ was with him, strengthening, and supporting his intended Creation to him: He thereby engaged himself unto Christ, then present, for us: Yea, and constituted, and set up Christ, as a Representative of us, and common Person for us; and Christ accepted us, took us in to Himself, and owned us as his; and pieces of himself. And in these respects the Elect had a *Being* afore God; such as was far more than what was simply given them in God's Decrees, or Purposes of Grace, or Good-Will, or bare Choice on God's part; but his Choice did find a Foundation of their Existing: For this his Christ was there present with him, actually existent, and at his Request to bear the Person of God-Man; and therein to estate us all, at the instant of his Choice, as far as he should name them to him, to be his Body, Spouse, Members; and he from that instant also to bear, and represent their Persons afore his Father: and so to give them a representative Being in himself, which other Creatures then had not, but were left singly to their own Fortunes, Stations. And in these respects it is that Christ as God-Man is stiled the Everlasting Father, *Isa. 8.* Father of us; namely from Everlasting: bearing us then in his Heart, as a Mother doth her Children in her Womb. So as by means hereof it came to pass, that the Elect were not as Branches hanging in the Sun-beams of God's single Purpose of Grace only, to produce, and bring them forth into actual Existence by its single Influence; but such as have withal a Soil, a Root they were planted in, the Person of Christ: He and we being *σύνφυτοι*, as Twin-Plants, planted together in God's Heart from the first. Hence that high Foundation of Election, which is called *the Election of Grace*, is said to be in Christ: He hath chosen us *in Christ* afore the World began. And though God chose the Persons, yet compleated he his Choice of them in Christ, and gave us a Being in Him, as in an Head, and then gave them this *Being* in Christ; but chose them in Christ, from the first cast of his Thoughts to choose them. God never considered us as single Persons out of Christ, (though in this respect that he determinately, and distinctly foreknew, and pitch'd upon each of our Persons;) but chose us one in and with his Son, as an Head, or common Person, taking our Persons, and undertaking for them; He never abstractedly considered, or viewed us apart from, or without Christ, but as one in Him, and with Him; constituted and made one Head and Body at once: And this afore-hand gave them a Subsistence of another kind, than what by Creation they were to receive: Inasmuch, as their State in Him is termed a *Being*, a new Being, and Existence; as the Subject upon which Being first constituted, the Benefits do fall. *Of Him ye are in Jesus Christ*, says the Apostle, *1 Cor. i. 30.* Lay that as our Foundation of Christ his being made Wisdom, Righteousness, Sanctification, and Redemption to us; which are the Benefits that belong to that Being: In him ye are, or have a Being, says the Apostle. And before God Christ had it, from that time wherein we were given to God by him. And we began so far to be, as we were considered *in Him*, and that was at our Everlasting Election; and he to be sure had an actual Being, and bore an actual representation of us: And this laid a Corner-stone of a higher Being supernatural, even from Eternity, than what our first Creation came unto.

This Supercreation-Being having been thus settled, I come to the second Head proposed, *viz.*

II. A General Consideration of the Benefits wholly Supercreational.

These Supercreation-Blessings we hold of Christ, are of two sorts, and distinct.

I. Such as are Supernatural, even in respect of our first-Creation Estate, unto which for that cause I give the stile of Supercreation-Benefits; which do far exceed in value the first stock of Creation-Blessings: Such as that of Adoption of

Sons, Heirs of Glory; an unchangeable Love of God to us, and of an immutability of our Love, and of perfect Holiness in us unto God again.

2. The second sort of Benefits are those that are Supernatural in respect unto our sinful, corrupt, miserable Estate we are fallen into, and delivered out of: Such as are Pardon of Sin, Justification, and a Restauration of that Original Holiness we lost, and had once in *Adam*; together with that high superinduction of the Image of Christ in his dying, and rising; which involves in it the Original Holiness we had once in *Adam*, conformable to the Holy Law. These I call purely Redemption-Blessings; and may wholly be called Supernatural, as aforesaid.

And these two sorts of Benefits, as they are apparently distinct in themselves; so answerably they have a distinct Foundation in Christ. For

The first sort have their Foundation in his very Person, through a given Relation of us to him, and him to us; and these are abstractly considered from Redemption, or the Benefits belonging thereunto, and purchased thereby: So as God giving us unto him, and he accepting us for his Body, and to be one with us for ever; even by virtue of this Relation there is a wonderful Sphere, and round of Blessings, which have a Foundation thereby, and might have had, if God had so pleased, if Men should never have fallen: And although Man falling, God decreed that other sort of Redemption-Mercies; yet so, as these first sort were originally decreed, as being more glorious; without the consideration of the Fall. And though (as I acknowledg) they were upon Man's Fall, purchased all anew, upon the account of Redemption; yet the Interest of his Person, and our very Relation to his Person, (as aforesaid) was in the Original Decree of God about us, and continues to be the main Foundation, with a distinct consideration from those of Redemption, of our right unto those Blessings, although also purchased by Redemption, so as for us to have a double Title to them.

The second sort of Benefits are wholly by virtue of Redemption, and flow from the Merits, and Influence of the Acts thereof; and wholly so arise from an acquired Interest of his Obedience, Death, Resurrection, &c. And again, although the Merit that purchased these Benefits, do wholly arise from the Worth and Dignity of his Person; as namely his Death, and Blood, that it was the Blood of God; and the Obedience of him that was offered up by the Eternal Spirit, the Godhead in Him, and is therefore called the Righteousness of God; yet these Benefits are not founded, and conveyed meerly from our Relation to his Person, abstractedly considered from his Redemption; as if that Relation to, and Union with his Person, could have produced, or procured these Redemption-Blessings, as I stile them, without a Superadditional Merit acquired, over and above, and beside that of the Interest of his Person.

C H A P. X.

How all Things depend on Christ, God-Man; and what Influence he hath into them; further proved and illustrated, by that Text in Col. 1. 16. Some Cautions premised for the understanding it aright. What is meant by those Expressions, In Him and by Him are all Things.

Col. 1. 16.

For 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: All Things were created by him, and for him.

NOW is to succeed that other Title of Glories, due to our Lord Christ, considered as God-Man, namely, in his Relation unto the Works and Counsels of God, and the influence he hath into them, the dependance they all have, either actually or virtually, upon that personal Union of the Son of God with our Nature; and this is the second Thing in order in the Text, or a second Crown of Glory, which our Apostle here setteth upon our Lord's Head, (who is yet moreover, above, and besides all this) an Head unto his Church, &c. as *vers.* 18.

That these Things here are spoken of him as God-Man, and not as Second Person only, I shewed in the first Chapter of this Book, in the latter part of it, wherein I opened and sorted the Particulars of this Text, into their due method.

The only difficulty that here occurs, (e're we proceed any further) is, That seeing the Son of God did not assume that Man Jesus into one Person with himself, until 4000 Years after the Creation; how can the Work of the Creation be attributed to him, considered as God-Man, that *by him all Things were created*? And so, why should it not still rest upon this Account, that by him, simply considered as God's Son, and Second Person, all Things were made.

Towards the clearing of this, I cast in these ensuing Particulars.

I. That there is a double Influence which Causes have into Effects; one *Virtual*, the other *Actual*. Not to instance in other Causes, (if any such like to this might be found); it will be enough to give a parallel-Instance in Christ himself, whose Actions performed by him, when come in the Flesh, had yet a *virtual influence* into many Things that were done long before, either the Actual Existence of him in the Flesh, or the performance of those Actions; yea, the virtue whereof reach'd to the beginning of the World: Thus by virtue of his death, *Adam*, and *Eve*, and *Abraham*, and all the Fathers were saved. Not to prove this by Induction, but by the Lump; *Peter* having spoken of all the Fathers under the Old Testament, *Acts* 15. in the last words of *vers.* 10. immediately

BOOK III.

diately subjoins and pronounceth this as common to the Jews, and themselves now in the Times of the New Testament; *We believe, that through the Grace of the Lord Jesus Christ, we shall be saved even as they*, vers. 11. that is, they and we both alike are saved, by the Grace of the Lord Jesus Christ. Yea, and further, this their Salvation is attributed to his Death; which though once, as a Sacrifice, offered up in the End of the World, *Heb. 9. 26.* yet was offered up for Sins past; *Rom. 3. 25. Whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness for the Remission of Sins that are past, through the forbearance of God.* And that under the Old Testament, faith, *Heb. 9. 15. And 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, they which are called might receive the Promise of the Eternal Inheritance.*

And as there is this double Influence, so answerably, a double Existence may be conceived of him.

A Virtual Existence, which is affirmed of him in that Speech, when he is said to have been the same Christ Yesterday as well as to Day, to all Believers; *Heb. 13. 8. Jesus Christ, the same Yesterday, to Day, and for ever.* Yea, and his Death, in respect of the virtue of it, hath existed from the beginning of the World; as that Speech, *Rev. 15. 8.* evidently imports, *The Lamb slain from the beginning of the World.*

Let us first see what the Text will speak in favour of this Interpretation; yea, let us but compare Phrase with Phrase, as things are spoken of him in this Text, he is said to be *the First-Born from the Dead*; and *1 Cor. 15. 20. The First-Fruits of them that slept*; in so much as, *vers. 23.* of that Chapter, the priority of Order in rising again, is given to Christ, *But every Man in his own order, Christ the First-Fruits, afterwards they that are Christ's.* But is it so, that Christ, in respect of an actual Priority, was the first of all the Elect that rise again; so, as none of them afore him, though you know *Lazarus*, and divers others at his Death, rose out of their Graves? and yet, still he is the First-Born, the Eldest Son, whom that Womb of the Earth gave up, the First Fruits that Soil brought forth, which therefore must necessarily be understood of a Virtual Existence and Priority; and so, as because by virtue of him, all others do and have risen again. Then you may, by these and the like Parallels, easily conceive how this Assertion is to be understood, that *all Things were created by him*, as God-Man, and as that one Lord, or Christ; as also, that there is not a necessity to ascribe all such Things spoken of him, or to put the account of his being Second Person alone, as abstracted from the consideration of his being Lord, and Christ, because said to be done by him afore the Humane Nature existed.

And so the plain sense of this Assertion is this, That the Son of God, personally and actually existing as the Son of God, with God, afore the World or any Creature was made; he undertaking, and covenanting with God, to become a Man, (yea, that Man which he hath now taken up into one Person with himself) as well for this End, as for other Ends more glorious, God did in the virtue and fore-knowledg thereof, and in the assurance of that Covenant of his, proceed unto the creating all Things which he hath made; and without the intuition, or having this in his Eye, he would not have made any Thing which he hath made.

II. The second Particular is, the adding some Cautions touching the understanding of this Assertion.

I. It is not to be understood, as if I meant, that God had not sufficient Power, or absolute Sovereignty, to have created, unless the Son of God had become Man, God was God, blessed for ever, and all-sufficient in himself, without this Design about Christ: so as it adds no new Power to him, which he had not in himself afore. Thus take that Power which is in God to sanctify us now, when fallen into Sin, and which is in the Holy Ghost to effect it in us, is one and the same essential Power, which is in God as God, out of which he made Man at first, and created him in Holiness, and no other; and Christ's Redemption,

Redemption, or dying for us, adds no new degree of essential Power to God, or the Holy Ghost, whereby to enable him to sanctify us, as if else he wanted Power to do it. No; And yet we say, as to the exerting or putting forth that Power, that it depends morally on Christ's having died, as without which it would not have been put forth; as also for that his Death purchased the Power, and also the Mercy that was in God, to have it demonstrated, in raising up Men dead in Sins and Trespasses; and so we say it is to be attributed to his Death and Resurrection virtually, which also the Scripture affirms, *Phil. 3. 10. That I may know him, and the Power of his Resurrection, and the Fellowship of his Sufferings, being made conformable unto his Death.*

2. As to the Point in hand: I assert not neither, so high and so great a dependance of this Creating-Power upon the Personal Union, as is of sanctifying us upon Christ's Redemption, for by his Death he purchased that Power. But so it is not here, as if that his undertaking to assume Man's Nature, had purchased this putting forth God's Power to create; but the dependance thereon refers to God's Will: and so is *ex Hypothesi*, that he would otherwise never have gone about to create, he would never have been pleased with any Creature, or all Creatures, he could have made without this; and so in him, and from him, as so considered it was, that God condescended thereunto, as the Reasons of this Point annexed to the proof of it, will give the account of.

3. When this is attributed to Christ, as God-Man, it is not exclusively to be understood, as if as Second Person, he did not concur to create as well as the Father, and the Holy Ghost, because he virtually concurred as God-Man. No; for look as in Redemption, the Son, as Second Person, concurs as well as the Father and the Spirit, as it is one Act in common of the three Persons, yet so as over and above Christ, as God-Man in one Person, doth in especial effect it: So here in Creation, he hath, over and above his common Concurrence as Second Person, in this, and all Works else, a special Honour attributed to him, as God-Man, from his virtual Hand in it.

III. It will much conduce to the right stating of this Point, as I assert it, to take notice of the Aberrations from, and yet dark Gropings after this Truth.

1. *Arrius*, he would have Christ to have been a great Creature in the Form of God, and as a God by Office, and like unto him in all Things, existing afore the World was, as the Medium or Means by whom God made all Things, and that without the intervention of such an Immense and Divine Creature, he would not immediately himself have created any thing. But then *Arrius* withal denied that this Christ was also God essentially, and of the Substance of his Father, and so asserted him to be but a meer Creature.

See Rivet's
Gen.

2. Others of late have in like manner thus endeavoured to set out the Person of Christ to us; that he was put forth by God out of himself a meer Creature, and under the Covenant of Works; yet so, as in his Person he was the Spirit, the seminal or prolific Virtue of all the Creatures that could, or should be made, being the whole Mass of what God had in him to afford to make Creatures out of, distinct from himself; as Man hath to afford, what, if let out of himself, is the Foundation or Matter of a Son, or Children from him: and that this great Son of his, thus put forth, finding himself distinct from God now put forth; and so as a meer Creature mutable, as under the Covenant of Works, as all are by the Law of Creation, and that so he would die and perish, if he remained alone and thus out of God; he therefore, by the supernatural Guidance, and impulse of God, willingly died to that Creatureship, and the State and Condition thereof, and giving that up to an Oneness with God in Spirit, he rose and ascended up to a Being in the Form of God, and one with God in Spirit; and in this respect was termed, the *Lamb slain from the beginning of the World*; and then did create, as God, and as being in the Form of God, and put forth Angels, and this World, and all Things out of himself, and thereby is become the Head of the First Creation: and by his appearing in Flesh, in that

that Man at *Jerusalem*, did, by the like Example acted by him, teach us Men to die unto our being Creatures, which hath been commonly termed by them, destroying of Flesh, &c. and then to rise up in Spirit unto that Being in the form of God, and one in Spirit with God, even as Christ himself afore the World had done, and thereby preserved himself from Ruin: and this is the Covenant of Grace, say they; thus Christ became the Head of the New Creation, as he was Author of the first.

3. That great and excellently Learned Man, Sir *Francis Bacon*, in a confession of Faith, which I had in Manuscript, under his Hand, about forty six Years ago, and since printed 1641, but without his Name, his words are these.

‘ I believe that God is so Holy, Pure, and Jealous, as it is impossible for him
 ‘ to be pleased in any Creature, though the Work of his own Hands; so that
 ‘ neither Angel, nor Man, could stand, or can stand one moment in his Eyes,
 ‘ without the beholding of the same in the Face of a Mediator: and therefore
 ‘ before him, with whom all Things are present, the Lamb of God was slain
 ‘ afore all the World; without which Eternal Purpose of his, it was impossible
 ‘ for him to have descended to any Work of Creation, but he should have en-
 ‘ joyed the blessed and individual Society of three Persons, in the God-head only
 ‘ for ever. But that out of his Eternal and Infinite Goodness, and Love, pur-
 ‘ posing to become a Creature, and communicate with his Creatures, He or-
 ‘ dained, in his Eternal Counsel, that one Person of the God-head, should be
 ‘ united to one Nature, and to one particular of his Creatures, that so in the
 ‘ Person of the Mediator, the true Ladder might be fixed, whereby God might
 ‘ descend to his Creatures, and his Creatures ascend unto him.

And in his fifth Paragraph it follows;

‘ That by virtue of this his Eternal Counsel, touching a Mediator, he de-
 ‘ scended, at his own good pleasure, and according to the Times and Seasons to
 ‘ himself known, to become a Creature; who by his Eternal Word created all
 ‘ Things, and by his Eternal Spirit doth comfort and preserve them.

There are two Things in his stating this, which I do not readily assent unto.

1. That Christ was considered by God as the Lamb slain, and from the foresight of his Death; and the Second Person undertaking to become the Lamb slain, it was, that God designed to create, even as through and for his Death, as afore considered, he ordained to redeem Man, considered then as fallen: But this needed not as to Creation, there being no supposition of Guilt in that which was nothing, which all Things afore their Creation were; and besides, though his taking our Nature, was designed and proved to our Redemption from Sin, yet sufficient alone to move him simply to make and create meer Creatures, was that other Reason which he gives, that one Person of the God-head should be united to one of his own Creatures; in whose Person, so united, God's Holiness and Purity would fully be pleased to descend to create other fellow Creatures for him and his Glory. Let Christ's Blood then stand to reconcile Sinners, or those that were in danger to sin; and let his bare undertaking to be united to a Creature, be a sufficient relief against the meanness of meer Creatures, and by their Defects to set forth his Glory. The Creature alone considered, had not been worth the making, without this Design; Christ's Person alone was an abundantly well-pleasing Medium, or Mediator of Union to the Elect, and of stability unto the frailty and unworthiness in Creatures.

2. The second thing (which may stumble some) in this Assertion is, that he says, It was impossible for God, without this Counsel or Decree (namely, of Christ's Incarnation) to have descended to any Work of Creation, &c. Which Expression, unless understood of an Impossibility, *ex Hypothese*, by way of Supposition, (that God would not have been pleased with any, or all Works his Power could make, unless this Personal Union of some Creature with God, had been added and undertaken) would have a Danger in it, and a great Absurdity. Only as of a Wise Man it is said, He cannot do that which his Wisdom
and

and Will, guided by Counsel, thinks not meet for him to do ; so the same may be affirmed of God ; which also seems, by the tenure of his Speech, to have been his Scope.

But the State I would put this Assertion into, in distinction from this, and in perfect opposition to those fore-mentioned Errors of others, is,

That indeed, according to the Scriptures, and the very Foundations of our Religion, God needed not any meer Creature to help him to create, but it is his own immediate Power that doth it, as the Book of *Job* and *Genesis* tells us : Therefore (to obviate that Objection) our Christ is truly and by Nature very God, of the same substance with his Father, begotten by him, and equal to him ; and that afore the World was ; as also at the Creation, he existed as God, with God his Father, afore any Creature was, or any way assumed by him.

His subserviency to God, in the Creation, is set forth in this *Colos. 1. 16.* in three Particles.

- I. Ἐν αὐτῷ, * In him.
- II. Δι' αὐτοῦ, By him.
- III. Ἐἰς αὐτόν, For him.

* So in the Original ;
 Ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα τὰ ἐν τοῖς ἔθνεσιν καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὄρατα καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἰσχυροὶ τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν ἐκτίσθη
Col. 1. 16.

I. *In him*, As the Exemplary Cause ; so some Schoolmen of old interpreted it : for it is not *in him* all the Creatures can be said to be as in a Head, for that is the peculiar and proper Priviledg of Elect Men and Angels that are Homogeneal to him : He is a Lord to every Creature, but not an Head, therefore the exemplary cause is intended. And this was one Reason, among many others, why God in his Decree, about what Creature the Second Person should assume, pitch'd upon Man's Nature, rather than that of Angels, because Man's Nature is the compendium of all, and so fitted to be (as in Christ it was) exalted the Exemplar, the *πρωτότυπον*, the Pattern of the whole Creation. The Poets feigned a piece out of every Creature to have been taken, to make up Man, the perfection of them all, in his Reasonable Soul, which is a Spirit that can subsist of it self ; he agrees with Angels, in his Body, and the Lives thereof, Sensitive and Vegetative, with Beasts and Plants, &c. Now therefore God set up Christ as the Pattern of all Perfection, (for so that Humane Nature, united and quickned by the God-head, must needs be even above the Angels themselves, though having a Body, and more excellent than they) and drew in scattered Pieces, the several Perfections met in that Humane Nature in the rest of the Creation from this Pattern ; And in Man's Creation (whose Nature it was he was to assume) this seems to have been considered by God, in that Speech then uttered, *Let us make Man according to our Image*, which in Christ as decreed to be God-Man, and in which, as such, he is stiled, *The Image of the Invisible God*, as hath been shewn, (which some, both Antient and Modern, Divines have interpreted of Christ, as to be made Man, notwithstanding *Austin's* Objection). Even as that Speech used when Man was created, [*Man was made a Living Soul*] is interpreted by the Apostle, *1 Cor. 15. 45*, &c. to have an Eye to Christ, as the Type or Shadow hath to the Body, so likewise that Speech uttered before concerning his Creation, *Let us make Man after our Image*, that Man refers to whom God was to be united to, and is, as if God had said, Whom we in our Decrees have set up as the Pattern, and expressest Image of the Invisible God-head, common to all Three Persons, to the utmost liveness ordained to be set out, in him who was set out. Therefore the first in Intention, and Decree, and therein before this Man *Adam*, and all Things, and of whom this Man *Adam* is but a shadow.

II. The second Phrase is, *δι' αὐτοῦ*, *By him all Things were created* ; so *Ephes. 3. 9.* where speaking of the Mystery of the Gospel it self, (whereof Christ was the great Founder, and apparent Author in all Mens Eyes) he adds, how the same Christ had also *created all Things*, he having been some way the Instrument, as he is [Christ] God-Man, anointed, of the Creation, as well as actually of Redemption. And the coming of it in there, so by a meer occasional Addition, imports,

BOOK III.

imports, as if this Christ indeed had been concealed, and came not into the World, but then when the Gospel was to be revealed and manifested, (of which he there speaks as a Mystery hid) ; yet unto him, as thus to come into the World, was the World beholden for their Creation ; and this Glory of Christ, God concealed, until the full revelation of him, in the great Work of Redemption ; that so all his Revenues of Glory might come in together. Yea, if he were at all to be made a Creature, it was his due Personal Priviledg, to have been first himself made, and himself to have been God's Instrument in it, and to have uttered those words still which were spoken by God, (yet as on purpose relating to him, as *Cameron* well observes) *Let there be Light ; Let there be Sun, Moon, &c.* Even as it was his due, when he assumed our Nature, to have been filled with all that personal Glory which he hath now in Heaven ; but that for accomplishment of other Ends also it was suspended ; namely, that he might first become Sin and a Curse for us : So, I say, it was his due to have existed in his Humane Nature first, (supposing such a Decree that he should assume) ; and then he, as God's Word and Instrument, to have created all Things, as he wrought Miracles when he was on the Earth ; but God having a further and more glorious End, suspended that (as he did his Personal Glory due to him when he came) and contrived his coming after the Fall, in order to Redemption. He yet gives him that Glory of Creation virtually, and that he created all Things by him, and by virtue of his Incarnation ; and in creating (to shew he should have done it as his $\lambda\acute{o}\gamma\omicron\varsigma$, a Word to be made Flesh) he accordingly acts his Part, as in *Gen. i.* *God said, Let there be Light,* and the like ; which but for this very Mystery needed not have been. Yea, such seems to have been his subserviency to God herein, that *John* contents not himself only to have said, that *all Things were made by him* ; but further adds, *and without him nothing was made that was made* : Unto the interpretation of which place hereto annexed, I refer the Reader for a further Explication and Confirmation of this Truth.

And the Reason of this is, partly to honour his Son, to make that his Act of undertaking to assume our Nature, (whereby the Son should be made less than his Father, even in the greatest height of Glory that could be put upon him ; and yet he did this to manifest the God-head to the utmost) the Foundation of the Creation, as he did his Incarnation in frail Flesh, together with his Sufferings, the Foundation of our Salvation, (for upon the Decrees of God's Will, we will suppose the connexion of these to depend) ; but yet partly withal, because it was not meet, nor did it become the Great God to make any meer Creatures, though never so glorious, but upon Christ's undertaking first himself to be a Creature ; and that for two Reasons.

First, For if God glorify himself by Creation at all, he will glorify himself as God, the utmost way that may be, or else he doth not like himself : God is curious in the Works which his Hands mean to make, and will manifest his God-head unto the utmost. Now all that could have been held forth and manifested of the God-head, in and to meer Creatures, had fallen short, had not been to the utmost ; therefore if God satisfy himself, it must be by that which is the utmost, or he would have torn all Projects of Models of Worlds in pieces, and never have put them in execution ; for still he says with himself, I shall not do my best and utmost, if there be not an Union of some Creature into one Person with us, nothing else would have satisfied his vast desires of being glorified.

And, secondly, The Holiness of meer Creatures would not have come up to a contentment of his ; as the manifestation of the God-head in the Creation of meer Creatures, would not have given full contentment to his Power and Wisdom, so no meer created Holiness to his Holiness. He finds folly in the Angels possibility of Mutability, an Imperfection, but there is none in God incarnate. Now therefore if his Son will undertake to be a Creature, he is so pleased herewith, as he can be content to condescend (as the *Psalmist's* word is) to look down upon the making Works of a lower Nature. Which all serve also to illustrate

illustrate this highest Work of all by their several Subordination thereunto, in their several Ranks and Orders.

Chap. 10.

It is strange, that in the Text there should be three Phrases used concerning the Creation, in relation unto Christ: The Creatures are said to be created in him, and created by him, and created for him.

In him, as a Head, they are not; the Creatures cannot be said to be created, as the Elect are said to be chosen in him, that's proper to those Creatures that are homogeneal to him. In him, therefore may well be understood virtually, as in *Ephes. 2. 10.* we are said to be his Workmanship, created *in him* to good Works; so the old Creation is also in him in a virtual respect. That place in *Prov. 8. 30.* I was brought up *with him* (speaking of Wisdom); I remember *Junius* translates it actively, *Educat*; I was he that did foster the Creatures, he did foster the Purposes of God in the Creation of the World; he was *Educans*, nursing up, and fostering of the old Creation in his purpose. In *Ephes. 3. 9.* the Apostle saith, that it was given to him to preach the unsearchable Riches of Christ, and to make all Men see what is the Fellowship of the Mystery, which from the beginning of the World hath been hid in God, who (saith he) created *all Things* by Jesus Christ. He speaks of the Mystery of the Gospel. Now that Jesus Christ was the Founder of the Gospel, that was apparently known, it was in all Mens Eyes; but he addeth, by the same Jesus Christ he created all Things, that is, by Jesus Christ, as anointed God-Man; and to me the words come in thus, (for it is an addition by the way) that though the Gospel only began to reveal this Christ, and he did not assume Man's Nature till the Times of the Gospel, and for Evangelical Ends and Purposes, for the Redemption of Man took frail Flesh; yet, saith he, know this, the World was beholden to him for its Creation; and this is one Glory of his that is not to be laid aside; and the Revelation of it saith, He is by the Gospel. He brings it in here with the other, that Christ might have all his Revenues of Glory (which in the *8th* Verse had been stiled *His Riches*) come in together.

C H A P. XI.

That Christ as God-Man is the Creator of all Things, proved by Scriptures. The first Proof out of the former Text reassumed. 1 Cor. 8. 6. By whom are all Things. Some further Explanation how this is attributed to him as God-Man, in Answers to some Queries concerning it.

I Alledge in the first Place, that preliminary Text, I took of 1 Cor. 8. 6. Shewing thereout, That the One God, had set up Christ as the *One Lord* under Himself, a Lord unto all his Creatures. I then proved that Title of *Lordship* there given him, was not meant of his *natural Lordship*, as he is God, or singly as Second Person, but as *God-Man*. For evidence of which, I must refer the Reader thither.

That particular Improvement which I now make of that Passage in that Scripture, *By him are all Things*, is to set it in the Front to the rest of Scriptures that follow, to lead on to the proof of the Point in Hand, founded upon this.

That if this Title of [*One Lord*] be given him as *God-Man*, and in respect of an Office he sustains afore God, as was there proved, the Inference is strong, That *then he was as such, first and chiefly forelaid in God's Designs* and everlasting Purposes, as a Midst or Foundation unto *ALL*, as upon whom *All Things* in common for Creation, and *we* in special for our Supernatural Estate, had a dependance, and not meerly as Second Person. And it is of *All Things* as well as of the State of the Elect. For,

1. If *All Things* be by *Him*, as the *Lord*; then he, under God, is a Founder of them, as the Lord of them. For that which is by another, must needs be acknowledged as such, to be before that other. Nor is it said only, That all are *for Him*, as if in that respect only, he were their Lord, (which yet is true) as *Adam*, his Type, was Lord of all the visible World, and yet the World was not by him: But here, he is such a Lord, as by *whom*, or *through whom all Things are*. And not only of them when they once are, but through whom they are, and have their Being: And so he is their *Founder* as well as their *End*. Nor is he said simply to be Lord of *All*, as *Acts* 10. 36. and Lord over *All*, *Rom.* 10. 12. But here it is further, *One Lord by whom All*.

2. It is as indifferently spoken of Him, That *All Things are by him as One Lord*, as that *We* (the Church) *are by him*. Now all will, and do acknowledg, that *We*, and all that belongs unto our Salvation, do and doth depend on him as *God-Man*, and as our Lord; and that that is the intent of that Speech, in that same 1 Cor. 8. 6. *And we by him*: In that respect therefore, in their kind and proportion, all Things else; for both are there set together and yoaked in one and like Parallel Expression.

3. And indeed, 3dly, The Dependance of all Things on him, meerly as God, and Second Person, is afore included in that preceding Speech: *There is One God, the Father, of whom are all Things*. And Christ, considered as Second Person, is one God with the Father; as our Divines upon this Place do affirm, against the *Socinian* Objection. And the Father is set for the other two Persons, both the Son and Spirit; as in *Joh.* 17. 3. *And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent*. And here the

Son is evidently implied, in saying, *One God the Father*, spoken in relation to Christ as the Son; and because they are both thus included, therefore it is that the Spirit is not mentioned at all: when yet upon him is the same dependance that is upon the Father; yea, and of the Son and Spirit it is that all things are, as well as of the Father.

To conclude: What is that great Truth the Apostle sets the primitive Churches awork to pray about, and that the generality of the then Heathen World might come to the knowledg of, but this very thing thus stated? *God would have all Men to be saved, and come to the knowledge of the Truth: [for there is One God, and one Mediator] between God and Men, the Man Christ Jesus.* 2 Tim. 2. 4, 5. And doth not this Corinthian Text speak just in the same parallel Language, *One God, and One Lord?* So then it is not Christ, simply considered as Second Person, the Apostle here intends, as the One Lord here; that sence would be too narrow in comparison of this other that comprehends the whole of our Christ, both as God, the *substratum* of his Person, and also Man, and the whole of his Office in the relation he stands thereby unto God, to us, and all the whole Creation.

There is a Query or two may be made.

Query 1. Is not Christ's Lordship rather thus to be understood, *That as God indeed, he hath a natural right over all things; because as God he made them?* (And the Title of God's Dominion over All, is founded on this, That he is the Maker of them) and so, *that Christ's Official or Commissionated Lordship over all as Man, is but only for him to be the End or Ruler of them,* which *Psal. 8. 4.* compared with *Heb. 2. 6.* gives him; *But 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?* What is Man? Thou madest him to have dominion over the Work of thy Hands, &c. *i. e.* when they are once made by him, considered as he is God; and therefore in that respect of his being Man, is not to be extended to their Creation, or to his being Author of their very Beings themselves.

I answer; That if *Lord* here in the Text, be meant of that Commissionated Lordship he hath as God-Man, as hath been proved; that then, as truly as that all things are said to be of one God, as God, in respect of their Creation; so truly are all things said to be by this *one Lord*, though in a distinction from God. *All Things* is a reaching word, and comprehends the very Beings of Things; and we see, that in as full an extent and latitude, it is spoken of Christ, that All are by Him, as the former is of God, that all are of Him; only with this note of difference [of Him] *so of God*, but [by Him] *so of that one Lord*, shewing that God hath that Dominion originally, but Christ derivatively, as a Commissionated Lord, as He *by whom* God doth all things, that yet are of God himself. Now, when it is here said of God, *All things are of him*; all readily understand it, that all things have their Beings of Him, and their very Creation from Him: Therefore also, when it is said of Christ, *All things are by Him*; it is in like manner imported, that they all depend on this Commissionated Lord for their Beings and Creation also. And the Scriptures fall in with this phrase and manner of expression, whilst they frequently say of Christ, *All things were made by Him*, and that *God by Him did make the Worlds*; whilst they particularly express Christ's share of Efficiency in their Making and Creation. This is the common language with what is here.

Ans. 2. The Assertion is not, That as Man, singly considered, this is attributed unto him, but as *God-Man*. Singly and alone *as Man* he hath no such Lordship at all, either over all the Creatures to rule them, much less to create: for a meer Man was not capable of it, (as was said): Nor, on the contrary, is it true, That as he is God, singly considered, he only can create; but that as *God-Man* he can create also, (especially having been therewith commissioned thereto as such, by God) even as well as *forgive Sins*: which he takes on him as *God-Man* to do. The Jews in a like manner objected, *Mark 2. 7. This Man speaks Blasphemies: Who can forgive Sins but God?* 'Tis true, None could but He that is God: But it was not true, that it was not so a Property of God, considered singly as God, only that a Man that was one Person with God, or *God-Man*, could

BOOK III.

could not be partaker of it, as his Personal Priviledge by virtue of that Union, or have a virtual influence thereunto, as well as God. And to put an end to that Controversy ; Christ gives this real Demonstration of it, v. 9, & 11. *Whether is it easier to say, Thy Sins are forgiven thee ; or to say, Arise, take up thy Bed, and walk? But that ye may know, [THE SON OF MAN] hath power on Earth to forgive Sins.* Yea, Christ, as God-Man, doth greater Works every day than create Worlds: He creates *new Creatures*, and thereby causeth *all old things to pass away, and all things to become new.* And he will create *new Heavens, and a new Earth; and change our vile Bodies, that they may be fashioned like unto his glorious Body, according to the working of his mighty Power, whereby he is able even to subdue all things unto himself.* Phil. 3. ult. Which are all spoken of Christ as God-Man, even Him whom visibly we look for from Heaven, as it is there in the verse afore.

Answ. 3. Nor are these things attributed to Him meerly by way of communication of Properties ; whereby what is proper only to the Divine Nature singly as God, is attributed to the Manhood ; but these all by way of influence and virtual efficacy are attributed to him as God-Man, as truly as the Works of Redemption, Mediation, and Forgiveness of Sins, all which are *secundum utramque Naturam* attributed to Christ, in respect of *both his Humane and Divine Natures*, as we affirm against the Papists.

Answ. 4. To affirm this, is (as not any of those other afore-mentioned) no way derogatory unto God. It is proper indeed to God to create by his own sole Power originally, all the essential Power is solely his, and the Man Jesus can add nothing of Power thereunto ; yet derivatively the Person of the Son as God-Man, may be and was impowered thereto, over and above what simply as God and second Person, his Power was for: As by way of difference it is said, *All things are by Him as Lord: But of God, That All is [of Him.]*

Answ. 5. Nor is it true, that the sole foundation or rise of God's being Lord over all, is, That he is Maker of all things ; and that therefore this is peculiar to God as God: For he was *Lord over all* before they were made, in that he could make them, &c. His Lordship as God, is founded on a Sovereignty in himself; And accordingly doth learned *Cameron* speak upon this occasion of Christ himself, *Dominium illud essentiale, &c. This essential Dominion (namely as God) belongs not only to Christ, for the cause or ground that he is the Creator of all things, but upon that height and Sovereignty of the Divine Nature ; which is such, and so high and lofty in kind above that of all the Creatures, That although the World had not been made by him, (which yet we cannot so much as feign the supposition of) He had yet been the Lord of all things, namely as God.*

Query 2. That seeing he existed not as Man at the Creation, nor until four thousand years thence after ; as also by *Peter*, the first date of his being made *Lord*, as God-Man, is made upon his Ascension into Heaven, *Acts 2. v. 34, 36.* How then can his having created *All*, be ascribed unto him as God-Man, the Lord?

Answ. 1. This hinders not his virtual Influence (as God-Man) into the Work of Creation, no more than his not having existed as Man, did hinder his virtual Influence (and that as God-Man) into the Work of Redemption all along under the Old Testament, in which Christ is so often stiled the *Redeemer*. And further ; By the same Reason (if this Allegation should avail) he should not have been made *[the Christ]* no more than *the Lord* neither, until he had ascended ; for both are there equally joined, *Him hath God made [both Lord and Christ]*: But as Christ, and Jesus also, he is *the same Yesterday*, in the Old Testament ; and *to Day*, in the New, as well afore his Ascension as after, and for ever, *Heb. 13. 8.* and therefore as *Lord* also.

Answ. 2. The actual execution by the Man Jesus, (He now actually existing as such) was indeed first more openly and publickly entred upon, and manifestly declared before Angels and Men, upon his Ascension ; but was afore secretly executed and performed (in all the Works and Parts belonging to it) by the Son of God, who was the Person then existing ; and yet not as then by him

him, as singly considered, as meerly Second Person, but as having been appointed and commissioned thereto by the Three Persons in God's Decrees, and himself having also undertaken to be Man, and therewith he sustaining that Personage, he performed and issued forth all Acts afore his Father, *sub eo nomine*: observe how the second of the *Acts* speaks, *Let all the House of Israel know assuredly, (by this open and visible Demonstration given) that God hath made that same Jesus whom ye have crucified, both Lord and Christ.*

Answ. 3. Nor doth he say, that when he ascended, (the visible Effects of which, *ye now see and hear*, says he, *vers.* 23. were the Evidence for this, that God had made him Christ, and Lord; which Effects the Apostle refers them there unto) that then first, God made him the Lord, and Christ, or that then first he had entred upon that Office; but he produceth it as an undeniable Testimony, that *God hath made him so, &c.* and that *he was the Person*, whom God had made; but when first made, is not there said.

Answ. 4. Those words [*hath made*] do as well, and as effectually speak, and involve, his having been appointed to it, as now to note out the actual execution of it, by the Man as actually ascended. *Appointed* is put to express *being made*, and *è contra*: So *Heb.* 3. 2. treats of Christ; *He was faithful to him that [appointed him; the Greek is, that made him]*: And his being appointed Lord, will allow us, and send us to an higher Date, even to *afore the Creation*, yea, even to Eternity; *Heb.* 1. 2. *God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by whom also he made the Worlds.*

The Subject of these Elogies, is not singly the Second Person, but the whole of Christ as now made Man, and by whom he *had now in the last Days spoken to us* as such. And yet, because he had said, That *in the last Days* this was done, and not till then; to preoccupate the very same Objection we have been answering, he goes on, *Whom he hath appointed Heir of all Things, &c.* As if he had said, Although our Christ, as Man, actually existed not untill 4000 Years after the Creation, (at which Period it was the last Days began, or perhaps rather at his Ascension); yet he was long afore that *appointed the Heir*, that is, *Lord of all Things* that were so long actually extant afore him as Man; yea, he was so appointed long before the very Creation of them; and therefore he sets this *his being appointed* first, and afore that of their Creation, [*by whom also he made the Worlds*]; yea, and because as God-Man he was appointed the Lord of them, therefore it was also, that God commissioned him to make them, as being considered God-Man, to make his Title of Lordship, even as Son of Man, proper and direct, and adequately full to him. So then, God appointing him to all this, and the Son of God then existing, and consenting to, and taking this Office of *Lord* on him, and Person of God-Man, and Christ acting accordingly in all that was done, as the Lord and Heir of all, there needeth no more to verify this we are upon, namely, *That as God-Man he made the Worlds, and virtually as Man, as well as efficiently both as God and Man, in the sense it hath been explained in.*

C H A P. XII.

That Christ, as God-Man, is the Creator of all Things, proved from John 1. 1, 2, 3. Whether, ὁ λόγος, the WORD, import not as the Second Person, existing as God with God, in the Beginning, so without connotating that Person, as sustaining, before God, the Personage of God-Man, by whom as such all Things were created. An Interpretation of Prov. 8. from Vers. 22, to 32. with a Parallel between that Scripture, and this of John 1. 1, 2, 3. a brief Exposition of the first Chapter of John, continued unto the 14th Verse.

JOHN 1. Vers. 1, 2, 3.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All Things were made by him, and without him was not any Thing made that was made.

IN the prosecution of this Assertion of Christ (as God-Man) his being instrumental to all God's Purposes, and Decrees, and Works; as namely, the Creation, Providence, &c. I shall further add what the fore-part of this Chapter, which speaks of the Creation by him, under the Title of the *Word*, may contribute hereunto: Wherein it will be meet to enquire, Whether that Title, *the Word*, be to be understood of him, meerly as Second Person, or also as bearing the Personage of God-Man.

In discoursing of the Person of our Lord Christ, I fell upon that Title of his, whereby *John* here styles him the *Word*: and then discoursed, how it imported, both his being,

1. The Image of God the Father, which he is as Second Person.
2. The Image, the Manifestation of God unto us in an Humane Nature.

Which two are suitably consistent; the *Word* in both those Tongues the Scripture was written in, signifying the inward Image, or *Conceptus* of the Mind framed within it self, and also that which is uttered in *Speech*, which is the truest Interpretation or Index of the Mind, and the most immediate lively Image and Manifest of what the Mind conceives within it self, to others.

Many of our Modern Protestant Divines, have (as I then observed) altogether declined the first sense, and betaken themselves to the latter, namely, That Christ is called the *Word*, as in relation to his being manifested in an Humane Nature, and therein to manifest the whole of God unto us; for as manifested in our Nature, it was only, that he was to manifest God to us. In the Old Testament, besides those other Titles of *Shiloh*, *Messiah*, *Son of God*, *The Seed of the Woman*, *Adonai*, *The Lord*, &c. this, of his being the *Word*, was known

known and used among the Jews ; Nor otherwise, had the Greek *Septuagint* so often used it, when Christ was spoken of, naming him $\delta \lambda \acute{o} \gamma \omicron \varsigma$, the *Word*, as it is found they have done. That it is not appropriated to him only as Son of God, and Second Person, is manifest, as in the Discourse of the Person of Christ I have shewn. That in the New Testament he is stiled so, as Son of God, united to that Humane Nature ; and as such, is evident from *Rev.* 19. 13. *And he was clothed with a Vesture dipt in Blood, and his Name is called, The Word of God.* For 'tis spoken, when he came to do Execution as God's Deputy.

Now *John* gives him that Title here, long afore he had assumed it, even in the beginning, and at the Creation, which was the first Appearance, or Manifestation, that can be supposed of him, seeing Creation was the first of Works God himself ever did act of himself. What I have commented from those other former Scriptures, hath put me upon a further Enquiry, *viz.* Whether the Title be not given him then, in respect of God's having set him up, and himself undertaken, and as then acting the Person of God-Man, (in the sense hitherto driven) one day actually to take Flesh ; but in the mean time, under the Name of the *Word* performing this part ; I proceed to it by degrees.

1. It seems fair to me, that if he be thus termed the *Word*, after the assumption of our Nature, and as acting in it ; why should not his being termed the *Word* before his Incarnation by *John*, have relation to his undertaking that Office or Person afore ? Now 'tis evident, that he is termed the *Word of God* in this sense, as subsisting in an Humane Nature, and therein executing the Decrees and Counsels of God, as King of his Church and Nations ; thus expressly, *Rev.* 19. 11, 12, 13, 14, 15, 16. *And I saw Heaven opened, and behold, a white Horse, and he that sat upon him, was called Faithful and True, and in Righteousness he doth judg and make War. His Eyes were as a flame of Fire, and on his Head were many Crowns, and he had a Name written, that no Man knew but he himself. And he was clothed with a Vesture dipt in Blood, and his Name is called, The Word of God. And the Armies which were in Heaven, followed him upon white Horses, clothed in fine Linnen, white and clean. And out of his Mouth goeth a sharp Sword, that with it he should smite the Nations ; and he shall rule them with a Rod of Iron ; and he treadeth the Wine-press of the fierceness and wrath of Almighty God. And he hath on his Vesture, and on his Thigh, a Name written, King of Kings, and Lord of Lords.* And we know also, that he acted virtually as Man, afore he came into the World as Mediator, and so as God-Man, and appeared as a Man ; for in such an appearance, he the Angel of the Covenant conversed with the Fathers ; for the Angels that came into *Sodom*, the Inhabitants took for Men. Among the Jews also that Stile of the *Word*, as that of *Wisdom*, *Prov.* 8. (which is all one) was the usual Title taken up among them, to express the Mediator by ; It was the Name he was called and known by as such. One eminent Evidence of this, is that of the *Chaldee Paraphrast*, who hath entiled him the *Word*, as Mediator ; and thereof as God-Man in the Paraphrase and Translation of that Promise made to *Abraham*, *Gen.* 22. 15, 16. *By my self have I sworn, in blessing I will bless thee ; and in thy Seed shall all the Nations of the Earth be blessed.* The *Chaldee* turns it, *By my Word have I sworn.* Now compare with it, *Heb.* 6. 17. the Apostle's paraphrase on that Oath, is this ; his words in the Original import, That God did *intermediate* by Oath ; the Margin it self varies it, [*interposed*] : So then, put both together, the Effect is this, That God, in making the Promise to *Abraham*, swore by that Word of his, his Son, that was to be the Mediator and Interposer, &c. to make that Oath good through his interposition ; who being one in Essence with God, God is therefore also said to swear by himself. Or perhaps, rather thus, That the Son of God being that Person that appeared to the Fathers, did swear by himself, as to become the *Word*, and by Oath undertook to mediate ; and to that end to become, as *Heb.* 2. 16. the Seed of *Abraham*, and to bless that Nation. But still, out of either sense, is collected this, That Christ as Mediator is the *Word*.

Secondly ; At other times he is spoken of as Mediator, (and so God-Man) under that Title : So in that great Promise to *Abraham*, God interposed by his Word : So to *David*, for his *Words* sake (as *Daniel*, Chap. 9. 17. for the Lord's sake) ;

fake); And these were the two great Persons in the Old Testament, to whom, and in whose Name the Promises were made. And,

Thirdly, I found, that here this Title is given him in respect of his being $\delta \lambda \acute{o} \gamma \omicron \varsigma$, and so that to be esteemed the first Title of all other, in relation unto God's Works *ad extra*; and that by him as Second Person, all was created: and comparing it with those other Scriptures, I considered, Whether it might not be given him, in relation to his having undertaken to be Man, as well as meerly the Son of God.

Fourthly, I found that Title of *Wisdom* (which is near a-kin, if not all one with this of *the Word*) to be understood of him as God-Man, as set up in God's Decree, with his own undertaking that Personage: So in *Prov. 8.* and that under that Title, He is there spoken of as set up with God long before the Creation. I compared that Scripture with this, and found them parallel in many respects.

I then, fifthly, found Christ applying that Title unto himself as Son of Man, as sending out Prophets, which *Wisdom* is said to do; and in the *Proverbs*, *Wisdom's* calling upon her Disciples under the Name of Children, *Prov. 8. 32. Now therefore hearken unto me, O ye Children: for blessed are they that keep my Ways.* And Christ referring to it, says, *Wisdom is justified of her Children*, *Mat. 11. 19.* and that Speech doth verily suppose him God-Man. Also he is found delighting in the Sons of Men on Earth, which *Psal. 16. 23.* is spoken of Christ, as Man. *My Righteousness extends to the Saints on Earth, with whom is all my delight;* which are almost the very words in *Prov. 8. 31. Rejoice in the habitable part of his Earth, and my Delights were with the Sons of Men.*

Sixthly, When I came to the Creation, as in *Gen. 1.* from whence this Title is given him, as by comparing *John* and *Moses* appears, I considered, whether God by a Word within himself, did speak it as *in Corde*. Now so he had said, *Let there be Light, and that from Everlasting;* and therefore why may we not suppose it to have been uttered at the beginning of every days Work? and that Voice being a Creature, Whether that cloathing with words at creation, shewed not, That Christ was to be clothed on with a Creature, to speak God's Mind unto us Creatures, and that he had so undertaken, as being that *Wisdom* who had sustained it in God's Purpose, and now appeared to execute it.

The Interpretation of the words, *John 1. vers. 1. In the beginning was the Word, and the Word was with God, and the Word was God.*

These words do willingly, and without constraint, offer up this one import of them, That he that was known as the expected *Messiah*, by the usual Name of the Word of God, both as the Image of God to himself, and as who was ordained to be the *Wisdom* of God, the Manifestation of God to us, the great Interposer and Mediator in an Humane Nature, to come one day into the World; his Person was existing in the beginning, and was God, and with God. Thus for his Personal Existence; which having affirmed, as to this existence of his Person,

Then, *vers. 2.* he adds, *The same was in the beginning with God.*

This being in view but a repetition of the former, and indeed meant of the Existence of his Person, is no other in the sense of it: I enquire therefore, Whether this Expression, *The same was in the beginning with God*, be not distinct from the former in this, That *qua λόγος*, or as the *Word*, as sustaining that Personage, (as I have often distinguished it) That *eo Nomine, & Persona*, He was then with God? He was this same *Word* in the beginning with God; and not only, That he that was the *Word*, was from the beginning with God. He had said afore, *vers. 1.* That he was in the beginning, and that he was with God. To what end repeats he this? Say I, to this eminent meaning, which as yet *John* before had not spoke out, namely, That as the *Word*, he had existed in the beginning, and was with God as such; and so read it thus, This same *Word* spoken of, was with God in the beginning; or, he was this same *Word* from the

the Beginning, the Existence of his Person, and his being God, and with God, the first Verse holds forth; but his Existence also with God *tanquam*, as the Word, or Mediator, this the second holds forth; and that as a Preface unto that which follows, concerning the Creation.

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Verf. 2. *The same was in the Beginning with God.*

1. It imports, that the Second Person, besides his personal Existence, spoken of *vers.* 1. and Relation of a Son which he stood in towards God; did then between Him and His Father, sustain, and took on him another Relation, or Person of the Mediator: and not only undertaking it, but further, even then entering upon the Office of it, and acting the part of it, sustaining the Place and Reputation of it.

2. He was so in God's repute or esteem, as we use to say, one is *so or so*, with another one; or, he is *All in All with him*. Such Speeches import not only a real Existence, but also a *being such or such in real Repute and Esteem with another*. Thus, that Second Person (who also personally then existed, and was *with God*, and in God, and one with him) was in God's real repute and esteem *the Word*, and sustained that Name, and Relation, *The Word was with God*; that is, *He was with God, the Word*. God had that account or honour for him; and in their actual Converses, God own'd him *as such*, and himself took it on him to be *such*, afore God, and with God: in which Sense the Man Jesus praying for the Possession of that Glory he hath now in Heaven, urgeth that he had it with God afore the World was, when yet the Man actually existed not, *John* 17.5. It is the same Phrase there and here. And there it is necessarily to be understood of the Glory of *God-Man*, which he had in God's Decree and Designment; and the Second Person then existing and taking the Name and Thing upon him, God convers'd with him under that Title, &c. For it was that Glory which during the Term of his Humiliation, after the Man had been actually united to the Person of the Son, was suspended until now the time of his Praying. And therefore he prays to have it as then bestowed in the real Possession of it, according to the Model which was in God's Heart and Design about it before the World was; That so he might be existently and really possessed of it in and with God, as he had been ordained to it, and bore the repute of it with God. This to be the meaning of that his Petition, and of that Phrase *with God*, I have at large elsewhere handled upon that Text. And when I say in repute with God, I understand it thus, it was among the three Persons, and their Converses afore the World was made; as if three Men, who purpose to erect a Company, or to found a Colledg, should in their Contrivements, long before they set upon the Work, take several Relations on them, and Offices aforehand, which they mean executively to bear, when that Corporation is erected, or the Adventure begun; one of them being reckon'd Treasurer or Purser to lay out all; another Master, or Governour, &c. and according they before-hand esteem and call each other such, in their Speech of, and to each other; and in the very first founding that Colledg, the Treasurer lays out the Money out of his Purse as Treasurer, and so manageth it afterwards.

3. The Words are to be understood that he did then Virtually exist as such, as being considered the Foundation of those Works that follow Creation, and the like. Thus in the like Phrase of Speech he is said to be, *The Lamb slain from the beginning of the World*, *Rev.* 13.8. that is, from the Fall, for so the Phrase [*from the beginning*] there is taken; the meaning of which is, that Christ's Death was considered from that time, as virtually existing as if it had been past; in that upon the consideration of that his Death, God saved *Eve*, yea in that respect Christ did exist as Mediator, during all the Days of the Old Testament; Jesus Christ the same to Day, Yesterday, and for ever: In like manner may Christ be said then in the beginning to be the *Word*, as virtually under that consideration, being the Foundation of the World, and all God's Works therein. So then, it was not only an Existence in God's Decree, as in like manner that Glory he is said to have had with the Father afore the World was, is not spoken simply in *Job.* 17. Decree, for the like Speech is no where said of any Elect-Man or Angel, nor is

compatible to them, as if they had a Glory with God afore the World was; no it was peculiar to Christ: and the reason of the Difference is evident, because the Person then existing actually (as Men and Angels did not) might well undertake and bear this Person apart, as in the Old Testament, *de facto*, he did before he was incarnate. So besides, the essential Glory as second Person (which he there speaks not of) he had the Honour, Repute, Renown and Glory with God, as the Mediator and Saviour of his Church, which now in his Prayer the Human Nature challengeth to be bestowed upon him as his antient Investment and Endowment, the second Person having before the World was, by an Agreement and Complot with his Father, undertaken to assume Human Nature, and all that while bearing, and sustaining, and acting that Person his Father did, as between themselves, repute and converse with him, as such; and gave him reputatively a Glory, a Name between themselves, correspondent to that Glory, which now (when God-Man glorified in Heaven) he actually hath bestowed upon him; which is thus expressed by him [*the Glory which I had with thee*] which yet had been his due, actually to have received, from the first Moment of his assuming Human Nature, but he had laid it down both before God and Men; taking *the form of a Servant*, and becoming of *no Reputation*, (as it is *Phil. 2. 7.*) neither with God, so far as God's outward Dispensation held forth; nor with Men, during the Time of his Humiliation; during which, he had given up even that Glory, in the respect he had had with God before the World was. Hence therefore, he having finished that Work of Humiliation for Man's Sin, (which was but part of the Work, which as God-Man he was to do by the way, whilst in the World) he now desires God to give him actually and visibly, before Saints and Angels, that Glory, and cause it to break forth in that Human Nature he had assumed, which reputatively between themselves he had given him before the World was, when he had undertaken it, and bare that Person of God-Man, which Glory was but his due Inheritance, whenever he should take our Nature. And this I truly take to be the genuine Sense, and fairest meaning that can be given of these Words of Christ, *Joh. 17. 5. Now, O Father, do thou glorify me with thine own self, with the Glory which I had with thee before the World was.* Namely, that which then he had in real repute, in Relation upon his bearing that Person, before God, which now he had assumed, and now seeks to have actually and visibly bestowed upon that Nature, which he had according to his ancient undertaking assumed.

It is well known unto those who have met with that Question, Whether Christ, as a Redeemer, was the first intended in God's Decrees, or whether considered as Man simply, in order to other glorious Ends, were not the Primitive great Decree, which hath been agitated both by Papist and Protestant Writers; it is well known, I say, that those which are for the latter, do insist, and urge much, that of *Proverbs 8.* Where *Wisdom*, that is Christ, for so Christ expressly takes it on himself, in those Words spoken of himself, by himself, *Wisdom is justified by her Children, Prov. 8. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. The Lord possessed me in the beginning of his Way, before his Works of old. I was set up from everlasting, from the beginning, or ever the Earth was. When there was no Depths, I was brought forth: when there were no Fountains abounding with Water. Before the Mountains were settled; before the Hills was I brought forth: While as yet he had not made the Earth, nor the Fields, nor the highest part of the Dust of the World. When he prepared the Heavens, I was there; when he set a Compass upon the Face of the Depth: When he established the Clouds above; when he strengthened the Fountains of the Deep: When he gave to the Sea his Decree, that the Waters should not pass his Commandment: when he appointed the Foundations of the Earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him: Rejoicing in the habitable part of his Earth, and my Delights were with the Sons of Men.*

These things (say they) cannot be understood of Christ simply, as Second Person, or as a Redeemer.

I. Not as Redeemer, which supposed this World first to be decreed to be Made, and Man to be Created, yea and Fallen; but as God-Man, and considered as such, as subservient to other Ends of God, as well as Redemption, in the utmost

utmost Latitude of God's vast Purposes, which he made in Christ, besides those of Man's Redemption, and the beginning of all his Ways, *ad extra*.

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2. Not as Second Person singly considered, for he is there made the Object of God's Decrees; which as God's Son simply considered, he did no way come under: But only as God-Man, 1 Pet. 1. 19, 20, 21. *But with the precious Blood of Christ, as of a Lamb without Blemish and without Spot: Who verily was fore-ordained before the Foundation of the World, but was manifest in these last Times for you; Who by him do believe in God that raised him up from the Dead, and gave him Glory, that your Faith and Hope might be in God.* And yet *Wisdom*, or Christ as here spoken, is made the Object of a Decree of God's, *I was set up from everlasting, and the Lord possessed me in the beginning of his Way*: that is, he so designed and decreed me afore all his other Ways, and as the Foundation of them: Or as the *Revelation* hath it, *The beginning of the Creation of God*, Rev. 3. 14. *And unto the Angel of the Church of the Laodiceans, write, These Things saith the Amen, the faithful and true Witness, the beginning of the Creation of God.*

Now compare but this *Prov. 8.* with this of *John 1.* from the second Verse; besides, that the Titles are in Effect and Significancy the same in the Original Languages, the *Word*, and *Wisdom*, you will find, that *Solomon* speaks but the same Things of him there, that *John* doth here; he calls him by the same Name, (that is, the same in Sense and Meaning) for *Wisdom* and $\delta \lambda \acute{o} \gamma \omicron \varsigma$ the *Word*, are all one, and both respect us; that which is there in *John*, said of the *Word*, That *He was in the Beginning*, is *vers. 22.* of the 8th of *Proverbs* said, *The Lord possessed me in the Beginning of his Way*: And so it may explain what is meant by [*In the Beginning*] here; namely, of the Creation, alluded to there: For the Ways of God are his goings forth towards the Creatures, which are called *Opera ad extra*; and therefore is not meant of his Eternal Generation: for so, Christ is not the beginning of God's Ways. That Speech is all one with *Col. 1. 15.* Where he is called, *The First-Born of every Creature*, being in God's Decree of Creation, the First, the Corner-Stone, and Beginning of the rest: So as it must be meant of Christ, as God-Man, and not simply as Second Person. Again, That which is here said, [*was with God,*] is there said [*the Lord possessed me;*] they dwelt together: He was with God as possessed of him. And *vers. 30.* *Then was I by him;* and from *vers. 23.* to *vers. 30.* He rehearseth the particular Works of Creation, by Parcels; as here they are in this one Sum, *All Things were made by him.* And *vers. 30.* that which is translated [*I was brought up with him,*] as a Nourishing, or one nourished Passively taken, is rendred by *Junius* Actively, [*educans*] as one Nourishing; that is, by my Power supporting the Creatures, and God's Decrees about them, and his Purpose to Create. And that which is here said, that he was [*The Life of Man,*] is there said, *vers. 31.* [*Letificans,*] that is, *Blessing*; or *with Blessing, making joyful the Sons of Men*: So *Junius* out of the *Hebrew* reads it; and *Cartwright* also, with others: So as the one Place may interpret the other.

Nor doth this Interpretation, weaken or derogate any thing, from alledging these Texts as strong Proofs, for the actual Existing of the Second Person, as Son of God, begotten by him from Everlasting. For, look as the Greatness of a *Personage*, doth argue the Greatness of the *Person* in his Birth, (when such or such an Office or Dignity goes by Birth.) So here, all this said hitherto, doth necessarily suppose and argue our Christ to have been God; (as *John* affirms) and Natural Son of God: And that he did then also actually exist, as bearing and sustaining this Dignity and Office afore God, of being his *Word* and *Wisdom*. Inasmuch, as if this Natural Greatness of his Person, were not as the *Substratum*, first supposed, and laid down, all these Assertions we have insisted on, would fall at once to the Ground, as having no Basis or Foundation to stand upon: If there were not a Person of Original Worth for such a Place and Employments. And accordingly, the Apostle, *Heb. 1.* argues and infers from the one to the other; and also this *1st* of *John*, That *He is God*.

To come then to that which is eminently and summarily intended in his being called the *Word*, in respect of his then sustaining and assuming the Person of God-Man, in relation to all God's Works, Ways, and Counsels, whereof *John* gives

gives instance in the Creation ; and the like, *John* 1. 3, 4. *All Things were made by him, and without him was not any Thing made that was made. In him was Life, and the Life was the Light of Men.*

We find, *1 Cor.* 1. 24. that Christ is said to be, *The Power of God, and the Wisdom of God* : Both which are spoken of him, not as they are essential Attributes in God's Nature ; for the Person of Christ, is as a Person distinct from the Attributes, which are common to all Three ; and so, he is not stiled the Attribute of *Wisdom*, but they are thus spoken of Christ manifestatively, and instrumentally, and executively, and as he is from God, and made use of by God towards us, and in things that concern us, to be the whole Scene and Manifestation of God's Wisdom and *Substratum* of his Counsels concerning us, and so also the executive Power by whom God effects all he doth. And that this is the meaning, is evidently interpreted by that which follows *vers.* ult. *God hath made him to us Wisdom, &c.* And although it be a Maxim applyed to that particular of preaching the Gospel unto us Men, which is the Wisdom and Power of God to our Salvation ; yet it is a general Maxim brought in to confirm that Particular. Such Generals the Apostle often useth to alledg upon particular Occasions, as in *Rom.* 8. 29. our Predestination to be conformed to Christ's Image, is brought upon occasion of Afflictions ; so then Christ, in relation to what he is as a Medium between God and us, who are Creatures, is both the Wisdom of God, and the Power of God. Neither is it said of him simply as Second Person, but as Christ, God-Man, for so only he is made these to us.

Now these two, which as there spoken of Christ, in what he is to us as Saints, (which is the strict scope of the Apostle there) serves yet summarily and particularly to express, what he is as he is termed $\delta \lambda\omicron\gamma\omega\varsigma$, or the *Word*, by *John*, (as that Title relates to the manifestation of God by him, and instrumentality of him to us) both that he is the Wisdom of God, and the Power of God.

1. That it expresseth him to be *the Wisdom of God*, and is congenial with the proper import of the Word $\delta \lambda\omicron\gamma\omega\varsigma$, *Ratio, Conceptus*, the Mind or Counsel of God about the Creatures, or to be manifested to the Creatures ; those that are versed in the Languages the Old and New Testament were written in, will universally acknowledg, and the correspondency that Title of *Wisdom*, *Prov.* 8. with this of *John*, is an abundant confirmation of it.

2. And that the executive Power of God, as erected and put forth in the Creatures, is therein fitly comprehended also ; and thereby intended, that Observation evidently demonstrates, which *Cameron*, and many others, have made, by comparing *Moses*, *Gen.* 1. and this first of *John* together, which many things parallel lead to : That whereas *Moses* in the Creation mentions *God* the Father, and the Spirit, two of the Persons. That he veils the Son under that so often repeated Speech used of the Creation, that, *God said, Let there be Light* ; *God said, Let there be a Firmament*, which could not be without Mystery ; and what other than that Christ was that *Word* by whom God created all Things ; whom therefore when *John* speaks, referring to *Moses's* *in the beginning* ; and of the creation of all Things he terms $\delta \lambda\omicron\gamma\omega\varsigma$, the *Word* ; God's Power was erected and put forth by his Word, *Psal.* 18. 4, 5. *He commanded, and they were created* : As, *where the Word of a King is, there is Power*, *Eccles.* 8. 4. So God's Word, and his executive Power, are all one. When therefore Christ is termed the *Word* of God ; the meaning is, he is the Power of God, in being his Instrument and Agent in all he doth, or means to do.

I shall therefore distinctly insist on these two ;

1. How Christ, as thus God-Man, the Word, is the Wisdom of God.
2. How he is the Power of God.

And then proceed to add an Interpretation of the fore-part of this Chapter, unto *vers.* 14. which is all of Christ.

I. He is *the Wisdom of God* ; and that in a double respect.

1. In respect to the Manifestation of God unto us ; for Christ considered as God-Man, and through his assuming Humane Nature, was to be the sum of that Wisdom or Revelation, by which the God-head would make it self known, that
whereas

whereas the Persons and Nature of the God-head were invisible, they should be uttered or revealed in him, as the λόγος, or the *Word* of God; and so he, by taking on him this Person of God-Man, became God's *Wisdom*, or best Image to express his Mind by, λόγος est mentis Imago, the Image of God's Mind and Thoughts. Now as that Christ should be God-Man, was the first great and most comprehensive thought of God to express himself by; so he assuming, or taking upon himself so to be, did accordingly become λόγος, or the *Image of God* who was invisible, but in him made visible, as hath been explained *Col. 1. 15.* This I take to be *John's* meaning, as appears by *vers. 18.* of this first Chapter, *No Man hath seen God at any time, the only begotten Son, who is in the Bosom of the Father, he hath declared him.*

And, secondly, His being thus constituted the *Wisdom of God*, as God-Man then with God, imports how all God's Counsels, Thoughts, and Purposes which God took up, and from all Eternity was contriving of towards his Elect, they all depended and hung upon this as their Foundation, that he would become λόγος, the *Word*, or God-Man, to manifest God. Thus in *Ephes. 3.* as to that part of his Counsel, the Gospel; the whole Model of it, from first to last; *vers. 10.* is called, the *manifested Wisdom of God*; *vers. 11.* is said to be *purposed from Eternity in Jesus Christ*; because he from Eternity took on him that Person of being the Christ; and so in him considered as such, did God proceed to frame all his other Counsels, the whole frame of them depending upon that one Engine; thus God elected us, and bestowed all Things upon us before the World was, even in *Jesus Christ*, (*Ephes. 1. 4.*) as then bearing this Person of God-Man. And thus all the Promises which the written Word of God contains, were made for us unto Christ, as really bearing that Person; and *2 Tim. 1. 9.* *They were given us in Christ before the World began*: So that Christ then, as sustaining the Person of God-man, (with promise one day to become Man) between him and his Father, was the *Original Word* or *Wisdom* to be revealed to us, and so more truly called λόγος, than the *Word* written, by how much the Original in God's Breast deserves the Name, better than the Extract or Copy. Notable to this purpose is that place, *Tit. 1. 2, 3.* where the Apostle first says; *That God promised Eternal Life before the World began.* A Promise is a Word given forth, and is more than a Purpose with ones self, for it is to another; there was a Promise made to Christ as then with him: Now as meerly Second Person, he is capable of no Promises, but only as he is God-Man. It is the Son of God as he is *Jesus Christ*, in whom all Promises are, *Yea, and Amen.* *2 Cor. 1. 19, 20.* *For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not Yea and Nay, but in him, was Yea. For all the Promises of God in him, are Yea, and in him, Amen, unto the Glory of God by us.* Secondly, The Apostle in that place to *Titus*, adds, *That God hath in his due time manifested [his Word] through preaching.* By *Word* is meant, that *Original Word* then given before the World began, which was founded on Christ, and his Undertakings for us: and further, as he did then sustain a Person, to whom the Promises for us were made, as a publick Person bearing our Persons, so was he likewise the Thing promised, and in both these respects called λόγος, the *Word*; and so is termed by *John*, *1 Epist. Chap. 1. vers. 1.* the *Word of Life*; in *Titus*, it is termed, the *Promise of Eternal Life*; (for all Promises and Counsels of God were rooted in him, *Ephes. 1. 4.*) and so most properly called δ λόγος; then but still as God-Man considered, thus he was the *Word*, in respect of the Elect; even as he was the *Wisdom of God*.

II. But, secondly, He was the *Word* also, as he was the *Power of God*, in a general relation to all the Creation. This follows here, *John 1. 3.* *All Things were made by him, and without him was not any Thing made that was made.* And therefore, *1 Cor. 1. 24.* as he is called the *Wisdom of God to be revealed to us*, so the *Power*; which though there specially brought in to the preaching of him in the Gospel, and the efficacy thereof, yet is a general Maxim applied, and specified to that Particular. *The Power of God*, that is, as undertaking to execute, and actually executing all that God ever meant to do, and in this respect as undertaking to be God-Man; and as bearing that part, he is termed *God's Arm*; *Isa. 53. 1.* and

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and *Isa.* 27. 5. Without him God could, or at least, would do nothing, no not first begin to Create, and he was then the *Word*, as taken for the *Power of God*, in a double respect.

1. As his bearing this Person, was in God's Mind, that which did uphold God's Purpose to Create, and this before the World was; so *Prov.* 8. 30, 31. *I was by him*, then before the World was, *educans, fostering, and latificans Terram suam*, (as *Tremelius* reads it) gladding his Earth, his bearing the Person of God-Man, one Day to be by him assumed, was it that made the Creatures exist in God's Purpose; God else would never have thought of them, but for his Sake, as God-Man: therefore he is said to be *the First-born of every Creature*, for whom, and by whom all things were made.

Yea secondly, when God came to make the Creatures, he did it by him as sustaining this Person: the Scripture says, *God created all Things by Jesus Christ*, *Eph.* 3. 9.

John having thus entiled him the *Word*, *vers.* 1, 2. Then goes on to shew how from him, as such it is, that all Things are, *All Things were created by him*: Yea it is added, *Nothing was made without him, that was made*; meerly to shew the instrumental general Dependance God had of him in this Work: He was his *All in All*, as we say of one that is a right Hand to another, [*He does nothing without him.*] Such was Christ to God; not that God had not Power Essential to have Created without him: For it is by that Power that Christ did it, but that this Power God's Will would never have put forth, but for his assuming to be God-Man; even as although God hath Essential Power to sanctify a Sinner: And Christ adds no such Power to God, or his Spirit, which they had not before, but because God without Christ would never have put forth that Power: therefore he is said to be the Power of God therein. Now therefore, he is said to create as God-Man, not only because he undertook or promised to become a Man, and so in virtue of that, God put his Power forth. But further, God created by him, as sustaining that Relation, and bearing that Title with God, (as in the Similitude afore-mentioned) one of a Society chosen Treasurer, lays the Corner-Stone of a Colledg, out of his own Purse. And many Interpreters, and others, do observe, that the Evangelist calls him $\delta \lambda \acute{o} \gamma \omicron \varsigma$, in reference to that of *Moses*, *Gen.* 1. That whereas *Moses* in the Creation, had made mention not only of God Creating, but as by a *Word*, *God said, Let there be Light*. God the Father he had been mentioned as the Creator, in those first Words, *In the beginning God Created*; and the Spirit, as *moving upon the Waters*: But the Second Person [*the Word*], is couched, personated, and signified, in *Dixit*, that [*God SAID.*]

The greatest Objection against this is from *vers.* 14. For if his being considered $\delta \lambda \acute{o} \gamma \omicron \varsigma$, *the Word*, had imported his being *God-Man*, how comes it after to be said, That he was *made Flesh*; for that argues he had been spoken of as Second Person only afore, the *Man-hood* not included?

Ans. 1. That Word [*Made*] imports evidently, His having now actually assumed Man's Nature; and so in distinction from his having hitherto but sustained that Person afore God, in Contract with God; which now in the fulness of Time, He, according to his Contract, did perform: and until this Performance *de facto*, he had born the Title of *the Word*, which he sustained at the Creation, and from thence on still until this Assumption. But now, though he bears it still, yet ever after, *John* speaks of him as *Jesus and Christ, &c.* For now he was actually made Man in *frail Flesh*.

The 2d *Ans.* lies in that other Word, *Made Flesh*, that is, *a frail Man*, taking a *Tabernacle* of *Flesh*; not a glorious Body as was his due, as he was $\lambda \acute{o} \gamma \omicron \varsigma$, *the Word*: and so it carries this with it, That whereas his due, according to that first designed Glory and Repute, which he had had with God before the World was, was to have had a glorified Nature, such as now he hath in Heaven; instead of this the Evangelist expresth it, That he took *frail Flesh*, he took that Nature in *Frailties* at the first, and *dwelt with us in a Tabernacle*, (as the Word is) which was to be taken down. And though he had had a *Glory* with God answerable

swerable to his Place of God-Man, as his Due; yet he never shewed it (says the Evangelist) to us, but once, and that was when he was transfigured; at which Time we saw his Glory, (saith the Apostle) in that Nature such as could be in none, but *the only begotten Son of God*: Which Peter also brings as an Evidence of his being the Son of God; as John likewise here doth, who was also an Eye-Witness of it. The Glory of *Elias* and *Moses* was not such, for they saw theirs at the same Time; but this was so transcendent as they could easily discern with Difference, this to be the Glory of God's only begotten, and so to differ from that of theirs; as the Glorious Lustre of the Sun, in comparison of lesser Stars. And though Christ always manifested not such a Glory (and indeed but once); yet he always shewed himself *full of Grace and Truth*, says he, in all his Converse with us. *Full of Truth*, namely, in those glorious Revelations of his Father made by him, *vers. 18. And full of Grace*, that is Holiness, even a Holiness transcending *Adam's*, or any Creature's. Neither was this Fulness a *plenitudo Vasis sed Fontis*, and a Fulness to be communicated to Men; *For lo, we all have received of his Fulness, and Grace for Grace*. He presents all the Apostles as coming from a Dole, with their Laps filled with Grace, so to encourage others to go to Christ. Afterwards in the 17th Verse, comparing him with *Moses*, he opposeth *Grace and Truth*, to *the Law of Moses*: And then by [*Truth*] there, he means, that Christ was not a Figure, as the Law was, but the Substance of all Types. So *Heb. 10. 1.* Where *Verum non opponitur falso, sed figuræ*: And he is there called *Truth*, because he made good the Covenant and Promises, which the Law did not. Thus *Rom. 15. 8.* He was a *Minister of the Truth of God to confirm the Promises*. And then he is *full of Grace* too, which the Law was not, That had neither Justifying nor Sanctifying Grace annexed, but Christ had both.

And 3. When the Days of his Flesh are over, (as now in Heaven they are) then the same John seeing him in the Vision of a Glorious Conqueror, and coming and appearing at last to destroy all the Enemies of the Church: and bringing in the thousand Years. Then he appears as $\delta \lambda \acute{o} \gamma \omicron \varsigma$. Again, *Rev. 19.* and according to the Glory he had from everlasting in God's Designment and Repute. *Rev. 19. 11, 12, 13. And I saw Heaven opened, and behold, a white Horse; and he that sat upon him was called Faithful and True, and in Righteousness he doth judg and make War. His Eyes were as a Flame of Fire, and on his Head were many Crowns; and he had a Name written that no Man knew but he himself: And he was clothed with a Vesture dipt in Blood: and his Name is called, The Word of God.*

I shall now proceed in a brief Exposition of the following Verses of this first Chapter of *John*, unto *vers. 14.* as they relate unto the *WORD*; what follows in *vers. 4.* is to be understood in the same Coherence and Dependance with the other of Christ as God-Man.

·Vers. 4. In him was Life, and the Life was the Light of Men.

The Evangelist descends from the Creation in General, unto the giving of Life, both of Reason and Holiness, unto Men, at their first Creation, whiles they were in Innocency.

First, [*In him was Life.*] He speaks not of that Essential Life in himself: For that which follows in the next Words, where he calls him *the Life*, is so to be understood. But when here he says [*in him was Life,*] the meaning is, he was a Fountain of Life to us, being first Life in himself. It is one Attribute of Christ's as he is God-Man, yea as he is Man taken up into that Union, to have Life independently in himself, even as God the Father hath; *Joh. 5. 26. For as the Father hath Life in Himself; so hath he given to the Son to have Life in Himself;* and therefore he is called *the Life*; namely, to himself first: and so *in Him is Life*, for us.

Secondly, [*The Life was the Light of Men.*

1. [*The Light,*] That is of Holiness, or God's Image, which is called Light, in opposition to Darkness, which is *Sin*, (as *vers.* 5.) The Life of Grace is so called; and in Scripture, Light is often put for Life, and Darkness for Death.

2. [*Of Men,*] That is of Men in their Primitive Estate of Innocency. For 1. He joins it with the Creation of all Things. 2. He useth the Word [*Was,*] as noting a State past. Now *Adam's* Holiness was from Him; for he was made after God's Image. When Man was Created, all the Persons of the Trinity acted their several Parts; and the Son acted the part of God-Man: and so the Father eying him as such, and as him who was in that respect the Image of the God-head: He thereupon says, *Let us make Man after our Image:* Christ's Human Nature being the *περστυπὸν*, and Exemplar. And so he breathed in that Breath of Life, and Holiness, which he had at his first Creation.

Verf. 5. *And the Light shineth in Darkness, and the Darkness comprehended it not.*

When that Light of Holiness in Man was extinct, and Man by the Fall became *Darkness*, that is, full of *Sin*; then all that *Light Moral*, or the Light of Conscience in Heathens, (which is that Truth spoken of, *Rom.* 1. 18.) and the Light of the Law, (which the *Jews* had) to convince them of their Darkness, all this Light that *shined in this Darkness*, was from Christ: It ariseth not from any Sparks of the Old Light which was before the Fall, and now left in Man's Nature, but all Light being extinct, this is put in by Christ as the Word and Mediator. And therefore, because he speaks of Man's present Condition, he saith in the present [*Shineth,*] and in that respect Christ is said, *vers.* 9. to be *That Light, which enlightneth every Man coming into the World.* That Phrase [*coming into the World,*] argues that he speaks of what is infused by Christ from their Birth: For the *Jews* call Man as born into this World, *Veniens in Mundum.* And he says, [*every one,*] to shew that he excepts no Man. So Christ *Mat.* 18. 37. useth the Phrase; [*For this Cause was I born, and came into the World.*] So that it is all one as to be *born*, and therefore he speaks of a Natural Light from our Birth, which is all from Christ: he pityed Man's Nature so corrupted, and put into it all the Light and Comfort which Men now have. So as, not only all the Light of Holiness, which *Adam* in Innocency at first had, was from him considered as God-Man: but all the Light since the Fall, which the wise Heathens or *Jews* had, was from him, considered as the *Lamb slain.* They all did light their Torches at this Sun, and Fountain of Light. Yea, not only all Natural Light in Men fallen, but all the Light of Grace, and Holiness, that hath shone in the Hearts, Lives, and Gifts, of the best of Men sanctified, it was all borrowed from hence. To this purpose he instanceth in *John the Baptist*, for all the rest.

Verf. 6, 7. *There was a Man sent from God, whose Name was John; The same came for a Witness, to bear Witness of the Light, that all Men through him might believe.*

He was the most known and universally acknowledged holy Man in those Days and Times, whom all the *Jews* esteemed as a *burning and shining Light*, *Joh.* 5. 35. Yet it is said of him, that *He was not that Light, but was sent only to bear witness of that Light*, *vers.* 8. *John* was but a particular Light shining in *Judea*, and in that Age only; as a Lanthorn hung out in some Street: He was but as the Morning-Star to this Sun. But Christ was, and is an Universal Light (as is the Sun) in all Ages, and in all Places, and to all Saints. Yea, as *John* was not *that Light*; so if all that Grace, and Light, that ever was in all Saints, were gathered into one, yet all would not make *that Light*; who enlightned *John* and all Mankind universally, as the Sun doth the Stars above, and Terrestrial Bodies below.

Verf. 9. *That was the true Light, which lighteth every Man that cometh into the World.*

Chap. 12.

And so he is called the *true Light*, that is, which is naturally, and of Himself such, (*ἀπὸ φῶς*, as *Plato* called him,) not shining with a borrowed Light, as *John*, and all else do, and who in that respect are not *true Lights*; for Truth is opposed to what is obtained *aliunde*, and which is not natural. As you call that *false Hair* which is not, and that *true Hair* which is ones own. So Christ is called the *true Son*, 1 *Joh.* 5. 22. that is, the *Natural*, we being but *Adopted*. And all this is what Christ did, and 'twas before his Incarnation.

Now having proceeded thus far in this Chapter, as proper to the Subject I have in Hand; I will briefly go over the rest of the Verses, from *vers.* 10. to *vers.* 15. Wherein he shews his coming into the World himself, as before he had shewn, how he had done all in the World before he came into it. And therein,

First, He describes the manner of his coming: As, °

1. How he was in the World as one unknown. *Verf.* 10. *He was in the World, and the World was made by him, and the World knew him not.* Like *Ulysses*, who came as a Beggar disguised to his own House: So obscure was Christ's coming into the World.

2. He [*was,*] implying that he is now gone out of the World again; as having (as it were) secretly past through it.

Secondly, He sets out the Entertainment of him in this World. And herein,

1. He tells what bad Entertainment the most afforded him, with the Aggravation of this their Sin.

2. The good Entertainment that some gave him: To illustrate all which, he covertly compares the World unto a House wherein Men are the In-dwellers, but Christ the Owner of it, and all Things in it (as *v.* 11.) and that by a double Title.

1. Of Creation, *Verf.* 10. *The World was made by him.*

2. Of Purchase, insinuated *Verf.* 11. *He came unto his own, and his own received him not.*

Now when he came into this his House, and *was* in it, or conversed in it (as *vers.* 10.) His Entertainment was,

1. That some did not so much as *know* him, *v.* 10.

2. Others, tho they knew him, yet *received him not*, as *v.* 11. They shut him out of Doors, - not receiving him into their Hearts, which the Evangelist sets down as an Aggravation of the Sin of Unbelief; his Scope being to persuade to, and work Faith, or receiving of Christ into Mens Hearts, by shewing from what an one Christ is and was to us, what an inhumane Sin Unbelief is, both against the Law of Creation, and Bonds of Nature, and also of Grace. It is to refuse him whose own we are, as having made the World and us at first, and when we were fallen, bought us, and upheld us. So as the very Benefit of Creation, and the Propriety that Christ hath in us, as a Lord of us, and of all we have, doth oblige us to believe in him, and to own him at least, (*even the Ox knows his Owner*) otherwise it becomes an Aggravation of our Sin, as shutting Christ out of his own; for the Word [*receiving*] *vers.* 11. (being put for believing) is all one with *owning* him as a Lord and Saviour; as a King is said to be received in his own Dominions, when he is submitted to, and acknowledged, and owned for their King. I know some interpret the *World*, to be *all Mankind*; and *his own*, (mentioned, *vers.* 11.) to be the *Jews*; and *his being in the World*, to be in respect of the Light he gave of himself to the Gentiles. But for this latter, sure by his making the World, the Gentiles could not know him, tho the Godhead they might; and that natural Light which He gave, was only of the Godhead, not of his Person, as God-Man, nor yet of the Mystery of the Trinity, there being no Footsteps of it in the Creation. And I take it, *his own* is meant also and as well of the *World*, as made and purchased by him, as of the *Jews*, his own Country-Men: Therefore he says, [*τὰ ἴδια,*]

as speaking of proper Goods, not Kinsmen, *his own*, that is, his Household-Goods and Servants.

Secondly ; Then follows the Entertainment of him by the Good, and the Privilege which he gave them. Even as great Persons, entertained well, use to bestow Rewards ; and as a King usually dubbts those Knights, or creates them Earls or Barons, who have given him Royal Entertainment : So did Christ to those who *received him*. By which the Evangelist does further set out Christ, shewing what he is to his Elect ; as before, he shewed what Christ is, and was to all the World. The Benefit given is Adoption to be *Sons of God*, vers. 12. *But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name:* which he endeareth as the highest Favour that could be : So 1 Joh. 3. 1. *Behold, what manner of Love the Father hath bestowed on us, that we should be called the Sons of God.* Christ he was *born the Son*, vers. 14. but to *Us it is given* [to them he gave, &c.] And in being Sons, we become Heirs, and Co-heirs with himself of the World which he made, and of all that is called his : So Rom. 8. 17. *And if Children, then Heirs ; Heirs of God, and Joint-Heirs with Christ : if so be that we suffer with him, that we may be also glorified together.* He gave them [ἐξουσίαν] that is, both the *Dignity* and the *Power to become the Sons of God*. So it is taken for *Power*, Col. 1. 16. *Principalities and Powers* : And it is also put for *Dignity*. Thus Rom. 13. 1. because a Magistrates Place of *Power* hath *Honour* likewise annexed to it, therefore the Word is put for *Honour*. And so, because this *Honour* of being *Sons of God*, hath *Power* annexed to it, even over all Creatures ; (as they are Heirs, and Co-heirs with Christ, and so Kings of the World) therefore he rightly calls it ἐξουσία, to import both, *Power* and *Dignity* : and both contained in that Priviledg of Son-ship. Only he shews by what means Christ doth convey this to them ; which is by their [being Born not of Blood.] Vers. 13. *Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God.* (Say not you have Abraham to your Father) ; this *Dignity* goes not by Greatness of Birth : [Nor of the Will of the Flesh.] Not of a Man's own Will, *It is not to him that willeth*, [Nor of the Will of Man ;] that is, of other Men : Holy Men cannot beget their Children Good, or make them such ; the meaning is, that no Friend, no Means could confer this Priviledg, but only Christ.

C H A P. XIII.

How Christ God-Man is subservient to God in all the Works of his Providence. He upholds, and supports all Things. He governs the World, and rules all Affairs in it. After his Government is expir'd, at the end of the World he will judge all Creatures, both Angels, and Men.

COL. I. 17.

He is before all Things, and by him all Things consist.

THUS we have seen the subserviency of Christ as God-Man, to the Work of Creation, and the highest Ends thereof, the Manifestation, and the Communication of the God-head the highest way. The next thing to be considered by us, is his serving God in the Works of his Providence, the upholding, governing this World, whilst it stands, and his Judging it at the last; unto all these Ends also doth Christ God-Man subserve.

First, For the upholding all Things that is evident in this Text of Col. I. 17. *By him do all Things consist*; He is the Corner-Stone that keeps the Building and all the parts of it together, Heb. I. 2,3. it is said, *He upholds all Things by the Word of his Power*, and it is spoken of him not simply considered as Second Person, but as God-Man, for so he is Heir appointed, not as Second Person, but so Heir naturally without a Decree, and that as such he should uphold all Things by the Word of his Power, is proper to him; and therefore it refers to it, for to the Heir it belongs to have a care of, and to see to his Inheritance, that it fall not into Ruine, and Decay. God, as it were, leaves it to him, seeing he hath given it him for his Inheritance, to keep it up in repair at his own proper Costs and Charges. And thus he upheld it virtually in the State of Innocency, for Joh. I. 4. he is called *That Light* that then was *the Life of Man*, even afore Man fell into Sin and Darkness, as well as after, as *vers. 5.* (as God made and created the World then upon the virtual Supposition of his coming into the World, though to a further End also) for the World was then upheld by virtue thereof, it was the Hoop held all together, God should not have cared else for any Creature; for to me those imperfect pieces of his Workmanship are alone not worthy enough of his Power and Wisdom, if this had not been to come, which he had purposed and decreed, as well as the making of the World. And since Man fell it is granted by all, that it is by virtue of his Redemption to come, that the World stood and was kept from falling about *Adam's Ears*: Christ took the shattered Condition of the World, as *David* did, and upheld the Pillars of it, and, as a Lord, promised to buy it, and did so, 2 *Pet. 2. 1.* because he had Elect to be brought forth in their Successions out of it; and therefore vouchsafed all those Mercies which wicked Men enjoy, and payed God a Price for his Patience towards them; he had this into the Bargain of his Redemption of his Church, God else in justice would have destroyed all.

Secondly,

BOOK III

Secondly, Whilst the World stands, he governs it, easeth God of that Burthen, and is his *Prorex* for him : All Judgment is committed to the Son, *Joh. 5. 22. For the Father judgeth no Man ; but hath committed all Judgment unto the Son :* And the Government is upon his Shoulders, *Isa. 9. 6. For unto us a Child is born, unto us a Son is given, and the Government shall be upon his Shoulders : and his Name shall be called, Wonderful, Counsellor, The Mighty God, the Everlasting Father, the Prince of Peace.* He entred upon the Kingdom when Man fell, for by virtue of the Covenant of Works given by the Father, at the Creation, it must have been destroyed ; but he undertook it, to order things so, that a greater Renew of Glory should in the end arise to God, out of the Confusions and Sins of Men in the World, and in executions of Punishments, and by Providences meeting with Men according to their own Ways, then should have risen to God out of the State of Innocency in a direct way ; and what infinite Wisdom, Power, Providence, Justice, Patience, &c. even all sorts of glorious Perfections doth he shew forth in this Administration, and Ordering Things, and the Affairs of this sinful World. This Lord raigneth, though the Earth be never so unquiet, as the Psalmist speaks, *Psal. 99. 1. Rev. 5. 2.* there is a Proclamation made, who would take that Book out of the Hand of him that sat upon the Throne, and that Book is a Commission to execute the Things decreed and written therein, and the taking of it was an undertaking so to do ; and Christ the Lamb having seven Horns of Power, and seven Eyes of Providence, sent out into all the Earth, by which he both views and governs all, he undertook it, and is God's King and the Executioner of all God's Decrees.

And then, Thirdly, When he hath thus governed the World with a greater Advantage unto God, then this Man Christ Jesus will judg it also at the last, and give all Men their Accounts, *Acts 17. 31. He hath appointed a Day in the which he will judg the World, by that Man whom he hath ordained.* The Decree or Ordaining Christ God-Man serves for this also ; the Father, *Joh. 5. 22.* is said to judg no Man, that is, visibly, *sub persona judicis*, but hath committed all to this Man Christ Jesus, who at present is *ready*, says the Apostle *Peter*, to judg the quick and the dead, having all the Accounts of the World afore him, *1 Pet. 4. 5.* God would not employ a meer Creature in this Work, it was too great an Honour ; and yet it was meet it should be done visibly and audibly, and to the Satisfaction of all Men's Consciences, both concerning themselves, and others. God would have a Person in the Trinity, manifest in a Creature like unto us, to do it, armed with Power and Authority, because he is God, that every Knee shall bow afore him, both of Things in Heaven and Earth, and under the Earth (which to a meer Creature had been too much ;) and yet a Man, that should deal with Creatures in judging them in their own way, in a rational and audible way convince them, and visibly sentence them, so as they should be able to see and hear their Judg as Man, and yet fear and dread him as being God. And this is an high and great Service, which Christ as Man shall do for God, for a Man in a vocal manner to be able to clear the Accounts of the World, which, how entangled are they ! and punctually to give every Man his due in Righteousness. A Man that shall be able to convince all God's Enemies of all their hard Speeches they have spoken against him, as *Enoch* the seventh from *Adam* prophesied, able to give a full and satisfactory account of all God's Ways and Proceedings, which Men cavel at, to justify God's Decrees, which Men quarrel with, and think much at, and his Children whom Men despise and bear down : One able to bring to Light the Secrets of all Hearts, so as all Men shall judg of every Man, *1 Cor. 4. 5. Therefore judg nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darknes, and will make manifest the Counsels of the Hearts : and then shall every Man have Praise of God.* One able to search the deep Things of God, and bring forth his Counsels, (for the Books are then opened, *Rev. 20. 12.*) and lay open the Depths of his Wisdom, in suffering this and that to fall out ; this Man to be punish'd, and another, a greater Sinner than he, to escape ; this Kingdom to be ruin'd, and another, as sinful, to flourish ; and to make that glorious Comment upon the obscure Text of this World's Providence,

which

which we understand not ; and to do this out of the Original Draught and Counsel held in Heaven, why this or that was done or not done so or so, or not so, and to do this openly and vocally as a Man ; and when he hath sent all Men convinced, non-plust, *speechless*, (as the Word is in the Parable) confounded to Hell, to give up his Kingdom, and himself visibly be subject to God his Father : 'Tis a Mighty Service this.

But yet, Lastly, After all this, He is the Founder of that other World into which he brings his Children, given him by God, which is his Inheritance for himself and them, and their Happiness is exprest by this, *To be ever with the Lord*. And *Joh. 17. 24*. Christ in his last Prayer, says, *Father, I will they be where I am, and see my Glory* ; and till then that Personal Fulness (of which I spake at first) that is in God-Man, Christ Jesus, is reserved by God, as a subject of that Depth and Glory, to take up, together with his own Perfections, the Thoughts of Men and Angels for ever. Our Happiness will lye in seeing God and Christ as he is ; (for unto both doth that Speech refer, *1 Joh. 3. 2*. *Beloved, 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 ; for we shall see him as he is.*) And if the sight of Christ, God-Man, be not the highest means of the Happiness of the Saints, (because the Scripture mentions also God his being *All in All* ;) Yet I am sure it is a main part of it : *Rev. 21. 23*. *And the City had no need of the Sun, neither of the Moon to shine in it : for the Glory of God did lighten it, and the Lamb is the Light thereof*. The Glory of God and the Lamb are the Light of it. And so Stephen saw the Glory of God, and Christ at God's right Hand, *Acts 7. 56*. So that when these two great Volumns, this of his *Word*, and that of his *World*, which now in this Life are put into our Hands, to read the Characters of his Glory in by Faith, when both these shall be folded up and clean laid aside, then will the Person of Christ, God-Man, as the Glory of the God-head, shining in, and communicating it self to us, through that Human Nature the God-head dwells in, be set forth to us, to entertain us for ever with the sight of the Glory of God in the Face of Christ ; and all our present Thoughts and Knowledg we have by Faith, will become vain and be made unprofitable and vanish, *1 Cor. 13. 8, 9*. *Charity never faileth : but whether there be Prophecies, they shall fail ; whether there be Tongues, they shall cease ; whether there be Knowledg, it shall vanish away. For we know in part, and we prophesy in part*. And that Face will make an Heaven to us, when Redemption shall be forgotten through the present Glory viewed and possessed, and Sins remembered no more, but the Glory of God, and the Personal Glory of the Lamb, shall be our Light and Happiness for ever.

Use. 1. Let us admire Christ that thus serves to all, not our Ends only, to save us, but which is more, to all God's Ends and Purposes, and to accomplish all the Desires of his own Heart ; what an infinite Perfection must this needs be ? Nature and Art (says the Philosopher) makes but one Instrument to serve in a proper and direct way, but for one purpose ; but this is a Person whom God hath set forth for all Ends and Purposes whatsoever. If you should see an Instrument in Musick serve at once to supply the Use, and afford the Musick of all Instruments ; or a Mathematical Instrument so made, as all Conclusions in all Arts and Sciences might be demonstrated on it, and it to serve for all uses, in Arithmetick to cast exact Accounts, in Geometry to measure all Quantities, in Geography, Astronomy to give you the exact Proportion of all the Earth, and Stars in Heaven, how would you wonder and admire at it ! Oh wonder then at the Person of Jesus Christ ; *Great is the Mystery of Godliness, God manifest in the Flesh*, *1 Tim. 3. 16*.

Use. 2. If Christ, that is our Mediator, is so useful unto God in all his other Businessses, and serves all his other Ends as well as this : This may then help our Faith, by persuading us ; that God cannot but be infinitely well pleased with the saving of Sinners by him, and that believe on him (he being as good, if not better at that, than all those Purposes forementioned) : for the Person (in whom we are graciously accepted) being pleasing to God so many ways besides this, must

must needs move him the rather to accept his Work in this, and us for it. As for Instance, If a King willing and inclined to pardon a Traitor, if besides a Work of Mercy done, it could be demonstrated that the Means whereby that is to be done, would bring in a Mighty profit to the King, ten thousand Talents of Silver; as in another case *Haman* said to *Ahasuerus*, *Ester* 3. 8. Or as if when *David's* Heart was of it self set to pardon *Absalom*, only he would do it with Honour; if *Joab* (the Projector of his Reconciliation) could have propounded a Project, not only to have fetc'd *Absalom* in again, and reconciled him to *David* upon the King's own Terms; but so as withal, he should have all his other State-Ends compassed whatever he could desire, as to shew forth his Majesty, Power, Greatness, gratify all his Subjects, overcome his Enemies, hereby have his Kingdom governed in Peace and Righteousness, and have his Enemies subdued, overcome, and all his Revenues encreased; would not all the World say, that surely, the propounding this would mightily help forward the obtaining *Absalom's* Pardon and Reconciliation? And surely so 'tis here, the Work of Reconciliation in Christ's Hands (who serves God in all these and many Ways more) must needs prosper (as *Isaiab* says) and speed: And therefore, in the first of *John*, and in the first of the *Hebrews*, and in this Chapter, *Coloss.* 1. all his usefulness to other Ends, all his fulness to other Purposes, is prefaced and mentioned first, and then purging our Sins away by his Blood, and making Peace by the Blood of his Cross are spoken of all those other conducing unto this. And therefore, some Schoolmen, upon the consideration of these Things, give this Censure of it, *Tanto aliquis modus aptior est ad consequendum aliquem finem quanto per ipsum plura comparantur.*

Use. 3. It may invite us to come to him, as besides the work of Reconciliation, God had the Accomplishment of many other Ends in him, so may we: Besides pardon of Sin, and Peace with God, we may have all other overplus Ends acquired and accomplished. The Angels who are in Favour with God already, and stand not in any need that way, what would they give to have that near Relation to him which we have? You may come to him for Pardon first, but when you are come his Person will further take you. Fulness much invites, it is the aim of all our Desires to have a fulness of Riches, of Honours, of Pleasures, a *πλεονεξία*, as the Apostle calls it, *Eph.* 4. 19. that is, a having ones Fill, so the Word which is translated *Greediness* signifies. Now in Christ, and in Christ only it is to be had, in whom is Fulness, and all Fulness, *Fulness* for parts, of all sorts, and *All Fulness* for Degrees; which is never spent, for it dwells in him; *Fulness* for evermore, as the *Psalmist* speaks: *Open thy Mouth wide,* stretch thy Desires to the utmost compass, as *Psal.* 81. 10. may Christ say, and *I will fill it.* The Mind of Man is nothing but emptiness of it self, it is as the Stomack is, a Vacuity and Want, sharpened with Desire and Hunger; (*Empty Man*, as *Job* calls him, *Job* 11. 12.) unto which God hath fitted all Things, as suitable to its Desires one way or other, there is no Creature but it may take some pleasure in: But alas! the Creatures are Empty too, *Vanity*, that is, Emptiness, as *Solomon* calls them, *Husks* (as in the Parable) *without a Kernel*, and *Adam* made them more vain and empty, *Rom.* 8. 20. *Subjected them to Vanity*: and at best they serve but for some one particular Want and End, and not all Ends and Purposes; Riches serve against Poverty, Honour against Shame, but Christ he serves to all End and Purposes. God would have nothing full but Christ, that our Souls might rest in nothing else, and have him our Center. It pleased him that *all Fulness* should dwell in him, and he hath fitted him to our Wants; all we want he hath, and all he hath we want. And his Fulness is not ordained simply to dwell in him, but to be communicated, as the Sun's Fulness of Light, which though it resides in the Body of the Sun, and it carries it with it whither it goes, and leaves nothing but Darkness behind it, yet where it comes it is communicative, it diffuseth all its Light, and Heat, and Influence, and so doth Christ. Therefore as here, all Fulness is said to dwell in his Person, so elsewhere it is said, *He filleth all in all*, as *Eph.* 1. ult. as *Adam* emptied all, so He fills all, and is never diminished; His Fulness it is not *plenitudo vasis* but *fontis*, which is always full: Not as the Fulness of the Sea, which might be emptied, but as the Fulness of the Sun, or of Fire, which multiplies it self, and loseth nothing it self neither.

Use. 4. If Christ be thus full, then let those that love him fully, delight in him; and to that end contemplate all his Fulness. How will one that is in love with another, think over and over again all the Perfections in them they love, to confirm their Choice? So should we: And not only so, but take our full Delight and Contentment in him. And that Christ serves to all Ends else, besides those of our own, of being saved by him, will, if meditated upon, exceedingly encrease our Joys and Delights in him. A Wife that had a Husband eminent in all Perfections, which Perfections yet she had no great skill in, yet the thought of them would make her love him when once he is hers; when he is not only a good Husband unto her, but also a good Commonwealths Man, of eminent place in his Country, an excellent Souldier, Horseman, &c. Skill'd in all Learning, &c. these because they commend and endear her Husband unto others (though she hath not the Benefit of them directly) do yet endear him unto her the more, that all these are in her Husband: So this should do Christ to us.

Use. 5. See the love of Christ to us, that having all Fulness in him, was willing to empty himself for us. We were not only empty but bankrupt to God, and to redeem us and fill us again, he was fain to empty himself; it is the Apostle's Phrase, *Phil. 2. 7.* the Word we translate *Of no Reputation*, is in the Original, *He emptied himself*, that is, left himself nothing of all his Fulness: So *Dan. 9. 26.* *Messiah shall be cut off, and shall have nothing*, so it is in the *Hebrew*, as well as that which is translated *Not for himself*, and so varied in the Margent of your Bibles. He that had all that Fulness, and fills all in all, had nothing left, no Comfort in God or any Creature. If you should see the Sea ebb into some other World, and see not a drop of Water left, how would you stand astonish'd at it? How much more at Christ? He might say as *Naomi* said, *Ruth. 1. 20, 21.* *The Lord hath dealt bitterly with me: I came from Heaven full, but he brought me to Earth empty, emptied of all.* For us to leave and abate any thing of our Fulness, how loth are we! To leave a full Land, a full Diet, a full Table, a full House, fully furnish'd, a full Condition, and lower our Sail, though for Christ: Oh but Christ did, he left Heaven and all the Fulness of it, and removed to Earth, where is nothing but Vanity; and he who was Lord of Heaven and Earth, for our Sakes became poor, and left himself not worth a Foot of Land, not a House, to hide his Head in. By what a small abatement is to our Spirits, let us think what so infinite a Debasement, an emptying was to him.

Use. 6. See his Love yet further, that though he be in himself thus full, yet that his Love is such as he thinks himself not full or perfect without us, but reckons himself defective till he have us knit to him, and about him. As Christ said to him that had kept all from his Youth, *One Thing is wanting*: so I may say of Christ, that still one Thing is wanting. Why, what can he want that hath all Fulness? Even any one of his Members, and he would not think himself completely happy without them, for *Eph. 1. ult.* though he be he that filleth all in all, yet the Church is his Fulness; *Which is his Body, the Fulness of him which filleth all in all.* His Glory would not content him in Heaven, if he should want any of our Company there. *Job. 17. 24.* He prays therefore, that they may be with him where he is, to behold his Glory; *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my Glory which thou hast given me: for thou lovedst me before the Foundation of the World.* As *Haman* said, when he reckoned up all his Riches, and Honours, and Glory, his Places and Favour at Court; what good will all these do me, says he, so long as *Mordecai* contemns me? So Christ in his Heart says, If I have not all mine Enemies down, my Children about me, his whole Tale and Number, if but a *Benjamin* or a *Joseph* were wanting, Heaven would be less to him. The first *Adam* when he had all Creatures about him, needed a Companion of all his Delights; and so Kings that have full Pleasures, yet love to have *Consortes Imperii*: So doth Christ, and till then reckons himself imperfect; and therefore, *Heb. 10. 13.* he is said to *Expect, From henceforth expecting till his Enemies be made his Footstool*: Expectation argues Defect. Now he had been alone in Heaven, if he had not died, *John 12. 24.* the

BOOK III

Corn abides alone if it dye not; *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.*

Use. 7. Let us applaud our own Happiness in such an Husband, and keep to him alone, and not dote upon any Vanity. Why? Because, as the Apostle argues against vain Learning, Philosophy, &c. *Col. 2. 8, 9, 10. Beware lest any Man spoil you through Philosophy and vain Deceit, after the Tradition of Men, after the Rudiments of the World, and not after Christ: For in him dwelleth all the Fulness of the Godhead bodily. And ye are compleat in him, which is the Head of all Principality and Power.* That all Fulness being in him, *in him ye are compleat,* you need no other Learning, no other Wisdom; for *vers. 3. In him are hid all the Treasures of Wisdom and Knowledg,* in comparison of which all the Wisdom of the World comes to naught. Like a Kingdom that hath all Commodities (as *China:*) Or a great Man that hath all about him of his own: So have you in Christ, you need go out to nothing for any thing. You go to seek for Light with a Candle, when you have the Sun in your Hand; whilst having Christ you seek to be happy in any thing else: You need borrow nothing, nor be beholden to any Creature, your Husband hath all Fulness. We needed not the Law to direct us, if we knew his Story, and could spell out all the Passages of his Life, by whom the Law was transcendently fulfilled in Instances of a higher kind; if the Lives of all the Saints, of *Paul, Abraham, &c.* and all the Law and Bible were burnt, all might be renewed in his Story, if that were enough known; they only serve to us to help us to understand him; we needed no other Motives than what may be drawn from him, and his Love, if our Hearts were holy enough and conformed to him. In a Word, if Christ serve fully to all God's Ends, (who hath vaster Plots than we) and is adequate to them, then much more to all ours, who have but low Contrivements. Let us therefore love him, and serve him, and make him our End, and think our selves compleat in him.

F I N I S.

OF THE
CREATURES,

AND THE
CONDITION

OF THEIR
STATE

BY
CREATION.

BY
THOMAS GOODWIN, D.D.



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T H E C O N T E N T S.

B O O K I.

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OF THE
 CREATURES,
 AND THE
 CONDITION
 OF THEIR
 State by Creation,

BOOK I.

That the Creatures are not God, but the Works of his Power: They were not Coeternal with God. The Infinite distance between him and them.

I COR. VIII. 6.

—One God, of whom are all things.

CHAP. I.

The Creatures are not God. The Absurdities of those Ranting Opinions which assert it, Expos'd.

HERE hath risen up from out of the bottomless Pit, in this Age, a prodigious Opinion, which hath been vented and maintained with more daring Impudence than Men of themselves could have assumed, had not the Devil inspired and blown up their Fancies thereunto; *viz. That all things* (which God hath made) *are indeed but pieces and parcels of God himself:* And that, that
 B which

which is called by the Creation, is but a Turquoising of God, or God Translated, as you do a great and large whole Cloth, when you cut it forth into Garments of several fashions, as some of them have spoken; whereas it is the Creatures, that are the *Garment that waxeth old, Heb. 1.* But God is without so much as a *Shadow of turning*: if in his love to us, (whereof that place speaks) much more in his Essence, which is the ground of the Unchangableness of his love. They say, the visible appearance is indeed, as of Creatures, but really, materially, and substantially, they are all but God; so as I may rightly express this Opinion of theirs; They would make a Transubstantiation of the Great God, such as the *Papists*, (though they in a contrary way to this) make a Transubstantiated Christ. For, what say they, but that the Creatures, or Elements of *Bread*, and *Wine*, are changed into the substance of the *Body and Blood of Christ* substantially, yea, into *Christ* himself, Soul, and Body present, and lying veiled under the appearance of *Bread*, and *Wine*. But these men would have the Divine Essence of God Transubstantiated into the outward appearance of several shapes of Creatures, the substance of which is God; lying as they would have it, hidden under that outward visibility. Thus they curiously crumble the indivisible simple Nature of God, into little fragments, and parcels; whereas that infinite vast distance between him and us, is, *That we are the Clay, and he the Potter*. They would have God to turn part of himself into Clay, and become that Clay; and then the rest of himself, to become the Potter over himself, and to Metamorphose himself into shapes, as the Heathens did their Gods: And to please himself in making himself (as Children do their clay) into clay Pies, or the shapes of Dogs, or Lambs, and the like, as their fancies lead them: And yet forsooth, they would seem to allow him the main Bulk of his God-head, to live abstracted from the Creatures, and separate from their Creature-existence, and appearance. For I do not find, that they affirm the whole of God, to be no other than what is shrowded under the appearance of the Creature, and adequate to it: Yet they do make up some part of him, dispersed into Creature appearance, (as hath been said) and so as both make up together but one God, partly visible, and partly invisible; even like as *Peter* says of the Earth that now is, That it partly stands out of the Water, and partly in the Water, *2 Pet. 3. 5.* and both making but one Globe, so here they frame One GOD: Whereas the Scriptures set him forth, as a *Being Eternal, Immortal, Invisible, the only Wise God*, *1 Tim. 1. 17: Who dwelleth in light inaccessible, whom no man hath seen, or can see; 1 Tim. 6. 16.* And again, *Isaiab 42. 8. I am Jehovah, and my Glory I will not give to another.* Now, that other is not, nor can be any other but the Creature; for it is only God, and the Creature that have any Being, or pretence thereto; when therefore God says, *He will not give his Glory to another*; the meaning is, He will not, in any sort allow, or endure the Glory that is proper unto him as God, to be given unto his Creatures, any of them, in any respect; much less hath he himself given that glory to them, that they should be God with himself, who are a different, yea, infinitely different sort of Being from him: And again, in *Isaiab 40. 15.* Having said, *That all the Nations before him, are as nothing, and are counted to him, less than nothing, and vanity*; the Prophets Inference from thence is this; *To whom then will ye liken me?* His next and immediate Scope is, to confound their imaginations and outward lineaments made of him in Graven Images: But then, his Argument for this runs higher, and reacheth deeper; My Being is such, and so Transcendent, that you cannot match me with all Nations, or the Souls of men; much less therefore, draw any outward shape in Graven Images; for, *Who hath seen his shape at any time?* Therefore also His *Being, Wisdom, Power, Holiness*, is of another kind than ours: The Souls of Men made Wise, and Holy, cannot match him. As therefore, God is called the *only Good*, and *only Wise*, and *only Immortal*; so by the same reason, [*only Is*] or hath [*a Being*]. And therefore the Glory of his Nature is, That 'tis Incommunicable; take his Essence, we cannot attain to dwell in it; as he dwells in himself, that Inhabith Eternity. *1 Tim. 1. 16.*

Who only hath immortality, dwelling in the light, which no man can approach unto, whom no man hath seen, nor can see: Much less therefore can reach to the participation of Him in his Being, and Glory, so as to be Himself. His Being is proper to Himself, and intire with Himself.

The Devil of this Opinion, that the Creature is God, or at least a piece of him, hath haunted the World in former Ages, as well as it walks now. The Philosophers had it up; the Poets amongst the Heathen, and Hereticks among the Christians, downwards in all Ages. My Brethren, consider what Paul hath uttered, Rom. 1. 25. speaking of the Heathen, he saith, *They changed the Truth of God into a Lie* (that is; the essence and being of God) *and worshipped and served the Creature more than the Creator, who is blessed for ever, Amen.* In which Speech at once, he puts a bar and Wall of separation between God's being, and that of the Creatures; and also Adores the infinite blessedness of that his being intire within it self, as is not communicable to the Creature; and also speaks in opposition to the worshipping of Creatures as God, upon any account, much less, as if they were essentially God. The Jews indeed, they would narrow God, by confining him to their Temple; and therefore God vindicates himself against that restraint, by this, Isa. 66. *I made all things: And where will ye find me an house?* But the Heathen, they fancied God was like the Creatures, and under that notion, worshipped him in the Creatures, And in opposition thereunto said *Isaiab* also, *To whom will ye liken me?* speaking of Heathenish Idolatry. And Paul had an eye to both, Acts 17. 24. 29. *God that made the World, and all things therein, dwelleth not in Temples made with hands: And again Vers. 29. We ought not to think, that the Godhead is like unto Gold, or Silver, or Stone, graven by art and Mans devise.* The Idolary of the Heathen did rise no higher (whatever the Opinion of some of them was) than this, that *they changed the Truth* (or essence) *of God, into this Lie*, by worshipping the Creature as like unto God; and yet thereby (whilst they know it not) *they worshipped the Creature more than God*: If God found fault with these, how must his jealousy rise up in fury against those, that not only make the Creature like to God, but make every Creature to be *God himself*? To these he might not only say (as to them) *to whom will ye liken me*, But who, more impiously do make Creature the same that I am? This is an Idolatry which the generality of the Heathen practised not.

Chap. 2.

Hermes Trismegistus l. 5. ad filiam Tatium. Nihil est in universo mundo quod non sit ipse. Deus est totum quod videt, totum quod non videt. Seneca. August. l. contra Secundinum Manicheum; speaking against the opinion of the Manichees, argues thus. Si Dominus ejusdem substantia Creator & Creatura essent, non reprehederentur qui servi erant creaturae potius quam Creatoris, quoniam cuique servissent ab eadem Natura & substantia non recessissent; Cum vero reprehendantur ab Apostolo, & detestabiles habentur qui & servierunt creaturae potius quam Creatori, satis ostenditur, illius & huius diversas esse substantias. Again in Gersons time, Gerhard. Quidam se imaginati sunt per

contemplationem ita teneri Deo, ut re ipsa ipsorum natura in abyssali profundo submergantur; puta humanitas annihilatur, & toto transfertur in Divinitatem. Which also the Anabaptists which are called Methuists in Holland, have held of the humanity of Christ. Also Servetus, as Calvin hath it, held Deitatem in omnibus Creaturis esse substantialiter: So Calvin. Tract. Theolog. pag. 609. and 657. Also Sebastianus Franck, In trunculo, Deum esse truncum, in Porco Porcum, in Dabulo Diabolum: Libertin: Calvin. cap. 13. speaking of Lucretius (one of them) sum Deus (saith he) And since then, Wigelius: And of old, Dionysius, Esse omnium est ipsa Divinitas, Omne quod videt, & quod non videt: Lucan. l. 3. Jupiter is est quodcunque videt, quocunque moveris.

Are not we (as was said,) *the Clay*, and *He the Potter*? And are not those two distant enough, if we take but the distance between a Man that is the Potter and his Clay, when yet the Man himself, who is that Potter, is made as well as his pots are by him? (You find the comparison Jer. 18. 6. and Rom. 9. 20.) But, to make God the Potter, to turn himself to Clay, and then to make Vessels out of himself; and then, for him to say again unto his pots, as made out of himself, *Return ye Sons of Men into God again*, (as their fancies are) Is not this a goodly Religion? A goodly Religion indeed! *Oh ye Potshards of the Earth*, know your distance from your Creator; you are of a differing Metal: Let the potshards of the Earth Rant it against their fellow potshards of the Earth, as *Isaiab* hath it, Ch. 45. 9. and not think to vye with your Creator, as if you were pieces of him, yea, fellow-mates with him, when as you are less than nothing, Isa. 40. 17. They are *Nothing; yea, less than Nothing*. He hath much a do to keep himself from denying them a Name of being; and even that vanisheth whilst compared with him. And if they had bin a drop of him taken altogether, they could not have added to this Ocean; but if they be nothing, and less than nothing, then surely, they are no parts of him; of which afterwards,

Book I.

Again, to argue this from invincible Reason: If all things were God, all difference of Good and Evil would be taken away, and God should sin in all that is acted in and by the Creature, (which is that, these Men do aim at, to have their Consciences discharged of all Obligations :) If they can once persuade their Souls, that they are God; then as God sins not, so nor do they.

Again, if so, then there would be no Obligation between the Creator and the Creature; nor any law which they are obliged unto: which also, they would obliterate out of their own and other Mens Consciences; in saying, That it proceeds from the degenerate ignorance of the Creature, and their unbelief of what they truly are, that they think themselves Subject to a Law.

Again, there could be no Redemption, the Creature needed it not; for it could never be lost from God, it being substantially a piece of himself: Nor God could make no Election nor Reprobation among his Creatures; for himself were both that which is *chosen*, and what is *condemned*; and he would then be condemning himself, or self-condemned: And God should *hate* part of himself; whereas *no Man ever yet hated his own flesh*, Eph. 5. 29. but the Scripture says in the Name of God, *Esau have I hated* Ec. Rom. 9. 13.

Juven.

Again, all the idolatry of the Nations would be justified by this; yea, even such idolatry as the light of the wisest of them condemned. *Ob sanctas Gentes quibus hæc nascuntur in hortis, Numina!* Condemning the *Egyptians* worshipping Herbs for Gods: Yea, not only Herbs, but Serpents, *forefooted Beasts and creeping things*; which the Apostle Rom. 1. 23. *And changed the glory of the uncorruptible God, into an image made like to corruptible Man, and to birds, and fourfooted Beasts, and creeping things*; toucheth upon. *Oh! these are the Gods, Oh Israel*; and not only these, but the Devil himself, that old Serpent, for he is a Creature too. Yea, Men might worship their own draught, and so make a God of that, which God himself, in so much scorn, speaks of the Heathens Gods, by the Prophet, *A Dunghil-God, Dij stercorarij*, It might further be said that God Creates himself, and Creates nothing but himself, that *Opus est Artifex*: Himself the work of his own hand, and yet the Maker too.

'Tis true indeed, the Scripture says, that *all things are of him*, and *all things are thine*; as *David* in his panegyrick made to God: 'Tis also said of him, That he is *above all, and in you all, and through all*, Eph. 4. 6. 'Tis also said, that *God is all in all*; but it is no where said, that *God is all things*; or, that all things are God himself.

CHAP. II.

*The Creatures were not from Eternity existing in
G O D.*

Some *Platonic* Divines, have fancied the Creatures to have been existent in God, and with God, from Eternity: And their Creation to have been but God's putting them forth of Himself into a visibility, who yet when they thus lay hid, were then in as true a way of Being, as now they are.

I will not enter into that Controversie, which the Schoolmen have stir'd, whether a Creature might have been from Eternity, or no.

Only first we say, that it is an Incommunicable Attribute of God, that *He inhabits Eternity*, as it imports, that he both dwelt Himself alone from Eternity, when there were none of these Made-things, to dwell in, or with him; no Heavens or Earth to fill: As also, that He is Eternity alone to Himself, and dwelt in Himself.

We do thus far acknowledge, that all things were in God's Foreknowledge and Decree; in *Esse voluto*, as *Aquinas* speaks. So also in *Acts* 15. 18. *Known unto God are all his works from the beginning*. And to say, That *all things were in God virtually*, (as they would mince it, and distinguish upon it; is but to say, they have a Being in the Power of God, as worms have in the Sun (which it will bring forth to Morrow) and so all things that never were, and that never shall be, but were and remain meer *possibilia*, things only possible may be said to be in God. But to the Point it self.

Eternity in God, and the Creatures *being in time*, is made a Vast and broad distinction between God and them. *Psal.* 90. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth: Even from Everlasting, to Everlasting, thou art God: His Arms spanned both Eternities; (they are called, The Everlasting Arms, Deut. 33. 27.)* whereas the best of Creatures have but half an Eternity, they are *to Everlasting*, but not *from Everlasting*; this is proper to God only, in opposition to the Creatures, for 'twas before they were brought forth. And their being *to Everlasting*, is derived from God, for of him it is said, *1 Tim.* 6. 17. *Who only hath immortality, that is, of Himself.*

2. Upon the same account, it's made the difference between *Christ* and the *Creatures*, That he is from Eternity, not they; and this, because he is God. *Psal.* 102. 24, 25. (Which in the First of the *Hebrews*, is applied by *Paul* unto *Christ*) *I said, O my God, take me not away in the midst of my days, thy years are throughout all Generations: Of old hast thou laid the Foundations of the Earth: Others Read it, [Before thou laidst the Foundations of the Earth.]* The word *Lepanim*, or of Old, refers to the words afore, thus, *Thy years are throughout all Generations, afore thou laidst the Foundations of the Earth.* And here also is found, a general opposition to all *Creatures*; for as he had mentioned the *Earth*, so he mentions the *Heavens*, (as it follows) *and the Heavens are the work of thy hands; now, the Heavens, and the Earth, comprehend all.*

Again, 3ly This very same difference and distinction of the *Creatures* and *Christ*, is held forth in *John* 1. 1. compared with *Hebrews* 1. where these words of the *Psalmist* are cited. In *John* 1. *Vers.* 1. shewing *Christ's* peculiar dignity, and his being God, he says, *He was in the beginning: The same Beginning which Moses meant, when he said, In the beginning God Created; which notes out Existence afore; and it is spoken in opposition to the World as made. So Vers.* 10. *the World was made by him: Which that in that first of the Hebrews fully clears and explains, answering both to John and the*
Psal.

BOOK I. *Psalmist: Heb. 1. 10. And thou Lord in the beginning hast laid the Foundations of the Earth, and the Heavens are the works of thy hands; that is, he was so in the beginning of the making of all things whatsoever, so as to be the Founder of them, and therefore existing afore them. In which place of John's two things are said of him in difference from Creatures; 1. That he was with God before, which the Creatures were not, nor existent in him as he was. And further, Secondly, much less were they God before, as he was, but they all were made by him. Add to this, (to shew it was his peculiar Priviledge above the Creation, that he thus was with God;) that in Prov. 8. Vers. 24. When there was no depths, I was brought forth, when there was no Fountains abounding with water; before the Mountains were settled; before the Hills was I brought forth; while as yet he had not made the Earth &c. So on to the 30th Verse, Then was I with him as One brought up with him. This, Wisdom makes her boast of, as a Prerogative no Creature had; and Wisdom, in the Proverbs, is put for the person of Christ himself; So Luke 11. 49. compared with Luke 7. 34, 35. wherein Christ speaking of himself, says in that 11 Chap. 49. Therefore also said the Wisdom of God, I will send them Prophets and Apostles, &c. And in Luke 7. 35. he expressly says, This Wisdom is he who was the Son of Man: Vers. 34. The Son of Man is come eating and drinking, and ye say, behold a gluttonous Man, &c. But Wisdom is justified of her Children: So plainly affirming of himself, I my self am that Wisdom spoken of, which is justified of my Children: And in Matth. 11. 19. he says the same: And that speech, The Wisdom of God said, I will send Prophets and Apostles, &c. as it must refer in general, to some speech or other, somewhere in the Old Testament uttered by one that takes on him to be a Person, as the [I] imports, and that person stiled [The Wisdom of God] so particularly, it refers unto what Wisdom had said of her self in the Book of the Proverbs, Chap. 1. from Vers. 29. to the end, of sending forth Preachers, by whom she utters her voice in the Streets, and cries in the chief places of Concourse. And when our Saviour Christ speaks of that Union which he had with the Father, in that his prayer, John 17. he says, that he had a glory with the Father before the World was: And this he makes a peculiar priviledge of himself, as being then a person, who was then existing, and so were that Glory afore God the Father: Whereas if all the Elect had existed in God actually then, as well as Christ, this had not been peculiar unto him; And yet there also he speaks of their existence in God's Decree and Election, Thine they were, John 17. 6. And therefore, what he says of himself, of the glory that he had before the World was, must be spoken by reason of an Existence besides that which he had in Decree, which existence the elect had not:*

Thirdly, by this, God doth set forth his own Greatness to humble Job, and in him, the whole Creation; and how poor a Job doth he make of him! And if that God himself should speak unto these Blasphemers of our days, as he did to Job there, how would they instantly shake and tremble; and fall to nothing, unless he supported them? You have (Job 38. 2, 3.) God steps in from behind the hangings, as one that had, undiscerned, overheard Jobs rantings and standings upon his points; *Who is this, says God, that darkens Counsel by words without knowledge? Gird up now thy loins like a Man, if thou hast any Metal, or the Spirit of a Man in thee; And to confound thee, I will ask thee but one Question; For I will demand of thee, and answer thou me but this one thing; Where wast thou when I laid the Foundations of the Earth? Declare, if thou hast understanding. Nay, Canst thou tell who hath laid the measures thereof? Or who hath stretched the line upon it? Whereupon are the Foundations thereof fastned? Or who hath laid the Corner Stone thereof?* God hereby shook up Job so, and gave him such a Ratling, and yet appeared not as he is in himself; but speaks all this out of a Whirlwind, which he took to cover him: And the issue with Job, of all this, was, as in Chap. 42. 2. *I abhor my self in dust and ashes.* You see this once, and first Query, which is home to the point in hand, and point-blank (as we say) against that wicked opinion, which asserts all things to be Coeternal with God. These God chose out of all other weapons, to overthrow Job with: *Where wert thou?*
Alas!

Alas! thou hadst no being then, much less knowledge of these things. But according to this wretched Opinion, risen up in these days, if true, Job might have answered boldly, *I was with thee*, and *I was in thee*, and in a happier state of Union with thee, than I am in Now: Not in a state of Union with flesh and blood, but one in Spirit with thee. Ay, indeed says God, (speaking ironically to him) *Knowest thou it, because thou wast then born? Vers. 21.* Thou art very old Job, and of great standing, and *the Number of thy days is great*, as it follows there.

Chap. 2.

Now, if the Creatures, or the Souls of Men had really been existent in God, and as truly as Christ himself, as to his Existence, no otherwise than they affirm themselves to have been; Then God might as well have said to Christ, *Where wast thou when I laid the Foundations of the Earth?* But, such a Question, Christ hath prevented, and put out of Question, saying, *Prov. 8. 29. Then I was by him; yea, and was his Counsellour*, as *Isa. 40. 13.* Both which are spoken there of Christ.

And whereas it is objected by those Men, That in that *8 Prov.* it is also affirmed, That the Sons of Men who were his Elect, did then exist in God; in a sportful life in God, together with Christ, because it is said *Vers. 31. That he was rejoicing in the habitable part of his Earth; and (it follows) my delights were with the Sons of Men:* And that therefore, though Men did not exist under the appearance of flesh and blood, as now; yet they were existing in Spirit in him, and with him. And that they being put out of God, into the vail of flesh and blood; Therefore it was, that Christ came forth from God after them, and took flesh and blood also: For so they apply that of the *Hebrews 2. 13, 14.*

The Answer is clear, that it proves the clear contrary; out of the very Text: For Christ's Rejoicing then, is said to have been *in the habitable parts of his Earth*: Therefore it must be meant of Men as inhabiting the Earth; and not as existing with him from Eternity. *Vers. 26. of Prov. 8.* tells us, that *they were not then made*: Hence therefore, his rejoicing in them, must necessarily be spoken in respect of the foresight of what they should be, and so as existing afore the World but in God's Decree, in respect of what he would after make them to be, and thereby presented to him beforehand, as foreviewing what those Children should be, whom God hath given to him, when once they should come to inhabit this Earth: And such, to be sure, they were not actually then; for he expressly saith, *Vers. 23.* These his delights were afore the Earth it self was.

And had there been, as then, any other Existence of them, but in foresight and Decree, as the cause of that he delighted in them, he would much rather have mentioned that as the Object of his present delight, than this other which was so long after to come, when they should inhabit and dwell here on Earth below. And if all had been in God before in being, why then all might pray as well as Christ; *glorifie us with that glory we had with thee before the World was*. And then they might say of themselves, even as Christ saith of himself; *you shall see the Son of Man ascend up where he was before.*

And then likewise, that had not been true which the Apostle says, *1 Cor. 15. 46.* where speaking of *David's* Creation, he says, *that was not first which is Spiritual, but that which is Natural, and afterwards, that which is Spiritual:* Whereas, had they had an Existence in God in Spirit, before the World was; then he had *first been that which is Spiritual, and afterwards, that which is Natural.*

And then again, that benefit of Creation, which yet we are taught to praise God so much for, had been a worsting of the Condition of these Elect Ones; a shooting them out of a Spiritual Condition, into a Natural, without any sin of theirs.

CHAP. III.

The Infinite Distance between God and the Creatures, in respect that he is the Maker and Preserver of them: In that also he is Eternal, and so before they had being he dwelt alone in himself, and possessed all things in himself. He is the high and lofty One, and is so Supreamly Excellent, as it transcends all other: His Name is Holy, and so is above the Creatures, and separated from them. The true Name of Being is proper only to God; the Creatures are but the Shadows and Appearances of Being.

ISAI. LVII. 15. and LXVI. 1, 2.

For thus saith the high and lofty One that inhabiteth Eternity, whose Name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool, where is the House that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: But to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

HERE is the highest and the lowest met dwelling together; the highest God, and the lowest and poorest of his Creatures. The Prophet had just in the *Chapter* afore, the 56th, verse ult. foretold a like wonder to this, *the Wolf and the Lamb shall feed together*; which in *Chapt. II. 6.* is varied thus; *The Wolf shall dwell with the Lamb, and the Calf and the young Lion, &c.* which, if literally understood, were a wonder in Nature: But, *behold!* a greater is here: *The high and lofty One that inhabits Eternity, whose Name is Holy,* dwells with the sinner, who is contrite and broken in heart for it. This is a wonder in Grace; or rather, The wonder of Grace.

The Language, the words are pen'd in, is God's, and could be no others for him: The thoughts of the Creature could not have invented such a stile to speak to him in; and God's scope therein is by lifting up and exalting his own greatness above all Creatures, withal to discover the height and depth of his Grace in so condescending to the meanest of Creatures, than which, himself accounts nothing more his glory.

As to my presently Scope, it is not to inlarge upon the description of a *broken heart*, or of Gods affecting, and delighting therein to dwell, or his Grace shewn thereby: But my present design is to inlarge upon the height and distance which God bears above us, and his whole Creation, considered as we are Creatures: Nor is my Scope simply to set forth, what God is in himself, but as here he is set out Comparatively with his Creatures; limiting my Discourse herein also only unto what description he makes of himself here in the Text: And the Use I shall put it to, will be to humble us as Creatures, even in our best Estate, and not as sinners only.

This comparative distance of this height above us, is set forth in these **PARTICULARS.**

I. *The maker and Preserver*: And these things were made and do exist by me.

First, **THE MAKER**] So in both places: In *Isai. 66.* *All these have my hands made*; The very tenour of this speech is a slighting them as Creatures, and being *they are but made things, and will ye compare them to me?* It is, as if an Artificer should speak of his works made by him, that are different from himself. These are the Clay, and My Pots, and I am the Potter. He speaks of them as a Potter would do of his Pot-sheards so distant from himself, The Maker: Or he speaks thus of them; with difference from his own internal acts of his mind within himself, whereas these are utterly External, and out of himself. *These have my hands made*; as an artificer would speak of his manufactures and works without him. And then in *Isai. 57.* the other Scripture, *Vers. 16.* *The Souls (the Subjects of this my Grace) which I have made*: In both, he speaks of them as made by him; and the Souls made altogether, *i. e.* the whole of their Being; as *Psal. 33. 15.* for Creation is *productio totius entis*: *Acts 17, 25.* *He giveth to all life, and all things*: And *Vers. 28.* *Being it self, in him we live, and have our being*: And *Rom. 11. ult.* *Of him are all things*; and therefore not so much as a first Matter was existing to his hands: But *all these have my hands made.*

Secondly; **THE PRESERVER,**] as giving and continuing. To give them existence; as those words in *Chap. 66. 2.* *And all these things have been*; *saieth the Lord, Piscator* renders, *per eum existunt omnia*; to which, that of *Acts 17. 28.* corresponds; *In him we live, and move, and have our being*: *i. e.* as the Original, so the Continuance of them: He gives life, *Vers. 25.* and then Preserves it: In him we continue to have it; thus both *Paul* and *Isaiab.*

II. **INHABITING ETERNITY**]; which he speaks, First, with exclusion of all things made, as things that have not, *de facto*, been from Eternity; and notes out, an eminent distinction put thereby between them and him. *Psal. 90. 2.* *Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World, from everlasting to everlasting thou art God.* And whereas some Creatures, as Angels and Mens Souls, have an Eternity of Existence to come, yet that is but derived: 'Tis he is said only to have *Immortality*; *1 Tim. 6.* and therefore he is called the last as well as the first: That though they be Eternal for time to come, yet he is after them all: Which could not have been said, but in respect that Creatures their Eternity doth depend on him; and so he is the last, though they continue with him for ever. God hath Eternity both past and to come; and this is proper to him.

Secondly, the Phrase here [**INHABITING**] *eternity*, is unusual, and significant of far more, than simply that God is Eternal in both respects aforesaid. It imports over and besides, 1. That he *hath dwelt alone*, and shall dwell alone for ever apart, by and in himself; whether afore any Creature were or since, it is all one as to this; For himself is that Eternity which he dwelt in, and shall dwell in, *1 Sam. 15. 29.* *The Eternity of Israel* will not lie, so 'tis varied in the margent: And since the Creatures was, he is his own proper Mansion-house, even as he was before:

BOOK I.

1. That afore any Creature was, he dwelt alone, that is evident; For they not being or existing, he must needs have had an *Eternity past*, alone to himself, which he says he *dwelt* in, and no Creature with him: Not only, there was no *other God with him* (as *Moses*) but no Creature with him (as *Solomon*) *Prov. 8. from Vers. 23. to 32.* So that what was said of *Israel*, that they were *a people that dwelt alone*, *Deut. 33. 28.* the same may be said of the *God of Israel*; he was utterly without all Society of any Creature.

The Jews call him *Makom*, *Place*, because he is *Place* to himself. His own Centre and his own Circumference

And secondly, it is all one after he hath made the Creatures; he still dwells in his own Eternity, apart by himself. It is one of the Attributes which *Paul* gives him, *1 Tim. 6. 16. Who only hath immortality, dwelling in the light which no Man can approach unto*; And therefore you see in *Isai. 66.* that since he hath made Heaven and Earth, how yet he speaks of the whole Creation; *Where will ye find me a place for my rest?* which imports, that since he made the World he dwells by himself apart in the same Eternity he did: His making of Creatures, was not to add or to enlarge his dwelling, that he might inhabit more commodiously, (as it is with Man, whose *Person* is one thing, and whose *House* is another;) No; Their Building is not a new piece of an House to him, who alone inhabits Eternity, that is, himself.

'Tis true, that now he hath made all these things, if he should not be every where, where any of them are, and *through them all*, as *Paul's* phrase is, *Ephes. 4.* he should not be God, the immense God; *I fill Heaven and Earth*, saith he, *Jerem. 23, 24.* seeing they are made, he fills them also: Yet so, as still he is not beholding to them for room or place: As the Sun filleth the Air, but is not beholding to it for the place it affords it, but the Air to the Sun that fills it.

Thirdly, that he *inhabiteh Eternity*, shews that he *possesseth all things in himself*; for himself is his own Eternity to himself; and that Eternity being an house to himself, is furnished with all things within himself: He went not then out of himself for any thing; nor needs he yet to do so, as *Acts 17. 25.* *He needs not any thing*: But was abundantly supplied with all things within himself, as a great Man in his own House; whose glory it is to have all things sufficiently about him therein and therewith.

Fourthly, that he *inhabiteh Eternity* imports that his being is so infinite, as he fills the immense expanse of all or both Eternities in one Moment. He comprehends and compasseth the whole, and all within himself, and extends himself thorough it all; he is the King of Ages, that is of the courses of Times, *1 Tim. 1. 17.* and so as a King hath all Ages as subjects always extant afore him. In the 40th of *Isai.* it is said *he spanneth the Heavens*; and it is a good grasp that you will say; but that is spoken only of a thing that is now at present existing; but in *Deuter. 33. 27.* ye read, he hath *everlasting Arms*; a right arm to inviron Eternity, *a parte ante*, Eternity past; and another that to come: And so incircles both Eternities, past and to come, without succession of time to him: Eternity is but a moment to him: *a nō vñ eternitatis*, as the Schoolmen speak: For he comprehends it within the Arms of his infinitely extensive being: As he subsists not in *place, per partes*, so nor in Time by parts. He runs not through a Time Past, Present, and to come. His duration, is not measured by the differences of Time: For then it might be said, as to *Time to come*, he *as yet is not*. By the same Reason that *a thousand years are but as one day to him*; by the same you may say, that Eternity is but one instant. [*He inhabites*] that is possesseth even the whole Continually; he builds not one part of his Eternity in one Age, and another part in another, so as that he should dwell in it by piece-meal and successively: Nor yet removes he his habitation, as men that have great Houses do, from one part of their House, as in Winter (suppose) and to another in Summer, and the other part standing empty the while: No, but from Eternity to eternity, is but one intire individual, and compleat House for the whole of him at once to fill; who is fulness of being in the intenseness of Perfection. And hence he enjoyeth all blessedness in an instant; not as we, one part this moment, and another piece in another, which when put together, do make a compleat happiness, but in a succession,

The Philosopher said of him, that God doth *αἰεὶ ἀπαλλῆν χαίρειν ἑδόνον*.

Fifthly

Fifthly, His House is always one and the same, and never hath any decay, or needs the least Reparation in any part of it: His Eternity is an immutability and unchangeableness: He is *semper idem*; his stile is always [*I am* :] And [*I will be*] *Ehiéh*, that is, always the same, and the Cause of my own being. And by this also his Eternity is differenced from the Creatures: All of them wax old as a garment; and of themselves they would do so, did not God renew their being every moment. The Angels would wax old, as the Children of *Israels* garments in the Wilderness did not; but it was because God perpetually kept them as new. But of God it follows, *Thou art the same*, *Psal.* 102. 27. and therefore us and our years he compareth to a Flood, *Psal.* 90. 5. that is always running and in succession; but him to a Rock of Ages that stands (as the Phrase in the Original is, *Psal.* 102. 26.) *immovable*.

Chap. 3.

III. *The high and lofty One.*

The high One] For the transcendency and supream excellency of his Being: *The lofty One*] for the soveraignty and dominion of it.

The high] It is a common Title given him in the Old and New Testament; the *high God*; and the *Lord on high*; *God most high*. *Psal.* 83. ult. *The most High over all the Earth*. And in the New [*the Highest*] three times in one Chapter, *Luke* 1.

And to take the height of him, let us first take into consideration the course and way the Scripture (as condescending to our sense) useth, to set this forth by; which is by a Comparative, and rising up from one degree to another; and it begins thus.

1. *In respect of place*, which yet is the lowest kind of height: And for this take *Eliphaz* his staff in *Job* 22. 12. *Behold the height of the Stars, how high they are*: (How high is God then? so riseth he,) *Is not God in the height of the Heavens?* as it immediately follows thereupon.

2. *In dignity and dominion*; he is said to be *higher than all Nations on Earth*, (which are in dignity exceeding, and more high than the Stars) *higher than all the people*, *Psal.* 99. 2. whom (as elsewhere 'tis said) *he rules and stills at his pleasure*: And *Psal.* 113, 4, 5. *The Lord is high above all Nations*.

But yet you will say, So are Kings that are set over the Nations: And if you do suppose but one man to be King of all the World (as the Roman Emperors once) it may be said that he is higher than all the Nations.

But thirdly, He is over all the Kings of the Earth; that's another ascent: *He is higher than the highest, and there are higher than they; i. e.* who are between him and them, *Eccles.* 5. 8. *For he is higher than the highest, and there be higher than they*. The [*they*] are the Rulers of this Earth, (whom he there speaks of;) and those that are *higher than they* are the Angels: But he is the highest absolutely, singularly, higher than the highest, above the Angels themselves: All *Principalities and Powers*, both in Heaven and Earth, they are under his feet. *He is the blessed and only Potentate*, *1 Tim.* 6. 15. and so in *Psal.* 97. 9. *Thou Lord art high above all the Earth*; it follows, *Thou art exalted above all the Gods*; *i. e.* Angels, whether good or bad, which the Heathens worshipped.

4. To shew the height and super-excellency of his Dignity and Dominion, he was pleased to give this demonstration; he did on purpose build a place for himself, separate from, and far *above all things* else which he had made; and calls it here, *The high and holy place*, in this 57th Chapter; and *Heaven is my Throne*, in the 66th Chapter, and that is the *highest of Heavens*, as a place separate, and an apartment for himself to dwell in after he had made Creatures, until Christ, that was made higher than the Heavens, *pierced* (as the Phrase in *Hebr.* 4. is) and broke up that separate place, *prepared from the foundation of the world*; which is to the rest of Heaven as the *holy of holies* was to the other parts of the Temple, which the High Priest only went into; which the Angels by the Law of their Creation, and right of their Creatureship, did not enjoy as the first place of their Habitation; and in which, had the Angels that fell, been Inhabitants, they had never fallen: For as it is the high, so the holy

Book I. holy place wherein the immutable glory of God so shineth, as would immutably have fixed them in holiness unto God, that they should never have departed from him. God's height, even as in respect to this high place, is often set out thereby; as, that he is *higher than the highest Heaven*: Psal. 113. 5. *His glory is above the Heavens; who is like unto the Lord who dwelleth on high?*

5. Let us rise one ascent yet higher, which the Gospel affords us, of the Man Jesus united personally to the Son of God, who is gone into Heaven, and is on the right hand of God: Angels, and Authorities, and Powers being made subject to him, as they are said to be *under his feet*, Ephes. 1. 21, 22. and who therefore is said by that personal Union to *be made higher than the Heavens*, Hebr. 7. 26. and all this is spoken of the Man Jesus; for 'tis said he was made thus high: And yet lo! how afore this high and lofty one, he humbleth himself, *I am a worm*, which is lower than the footstool man treads on: Psal. 22. 3, 6. *Thou art holy, but I am a worm and no man*. Thus he speaks of himself before he ascended, and did thus humble himself at God's command: And now when he is ascended *far above all heavens*, as Ephes. 4. 10. *He that descended, is the same also that ascended up far above all Heavens, that he might fill all things*; He is yet but at God's right hand; the Throne is God's, who is higher than this highest, *my Father is greater than I*.

But all this hath been but a Comparative way of shewing his Highness.

2. His being *the high and lofty One*, notes forth the transcendency and super-excellency of his Divine being it self in it self; and that it is utterly of another kind from Creatures, and indeed that it only is being. In Psal. 83. ult. *That men may know that thou, whose name alone is JEHOVAH, art the MOST HIGH OVER all the earth*: He thereby argues his height from his Name, that his Name is alone *Jehovah*, and therefore he is *most high*, and in that very respect. Now *Jehovah*, we know, is the Name of his Essence [*I am*]; and here it is that men may know that thou, whose Name alone is *Jehovah*, art the most high; and therefore most high, in respect of such a glorious being as is proper alone unto him. In Ephes. 4. 6. he is said to be *above all*, and yet to be *through all*; i. e. his Creatures: His being *above all*, shews the transcendency of his being, spoken of separate from all ours; not intercommuning with ours, nor intermingled, although it is said he is *through all* too; but as the Sun beams intermingle not with the Air, though they shine through the Air, so nor doth God with Creatures.

Here I might amplify upon the glory of this his Title, that he is the most High in respect of his being, that he alone hath the Name *Jehovah*, as the *Psalmist* saith, and also of being; that all the Creatures are but the shadow of being, but he only is: But I shall defer it unto the Use.

IV. *Whose Name is Holy.*

First; 'Tis a Name that is proper to God; as Christ saith, *Matth. 19. 17. There is none good but God, so nor holy*. He is separate and alone in his holiness, as he is alone in his being: And if he only be good, then much more is he only holy; for holiness is the height and perfection of goodness; so in man, and so in God. And *Rev. 15. 4.* you have it express, *Who only is holy; and the holy One*, as elsewhere: Now of all that could have been said, or attributed to him, this sets up God the highest, and as most Sovereign: And this; of all others, layeth us low, both as we are Creatures, and as we are Sinners. Holiness is said to be his dreadful Name. *Psal. 99. 2, 3. The Lord is high above all people*; it follows, *Let them praise thy great and terrible Name, for it is holy*; and that makes him high: And again, at the 5th Verse, *Exalt ye the Lord our God, and worship at his footstool, for he is holy*; nay, the Margin varieth it, *his footstool is holy*; i. e. the ground he sets his feet on. The like you have in the 9th Verse.

Secondly; This separates him from the Creatures; for holiness imports a separation, as 'tis in common applied to any thing, person, place, or time. Christ was separate from Sinners, made higher than the Heavens; but God from Creatures.

Thirdly;

Thirdly; Holiness is that whereby God aims at his own Glory; as the Angels cry shews in that 6th of *Isaiab*, *verse 3.* *Holy, holy, holy, the whole Earth is filled with thy Glory;* as being that which the Attribute of Holiness in him aims at from his Creatures: And that being the only Attribute mentioned when his Glory doth there appear, *Verse 1.* and is beheld by *Isaiab* and the Angels; this, and the single conjunction to Holiness and Glory argues it. Now he being so great a God, his desires of Glory from the Creature are so vast, and so intensive, as the Creatures cannot come up unto, nor satisfie: for as *Rom. 1. 21.* hath it; He would be glorified as God; which the Creatures cannot reach to the height of. Two Scriptures put together do shew this, *Job 15. 15.* *Behold! he putteth no trust in his Saints; yea, the Heavens are not clean in his sight;* and he means the Angels, who are called *Heavens*: And they are the good Angels he means, is manifest, those who have kept their station in Heaven; and yet all their holiness, you see, makes them not clean in his pure eyes: Thus *Job 4. 17, 18.* *Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants, and his Angels he charged with folly.* We sinners are unclean privatively, wanting that holiness we were created in, and positively defiled; but the best of his Creatures are negatively not clean, because they answer not, nor come up unto his immense desires of glory from them. He would have more, though it cannot be had: But of this deficiency, and falling short of Creature Holiness as to God, I shall speak in the Use.

U S E.

To humble you, as you are Creatures, afore this Majesty on high: I would humble ye, I say, as you are Creatures, as well as that you are sinners; which latter, I know, you do every day; I do not say, that you are to humble your selves as much simply, as you are Creatures, as that you are sinners, yet you are to do it as truly: It is to be an humbling of our selves, *this*, though in another way. We humble our selves as sinners by way of mourning and godly sorrow; but this as Creatures, by way of self-emptiness and sense of our own nothingness and vanity. They are both in the Text; he speaks of the *humble*, considering themselves as *Creatures*; and the *contrite* ones, as *sinners*: And God is therefore represented first as *The high and lofty One inhabiting Eternity*, to humble us as *Creatures*; and secondly as *holy*, to humble us as *sinners*, (though that will humble us as *Creatures* too:) I enforce this Use from this, that to teach you to humble your selves as *Creatures*, is a *piece of the Gospel*; and where you have the Gospel spoken of, there you have this also. As in *Isai. 40. 3.* the beginning of the preaching of the Gospel is prophesied of; *The voice of him that crieth in the wilderness, &c.* which was *John Baptists* Ministry; and then follows the Prophecy of all the Apostles preaching, which succeeded *John*, *O Sion, that bringeth good tidings,* *verse 9.* Now among other things, what was it *John* was to cry, and the Apostles to preach? Even this, *All flesh is grass, &c.* *Verse 6, 7, 8.* *The voice said cry: and he said what shall I cry? All flesh is grass, and all the godliness thereof is as the flower of the field: The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the People is grass: The grass withereth, the flower fadeth; but the word of our God shall stand for ever.* Which the Apostle *Peter* applyeth unto that very Word and Gospel which was spoken by himself, and the other Apostles, *1 Pet. 1. ult.* *But the word of the Lord endureth for ever: and this is the word which by the Gospel is preached unto you.* And and this was done by the revealing of the glory of the Lord Christ, namely, discovered in the Gospel. *Isai. 40. 5.* *And the glory of the Lord shall be revealed: and all flesh shall see it together: for the mouth of the Lord hath spoken it.* Now observe, that there is in that Chapter a setting forth of God in his greatness, to the end thus to humble the Creature, such as you have not in all the Scriptures.

So

So as indeed we should lose a piece of our Religion, if we do not attend to this, and I will here suppose my self to have a Congregation of *Adams* and *Eves*, Men and Women in that pure and first estate; yea, and I will take the Angels in also before they fell; and some Angels are here at present this day; but if all were here in their original estate, or those that are now in their confirmed estate, I might preach this Sermon to them, reminding them of their estate by Creation, to humble them as they are Creatures in that estate.

And to inforce this the more, I take in that additional to my Text, *Psal.* 113. 5, 6. *Who is like unto the Lord our God who dwelleth on high? [WHO HUMBLETH HIMSELF TO BEHOLD] the things that are in Heaven, and in the Earth?* He represents him as so great a God, as it is an *humbling* to him, so much as to cast an eye upon any Creature now he hath made it; and yet he were not God, if he did not behold the least motion of every Creature, to the falling of a *Sparrow to the ground* without his cognifance. Further observe it, It is not only spoken of *things on earth*, but of *things in heaven*; his best Saints, and Angels, or whatever that high and holy place is furnisht with. Now my Inference is, That if it be an humbling to God to behold the best of these, it may much more be an humbling to us when we appear before this God. And that we may do so, let us take these Considerations.

1. Whereas God had the Idea's of infinite Worlds, he could have made, and so of Creatures reasonable, which lay before his eternal Counsels, as Candidates, and as fair to have been made Existent, as we that are made: (For not only all things were once nothing, (that will afford a second Consideration) but there was yet an higher remoteness from nothing, and that is, of things possible to be, which in respect of God's not willing to create them, never did, nor ever shall come into being, although, when they should have done so, it would have been out of nothing) yet God said of us, Stand you forth, I decree and will you to exist afore me, whenas an infinite number of like Creatures slept still, and to Eternity shall sleep in darkness, and Non-existence.

2. After God had decreed to make thee, and to give thee an existence and actual being, yet thou wert in reality still nothing, pure nothing in entity. Thy Pedigree is from nothing; thy Ancestry, and that not far removed, is nothing. *Job* in the view of his own rottenness and corruption, humbles himself, *Chap.* 17. 14. *I have said to Corruption, thou art my Father; to the Worm, thou art my Mother and my Sister:* But in rehearsing thy Original from whence thou camest, I may say that nothing, pure nothing, was thy great Grand-mother: Thy body was immediately made of dust; that was thy next Mother by that Line; but that Dust was made of the first rude Earth, without form, and that was thy Grandmother; but that Earth was made purely of nothing; so then nothing was thy great Grand-mother. Thus of thy Body: Then for thy Soul, that was immediately created by God out of nothing, and so by that line thy next Mother was nothing: And what was thy Soul twenty, thirty, or forty years ago, and so many years upwards? Plain nothing: It is observable how in the Scriptures, when God's confounding the Creatures is expressed, the Threatning runs in these terms, a bringing them to nothing. So in *1 Cor.* 1. 28. he takes $\mu\eta\ \delta\upsilon\tau\epsilon$, Things that are not, (that is, are as if they were not, as to such an effect as God useth them for) even to bring to naught things that are, that is, to nothing, as the opposition shews: In these terms the Sentence of Confusion, and the destruction of things that are, is penned; as thereby reminding them, how that their first root and original was nothing; and so does speak in a way of reflexion upon what once they were: Even as when he threatned *Adam* to turn him to dust, *Out of dust thou camest*, says he; in a way of debasing of him, minds him of his descent and original. And in like Phrase of Speech *Job* utters their destruction, *abeunt in nihilum*, they go away, or vanish to nothing; that is,

is, *percut*, they perish. The like in *Isaiah* 41. 11. and 34. 12. and 40. 23. He bringeth the Judges to nothing. And further, as if the Creatures had by instinct a common sense of their Nothingness, if God do but chastise them, presently we cry out to God, *Bring me not to Nothing*; so afraid are they of becoming Nothing: Yea, and in extremities of distress, are apt to wish they were nothing, nor had ever been. And in this Language the Prophet *Jeremiah* utters his fears, *Fer.* 10. 24. *Correct me not in thine Anger, lest thou turn me to nothing*: If we are but touch't, we apprehend that we are in danger of becoming Nothing. All miseries are smaller vacillations or reelings of the Creature towards their first Nothing; we are like those flight small green flies that creep upon leaves in Summer; we Men cannot touch them so gently but they dye. The whole Creation is built upon a Quagmire of Nothing; and is continually ready to sink into it, and to be swallowed up by it; which maketh the whole, or any part of it, to quake, and quiver, when God is Angry; as *Jeremiah* there did. The Foundation of the Creatures changeability to sin (when as at first made near to Holy) is by our Divines put upon this, That we being made out of Nothing, are apt to verge, and sink into Nothing, and so fall towards it in sinning: And truly sin is a great leap, or fall rather, and tottering towards it; and we may view our own Nothingness most by it: And did not God, in the just act of our reeling towards sinning, put a stop, and uphold our beings, we should fall to Nothing: But, then he should want an object, or a Subject to punish for sin, or to be sensible of sin.

Humble your selves therefore in the apprehension of this; and look, as in point of Sanctification, although God giveth so great a measure of it to his Children, and maketh them very holy; yet in the point of justifying them, he would have them for ever to look upon themselves as ungodly, because once they were such; as *Rom.* 4. 5. And *Paul*, whilst he did never so much, saith, *yet I am nothing*. Thus here; though he hath given us a being and Existence, yet because we once were Nothing, and that was the state (if a state) he found us in, he would ever have us account our selves as Nothing; though now by his Grace, having *All Things*, as the Apostle says.

3. This made Being of ours, when it is made and termed Being (as it is in *Acts* 17. 28. *In him we live, and move, and have our Being*;) Yet that Being is not only derived purely from him, and his efficiency, but farther it is but equivocally, and falsely called Being; as the Apostle speaks of the knowledge the *Gnosticks* boasted of, *Science, falsely so called*. It hath but the Name of Being; but in reality is but the shadow of Being: Even as the shadow, or picture of a Man is falsely and equivocally termed a Man: All of a Picture is but a shadow of the Man.

4. God and Christ only have the Name of Substance; as *Prov.* 8. 21. Being both Name and Thing is proper only unto God; who is $\delta\delta\upsilon$, as the Septuagint still renders the Name *Jehovah*: or as *Plato* from thence, $\tau\delta\delta\upsilon$, in truth is said of God alone: For which here the Psalmist, *Psal.* 83. 18. *That Men may know that thou, whose Name alone is Jehovah, art the most high over all the Earth*. And what other is the Scripture Language of Man, and the greatest of Men? All of Man, and about Man, are therein compared to a shadow; his actions, and courses, a shadow, *Psal.* 39. 9. *Surely every Man walketh in a vain shew*, (or *Image*, as in the *Hebrew*;) Leads an imaginary life, rather than life it self; so *Ainsworth*: And as his ways, so is himself; and that in his best and most flourishing Estate: Thus in the 5. Verse of that *Psalme*, *Verily, every Man* (both in his Person, his Being, the Circumstances of his life) take him at the best, every way, he, and his best Estate, is altogether vanity; all Vanity: Which Vanity is all one in account with Nothing, or no Being: As in the same Verse, *My worldly time is as nothing before thee*: [*My substance*] so the *Septuagint* renders it: [*My Body*] as the *Caldee*: As Nothing, not only as compared with God, but afore God, and in his judgment and valuation of him: And that he says it of his time in this World, *that his days are nothing*, it imports that his Existence, and himself are

are such: For to say, a mans time in this World is such, or such, connotates his Existence and Being in the World: And to say a shadow, is all one as to say, it is but a Being in shew, and not in reality: And that we find abundantly said *Job* 14. 2. and *Chap.* 8. 9. and *Psal.* 122. 11. and 144. 5. and make the best you can of it, a shadow is but a Middle between Non-entity, and true Being.

Solum Deum revera esse, cetera vero videri. Marsilius Ficinus, Epist. 8. Dr. Twiss in his oppositions to Dr. Jackson on the Attributes; who discourseth this equivocal being of Creatures at large, objects this, That yet Picture is a true Picture, although not the Man; and so the Creatures, thought but shadows, and the best of them the image of God, yet still withal that they are *vere entia*, Truly Beings: But I reply. If God only be said to be Being it self, and to have both Being, Name, and Thing, proper to him alone, as the Scriptures speak; then by the same reason, That the Picture of a Man is not the man, allowing it yet to be a true Picture; so the Creatures are not true Being, but barely the shadow of it: And it is not enough to say they are not God; but if to be God be only to have being, then they are but the shadows of Being.

The *Platonists* said, God only in truth [is,] and all things else [seem but to be] which answers unto *David's*, expression, in a shew: And truly God himself speaks of all the whole Creation at no other rate: And his valuation and judgment is a righteous judgment, *Isai.* 40. 15. *Behold, the Nations are as a drop of a Bucket, and are counted (Namely by God) as the small Dust of the Ballance:* He first, in the ballance where-in he weighs them, lessens them, and compares them to things that are of no valew or regard with Men; things neither here nor there, as we say. The drop of a Bucket, when it falls from the Bucket upon the Earth, the matter thereof is so swallowed up into the Earth and the Dust of

it, as it is not so much as seen any more, but vanisheth away as it were to nothing: The small dust of the Ballance hath no sway at all on the Beam, to stir it one way or other; it makes it neither lighter, nor heavier: And if they be severed from the Bucket, and the Ballance, they are not missed; they make no *Vacuum*, no emptiness in either.

But yet you will say, that however these speak some entity or being, though but small, and though of no moment or consequence, yet of entity they partake something. He goeth on *Vers.* 17. casting them yet lower; *All Nations before him are as nothing, &c.* And yet still you will say, that Particle [*As*] *Nothing*, is but a diminutive; that though in esteem and regard they are as nothing, yet still in some smaller kind of reality they are something; though compared with a greater, they are as Nothing. But I answer, That that kind of Speech speaks what a thing is in deed, and in truth: As in that Speech, *John* 14. *The glory [as] of the only begotten Son of God;* the import of that [*as*] is not a diminution, as if it were not in reality, what is said of it, the excelling glory of the Son of God in truth; but that it was truly and indeed such a glory as was proper to him, and proportionable to him that was the Son of God. And that he might here yet speak the reality of their Nothingness more plainly, he adds, *they are counted to him less than nothing*] *Plusquam nihil*, as the Hebrews hath it: Concerning which, if it be again said, That they were but nothing at the worst, but why less than Nothing? The account to me is this, that now when he made them, and had been at the expence and power to make them and uphold them, yet they had for any thing he acquires by them, been as good have been Nothing still; and so are less then Nothing, by reason of the cost he hath been at, and expectation (as speaking after the manner of men) he might look from them, they were not worth his producing out of Nothing; yea; it had been better they had been nothing still. Another account is, That this being a comparative of what the Creatures are unto the great God, there is, now that they are made, a less distance and disproportion between the Creatures and nothing, than is between God and the whole Creation. For if you measure the distance between the Creatures, now they are made, and Nothing, if God should return them unto it, it were but a finite distance privatively considered; for their annihilation would be but *privatio finiti*, the depriving them of a finite good and Being; but the distance between Gods Being, and theirs, is infinite, yea, and in excellency and transcendency, more distant than was betwixt Nothing, and the Creatures before they were made, Though Philosophers would ascribe an infinite distance negatively considered, yet no such as that wherein God is above us; and so they are less every way to God, than nothing is to themselves: And therefore to conclude this, if there could have been supposed a greater distance any

any way imaginable, whereby to have expressed the distance of God and the Creature, which should have cast them down lower than this of being less than nothing, God would have expressed it thereby: But take them barely as Creatures, and you cannot speak lower of them. Oh the infinite Height and depth of God, which *Zophar* speaks of, *Job. 11:8.* to whom the Creatures are less than Nothing.

Chap. 3.

Our Divines therefore reckon not God in point of Arithmetick, together with us; they cast not God and us, into the same Numbering. They do not say of him, that he is *Unus*, or *One*; though he be the first, and great One, and so go on to Number the rest of things: No, they suffer not Creatures to bear or sustain the repute and account of Number after him, or when he is spoken of. They say of him, that he is *Unicus*, the only One, that stands apart by himself out of all Arithmetick; (as his transcendent being comes not under our Logick:) which is in effect the same that God by the Prophet *Isaiab* speaks. Our acuter Commentators on those passages in Chapters the 3d, 4th, 5th (wherein God sets himself out alone the true God, *I am Jehovah, and there is none else; there is no God besides me: I am the first, and the last:* And the like to these, which you find up and down in those (*Chapters*) do observe, that though his dispute, or rather an over-disputing discovery of his Creatures, be pitcht for the confusion of the Idol Gods of Heathens, that yet his arguings do rise higher than simply against those Idols, their being Gods: But involves in the confutation thereof, that as Creatures, they had no Being, much less as Gods. Thus *Chap. 43. 10.* compared with *Vers. 13, Before the day was, I am he;* and therefore accordingly still mentions his Name *Jehovah*, his Name that assures wholly the Name of Being to him; and as of them, speaks up and down of his being the Creator, and Former of them, as meerly out of Nothing; and will you take them, and make Gods of them? Thus his Argument lies: And when in *Chapt. 45. 5.* (as in the conclusion of that Discourse) he speaks thus, *Vers. 5, 6, 7. I am the Lord, and there is none else; there is no God besides me: I girded thee though thou hast not known me; That they may know from the rising of the Sun, and from the West, that there is none besides me: I am the Lord, and there is none else: I form the light, and Create darkness; I make peace, and Create evil: I the Lord do all these things:* He manifestly points the dint of his Speech in relation to them as Creatures; and not as Gods only set up by Men. And he was the Creator of all things, who only had therefore being in himself; and so did, or made all those things: As his saying is, *Vers. 7.* And that therefore there was not only no God besides him, but that their Gods (as Creatures) had no being but he alone, whose Name was being, or *Jehovah*. As to such a sense as this, I understand the order of those words in *Vers. 5.* (taking in all these things that stand round about it) *I am Jehovah, and none else; there is no God besides me:* That the forepart of that Speech is applied to the Point of Being and Existence: *I am Jehovah*, that is, Being it self only, and none else. For then over and above besides, he adds, *There is no God besides me;* that is, no Creature [Is] no God to be sure besides him. So as their swelling words used of the Creatures to be stiled [*All things*] besides him, doth in reality, and effect, come but just to the same account as if you would set down a multitude of Cyphers apart by themselves, and then say of the account of them, there is a Million, or many Thousands of them; which is a vast Number in sound of words; and reacheth a long way in Figures; but yet still they are but a Million of Cyphers; and what comes that to? Even to just Nothing; because there is not so much as one real Number of their rank or kind, to set afore them. All and every Creature being *Nullius Numeri*, as we say, bearing no account; all of them make not so much as an Unite, an One in truth; but they are empty Shadows, appearances of Being: All, and every one of them.

See Gataker in the English Annot. on the words.

To apply all this to humble you as Creatures: Look as this false and fictitious Name of Idols their being Gods, is but an imposed, and equivocal title; whereas an Idol is really Nothing: *1 Cor. 8. 4, 5. We know that an Idol is nothing in the World, and that there is none other God but one: For though there be that are called Gods, whether in Heaven or in Earth, (as there be Gods many,*

and Lords many:) It is no such thing: So in like manner we may say of the
 Book I. Creatures, There are Creatures many, that have the title of being, the
 Name; yea, are stiled *All things*, in that following 16th *Verse*; yet in reality,
 and truth, they are Nothing; as, and afore God; and humble your selves
 therefore for your Idolatry, and too high valuation of your selves; All is as no-
 thing: This Parallel of our selves with Idols, in this respect to humble us, is
 not mine, but the Prophet *Isaiab's*, *Chap. 41. ult. Behold, you are as nothing,*
and your works are nothing: He speaks there of their Idols. They had made
 Gods for themselves, and his intent and meaning is (thereby to humble them)
 as if he had said; Lo! here the Idols you make your Gods, and give a Being to;
 such as such, are really nothing, though fictitiously, in your imaginations
 made your Gods: Even so your very selves, (though you assume, and arro-
 gate the Name of Being and Greatness to your selves) your selves are nothing,
 if you be compared with the Great God, whose Glory you corrupt, and turn
 into a lye in your setting those Creatures like your selves up for Gods: And his
 Speech is similar unto that of the *Psalmist*, *They that made them, are like*
unto them; even so *Isaiab* here: They are Nothing, and you are No-
 thing.



OF THE
 CREATURES,
 AND THE
 CONDITION
 OF THEIR
 State by Creation.

BOOK II.

Of the first Estate of Men and Angels by their Creation. What were the Laws and Rights of Creation; and what was equitably due between the Creator and his Creature. Of the state of the first Man Adam in Innocence, and what were his Circumstances in that his Primitive Condition.

CHAP. I.

What was the Law of Creation on God's part: It was but what became and was worthy of the great Creator to do all for his Creatures that such a Religion required. This consisted in two things: First, To endow them with the Image of Holiness to qualify them to attain their designed End, which was to know, love, and enjoy him. Secondly, To continue his goodness and favour to them, as long as they continued in their Duty and Obedience. The Condition of both Angels and Men, by the Law of their Creation, common and equal, for substance.

MY Design in this Discourse is, in the end, *To magnifie the Supercreation Grace of GOD in Election, and the Glory of Christ as our Head, and a Saviour, which was to be revealed upon our fallen Condition, though ordain-*

ed afore all worlds. And I judged it greatly conducive to this end, to begin next to set out the right and true measure of our state and condition, by virtue of our first Creation, as we came forth out of God's hands first, with the dues and priviledges belonging to it; and not of ours only, but of the Angels by their first Creation. By the view and compare of which, we shall be capacitated and enabled to destroy an infinite weight of that *Supercreation Grace* added by Election, that was ordained us, as it were, over the head of meer *Natural* or *Creation Goodness*: And we shall find, that it is not only, That we are sinful and fallen that affords matter and occasion to exalt Supernatural Grace, but even our *first original and best estate* that preceded it.

This first Estate I would term, upon many accounts, the *Estate of pure Nature* by Creation Law; and as rightly as our Divines do call the Covenant we were by Creation brought into, *Fædus Naturæ*, the *Covenant of Nature*, which is founded upon an equitable intercourse set up betwixt God the Creator, and his intelligent unfallen Creatures, by virtue of the Law of his creating them, and as by their Creation they came forth of his hands. God dealing with the Creature singly and simply, upon the terms thereof, and the Creature being bound to deal with God according to that Bond and Obligation which God's having created him in his Image, with sufficient power to stand, and having raised him up thereunto out of pure nothing. lays upon him.

And in the Substance of it, the Law was one and the same in common to us Men, and the Angels, in and by their Creation.

Now, that estate of the Angels, the Apostle *Jude* calls their *FIRST*, or rather *ORIGINAL Estate*, which they were endowed with from their very beginning, and was by Original Justice, their due, or their *natural estate*, that is, which they had from, by, or with their Creation, and by the Law thereof: which Estate being alike common to the good Angels, as well as the bad, before they left it, as the Apostle *Jude* says, is one part of the distinction between the Estate which the Angels, which are still good and standing, have by Election, as in *Timothy*, and this other part, of the original estate of Goodness, which in common they had by Creation.

And according to the true intent and import of the same distinction, I may stile this *Goodness by Creation mans original Estate*, and ours, and *Adam's* first Natural estate, in that Holiness and Righteousness, as we did come forth of God's hands. And if *Adam* had stood, and his Children had been begotten holy of him, (which is supposable by the Law of Creation they might have been) it might have been said of them, That they had been *Holy and righteous by Nature*, as truly as the Apostle doth the contrary, speaking of men now fallen, That they are *Children of wrath by nature*: yea, this latter is founded upon the former. Now, what estate we his Children should have had (in that supposal) by Generation, the same, and no other, *Adam* he had by Creation. And as of us, it would have been said, That we had that Holiness by our Creation, although we had received it by natural Generation from him; yet it would have been the same, every way, and no other, (as to the state it self) which we his Children should have had; only the way of Production should have differed, that his was *by Creation*, ours *by birth*: Yea, and it was given him by Creation, to convey it to us by birth; and in that respect it might, and should have been termed their primitive, first, *original, natural Condition* in him, and his Children to be begotten by him.

The first *Covenant of Works*, under which *Adam* was created, is termed by Divines, *Fædus Naturæ*, the *Covenant of Nature*, that is, of Man's Condition, which from and by his Creation, was natural to him; yet I would rather call it, The *Creation Law*, *Jus Creationis*; or of what was equitable between God, considered meerly as a Creator, on one part; and his intelligent Creatures that were endued with understanding and will, on the other, simply considered as such Creatures, whether Angels or Men. The measure of which Law, in general, lay in an *equitable* transaction between God and them, a congruity, dueeness, meetness, on either part.

On God's part, I would call it a *dueness*, remembering how *Paul* prohibits the word *recompence* as any way challengeable by any, or all the Creatures, Chap. I. *Rom. 11. 35. Who hath first given to him, and it shall be recompenced unto him again?* and he says it to exclude all recompence. So that this *dueness* imports only what it became God to do, and was worthy of him, in such or such a case; as he useth the word, *Hebr. 2. 10. For it became him, &c.* so as the meaning is in this only respect, That if God would please to create two such ranks of Creatures, Angels and Man, it became him to do to and for them, what was worthy of such a Relation, of a bountiful *Creator*, to each in their kind, not yet exceeding what that Relation of a Creator, considered simply as such, required: So as if he did exceed it, it was but what was an Overplus, as his assisting them, in causing them to stand so long as they did; otherwise God himself condescended to make an *Equity* the Rule of his Will in that Covenant of Works, condescending to mitigate the absolute rigidity of it, and to moderate it unto the *Jews*, (who clamour'd him in *Ezekiel*) yielding from his *Cursed is every one that obeys not in every thing.* Upon this he Answers the Clamours of the *Jews*, *Ezek. 18. 17, 29. Are not my ways equal*, saith he: When he offered, that if one, who had been never so great a sinner, would *turn from his evil ways*, and the like, he would *receive* him, and abundantly *pardon*: As on the contrary, If having been so righteous before, he begins to turn away from it, he must lose the benefit of all his former Obedience. This was fair for God to offer, and his ways therein equal. Yet God knew that this was unpracticable by them; but to convince them, he tried them by that offer; as *Christ* did the young man in the Gospel, when he put him upon keeping the Commandments, and there left him.

And such like Equity may be considered in Gods first founding the Covenant of Creation: 1. In what he would bestow in and by the Act of Creation it self, in them. He gave all that was *due*, or *convenient* and *meet* for the Natures of such Creatures, to attain their End of Happiness in a proportioned Communion with himself. And although it was free for him, whether to have created them, or not created them; yet if he resolved so to create such, his Will regulated it self by what was *meet* for their Natures, as such, to receive from him, and for him as a Creator to give.

In every work of God's, he observeth a *dueness* or becomingness according to the kind of it: So in the work of Redemption in its kind, in which he was yet at a far greater freedom, than in this of the first Creation. And in this sense the Apostle is bold to use the Phrase of what becomes God in such, or such a Sphere to do: *Thus, (Hebr. 2, 10.) it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their Salvation perfect through Sufferings.* Now, in the work of Creation in its kind, as in other works in their kind, God regulates himself by the measure of a *dueness* and becomingness between him and the Creature. And although there could be no Obligation, simply considered, in him *that works all according to the Counsel of his Will*, freely; yet his Will regulated it self by what that same Counsel judged most becoming him to do, as that which his Counsel judged so to be: And so in this work of Creation, God would bestow such Faculties and Powers, as the Creature it self could any way judge requisite to his performing the work of a Creature of an Intelligent Nature. Thus, in case God resolved to do such or such a thing, he would do it suitably to the matter of it, and what the Nature of the thing required; and worthy and like himself, and the Relation he takes upon him, by doing such or such a work. The truth is, He observes it as his Rule in *all things*, as that Text forementioned insinuates; and of all other Works, let no man be offended to say, God set himself an equitable Rule or Law in this his first and bottom work of Creation, wherein yet he was most free to have begun it, or not begun it. Thus in General.

BOOK II. For the Particular Requisites on God's part, and but so far as is now enough to my present Scope; I shall mention but two.

First, That if God would create intelligent Natures out of nothing, it became him to endow them with his own Image of Holiness, &c. whereby they might be able to know, to love, and to enjoy a Communion with him, and Happiness from himself, as their chiefest Good. Which, as it was God's *bountiful* gift to bestow: So the very Nature of such a Creature required it as convenient, meet, and suitable to its Nature, and without which, it had been imperfect, yea, miserable: For otherwise, those vast Faculties of Understanding and Will, had been left empty, and like an hungry Stomack (of a Gyant, suppose) continually craving, when it hath only crumbs of Food, and drops of weak Water. Nor could they otherwise have attained their main End, or arrived at their convenient Happiness, which the very Natures of them were constituted and fitted for, which can be filled with Nothing, but a Communion with God: And all Creatures, and Creature Comforts, if alone vouchsafed without an Intelligent Communion with God himself, had been but as a Drop to a Cistern. That whereas God had provided for every Sensitive, or other Faculty in Man himself, and other Creatures, a meet Object suited in Nature to them; and for Mans bodily person, all comfort, a *meet help*, &c. as the Woman is termed; He had left Mens Souls, and in them those noble Powers of *Understanding* and *Will*, deprived of their chief Object; they had been shut out from the Communication of the Life of God, in which their happiness lay: Which blessedness also must arise from a Natural Suitableness concreated in those Faculties; and with them, whereby they might be enabled to know, love, and delight in God. And in such a Convenient *Meetness* to enjoy God, must this holiness consist; as also in an inward Principle, and Divine disposition in every Faculty suited to, and agreeing with every Law God had, as a Creator Commanded; Naturally carrying, and wholly enclining them to fulfill it, which was the Law of God written in their Hearts, in the full perfection of it, and as the due perfection of them; and thereby it did become their Natural perfection by this Creation Law. And surely, if *the things of the Law*, are said [*by Nature*] to be written in Mans Heart now fallen, this is but a shadow of that full and perfect, exact Copy of the whole and Holy Law which was then Mans Nature much more. These things therefore were to intelligent Natures a Creation due; and in that respect, Natural to them, or which the Nature of them required; and it became God as a Creator to give, them when he would Create them.

2. And Secondly, on God's part, as a Creator, it was requisite to continue his favour and goodness to them, and that happy Estate he had set them in, whilst he did continue their being, whether of *Adam* in Paradise, or the Angels in that Paradise above, the place of their Creation, which they should enjoy, if they continued to keep their first *Estate of Holiness*, &c. This was also a meet and equitable due, for God, as a faithful Creator, to give, and was correspondent to this their begun happy Condition, and was all the promise that I know of, made to such obedience.

That whereas God, in the view of his own heights of Holiness and Sovereignty might, after some time and experiment, have said; I see at best you are but unprofitable Servants, and so not have regarded their low Creature-Services, as any way coming up to the immense desires and aims of his great Holiness, yet he would continue his love and favour at the same height which he prosecuted them withal at their first Creation, and so they should live in keeping his Commandments.

And this alone was of it self a great Promise, and an abundant reward, though they had never been advanced to an higher Glory or Privilege. And this was all the Promise we read of, *If thou do these things, thou shalt live*, namely, in doing of them: And this was their life, and yet suitably, but Creation dues, and an Equity by Creation Law. For if Providence be a continual Creation, then a Providential Law from God, and the continuation of our first

Parents, and so of us, in that first Creation life and happy Estate, whilst they continued obedient, was but an extension of that first Creation goodness out of which God first put them in that Estate; and so, but a continuation of the same Law, and but a repeating, every moment they stood, that Complacency he had at first in them, when he made them; and it was but the like, in its proportion, unto what he continues to all his other Creatures in their sphere, that keep his Ordinances to this day: And it is a dueness that in meetness and equitableness is to be dispensed to his that worketh and continueth therein, out of that Justice that is in God, as a Creator, to his unfinning Creature, continuing holy.

Chap. 1.

This Condition of Angels by the law of their Creation, and of Man, for substance, is common to them both: However Men and Angels might and do differ in degrees of Excellencies, in respect of their meer Creation Holiness even as they differ in their strength (The Excelling wherein is given to the Angels) as also in their habitation proper to each, as *Jude 6.* the one Created on Earth, the other in some of the Heavens; yet it is a difference but of rank or degree, such as between Nobles and Commons, in an higher and lower House. *God made Man a little lower than the Angels*; That is in respect of degrees so far, as that *Psalms* is to be understood of *Adams* or Mans Condition by Creation. Though it hath an higher reference unto Christ Jesus, as Man; yet still this degree of lowness in the one, and height in the other, had for the *substratum* of it, in either, the same Common Law of Creation Perfections, and the Rules thereof do take hold of both alike in their several ranks, and with their several degrees. I will not therefore now debate what differing excellencies each of these had proper to themselves in their several Capacities and Spheres; or the differences of the Original Condition of both these, Angels and Men, from what their now present standing in Grace, and hereafter in Glory, do afford.

This we may safely say, That the difference of their Condition was not so great, as that they should see God's face in that manner, as Christ doth. The Angels, though created in one of the Heavens, by their Creation did not so enjoy God; 'Tis Christ's sole honour to bring that first up; *Who hath seen God at any time? No Man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. John 1. 18.* This Grace and Truth came only by Jesus Christ, *Vers. 17.*

The Law was the same for substance that ours. That under a Law they were made, is evident, for else there had not been sin in them that fell: But 'tis express, they did; *2 Pet. 2. 4.* and sin is a transgression, of not only a Law, as *Rom. 5. 13.* but of the Law, as being one in Common to all Creatures, *1 John 3. 4.* *And every Man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin, transgresseth also the Law: For sin is the transgression of the Law.* *That the first Commandment Duty is the Common Law to Angels and Men, as to love God, fear God &c. This is so plain as none may deny it.

2. The third, *Not to take God's Name in vain*; the Devil is a Blasphemer, and so breaks this Command.

3. If there be Superiour and Inferiour Ranks of Angels, as *Michael* an Archangel, Thrones, Dominions, Principalities and Powers, *Col. 1. 16.* Then a reverence from the Inferior Orders to all their Superiours must be due; and so the fifth Command is an Obligation upon them.

4. The Sixth Command, *Thou shalt not kill*, binds the Angels as a Law. For *Satan is a Murthurer from the beginning*; which could not have been said, if that Command had not been violated by him in seeking Mans destruction.

5. The ninth Command, *Thou shalt not bare false witness*, reaches the Angels themselves; for the Devil, as a breaker of this Law, is *A Lyar from the beginning*; and *Michael*, in *Jude 9.* as obliged by this Command, *Durst not bring a railing accusation against Satan.*

6. The

BOOK II.

6. The Tenth, *Thou shalt not Lust*, has a respect to the Angels; else why does Christ charge Lust on the Devil, as his sin? *John 8. 44. You are of your Father the Devil, and the Lusts of your Father you will do.* What are they but Pride, Envy, Hatred, Malice, &c. And the good Angels, in Obedience to this Command have a Love to the Saints; O *Daniel, greatly beloved*, says *Gabriel*, to that Prophet, *Dan. 10. 11.* They have also a zeal for the Saints, and joy in their conversion, *Luke 15. 7.* But if they should not have the same Laws in all things, that we Men have, yet it must needs be said, that they are under very many Laws, that are given to us Men.

Yet it is enough for what I intend, that their Covenant by Creation ran upon the same terms, that ours of works does; the tenor or terms of the Law is the same: So as suppose they had not altogether the same Laws, yet they were under the same fundamental Sanction of Punishment, and Reward. Upon one sin, all their happiness was to be forfeited, as upon ours it was: Their Estate was changed by sinning, as ours also was.

The same Punishments take hold upon them, though not the same bodily, as Death, unto which the Angels are not obnoxious, for they can never dye; But what death Spirits are capable of, we, and they undergo the same: We were both alike cast off from God; we were *expelled paradise*; They were *thrown down* out of *Heaven into Hell*; and at the Last Day, the same Sentence shall be pronounced against both, *Go you cursed into Everlasting fire, prepared for the Devil and his Angels; Matth. 25. 41.* As in a State there may be different Laws, yea, variety of Priviledges to Nobles, and others in a Kingdom, and yet the fundamental Maxims for Life, Death, and Forfeiture, be the same to them all.

They had also the same Mutability, that was in our Condition, and stood upon the same ground, and terms, that we did: It was their being made out of nothing, and so meer Creatures, as well as we, that was the cause of their fall: So that we are sure, they stood as ticklishly, as we; no more Assistance in their state, and proportion than *Adam* in his. We are sure, that God took the Forfeiture upon one act of sin committed by the Angels that sinned; for *God spared not the Angels* that fell, but threw them immediately to Hell, as well as he doth us Men: Nor had they such an high way of knowing God, or the enjoyment of him; as it is the highest Heavens, that might have kept them Infallibly from sinning, for that Christ only hath brought up to behold Gods face in such a perfection of Righteousness, as to exclude all sin acted, or the possibility of it.

CHAP. II.

The Mutability of that first Estate. By its constitution, and their own weakness, both Angels and Men were liable to fall from it. God was not at all obliged as Creator, to preserve his Creatures in that first Condition effectually by his Grace. The Causes of their Mutability. To be Changeable is the Nature of a Creature, with difference from God, who only is Immutable. That the Creature being made out of Nothing, tends to a Deficiency.

THere needs no other, nor more certain proof, both of the foregone, and of those following Assertions, than the *Event*.

1. That these two sorts of Creatures, Angels and Men, might fall from their Original estate of perfect Holiness; for, *de facto*, of both sorts did fall; and the Angels that did not, were of the same *frame*, of the same brittle metal with the other of their Creation, and the dues thereof, were common to both: *The Angels that sinned*, (says Peter, Epist. 2. Chap. 2. verse 4.) *The Angels that kept not their first state, but left their own habitation*, says Jude, vers. 6. How much more might this befall Man, *who dwells in houses of Clay?* as it is argued in Job, from the stronger, the Angels, unto the weaker, Job 4. 18, 19. *Behold, he put no trust in his Servants, and his Angels he charged with folly: How much less on them that dwell in houses of Clay, whose foundation is in the dust, which are crushed before the moth?* And that, *de facto*, we are fallen, we all, by sad and woful experience, have found.

2. The second is, That no Obligation was upon God, to keep either of them from so falling, by any Law of his having created them. This, the *Event*, also is a sufficient demonstration of; for if there had been such an Obligation upon him, his faithfulness is such, and love unto his Creature is such; as he would then certainly have kept them: That title of Faithfulness is annexed to his being Creator, 1 Pet. 4. 19. *Wherefore, let them that suffer according to the will of God, commit the keeping of their Souls to him in well-doing, as unto a faithful Creator.* The Argument then, from *that he did not keep them*, is invincible, That he was, as a Creator, absolutely free and disengaged from keeping them (without any breach of any due unto his Creature by the Law of his Creation) and doth sufficiently confirm all that is foregone in the former Chapter, concerning that Entercourse settled betwixt God and us, by Creation: Nor would the holy God have put that high Sarcasm, or bitter, (yet just) Retortion upon man when he had sinned, which struck at the very Spirit of his sin, *Man is become like one of us*, which had been the very inward pith and substance of his sinning, which compared together with the Tentation [*ye shall be as Gods*] shews, that *that* was it had taken them: God, I say, would not have upbraided them with that severe Sarcasm, if he had been engaged to preserve them from sinning, and yet was wanting to do it.

3. Nor must we lay upon God, any influence of his, into either of their falls: *As God is not himself tempted with evil; so, nor tempteth he his Creature unto evil*, James 1. 13, 14. *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he*

any man. But every man is tempted, when he is drawn away of his own lust, and enticed. He carried himself in that matter precisely, according to the exact dues of Creation: He dispensed all the influence that was due thereby; and more he did not vouchsafe, meerly because as a Creator, he was not obliged thereto. And God ordered it thus, that the difference between that Creation influence and assistance, and the efficacious assistance of Grace, which he gave the Angels that stood, and meant to give to his Elect, called Ones, might be manifest from that which was by Creation due only; that, what was God's, might be given to God and his Grace; and what was the Creatures, might be given the Creature: For it is certain, that had God either inhibited the Devil from tempting, or had cast in but a grain of assistance more than by Creation was due, into man's heart and will when tempted, and prevented but a meer negligence, or not-attendency to God and his Word, (for their sin began with these at first, and they were the *primum momentum* of their verging) they had not sinned. If when the eyes of their minds were next door towards a wink, God had given but the least jogg, it had kept them awake. Likewise, God forbore nothing, but he was not bound to give, and it was free for him to do, or not to do. And unto this, of God's *not being bound thereto*, as on his part, doth *Arminius* himself put it. Nor had, nor could man be aforehand with God by any thing he had, or could do: For, all must be only by virtue of what he had received by Creation from God: And so, the Apostle's general Proclamation made on God's behalf unto all his Creatures, reached *Adam* in that estate; *Who hath first given to him, and it shall be recompensed unto him again.* The sense whereof is, That God stands free, not upon Prerogative, but Equity, a Debtor unto Man; but at a perfect liberty, To give, or not to give, what he had not compacted for. And Christ says the same, on his behalf, to him that murmured, *Matth. 20. 13. I do thee no wrong: Didst not thou agree with me for a penny? And that I have paid thee.*

Hoc impedimentum Deus prestare non tenebatur. Thef. de primo hominis peccato.

But, besides this Argument from the Event, the Scripture says the same, with a *Behold* prefaced unto it, in two places: *Job 15. 5. Behold, he putteth no trust in his Saints.* And, that he had put no trust in them, is directly spoken in respect unto their Mutability, and the hazard of their failing him, in their serving him, if left unto themselves. So, as we have God's judgment declared, That they were such unstable Creatures, that he had no confidence in them as such: Which, if it be understood in the Present Tense, that, Now, since the fall, he putteth no trust in his Angels that stood, yet still it relates unto what in themselves they are, and were by Nature, and would be, if God did not continue to uphold them. The same is said in *Chap. 4. 18.* with another *Behold* again, *Behold, he put no trust in his Servants, and his Angels he charged with folly.* Which latter is spoken as of the time past; upon an experience of the fall of some of them, that shewed the same changeableness to be incident to the rest that stood; and that if God should deal with them only according to that Law of their Creation, and leave them into the hands of their own Counsels, they would be as foolish as the rest had been.

But, the greater Task of the two, is, to Evince what this Mutability was, and what the rise of it was, in the Creature.

I begin with the later, The *Rise* or *Ground* of it.

1. This changeableness in the Creature, is the condition of the Creature as a Creature, with difference from God. Of God, it is said, *James 1. 13. That God cannot be tempted with evil:* And evil there, is the evil of sin, with which the Creature is tempted, and is an opposite to that goodness, which is essential to God, whereof Christ speaks, *Matth. 19. 17. God only is good,* and thereby differenceth God's goodness from the Creatures goodness, by declaring, That God alone is essentially good; and it riseth to such a Consistency in his Nature, and height of transcendent Perfection, that it cannot admit of the least impression, touch, or tincture of evil to stain, yea, not to discolour it; and therefore *James* expresseth it by this, *He cannot be tempted, James 1. 13.* It being a Contradiction to his Nature, as being God; as elsewhere, *That he cannot lye, Titus 1. 2. and, Cannot deny himself, 2 Tim. 2. 13.* Now, if these things

things be said of God, as he is God; then the opposite, (a capacity of being tempted with evil) must be intended thereby of the Creature, considered in its Creatureship.

If any one say, *James* speaks in the words afore and after, of and unto man fallen, that is, tempted with *his own lust*, *vers. 14.* And so it is not an Argument to prove that the Creature, in its Original estate, was thus liable to Temptation with difference from God.

Answer. 1. His saying, *God cannot be tempted*, being a setting forth an Attribute proper unto God; therefore, however in the occasion of it, it may be an Exhortation unto men fallen, &c. yet the Maxim extends further, and is not to be narrowed unto a Comparison of God's Nature, in this respect, with corrupted Man; but in that it is made proper unto God, it must needs, in its opposition, express the difference from all Creatures as Creatures.

2. It had been short of the Glory which is due unto God, in this purity of his; yea, dishonourable to have intended it, as a comparison only between a Man fallen that hath lust in him already, that may tempt him; and the infinitely holy Nature of God, that hath no such Principle in him, as thereby to set out the Perfection of God: For, it might be said, That a Creature unfallen hath nothing in him to tempt him neither. Therefore God, his [*cannot be tempted*] must extend further, in full opposition to, and exclusion of, any Creature, in its best estate considered.

3. It may be said of the strongest meer Creature in its best estate, That it is liable to be tempted of its own Lust, that may arise up in him, though he have no sinful lust as yet in him. The first sin of our first Parents, was a lust inordinate, *to be as Gods*; Self-love grew into a tumor, when once it heard but afar off, of such a Preiement. And so of Satan; 'Tis said, that when he sinned, he sinned of *his own*, *John 8. 44. Ye are of your Father the Devil, and the lusts of your Father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lye, he speaketh of his own: for he is a liar, and the Father of it.* Thereby also utterly exempting God from any the least influence into his sin.

The *Socinians*, who hold Man's Nature in his first Creation not to have been holy, but only indifferent unto good and evil, when we urge, *That Man was created after God's Image*, &c. They would retort this Absurdity upon us; *That then he must have been made immutably holy; for God's holiness is an immutable holiness in him; and therefore if Man had the Image of it by Creation, then he should have had it immutably.*

But, we easily answer, God could not communicate to us his Essential Holiness, whereby he is differenced from the Creatures: That must be communicated only so far as it is communicable to a Creature. And all the Images that are made of a Man, do not import a communication of his Nature, but of his likeness; that is, a communication accidental, artificial, and not substantial: And so God begat his Son indeed, who is his substantial Image; but the Image of God in Creatures is not so; we had, and have but the Lineaments of his Holiness.

A Second Ground of Mutability in the Creatures actings with difference from God, and his Unchangeableness in acting, is, That God is not Compounded of a Power to act differing from himself; *i. e.* his Essence; but himself is the Power wherewith he acts: He is *Actus purus & simplicissimus*; and therefore there is nothing can fall out or come between himself and his Power in acting, to weaken or hinder him in acting, nor to cause any failure in his acting, and specially in his activity of Holiness, which is in Scripture termed *himself*: And therefore, whereas in one Scripture you read, he *sweareth by himself*; in another you find; he *sweareth by his Holiness*; these are all one. His Holiness also is that in him, whereby himself is his own end to himself; God's own Good and Happiness is his ultimate End, and therefore he can never but act holily, for he acts by himself, and for himself; and so cannot fail in acting; but is holy in all his ways and works, and cannot be otherwise: For all in his acting, is himself, both his Power and his End, and all; yea, and are all

one and the same : But the Creature, his Power to do or act, is one thing, and himself is another : He acts not immediately by himself, but by a Power given him to act ; and which is differing from himself, an accident in him, far differing from himself : Neither is himself his own End in acting ; but God, by his Creature, is to be his End to act for, and by which he is to be moved in acting ; and God, that is his End, is without him, and far above him : And therefore himself, with all these his Powers or Faculties, may falter in acting when they come to be used and put forth ; there may some deficiency come between his Power to act and his act itself : as either, a Cessation to act, (for he is but *Agens in potentia*) when he ought ; a falling short, in not putting forth all its Power to the utmost ; a remisness, a slackness, may befall it ; as in a Line stretched to the utmost, a wagling way fall out. As particularly, to instance ; First, the Creatures Understanding may fall into an incogitancy unawares, or a Non-advertency, or the want of Consideration ; in the twinkling of an eye it may be diverted from a steadfast act of eying God, as its truest good. And though God gave assistance, according to the due of Creation, whereby he had Power within himself to have kept attentive to God, yet take what was to be its own doing, its act thereupon, or duty ; there a Cessation might fall out, an unattendancy, a failing in its acting. Secondly, Also his Will, whose voice and office still is, *Who will shew us any good?* And thereupon it is steadfastly to cleave to God ; yet upon a Buz or Hear-say, of being put into a better Condition, even as Gods, *knowing good and evil* ; the Will, to which it is innate to aim at its own good, (though then in subordination to God, it might) did, by as suddain deficiency and remis station make an halt in his way and tendency towards Happiness : As one that in the putting forth his hand, unto what is as high above him, as is possible for him to reach, takes hold by the way of something that is lower and short, through a finding some present ease to its motion in reaching unto what is higher ; and the lower to suit his lower and inferiour ayms : And the Will was agog upon it ; and it fell into a tumour of seeking its own excellency : And then the Will might, influence the understanding to take in the Consideration, whether there might not be something in that New proposed way of Happiness ; and the appearance of it was so represented, as the yielding to the Temptation is plainly put upon this, That the Womans Understanding was deceived ; So the Apostle in 2 *Cor.* 11. 3. and 1 *Tim.* 2. 14.

And this Defectibility may well be supposed, seeing it is granted by all, That there was that difference between the Condition of Saints and Angels now in Glory, and of the Angels and *Adam* in their Creation Estate ; that in that of Glory, the manifestation of God to the Understanding of the Creatures, and the Communication of his Goodness to the Will, is so super-abundantly full, filling them with all the fulness of God, that these Faculties and Powers are swallowed up into God. God his being All in All, as it chains up, and unchangeably fixeth the whole of the Soul unto him, that it cannot cease or suspend to cleave Immovably, to him, who is their Incommutable Happiness, and so they cannot Sin. And had the Angels (who yet we cannot say, were in the highest Heaven of all) so enjoyed God, they could not have sinned. But, the law and measure both for Angels and Men by Creation, was that God should be so represented to them, as to give them a power to cleave to God as their chiefest Good, as they began to do : yet, in comparison of the former, in so inferiour a way of manifestation, that as for the Understanding, in its own amplitude, and that variety of Objects it might meet with, and that might be presented unto it, a room was left for a possibility, in its Creature activity, to cast an unhappy glance towards the entertainment of a Consideration of them. And, that Concurse was such with the Will, as the Will was still left to a possibility, to cease its going out from it self up unto God, who was without it self, and to begin to affect some other Excellency proper unto it self : And as that which was suited unto that lower aim of self-love, and self-excellency. And the Evidence, that they were so left, (besides the evidence the event gives) is, That God applied legal threatnings, *Thou shalt dye the death*, which in the life of Glory have no place nor influence ; and all this might and did

did proceed from this, That according to the necessary constitution of a Creator, they were but Agents *in potentia*, they were not pure Act, and so might cease to act holily, whilst yet they had the *posse*, the Power from God to Act holily. And by the Law of Creation, God was not obliged to give the act of Willing holily, but the Power to will; and therefore also he *might* Not-will, when yet he ought; and so sinn'd. The act of Willing what was holy and good was not necessary in them, and therefore it might fall out, he might not will it. And the first Sin lay not in an act of willing something else than God; nor in a positive Act of refusing God; but a not willing, a ceasing to will, as it had thitherto done. And yet, this was not Chance or Contingency, but accompanied with an Act of Will; to cease, or forbear, to will that holy good thing it did. So as the first Sinning began not with a Motion of the Will; but with a defect, or ceasing to Move; as it ought to have done: Upon which, the Understanding was, withal, deprived of its Spiritual light to guide the Will; In that Leaven was in the Will; (which, though but one Faculty, yet was the proper Seat of Sin) the whole lump was leavened, and that small speck of taint, begun in the Will, fum'd up into the Understanding, and darkned it; and that spiritual light being gone, it began to judge what the Devil proposed to be their best Happiness; and was deceived, as the Apostle says. And then the Will, having been averted from cleaving to its true and only Good, fell into a Tumour (as I said) of affecting to be as Gods; and so Sin grew irrecoverably more and more upon them. This for a second Ground of this Mutability.

3. Add unto this, that farther Ground which the Fathers, (*Austin* especially) have run upon, *viz.* That these Creatures, though excellent, were made out of meer Nothing; their Root was Nothing, and the Sap would be drawing down towards the Root, and withering, if not continually watered by Efficacious Grace. The Creature as a Creature, would be mouldring towards Nothing again, and would do it every moment, if by the word of God's Power it did not consist. And although God hath by Charter endowed them with an Immortality (which is an Immutability, as to the substance of their being; which yet is by a meer participation; God, by Essence having only Immortality, 1 *Tim.* 6. 16.) yet still he left this token of Mutability, *That they might lose their well-being*, which Sin only could dispossess them of. And Sin is but an imperect tendency, or verging or Reeling towards Nothing; only in the falling, God keeps them in substantial Being still, that they might live to find and know their frailty, &c. To Sin, and to fail that way, is not indeed, says *Austin*, that which we call Nothing; but, says he, It is a tendency unto Nothing: And he gives this Reason, That, by how much any thing is excellent, and falls or declines, unto what is worse; Or, by how much a thing is become worse than God made it; by so much, it is become nearer unto Nothing; and so is in its degree, a falling towards Nothing: I would express it thus, That Sin is not a falling *into* pure Nothing, for Entity; but a falling *besides*, or Side-ways, into it: And yet, *into* what is worse than Nothing, the perfect destruction of the Well-being of it. And, God thought meet to preserve the Substance of their Being, that those he Rejects, might have a Being continued, to feel the demerit of Sin; and in them he meant to Recover, separating, in the end, their Sin and their Persons, yet, that all might see their Original, and the Defectibility, might see an experiment of their first Nothingness, (which also they know not but by Faith) in that so many of both sorts are cast into Sin, which is, if not lower than Nothing, yet next degree unto it; and know themselves to be but Creatures, that were Nothing; and that because by the Law of God's Creation, he was not bound to have preserved them in Being, he therefore suffered the Holiness he had endowed them with, and which was Concreated with them, and yet was the Flower, the Excellency and perfection of their Being, and of more Worth, than all their Beings without it, utterly to come to Nothing.

But yet further, the Holiness which by Creation, both Angels and Men had, were but Adjuncts, Accidents, and Endowments, perfecting the well-being of them; and bestowed upon them to perfect their Nature, as noble qua-

Deficere, non est nihil: sed tendet in nihilum, quando.

qualities and dispositions use to do: But they were not Ingredients constitutive of the Natures of them, or any part or ingredient into the Essence of them; and yet natural to them, as perfectives of their Nature: And such *Creatures*, or rather Concreateds with their Nature, may cease and be lost, without the ceasing of the Subject it self, that is endowed with them.

In the Controversie we have with the Papists, we rightly affirm, That the Image of God in true Holiness, was natural to man at his first Creation. But then, they put this Absurdity upon our Assertion, That what is natural cannot be lost; and that what was by a Supernatural act of God's, given the Angels and us, must be Supernatural.

We answer to the first, That there were three things in Man and Angels at the first, that made up theirs and our Nature: The substance of the Soul, which was, that it was a Spirit, and the seat or Subject of these other two that follow: As, 2. The Faculties of that Soul, that are essential to it, in this sense, that they are *Principia Naturæ constitutiva*, Principles that do constitute the Nature of a Man, and which, if taken away, a Man ceaseth to be a Man; and such are the Understanding, and Will, and Affections in the Soul; and so in an Angel, Understanding and Will. 3. There were further such Ornaments and Dispositions in those Faculties, as were for the perfecting the Nature of the Soul, and whereby it might attain and be preserved in Happiness and Blessedness. The two first are, through God's Ordination, immutably bestowed, both in Angels and Men; so as if either the Souls of Men should cease to be spiritual Substances, or the Angels to be Spirits; or come not to have an Understanding or Will, they would cease to be either Angels or Men; and therefore these two they retain, *In omni statu*, in all States, both false and unfalse Angels good and bad. But, the third, which was this of Holiness, which perfected their Natures, they were and are liable to a Mutation in: For it was, and is, but a perfection in the Soul or Angel, which may *Abesse vel adesse sine subjecti merito*, be lost and cease without the ceasing of the Subject they belonged unto, as pretious Stones or Herbs, may lose their virtue, and yet be Stones and Herbs still.

To the second, we Answer, That though the Image of God were concreated with the Soul by a supernatural Operation of God's; that hinders not at all, that it should be a natural Perfection to man's Nature, and natural in that very respect objected, That because man came forth of God's hands by immediate Creation; even therefore it was meet and requisite, yea necessary, that those his Rational Creatures should have this Image, as an endowment which was to enter into the Composition of their Nature: He had not else had that Perfection, which to the nature of their being Intelligent Creatures, was due: And, so though it were Supernatural in the production of it by God, as the Efficient; yet natural to the Subject that was made by God, It hinders this no more, than that because the Creation of the Soul, and the Faculties of it, and the Union of it with the Body, were by a Supernatural Operation of God's, that therefore he was not naturally a Man.

But, this last Demonstration proceeds upon this, That if these Creatures themselves, are in the Substance of them as Creatures, mutable, and apt to be changed, and would sink into their Nothing, if God upheld them not by the word of his Power: (And this mutability or aptness to perish, at least is affirmed of them, with difference from Christ, as is God, *Hebr. I. 10, 11, 12. And, thou Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment. And as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.*) Then much more are these accidental Perfections mutable, and apt to be changed, further than as God shall put a stability into them.

CHAP. III.

Of the first state men run through, viz. that of Innocency. A brief Draught of all those several States or Conditions, through which God leadeth the Elect of Mankind. Together with a comparison of those States together.

OUR most holy, wise, and gracious God had in his everlasting Purposes (as by the Event appears) fore-ordained several Estates and Dispensations (whereof some are inferiour and subordinate one unto the other; and whereof one is utterly contrary and perfectly opposite to that Happiness he intended) which he would lead his Elect of Men through, as so many several degrees they take, yea and oppositions and hazards they are to pass through, ere the last and most Royal Crown of Glory be set upon their heads: And this he chose to do, to the end to magnifie and set forth the glory of his own Grace at last, as also to carry and lead us still on with wonder, from one unto the other: And to prepare us to entertain that consummate Happiness at last with unalterable Astonishment and Adoration. God hath not dealt thus with the Elect Angels, who have had no changes; but us, the Sons of men, he shifteth from Vessel to Vessel, and shifteth us first from one condition, then another, till he hath brought us to that utmost refinement, which may render us in the highest manner meet and capable of himself immediately. To this end he at first created us in a pure natural condition in *Adam*, and he the first of Mankind; to let us see our *Imum* or bottom, what by the Law of Creation it was, that was our due; and how remote we were by that due, from that Glory he supernaturally in Christ, the second *Adam*, had intended; that since Grace freely had designed us an higher, the disproportion might appear, *That so what was the gift of Grace might rise up to its full glory.* Then he lets us fall into sin and wrath, which utterly spoiled and defaced that first native Beauty we had by Creation, and plunged us into a contrary depth of misery. But then after that again, he gives forth the Gospel, which discovers Christ, as a Redeemer from sin and wrath, who withal brings a Life and Immortality to light, which by Faith apprehended by us, puts us into the state of Grace, and a participation of Christ; such as is suitable to the Relation of the Gospel in this Life, far excelling *Adam's* state.

But then last of all; and after all this God hath a Reserve, a surpassing weight of Glory to be revealed in us; and that also admits of its degrees, of which anon.

And these I thought best in this place to give the brief entire view of; not only for the pleasantness of the prospect, when in brief set together, but because it will serve as the clearest Introduction or general Preface unto all the Treatises that are to follow, which have for their particular and set Subjects these several Estates and Conditions: This discourse being to handle the State of *Adam* in his purest naturals, with a Comparison between him and Christ, and his State, and our State of Grace under the Gospel. In other Discourses which are to follow, I shall, 1. Treat of Mans sinful and Corrupt Estate and the misery thereof, which serves further by way of Contraries, to magnifie the Glory of God's Grace, and his Christ, as revealed in the Gospel: Then, 2ly, the State of Salvation by Christ, which the Elect are brought and raised up into, by the Grace and work of all three Persons, which is rendred to us the more illustrious, both by the immediately preceding misery which we are

are delivered from, and then by its surpassingly excelling, that first and best Estate. Then 3ly, I shall discourse of the last, and best Condition of the Elect, which is the State of Glory.

That which at present I am to do, is only;

1. To give an Account of Gods Dispensations herein,
2. Shortly to enumerate the particular States, and compare them in their comely Gradations or Subordinations of each to other.

For the first, the *Account* hereof consists in two things.

1. That it is and hath been the manner of God, in other works of his, to Proceed by like steps and degrees. To proceed from less perfect to more perfect; and to put great distances and disproportions, yea from Contraries.

2. The Reasons of it.

The first contains two things in it.

1. That it hath been his manner in other works, which will help us to understand his proceeding in these. Thus in making this Visible World; he first began with a rude Lump, *that had no form*, Gen: 1. 1. neither essential nor accidental; which was actually *Nothing*, potentially *All things*; therefore call'd *Earth and Waters*; but in truth a Darkness and deep Confusion without form. Then he divides that Lump into four Lofts and Rooms, and puts in forms thereto to perfect that Mass, and so makes the four Elements: then he finisheth and fits up those several Lofts and Chambers with inhabitants, garnisheth the fiery Heavens with Stars; fills the Waters with Fishes, the Air with Birds, the Earth with Beasts. And of these, those that had a more perfect Kind of Life, were still Created in order, after the other more imperfect; and still the latter containing in them the perfections of the former: And then last of all, Man, the End, the Existence, the Lord of all, that hath the Excellency of *Angels, Sun, Moon, and Stars* in him, as *Eccles. 12. 2.*

And whereas God had *another Man* to come, *The Lord from Heaven*, who is *God and Man*, and for him to make another World, *a new Heaven and a new Earth*, which he intended more than this; yet his Ordination in his Decrees was to make this first World more imperfect, as the Preludium and Preparative to this new World of Christ's: Which Ordination and Method of his, the Apostle hath expressly set before us, as heedfully to be noticed by us, *1 Cor. 15. 46.* where speaking of both these men, *Adam's*, and their Worlds, *That was not first which was spiritual*; that is, *That man Christ*, and that Estate of spiritual Perfection he brings in, was not to be first, but last: *But first that which was natural, and afterwards that which is spiritual.* God laid that Estate of *Adam* but as the first rude draught, the ground work to be filled up. God proceeded *ab imperfectiori ad perfectius*, by degrees from natural to spiritual. And in the framing and rearing up this new second World, he observes the same Method.

1. In the very Prophecie and fore-signifying of it aforehand, God proceeded *πολυμερως*, by several parcels, and cast the Revelation of him into several shapes and representations: *πολυτροπως*, *Hebr. 1. 1.* proceeding from more imperfect to what is perfect, as a Preludium thereunto.

1. He makes a Covenant with the Jews, in outward appearance little better than a Covenant of Works (whereof it bears the name;) Then brings in that of Grace, established upon better Principles and Promises. The first at best, as the best of the Jews understood it, but imperfect to the end, as *Hebr. 9. ult.* *That they without us should not be made perfect.*

And that first Covenant, how doth he deliver it with all possible state and majesty? brings down Heaven to Earth, and makes an Heaven upon a dusty Mountain in *Sinai*? How gloriously speaks he in Thunder? By Angels how terribly? Makes *Moses*, a Mediator, approach to him with his face shining, how brightly? Erects a Ministry, how richly clothed? A Tabernacle, after that a Temple, how magnificent? A Worship therein, how costly? And intends all this but as an imperfect shew. For he finds fault with this Covenant, Ministry, Worship, and all, *Hebr. 8.* Disannuls it for the weakness and unprofitableness of it, *Hebr. 7. 9.* and then brings in a *better Covenant, a more excellent*

cellent Ministry, *Hebr. 8. 6. A greater and more perfect Tabernacle*, *Hebr. 9. 11.* And even in that Carnal way he proceeded by degrees: First there was but Altars, then a Tabernacle, then a Temple: And then again in that worldly Temple, How was there first that which was imperfect? and then comes that which was holy and more perfect. Three Courts there were. The outward Court for the People, *Rev. 11. 1.* less glorious: The second for the Priests, wherein was the Candlestick, and the Table, and the Shew-bread: And after the second Vail a third, *The Holiest of all*, *Hebr. 9. 2, 3, 4, &c.* which had the golden Censor, the Ark overlaid with gold, wherein was the golden Pot that had Manna, and the Cherubims of Glory: And this was eminently called, *The Glory*, the *Type of Heaven*. And then; when God came indeed to erect the new World under the Gospel, *Hebr. 2. 4, 5.* How still doth he proceed from the more imperfect to what is perfect; e're he hath brought us to the height of all Perfection? Into how many Heavens, one after the other, will he bring us?

1. He makes a new Creation in his Peoples hearts, a new work there: so *2 Cor. 5. 17. Old things are past away, all things are become new* in a Believer's heart; and this out of a Darkness, a Chaos, *2 Cor. 4. 6.*

And 2ly, Then he brings that new Creature into a new World of the Ordinances and Things revealed and fitted to this new Creator, which are deservedly call'd, *The Kingdom of Heaven*: Whereby a man is said to have a being *lift up to Heaven*, &c. as *Capernaum*: And all the glory of that Revelation made on *Sinai*, is called but *Earth* to this, which is truly a Heaven in comparison of it, *Hebr. 12. 25, 26.* yet this *Heaven* he will shake as he did that *Earth*, and remove this *Heaven* as he did that *Earth*; so *Hebr. 12. 26, 27.* and bring his Elect into a *new Heaven*. New in comparison to this now, *Rev. 21.* When as once again all is to become *new*, *vers. 4, 5.* And then after that *new Heaven and new Earth, where Righteousness dwells*; the *Epistles* of *Paul* and *Peter* tell us, that he will bring us into an *Heaven of Heavens*, so call'd, not in relation only to natural Heavens, but spiritual Heavens foregoing it, which shall be the End, the Perfection of all. And so *Rom. 6. 22.* is call'd τέλος, [from τελω, perficio] *The End*, the Perfection; even as Christ is call'd, *The End of the Law*, *Rom. 10. 4.* And as the Law made nothing perfect but Christ, so even all these foregoing *Heavens* are (though in themselves, some of them comparatively to others foregoing, perfect, yet) compared to this last and utmost, but imperfect, which is the *End* of all.

The second is, That in all these gradual Representations of his, he so orders it, that the latter shall still exceed the former, and so exceed, as the former shall hold no comparison therewith; and therefore, the more of them we can find out, the better. Thus how did the World, ordered, garnished, and adorned, exceed the Chaos, which was Darkness and Confusion? The second days work exceeded the first; the third the work of the second? And as much did the little World, Man, the Epitome of all the great World, excel all, so as Heathens stood astonished at it: But infinitely more doth Christ; the second *Adam*, exceed the first, *1 Cor. 15. 45, 46, 47. &c.* and his World, this of *Adams*; and likewise the Ministration of the second Covenant, the Gospel, that of the first, the Law. That, *2 Cor. 3. 10. It had no glory in comparison of this which excelleth.* And then the *new Heavens*; and the *new Earth* to come, will so exceed this Heaven, even this Kingdom of Heaven we now, or the Saints enjoy, *That the former shall not be remembered*, *Isa. 65. 17.* And as it was prophesied that the Ark and Service of the Temple, *Jer. 3. 16.* should be so exceeded by the Gospel, that it should be remembered no more; so will the *new Heavens* exceed these, that all here shall be remembered no more, *nor come into mind.* An expression, shewing how much the former should be excelled by the latter; even so much, that as it useth to fall out in things and objects eminently excelling, they so swallow up the mind, that all other things are not thought on, but forgotten, as if they had never been. As the glory of the Sun puts out the glory of the Moon, so shall this exceed that former, that it shall not come to mind.

BOOK II.

Now to add a true Reason why God is pleased thus in his Works to proceed in general :

1. To shew the Perfection of his Efficiency and Workmanship. It argues a weakness in an efficient to do worse, when it hath done better; but Perfection, still so to exceed, and put down the former.

2. It shews his various and manifold Wisdom, *πολυτροπικὸς σοφία*, or *his much or mighty varying Wisdom*, as *Chryostome* expounds that Phrase, *Eph. 3. 11.* His Wisdom is in it self one, but we could not see it in it self at once. Therefore he shews it by several Representations of it and himself, in several effects; and that shews Wisdom also not simply various, but much, mightily differing and excelling, to shew the vastness of his Wisdom, who could cast himself into so many forms, and frame so many several Patterns of Worlds and Conditions, not only infinitely differing from, but as much excelling each other.

And thirdly, This is a way and course he knew would take the Creature most, for unto its Capacity hath God herein applied himself. Now we find, that our Spirits are taken and led on with much more pleasure, and brought into a greater wonderment and admiration of a thing transcendently excellent, when things of less worth, yet to our apprehensions (whilst we see no better) most excellent, are presented first. So we have heard, in entertainment of great Ones, their cunning Suitors have led them into stately Rooms, where sumptuous Banquets have been prepared, and from thence carried them into other far more exceeding, to set off the latter so much the more, and make it great indeed: So it is in Masques and Shews, in which there are several Presentments involved one beyond another. And thus doth and will God entertain his Children. And what can be more to draw the Creatures into wonderment, than first to present them with such a Work, so perfect in their Apprehensions, as they know not where any thing should be added to it, to make it more perfect, or *taken away*, as *Solomon* speaks of God's Works, *Eccles. 3. 14.* (though haply in a further sense also;) And yet then to bring them unto another frame and building differing, infinitely exceeding the other: What is there will wrap up in more astonishments? Now, never did the Art of Man present such a prospective piece, which as you know, carries the eye through several Rooms, one beyond another, as is this which God hath made, and the World reveals unto us.

As for the second Head propounded, the Scheme of these several Estates, and the Subordination of them.

1. The Scheme of them.

1. There is the Estate of *Pure Nature*, wherein *Adam* was created, and in him we, which he and we should have enjoyed on Earth, which had an Happiness in its kind most perfect and compleat.

The second, is the *Estate of Grace* we are brought into here by the second *Adam* under the Gospel, and the Priviledges enjoyed by Faith and Hope, which if it were made up compleat, (though but within its own Sphere, without addition of glory) would afford an higher and super-excelling happiness, than that of *Adam*.

The third is, The *Estate of Glory* hereafter, in which there might haply be found out in Scripture three degrees; whereof two are but steps to the highest Throne we shall be set in.

1. That of the Souls of Men separate, till joyned to the Body, during which time, though made perfect in Grace, and with addition of Glory, yet not with that degree, which at the Resurrection Soul and Body shall receive.

2. That Estate of the Soul and Body, when first joyn'd in Christ's visible Kingdom, and the day of Judgment, which transcends that of the Souls alone.

3. That of the Soul and Body, when Christ shall have given up his Kingdom to his Father, when God shall be all in all.

All which may further be cast into this Series: That whereas God, *known and enjoyed*; is the supream happiness of Man in all Conditions, God hath ordained several ways; differing not only in degrees, but kind of *Knowing and enjoying of him*. All which the Apostle reduceth to a *Dichotomy*, 1 Cor. 13. 12. Either, 1. *In a Glass*, or in a Riddle, *darkly*, now in this World: Or, 2. *Face to face*, in that to come. The one, we may call *specularis cognitio*; the other, *Intuitiva*; The one mediate and meerly, *in alio*, in another thing; that other immediate, in *se*, as in himself, *Face to face*. And answerable to each of these *Knowledges of him*, is there an enjoyment of him by the Will, goes along therewith, to delight and rest satisfied in him: For the Understanding and the Will are commensurated and proportioned each to other, according to that known Rule, *In quantum cognoscimus, in tantum amamus; in quantum amamus in tantum gaudemus*: So much, or so far as we know God aright, we love him; so far as we love him, we rejoice in and are made happy by him.

This specular or mediate Knowledge of God in this World, is either, 1. Such as that, which *Adam* had, seeing and enjoying him in the Creatures, which was his *Glass*, as it was said of old, *Speculum Creaturae*; or enjoying him in and by the Covenant of Works, the *Glass* of the law, accompanied with Peace of Conscience following the doing his Will; or at the best, but seeing and enjoying him in Visions and Apparitions, as the Father of old did. Or else, 2. It is that knowledge which we have of him by Revelation in the *Glass* of the Gospel, this Covenant of Grace, *in which the Glory of God shines forth in the face of Jesus Christ, as in a Glass*, as 2 Cor. 3. ult. and Chap. 4. 6. compared. Which is accompanied often with, *Peace which passeth Understanding*, Joy unspeakable, and glorious, as 1 Pet. 1. and but only as in this *Glass*. And if we compare either this Knowledge of God in Christ, presented in this *Glass*, with that of *Adam*, his will be found to be but as in a riddle; darker and obscurer far, for the kind and way of knowing him, though for degrees, in its own kind, it was more compleat. And in like manner, the least drop of Joy of the Holy Ghost, the droppings of Heaven, which he puts into the heart, will be found more than all *Adams* full Springs of Peace, which arose but out of his own Conscience, which was but as a Spring on Earth, in comparison of this other. And both these ways of knowing and enjoying God, which a Believer in part here hath, I take it to be the Apostle aims at, *Vers. 8.* calling the one, namely that by Relation in the Gospel, *Prophecying*, which is the means of revealing God in Christ by the Scriptures, which are the *Glass* and Ordinance that present *God in Christ* most lively to us: The other *Knowledge*, namely, that obtained by the Creatures, as some have differenced these two.

But then there is a Knowledge, which is *Face to face*, as being more immediate after this Life; whereof I take it, there are two degrees also, whereof the one shall exceed the other. The first, is the seeing and enjoying Christ the Lord personally in glory, *Face to face*, and so the Godhead in him. So as still the chiefest and eminentest way of knowing and enjoying the Godhead; should be in Christ only, which I take is the chiefest way both for the Souls separate, both before and at the Resurrection, till the day of Judgment be over, when *we shall see him as he is, and be made like him*; which infinitely transcends our seeing God in Christ here; when Christ himself is made known but imperfectly in a *Glass*, in Ordinances of Grace, and is truly a seeing *Face to face*, namely of the Lord Christ, being compared with our way of seeing him here absent by Faith, and not by sight, as 2 Cor. 5, 6, 7, 8. Yet so as there is a second and further degree of seeing God in himself, *Face to face*, far more exceeding, that is, for us to see him *Face to face*, as Christ himself now doth; when he shall have given his Kingdom up, by which only, as by him administred, God is more eminently to be known, till the day of Judgment is over: Then shall God become *All in all* immediately himself; which must needs exceed all else, as God himself exceeds all these ways of revealing him.

Thus hath God ordained to bring us by steps and degrees to that Participation of himself which Creatures are capable of: And in bringing us into his immediate Presence and Conjunction, to entertain us first with lower, though all most glorious Representations of himself; even as Kings are wont to do, in admitting Embassadors into their Presence; so God admits us, 1. By Creatures and Visible Apparitions; 2. In his Son revealed absent in a Glass; Then 3ly, by his Sons own Personal Entertainment of us; Who 4ly, shall deliver us up to God, to enjoy God, as himself doth.

And as I have given a brief delineation thus of the Particulars; so I will make the like brief Comparison of them each with other.

1. If we compare the first Branch of that last Division given with the latter, how doth the latter way exceed it? For to see God, and enjoy him, but in Creatures, as *Adam* did, and in the Ordinances and Revelations of the Gospel, is as in a Glass, and makes it at best but as an *Accidental Happiness*, as comparatively Divines call it; That only, of seeing God and Christ, *Face to face*; as in himself, essentially, is the truest happiness. The one, is but the shadow; the other, the Substance in which true Happiness consists.

But 2ly, more particularly the distance between each of these four degrees is such, that, 1. All the knowledge which *Adam* had of God in the Creatures, the Law and Apparitions, was but as seeing one in his footsteps and shadow, and in types and resemblances, as all these were *Seculum Speculi*, as was said of old. As in like manner were these Revelations under the Law; which were but the *shadow*, *Hebr. 10. 1.* and not the *Image*. 2. That Knowledge by Revelation in the Glass of the Gospel, in seeing Christ therein, which is said to be the *Knowledge of God in the Face of Jesus Christ*, *2 Cor. 3. ult.* and *Chap. 4. 6.* compared, as yet but as seeing the Image of one that is absent in a Glass, and so but the Representation of him in his Son, who is his Image, and that but as presented in a Glass absent, which though nearer than the other, yet how remote from the real Communication of himself!

3. That after this Life ended, till after the Day of Judgment, will be but the enjoying God more eminently in his Son, who is not absent any more, but Personally present in his Glory, *That they may see my Glory*, *John 17. 24.* Which adds infinitely to both the former, and is the seeing and enjoying the *Substance* of that Image of God, the Image only of which we here enjoy: It is to view *face to face the brightness of God's Glory shining in Christ*, of which but the glimpse or reflection we here could see.

But then 4ly, To behold that Glory as in it self, and as this his Son, that before represented it to us himself, sees it; and for God himself to be his own Presenter of himself, will infinitely yet more transcend.

And thus each of these are to what succeed them, but as *perfectibilia ad perfectivum*; as ground-works and foundations laid for the other still to perfect them, and swallow them up: That still, as that which is more perfect, succeeds that which was before (and in comparison thereunto, was but imperfect) is done away. And as the Knowledge of God in the Creatures is swallowed up, and vanisheth, as it were, in the Presence of God in Christ presented in the Gospel, and so indeed would *Adam's* certainly have done, if Christ had been propounded to him. And so doth all Old Testament knowledge of God vanish before this same, as the *Shadow*, as *Coloss. 2. 17.* or as the *morning Star*, as *2 Pet. 1. 19.* when the Sun appears: So will, much more, this of Christ now be swallowed up, and vanish afore the enjoyment of God in Christ, in his Glory and his Kingdom. And so the Apostle tells us, *That Knowledge and Prophecy shall cease and fail*; and this *that is but in part, shall be done away*, *1 Cor. 13.* And so in like manner, the same Apostle tells us, *1 Cor. 15.* *That the Kingdom, or Eminency of Christ himself, shall in comparison cease, and be given up to the Presence of his Father, When God shall be all in all.* *1 Cor. 15. 24, 25, 26, 27, 28.* *Then cometh the end, when he shall have deliv-*
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red up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority, and Power. For he must reign, till he hath put all Enemies under his feet: The last Enemy that shall be destroyed is Death. For he hath put all things under his feet: but when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

Chap. 4.

CH A P. IV.

Containing a short View of the Happiness of Adam's Condition.

ADAM's best Estate was but a Type and Shadow of that which Christ was to bring in, and according to the Law and proportion of that Type, an excelling difference must needs be in the latter above the former.

Let us but consider the height and true elevation of his state, simply and plainly, what it was in it self, without considering it as a Shadow or Type of the state of Grace by Christ, and it will appear, how short, and low, and mean his Condition was, in comparison of what even the state of Grace, now under the Gospel, brings us into, and makes us the Subjects of.

Many things are written concerning the Image of God in *Adam*, both internal in Holiness and Righteousness, and in Knowledge, &c. as also external, in dominion over the works of God's hands. My scope is only so to speak of these things, as may serve to the Illustration of Christ, and our estate of Grace and Glory by him.

The blessed Condition that *Adam* was created in, and estated into in Paradise, is, in the general apprehensions of all men, made the Object of their Envy, and conceived to have been such, as their hearts know not how to desire a happier: And ordinarily we can still scarce think of it as lost, but with a secret kind of regret, that it did so unhappily fall out, that *Adam*, and we in him, should fall from it; and, like great mens Heirs, be disinherited for their Father's Treason, we use to say within our selves, *O, what men should we have been, if Adam had not sinned!*

To give therefore a small tast of this Happiness of *Adam*:

No sooner did he open his eyes, but he saw himself most happy. He had a World about him new made, and in its freshness and best hue, and furnished with all sorts of Creatures, and all of them suited to his Body, (the Epitome of them all) and to his Senses, as well inward as outward, so to estate him in the fulness of all Contentment. And he was made the Center of all the goodness that was in those Creatures; unto whom each of them, as unto their Lord, was fitted to pay a Tribute of comfort: So suited was this little and great World together. There was not a desire could arise in him, but something or other he might find, to satisfie it; nor was there a Creature, in the Universe, towards which he might not find something in himself to be well pleased in it. God having placed the World in Man's heart, as Man in the World. And for this first Man, God seated him in a Garden planted by himself, in the richest and most pleasant Soil in the World, *Eden*, near *Babylon*, as the Court and Royal Seat of the King of this great World. A Garden, of all Nature's pleasures, the most delightful, (and therefore affected so

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by *Solomon*, *Eccles. 2. 5.*) planted by God himself, the best Gardiner for skill that ever was, (and therefore often call'd in *Ezekiel*, *The Garden of God*) and so, furnisht with all the choicest Rarities and Glories of the whole Earth brought thither together (which in all other places were but thinly sprinkled): seated in a Soil fertile and pleasant beyond expression, and therefore called *Paradise*, *ἡ ἑδέω*, as being the Garden of Gardens. And the greatest Monarch of *Assyria* is compared but to one of the Trees of this Garden, as other Princes that envied him are compared to other Trees, *Ezek. 3. 6, 7, 8.* And then God gave him a Soul, able to search into, and so, to know the Natures of all the Creatures, (for he gave Names to them all) which (as *Plato* said of him who first did this) argued him to be *Sapientissimus*; and much more able than *Solomon* was he to discern of all things, and so, to see God clearly in each of them; whom then looking into his heart, he found by the Covenant of Works (as before he had tasted his favour in all the Creatures) to be *his God*: From whence issued an immixed peace and joy, such as fully satisfied his heart in a fellowship with him, as thus known to be his chiefest Good, joyned with a Promise of having this God to be for ever his, whilst he should thus continue to obey him. The Promise to him was, That he should *live by doing*: by which was meant, not only *not to dye*, but to *live* to a life made up of nothing but of comforts and contentments. His *heart did live*, as the Phrase is, *Psal. 69. 32.* And besides this, he seeing and tasting Gods love and goodness in and by all the Creatures, he was made capable of a superadded Fellowship with God, which at times he was pleased to vouchsafe him by Revelations, in Visions and Apparitions, wherein God *talked with him*, (as he did with the Patriarchs after him) as appeareth in his Story, *Gen. 2d and 3d Chapters*: By which he was refreshed and cheered, and also instructed further, than simply by God enjoyed in, and by the Creatures. And surely we have now taken the height of that his happiness.

Now this Condition of his, infinitely surpassed the best state that since the Fall ever was, or can be supposed to be on Earth. Since Sin subjected both the Creature to vanity, and Us to vexation of Spirit; there never was the like enjoyed by any Son of Man. Yea, take but the contentment he took in the Creatures, and his Pleasures must needs as much exceed these which now men have, as the Pleasures of a man, sound and in perfect health, do exceed those of a desperately sick man, who wants all relish; as we now are said to be, *Eccles. 5. 17.* by reason of Lusts within us, (as *Solomon* compares it). But besides, the Creatures now are but a *Husk*, as they were to the Prodigal (who was the Type of Sinners) *Luke 15.* whereas then, God was as the Kernel of them, and with his favour tasted in them, fill'd them with a transcendent sweetness. Neither was there then, any cross accident added to this Emptiness: No stings of Conscience to cause any sadness in the midst of mirth; no contrary Passions to allay the Pleasures then enjoyed; but all in Man was subjected unto Reason, and that unto God. He enjoyed a perfect peace and security, and a Condition so happy, that God delighted himself therein when accomplished, and kept a day of Rest in memory thereof: which Estate of his the fallen Angels did envy and malign. And Man himself could not but think this World, and his Condition in it good enough; nor knew he how any thing could be beyond it.

Now, notwithstanding all this that hath, or may be said of it, this is the *Position* which I shall endeavour to assert and establish:

THAT ADAMS best KNOWLEDGE and ENJOYMENT was inferior, and of a lower rank, than is that KNOWLEDGE and FELLOWSHIP with God, which WE IN CHRIST, through FAITH, do here enjoy, in that Estate of Grace which the Gospel putteth us into.

Than which, (if well established) nothing will more tend to magnifie the Grace of God in Christ; and will abundantly serve to heighten our apprehensions about Heavens Glory, when we shall consider how infinitely transcendent that happiness must needs be, which God in the End doth beyond all this, advance us unto.

Now to present mistakes, and to clear my meaning, that I be not misunderstood in casting *Adams* Condition thus low, I Premise these two Cautions.

Chap. 3.

1. My meaning is not, as if his Condition did not then afford him a more sensible, constant felicity, and a more actual quiet ease and contentment, than a Believers in any constant way doth, now under the Estate of Grace; Which falls out so to them, because their Happiness is disadvantaged by two things (whatever else there may be) by which his was not. As,

1. From the annoyance of outward Afflictions from Men and the Creatures, and the Chastisements from God for Sin: In which respect, our Condition now is rendred more miserable than other Mens, and much more than *Adam's*, who had a fulness of contentment in God, and all the Creatures, and a perfect freedom from all miseries whatever.

2. In that, even that fellowship a Believer hath with God and Christ, (which should counterpoize these outward miseries,) is for the degrees of it, so imperfect, and allayed with the contrary admixture of ignorance, unbelief, guilt, and distress, and so often interrupted by these, that it cannot be supposed alwaies to bring in that full and constant happiness, and the enjoyment of contentment, that *Adam's* Fellowship with God did; which was sincere, without any such admixture, or privative imperfection, and was ordained to rise to a full perfection in its own Sphere, and was ever constant and uninterrupted, whilst he Sinned not: God not having ordained the State of Grace to give us that quietness, and security, and contentment, in a constant way here, hath left it on purpose thus imperfect, that so we might rather breath after that blifs to come, whereof this is to be but the tast and earnest.

Yet so, as, (2.) If the way and manner of *Adam's* knowing and enjoying God (though in its kind compleat) be compared with the way and manner of our knowing and enjoying God, thus imperfect; this of ours is unspeakably more divine, heavenly, glorious, and surpassing; and his more low, and Earthly.

So that now, would we make a supposition (as for this purpose in hand we may) That a Believers knowledge and enjoyment of God, were but compleated and filled up, though but within its own Sphere, without the addition of Glory and the Beatifical Vision of God; (so it be, without this mixture of Sin and Miseries, which are the Punishment of Sin;) and it would render us infinitely more happy, and more repleat with glorious contentment, than ever entred into *Adam's* heart; and would make this Estate of Grace below, a Heaven, in comparison of his Paradise.

CHAP. V.

The Image of God in Adam, how it was Natural, how Explained, and how Faith is Supernatural. That Knowledge of God Natural, which is due and fit for a Reasonable Creature to have, and which he acquires by the exercise of his Rational Faculties. That Knowledge Supernatural which goes beyond what Man, by the right of his Creation was to have. Adam's Knowledge of God was in a Natural way, though it sanctified him, and was joyned with Holiness.

NOW to state the true difference, and give the true disproportion between these two Estates, I must explain that known Distinction (so much used of all sides, both School-men and our own Divines) of *Natural Righteousness* and *Supernatural Grace*; or the Knowing and Enjoying God in a way *Natural* to Man, and tending to a *Natural* Happiness in God, and the knowledge of, and fellowship with God in a way *Supernatural* or *above Nature*, which tends to a *Supernatural* Happiness to be had in him.

Now when it is said, That there is a *Natural* way of knowing God; the meaning is not, of that *Natural* knowledge in *Corrupt Nature*, which Heathens have of God: But it hath reference to the *pure Nature* of Man in *Adam* uncorrupted; whereof that natural light left even in corrupt Nature, is but the Shadow. Which shews, that there was such a kind of knowledge of God in *Adam*, in an holy and perfect way: which Knowledge of his the Schoolmen call *Adam's Theologia Naturalis*, his *Natural Divinity* and *Knowledge*.

And (oppositely) a *Supernatural knowing God*, is not so called in respect of corrupt Nature, as being *Supernatural* to it; but in respect to *pure Nature*, as being above even the *Natural* way thereof.

Now the most radical and exact difference between these two, that I can search out, lies in these two things.

1. That way of knowing God in pure Nature, is, so far called *Natural*, as it may be supposed a *Natural Due*, meet and requisite to be in Man, by the Law of Nature, if God would at all make such a Creature, endued with Reason and Understanding: For if God meant to make two such Faculties, as are our Wills and Understandings, in their Nature and Capacities so unlimited, the Law of Nature required, that God himself should become the Object of them, and so to give Man a Power to know and delight in him; for otherwise it had been to make those Faculties in that vastness, in vain, and without their due end, seeing they could not rest, or be satisfied with all the particular truth and goodness in the Creatures, (as the Senses can,) they being vaster and more general Faculties: And therefore in a way that was due to the Nature of Man: If God would make him reasonable, God was to be both known and enjoyed by Man; so, as to satisfy both his Understanding and Will, and thereby to make him happy. And a Happiness in God, so far proportioned thus to the Nature of Man, is called *Natural* Happiness.

And so (oppositely) that which was vouchsafed to Man, over and above this *Natural Due*, and *supra exigentiam Creaturæ*, more than it was simply meet for God to give him, upon, and with his Creating him Reasonable, That

(I say) is *Supernatural*, and is therefore called *Grace*: As being a free Gift, over and above that which was necessarily due to such a Creature.

Chap. 5.

Now for the present, to clear this in General, by an Instance; for God to have for ever confirmed Man, whom he thus made, in that goodness, and to have held him so to himself, that he should not Sin or fall, this had been a *Supernatural* Grace; because it is more than is due to any Creature, as Reasonable: For as it is a Creature, it is defectible, and (and may fail,) and it is Natural to the Creature of it self so to be; *God alone being without shadow of turning*: And therefore, though it was Mans due (if God would make him Reasonable) for God himself to become his Happiness; Yet to keep him from failing, was above the Due that the Creature, as a Creature, could challenge: Yea rather, it might become God to leave the Creature, to shew it self to be but a Creature, that would Fall.

The second Difference is, that That Knowledge and Enjoyment of God was *Natural*, which was suited, fitted, and proportioned to the Natural way of Man in his knowledge of things. So as, that light that enabled him to know God, was suited and made apt to close with the Natural way and his Understanding, only it did withal sanctifie it.

But that knowledge (oppositely) is *Supernatural*, which is by a light above the way of Nature, and the way of Mans Understanding things, as the Light of our *Faith* is.

Now then, to bring down this Distinction unto the thing in hand: I conceive that the ordinary way of *Adam's* knowing and enjoying God lay, (if not wholly, yet) for the most part, within the Sphere and compass of a *Natural* way; that is, so far as was simply due to a Creature reasonable, and was such as was also suited to the Natural way of Man's Understanding and Knowledge, though withal, sanctifying of him. And accordingly, the Happiness thence arising, was (comparatively) but a Natural kind of Happiness; so much as was due to the satisfying of Man's Understanding and Will in God, in their Natural Desires and Appetites, so far as might become their Object in such a Natural way.

For the clearing of which,

1. You know that the *Image* of God, which consisted in *Knowledge and Holiness*, wherein Man was at first created, is by our Divines (in opposition to the *Romanists*) argued to have been *Natural* to him, than in that state considered: *Natural*; not that it simply flowed from the Principles of Nature, (it being from God, who adorned Man's Nature with it); but *Natural*, in this respect, that it was a requisite and due, even in the order of Nature, that Man should be created with it: And so, as you could not suppose him created by God reasonable, but he must withal know God as his chiefest Good, and love God above all, and in that knowledge and love of him be happy. And this was the Law of Nature in his Creation; unto which, if he had not been framed, he had not had that Natural goodness in his Kind, which other Creatures had in their Kind. And such was the Image of God wherein he was created.

This Point I will not now dispute, but may well take for granted, it being Fundamental to all the Protestant Opinions about Original Sin, &c. wherein we differ from the Papists.

And 2ly, If thus the Image of God was *Natural* to *Adam*, then was it also such as was suited to that way of Man's Knowledge and Desires, running along therewith in the same Chanel and way that Man's Nature was to take, in knowing of other things: For otherwise, so far as it had been carried above its own way, it had been *Supernatural*.

Now then, let us consider what is the Natural way of Man's *knowing* things, and so, of his knowing God. The way and progress of Man's Knowledge Naturally lieth thus:

In having at first a glimmering Light, and common, yet obscure Principles and Glimpses of the Notions of things sown in the Mind by Nature; which then by observation and laying things together, and so gathering one thing from

Book II.

from another, the Mind improveth and enlargeth, till it arife to a particular, clear, distinct, and perfect Knowledge of those things which it seeks to know. This is the Natural way of Man's Understanding in both Estates, both of Innocent, and Corrupt Nature; and that, in all things that are known by him in either of these Estates wherein common Principles (as that the Whole is greater than its Parts, &c.) *νοῖναι ἔννοια* (as the *Grecians* call them) hints, glimpses, (as I call them) (many of which are even in the Minds of Children, and as it were connate with them) these (I say) are as the Seed sown, and Reason and Observation are as the Tillage and Watering of them; and a full Knowledge arising from both, is as the Crop or Harvest that springs from both, and is reaped by us.

Now when God stamp't his Image upon the Understanding of Man, that thereby he might know God himself, and so enjoy him; he so framed it, as that it might suit with this Natural way of Man's proceeding in his Knowledge, in other things: So as the Mind of Man might proceed its own way in the Knowledge of God himself, and walk therein after the Rule of Nature. And unto that end God, in the instant of his Creation, did sow in his Mind holy and sanctifying Notions and Principles, both concerning his own Nature, what a God he was, and also concerning his Will; (even as he did the like common Notions of the Knowledge of other things). Which Principles were by rectified Reason to be improved, enlarged, and confirmed, made clear and illustrious, out of his Observations from the Creatures and the Works of Providence, as also from the Covenant of Works, till it arife to a full, clear, and distinct Knowledge of God, whom, as thus known, he should have enjoyed and delighted in; even as now we see Man's Mind hath the Principles of other Knowledge in it, which Observation and Reason do improve. And thus, as he was to till the Garden of *Eden*, so was he to till and manure his own Mind.

Two things it then concerned Man to know of God:

1. The Nature and Attributes of God; what a God he was; how Wise, Powerful, Eternal, &c.

2. The Will and Mind of God towards Man; both what God would have him do, and what God was, and would be to him, (even his God) if he did his Will.

And of both these he had the Knowledge through Natural infused Principles, which sanctified his whole Man then, as the Knowledge of Christ by Faith doth our whole Man now.

1. He had inbred, obscure Notions of the Attributes of God; which yet were not so full and distinct, but that from the Creatures and Works of God, he was to enlarge and confirm his Knowledge of them; and out of all laid together, to make up a perfect Knowledge of God, and of all his Attributes: *For the invisible things of him are clearly seen from the Creation of the World*, Rom. 1. 20. And if thus to be seen by Heathens (as the Apostle there argues) then much more by *Adam*, for whom they were ordained. Those holy Principles or Glimpses of the Knowledge of God in him, were like Letters written with the juice of Lemmons, or the like, which when they are held to the Fire, do become legible and apparent: So these, whom he came once to view the Creatures, presented God clearly to him. *The Heavens declare the Glory of God*, &c. (says the Psalmist, *Psal.* 19. 1.) *Præsentemque refert qualibet herba Deum*, (says the Poet). *Adam's* Reason was able, through the light of those Principles sown, to take God up as the Cause, from these Effects, and so to attain a perfect Knowledge of him: (perfect, that is, in its kind, and in that sense compleat).

2. He had in like manner the Principles of God's whole Mind and Will sown in his heart; even the Seeds of all that Moral Law which we find in the Scriptures, *Adam* had then sown in him in the utmost Spirituality thereof; the Notions of it grew up Naturally in his heart. So as, upon all Occasions, when he was to practise any part of it, he might come fully to know what he was to do; and it needed not to be revealed, or he to receive it by Faith. But the whole Law was to him even *A Law of Nature* written in his heart, Naturally known to him by common Dictates inbred in him. And thus in like manner was *that* Promise known to him, That by *DOING* he should live, together with that Threatning, that by Transgression of the Law, or any part of it, he should *Dye the death*: These were known to him by Principles written in his heart, though further confirmed to him by two Sacraments, *The Tree of Life*, and of the *Knowledge of good and evil*, even as his other Notions of God were helpt and enlarged by the Works of God: Yet so, as the Knowledge of this Covenant, and of the Promise and Threatning annexed to it was Natural, though it were strengthened and enlarged by those Two Sacraments.

Chap. 5.

And as an Evidence to us, that this was the Natural Primitive way of Mans knowing God in the Estate of Innocency, God hath put into Corrupt Nature a shadow hereof, and an imperfect Counterfeit of it in all Mankind, to remain as a Witness what an one his Image in Man at first was, and how stamped on him. He hath (I say) left some Instances, Prints, and Footsteps of either kind of Knowledge (above-mentioned) still in us; both concerning the Nature of God, and concerning his Will, (as we find them, the one, in the first to the *Romans*, and the other in the second.)

1. There are still in us some rude Notions of a God; which the Apostle shews the Heathens to have had, (*Rom. 1.*) which he calls τὸ γνωσθὲν τῷ θεῷ; *Verse 19.* *That which might be known of God*; that is, whereby they might have seen (as some of them did) *the invisible things (or Attributes) of God*; *Verse 20.*

And, 2ly, there are still like Notions and engrafted Principles concerning some parts of the Will and Law of God, written in our Hearts: So *Rom. 2. 15.* They have *the work of the Law written in their hearts*: And so, *are a Law to themselves*, (as is in the foregoing *Verse*;) And have also some glimmering of the Threatning, and so (by consequence) of the Promise, if they walk according to it: For *Verse ult. of Chap. 1.* They are said to know the Judgment of God, (thus by instinct) *that they who commit such things are worthy of Death*; and (by the Rule of Contraries) that they who obey the Law, are worthy of Life: And therefore their thoughts do as well excuse, in hope of Life; as accuse, in respect of Condemnation; (as you have it *Verse 15.*)

Now these common Principles engrafted, some Divines call the *Reliques of that former Image*; thinking them to be the same for substance, with those more perfect ones which were in *Adam*; as the Sparks of bigger Fire; or as the Ruins of an House razed and disordered, which for the Matter are the same that at first.

But I shall shew elsewhere, that these are rather wholly renewed, and again put into us by Christ, who *lightneth* (with this light, more or less,) *every Man that comes into the World*; as it is in *John 1. 9.* and so that they do in reality differ from those in *Adam*, of which we have spoken. For those Principles of the Knowledge of God, and of his Law, written in *Adam's* heart, and likewise the improvement of them by Reason, &c. were all holy in themselves and Spiritual, and made his heart holy, and Sanctified him. For the most Spiritual part of the Law, was no otherwise known to him, than by being thus written in his heart by Natural Principles, (as the rest also was,) and not by Faith, as in us it is: And so were as Natural then to him, as Moral Principles are now in Heathens. And thus to love God above all, to believe on him, &c. was to *Adam* but the Dictate of pure Nature, by a way of Common

BOOK II.

Principles, which met with answerable holy Dispositions which accompanied these Dictates in this Will and Affections: All which together made up *true Holiness and Righteousness* in a Natural way. And in like manner, those Notions which he had of God, and of his Attributes, by Nature, and that acquired Knowledge which was to rise out of them by observation of Gods Works, were all holy and sanctifying. Why, else are the Gentiles blamed for that, knowing God in a Natural way, even from his Works, they *glorified not God as God*, (*Rom. 1.*) and for that, they knowing the Law, walked not according to it; but because the knowledge of both these which *Adam* once had, and they in him, and which he should have acquired, enabled him thus to love God above all, and to *glorify God as God*? And on purpose did God put this imperfect Natural Knowledge into corrupt Nature, to shew us what was the way of knowing and glorifying God, One in Nature, Pure and Innocent. And this is the first Demonstration of it.

A second Demonstration, that the way of *Adam's* Knowledge was thus Natural, and by the light of common infused Principles, and by Observation of Gods Works to be improved, may be taken from the use and end of the Sabbath, which God himself sanctified, and upon it rested, to contemplate his Works of Creation; and this, to be as an Example unto *Adam*, how his mind upon this Day was to be taken up, even in the Contemplation of the Works of God. And that that was the Principle Duty of the Sabbath, under the Covenant of Works, appears, by *Psal. 92.*

And therefore, thirdly, the best of *Adam's* Condition (for of his Condition when first Created, the Apostle, *1 Cor. 15. 45.* quotes that Speech in *Genesis* [*The first Man Adam was made a living Soul*]) is called *Animal*, and *Natural*, in the 46th Verse of the aforesaid 15th, to the *Corinthians*; but that State unto which Christ brings us, is there called *Spiritual*, or *supernatural*. Both the Condition of our Souls here, and of our Bodies and Souls hereafter, is *Spiritual*, and *Supernatural*. And such is, Christ whole Image; whereas *Adam's* was but *Natural*.

CHAP.

CHAP. VI.

That the Covenant of Works, the Justification of Adam by that Covenant, and the Reward of his Obedience, were all Natural. And that by Covenant he should not have gone to Heaven.

AS the way of his *Knowing* God, and the *Image* of God in him, were thus *Natural*, and no higher than was due unto Nature, and suited unto Man as Man; so were all things else which any way concerned him; they were of the same Elevation also, and reached no higher than the Sphere of Nature (in the Sense explained, namely) they were such as were due unto Man's Nature, or, were founded upon the Law of Nature.

For Instance;

1. The *Covenant* he stood under, was but *Fœdus Naturæ*, the *Covenant of Nature*; and such as for the Conditions of it, was due unto such a Creature, and such as it became the Creator to make with him, if he at all made him. And therefore the Foundation of that *Covenant* was but the Title of Creation, and the Primitive Integrity in which God first made Man; and there was nothing at all Supernatural in it.

2. The *Righteousness* whereby he was *Justified*, was no other than that Natural Righteousness in which he was created, and which was conserved and preserved by continuing to act holily, and by doing good according to the Principles of Holiness at first implanted in him. And so it was but such a Justification as was a Natural due to the Creature so obeying, that God should pronounce him just upon it: For it was but God's giving him such an approbation, that he both was, and did continue *Good in his kind*; as he pronounced of all the other Creatures *in their kind*, *Gen. 2. ult.* when God saw, that they were all good. Then likewise he viewed *Adam*, and pronounced him *Good* also in Holiness and Righteousness, which was the proper Goodness of his Creation. So that this approbation of him was but Natural, and according to a Rule of Nature common to other Creatures, and so a Due. Which may be the meaning of that place, in *Rom. 4. 4.* where the Apostle speaking of the difference between the Justification under the *Covenant of Works*, and that under *Grace*; he says the one is *κατὰ τὸ ὀφείλημα*, of *Debt*, the other *κατὰ χάριν*, meerly of *free Grace*. It is evident that he intends to affirm, That by the first *Covenant of Works*, the Reward was in a just sense due (of *Debt*) unto the Creature, and that, from God: whereas this *New Covenant* is of *Grace*. Now how is that other said to be of *Debt*? Not that God can owe any thing, or be obliged unto his Creature for any thing received from it: Nor is it to be understood, as if the Holiness that *Adam* had, was not from God's gift, as well as ours under the new *Covenant* is: But because, in a way of Natural Justice, or rather comeliness and dueness, such as is by the Law of Creation to be between a just Creator and an holy Creature, there is an approbation due unto him from God whilst that Creature obeys him, and that, as a *Debitum Naturale*, a Debt of Nature, and not a Debt of Retribution in a Mercenary way: *Who hath given unto him, and it shall be recompensed again? Rom. 11. 35.* (as the Apostle speaks).

3. Answerably, the *Reward*, the promised Life and Happiness that he should have had, for *doing* and obeying, was but the continuance of the same happy Life which he enjoyed in Paradise, together with Gods favour towards him. Which continuance in Happiness was Natural to him; even as our Divines say that Mortality was; namely in this Sense, That it was a Natural Due unto him, whilst he should keep from Sin, for God to preserve him in that State wherein at first he stood; and this Preservation of him in that State, and in the favour of God, was the *Life* promised, when God said, *Do this, and thou shalt [Live;]* and not the translating him, in the end, unto that Spiritual Life in Heaven, which the Angels have, and which the Saints shall have. And for this my Reasons are.

1. Because Christ in 1 Cor. 15. 47, 48. is called *the Heavenly Man*, and the *Lord from Heaven*; and that, in opposition to *Adam*, when at the best, whom the Apostle calls but an *Earthly Man*. And this difference in their Condition he there evidently mentions to shew, that Christ was the first and only Authour of that Heavenly Life which the Saints in Heaven do enjoy, and he himself coming *from Heaven*, he carries us thither. But on the contrary, *Adam*, as he was of *Earth*, so he was but an *Earthly Man*; (so Verse 47.) and his Happiness should have reacht no higher. The place forecited expressly sets the Bounds between what the one *Adam* should, and the other doth convey unto his Posterity. Yea, and the Apostle doth put our carrying to Heaven (as he there argues it) not so much upon the merit of Christ's Death, as upon his being *the Lord from Heaven*;] because Heaven was his Natural Due, and he descended from his Right, when he came down upon Earth: And so, because he was thus from Heaven, therefore he is now gone thither himself, as unto his Natural Place, and advanceth us up thither also: Whereas *Adam* was but a *Man from the Earth*; and therefore could never have come to Heaven. And that Place, *John 3. 13.* doth further back this Argument; *No Man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven.* Christ there speaks of his revealing the Mysteries of Heaven; which no Man ever could do, because no Man had ascended up to Heaven, but himself, who came down from Heaven, and now is in Heaven; and this, as *Son of Man*. Now he is said to be *in Heaven*, through the communication of Properties and Priviledges of the Son of God; and to *come down from Heaven*, because his Due was to have been Incarnate there. And he expressly says, that [*No Man*] ascends up thither, except he who came down from thence, (and others by vertue of him.) And so that Text evidently holds forth this as the Reason why none went up thither, because none came down from thence. Which Reason makes against *Adam*, as well as against any Son of his now in Corrupt Estate: For he came not from Heaven; that was not his Natural Place; but he was of *the Earth*, and therefore but *Earthly*, 1 Cor. 15. 48. And if no Man but he, who come down from Heaven, was able to know the Mysteries of Heaven (for that is the Ascension there meant;) then much less to enjoy the Glory of Heaven. And therefore, Our going to Heaven is put upon his Ascension, as the fruit of it, *John 14. 2, 3.* [*I go to prepare a Place for you*] though it were *prepared from the Foundation of the World*; God having made Heaven perfect the first Day, and reserved it for his Elect in Christ.

2. That Paradise that *Adam* enjoyed, was but the Type of the Paradise above, and his Sabbath a Type of Heaven, as himself was of Christ. And therefore he was not to have entred into the Heavenly Paradise, except by this Second *Adam* Christ, whose Paradise alone it was. So that, take away the Second *Adam* that was to come, and there had been no Second Paradise for *Adam*, to come into, which that Paradise of his was the Type of. Thus *Luke 23. 43.* Christ foundeth the Thief's going to Paradise, upon his own going thither; *This day (says he) shalt thou be with me in Paradise [With me,]* that is, in my right. Even as also we are said to *sit together with him in Heavenly Places*, *Ephes. 2.* [*with him*] name-

ly, as Our Head. And the aforesaid Thief answerably speaking of Heaven, says; *Remember me when thou comest into [thy Kingdom;]* and Christ in his Answer unto him, owns it as his; only he calls it *Paradise*; For this is Christs Paradise, as the other was *Adam's*. And therefore when Christ was first inaugurated into his Office, and his Father himself from Heaven first Preached him unto Men, saying, *This is my Son, hear him*; then did the Heavens first open, and not till then, for Men by hearing and obeying him, to come thither.

3. I observe, that the Moral Law (which was the Law of Nature) makes mention of no such Promise, as of *Going to Heaven*: It speaks no such Language; but only, *Do this, and thou shalt [Live;]* that is, Live as thou doest, in Gods favour; but yet still as on Earth enjoyed. And that is the reason why so little mention is made of Heaven in the Old Testament; and but only when the Gospel is promulgated, in that Old Testament; never when the pure Law of Nature is taught. And therefore Christ in the 16th *Psal. ult. Verses*, speaks of Heaven as being the purchase of his Death, and as bestowed only by his *Righteousness*, not that of the Law, *Psal. 16. 10, 11. For thou wilt not leave my Soul in Hell; neither wilt thou suffer thine holy One to see corruption. Thou wilt shew me the path of Life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.* And therefore, *Luke 18. 18.* when a certain Ruler asked our Saviour, *What he should do to inherit Eternal Life?* says Christ, *thou knowest the Commandments, &c.* and his replying, *All these have I kept; yet (says Christ) thou lackest one thing; Sell all that thou hast, and follow me, and thou shalt have Treasure in Heaven.* Concerning which Place, observe,

1. That it may be, here is a distinction intimated, between *Treasure in Heaven*, and *Eternal Life*: And that right to *Treasure in Heaven* comes by following Christ; but a *Life Eternal*, that is, a Living for ever in Gods favour, is promised to keeping the Commandments: And this Life is here ipoken of as a thing differing from Heaven.

2. If the Ruler did here, in his Question intend Heaven, in that Phrase [*Eternal Life* :] yet it may be observed out of *Matthew, 19. 17.* that Christ diminisheth it yet more in his Answer there, *if thou wilt enter into [Life] (says he,) keep the Commandments*; that is, into a State of Life; Christ in that Speech dealing with him upon his own Principles, who thought by the Commandments to Live. Yet he says not, *Thou shalt enter into Eternal Life* (if by that Phrase Heaven should be meant) but into *Life: For do this, and thou shalt [Live:]* was the Tenour of the Covenant of Works. And the commandment is ordained for [*Life,*] saith the Apostle, *Rom. 7. 10.*

3. Or else if the Ruler in his Question should by [*Eternal Life*] mean Heaven: Christ Answers him, *Though thou hast kept all the Commandments, yet thou art to sell all, and follow me, or else thou canst not have Treasure in Heaven.*

Reason 4. This accords with the like Law of Nature towards all the Creatures besides; who by observing their Laws, obtain not a higher Station than they were Created in; only thereby they keep their own. The Moon by all the constancy of her motion, attains not to the glory of the Sun. Nor should Man by the Moral Law (which was to him but the Law of Nature) have attained the Condition of the Angels, had he fully complied with it; as neither should the Angels have attained a higher Condition than their own, though they had been exact Ministers of Gods will according to the Law of their Creation. The Fall of whom is expressed by their *not keeping their first Estate, but leaving their own Habitation, Jude. 6.* and for affecting an higher Estate, they lost all.

Yea 5ly, I think that *Adam's* Covenant, and the Obedience unto it, was not able to do so much as confirm him, and secure him in that Condition he was created in; so far was it from being able to have transplanted him into Heaven. For,

1. I know no Promise for it, that after such a time, and so long Obedience performed, he should stand perpetually. And without such a Promise, we have no warrant so to think, or judge of it.

And 2ly, Surely, a Creature being defectible, the Covenant of Nature with that Creature (which proceedeth according to its due) and the Obedience of that Creature could never have procured indefectibility; for that must be of Grace: And he was more than a Creature that did that for Elect Angels and Men, even Christ God-man.

And if Men will say, That the Elect Men in Christ (and so *Adam* among the rest) should in the end have been translated to Heaven by Christ, although Man had never fallen; I shall not gainsay it: But then, it is by anothers Right and Covenant, and would have required a Supernatural Grace first wrought in them, to have owned and taken Christ for their Head.

And if it be Objected, That Hell, which the Devils are in, was the Reward of the Disobedience of that Covenant of Works; and therefore oppositely, the Heavens, where the Angels are, should be the Reward of the Obedience of the same Covenant,

The Answer is ready, (even That which we give the Papists in the like case, in the point of Merit; who argued, that because Sin deserves Hell, Grace therefore should merit Heaven) That there is not a like proportion between the sin of the Creature, which is an undue Act against the great God, and the grace of the Creature, which is a due Act from the Creature unto God; and so, that Grace deserveth not well, like as Sin doth ill. *The [wages] of sin is death; but the [gift] of God is eternal Life, through Jesus Christ our Lord, Rom. 6. ult.*

And if it be askt, What Reward should *Adam* then have had, if he had stood? I Answer; Much every way. As namely, That blessed Life in Paradise, which God planted for him; Communion with God in a Natural way, through the Creatures, and by the Light of the Law of Nature; frequent Apparitions of God, and Communications with him, (of which I am yet to speak); and also Immortality in that his state of Blessedness; which Immortality arose not out of the inward Constitution of his Body, which still was dependent on God's preservation and protection. And further, In his Conscience he should have had a Perswasion of God's favour, through Obedience, which was his *Life*. His heart should have lived in the sense of Gods Love; so as, indeed, much *fruit* he should have had in *Holiness*; but still, not *the end, everlasting Life*, namely, *Heaven*; which is not *ex debito*, is not due to Nature under the Covenant of Works. *Heaven is the gift of God through Jesus Christ, Rom. 6. ult.* and is the sole fruit of Election. And therefore the voice at the great Day will be, *Come ye blessed of my Father.*

But it may haply be Objected, That the Beatifical Vision being the highest perfection of Bliss, and the Understanding of Man being of capacity for it; the Mind therefore would have desired it, and not have been satisfied without it; and wanting such a satisfaction, it had consequently been not fully blessed.

I Answer, 1. That 'tis true, that *Adam* was capable of that Bliss, (for so are Sinners); but yet, by a way above his Sphere; his Body and Soul must first have been changed: For his flesh and blood could not have born the glory of it; and therefore in that state he was in, he could not have desired it, as being a Condition that would destroy him; even as for the same Reason the Eye hath no desire to look upon the Sun, it being *excellens sensibile*, such a transcendent Object, that it does *destruere sensum*, it destroys the sight.

2. If in that state he stood, he was not ordained to it, though it was a higher perfection, and so, desirable; yet it had been an unlawful and an inordinate desire in him, if ever he had put it forth: Even as that ambition of his was, to be as God: And as that of the Angels that fell, was, when they affected and aspired to a higher station than God had set them in. Had *Adam* desired this kind of Happiness, he had gone out of his Rank, and sat quite beside the Cushion. And what Angel, or Saint in Heaven dares desire the Hypostatical Union (the most transcendent of all Perfections), even to be joyned to the Godhead, as the Manhood of Christ was? And yet they are capable of it (say some). Those things which we know by God's Ordinance to be impossible, we are not to affect; nor do we desire them, when we conceive they are such. Who among the crowd of common People, has any vehement desire to be a King, when he looks upon himself, as one so inferiour to, and far off from such a state?

3. Neither had he been miserable, or his Blessedness at all lessened by the want of it. He had not been in *statu violento*, had he not had it; but in *Naturali*, in his Natural Condition, wherein he had all things suited to his Natural Desire. He had rested as a Stone in its Center, which desires not to go upward. His state had been perfect; and though not so absolutely perfect as theirs in Heaven, yet in its own Sphere it had been such. His Happiness had been suitable to his Condition on Earth, as ours shall be to the Heavenly Condition of our Souls and Bodies in Heaven. He had been perfect, *Perfectione competenti*, though not *absoluta*; with a Perfection suitable and fit for him, though not with a Perfection transcendent and absolute. And as a higher degree of Glory lessens not the Blessedness of any Saint inferiour, in Heaven itself (for He is full): So, nor would, nor ought this higher Order of Blessedness have at all diminished that competent Happiness which he enjoyed; for it was full unto him, whilst in that Earthly state. So that, (to conclude) as *Adam's* Covenant was *Fœdus Naturæ*; so his Happiness should have been a perfect contentment in God, enjoyed *per modum naturæ*; not in God himself immediately: Neither should he have tasted this Heavenly Contentment by Faith (which is a prelibation of Heaven, and of its Beatifical Vision); but only in effects. The Creatures should have revealed God unto him, and been as Testimonies of his Favour; which he should have apprehended as justifying and approving him in a Covenant of Works; which apprehension would have wrought peace of Conscience, joy, and security therein, through well-doing, so far as the perswasion of God's love, which Conscience and his own Spirit beget in him, (which was his Comforter) could work. And this Love apprehended was but hypothetical, and in a way of common Providence, namely, whilst he should continue in his good behaviour. The Creator and Author of Nature in that relation loving him, as being made righteous by him; he had not an assurance of a peculiar, unchangeable, and everlasting love, without *Its* and *Ands*; he had not the taste and earnest of Heaven by Faith Supernatural; which is that Heavenly Gift that gives a Taste of what it is to enjoy God in himself, which *Adam* did not: Neither had he the Testimony of the Spirit working in him *joy unspeakable and glorious*, in the hope of Heaven.

CHAP. VII.

Whether Adam knew God by the Light of Faith and Supernatural Revelation, superadded to the Light of Reason. His Faith was Natural, both in its Motives and Grounds, being an Assent to God's Testimony as true, whose veracity he knew by the Light of Nature. Nor did his Faith discover to him things that were above his then present Natural State. This proved by several Arguments. Our way of Knowing God by Faith is Supernatural, and in what respect it is so.

ALL that I have hitherto spoken of, as appertaining unto *Adam's* Condition, we have seen to have been but *Natural*, according to those limits which at first I did set; namely, no other than what was *due to the Nature of Man*, and what was suitable also unto that his Nature.

There remains only one thing, which may seem to have been *Supernatural* in him in both these respects: And whereby he is judged to have been elevated to the same way of knowing God, that we under the state of *Grace* are; and that is, a Principle of *Faith*, which Principle is wholly *Supernatural*; both,

1. In that the Objects or Things apprehended by it, are such as are made known by *Revelation* from God; and therefore over and above the *Due of Nature*.

And 2ly, In that the Light by which *Faith* is enabled to apprehend things, is above the Light of Nature, or of common Principles or Reason, it being *infused*. And so Divines account it, and do therefore call it *Supernatural*. Now it may also seem as evident, that besides that inbred Light of Nature and of sanctified Reason in *Adam* to know God by; he had another window and inlet of Knowledge, even *Revelation* from, and *Communication* with God. For we read of God's speaking to him, and revealing his Will unto him by word of mouth; both at his giving him dominion over all the Creatures, *Gen. 1.28.* and also at his giving him those Precepts about the Tree of Knowledge and of Life, (which also were Sacraments to him of his Condition). Thus also he knew the Law of the Sabbath; and likewise, when his Wife was made, he knew it either by inspiration or revelation from God, that she was made by God, of his *Bone and Flesh*. And he believing the Word and Threatning of God; that was the matter in which he was tempted, and in which he failed. So that, besides that forementioned Light of Nature, he had also (as may seem by all this) a *Revelation*, and that of *Faith*.

I confess, it is like to appear an hard and bold Assertion, to deny, That *Adam* had a *Supernatural* Knowledge of God by *Revelation*, or by the same Light and Principle of *Faith* by which we take God in, under the Gospel. Yet I find some Divines to have affirmed it, and I shall adventure it unto the Disquisition in the fear of God, and with submission to cogent Reason to the contrary. And,

First, I would propound it to be considered, That all this concerning his Faith, and the Things revealed to him, were still but within the compass of Nature. And those limits which at first I set to bound the Natural Knowledge of God with; so as it was neither above the due to Nature, nor the way and Sphere of it. Chap. 7.

For, first, In the Nature of Man there is such an Act, to believe and to trust one that is faithful, as well as there is to think, and to be. We find it in Corrupt Nature; a disposition of believing another man; so as to believe is not simply and wholly a Supernatural Act.

And secondly, That Man in his first Creation should have a Principle in him to converse with that God, whom he knew to be God out of Natural Light, and to have made Heaven and Earth; whensoever that God should speak and Communicate any thing to him, that might express his Will to him, so far as might concern his present Condition; was also natural in this sense, That it was a due to the Nature of Man. For Man being a sociable Creature, in that he was Reasonable, made in the Image of God which was natural, it was meet he should be able to converse with that great God by mutual Speech, as well as with his Wife, or any other Intelligent Nature: Speech is the ground of Fellowship. And therefore both Prayer, which is Speech to God, and to hear God speaking to us, are made Natural duties by our Divines, as well as to love him.

And thirdly, When God did thus speak; That Man should believe, and receive the Testimony of God as true, whatever it was that was revealed, was not above the Due of Nature, nor the way of Nature. Not above the Due of Nature, for else God had spoke in vain: Nor above the Light of Nature, to assent to it, for the Ground of Faith's assent is resolved into the Light of this, That God is true. For he knew out of the same principles and dictates of Nature, That God was true, faithful, and just in his word, as well as he knew he was powerful in his Works: For it was part of the *Law written in his heart*, in which the Image of God consisted. He should not lye, but speak truth; Therefore that God much more should be True. Truth was part of Gods Image in him: Therefore *Ephes. 4. 24.* Truth being made a part of Gods Image, it follows, *Vers. 25. Wherefore put away lying*: Therefore in God much more Truth is essential to his Nature. He might take that Attribute up out of his own heart by a Natural Light, as well as Gods Holiness, out of the righteous Image of it in himself; so as he needed not that to be laid in his heart by Faith. Therefore now to believe God when he speaks to him, and to receive his Testimony, was but from the power of an inbred light: Yea, and although, suppose the thing revealed should have been above the Light of Nature, yet the Divine Authority upon which his belief was to receive it, was acknowledged by no other Light than Nature, and the Dictate of it, That God must needs be true in what he speaks. And yet this is the greatest thing in Faith, the receiving Gods Testimony, *John 3. 53. He that hath received his Testimony, hath set to his seal, that God is true.*

And then fourthly; Whereas the Question might still be, By what Light he should know it was God that spake, when God did speak? I take it, In the way God used then to speak; it was but the Natural Light of Sanctified Reason, which might discern that also. It was with some such Evidence, as he might know it was God in the Voice given, as truly as he knew 'twas God by his Works: Such were the visible Apparitions and visions made. For otherwise it had been easier for Satan to have counterfeited Gods Voice and appearance, and have sooner deceived *Eve* thereby, as the old Prophet deceived the other with a false Command, than in that way he took. And it is more evident by this, That after his fall, when all holy light was extinguish't, yet he knew and discerned the Voice of God in the Garden, and was afraid, therefore much more afore. And it was a due to Nature, That if God did speak, he should so speak, as might evidence unto Nature, it was he that spake. Which was easie for God to do some way or other; For *Balaam* discerned the Difference, and wondred at it, when at first he thought to have convers't with his Devils.

And then fifthly, The Objects propounded to him to believe; were of themselves no way Supernatural; They were nothing more of Gods Nature or Attributes, but about some Precepts of his Will, or Priviledges granted to *Adam*; only such things as first concerned his Condition, and were within his own Sphere, of that World he was made in, and so suitable to his apprehension to take in, though confirmed to him by divine Authority. And therefore secondly, such as he might have some hint of by the light of Nature; besides the *Revelation* they were realized to him by Instinct or Sanctified Reason, though revealed and confirmed by Divine Testimony. Such were the Precepts about the two Trees, which were two Sacraments. The things which they confirmed were the promises of Life, and the Mutability of his Condition: Both which, as I shewed, the Light of Nature taught him, and made real to him: As also was that acknowledgment and Law promulged concerning his Wife, That being *flesh of his flesh and bone of his bone*, a Man should *cleave to his Wife*: Natural Light gave in the Equity of such a Conjugal Affection.

So as put all these five Considerations together, the Conclusion is, That all the Faith which *Adam* had, may well be resolved into Natural Light, as the first Principle and Foundation of it; although further revealing and confirming what else the Light of Nature could not, or would not so easily have known; and though we suppose the things had been such as were out of the reach of Natural Light; yet still the bottom of his assent to Divine Authority, had been but such a Natural Light aforesaid, and the Principle of Nature sown in his heart, which made him capable so to converse with God, and believe his Word, as to Understand God out of his Works: But it is otherwise in our Faith. And so far I conceive it is that wicked Men are blamed now for not believing the word of the Law and Gospel, so far, as such Natural Light as was in *Adam* would have enabled them thereunto: Seeing the Law given was confirmed at first by such Works and Voices, as evidently would have argued to that first Natural Light, that it was God that spake it; and they, if they had that Light remaining, would have owned in their hearts. And the Gospel also delivered by Christ, was confirmed by Signs and Wonders, *Heb. 2, 3, 4. How shall we escape, 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 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?* And the whole word written derived to us, and then delivered, hath such peculiar Characters of Divine Authority engraven upon it, so as, even to Natural Light (if we had it pure as *Adam* had) would evidence it self to be of God; and so bind all Men to believe it. And therefore, Men are both justly commanded to believe it, and justly blamed for not believing it.

I am now to affix some Reasons and Demonstrations, that have prevailed with me to think that the way of *Adam's* Faith (call it so if you please) was in the sense declared but Natural, and ours comparatively Supernatural.

For the first, That his was but Natural.

1. Seeing all other things belonging to him were Natural: His Covenant, the Covenant of Works, was but *Fædus Naturæ*, founded upon the Title of what, as a Reasonable Creature, was due to his Nature, his Justification answerable, his Reward also, and all things else appertaining to him; and that the whole Image of God is affirmed so generally by our Divines to have been *Natural*; it were strange if the Principle of Faith in him, which then was not of general use, neither should alone be Supernatural; that the Image of God in him should consist of one part so heterogeneal to the other, of an higher rank than its Fellows. Yea, and seeing it is manifest that the main Foundation of that his Faith might be, and indeed was but that Natural Light, *That God was true*, which was inbred in him as fully; as *That God was holy*, as I shewed: It is strange, if his Faith should be made Supernatural by some other

other small Addition only, when the Foundation was but Natural Light.

Chap. 7.

Reason 2. For him to have had such a Supernatural Principle of Faith as we have, was in him Superfluous, and to no end. The end that I find any Divines either Popish or others fix upon, for which they ascribe a Superadded Supernatural Grace, is, in relation to his Translation to Heaven, for which that Supernatural Grace should fit him, and prepare him. Popish Divines, who contend for a Natural way of knowing God, and a Natural Righteousness in *Adam*, yet with a superadded Supernatural one also, they make the use of that Supernatural Addition for him to merit Heaven by; and make this the difference between Natural Righteousness and Supernatural Grace and Faith; That Supernatural was given him to merit Heaven by. But I find them not so distinctly explaining any different Acts of Natural or Supernatural Grace in themselves. Some of ours, though not in relation to meriting Heaven; yet ascribe it to him to fit him to know God, so as to long after Heaven (as Faith doth) which they make the reward of his Obedience: And I confess, if the Promise given him had been that of Heaven, and the Vision of God, as there, then it had been necessary for him to have such a Supernatural Faith as we: But seeing it hath been proved, and I think sufficiently that his Covenant would not have brought him thither, neither that it was intended in that his Promise of Life: Therefore I know no use at all of such a Supernatural Principle, as an Optick Glass, added to Supernatural Light, to help it to see further into another World, when he was in his Condition, and desires to be confined to this. For Faith Supernatural is given to prepare for Heaven, and to supply sight or vision, till we come thither, to support us whilst absent from the Lord; 2 Cor. 5. 5, 6, 7. *Now he that hath wrought us for Heaven is God, who hath given us the earnest of his Spirit also. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord: For we walk by faith, not by sight.* The meaning is, God here by his Spirit works us and prepares us for Heaven, and that by giving us light of Faith, which in this our absence supplies the room of sight; and so he gives us a confidence of our coming thither: And so it is to be an *Evidence of things absent and not seen*; and to give a present subsistence of things but in hopes further to be enjoyed: So *Hebr. 11. 1. Now Faith is the substance of things hoped for, the evidence of things not seen.* Now *Adam* not being ordained to sight, and always to be at home in his Body; and so at no time to be absent from his Body, to be present with the Lord, (as we are to be, 2 Cor. 5. 8.) *We are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord:* for his Body and Earthly Tabernacle was his natural only Home. Neither was God absent to him, nor presented as absent, as in relation to a further way to be enjoyed, not yet attained: And therefore to what end he should have Faith, that Faith which thus prepares for Heaven, whose Essence and Definition lies in giving an *Evidence of things not seen*, or enjoyed, but hoped for, I know not.

Yea thirdly, It would not only have been of no use, but have made him miserable. For the use and end of this Supernatural Faith, being to give us a taste of that way of knowing God in himself, as in Heaven, and so to stir up groans and desires after sight and vision of him, as 2 Cor. 5. 4. *For we that are in this Tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.* We do groan, &c. and a confidence of it, as *Verf. 6, 7. Therefore we are always confident, knowing that whilst we are at home in the Body, we are absent from the Lord. (For we walk by faith, not by sight).* So that it is such a Faith as gives a taste of what it is to enjoy God by sight, and so stirs up groans and longings after it. And so it is a following after to comprehend, as *Phil. 3. 12. a looking for, and hastning to, as in 1 Pet. 3. 12.* Now if *Adam* had had such a Principle and Light thus to know God, and should have had desires thus to know him, and not have gone to Heaven, and so there, by a full Vision to have had this groaning satisfied, the Addition of such a way
of

of knowing God, not satisfied and filled up, as by Faith it could never have been, this had been to have stir'd up desires in vain, and to have made his Condition, not in its own Sphere, perfect and compleat; yea, miserable in this, that he should have wanted that *Confidence* which our Faith stirs up in us, together with our longings, which stills our desires: Yea, it had left him despairing of ever doing so.

And therefore, fourthly, Our way of Faith must needs be Supernatural, and *altioris ordinis*, to his, and so our knowing God above his; because it is thus a Prelibation or taste of that Vision which is ordained to us in Heaven. Faith is an imperfect prelibation of that Knowledge of God we shall have hereafter, and the inchoation of it: So as by Faith, we come at least to know what an happiness it is to know God in his Essence, as in Heaven, and so to long after it. And therefore, according as we have more Faith, so there comes to be greater degrees of Glory in Heaven given, even in a like proportion as mens Faith was more stirring up earnest groanings, happiness being *expletio appetituum*, the satisfying our desires. And therefore Faith doth, in an imperfect obscure way, know God in himself; for it helps us to see and taste the happiness of knowing God so as he is, and so stirs up desires accordingly. Now that Knowledge of God in Heaven is acknowledged by all to be so transcendently Supernatural, that it is no way, in any respect, natural to any Creature, but only to Jesus Christ; as I shall shew hereafter. And therefore our Faith, that is the Inchoation of it, and is a *beholding the Glory of the Lord Christ*, 2 Cor. 3. ult. and eternal life begun, must needs be *ejusdem ordinis*, of the same Rank, and so doth differ from natural Faith and Knowledge of God in this, That the one is a seeing him in his Works and Effects, only from an inbred Light of his Attributes; the other is a seeing God, though obscurely, as in himself; though as presented in another, yet with a taste imperfect of what it is to see God in himself, which stirs up the heart to long after it. Which puts the truest difference between knowing God naturally and supernaturally, and between *Adam's* way and ours.

And therefore, as an Evidence of this our way, God hath ordained a Temporary Faith in men enlightned, as the counterfeit of our way, as he doth and did that Natural Knowledge in Heathens, and the Vision of old to the Forefathers, as the Representation of what *Adam's* way of knowing God was. And therefore these Temporaries are said to be enlightned, and to partake of the heavenly Gift of Faith, and the Holy Ghost, and to taste of the *powers of the World to come*, Hebr. 6. 4, 5. as a counterfeit of that enlightning and Spirit of Wisdom and Revelation through the Holy Ghost, whereby Believers know the hope of their Calling, 1 Eph. 17. 18. which work, even in them, is not Supernatural only to corrupt Nature, but to pure Nature, though not sanctifying, as *Adam's* was; yet working an assent to, and taste of the things of that World, such as *Adam* should never have had: Into which World *Adam* should never have come, and therefore he no ways tasted it. And therefore it is call'd *the heavenly Gift*, and wrought by the Holy Ghost, in a way above Nature.

To conclude: Thus learned *Cameron*, though he gives but a touch in a word, yet his Judgment falls this way, when differencing the Faith in *Adam*, and in us, he says, *Fides in fœdere Naturæ est à Deo, ut loquuntur in Scholis, per modum naturæ: At fides quæ requiritur in fœdere gratiæ, à Deo est, sed per modum gratiæ supernaturalis. Thes. 14. de fœdere.*

Now, as to the opposite Branch, That our Faith, and God's Revelation to us, is Supernatural, this will appear in three or four respects.

1. In respect of the Objects revealed to our Faith, which his Mind should never have arrived at.

2. In regard to the Light by which our Minds are acted and elevated, compared with that inbred Light by which he knew things, that Candle which the Lord set up in his heart, and was inbred in him.

3. In respect of the way or manner of knowledge, or assent raised up there-
by.

1. For the Objects revealed to us: They are such as were utterly above the due and right of pure Nature in *Adam*. This comparison you have made (take in the whole Context from first to last) 1 Cor. 2. 7, 9, 10, and 11. *Verses*, where setting forth, and commending the excellency of the things revealed in the Gospel; 1. He calls it, *The Wisdom of God*, to shew how it excels human Wisdom, which he had called *The Wisdom of Men*, *Vers. 4.* and of the *World*, *Vers. 6.* this by the way of excellency, the *Wisdom of God*; and so excelleth Mans Wisdom, as God doth Man. Neither is it termed God's Wisdom in a general sense, such the Law is, and the Natural Knowledge of God given to the Heathen, *Chap. 1. 21.* Where also he had shewed the inefficacy of it; but this in a transcendent manner, so transcendent, as God appropriates it to himself. It is a Wisdom, proper and peculiar to God, which he arrogateth and taketh the Glory of, as having been hid and concealed in his own breast, not in any Creatures: And therefore is above the reach of the Wisdom of any Creature, Man, or Angel, and so meerly Divine, and of God, and no way Natural to any Creature, as due to be revealed unto it. And therefore, *Ephes. 3. 9.* it is the mystery of his Will made known according to his good pleasure, freely, and of meer Grace, no way as connatural to the Understanding of any Creature; Man or Angel. And in this sense, 1 Cor. 2. 11. they are called, *The things of God*; even as the proper peculiar thoughts in a mans heart, which are secret to himself alone are the things of a Man. For so he doth compare them in that 11th *Verse*, *For what Man knoweth the things of a Man, save the Spirit of a Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.* They are all God's Notions, proper to him, the Light of which were not to become inbred in any Creatures heart; for then it might have been called their Wisdom, as the things naturally known by Men or Angels, is, and may be called. And therefore, though he mentions only the corrupt Wisdom of Man, in opposition to it, yet in that, upon occasion thereof, he particularly attributes it to God, he calls it his in opposition to all Wisdom attainable by the strength of Nature in Men or Angels, false or not: It is meerly Divine.

Further also, 2ly. He calls it a *Mystery*, which implies a thing so hidden, as cannot be known but by Revelation, *Matth. 11. 25.* *At that time Jesus answered, and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* As none can know the things of a Man, but the Spirit of a Man; so nor these deep things of God, none but his Spirit; 1 Cor. 2. 11. *For what Man knoweth the things of a Man, save the Spirit of Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God.* He argues from the lesser to the greater; that if a Man's peculiar thoughts cannot be known by another, then surely not Gods private Cabinet Counsel thoughts, as these were. The heart of a Man is a deep Well, but a Man of Understanding will draw it out: But God's heart is so infinitely deep, as no Understanding could, by any inbred Light proper to it, have sounded it: So deep, that the phrase of Searching the deep things of God, is used of the Spirit himself, *Vers. 10.* *But God hath revealed them unto us by his Spirit: For the Spirit searcheth all things, yea, the deep things of God.* This is to shew these depths, speaking after the manner of Men.

3. He says 'tis a *wisdom hid*, *Ephes. 3. 10.* *To the intent that now unto the Principalities and Powers in heavenly places, might be known by the Church the manifold wisdom of God:* to shew it was no way attainable by the light even of Angels, he says, *From the beginning of the world it was hid in God:* And then from the Angels, who knew it but by the Church. And then the Apostle proves all this, 1 Cor. 2. 9. for that Proof there brought out of *Isaiab*, may refer, as Interpreters refer, to the seventh *Verse*, as well as to the eighth and ninth; and indeed to both: *As it is written, eye hath not seen, nor ear heard, neither have entred into heart of man, the things which God hath prepared for those that love him.* If it refers to exclude the Knowledge
of

BOOK II. of the Wise of the World, yet it is an Argument fetch't à majori, not a bare Opposition only: For they are so far from having *entred into the hearts of corrupt men*, that not into innocent man; for him the words will reach. For, first, If we consult the Prophet *Isaiab, Chap. 64. 4.* whence the words are quoted, you shall find, he says, *From the beginning of the world, ear hath not heard, &c.* instead of which, the Apostle puts in, *Nor hath entred into the heart of man*; that is, not of innocent man; no man, from the beginning of the World when man was made. Secondly, The Apostle, in the Phrases he enumerates, excludes all the light, and power, and means of the knowledge of innocent man by Nature, by reckoning up all the means of Knowledge. For his Knowledge came in, either from the inbred Light of Nature in him, as was said, and so ascended out of his own heart, as the Phrase is here, which notes out the natural way of man's Knowledge from inbred Principles: Or else, was improved either by Observation of the Creatures by the Eye, or by Communication with God to the Ear. Now none of these ways should the things of the Gospel have been known and received by him; but it is meerly Supernatural, and so is said not to ascend, but to descend from *the Father of Lights* by Revelation: So *James 1. 5, 17.* *If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not: and it shall be given him. 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.* He speaks of this Wisdom, and so it is above the way of Nature also. Thirdly, He excludes not the Knowledge of man only, but of Angels also, though he names Man only: For in *Isaiab* you have it, *Isai, 64. 4.* *None besides thee have seen, O God, what he hath prepared for him that waits for him.* The Prophet speaks unto Christ, whom he calls God, as a Person distinct from the Father, that prepared these things; Therefore he changeth the Person, besides *thee*, what *he*? no Man or Creature but he that was God as well as Man, and so was in God's bosome, could naturally have known these things. Therefore he says, *No man besides thee, O God*, whom therefore he calls God and Man, whom, *Vers* the first, he had called upon to come down, and be incarnate, and deliver this Gospel, as once the Law, when the Mountains melted, *Vers. 1, 2, 3.* *Oh that thou wouldest rent the Heavens, that thou wouldest come down, that the Mountains might flow down at thy presence, As when the melting fire burneth, the fire causeth the waters to boil, to make thy Name known to thine Adversaries, that the Nations may tremble at thy presence. When thou didst terrible things, which we looked not for, thou camest down; the Mountains flowed down at thy presence.* And he threw the Enemies out of *Canaan*, the Type of Spiritual Enemies to be destroyed by Christ, and by the Revelation of the Gospel: So that those Truths are Supernatural every way to the Knowledge of any Creature but to Christ, as the Vision of God also is. And therefore, the Apostle concludes there is no knowing them but by a Revelation of the Spirit, *1 Cor, 2. 10.* *But God hath revealed them to us by his Spirit; over and above the Light of natural Faith and natural Principles.*

But of this Head I have treated more largely, in shewing the glory and riches of the Mystery of the Gospel. To which I refer the Reader.

The second thing, wherein our State excels *Adams*, is, That heavenly Light wherewith our minds are acted and Elevated to those Supernatural Objects; so far as the Light we are assisted with excels, so far must be the Knowledge. It is light which makes all things manifest, as *Ephes. 5. 13.* The foundation of all *Adam's* Knowledge of God was an inbred Light, or Candle set up by the Lord in the *Chambers of the Belly*, as *Solomon* speaks of the relics of it, *Prov. 20. 27.* which though Holy, was but Natural. But that Light whereby we see the *things of the Gospel*, is termed *glorious*, and so wholly Supernatural. When Christ converted *Paul*, *Acts 22.* Christ surrounded his Body with a light which dazled, yea blinded his eyes with the Glory of it, *Vers. 11.* *I could not see for the glory of that Light*, says he; which was but an outward sign, to shew the glory of that Light by which Christ did shine

shine into his mind now at his Conversion: Even as 2 Cor. 4. 6, For 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. The Light of the Glory of God in the face of Christ, is a further glory than what shined in the Creation, and therefore requires a further Light to see it. As is the Object, such is the Light we see it with. An Object that is Light it self, held forth in its glory, cannot be seen, but by a Light answerably glorious; for the Light it is seen by, is but the splendor of it, as the Beams are of Sun, which is seen in its self only by its own Beams and Light. And so is God in Christ: Which therefore, 1 Pet. 2. 9. is called a *marvelous Light*, yea, *his marvelous Light*: Marvelous or wonderful, because Superexcelling, Supernatural; for that is wonderful that is such, which Nature cannot comprehend, and is above the Course of Nature, *δαύματος φῶς*, and it is also called *his Light*, that is, Christ. Not only which he gives, as Ephes. 5. 14. *Arise, and Christ shall give thee Light*; Nor *his* only, that is, of him, as the Object of it; But *his* as the same which resides in him, and was in his heart, by which he saw things here when below: For 1 Cor. 2. ult. *We have the mind of Christ*, having the same Spirit with Christ, only he above measure. 'Tis called *his Light*, as *his inheritance*, Ephes. 1. 17. And *Adam's Light*, though Lighted at this Sun, yet but as the efficient Cause of it, as John 1. 4. It was but the Light of Men, as they are human, and proceeded, *modo humano*, and so lower. His was not the same with Christ's; but this Light of the Gospel, the Light of the Spirit that is in Christ, whose Spirit, so working, he had not: And so it was lower, as that Light of the Moon is to the Sun, or as the Light of Glory will be to this of Grace: Not as an Optick Glass only, which strengthens not the Sight only, but brings down the Object lower; but such as was added to *Stephen's eyes*, being full of the *Holy Ghost*, when he saw Christ in Heaven; there was added a Further Light and Ability, than the inbred Light of sight, or of the Sun, to see Christ by in Heaven, Acts 7. 55, 56. As also to *Paul* in his Conversion; Such is this Light of Faith to the mind, to see heavenly Objects by, superadded to natural Light, and that of Reason: So as if you could suppose *Adam* now alive, as in Innocency; for him to see these things, there must be an Elevation of his Light by the access of another Light Supernatural of the Spirit, as there was to *Stephen's Eye*. And therefore, our believing is attributed to the Spirit, as was said, and is call'd, *The Spirit of Wisdom and Revelation*, and *The Spirit of Faith*, 2 Cor. 4. 13. And 1 John 2. 20, 27. the *Unction* that teacheth all things; not only clearing the sight, but teaching it. Neither need it be strange, that there should be several ranks of Light from God to see himself by: That as in Heaven we see Light in God's Light, Psal. 36. 9. and so a further Light than any here: So here we see Christ and God by the Spirits Light and Representation, though of a lower kind than that whereby we shall see him in Heaven, and not by Natural Light, as it would present God to us, or take God up from the Creatures. And the more immediate the Light is from God, the more Supernatural, the higher is it, and we the more passive in it. The light of Glory will be God's light immediately; he both is the Object and Efficient, *All in All*; and so we shall be swallowed up with it, as when the Sun is seen by its own light. This of the Spirit in us is efficiently his, and therein we are more passive than active, though the Subject of it, and that of *Adam's* inbred light had less of God's light in it, he not being enlightned by his Spirit of Revelation, but left to that inbred light to judge and give an assent to the things objected afore him.

Add to these that place, Ephes. 1. 17. where he prays, That the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation, in or for the knowledge of him. Every Word and Circumstance makes to demonstrate what I intend.

1. His Scope is to reckon up in this *Chapter* the Blessings heavenly, which we are blest with in Christ the second *Adam*, peculiar to the Elect: So *Ephes.* 1. 3. they are all Blessings heavenly which we are blest with in Christ the second *Adam*. The Blessings we were blest with in the first *Adam* were but earthy, and served but for a Life on Earth; as the Opposition, *1 Cor.* 15. 47, 48. evidently shews: *The first man is of the earth, earthy: The second man is the Lord from Heaven. As is the earthy, such are they that are earthy, and as is the heavenly, such are they also that are heavenly.* Now after *Electiōn*, *Adoptiōn*, *Redemptiōn*, he mentions *the Wisdom and the Prudence* which is in Christ, the second *Adam*, as one of those heavenly and spiritual Blessings peculiar to the Elect, *God hath abounded to us in, when he made known the Gospel, the Mystery of his Will*, that is, the secrets of his Will, which he purposed in himself, *Ephes.* 1. 8, 9. And then here in his Prayer, he shews the Heavenly supernatural rise and cause of it, even all the three Persons. The Vouchsafer of it is *God the Father*, 1. Not as the Author of Nature, but as the God of our Lord Jesus Christ: For it is a Blessing in Christ peculiar to his, and therefore call'd, *The Faith of God's Elect*, *Titus* 1. None ever had it but the Elect, and therefore *Adam* had it not; seeing men not elected had all he had once in him. And therefore, though he was Elect, yet he had not what he had then as Elect, but as the common root of all, both Elect and others.

And 2ly, He makes the Father the Fountain of it, as he is the *Father of Glory*. He praying for this peculiar Wisdom, mentions such Attributes (as the manner of the Apostles in their Prayers is) as have a more proper relation of Efficiency to the things prayed for. Elsewhere, when *James* bids them *seek Wisdom*, he directs them to God as the *Father of Lights*; and here, as the *Father of Glory*. For this Wisdom is so far from being the same in our primitive Nature, that 'tis glory, a glorious Gift, and therefore Supernatural, not to corrupt, but pure Nature, and is of that rank comparatively to Nature, as Glory in Heaven is of, it being the beginning of Glory: And therefore is call'd *Eternal Life*, to know God even as a Believer doth, *John* 17. 3. *And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* It raiseth the mind up to take in a taste or hint, a glimpse, a prelibation of Glory, as it follows in the next *Verse* 18. of *Eph.* 1. *The eyes of your Understanding being enlightned, that ye may know what is the hope of his Calling, and what the riches of the Glory of his Inheritance in the Saints:* and so to desire and breathe after it. Now *Adam's* was not such.

3. It is from the Holy Ghost, the Spirit of Christ, given to us, and so working above the power of Nature: And in that respect he is call'd here, *The Spirit of Wisdom and Revelation*; as also elsewhere, *The Spirit of Faith*, *2 Cor.* 4. 13. The way of Natural Faith I conceive to have been, That the object being provided with Evidence suitable to convince and perswade the Light of Nature of the Truth of it self, through an ordinary Concurrence of the Holy Ghost to a natural free Agent: It was left to the spirit of man to give its assent; so as then it was of, and for that spirit in man rather: But now it is attributed more to the Spirit of Christ in us, who both works Wisdom, the Principle capable of it, and revealeth and draws out an Acknowledgment by an over-pouring Light, For, I take it, that the Faith of God's Elect is not resolved into Principles inbred and begotten, as I said *Adam* was, but into a prevailing work of the Spirit working Wisdom, and a Testimony of the Spirit giving light, and sealing up what he would have us believe. A prevailing Testimony of the Spirit is the ground of all our Faith, of what kind soever it be: Not only when a perswasion is begotten of a man's Interest in Christ, which is because the *Spirit witnesseth with his Spirit*, which yet alone carries the name of the *testimony of the Spirit*; but when a man's Spirit prevailingly assents to any spiritual Truth, it is from the like over-pouring Testimony of the Spirit, sealing up that Truth with a light beyond the light pure Nature had, which was left to it self to give consent out of its own light, which was suited to the Object: But here a Divine light is superadded, that casts the Balance,

lance, and this in believing there is a God, or that Christ is the Son of God, as well as in believing the Interest of a Christian in him. This I find 1 *John* 5. Chap. 7. 5, 6. speaking of believing not only a man's self to be the Son of God, but this truth, *That Christ is the Son of God, verse 5.* He says, *That the spirit bears witness to it: And verse 10. He that believes hath the Witness in himself.* Now his Scope there is to speak of the Witness, not only to a man's Interest in Christ, of which *verse 12.* but also of Christ's being ordained the *Fountain of Life, vers. 10, 11. He that believeth on the Son of God, hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, That God hath given to us eternal life, and this life is his Son.*

It is necessary, upon occasion of this Discourse, to add a Caution in this place; which is, That all this is not so to be understood, as if the light of Supernatural Faith in us destroys that of Reason and Nature, yea, it subordinates it to it self, and restoreth it again, and rectifies it, and then makes use of it; even as the light of Reason doth subordinate and make use of Sense. God possesseth and cloatheth the natural Powers of the Mind, with an higher light than ever inbred in us, through the Revelation of the Spirit, and converts them all, as its Engines, to get a further knowledge by. We see it by this, That the word written (unto which the light of Faith is suited as Colours to the eye) though it reveals things, beyond reason and light natural, as are the Principles of the Gospel, yet it reveals them in such a way, as Reason enlightened by Faith may see the greatest harmony and correspondency in them, and receive as much satisfaction as ever in that other natural Knowledge. And the Principles being taken for granted once by Faith, there is use of Reason to see the dependence of all things revealed one with another, and the collecting one thing from another; so as God hath writ the Scriptures as to men endowed with reason, yea, and applyed it to the way of Human Arts and Sciences: Yet still so, as the light of Faith is a light beyond that of Reason; which appears,

1. In that the *first Principles of the Gospel*, as the Apostle calls them, *Heb. 6. 1.* laid in the Mind, are wholly above Reason, and made evident by this Supernatural Light wholly: They are wholly new; and Reason is incapable of them. So that there is much the same difference between the Principles inbred, and these by Faith revealed in the Gospel; that is, between the Principles of Sciences. Some Sciences take their Principles out of Nature, being such as are known by Nature, as Philosophy doth; and so did *Adam's* Divinity and Knowledge of God, the Principles of it were inbred: But others take their Principles from other Sciences, as Musick, having use of Numbers, borrows its skill in them from Arithmetick: So Faith doth fetch its Principles about Christ, &c. from Heaven, the bosome of God, the Spirit laying in the deep things of God's Counsel, as Principles wholly new, and wholly above Nature. And these it sees no other way, than by a Supernatural Light and Revelation of the Spirit; at first it is so, though reason may confirm them. Therein Faith and Reason differ, that *Nihil est in intellectu, quod non prius in sensu*; but here many things are in Faith, which were never in Reason.

And 2ly, It appears in this, That though Faith useth Reason to discuss the Truth of Deductions from those Principles, and to gather Conclusions from these Principles laid: As for example; the Word hath Motives which Faith makes use of in a way of Reason too, and it argues things in a rational way. It argues the Cause from the Effect, Gods Love from Signs. In interpreting the Scriptures, we use Reason to gather from the Connexion and Dependence, the meaning of the Holy Ghost: Yet still, even in these Arguings and Deductions, there accompanies a Light that Faith strikes in with, a Light beyond the force in the Reason: It seals up the Truth, collected by Reason, beyond the Power of Reason: It superadds a Light which casts the Ballance. It not only reveals the Principles we reason from, by an higher Light than Natural, but it confirms the Reasonings and Conclusions from thence by a Light more than Natural, of bare Reason; as the phrase in *Job* is, *He sealeth Instruction*, *Job 33. 16.* If we be moved to any Duty by a practical Reason or Motive,

the Spiritual makes it effectually beyond what the Moral or Rational force that is in it, can set it on. If we be Comforted from any signs, the Spirit gives a Light of Revelation to cast the Ballance, and *witnesseth with our Spirits*, as *Rom. 8. 16.* beyond the power of the sign. If we read the Scriptures, and to get the meaning of them, observe the Connexion of one thing with another by Reason; yet there comes often a Light of the Spirit, beyond the hight of Reason; which by that Observation of the Connexion, seals up this to be the Holy Ghost's meaning: So as the Holy Ghost is to Faith still his own Interpreter. For else the Scripture were of private Interpretation; which it is not, 2 *Pet. 1. 20.* For such is *Ratio humana* to the Spirit. Yet as the Holy Ghost, in writing the Scriptures, writ them in a Rational way, because unto Men Reasonable; so in giving us Light to Understand them, he useth Reason, but joyns a Light beyond it. *Some believe*, says Christ to *Thomas*, *that have not seen*: And though God used Sense to confirm his Faith; yet his Faith was a Light beyond the Light of Sense or Reason from thence.

And 2ly, That this Light of Faith is above that of Reason rectified, appears in this, That it depends not on the natural way of Man's Understanding necessarily, but often proceeds above it. We see those that have low Understandings, little Reason in them, and are ignorant of the Notional Connexion of one Truth with another; cannot dispute for it, yet see further into things heavenly; see more in them than the greatest Doctors. What is the Reason? A Supernatural Light of Faith, a higher Light abounds in them. And being a Light above the way of Nature and Reason, reveals things to them beyond the power of Reason.

Yea, we may all see it in our selves, at several times, That the same Reasons, Motives, and Signs, considered by us at one time, perswade us not, as at another time they do, by reason of a superadded Light of Revelation that casts the Ballance: So that as the Light of Vision in Heaven is argued to be Supernatural, because it depends not on the Light of Nature, or power or strength of Reason, but takeing the lowest, meanest Idiot, raiseth and elevateth his mind above one of a larger Understanding naturally to see God more in Heaven; because the Light there, is above the Light of Nature, and proceeds without it; it raiseth not the Mind, according to the proportion of its Understanding, but according to the measure of its Light received, which is so glorious, as it wraps up the meanest Understanding to the highest Intention. Yea, Natural Understanding contributes no advancement unto it, but only an Obediential Faculty; so the Light of Faith also doth in a proportion: And that argues it supernatural. Strength of Natural Principles, and of Reason, may help forward that Knowledge, which is of its own Sphere notional and rational; And in a Believer, it may help to advance Knowledge of Spiritual things in a Rational way; but it contributes nothing to the Light of Revelation by the Spirit, who works, how much, and when he pleaseth. But in *Adam's* Children, their Light and knowledge of God, being natural, would have been proportioned to the strength of inbred Light and Reason, so as stronger Souls would have had more, and weaker less; for it ran in a natural way, but not so here.

The third Particular propounded, was this, wherein our Knowledge of God, &c. excels that of *Adam's*, and so is supernatural to it, is the manner or way of knowledge: This third flows from the former.

The Light of Faith is more intuitive, and so more comprehensive: But the way of *Adam's* Knowledge was discursive, by way of gathering one thing from another, which is more imperfect, and further about, and more at second hand. The perfection of the Angels Knowledge of things, is expressed above that of Man's, in this, That theirs is Intuitive; they use not Reason to gather one thing from another; So much Intuitive (say some) as they see at once the Effect and the Cause together, therefore called *Intelligentiæ*. The one is as knowing of a Man by his Works and hear-say of him, whereby the mind gathers what an one he is by way of Discourse: So did *Adam* what God was by his Works, and Visions, and Revelations made: But this is the *Beholding the Glory of the Lord*, *John 6. 40.* Seeing the Son and

and believing on him: And 1 Cor. 13. 12. though it be but *darkly*, and in a *Glass*, yet it is said *we see as in a Glass*. So 1 John 3. 6. The like Phrase is used; *He that sinneth, hath not seen him, neither known him*: That is, not known him with this Knowledge of sight. And thus Faith is a Knowledge of God, as he is in himself, though in the face of Christ, and the Glass or the Gospel: But *Adam's* was but in his works by Collection. They gathered *Hercules* by his footsteps: So *Adam* collected Gods power, &c. from the works of Creation: But this is the presenting God himself, though as in a Glass, in the Gospel: So it is not knowing God, *ex alio*, by Collection from an other thing, but knowing God himself *in alio*, in an other thing, wherein by his own Light he presents himself as a Man doth in a Glass.

Chap. 7.

The Difference may be expressed by way of Similitude, by the several ways of Assurance of Gods love. Look, what difference there is between that way, when we know Gods love to us but by signs only, this is knowing and gathering his love, *ex alio*, by effect; Collecting it from another thing, and so is but discursive; as when the Cause is known by the Effects, though the Spirit secretly joyns a testimony in the Conclusion, and that other which comes from an immediate Light of the Spirits sealing up that Light, and the taste of it, and revealing Gods heart and mind in itself towards us; This is so transcendent, as it works joy unspeakable and Glorious; it is intuitive: Not so the other: Such difference is there between *Adam's* knowing God and ours. Or to set out the difference by another Instance. When *Job*, at last in the winding up of Gods dealings with him, had a more distinct intuitive representation of God to his Faith, comparing it with many of his former Apprehensions wrought, *Job* 42. 5. he compares them to second hand Knowledge, a Hear-say, by the hearing of the Ear: *But now*, says he, *mine eyes have seen him*. How distinct and differing is sight to hear-say? And it may be, that hear-say Knowledge *Job* meant, was, That knowing God by the Works of Creation and Providence, and by Visions, &c. He may compare that way of Knowledge, which was familiar in those times, even to Believers; God training them up, though they had a Principle of Faith beyond it, in the Elements of the World before the Law, to study him in his Works and ordinary Visions; which is called comparatively but the hearing with the Ear; both because the manner of the Godly then, was to talk together of God out of his *Works*, and communicate such Observations. And, as I find some Interpreters observe on *Chapter* 36. 24. where *Elihu* going about to instruct *Job* with a sense of the greatness of Gods Majesty, he calls upon him to look into his Works which men have Sung: So *Sanctius* renders it. He minds him of the common Songs men made of the Works of God; or else because the Heavens, and Day and Night, are said to have a voice, and utter speech, *Psal.* 19. 1. 2. as Man an Ear to hear their sound, to declare the Glory of God: To whose voice *Job* had lent his Mind to study God out.

Add unto this, that Phrase used in that 36th *Chapt.* 25. *vers.* when *Elihu* calls upon *Job* to see Gods greatness in his Works, which *Sanctius* makes the beginning of that Song which *Elihu* minds *Job* of, that holy men did sing. Every man may see what is the Work of God. *Man beholds afar off*; so 'tis in the Original; that is, God afar off in his Works. It is a remote, and but an obscure Knowledge, and yet how great doth it argue him? So it follows; *Behold, God is great and we know not*; or, but little of him thus by his Works. And therefore, *Rom.* 1. 19, 20. that Knowledge gotten by the Works of God, *Paul* calls τὸ γνωσθὲν τῷ Θεῷ, something that may be known of God; rather than the Knowledge of him in himself, as indeed it is not. And though the Godly then had Faith as well as we now; yet the Covenant of Works and Nature being more predominately the Dispensation under the Law of Nature, they were in that very first Infancy of the World very much kept to that School; at least in that form.

As

BOOK II.

As the Conclusion of this Discourse ; because I would not maintain a Dispute against a multitude of Divines, who are of another mind in their Writings : If we will grant and suppose, That there was such a Light of Faith vouchsafed *Adam*, as was Superiour unto the Law of Nature specified ; (whereby he knew God in his Works, and such Revelations as externally carried their own Evidence with them) even unto natural Faith, and to have been as Supernatural as ours : Yet still the Assertion I aim at, will hold true, That a Believers knowing of God, and enjoying of him, doth infinitely transcend that of his in many respects :

For, 1. If we consider the Uses of his Faith then to him, and of ours to us now, there is a vast Difference, for even the Apostle lived *not always by Faith*, as a Christian, *Gal. 2. 20. The life I now lead is by Faith*, &c. And *Hebr. 10. 38.* the Just are said to do so. And it is spoken of a Christian, in opposition to a legal Life, as appears by the Coherence, *verse 19. of that Gal. 2. I am dead to the Law*, &c. So not all, or the most of *Adam's* knowledge or enjoyment of God came in that way : But the ordinary way he liv'd, knew, and enjoyed God by, was by that sanctified Light of Nature, joyn'd with Observation out of his Works : And therefore, although he might have another Principle of Faith, for particular Occasions extraordinary, to know God's mind by, whenever God would now and then Communicate himself to him ; as also in case of Temptation when any part of God's Will was questioned, or reasoned against, as it was by Satan to *Eve*, then there was use of Faith above Reason to stick to the Word ; but still he walkt by Nature's Light, not that of Faith : Whereas the Apostle says of us, *That we walk by faith, not sight, 2 Cor. 5. 7.* Faith was then (what ever it was, whether Natural or Supernatural) but a private Grace, which at times he had use of, as he had of the rest : But now to us, it is a general Grace. All Knowledge is let in by it ; every Truth is sealed up by it ; 'tis advanced to the Supream Office, to be the general Instructor ; whereas the Light of Nature and sanctified Reason was then the predominant Principle : For Reason is predominant in man's Nature, as he is a Man, as Faith is in a Christian. The Just now lives by Faith ; not so *Adam* then. Again, Faith is now the Bond of the Covenant between God and us ; because it is a receiving Grace, *Rom. 4. 13, 14, 16.* But Love and Obedience from Man was then the Bond of his Covenant, because the Covenant was founded upon what Man returned to God, and continued upon his doing homage. In a word, Faith was then (supposing him to have had the same Principle with us) but as sense and joy in the Holy Ghost is now to Believers : 'Tis true, such a Communion, a Believer hath with God at times, when God will appear to him in an extraordinary manner ; but he ordinarily lives by Faith, without such sense. So *Adam* ; whereas he lived in the Works of God, studying God in them, conversing with God in them, his Task being, by Observation, to till the Seeds of Light sown in his Mind, as well as to till the Earth, ordinarily thus knowing and enjoying God but by the Light of Nature, and accordingly obeying and loving of him, God did now and then make an Apparition to utter some word to his Faith. Now therefore, if the Comparison be made between his Estate and ours (if it be granted he had like Faith with us) it must withal be granted, that the difference is as great, as between a Man that once a week makes a meal of more than ordinary Fare, and a King that fares deliciously every day : For we ordinarily do, or might (if the fault were not our own) live by the Faith of the Son of God, in the Revelations of the Word, as our proper Element : He ordinarily, but in the Works of God, and his own Works. What was extraordinary in him, is ordinary with us ; his Exceedings, our Commons. Which if it were compleat, and sin and unbelief fully subdued, how happy must it make us above him ? Look what difference there may be conceived now in the Estate of Grace, in respect of happy Communion with God, between the present Comfort of a Believer,

liever, that alwaies lives in joy unspeakable and glorious, and another that wants it, and lives meerly by Faith: Such, if not more, will be found to be between *Adam*, who lived ordinarily by the Light of Nature; and but sometimes had a Revelation by Faith, and us, who live all our lives by Faith, and Communicate with God wholly by the Light thereof.

2. Consider that yet in respect of the Objects of his Knowledge and ours, whereby God was known to him and to us, we infinitely transcend him and his way, if our Faith were made compleat. For first the things revealed to him and to his Faith were but some matters of precepts and duty, which being for the most part *Positivi Juris*, arbitrary, and so were not so clearly written in his heart, as that of the Sabbath, and about the Tree of life (which was a Sacrament, and so must be instituted, and else he had not a second Command) so it was to be known Revelation necessarily: Neither could more have been revealed than was necessary and what could be known no other way. But still all the knowledge he was to have of God himself, and what a God he was, &c. which is the knowledge wherein happiness lies, this was still left to be obtained in that natural way forementioned. We read not of any descriptions God made of himself to *Adam*, as to us and *Moses*. For what might be known more clearly by natural Light out of the works, or written in his heart, God revealed not to Faith. But we know all these Attributes by Revelation unto Faith; and so in a clearer, distincter, and indeed a more immediate manner we take in by Faith that Description which God makes of himself: And hear what himself says, of himself; and this by the Light of Faith: Whereas he had the knowledge of these Attributes no such way, but from the Light of Nature, to be improved out of the works of God; as God had manifested himself therein. Again secondly, consider that all that he knew whatsoever by such a Natural Light, or by Faith either, whether of the Nature of God, or the Love of God in his heart, we know it all by Faith; And so to have the knowledge of all, he had in an higher way than he, and so more evident and Clear: Whereas he had the knowledge of Faith but about some few particulars. And the reason why we know all by Faith which he any way knew, is, because those things of God and the law which he knew by inbred Light, that Light being now extinct in us, it is necessary to be revealed by Revelation, and so to be let in by Faith. First he by natural inbred Light knew that there was a God, but we by Faith believe That God is, *Heb. 11. 6.* and a Rewarder of them that seek him. And so all that *Theologia naturalis*; that natural Divinity to pick God out of his works, and to see how the works of Creation and providence shew God forth and argue him and his Attributes the Rules hereof, we have now revealed and written. The Book of *Job*, and the *Psalms*, teach us how to fetch God out of the Creation, and to praise him: So as God reads to us his own Logick, and a Lecture on his own Works: Whereas, *Adam* was left to study the bare Text, but by natural Light: Yea, and this Lecture is read to Faith, a higher Principles, more capable than Nature is; God teaching us by Faith how to interpret his Works. So as out of the word, *If we had Faith*, enough might we learn more of God, even in his Works, reading the Text with that God's own Comment, than *Adam* ever could have done by his pleading and poring on them, and using his Reason and Natural Light.

2. By Natural Light, he knew out of the Creatures, that God made the World, *Rom. 1. 20.* But we know it by the Light of Faith and Revelation from God, how it was, &c. *Hebr. 11. 3. By Faith we Understand the Worlds were made by the Word of God.* He (for ought we read) knew but of a new World made, that which he saw; and whether he should ever have heard of Heaven, or Angels, is a question: But we Understand the Worlds were made the Heaven of Heavens, and this Visible World.

And

BOOK II. And then, last of all, Add unto all, that we have over and above what he had, a New Edition of God, and all his Attributes, and all his Mind bound up in one Volume in Christ, and the Revelation of the Gospel, the Mystery of his Will: The least tittle whereof *Adam* should never have known. Faith brings us into an other World, and the things of it, infinitely transcending *Adam's*; and revealing more of God in the least Creature of it, than is in all his Volume, and is as much vaster than his, as Heaven is above Earth; as much exceeds it, as the second *Adam*, Christ, doth him, who was the Epitome of his World, as Christ is of ours. We have the Addition of new Objects, and those glorious, heavenly, wholly supernaturall. In Christ a new *Indies* is discovered, a new Treasure broken up, which *Adam* should never have heard of.

CHAP. VIII.

How Adam, and his state, according to the Law of his first Creation, was intended by God as a Type of one, who was to be a second Adam, Jesus Christ, and the Founder of a Supernatural Condition. Some things premis'd of the Nature, and various division of a Type. Wherein Adam was a Type of Christ: As he was in his state of Innocency a publick Person and the Head of Mankind, and so derived to his Posterity the Imputation of his Disobedience; so he was a Type of Christ, as preordained before the World was, and without consideration of the Fall, to be the Root, and Head of the Elect, and to convey to them the Supernatural benefits of Grace.

Rom. V. 14.

Who is the Type of him that was to come.

When I first considered this, and other Scriptures in the New Testament, which make the First *Adam*, and the whole Story of him; both before, and after, in his sinning or falling, to be the Type and lively Shadow of Christ the Second *Adam*; likewise observing that the Apostle *Paul* stands admiring at the Greatness of this Mystery, or Mystical Type, that Christ the second *Adam*, should so wonderfully be Shadowed forth therein: As, *Ephes. 5. 32.* he cries out, *This is a great Mystery*: Which he speaks, applying and fitting some passages about *Adam* and *Eve* unto Christ and his Church; it made me more to consider an Interpretation of a Passage in *Heb. 10. 7.* out of *Psal 40. 7.* which I before had not only not regarded, but wholly rejected, as being too like a Postil Gloss. The Passage is, That *When Christ came into the World*, to take our Nature on him, he alledgeth the reason of it to be, the fulfilling of a Scripture written in *the beginning of Gods book*; [*ἐν ἀρχῇ τοῦ βιβλίου*] so out of the Original the words may be (and are by many Interpreters) translated, though our Translation reads them only thus, [*In the Volume of thy Book it is written of me*] It is true indeed, that in that 4th Psalm, where they are quoted, the Words in the *Hebrew* may signifie no more than that in *Gods Book* (the manner of writing which was anciently in Rolls of Parchment, folded up in a Volume) Christ was every where written and spoken of. Yet the word [*ἀρχῆς*] (which out of the *Septuagints* Translation the Apostle took) signifying (as all know) the *beginning of a Book*; and we finding such an Emphasis set by the Apostle in the 5th Chapter of the *Ephesians*, upon the History of *Adam* in the beginning of *Genesis*, as containing the *Mystery*, yea the *great Mystery* about Christ; it did somewhat induce, though not so fully perswade me to think, that the Holy Ghost in those words might have some glance at the Story of *Adam* in the first of the first Book of *Moses*:
K
And

And withal the rather, because so, the words so understood, do intimate a higher and farther inducement to Christ to assume our Nature; the Scope of the Speech, *Heb. 10.* being to render the reason why he so willingly took Mans Nature: Not only because God liked not *Sacrifice and burnt Offering*, which came in but upon occasion of Sin and after the Fall, and could not *take sins away*; But further that he was Prophecied of, and his Assuming a Body prophetically, fore-signified, as in the 40th *Psalms*, so even by *Adams* story before the Fall, recorded in the very beginning of *Genesis*, which many other Scriptures do expressly applie it unto. As in his first Formation, and the Condition of his Person; *1 Cor. 15. 45, &c.* And so it is written, *The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit.* So in his marriage with *Eve*, *Ephes. 5. 32.* *This is a great mystery; but I speak concerning Christ and the Church.* And then in his Sovereignty over all, *Psal. 8. 6.* *Thou madest him to have dominion over the works of thy hands: Thou hast put all things under his feet.* And *Heb. 2. 8.* *Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him.* But now we see not yet all things put under him. So likewise in the communication of his sin he typified out the Communication of Christs Obedience, as *Rom. 5.*

I shall choose to begin with this last Place of *Rom. 5.* as laying the general Foundation for all the rest. The words there, do (as you see) plainly affirm, that *Adam was a Type of Christ to come; Vers. 14.* and the occasion of uttering them was the comparing of *Adam* and *Christ* together (which the Apostle in this *Chapt.* doth at large) as they were both of them Publick Persons; the one conveying sin, the other *Righteousness*, to all their Posterity. And as the ground-work of that his Comparing of them, he brings in this Maxim, That *Adam was a Type of Christ to come*: That is, Christ being as surely to come after him, as *Adam* was then come already. Therefore God appointed *Adam*, as to be a Publick Person to convey to his Posterity what he should do, or be, so further also, to be a Type of an other *Adam*, who was to come after him, namely Jesus Christ: And said to be to come; not because that proved to be the Event of it, that Christ did do so; but because it was foreseen, aimed at, and appointed by God, even by the History of *Adam*. And hereupon it is the Apostle sets the one against the other, as the Type and Anti-type, exactly comparing them in what he had propounded to compare them in. And although in that Place it be but one Particular wherein he doth compare them, namely in *Adams* conveying sin, wherein he typified out *Christ to come*, who should convey *Righteousness*; yet this Axiom he brings as the warrant for it: For this Collation is more General and so extendeth to all Particulars else of *Adams* Story: As wherein he was also a Type, as well as in this. For it is usual with the Apostles (as it is with all other Discourfers) in arguing, to bring *General Axioms* for the proof of some one Particular. Thus for the comfort of the Saints in Afflictions, *Rom. 8. 25, 28. &c.* he brings in a General Axiom, which reacheth to all things else, namely That *All things work together for their good, Vers. 28.* And another, *Vers. 29.* *We are predestinated to be conformed to the Image of his Son*; which conformation reacheth to all things both of Grace and Glory: But he there alledgeth it only in point of Afflictions, and for a Conformity to his Sufferings; which is but one Particular. And so here, when he calls *Adam* a Type of *him who was to come*, he applies it indeed but to one Particular in this Place: But it is a General Maxim, extendible to many things more, wherein Christ was typified out by *Adam*; as by other Scriptures doth appear.

But before I explain any of those Scriptures, I will first shew what is meant by [Type] as here it is taken.

A Type of a thing to come, is a Prophetical resemblance wherein something more imperfect going before, is intended by God to signifie some other thing more noble and perfect to follow after. In the proper signification of the word, it signifies a Print, Stamp, or Impression, bearing the resemblance of that which made it. As the Letters wherewith Men Print, are called *τύποι*, *Typis mandetur*, says the Priviledge) because they leave the Print of themselves upon

upon Paper, and the Letters Printed bear the *resemblance* of those Stamps which made them : So that ,

Chap. 8.

I. It notes out a *Resemblance* between two things ; which sometimes in Scripture are called *Allegories* : So Galat. 4. 24. the Story of *Hagar* and *Sarah* is made the Allegory of the two Covenants : That is, a continued Similitude. So likewise they are called *παραβολαί*, Heb. 9. 9. that is, comparisons made of things like, such as Christ used, and *υποδείγματα*, *Subostensiones*, obscure, underhand resemblances, (Heb. 8. 5.) and *Shadows* ; and Hebr. 7. 4. *Melchisedech* is said to be made *like to Christ*, as being his Type.

Secondly, When the thing typified is to come, then it notes out a Prophetic resemblance intended by God ; and so it differs from a meer likeness, or Allusion, or Pattern or Example. There are many Stories in the Scripture, which fell out exceeding like to many Passages about Christ. As the instance of *Job* in his Sufferings, which in as many Particulars resembles Christ's Sufferings, as any other whatever in Holy Writ ; as in his being emptied of *All* ; and from being *One who thought it no robbery to be equal with the Princes of the Earth*, in Riches and Honours, becoming Poor (even so poor, that it grew into a Proverb, and is currant to this day) and stript naked of all, being abhorred of his Acquaintance, mockt by those who had been his Vassals, and forsaken of his Friends, (as Christ of his Disciples) God himself hiding his Face from him, and holding him for his Enemy, *Job* 13. 24. as he did hide his Face from Christ, when he hung naked on the Cross, and cried out, *My God, my God, why hast thou forsaken me.* And yet for all this, that *Job* was herein a Type of Christ to come, we have no warrant to affirm, though some have done it : So likewise may many other Stories more hold the like resemblance : But Types they are not, unless they be Prophetically intended by God, so to signifie. Thus Hebr. 9. 2. the Apostle speaking of a Type in the Old, says, [*The Holy Ghost thereby signifying, &c.*] and therefore, Hebr. 8. 5. he says, they did serve as *Examples*, but, as instituted by God, for he alledgeth God's words to *Moses* on the Mount ; *See (says he) that you make all according to the pattern in the Mount.* Wherefore no more of the Histories, or whatever Institutions else in the Old Testament than we find applyed by the Holy Ghost, either in the Prophets, by way of Prophecy of what should be under the New Testament (they speaking of the worship, &c. of the New Testament under the Language of the Old Types) or which else in the New Testament it self are so applyed by the Holy Ghost, may we dare to make use of, or call Types. And the Reason is, because for things Historical to signifie, is *ex instituto*, they do it *naturally* ; therefore we must have a word of institution or warrant from God, that so intended them ; or otherwise we can found no matter of certainty upon them, neither will they be sanctified in the opening of them, to work upon the heart, as being human significations only, and as unlawful, as they are. Allusions, I grant, we may make of them, for illustration sake : As *Amos* 6. 6. the Holy Ghost laying forth their sin, expresseth it under the Similitude of *Joseph's* Story, and of the *chief Butler of Pharaoh* [*They drink Wine in Bowls, but are not grieved for the Affliction of Joseph*] yet none will say, it was intended as a Type of this Carriage of theirs ; but he aptly expresseth it by that. And so *Isai.* 1. 10. he calls the Princes of *Israel*, *Rulers of Sodom*. In like manner, Things in Nature we may make Similitudes of, by reason of a fitness in them to resemble : and so God intended them to help us (whose Understandings are tyed to our Senses here) in our apprehensions of Spiritual things ; for which reason our Saviour Christ abounded in such Similitudes and Parables. As in that Sermon to *Nicodemus*, where he expressed the work of Grace, by a *New Birth* ; and the working of God's Spirit therein, by the *Blowing of the wind*, *John* 3. 8. which *Nicodemus* not yet understanding, says Christ, *If I have told you earthly things, and you believe not, &c.* that is, have endeavoured by Similitudes drawn from earthly things, to make you understand heavenly. So that as they say, God hath made no kind of thing on the Earth, but it hath its like in the Sea ; so there is scarce any thing heavenly, but he appointed something in Nature to resemble it ; which notwithstanding is no Type (although it be a resemblance)

of it, because not Prophetically intended by God to fore-signifie them as to come: Which Types do serve not only to help us to conceive aright of the things to come, but also are Predictions that they will come to pass, and so may help our Faith as well as our Understanding: So that, a word from God to explain these was needful, but those other are left to Man's wit to fit and apply them.

Thirdly, In the Description of a Type, I add [*to signifie*] which differenceth these Types from bare and meer *Examples*, which do only forewarn, or call to an Imitation: And therefore, though they be of things passed, yet are they not in this Sense, of *things to come*: although because they are Patterns, the word be used of them, as *Phil. 3. 17.* you have the word [*τύπος*] put for an *Example*: and so all God's dealings with the *Israelites* are called *τύπος*, *Examples*, or *Types*, as the Margent hath it: But how? not as fore-signifying, so much as fore-warning; and therefore it follows, *They were written for our admonition.* But so, *Adam* could not be a Type of *Christ*, for him to imitate, or to be fore-warned by, but to fore-signifie. Many things indeed in the story of the Old Testament were Types fore-signifying, as well as fore-warning; as *their not entering into Canaan*, and *God's swearing in his wrath*, is made a Type of not entering into Heaven, in *Hebr. 3. 11.* and *Chap. 4. 3.* and so I deny not, but that those Passages they recorded, might Typifie out the Hypocrisie of many professing the Gospel (which seems also to be the Apostle's scope) yet Principally they are to forewarn. And if so, yet it follows not that All things then fell out, as Types fore-signifying: For he says not simply [*τις ἀρὰς*] but [*πάντα ταυτά*] *all these things*] that is, those Particulars mentioned in the former Verses: so as, none but such things as God hath in some word or other declared to be *Signs* and *Types*, are to be so judged, though otherwise never so like in view.

Fourthly, I put in, That the Things that are thus made Types of things to come, are things *more imperfect*; and the things typified by them more *glorious* and *perfect*. Thus *Coloss. 2. 17.* the Types of the Law are called but *The shadows of good things to come*; and *Christ* signified by them, *the Body*; that is, He is as the Body of the Sun, and They but as the Shadow which the Sun makes: So the dwelling of God in the Temple was a Type, yet but as the Presence of a Man in his shadow: But oppositely it is said, *In Christ dwells the fulness of the Godhead bodily*; *Coloss. 2. 9.* So *Hebr. 9. 24.* Those things that are Typical, are but Figures of the things typified: And no other were all those brave men, who were made Types of *Christ*.

Fifthly, I inserted, That in a way of Resemblance the Things signified do answer fitly unto them that signifie, as the Impress does to the Stamp that made it. Therefore, *1 Peter 3. 21.* Baptism is called *ἀντίτυπον*, that is, *a like Figure*.

Now sometimes they resemble, either

1. In a likeness or similitude: So *Adam* was like *Christ*; *Ephes. 5. 32.* *This is a great mystery: but I speak concerning Christ and the Church.*
2. In a way of *Antithesis* or *Opposition*: So *Rom. 5. 18.* *Therefore 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 unto justification of life. Adam conveyed Sin, and Christ conveyed Grace.* Or,
3. In a way of *Eminency* or *Transcendency*: So *Christ* excels *Adam*; *1 Cor. 15. 45, 46.* *And so it is written: The first man Adam was made a living Soul, the last Adam was made a quickning Spirit. Howbeit that was not first which is spiritual: but that which is natural, and afterward that which is spiritual.* Yet they some way answer, and are correspondent, as Type and Anti-type, which is enough.

Now having thus explained what a Type is, I proceed to shew, how *Adam* and his whole Story was intended by God as a more imperfect Type going before, to signifie and set forth *Christ as to come*. Now I find some, who do indeed acknowledge a Similitude between the first and second *Adam*, and that *Adam* may in that respect be called a Type of Christ; but yet only *Naturalis Typus*, and so to signifie him but as a natural thing or story, may be brought to represent and illustrate another like unto it; by way of Parallel, but not *ex institute*, as so intended by God in a way of Institution, as the Types of the Old Law were, which did serve to the Example and Shadow of Christ, *Hebr. 8. 5.* and were on purpose framed to that end: But so (says he) *Adam* was not intended by God; for that would insinuate that God intended Christ should be Incarnate, before the Fall, and ordained *Adam* but as his fore-runner. Now therefore the Point which I intend to manifest, and first to prove in the general only, is, That *Adam* and his Story are not only things which hold a likeness with things about Christ, and out of which Similitude may be drawn for Illustration; but which were intended by God to fore-signifie *Christ to come*; and to assume an Human Nature: And this not only in respect unto the Fall, but for other respects also. Wherefore *Adam* was ordained to be Christ's Type, as *to come*, and that not simply upon the Fall, but before, in his first Creation and estate of Innocency. And though it be true indeed, that he had not come thus in the form of a *Servant* into *this world*, but upon a Supposition of the Fall, nor had his Human Nature been *the Seed of the Woman*, nor he born of *the Virgin Mary* else: Which Promise of *Christ* was therefore, in respect of such a way of coming into the World, given after the Fall only. And though in the execution of things, *Christ* first took *frail flesh*, and came *in the form of a Servant*, and God so decreed it as he had done the Fall; yet in his primary Intention, his chief and primary Decree, his eye and first aim was at his Sons having such a state and condition in his Human Nature, as he hath now in Heaven glorified. This was first in God's Intention, though last in Execution. And of this state and condition of *Christ's* Human Nature glorified as to come, was *Adam* before his Fall the Type, as in the Sequel will appear.

Chap. 8.
Cameron in
Myrothec. cap.
5. ad Ephes.

Now for the Proof of this, namely That *Adam* and all his Story before the Fall, was a Type of *Christ* in the Sense before given; not only by way of Illustration, (as any other Similitude or thing like may be brought to illustrate another) but by way of Ordination, as so intended by God, to fore-Typifie, and Shadow out *Christ* as to come.

First, Let us see what these words; *Rom. 5. 14.* (who is the *Type of him that was to come*) will afford: out of which this seems to be made plain.

1. In that *Adam* is called; not only a Type; which (as formerly hath been explained) imports more than a bare Similitude: But also a Type [of *him that was to come*] he says not, of *him that was come*; this argues him to be a Prophetical Type, and that *Christ* was intended as the Anti-type fore-signified thereby: And so *Adam* not to be only as a Similitude that would serve to illustrate *Christ* then when *he is come*. The like Phrase we have, used of the Ceremonial Types, whose institution (all grant) was more for to Typifie *Christ to come*, than to serve for a Present use in Worship (though so they also did;) Now of them it is said, *Colloss. 2. 7.* *They were a shadow, or, Type [of things to come;]* so likewise, *Heb. 10. 1.* and *Heb. 8. 5.* where they are said *ἀσπίον*, to serve in Worship to this end, for a double use they then had: 1. To make up a Worship to God in those Times: 2. As Types to fore-signifie things to come. Therefore *Heb. 9. 9.* they are called a *Figure for the present time* (then when in use, as parts of worship,) to figure out things to come; And that was their Primary use. Now the like, say I, of *Adam* and his Story, and the World made for him in Innocency; That although it was a glorious instance, and manifestation of many of Gods Attributes, as of his Holiness, in making him after Gods Image, so of his Power, and Justice, and Wisdom, more than all Gods other Visible Works (all which, God made for him) and this it was simply in it self considered, although God should never have intended any thing further thereby, but have rested in it: Yet I say further, That
besides

besides this, it was intended as much, yea more, to be a Type, and a Figure of Christ and his *World* which *was to come* (as the Phrase is, *Heb. 2. 15.*) and of Christ here, *Rom. 5. 14.* that *he was to come*, and in comparison thereof, *Adam* was but as a Shadow to the Body of this Sun.

And in the second Place, for the confirmation of that latter part of this Assertion, (or rather the *Appendix* unto it) that Christ was appointed a Root to his Elect, before, or rather, without respect had unto the Fall: I argue out of this Place thus, and ask wherein it was, that *Adam* was a Type of *Christ to come*? Why (as it is plain by the Context) in his conveying *Disobedience*; So *Vers. 12, 13, 14.* *In him all Men sinned; and so sin and Death came upon all*: He shews how in a way of Antithesis or opposition (yet bearing a likeness and resemblance) he Typified out Christ in his Obedience, (So *Vers. 17, 18, 19.*) which comes upon all his Elect by the like imputation; and *They are made Righteous by that One Mans Obedience, as Sinners by that One Mans Disobedience.* Now if we examin the Ground why all sinned in him, and why his Disobedience made all sinners; it was in that he was a Publick Person, representing all Mankind, as Christ also was. And so the main Ground of the Apottles comparing them lies in this, That both of them, as Publick Persons, were Two Roots and Principles, and so *Adam* the Type of him, who was also (says he) *to come* and be a Common Head and Root, as *Adam* was. Now I ask when did *Adam* become a Common Person first; what, not untill the moment of his sinning? Surely yes; he was such before, even in the State of Innocency: For he had not in Justice been a Publick Person in sinning, if he had not first been such in standing; He had not been such for evil, if he had not first been such for good. And so he was therefore a publick Person in sinning, because formerly in Innocency he had been so considered by God: So as, in God's first Decree to Create him, he must needs have ordained him withal to be a common Person: And therefore at the instant before, or at the time when God made *Adam*, he says (*Gen. 1. 26.*) *Let us make Man* (it is in the Hebrew [*Adam*] according to our Image. In which words [*Adam*] or [*Man*] in the singular Number, is put for all Mankind; even as in that Promise, *Galat. 3. 16.* it was observed by the Apostle, that he had said, *not unto [Seeds] as many, apart, of themselves, but to [Seed] as to One, a publick Person, for all the rest; which Seed was Christ, as including all the Elect in him.* Now so he says (in that place of *Genesis*) not [*Men*] as speaking of them severally, in their own Persons; but [*Man*] or rather [*Adam*] that *One, first Man*, as the Root of All; in whom, as in a publick person, All were created. And therefore, that so he might be understood in that Speech, he adds (in the next words following) the Plural Number, saying, [*And let them subdue, &c.*] as speaking of All his Posterity considered in him. Thus therefore God looks at him in his Decree of Creation. Now from this *Rom. 5.* it is evident, that when he became to be a publick Person, then he began also to be a Type; for he was a Type, as he was a publick Person, and a Root of Mankind; that is the ground of it, and lies not in his sinning only: For he had not been a Type in sinning, if he had not first been a Publick Person, in respect of good and holy Actions, to have conveyed the benefit of them, as well as of his sin, to covey the evil of it: And so before this his Fall, he was a Type of Christ to come, as a Root to his Elect, to convey some benefit to them, namely, the Glory in Heaven, and this, before the consideration of *Adam's* Fall, as will afterwards appear out of another Scripture.

C H A P. IX.

The Explication of the words of the Text : In what Particulars they make a Comparison of Christ the Type, and Adam the Anti-type. In their Persons, as Adam had in him a Principal of Natural Life, so Christ has of Spiritual. As publick Persons, and Heads of Mankind, as Adam conveys his Natural Life, so Christ his Spiritual. 'Tis proved out of the same Text, That Adam before his Fall, was thus intended as a Propbetick Type of Christ to come, as the Head of the Elect, who as a publick Person, should advance them to the like glorious Condition as himself had in Heaven. The Glory of this Accomplishment was appointed for him; without consideration of the Fall. That Interposing, he came and suffered, and dyed, to remove the Obstacles that the Fall had laid in the way of the Execution of the Work first designed.

I COR. XV. 44. to 50.

—There is a Natural Body, and there is a Spiritual Body. And so it is written : The first Man Adam was made a living Soul ; the last Adam was made a quickning Spirit. Howbeit, that was not first which is Spiritual ; but that which is Natural, and afterward that which is Spiritual. The first Man is of the Earth, earthy ; the second Man is the Lord from Heaven. As is the earthy, such are they that are earthy ; and as is the heavenly, such are they that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly.

THOSE words out of *Rom. 5.* I took but for a general Ground-work ; because they so expressly call *Adam a Type of Christ to come.* And though that Scripture delivers this general Maxim, which in many Particulars doth hold, yet it instanceth in nothing but the imputation of his Disobedience, which is indeed in order the last Particular, wherein *Adam* did sustain a publick Person, and wherein he was a Type of Christ, conveying the benefit of his most perfect Obedience : after which, he ceased to be a publick Person in all other Acts of his, & so that Particular is to be insisted on last in this Discourse. But other Scriptures do instance in many other Particulars before his Fall (at which time (as I shewed) he was a publick Person, as well as in his Fall) and do make him to have been the Type of Christ therein also, as pre-ordained by God to come ; which will more fully confirm that Assertion already laid down.

I

BOOK II. I will take the Scriptures as they lye in order: And first, this in 1 *Cor.* 15. 44, 45, &c. because indeed it makes *Adam* a Type of Christ from the first of his Creation, which is the highest that we can go. And as in that fifth of the *Romans*, the Scope is to shew, that *Adam* was a Type of Christ, as he was a publick Person, in respect of his *Actions*, to convey the Merit, or Demerit of them; as in like manner Christ by his *Actions* conveys Righteousness and Life: So here, the Apostles Scope is to shew, that *Adam* was also his Type, in respect of that condition and state of Life, and qualifications of his own Person, given him as a publick Person; and of what, at his first Creation before his Fall (even in his Formation) he received, to convey the like to us; which is the thing I out of this place shall chiefly urge.

The Resemblance between these two, in that fifth of the *Romans*, is (in respect of the things conveyed) a Similitude of Contraries, or Opposites:

By the One came { Sin, } By the other { Righteousness,
Death. } Life.

with this Dissimilitude for the measure of what is conveyed; That Christ exceeds in his; he conveys abundance of Righteousness, and a better Life; whereof Sin and Death were the Privation.

But the Resemblance between these two, in this of the *Corinthians*, is carried on by a comparing the Condition of the One with the other, (which is the thing conveyed) in a way of Eminency and Disparity; which yet answer each to other, as Type and Anti-type. The One was *made a living Soul*, and the Other *a quickning Spirit*: between which for Excellency, there is as much disparity, as between Heaven and Earth; and yet an answering of each other in that Disparity, as Type and Anti-type use to do:

Living } answering to { Quickning } Verse 45.
Soul } Spirit.

Natural } answering to { Spiritual, Verse 46.
Earthly } Heavenly, Verse 48.

yet so, as for the Ground of conveying both, they agree alike, as in the former, That they were ordained two Roots, correspondent each to other.

Now in handling this Scripture, I shall observe this Method:

1. I will shew the Coherence, Scope, and Connexion of these words, and open those Phrases in them which most conduce to the understanding of them.

Secondly, When they are explained, I will raise Arguments from them, to confirm that Assertion already laid down, namely, That *Adam* was before his Fall, a Prophetick Type of Christ to come.

And thirdly, I will open those Particulars (which this Scripture holds forth) wherein he was ordained Christ's Type as then.

The Apostles Scope in that *Chapter*, is, (as all know) to prove the Resurrection, which he had by many Arguments done, unto *Vers.* 35. the main of which was drawn from the Resurrection of Christ, *in whom all his Elect must live, as in Adam all dyed, Vers.* 21, 22.

But then, if the Question be made, With *what Body*, or in what State and Condition of Life they *shall rise*, and afterwards *live in*? (which Question he puts *Verse* 35.) He answers, *Verse* 38. (as in the 36th and 37th he had done to a former *Query*) That for Matter and Substance, it is the same Body that they had before, [their own *Body*, *Verse* 38.] but for Qualifications and adornments, and so for the Condition of their Persons, and their State of Life then, these shall differ from what they are now, as much as a Clod of Earth, a *Body Terrestrial*, differs from a Star in Heaven, a *Body Celestial*. It is the

the Apostles own Illustration, Verse 40. and so he goes on to difference them, unto Verse 44. where he adds another difference between them, calling the one a *Natural Body*, the other a *Spiritual Body*; which, though differing in terms, is notwithstanding the same with the former,

But because these Similitudes, though they illustrate this difference of Bodies, yet prove nothing; therefore from the 44th Verse, he proceeds to prove, that God had ordained two such differing Conditions of Life, and of Bodies, for the Sons of Men: The one Common to all Men, the other more glorious, peculiar to his Elect; which he Positively lays down, and expresseth in this Thesis or Proposition: *There is a natural Body, and there is a Spiritual Body*: that is, there are to be two such Conditions for some of Mankind; God hath ordained both these states for Men: or as some Copies have it, and as the Vulgar Translation reads those words, *If there be a natural Body, then there is a spiritual Body*; (so making the one the consequence of the other:) [οἱ ἐστὶ σῶμα ψυχικόν, ἐστὶ δὲ σῶμα πνευματικόν] which Assertion he proves, vers. 45, 46. and then forms up the Conclusion, verse 49. that as certainly as we see the one, we shall in like manner see the other. This Thesis, he proves from the differing Condition of the first and second Adam; the former being a Type of the latter, and both of them ordained to convey their likeness to Mankind. The Substance and Condition of Adam's Nature (the best of it) was but a reasonable Soul, becoming a Principle of Life to a Body created out of the Earth, and ordained to live in the Earth, which is meant by *living Soul*: But Christ's Person is the Godhead in the Person of the Son, or *spirit quickning* an Human Nature, ordained to live in Heaven, whereof he was Lord by Inheritance, verse 47. and his Argument lies in three Things thus; If the Soul can advance an earthly Body to such an excellent state of Life as Adam on Earth enjoyed; then what a glorious Spiritual Condition shall the Godhead, united to an Human Nature, raise that Nature up unto! And by consequent, his Elect also shall be raised to the like; for as Adam conveyed his Image (vers. 48, 49.) to his Posterity, so shall Christ transform his Elect to the Image of that Condition, which his Human Nature is raised up unto: which, if that of Adam's was but *earthly*, this must needs be *heavenly*; if that were *animal*, this must be *spiritual*. This is in brief, the Sum of his Discourse; which I shall make good by a larger opening, both of the principal Phrases, and of his Argumentation: For the ground upon which the Apostle builds the proof of both parts of his Assertion, are the words spoken by Moses of Adam, when he was first made; *And so it is written* (says he) *the first Man Adam was made a living Soul; the last Adam was made a quickning Spirit*. You see that for his proof, he boldly hath recourse to the words spoken of Adam's state of Life, and condition of Body at his first formation. Now e're that I can shew whereupon the Ground of the Apostles Argument from thence derived, is founded; I must explain what is meant by [*living Soul*] and [*quickning Spirit*]. [*Soul*] (as was said) is opposed to [*Spirit*] and [*living*] to [*quickning*].

Vide Flaccium in Var. Lett.

1. By [*Soul*] is primarily meant that more noble part of Man, by a *Synecdoche* (such as is familiar both with *Jews* and *Grecians*); thereby is also meant, the whole Man, consisting both of Soul and Body. The *Grecians* use the word [*Body*] for the whole; *A Body hast thou fitted me*, Hebr. 10. 5. that is, an Human Nature, consisting of Body and Soul. The *Jews* put the *Soul* for the whole; *So many Souls came out of Jacob's Loins*, Exod. 1. So as, the whole Person of Adam, the whole Nature; Substance of Man, he consisted of, is expressed by [*Soul*] putting that which was the most excellent part; to express the whole Man. So that, his Scope is first to compare the Substance of which Adam's Person consisted, with that of Christ's: Adam but a Soul giving Life to a Body; but Christ, a Spirit or God; quickning an Human Nature. He mentions the difference of them, *quoad substantiam*, because it was the foundation of the difference in their Conditions.

And so, 2ly, [*living*] Soul doth connote and import also that Animal state of Life which Adam's Soul enjoyed in his Body, far short of that which the Spirit in Christ raiseth the Human Nature to, yea, or such a Condition as *pure Spirits*, the *Angels* do enjoy. That reasonable Soul inspired into Adam being

ing confined, and clogged with a Body taken out of Earth, depending in its Operations upon the Organs in it, and lived in it an earthly Life, depending on Meat, Drink, Sleep, &c. in its own proper works of Reasoning depending on Fancy, and joyned with a possibility of dying, though not then reduceable to Act, till after the Fall, the Curse said [*Mortis*]. And that *living Soul* is thus here to be taken, appears by that which he in the other *Verses* expresseth it by, calling it [*ψυχὴν*] an Animal Body, such as Beasts have, and [*ἐπίγειον*] *earthly*, *vers.* 47, 48. that is, a state and condition of his Soul in a Body suitable to this Earth, and assimilated to the things of the Earth, to take in help and comfort from them, and in working to depend on them. Now for the opposite Phrase of [*quickning Spirit*].

i. By *Spirit*, he means the Divine Nature or Godhead in Christ, which being ordained to assume an Human Nature, and therein to become a second *Adam*, he was made a *quickning Spirit*, namely, to that Human Nature, by raising up that Human Nature to a God-like Glory and Sovereignty, and exalting it to the *form of God*, to have Life in himself independently, as God hath; yea, even a *fountain of Life* within himself; and so, as to have the very Body of that Human Nature spiritualised, and advanced to a Glory higher than the Heavens, or Angels, who are Spirits.

Now that the Divine Nature of the second Person, or Son of God, as he is God, is called *Spirit*, we have many Scriptures besides, which give in their Testimony: Thus *Hebr.* 9. 14. it is said, *He offered up himself*, (that is, his Human Nature, as the Sacrifice) *by the eternal Spirit*, (that is, his Godhead, as the Priest). So *1 Peter* 3. 18. it is said, *He was put to death in the Flesh*, (that is, in the Human Nature) *but quickned by the Spirit*; or his Divine Nature, being thereby raised up, and exalted to that high and glorious spiritual Life, which that Flesh of his, now in Heaven, enjoys. Thus also *John* 6. 63. *It is the Spirit that quickneth*: that is, the Godhead of Christ; it is that which hath that transcendent Power of giving Life and Glory; *the Flesh* (or Human Nature of it self) *profiteth nothing*, were it not quickned and raised by the *Spirit*, to which it is united. And so answerably, by [*quickning*] is meant, the communicating all that glorious Life and Power (in the utmost extent of it) which from the union of that Human Nature with the *Spirit*, or Divine Nature, must needs flow to it; even the *dwelling of the fulness of the Godhead therein bodily*, and communicating God-like Properties and Excellencies, and Glory, and a Life suitable to such an Union; and so as to have a *Fountain of Life* within himself, and of himself, and Power over all Flesh; and to live a Life above what earthly Souls do; yea, above what is enjoyed by Angels, *the life of a Lord from Heaven*, (as *verse* 47.) and so an *heavenly life*, unto which his Body was not only to be raised, but he to be *the Lord of that life*, having life and *quickning* in himself, not depending upon any thing else, as the life of Men on Earth does, and as the life of the first *Adam* was dependent on Creatures for nourishment, &c. and the acting and operation of his Soul, and motion of his Body, depending on Bodily Spirits, maintained and supplied by other Creatures. But Christ's Godhead supplies Life, Motion, Quickning, Vigour, Power, and all unto his Human Nature immediately from it self. And so the Comparison runs thus: If *Adam's Soul* caused his *Body*, made of Earth, and remaining such, *to live*, and put such a Glory upon it (above what is in Beasts) that the *Image of God* shined in it; then what a Life, what a Glory, must the whole Human Nature, both Body and Soul, of Christ, be raised up unto, whenas the Godhead, or *Spirit*, shall be (in a manner) unto both the Body and Soul, That which *Adam's Soul* was to his Body, the *Quickner*, and immediate Principle of Life, Motion, and Glory unto both? and dwelling therein, break forth in its fulness, and so cause such an Image of the Godhead to shine forth therein, as in a transcendent Proportion shall excel that in *Adam*, as much as the Godhead excels *Adam's Soul*, which was the Supreme immediate Principle of Life in him. Thus Christ and *Adam* are compared together in their own Persons, singly and alone considered: And in this Sense given, the One was but a *living Soul*, the Other is a *quickning Spirit*.

But, 2ly, There is a further Meaning or Look which these Phrases do cast, and that is, as they are considered as two Roots or Principles of the like Life they themselves have, which they communicate to those that are of them: Chap. 9.

Thus, 1. *Adam* is called a *living Soul*, not simply in respect to that Life which his Soul gave his own Body, and which his own particular Person enjoyed from the Union of both: But further, as he was to be a Conveyer of the like Life to his Posterity: And so, the Phrase here, of his being a *living Soul*, is such another as we use in Philosophy, whenas we speak of the General Principle of Nature, calling it *Natura Naturans*: So *Adam*, being to be a Root of Life to Mankind, he is called (as it were, *Anima animans*) a *living Soul*; to shew, that *Adam* had Power, through God's Ordinance, to convey that Life and Souly Estate which himself had received: (*Living* being taken actively, or causally; unto others) as shewing what he was to be the Root of to others, as well as subjectively; as noting out that Life which was in himself.

And answerably in the second Place, the word [*quickning*] which is attributed to Christ, may be understood, not only in respect of that glorious Life which the God-head quickneth, or raiseth the Human Nature unto (as yet in the Places quoted, 1 *Peter*. 3. 18. and *John* 6. 63. it is Principally taken, and so also here) but further, it is spoken of him, as he is to be the Means, or Principle of Life unto us; to *quicken*; raise or advance our Earthly Bodies, which we received from *Adam*, unto a Spiritual and Heavenly Condition: And further to import what he will make our Souls to be in a conformity unto himself: To be even *quickning Spirits* to our Bodies, so as that our Souls motion and Acting shall not depend on our Bodies, nor they on other Creatures, as *Adam* did, but the Soul it self through his quickning of it shall quicken, and move, and act the Body, of itself immediately, without the help of Bodily Spirits; and so (in a Resemblance) be unto it, as the Spirit or God-head in Christ is unto his Human Nature, even a *quickning Spirit*: And so [*quickning*] is here causally taken for what Christ is to others; and this the rather, because he speaks in this *Chapter* of raising our *Bodies*, when Dead, unto a *Spiritual Condition*; which the word [*quickning*] likewise imports, namely a giving Life to dead Men: And so shews Christ's further Power than *Adam's*; who could only convey Life to his Posterity, who were not before, but could not quicken or raise dead Men, as Christ can.

But although this be one extent of the signification of the word [*quickning*] yet it is not to be confined to this only, as noting out only and meerly a raising up of dead Men: For Christ is also a *quickning Spirit* to those who shall be *Changed* at the Latter day, who shall not Dye. So that it ultimately imports rather an advancing Mens Bodies and Souls to a more transcendent Spiritual Life, than such as depends on Creatures in an Earthly way, as *Adam's* Life (he being but a *living Soul*) did, and making us to have such a Life as the Angels have, [*ὡς ἄγγελος*] our Souls in our Bodies living the like Life independent on Bodily Spirits, or Creatures, as they do, being made wholly a Principle of Life and Motion of themselves to themselves, and the Body also; when our Bodies shall not need to eat and drink, to maintain Life and Motion, but shall be quickned by the Soul, and Christ our Life, immediately; our Bodies then shall not be *Earthly*, (as the Phrase is, *Verse* 47.) suited to Earthly Contentments and Comforts: The *Belly* (or the suitableness in respect of receiving comfort, and need of meat) being *destroyed*, as well as Meat it self: And the Body then, being suited with new Habits, and fitnesses to receive that comfort from Christ, which once it did from these outward and Earthly Things: *The Body being ordained for the Lord, and the Lord for the Body*, even as he had said, *the Belly was for Meat and Meat for the Belly*, in this World. This you have, 1 *Cor.* 6. 13, 14, 15. diligently compared. The Body then shall be turned *Spiritual*, as here, *verse* 46 and *Heavenly*, as *vers.* 47, 48. and so, fitted to Christ, and that Heavenly World, as afore to this Earthly World; Himself then becoming a Quickner to us.

BOOK II. And the word here used both of *Christ* and *Adam*, [*was made*] the one a *living Soul*, the other a *quickning Spirit*, will very well serve both these senses given: So First, when it is said of *Adam*, he was [*made*] a *living Soul*, it properly and fitly imports, what he was Personally in himself, and how that in his First Creation he was made a *living Soul*. And so, when it is said of *Christ*, he was [*made*] a *quickning Spirit*, the meaning is the same with that in *John* 1. 18. where it is said, *The word was [made] Flesh*: So here, he who was God before (and so not made) is yet said to be *made quickning Spirit*: For, for the God-head to become a *Quickner* of an *Human Nature*, was a New Work done in the Earth, and a Work of Power; he was *made* that which he was not before.

Or secondly, It will fit the other Sense also, namely to signifie what both were *appointed to be*, namely to others. For the word [*made*] to be] is often taken for [*appointed*] to be] as *Heb.* 3. 2. *Moses was Faithful to him who appointed him*; in the Greek it is, [*who made him*] as reserving to that Publique Office into which God had put him: So *1 Sam.* 12. 6. *God made Aaron and Moses*: (so it is in the Hebrew) that is, advanced them to that Publique Office. Many such Instances might be given. So that the Words quoted out of that Place in *Genesis*, do imply, that God *appointed* that first Man *Adam* to be a Publick Person, a common Root to convey to his Posterity, that Condition of Souls and Persons which he had received. And that this is meant in those words of *Genesis*, the manner of Speech does further argue: For it is not simply said, that he became a *living Soul*, but thus in the Original, both Hebrew there, and Greek here, it is to be readred, *He became, or was made [for] a living Soul*, [*εἰς τὸ εἶναι ζῶσαν ψυχήν*] that is, causally so to others: As *2 Chron.* 18. 21. *I will be [for] a lying Spirit*; that is, unto all *Ahab's* Prophets, making them to lye, and so deceive him. It implies not only what that Spirit was in himself, but what he became to them. So here, *he became [into] or [for] a living Soul*; that is, unto all other Men, in propagating that Life to them which he had received. And though it be true, that he was in himself a *living Soul* (as also in that other Place that the Devil was a *lying Spirit* in himself) is true, (for he is so in himself, as well as to others; and therefore whereas in the *Chronicles* it is said, *I will be for a lying Spirit*, in the Book of the *Kings* it is only said, *I will be a lying Spirit*) yet that also was spoken in respect of what he was to be unto others. And hence, because the Apostle knew, that the Holy Ghost's purpose in that Speech in *Genesis*, was to signifie that he was so to Us, and constituted a Publique Person herein: Therefore, by way of Comment, he is bold to add to the Text, that which more fully explains the Words quoted, saying, *And so it is written, The First Man Adam, &c.* Those words [*The First Man*] are not in *Genesis*: But he knowing it was the Holy Ghost Scope, adds them. And that that Phrase here imports him to have been a Publique Person, I shall shew anon. Now the same meaning of the word [*was made*] will suit with what was said of *Christ* also, *He was made*; that is, *appointed to be a quickning Spirit*, (in the Sense afore given) to his Elect, which is spoken, as if then, when *Adam* was appointed as a Publique Person, to be a *living Soul* to his Posterity, *Christ* was lookt at as appointed also, *Adam* being therein but his Type; and so, as more imperfect, ordained to represent what *Christ* in a more transcendent and perfect manner, was *made*, or ordained of God to be.

The Phrase here being thus opened, we may the better discern wherein the Foundation and ground of the Apostles Argumentation lies. The thing which he was to prove, was (as hath been said) that there is an Heavenly, Spiritual Condition for Mens Bodies, far transcending their present condition in Earth, *There is a Natural Body, and there is a Spiritual Body*. For the Proof of which, he alleadgeth those words in *Genesis*; *So it is written*, (saies he) *the First Man Adam was made a living Soul*: Which words, if you take them Literally only, and as meant of *Adam* alone, do prove no more but the first Part of that Assertion; namely, that there was to be an *Animal Body*, such as *Adam* had, which was to be communicated to all Mankind from him, he being

being to propagate all in his Image : And that part these Cavillers against the Resurrection, made no question of; for to prove this, common Experience had been enough : But thence to argue that other Part that follows, That the *last Man should be a quickning Spirit*, and so raise up the Bodies of his Members to a Spiritual Condition, can no other waies be done but by making Gods intent in that Place of *Genesis* to have been, to make that first *Adam* a Type therein of Christ a Second *Adam*; and this is truly intended (in a Type) as the first *Adam* himself was, of whom only the words Literally do run : Yea, and further, *Adam* therein to be but such a Type as this other that was to succeed should excell; and he accordingly therefore should raise his Members to a higher and more glorious Condition; such as *Spirit* in him raised him unto, even above Soul, or that Estate which the Soul in *Adams* Earthly Body enjoyed. And upon this Ground the Apostles Argument will fully hold, to prove the one, as well as the other : This being supposed, that it was as much the Holy Ghost's meaning in those words of *Genesis*, to intend the one, as the other. And that was so evidently thus, that the Apostle hath a recourse to those words as a sufficient proof of what he said : Which is founded upon this, that Types may be alledged for proof (when we are sure of the Holy Ghost's intendment in them, as *Paul* (who had the Spirit, and wrote infallibly) here was) as well as any other Scriptures. It hath passed for a received Maxim among some Divines, that the Mystical Sense of Scripture cannot be alledged to prove Matters of Faith; and that therefore all such Mystical Significations serve only for Illustration : *Symbolica Theologia nihil probat*. And this Axiom is of use against the boldness of them, who turn all the Letter into Mystical meanings, not from any warrant from Scripture, but out of their own Fancies, where they found things that had any mutual resemblance. But when we know, and are assured, that the Holy Ghost hath made a thing a Type, and know his meaning therein, we may as boldly, warrantably, and efficaciously alledge it as any Literal Text whatsoever. For so that which is said of the *Paschal Lamb*, *Exod. 12.* that *the bones were not to be broken*; this being the Type, it is said, *John 19.* *They brake not his Leggs, that the Scripture might be fulfilled*, &c. So the Apostle alledgeth a Type, *1 Tim. 5. 17. 18.* where urging the duty of *honouring those who labour in the word*, he says, [*For it is written, thou shalt not muzzle the Ox that treadeth out the Corn.*]

Vide Tenax in
Hebr. Prelud. 4.
92. Num.

To return therefore to the matter in hand; observe we farther, That the Apostle not only hath recourse to these words in *Genesis* for his proof, but is bold to add to the Text, (and to the Literal Sense there, to annex the Mystical meaning, as if it were therein as much intended as the Literal) saying, *The last Adam was made a quickning Spirit* : (which words are not in the Text in *Genesis*.) For he knowing this to be the Holy Ghost's aim in those words concerning *Adam*, supplied it (as if it were in the Text, and a part of what was written) so to make up the Sense and meaning full and complete.

2. And so I come to the second Head propounded, which from what hath been last said, riseth naturally up unto us, as the General Doctrine of this Scripture, namely, that former Assertion, That *Adam was intended by God before his Fall, as a Prophetick Type of Christ to come, who as a Head or publick Person, should advance his Elect to the like glorious Condition as himself had in Heaven.* Which Assertion, though it hath been the Natural Consequent of what hath been already said; yet it is further established unto us, by these Considerations out of the Text added unto the former; I shall make out the Proofs of the whole, by proving each Particular by peace-meal and apart; and all out of the words of the Text.

As, 1. That *Adam was Christ's Type*, is further evident to have been the Apostle's meaning; in that he calls Christ *Adam*, [*the last Adam*] of which there is no other Reason but this, that he calls him by the Name of his Type; it being usual in Scripture, to call the Thing typified by the Name of the Type.

So

BOOK II.

So Christ is elsewhere called *the High Priest*, &c. his *Body* the *Temple*, and his *Blood* the *Propitiation*.

2. He makes *Adam* to have been Christ's Type, as he was ordained a publick Person or Head of Mankind; and therefore he here calls *Adam*, *The first Man*. Now in what respect or relation was he *the first Man*? Not simply, as being first in order, (as the Scripture means, when it says, *the first day of the Week*) but as a common Root, who had received what he was, that he might convey it to all other Men: Which appears by the Opposition, in that he calls Christ the *last Adam*, in the following words, and *the second Man* in *verse 47*. And therefore, in relation unto *Adam's* typifying out of Christ, he calls him *the first Man*. Now if it had been spoken in respect of order, *Cain* was the *second Man*, and God knows who shall be the *last*. But this is so spoken of these two, as if God had made, and look't at two Men only, for ever to be in the World, because he look't at them as including All, and as two Roots of All, who had all Men at their Girdles, as being both of them publick Persons, set to convey what they were, and received unto their several Posterities.

3. He is made Christ's Type in respect of his conveying the like Condition of Soul and Body, as himself had, to those that came of him; in that Christ should in like manner convey the same glorious Qualifications which the Soul and Body received. Therefore, *Verse 48*. it is said, *As is the earthy Adam, such are those of him; and as is the heavenly Adam, such are his Elect*, even ordained to be *heavenly*, like him. These import *likeness* in the Qualifications of their Persons. And again, *Verse 49*. it is said, *As we have born the Image of the earthy, so we shall bear the Image of the heavenly*. So that, in respect of the Condition and Glory of his Person, he was a Type of Christ, as well as in his Actions.

And in the fourth place, He was herein a Prophetick Type of Christ; not only a Natural Similitude that may serve to illustrate, but as further intended by God to fore-signifie such another *second Adam* (yet more perfect) as certainly decreed by God for *to come*, as that himself then was made a *living Soul*. For the manifestation of this, (besides that which follows in the Fifth Head, which makes for this also) there are these two Things, evidencing it to us out of the words of the Text.

1. That the Apostle hath recourse to *Adam*, and his Condition, as a Proof and Argument to make good this Assertion; That the Elect were to be advanced in their Bodies unto a Spiritual Condition in Heaven, by Christ a *second Adam*, as a *quickning Spirit*, because it was written of the *first Adam*, That *he was made a living Soul*. Now if *Adam* had been but a Natural Type, by way of Similitude only, this had then been no Argument; for such Similitudes do illustrate, but prove nothing. It remains therefore, that he must necessarily be a Prophetick Type, intended by God to fore-signifie Christ *to come*.

Add to this, Secondly, The words of the 49th *Verse*, which are the Conclusion of his Argument, wherewith he winds up this part of his Discourse; affirming out of his former Allegations, That *as we have born the Image of the Earthy, so we shall bare the Image of the Heavenly Adam*: That is, as certainly the one as the other. He brings in this as an Inference that must certainly, and necessarily follow: That as we have born *Adam's* Image, we shall also bear Christ's. He mentions it as a support for our Faith, to make use of, as a certain Prediction, that this other will, and must come to pass: Whereas, had *Adam*, and his Condition, been only a Natural Type, or Similitude, as unto which Christ might be compared, and appear to hold Parallel; it could, nor ought not to have been thus far urged. It might indeed have been brought to help our Understandings, by way of illustration to evince how Christ might convey his like glorious State, even as *Adam* had done his; but it could not have been thus alledged to help our Faith in it, by way of demonstration and certain Proof, had he not been a Prophetick Type. And further, to confirm this, Let us but compare the words of the 48th *Verse*, and these in the 49th together, and we shall discern a very different use and improvement

provement made by the Apostle, In the 48th Verse, he says, (speaking of Adam's Sons) *As is the Earthly, such are they that are Earthly; and as is the Heavenly, such are they also that are Heavenly.* See how in these words he makes use of *Adam's Type* and Condition but barely, as by way of Illustration and Parallel; (for Prophetick Types serve also to illustrate, as well as Natural:) But not content with this, he further adds, that *As we have born the Image of the Earthly, we shall also bare the Image of the Heavenly.* In which words he speaks a further thing, than in the former, by way of Inference, assuring our Faith from our having born *Adam's Image*, that we shall one day most certainly bear Christ's also in Glory; he makes use of *Adam's Type*, as an Argument to confirm it; and therefore it was more than a Natural Type, even a Prophetick Type also.

In the fifth and last Place, I add to all this, That *Adam*, was thus appointed and intended by God as a Prophetick Type of Christ to come, and this, before his Fall; he then fore-signifying Christ to come, as here he is parallel'd with him, even to be a quickning Spirit to this Elect, as certainly as himself was then made a living Soul:

For, 1. When was it, or wherein, that (according to what the Apostle here alledgeth of *Adam*) he was Christ's Type? (If you observe it) not in respect of conveying his sinful Image, when fallen, namely, the Qualifications he had by Sinning, as the Corruption and Mortality of his Body, and Sinful Image on his Soul; for though all that is said here hold true of these, and may by implication be inferred from hence, yet these are not the things here spoken of by the Apostle, but he is here brought in as the Type of Christ, in respect of conveying that Image and State of Life which he received at his Creating, before his Fall, as being then a Type of Christ to come, as a Lord from Heaven. For unto what he was, when he was at his best, even at the first formation of his Body, and the breathing his Soul into it, those words here alledged have reference; *Adam was [made] a living Soul*; as appears, *Genes. 2. 7.* wherein notwithstanding he is here alledged as the Type of Christ. And indeed, therefore it was, that he conveyed that corrupt Image acquired by his Fall, because he was ordained as a Common Person before the Fall, to convey the Image in which he was Created. And therefore it must needs be, that he was a Type of Christ to come, as well before his Fall, as after; even as well, as that he was a publick Person before his Fall, as well as after.

Secondly, It appears also, that he calls *Adam* his Type, as in his very first Creation he was, *the first Man*: and this, not only (as was said) in relation to all other Men (his Sons) who were to succeed him, and in respect of Order in their succeeding; but chiefly, in respect to this *second Man Christ*, as Verse 47, he calls him: and also the *last Adam*, Verse 45. in relation to this *first Man*, and *first Adam*, as he is called. So that the Opposition shews, That those Titles given *Adam*, do bear relation unto Christ. Now as the Apostle argues (*Hebr. 8. 13.*) out of the word [*New*] Covenant, an Old Covenant to have been, which is now to be abolished, [*In that he says a New, he hath made the first Old*], So in that he calls *Adam* (even as the first, when he stood up out of the Earth, and became a Man) *the first Man*, and that, (as the Apostle explains himself) in relation to Christ, as the *second Man*, it argues Christ to have been then, and as soon intended. For [*first*] and [*second*] are Relatives, and *Relata sunt simul Natura*; and so must be in God's Decrees. And that, which further strengthens this, is, That Phrase [*was made*] which in the time past he attributes alike to both, he says, *So it is written*, (referring to *Adam's Creation*) *the first Adam [was] made a living Soul, the last Adam [was] made a quickning Spirit*: speaking of both, with reference to the same time past; even when *Adam* was made, or appointed, then was Christ also appointed: So that, he was as ancient in God's purpose, as the other; and both, without any Consideration had to the Fall.

Yea,

Yea, Thirdly, Christ was first, and more principally intended of the two; for *Adam* being but as the Type, and so, the more imperfect every way; Christ, the *second Adam*, must needs be, not only at the same time with him, intended, but primarily, and in the first place; for so it is in all Types else: Their Anti-type is that for which they are ordained, and they are but *Figures for the present*, as you have it, *Hebr. 9.6.* and so are but subordinate to their Anti-type, as first and chiefly intended: And therefore, they are said but to *serve unto the pattern*, &c. *Hebr. 8. 5.* even as the House is more in the mind of the Workman, and intended before the Platform or Draught of it on Parchment, which only serves towards the Building of it. And therefore the Type is still rather said to be made like the thing Typified, than the thing Typified to be made like unto its Type: So *Heb. 7. 3.* *Melchisedech* being to be a Type of Christ, was said to be *made like unto the son of God*: God framed him, and his Condition, to resemble Christ, and not Christ to resemble *Melchisedech*: which holds in all other Types also, and therefore so in this; wherein God did intend *Adam*, and his Earthly and Souly Condition (as the more imperfect,) to fore-run Christ, and that Spiritual and Heavenly Condition by him. And therefore also Christ is called, *the Last Adam*, not in respect of Order; but, to shew he was the perfection of the other; as [*Last*] sometimes signifies, in whom all is bounded and determined: So *Matth. 21. 37.* *Last of all he sent his Son*, as the utmost remedy and compleatest. This always holds in other of Gods works, which are subordinate to each other, that the Last notes out Perfection: So here, [*the First*] notes out imperfection, [*the Last*] the Sum, Complement, and Perfection of all; as [*τελος*] signifies the [*End*] and [*τελος*] [*Perfect*] And that this is the Apostles meaning here, is evident by the Connexion of *Verse 46.* with what went before, in *vers. 44.* and *45.* For having affirmed, *verse 44.* that it was Gods Purpose to make two Ranks of Men and Conditions of them, *Animal*, and *Heavenly*, (or *Spiritual*) [*there is* (that is, there is ordained to be) a *Natural Body*, and a *Spiritual Body*] and then having proved it to be Gods meaning, in that when he made the *First Adam* a *living Soul*, he then in him, as the Type also, made or ordained (as we said) *Christ* a *quickning Spirit*, *verse 45.* (thereby shewing, that in Gods Decree the one was as ancient as the other:) Then in *verse 46.* he adds, by way of Explanation (or Correction) *Howbeit that was not first which is Spiritual*, (that is, not first in execution, or in order of Time, because that was to be most perfect) *but that which was Natural*, (that was ordained to come into the world first) *and afterward that which is spiritual*, as the Perfection of the other; Gods manner of proceeding in his Works being to begin *ab imperfectioribus*, with what is imperfect, and so to go on *ad perfectiora*, to what is more perfect: He ordered that *Adam* should come first, with his Natural, or Animal Body, to usher in Christ afterwards, with his Spiritual Body. And that state which *Adam* brought in, being the first Draught (as that of a Coal in a Picture) that state which Christ brings in, is as the last Hand put to it, filling up the Peece with the brightest Colours of Perfection. And as Nature is a Ground-work to Grace, so was the Animal Substance to that which was Spiritual, even to be cloathed with it, and swallowed up by it; yet so, as the first Draught served withal, as a Shadow, to tell that the other more perfect was to come, and primarily intended. And therefore, in the *49th Verse*, he brings in this as the closure of this his Proof, that, *As (certainly as) we have born the Image of the earthy, so (certainly) shall we bear the Image of the heavenly.*

I shall wind up all with a Consideration or two, which put together, will fitly serve, both as the General Conclusion of this whole Discourse, and particularly also further to confirm this last Branch in hand.

You have seen how *Adam* was a Type of Christ, both in his Falling (as hath been shewn out of *Rom, 5. 14.*) and before his Fall, in his first Creation (as here in this Place) And *Adam*, in both states, did as a publick Person, represent Christ: Now observe but how Christ his Anti-type doth in a correspondency, and answering to both these, run through two estates also, suitable to these two of *Adam*: And in each of these Estates, Christ, as a publick Person,

son, representing us, doth two distinct things for us: 1. He, in our Nature, takes on him the *form of a Servant*, to Redeem us from that Condemnation and Misery which *Adam's* Fall had brought upon us: Which having finished, Then, 2ly, He assumes and puts upon his Human Nature that glorious Condition which was his due by Inheritance in the first moment that he should be made a Man: and by virtue of this Condition due to him by Inheritance, he will bestow upon us, who are in him, the like Glory which was ordained himself. Now then, that work of Redemption performed by him under *the form of a Servant*, (whereby he frees and delivers us from that guilt and condemnation into which we, through *Adam's* Fall, were plunged) and his restoring us to a state of Justification of Life, through his perfect Obedience, this was typified out by *Adam's* Disobedience imputed to us for Condemnation, (as you have it, *Rom. 5.*) And herein was *Adam*, in the evil he brought upon us, made Christ's opposite Type, freeing us from all that evil, even to his subduing the Power of Death, *the last Enemy of all*, which Christ did at his Resurrection.

Chap. 9.

But then, in that other work, his bestowing upon us that Spiritual and Heavenly condition of Life, in a conformity to his own Personal Glory, after this work of Deliverance perfectly performed at the Resurrection, (and which we receive, after all that Evil which *Adam* brought upon us, is removed out of the way, in this, Christ had for his Type *Adam's* Estate and Condition before his Fall, when at his Creation he was made a *living Soul*, and *Lord of the Earth*, to convey the same Privilege and Perfection he was created in, unto his Posterity: And This this Place hath held forth unto us.

And set but these things in their due order and correspondency, and how fitly do they suit and answer each to other! That so far as *Adam* had spoiled us by his Fall, so far he should be the Type of Christ's restoring us again: And then, that his Primitive, Original Estate which he had before his Fall, should be the Type of that glorious Estate which we shall have through Christ, after that Redemption of our Bodies in the Resurrection compleated, as being indeed their ancient and first intended Inheritance decreed unto them in Christ, as their Head, before the consideration of the Fall, but which *Adam's* sin falling out between, had kept them from, and hitherto had letted, which (this sin of his being now by Christ first removed out of the way) they are then stated in; how fitly and suitably commensurated and proportioned each to other are these two!

And to this purpose, you may further observe in this Place, (which is a second Consideration) that the Apostle doth here sound that Heavenly Estate of ours to come, meerly upon that Glory due to Christ, as *the Lord from Heaven*, and this upon the sole and single consideration of the Personal Union of that Human Nature with the Godhead, and therein ordained a common Person to us, and noted out that other Phrase, his being *made a quickning Spirit*; and that to us his Elect, that we may be made in a conformity unto him, he being ordained to that Union, and to that Glory, as a publick Person, whenever he should first assume it, and be made Man; even as *Adam*, in his very first Formation and Creation, was made a publick Person. And in these very respects it is, that *Adam* is here made his Type, even before his Fall, in his first Creation, as hath been declared. All which, to me, do more than hint, if not clearly evince, (taking in all the former Considerations with it) that this Spiritual and Heavenly Estate which Christ now hath in Heaven, and that Personal Union whereby he was made a *quickning Spirit*, was ordained and intended to Christ first, appointed as a publick Head; and so to the Elect in him, before the consideration of the Fall, and that, simply, and absolutely unto them, as considered *in mass: pura*; and so, that *Adam's* Fall, and Sin, and Death, and then thereupon Christ's Death and work of Redemption to remove these, came in in the order of God's Decrees, and were appointed but as Means to improve Christ, and to commend and set forth his love the more unto us, and also to render that Condition to which we were primitively in Christ ordained, the more illustrious and glorious by this Deliverance. And so, all Christ's work, until this spiritualizing of our Bodies, was but the ra-

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king out of the way (as the Apostles Phrase is, *Coloss. 2. 14.*) *that which intended*, and was cast in as an impediment of this their first intended Glory; which so breaks out from under this great Eclipse with the more brightness and lustre.

That I may more distinctly explain this last Consideration, you may observe that in this part of the *Chapter*, wherein the Apostle sets himself to prove, what manner of Bodies are ordained for us after the Resurrection, he maketh the rise of that their state to be, not so much the Death, or Resurrection of Christ, of which he makes no mention at all in this part of his Discourse, wherein he comes to speak thereof; but he alledgeth, as the highest and primary foundation hereof, this Ground, even the Personal excellency and glory due unto Christ's Human Nature, above that which was due to the *first Adam* before his Fall; which he brings as the sole Ground of this our intended Glory, as being first due unto Christ, meerly upon the Consideration of his Union with the Godhead, of which Glory of Christ in Heaven, he brings in *Adam's* Estate of Innocency in Paradise as the fittest Type; which is expressed unto us under that Phrase (as it hath been opened) [*He was made (or appointed to be) a quickning Spirit*] that is, the Godhead was appointed to become the Life and Quickner of an Human Nature, (even as *Adam* was made a living Soul: that is, to consist of a Soul giving Life to an Earthly Body) by virtue of which, he instantly did become *the Lord from Heaven*, (*Verse 47.*) that is, the *Lord of Heaven*; to whom by Inheritance, as to a Lord, Heaven and all the Glory of it was due, and so, he became *an heavenly Man*, as the Expression also is. And then he being withal, in and together with the ordaining him to this Union with the Godhead, ordained to be a Head unto us; hence it is that our Bodies are to be made *Spiritual and Heavenly*, like unto his. And this is the most ancient; primitive Title in God's Decree, that we have unto Glory; and therefore is in this place only and alone alledged. And although it be true, that the very Resurrection of our Bodies, considered simply, as it is *the subduing that last Enemy, Death* (as the Apostle speaks, *verse 26.*) is the fruit of Christ's Resurrection, as the Cause of it; (and therefore, in that former part of the *Chapter*, the Apostle argueth it from thence) yet still, that at the Resurrection, our Souls and Bodies should be raised up to so glorious and spiritual a Life, and that we should rise with such a kind of Body as we had not before, in *Adam* (which is made a distinct Query by the Apostle, from the 35th *verse*) this (I say) is founded by the Apostle here, only upon that Heavenly Condition which Christ was ordained unto, and which was his due meerly upon his very assuming an Human Nature; of which, we his Members were, together with him, ordained to bear the Image. And thus to shew, that he, and we in him, were ordained unto this Estate before, or rather without the consideration of the Fall: Therefore it is *Adam's* state of Innocency in his first Formation, is made the Type of Christ's Personal Union, and so, of that Glory to which, both he as a publick Person, and we, as his Members, are ordained.

Use 1. So then, that which is the Corolary from all, is this, that the Plot, or Order of Gods Decrees concerning Christ and us, was thus laid in Gods brest; That though unto Christ, and us in him, this Glory was simply intended (for God looks unto the end of his works at first, and so, first to what he meant, ultimately to raise Christ and us up unto, even that Glory which we shall have in Heaven) yet God withal decreeing, in *the way* to this Glory, the Fall of all Mankind, and so, of the Elect to Fall in *Adam*, as well as others; therefore Christ *in the way* to the execution or accomplishment of this Original Decree, was ordained, for their sakes, and in a respect to them, not to take on him first that glorious Condition, upon his first Union with our Nature (which yet was his due) but is said to condescend to *come down from Heaven*, even as Son of Man, (*John 6. 38. and 62. compared*) and to take on him *frail Flesh and the form of a Servant*, in stead hereof; and that, to this end, that he might first Redeem Us, his Members, from under that misery which the Fall had brought upon us; and all this to this end, that by this means this glorious Condition, both of his and ours, might be made the more illustrious.

illustrious. But then, after he should have taken out of the way that which hindred his Members elected in him, from the Glory originally designed to them, and so should thus first have made up what *Adam* had spoiled, then should he himself first cast off that Vail or Condition of *frail Flesh*, and endow the Human Nature with that Spiritual State of Body, which was by a right of Inheritance inseparably, and immediately annexed to the Personal Union with the Godhead: And then, by virtue of this, when he raiseth up his Members, he will bestow on them the like Spiritual Estate, which was also ordained them by an Inheritance (in being Members of him) as well as by the Purchase of his Death: And so we come to have a double Title unto this Glory; one by *Inheritance*, through our Election in Christ, which is this Original, Primitive Title, and before the consideration of any other in Gods intention; and another by the *Purchase of that Death of Christ*, which besides the restoring us out of that Estate into which *Adam's* sin had plunged Us, does by an overflow of merit purchase also this Life unto us: Therefore, *Ephes.* 1. 14. this Glory is called, *Our Inheritance*, as well as a *Purchased Possession*. And when Christ hath thus raised Us to this Glory, then, and not till then, are we restored to what at our first Creation we were ordained to: And then, and not till then, did God (as it were) account Christ to have been begotten [*This day have I begotten thee;*] It is spoken of him in respect of his Human Nature, and that, when Spiritualized at his Resurrection; and 'tis spoken by God, as if then first Christ were become that which he had primitively ordained him to be; As if, not untill that time; and so, God reckons him (as it were) then anew Begotten; because, not till then, did Christ's Condition answer, and become like to what, when he was first, as Man conceived in Gods Womb of Election by his Decree, he was appointed to be. And thus in like manner doth God reckon Us, to be such as he at first chose us to be, when he chose us to be *Men*, and primitively intended to make us in the end, (and for which indeed he ordained to Create us) not untill we be raised to the like Spiritual glorified Condition unto which, in, and together with Christ, we together were ordained to be. And so, all that befell Us in sinning, through *Adam's* Fall, and all that thereupon befell Christ in assuring *frail Flesh*, is to be lookt at as to have been but *in transitu, in the way* (as *Psal.* 110. hath it) to this intended Glory; and to have been decreed (as also the Elects several Conditions in this World are) as subordinate Means appointed by God to make this his Primitive and first-intended Decree the more Glorious, and (as it were) to add a deep Shadow to it, so to set off the lustre of it.

Use 2. Admire we at that which the Angels stand agast at, namely the manifold wisdom of God in his manifestations of himself, as you have it, *Ephes.* 3. 10. That being one of Gods ends of revealing this Mystery of Christ, that the Angels might see the manifold Wisdom of God [*πολυσοφιας*] many ways various, by reason of those several ways God hath gone about to discover himself and his Son by. The Story of the World, and of the Creation of it, what a glorious Contrivement was it, taken simply alone in itself; and how wonderfully did these visible things shew forth the invisible things of God, his Wisdom, power, &c. and how Proud were the wisest of the Heathen, of their Contemplations and Knowledge of its Story, whiles they searched out the harmony, and the secrets of this visible Frame! The Angels, who were made the First Day, as most conceive, with the Heavens, or the third day, as *Piscator*, whilst they stood by as Spectators to behold how God, by degrees, finished this Fabrick, and out of the *Chaos* drew the Elements, the first Lines and ruder Draught of all things visible; and then saw him proceed to garnish, embellish, and adorn those void spaces; the Firmament with Sun, Moon, and lesser Stars; the Air with Fowl; the Earth with Beasts, Herbs, &c. and the Water with Fishes; and last of all, brought forth *Man*, the Lord of all, and made him little lower than *themselves*, being Crowned with glory and honour, and (as it were) the Epitome of all; how did this *Chorus*, or *Quire*, shout out in joy and admiration at the end of every Act, and new Days work! Or to use the Metaphor which God useth in *Job* 38. 4, 5, 6. where he speaks in the Language of an Architect, to express how he reared

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this glorious Frame: When He laid the Foundation of the Earth and took Measure of all the Proportions, of every Creature which he made in it, then (vers. 7.) the Morning Stars sang together; and all the Sons of God shouted for joy; that is, the Angels, who are called Stars, because they are the Creatures appointed to live in the Third Heaven, their Element, as Fishes in the Sea, and Fowl in the Air: And but Stars, for there was a Sun to rise would make them hide their Faces, and pull in their Beams, even Christ; before whose Glory (for tis his Glory spoken of, *Isai. 6.* as appears by *John 10. 12.*) They cover their Faces, as the Stars, like Tapers are put out before the Sun. And they are called the Morning Stars, because they were up early, being Created in the Morning of the First Day. He that is early up is in Latin called *Matutinus*, and so in Hebrew. They both at the Foundation, and at the finishing of this Building (especially when they saw Man brought in, the owner of all) shouted for joy, admiring at Gods handy-works, and Wisdom manifested in them: God herein alluding to the custom of Men, who when they lay the Foundation of a work, and especially, at the finishing of some Great Building, have all their Friends with acclamations and shoutings about them; as at the first Stone of the Temple laid, *Ezra. 3. 10.* and *Zach. 4. 10.* the Last Stone was brought forth with joy and shouting, crying *Grace, Grace*, to it. Just so was it here. And as a Skilful and curious Artist will stand looking upon the exquisite workmanship of some one part (suppose upon an Eye or Hand in a Picture) many hours together, with much delight; so did the Angels greedily view every part of this World, admiring and praising Gods artifice in it: (Which likewise God himself did, as delighting to see how good all was that he had made) and whilst they were doing so, they might behold God (as if he had been displeased at the coarseness of this his work which he had Drawn) suffer all to be dashed by one unwary stroke of the pencil; suffering his Image in Man to be razed, and this whole Frame Subjected to vanity, confusion and disorder: Which made them wonder, in that they surely thought that this was all the works of wonder that ever God meant to make; especially, when they saw him at first, rest from all his works, and sit down, as delighted in them, and to appoint a Day for the Memorial of them: They could not chuse but wonder, to see that God should throw so costly a Piece away; being such a World as they could never imagine, how a better could ever be framed: And how Great a God must they needs think him to be, that regarded not the loss and spoiling of such a World! But alas! God had a further Plot, and Platform of another *Adam*, and another World, in his Head, whereof all this (though so perfect) was but the Type, and Shadow; and of all which they knew not one tittle, nor had the least inckling; Therefore, *Ephes. 3. 9.* it is called a *Mystery hid in God*: God had not spoken one word of it to them (as not of his Temple to *David*) In comparison of which, this World was but a Stage to Act a Part upon a while, and Man (the Lord of it) but as a King in a Play, a meer Type and resemblance of another King, the *King of Glory*; who when he should be brought into the World, these Angels must all down upon their knees and worship: Themselves are but the Stars, as *Job* calls them, and *David* too, in *Psal. 8. 3.* where he speaks (as was said) of Christs World, and the Creatures thereof, the Angels, who become Subjects of it, are but the Stars, and the Church the Moon; but there is no Sun mentioned, for Christ himself is the Sun, and the Light thereof; before whom these Stars were to lose their Light, with which at best they do but twinkle. And when Christ and his World shall appear, then this Moon shall be confounded, and this Sun ashamed, when he shall reign in mount *Sion*, and before his Ancients gloriously: *Isai. 24. ult.* And how must this needs shew forth the manifold Wisdom of God; that he hath plots beyond plots, though he begins with a ruder shew at first; as in the making of the World, in which the Wisdom that lies in it taken simply by it self, how glorious is it! It is called the *Wisdom of God*, *1 Cor. 1. 21.* And if that even the Heathen studied, and admired this, when without relation to God, when his Wisdom in it was not discovered

ed and discerned by them; How much more of Wisdom saw the Angels in it, who saw him that was the First Mover and Creator of all therein! Chap. 9. But there is yet a further Mystery in the Story of it, even a Great Mystery therein couched. The Moral of all being Christ the *Wisdom of God*, whom to illustrate, all the Creatures are not sufficient to be Similitudes, nor Man the Glory and Epitome of them, fit to be his Type. Here is Wisdom hid in Wisdom, a Mystery in a Mystery, a World in a World. And all this World and *Adam* the inhabiter of it, are but as the swadling-Clouts of him, who was once a Babe and lay in a Manger.

CHAP. X.

A more particular Comparison between Adam and Jesus Christ in their Persons: The Formation of Adam's Body by God's immediate Hand, typifies the Assumption of the Human Nature by the Son of God, whose Body was formed immediately by the Holy Ghost. The Union of Soul and Body in Adam, typifies the Hypostatical Union. In what there is an Agreement in the Comparison between them; wherein a Disparity. What was the state of Adam's Body: It comprized the Perfections of all Creatures: It was suited to take in all the Pleasures and Comforts which they could afford: It had a Natural beauty in it: It was guarded from Injuries, and was Immortal; yet in its Original 'twas but Earth. It depended on the Creatures for its Subsistence, and was subject to many Alterations. To what a higher degree of Glory, the Divine Nature of Christ, united to the Human, rais'd the Body of Christ, as he is One with God, and the Lord from Heaven. It was necessary that the Glory of his Human Nature should excel all Creatures, even the Angels themselves. The glory of his Body was illustrated by his Transfiguration on the Mount; and yet that fell short of the Glory it has now in Heaven.

HAVING thus in the General demonstrated *Adam* to have been *Christ's* Type, I come now to lay the Particulars together wherein this Typicalness consisted. For the fitting of which, each to other, (as also concerning all other Types) I will promise this Rule, which I take to be safe and warrantable, That although, for what are Types, and what are not, as also for the General Scope intended in them, we must find a special warrant by the Holy Ghost's own interpreting and applying of them, (as hath been said) yet so, as when once that Scope is found, we may for the Particulars wherein the Types agree with the things typified, take liberty (as in all other Similitudes) to enlarge them, and extend them as far, and to as many Particulars, as the likeness will hold in, (whilst that we keep to the Analogy of that their General Scope) although we have not an express word for each particular part wherein there seems to be a resemblance. For which Rule there is both this Reason and Instance.

The Reason is, because when God useth a Similitude to any purpose, all parts of that Similitude, wherein to spiritual Reason it is evident they are alike, as well in what is not so expressly applied by the Holy Ghost already, as in what it is, they all are sanctified to resemble it, and are so intended; seeing that the Similitude doth as readily and fully arise at the first blush, in the one, as in the other.

The Instance I would give, is in the Interpretation of Parables, in which this Rule holds good. Now, *Hebr. 9. 9.* the Types of the Old Law are called *Parables* [*ἡ τῆς παραβολῆς*] which was a Parable] rendered by our Translation [*which was a Figure*] Now concerning the Interpretation of Parables, you usually have the General Scope annexed by Christ in them all, but no more; he leaving us (according to the Analogy of Faith, and of that Scope given us as a Pole star to steer our Course by therein) to apply the several Particulars our selves, according to that resemblance that unto Spiritual Reason doth appear. This Rule therefore will I observe herein, and keep to it as sacred, Not to make any thing a Type, which the Holy Ghost hath not designed out for one: But in opening the Similitude between such as he hath designed, and the things signified, to take liberty for the fitting of Particulars, without once failing out of the sight of the General Scope given, or applying the Similitude of any Particular to signifie any thing concerning Christ, which otherwise I have not authentick warrant for, in the express Letter of the Word.

This Rule thus premised, I descend to the Particulars. Now the Comparison lies in two things:

1. In respect of their own Persons.
2. As they both are ordained publick Persons, to convey the Likeness or Image of their Condition unto their Posterity.

I. Their Persons are compared: And that,

1. In the Substance whereof each consisted: *Adam* was a *living Soul*; that is, a reasonable Soul giving life to a Body made of Earth, and to live on Earth; not a Soul simply, but a *living Soul*. And that Attribute of *Living* is given to *Soul*, as it communicated Life to that Body into which it was inspired, *Gen. 2. 7.* And so, *Christ* was a *Spirit* (or God) *quickning* an Human Nature joynd unto it. And that that was the Nature assumed for the Godhead to *quicken*, and give life unto, the Apostle declares, *verse 47.* calling him a *Man*.

2. In the infinitely differing Conditions of their Persons, or state of Life which that Human Nature, by virtue of that Union, must needs enjoy, transcending that which a Soul could convey to a body of Earth. This second comparison, namely, of their *Condition*, is couched in these words [*Living, Quickning*] as that other, of the *Substance* of their Persons, in those words [*Soul, Spirit*].

Now the first Particular of this Resemblance lies (as I take it) in comparing the Formation of *Adam's* Body, and the Union of his Soul with it, with the Formation of *Christ's* Human Nature, and the Hypostatical Union of it with the Divine; which is the Foundation of all, that *Christ*, as a publick Person, did for us.

For, first, This being the first Formation of *Adam*, by which he became a Man, must needs typifie out the first Formation and Assumption of our Nature by *Christ*, by which he became a *Man*.

And, secondly, The thing compared is the one's becoming a *living Soul*, and the others being a *quickning Spirit*; which notes out a Comparison of their Natures or Substances. *Adam* was made *Soul*, when into his Body the Rational Soul was inspired; which being united to it, used it as an Instrument to perform the Functions of that Life which it led on Earth. But *Christ* became a *quickning Spirit*, when his Godhead assumed the Human Nature to work and dwell in it, and to glorifie it. And the Apostle calls the whole Person of *Adam* now made, by that which was most excellent in it, the Soul; *Mens cujusque quisque est*: And so, the Person of *Christ* made Man, is, by that which

which is most excellent in that Person, *Spirit*, or the Godhead, which is the Foundation of all that which Christ is made unto us.

Thirdly, That his Scope is, by *Adam's* Formation to signifie the Assumption of the Human Nature by the Godhead, appears by *verse 47.* where he calls the *first Adam* but meer *Man* [*the first Man, &c.*] but he calls Christ (as the *second Man*, so) *the Lord* (namely God) *also*, as being become God and Man. Therefore we may warrantably conclude, That to be the first thing typified by *Adam's* Creation. Let us now see how they agree.

The first making of *Adam* a *Man*, is described in Two things :

1. The forming of his Body.

2. The breathing in, and uniting the Soul unto it; which together united, do make up one Person. Now the forming of *Adam's* Body doth clearly typifie out the Formation of Christ's Human Nature assumed: which whole Nature is accordingly called his *Body*; for so, comparatively to the Godhead, it may be called. Thus, *Hebr. 10. 5. a Body hast thou fitted me* (that is, an Human Nature) says Christ there, of his coming into the World. And the Agreement lies in two things :

1. *Adam's* Body and Christ's do agree in this, That *Adam's* Body was immediately formed by God himself, without Man's help, he being the *first Man*. It was God who fashioned his Body, whereas it is *vis plastica*, the formative Faculty that doth it in ours, begotten of him. And so Christ's Body assumed, is also said (*Hebr. 9. 11.*) to be a *Tabernacle not made with hands*; not by the help of any Creature, not by Generation, as ours is, but immediately by God.

And, 3dly, As God formed the Body of *Adam*, even as a Potter doth mould or fashion his Clay, (as the word denotes) and as God did this immediately, even so the Holy Ghost did Christ's Body. That word in *Hebr. 10. 5.* which we translate [*fitted me*] signifies also to *articulate*, or *form joynt by joynt*; [καταρτίσω] And the Hebrew words in *Psalms 40.* (from whence this is taken) which we translate [*My ear hast thou bored through*] as having allusion unto the Servants under the Old Law. *Genebrard* says that the *Ear* is by a *Synechdoche* put for the whole *Body*; and that which we Translate [*perfodisti*] is rather [*fodicasti*] to *fashion with the hand*, as a Potter doth; and so the Apostle renders it, [*a Body hast thou formed* (or *fitted*) *me*. The Holy Ghost therein supplied that which the *Plastick Faculty* doth in our Conception (consisting partly in the Seed of the Man, and partly in the Nature of the Womb;) and this, that so Christ might be *born without sin*.

Therefore, 4thly, As *Adam* was without Father and Mother, so was Christ also; who *Hebr. 3. 4.* is therein made like unto *Melchisedech*; but he is much more like to *Adam*, who herein was a more perfect Type of Christ than *Melchisedech* was: For *Melchisedech's* having no Father nor Mother, was not that he had none indeed, but that in Scripture *None* were recorded; as appears by *verse 6.* But *Adam* really had no Man to his Father, nor Woman to his Mother: He was not born from the Conjunction of Man and Woman, which *Melchisedech* was.

Fifthly, As *Adam* was in a peculiar manner (in respect of his Formation) the Son of God, and that, in such a respect as other men are not; (for *Luke 3.* whereas others are in that Genealogie said to be the Sons of such and such Men (as *Enoch* the Son of *Seth*, and *Seth* of *Abraham*) *Adam* is said to be the Son of God, *verse ult.* because he was his Son by immediate Creation, which they were not; who yet in another respect, namely, as they were Elect, were Adopted Sons of God). This typified that Christ, even as having assumed an Human Nature, was in a transcendent manner God's Son; even as he was Man he was God's Natural, (not Adopted) Son: For else there had been two Relations of Sonship in that Person; the Person being the Subject of that Relation, not the Nature. So *Luke 1. 35.* because the Holy Ghost shall come upon thee, therefore that holy thing which shall be born of thee, shall be called the Son of God: that is, so the Son, as no man else: The only begotten Son of God, *John 3. 16.*

II. In the Second Place, The Uniting of the Soul and Body together (which was done at that *breathing* of Life into him) so as, they both made one Man, and the *first Adam* so became a *living Soul*; this of all things, doth the most lively set forth the Hypostatical Union of the Divine and Human Nature. And so I find all Divines acknowledge, that the nearest Instance that can in Nature be found, of this Mystery, is therein held forth. And therefore, 1 *Pet.* 3. 18. the Human Nature of Christ is called *Flesh*, and the Divine Nature, *Spirit*; which, in the very nameing of it, seems to bear an allusion to the *Soul* or *Spirit* in *Man*, conjoynd with his Body and Flesh. And it seems a fair Interpretation which is given by some, of that Place [——— *The fulness of the Godhead dwells bodily*;] that is, by a more near and firm Union, than a Mans Soul doth in his Body; as speaking by way of Similitude to illustrate this. And so I find the School-men labouring much, to shew how nearly this Instance resembles it: As *Thom. Aqu. Lib. 4. cont. Gent. cap. 41.* And *Athanasius* in his very Creed, taketh up this Similitude of all others, to express it. But I did not think to have found such a Ground in the Word, to have made this the *Type* of it, as this Place holds forth.

For, 1. Considering the distance that is between the Reasonable Soul (a Spirit immortal, more glorious than the Sun, but a step inferiour to the Angels, bearing Gods Image in its Substance and Faculties, and capable of Holiness) and a piece of Earth, that that should dwell in, and inform this; the conjoyning of two such Extrems best resembled the Union of the Divine Nature with the Human, God with Man. The Angels, they are Spirits without Bodies; and the Souls of Beasts are but Earthly, like the Bodies which they inform, and indeed, the Spirits of Elements only.

Secondly, The nearness of their Union does yet further help to resemble it: For this Soul dwells not in Bodies, as a Man in a House, or as Angels did in Bodies assumed, to move them, &c. but is conjoynd to them as a *Form*, that together with the Body, makes up a Person; whereas the Souls of Beasts, though they make a Nature, yet not a Person. And as the Rational Souls Union, so this Union of God and Man makes one Christ, one Person.

Thirdly, The super-eminent manner of Subsisting, that this Soul hath in the Body, is the highest resemblance of that of the Godhead in an Human Nature. Other Souls have their Being from the Matter; they are extracted out of its Passive Power, as Spirits of Wine are, out of Wine: But this is Gods Breath, and is from without: And in the Body it is *Semi-Persona*, it is not that only *quo subsistit*, but *quod*: Other Forms are but Principles of the whole, this is more; it can of it self Subsist; only whilst it is in the Body, it Subsists after another manner, namely *in a Body*: Therefore, Mens Souls are said to *give an account for what was done in the Body*: And it can Subsist, when severed from the Body, which the Souls of Beasts cannot, *Eccles.* 12. 7. It moreover bears the Name of the *whole*: Therefore Christ arguing the *Immortality* of the *Soul*, saith, that *Abraham is alive*; that is, the Soul of *Abraham*; for *God is the God of the Living*, &c. Thus the Second Person is a Person of himself, who Subsisted before a Body was assumed;] *Before Abraham was I am*;] and when this Person Subsists in the Human Nature, it is the same Subsistence that before, only he takes a Body up unto himself to partake of his Subsistence.

Fourthly, As the Body is but the Souls Instrument (its Members are called *Weapons* or *Tools* he acts by, (*Rom.* 6. 13.) *Neither yield ye your Members as instruments of unrighteousness unto sin: But yield your selves unto God, as those that are alive from the dead, and your Members as instruments of righteousness unto God.* And the *Sheath* thereof (*Dan.* 7. 15.) *I Daniel was grieved in my Spirit in the midst of my Body, and the visions of my head troubled me.* And its *House of Clay*, *Job* 4. 19. *How much less on them that dwell in houses of Clay, whose Foundation is in the dust, which are crushed before the moth.* Such is this assumed Body unto the Godhead, which many Interpret that place of; *The Flesh profiteth nothing, but the Spirit quickneth*

quickness, John 6. 63. And the thing is a truth, though there is another meaning given of the words.

Book II. Fifthly, As these two remain distinct, the Souls one thing, and the Body another; so are the two Natures in Christ.

Sixthly, As the Soul hath Faculties and Actions distinct from those of the Body. the Body hath its *Appetite*, which we call the *Sensitive*: The Soul a distinct *Appetite*, which we call *Rational*, the will. So the Divine Nature in Christ hath Powers, and Operations distinct and severed from those of his Human. The will of the Human Nature, is distinct from the Divine.

But yet this Comparison is not without a World of Difference in these Two: For,

First, The Godhead and the Human Nature are not as Two Parts of that Person, as the Soul and Body are of a Man: For though the Soul be of it self a Subsistence, yet it is ordained to be a Part of the *Man*, and hath not its full and Natural perfection and intended State, without Union with the Body. And although in respect of Holiness, *The Spirits of just Men* departed, are said to *be perfect*, Heb. 12. 23. Yet in respect of Gods Ordination to a conjunction with the Body, they are not for happiness so perfect, as when again united to the Body: But the Son of God was as perfect afore his assuming Mans Nature, as after, and nothing of Perfection is added unto him thereby: And if we could now suppose a Separation, he should lose none of his Perfection thereby, being of himself *God Blessed* (and so perfect in himself) *for ever*.

Secondly, Man is a third Thing different from his Soul and Body, though made up of Both: But tis not so here; the Person of Christ is God, and the Person of Christ is Man.

Thirdly, The Soul, though it can Subsist without the Body, yet did not alone Subsist before it was joyned to the Body: But the Divinity of Christ was from all Eternity, and was then as Perfect without this Human Nature assumed, as now it is: He is the Person, and the Human Nature but an Adjunct of it, and perfected by it.

Fourthly, This Hypostatical Union is more intimate, than that of the Soul and Body: For we cannot say of Man, that he is the Soul, or the Body: But the Son of God assuming our Nature, may properly and truly be called both God, and Man.

Fifthly, The Soul and Body may be, and are severed, but so cannot Christ's Divine and Human Nature be: No, nor were they in Death; but when Christ was in the Grave, that Union held.

Thus you have seen a Comparison made between the Person of *Adam*, singly considered in his being made up of Soul and Body united, to make one Person, and the Person of Christ singly considered as God, and Man, in one person also.

I come now to the second Head, which is the Conveyance of an Image by each of these Persons to the posterity of each of them, and the different manner of conveying it.

And as to that Point, the Text in 1 Cor. 15. 45, 46. shews the eminently transcendent difference held by God between these two. 1. That *Adam* conveys his Image as a living Soul, and by virtue of that Conveyance, we are merely made living Souls our selves, such as *Adam* was: We have barely that Animal Life conveyed. Thus all those that came of *Adam* were to be in Likeness to him, Living Souls: But Christ Conveys his Image and Heavenly Life and State, as a *quickning Spirit*, viz. the same Life which Christ himself hath. So that there is a different manner of these two Conveyances of Life. The one, that of *Adam*, is by Natural Generation, to make us Men, like himself: But Christ's conveyance is by immediate quickning and causation of his new Life. And therein there is this difference between *Adam's* Conveyance to his members, and Christ's to us: That Christ, *the Lord from Heaven*, is alone that *quickning Spirit*, and we are not to become quickning Spirits to others. We are quickned, not quickners; we are not made Living Souls

Souls our selves to others, as in *Adam* his Sons were ; God blessed them to multiply, *Gen.* 1. 28. But the holiest men that ever were, could never convey the new Birth and Life to any : *Abraham* could not to *Ishmael* ; for it goes not by the will of Man, *John* 1. 13, Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And this is to be understood not only of Christ's quickning at the Resurrection (though that only be here spoken of) but that of our first birth, is called a quickning us together with Christ, as the sole Author of it, *Ephes.* 2. 5. Even when we were dead in sins, hath quickned us together with Christ, (by Grace ye are saved). And in that respect for, and by the same reason, that Christ is a quickning Spirit at the Resurrection of our Bodies (which was there the particular Subject of the Apostles Discourse in *1 Cor.* 15. 45, 46.) is Christ the quickning Spirit at our first Conversion, and it is answerably termed a Resurrection, *Colos.* 2. 12. Buried with him in Baptism, wherein also you are risen with him through the faith of the operation of God, who hath raised him from the dead. And this is a work of no less Power than the other of raising our Bodies at last. And Christ is expressly termed that Spirit which quickens us, and changeth us into his Image, *2 Cor.* 3. 17, 18, verses compared: Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a Glass the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord. It is spoken of Christ, The Lord is that Spirit, verse 17. The difference is in this, (as the very words here do shew) that it is Christ's Prerogative to have Life in himself, as the Father hath, and we are to live by him : And as the Personal Union in Christ, and this his Prerogative are inseparable, it cannot be communicated unto others.

Only this is to be understood, that the same Image in that *1 Cor.* 3. 18. is as to a Likeness in Qualities, and a Similitude of what is in Christ, according to the sphere and proportion of that Union which is our Lot to have in subordination under him, and which, in a next degree unto him, is to be conveyed to us, both as to our Souls and Bodies.

Christ's and *Adam's* Communication in this respect are as vastly different, as the Communication of Light from a Candle to another, and the derivation of Light from the Sun to the Moon and Stars. The Communication of Light from one Candle or Torch to another, sets the Torch or Candle lighted, in as full a condition of Light, and to propagate Light to other Torches, as itself hath : And so it is that we are made living Souls from him, who was a living Soul, as fully as himself, both for our selves, and others our Children. But Christ, he communicates Light and Life to us, as the Sun doth to the Moon and Stars : He makes them light and bright, with that Light which is in himself ; but he makes them not to be Suns, as himself is. There is but one Sun still, the Fountain of Light, and the quickner of all things.

I might enlarge, to shew that Likeness we shall have with Christ in Glory, both in all sorts of qualifications of Soul, as well as Body. But I shall, by way of Inference, from the lesser argue to the greater, and so pursue only the glory our Bodies shall then have from the glorious Body of Christ. And it is the proper Argument of this *1 Cor.* 15. to shew the vastly differing state of *Adam's* Body, as enlivened by a reasonable Soul, and that of the Glory of Christ's Body, as then in Heaven, unto which ours are in heavenly qualifications and endowments to be conformed at the Resurrection. Our Bodies are the vile part of us, as *Paul* terms them, *Phil.* 3. 21. which yet Christ will confirm to his most glorious Body : And he speaks this, to the end, that from the instance of this Body, we may infer, from that honour which the vilest part hath, what glorious, and heavenly, spiritualized Souls we shall have, and that by Christ, when we are glorified together with him in Heaven.

In handling of this, I am to perform Three things. To shew,

1. What was the state of *Adam's* Body when he was made a living Soul, that is, had a reasonable Soul that dwelt in his Body.

BOOK II. 2. How glorious the Body, the Human Nature of Christ was, being quickened by the Godhead, the glory of *Adam's* Body, and his Soul dwelling in it, being a Type of the Glory of the Godhead dwelling in the Human Nature.

3. That our Bodies, they were made and intended by God to be conformed unto Christ's Body and Human Nature, in that his Glory heavenly.

For the first, Will you take *Adam's* Body, as it had a reasonable Soul joynted to it, and in the dignity it was thereby raised unto, at the first Creation: The Body of *Adam* taken thus, with the reasonable Soul dwelling in it, abstracting and cutting off the Image of God which yet dwelt in it, for that is a fourth thing to be handled; It had,

1. All the World in it, *subjective*, and it had all the World in it, *objective*; that is, there is no excellency that is in the World, which he had not in him, inherent: Nor is there any excellency or comfort in the World, but he had something in him to take it in suited to it, and to take comfort from it.

He had, first, all excellencies in him subjectively: There is no Perfection in any Creature, but it is in Man, that's certain. In his Soul he partakes with the Angels. In his Body, and the Actions of it, and the perfections of it, he is the Epitome, the Sum of all the World; he is called therefore *a little World*. The Poets did feign, and they said well in it, only the story they tell is a Fiction, When Man was made, say they, then did God take a piece out of every Creature, and make Man out of it. The thing hath a truth in it; not that God indeed did take out of every Creature a piece, but he framed up man in an answerable excellency to what is in any of the Creatures. *Preach the Gospel* (saith Christ) *unto every Creature*, *Mark* 16. 15. that is, to Men; for Man is every Creature.

Then secondly, the Body of *Adam*, as it had this reasonable Soul dwelling in it, it was fitted and suited to take in comfort from all things in the World: It was capable of all the comforts in this World; and of them above, some taste of them: His Soul could look up to Heaven, to God; his Body, his Senses, were suited to the Creatures. This is a certain truth, there is no Creature, but go take the Original Institution of it, and it did some way serve for the comfort of man: And look as the eye is fitted to Colours, so there is something in Man, in his Body, suited to every Creature, in the Original Constitution of them. There is no Creature, but there is something in Man to answer it, and to take comfort from it, or an use in some way of it for Man's help. And there is nothing in Man, but there is some Creature made to answer to it. In a word, there is nothing that is in this Life, that we behold with our eyes, or hear with our ears; nothing in this World but was some way suited to something in the Nature of Man to make use of, to have benefit by. And was not this a great Glory and Dignity that was given to *Adam's* Soul, living in such a poor Tabernacle of Dust and Ashes, that it should have a whole World made for it, suited to it? And thus glorious a Creature was Man in his first Creation.

2. Go take the Beauty that God stamped upon man. The Beauty which we have now ariseth as from our Garments, from our Cloathing: But the Beauty that *Adam's* Body had then, it was innate; therefore it is said, they *knew not that they were naked*, *Gen.* 2. 25. Christ saith that the Lilies are clothed better than *Solomon* was in all his Royalty, *Matth.* 6. 28, 29. What is the reason of it? because *Solomon*, in all his Royalty, he was beholden to the Silkworm, beholden to his Clothes, beholden to the Earth, or Rivers, wherein the Veins of Gold do run, for the golden Crown he wore upon his head, and for the precious Stones that were in that Crown; but the Lilies wear their own glory about them, it is innate in them: So now there was a beauty in *Adam* and *Eve* innate, inherent in them, which was their glory and their excellency, and they had that then, which all the Kings of the Earth, in all their Royalty, and all the beauties of the World put in one, have not now.

3. This Body which *Adam's* Soul did dwell in, was made free from all hurt from all the Creatures without him. You use to say of some mens Bodies, that they are shot-free; why, *Adam* was shot-free, as I may say, from all hurt from the Creatures: There was not a Gnat to sting him, or a Flea, (I instance in these lower Creatures to exemplifie how free he was from all evil;) therefore though he lived in a hot Country (for Paradise was seated near *Babylon*, a very hot Climate) yet he could sleep quietly, though naked, he was exposed neither to Sun or Weather, to have received any hurt from thence, for he was naked, and he had as great a comfort in his Life that way, and a freedom from all injury, infinitely more than we have now. He had no sickness, nor no diseases, nor no suffering of any kind.

4. His Body had Immortality, it should never have died; for in *Rom. 5. 15.* it is said, that *Death* entred by *sin*; and therefore, if he had not sinned, he should not have died. These were the Perfections of *Adams* Body, as it was first Created; he had a World made for him; he had a World in him. He was free from all evil, free from pain. He was Immortal; that Soul of his, dwelling in that Body, should never have been parted. And he had that native original Beauty, which putteth down all the Additions of any kind whereby Man now acquireth a Beauty to himself. These, I say, were the Privileges of that Body, which by the reasonable Soul of *Adam*, having the Image of God, it was raised up to, by the Union of that Soul to that Body, and he should have conveyed this to all his Posterity as a publick Person.

Yea, but now let me tell you also, how short it fell of that Spiritual Body which *Jesus Christ*, the *second Adam* bringeth with him, whereof this Body of *Adam's* was but a Type, and so you shall see what will lose it notwithstanding it was thus perfect.

1. For the original of this Body; It was but an Animal Body, it was but Earth, and all the Senses in the Body, and whatever was in the Body and the Soul, as it was joyned to this Body, and working by the Body, and in the Body, was but Earth. It had actions as a Soul, which it works without the help of the Body outward, toward God; but the actions which it wrought in the Body, they were all but earthy; suited to earthy things: *The first Man is of the Earth, earthy*; and is no better. The Apostle in this *1 Cor. 15. 46, 47. &c.* you see, speaks of *Adam* at his best; if you take his corporeal State, as the reasonable Soul did work, and did dwell in his Body, he speaks meerly you see of it, and as he calleth the Law *the beggarly Rudiments of the World*, in comparison of the Gospel, so saith he this State of *Adam's* Body, though it had this Soul in it, it was but earthy, and it was suited to take comfort from Earthly things, if you take the Animal and Bodily State of it. In *Phil. 3. 21.* We translate it *Our vile Bodies*; but the truth is, in the Original it is our *humble Bodies*, our *mean Bodies*, that depend upon, and are beholding unto eating and drinking, and the actions that follow thereupon, which humble them, and Lower them. *Luke 1. 48.* *He had regard to the lowliness of his Handmaid*; it is the sameword we translate *vile Bodies*, the lowliness of our Bodies, or our mean Bodies, whose Life and Subsistence depends upon such mean Actions as we do, and poor Creatures without us: And *Adam* did so too. His Body was an earthly Body, that had such earthly actions as these are.

2. His Body, though it was not exposed to hurt or injuries, yet it was in a dependence upon Creatures, it depended upon meat, and drink, and sleep, and upon all such things to uphold it self.

3. Though it was not Subject to dying, yet it was Subject to many alterations. If *Adam* had begotten a Child, it would have been little when it had been born; it must have grown in augmentation. He was Subject to expense of Spirits, to weariness, and therefore refreshed himself by sleep and by meats: So as though he had not a decay in the whole by death; yet he had a decay in the parts which was supplied and renewed again; even as we now have not the same Bodies we had, when we were first born; for our Spirits waft, and our Blood wafts, and new comes in the room; It is the same Body indeed, because

BOOK II.

cause it hath the same Soul, yet notwithstanding there is a wasting, so there was in his. A Man eateth more in a year than his own Bulk over and over again: Why? because he wasteth, and spendeth: There is a partial alteration still; and so it was in *Adam*.

4. It is true he was Immortal, as it is in *Rom. 8. 10, 11. The Body is dead because of sin*; that is, the reason why the Body shall die, is, because of sin; Had not Man sinned, he should not have died; therefore *Adam* having no sin, he was Immortal. And it is clear he speaks of Natural Bodies in that place; I will give you two reasons for it, because it is controverted: He saith the *Body is dead for sin, or because of sin*; if he had spoken of the Body of sin, he would not have used that Phrase, *It is dead because of sin*, for it self was dead in sin; therefore he meaneth a Natural Body, for the death cometh only by sin: And that he speaks of the Natural Body, is clear also; for in *vers. 11.* he saith, *That God shall quicken, when he shall raise up our mortal Bodies*; he speaks therefore of the mortal Body. Now, my Brethren, the temper of the Elements in us are unequal; as we have *warring in our Lusts*, (as *James* saith, *James 4. 1.*) *in our Souls*, so there is a *warring in the Elements in our Bodies*: There are contrary factions in every Mans Body: There is Fire against Water, and Water against Fire; (for we are made up of the Elements) and a *Kingdom divided within it self cannot stand*; and that is the reason why all men dye. Whereas in *Adam's* Body, in Innocency, the Elements were so poise that he should never have died, God did so temper them, so poise them. We do find this in Experience in Monuments that have been digged up in those places where the *Romans* have died, that there have been Urns digged up, in which they have made a perpetual Lamp in a double Glass, a continued Flame that was fed with Oyl, that hath lasted even to this day: Such a perpetual Lamp was the radical moisture in *Adam*, and if Man was able to make a perpetual Flame, God was able to make it much more; and so he did in *Adam's* Body: Yet though his Body was thus immortal, it was not immortal by virtue of its own Principles, his immortality was not natural to him; for he had the four Elements in him, the one fighting against the other; and had it not been for a Promise that God would poise them, it would in the end have wrought Old Age and Death. His Immortality was natural indeed, as a natural due to such a Creature Created in Gods Image, while he stood in that State; but it was not natural, as arising from the Principles of Nature, and from the natural constitution that was in his Body, but the contrary rather It was Gods Promise, *Do this and thou shalt live*, and his Protection over him that made him Immortal. Our Divines use to say this, That *Adam* had a *posse non mori*, that he could not have died, but he had not a *non posse mori*; that is, he had not such a Principle, as that no way he could die; for he might die and he might live, as he might sin, and he might not sin, he had but a conditional Immortality; he was not indeed *moriturus*, but he was *Mortale*; he should not have died for the act, but take the power, and he might have died. There was a possibility of *Adam's* being kil'd, if he had falln off from on high, as well as any of us; only the Promise was, *That God would keep him by his Providence*; and therein lay his Immortality; and he had the Tree of Life to eat of, for to repair nature, and so to live for ever. It is not natural to the Body of Man to live for ever, for the contrary Elements would bring a Man to ruin; Nor was it in the Power of the Soul to keep the Body; it was not like Salt to keep the Body from Corruption or Putrifaction; but, as I said afore, it was the promise that God did it, that if he did thus and thus he would protect him and keep him, he should live: And that it was by virtue of the Promise of God, that he was thus Immortal, is clear by this, that the Sacrament of the Tree of Life did seal up this Promise: He might eat of that Tree of Life, and it was a Sacrament to him that he lived by promise of God, that said, *Do this and thou shalt live*. So as now if you ask whether Immortality was natural to *Adam*? I answer, it was natural in this respect, it was a due to that Condition according to the Covenant of Works; it was a suitable Promise, and a due Promise to Man in that Condition: But it was not natural in that respect, as arising out of the Principles of his own Nature; for neither could the

the Body have kept it self Immortal, nor could the Soul have kept that Body Immortal; The temperature of his Body would never of it self, and its own mixture, been so equally poised, but it would have been ruinated; only he was under Gods Protection, he was under Gods Promise, he was under the Covenant of the Tree of Life, and so he should have been Immortal. And to me, this is clearly hinted in those words, *Thou art dust*, saith he; that is, in that thou art not fain to dust again it doth not arise from the Constitution of thy Original, for thou art but a Dust-heap, and thou wilt easily mould, and fall to nothing, it is easy for dust to return to dust; but it is my Protection that hath kept thee from falling to dust; and therefore the Lord saith, *Thou art dust, and to dust thou shalt return*; I will now withdraw this Promise of Protection from thee, and then to dust thou shalt return. Which evidently implyeth, That he was not Immortal from the Union of Soul and Body, or from the Constitution of his own Body, but that the Covenant of Works, to which the Promise was made, that was everlastingly to keep him, so he was Immortal.

Here is the State of *Adams* Body, and so I have dispatched the first thing that I was to do, namely to shew you what was the State of *Adam's* Body in his first Creation, when he was made a *living Soul*.

I am, Secondly, to shew you unto what a glorious State and condition the Union of the Godhead must needs raise up the Body of Christ when he had performed the work of Redemption (for that is the Apostles Scope here) that as the Soul of *Adam* did advance a poor piece of Clay to so high and great a dignity,) as the Body of a Man is advanced by the Soul joyned to it, and did so ennoble it that it hath all things under it, hath all this World made for it, and suited to it, and it self was the *Compendium* and Epitome of the World, (as you have heard) and what a great deal of difference there is between the Body of a Man, having a reasonable Soul joyned to it, and dwelling in it, and the Body of a Beast, you all know; Answerably, and in a proportion infinitely greater (for the *first Adam* was but a Type and an imperfect Shadow of the *second Adam*) if that the Godhead shall become to a Human Nature that which the Soul was unto *Adam's* Body, will be the height, and dignity, unto which the Godhead will raise that Human Nature. If, saith the Apostle, *the first Adam was a living Soul*; that is, If that reasonable Soul which *Adam* had created for him, and put into his Body, upon which God stamped his Image, did so enliven a Body of Earth, raise it to such a glorious Condition; all which was but a Type and an imperfect Shadow of something more Perfect to come; Then, saith he, *the second Adam must be a quickning Spirit*; and by Spirit, he meaneth the Godhead of the Son of God, which did quicken or communicate a glory suitable (it must needs do so) unto the Human Nature it assumed; To what a glorious Life then must that Human Nature be ordained unto, which the Godhead becometh, as it were, the Soul, and is a *quickning Spirit*?

Now to shew you what that State of Body is that Jesus Christ is to have, and hath in Heaven, and is due unto him by virtue of the Union of the Human Nature with the Godhead; I shall only give you what Arguments the Text affordeth. And there are three things in the Text, from which it may be argued, which indeed do all three come unto one, yet there is by way of Argument something distinct in them all.

First, The Apostle argues it from the inhabitation of the Godhead in the Body and Human Nature of Christ, that it is united to a Spirit, to the Godhead, that shall quicken it and raise it up to a proportion suitable to it self. And his Argument, as I have said; lies thus: If that a poor reasonable Soul, created by God, having the Image of God upon it, raised up *Adams* Body to such a State; what shall the Spirit, the Godhead raise up the Body of Christ unto? For you must keep a proportion between the one and the other: The Union between the Human Nature of Christ, and his Godhead, is nearer and stricter than the Union of the Body and Soul, and doth therefore require in a proportion, that that Human Nature, the very Body of Christ, should be advanced

ced to a State suitable. *Adam*, saith he, *was a living Soul; but Christ is a quickning Spirit.*

BOOK II.

I shall give you a wild Similitude, but indeed I do not know what Similitude else to use, and I do it meerly for illustrations sake. Suppose the Sun had a Crystal Case round about it, and there were a poor mean Candle in a Lanthorn, what a world of difference would there be between the glory of the Sun shining through this Crystal Case, and the Light that the Candle doth defuse through that poor Lanthorn? just thus, even in this proportion, and infinitely greater must the difference be between what *Adam's* Soul raised the Lanthorn of his Body unto, when it dwelt in it, and shined in it, and through it; and that advancement that the Godhead, the fulness of the Godhead, dwelling bodily or personally in the Human Nature of Christ, raised up his Body unto.

God hath made here a world, and God hath stamped a great deal of his glory upon it; but if we could suppose that which *Plato* and other Philosophers supposed, that God was the Soul of this world, what a world of glory must this world needs have beyond what it now hath! Even as much as the dead Carcass of a Man hath, when the Soul comes into it, from what it had when it was a dead Carcass. Why, but my Brethren, God hath made a little world, and that is the Human Nature of Christ, and he himself hath become the very Soul of it; and there is not only the *manifestation of the things of God*, as there is in the world, but there is God manifested in that Human Nature.

I shall exemplifie it unto you further, thus: There is a glorious Redemption to come of the Sons of God: And in *Rom. 8. 19, 20.* the Apostle tells us, that *The whole Creation groaneth and travaileth in pain*, to be delivered from the bondage of Corruption, into the glorious liberty of the Children of God: *For the earnest expectation of the Creature 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.* Now mark, see how he reasoneth; when the Saints shall be in their ruff and glory, for their sakes, and to grace their coming into the world at latter Day of Judgment, this world shall be new hung, and all the glory that is now, it will vanish and be nothing in comparison of that glory, the glorious liberty of the Sons of God, shall make the World partakers of, and that God shall do for their sakes. Shall the world be thus made glorious by the coming of the People of God into it, when they are in their glory at latter Day; How much more glorious must the Human Nature of Christ be made, when the Godhead shall put forth a full glory in it, whenas that Human Nature shall be made partakers of the glorious liberty of the Godhead, and of the Son of God?

Christ himself saith, That *those that live in Kings Courts are cloathed in costly rayment.* My Brethren, our Lord and Saviour Jesus Christ, he was to be God's Fellow, *Zech. 13. 7.* If he be God's Fellow, and to come so near him, nearer than all the Angels, and to converse continually with God in the greatest nearness that can be (for he is united to the Godhead) he must have costly rayment, for his Body is but rayment, and it shall be made a glorious Body; for he is to be God's Fellow, therefore he shall wear, and doth wear, a glorious Body in Heaven. That's the first Argument.

Secondly, The Apostle telleth us, That *he is the Lord*, *1 Cor. 15. verse 47.* And therefore this Human Nature is to be advanced above all the Angels, and to be worshipped by all the Angels; *Let all the Angels of God worship him*, *Hebr. 1. 6.* Therefore his Body is to be raised up to a condition above Angels. You may judge what is due to the Body of Christ by this; Go take his Body when it lay in the Grave, his Soul was then out of it; yet notwithstanding then, when it was in the Grave, the Son of God was personally united to that Body, or otherwise Christ had not been said to be buried (as he is said to be in the *Creed*) when that Body was in the Grave, the Angels came into the Grave to worship him; it was his due that they should do so. *Mary* likewise when he was in the Grave, (at least as she thought) she called him *Lord*; *Where have they laid my Lord*, saith she? she meaneth his Body. Now therefore, this Human Nature of his, Body and Soul united thus together, is made high.

higher than the Heavens, saith the Seventh to the Hebrews, verse 26. It is said of us, *That we shall be like the Angels*; he is above the Angels; his Body is not turned into a Spirit, but is made Spiritual. And this must needs be because he is *The Lord*, his Human Nature, Body and Soul, is Lord above Angels; therefore must have a condition raised up to a greater glory than theirs is. And then,

Chap. 10.

Thirdly; By virtue of this Union of the Human Nature with the Godhead, he is *the Lord from Heaven*; mark the words: Its a strange Speech, that he should be called, *the Lord from Heaven*: Was ever the Human Nature of Christ there? No; not till such time as *he did ascend*. Upon this place, many have said, and been deceived with it, that Jesus Christ had a Human Nature in Heaven before the World was, and that he came down from Heaven into the Virgin by an elapse. No; that is not the meaning of the place, my Brethren, to shew that his Human Nature had its original from Heaven; in respect of the matter of it, for then he had not took the Seed of the Virgin, he had not took the Seed of *Abraham*, and so had not been that proportioned Redeemer to save us, which the Scripture telleth us he was. What is the meaning then of this, that *He is the Lord from Heaven*, speaking of him as he is Man? And in *John 3. 13. No Man hath ascended up to Heaven, but he that is come down from Heaven, even the son of Man*, (he speaks of himself as Man) *who is in Heaven?* He never came down from Heaven, in respect of taking his Body there, and so came into the womb of the *Virgin*. How is he then said, as he is the Son of Man, to be *the Lord from Heaven*, and to *come down from Heaven*? My brethren, the Riddle is opened thus, That ye take what was his due, when that Son of God should take a Human Nature, his right, it was to be in Heaven the very first moment: And therefore if he take Human Nature, with the frailties of it, this is to condescend from what is due to that Human Nature thus assumed; so as indeed, my Brethren, all the glory that he hath now in Heaven is connatural to him. It was suspended indeed for our redemption; he was ordained to take the *likeness of sinful Flesh*, as the Apostle saith, that he might redeem us, and till such time as that was finished he did suspend himself and his right; for he should never have set his foot upon this Earth, according to what is his due, if he would assume Human Nature; and therefore because he did condescend from this due of his, he is said to be *the Lord from Heaven, and to come down from Heaven*. Now hence it cometh to pass, that it being his due as he is the Son of God for to be in Heaven, the Human Nature that he assumed must one day be made heavenly, though it be suspended a while for Mans Redemption, and when he hath done that work it must be made heavenly by virtue of this very Union of the Son of God; his Body must up to Heaven and be made like to the Heavens; *Flesh and Blood it cannot inherit the Kingdom of God*, it will not bear it; *Adam* therefore because he was not in himself ordained to go to Heaven, he had but an earthly Body, that is, his reasonable Soul dwelt in a Body, suitable to this Earth, but this *Man, Christ Jesus*, saith he, *is an Heavenly Man*: And however, for our sakes he took the frailties of Flesh and Blood, yet his due is to be in Heaven; hence therefore (here lies the Apostles argument) he must have an Heavenly Body: Why? because that every Nature hath a Body suited to the place it liveth in; *There is one kind of Flesh of Beasts, and another of Fishes, and another of birds*: Why? Because they live in several Elements: Fishes; they live in the water, therefore they have Bodies suited to that watery Element they live in: Beasts and Birds, they living here in the Earth, and in the Air, they have Bodies suited likewise to those Elements they live in: Hence, saith he, if *Jesus Christ* be to be the heavenly Man, if he be *the Lord from Heaven* when he goeth up to Heaven, his Body must be made like the Heavens; therefore he must have a Spiritual Body. And so now you have the three Reasons couched in the Text, why that Jesus Christ being, a *quickening Spirit*, that is a God that quickneth the Human Nature, that Human Nature must needs be made Spiritual, and raised up (even his very Body) to a heavenly State and condition.

Book II.

Now I will give you but one Instance; because if I should lay open all that concerneth the Body of Jesus Christ; and the glory of it, it would ask a long time; I will therefore single out but one Instance which he himself did give, to shew how glorious his Body should be one day, and I will but argue from that to the glory he hath now in Heaven.

The Instance I shall give you, is, that of the Transfiguration of his Body upon the Mount, that you read of in *Matth. 17. 1.* and so on; and in *Mark 9. 2. &c.* and in *Luke 9. 48.* which yet was but a meer transient, flushing, of the glory of the Godhead appearing in him. You shall read there, that he was transfigured before those three great Apostles, *Peter, James, and John,* and that *his face did shine as the Sun, and his rayment was white as the light,* and there did converse with him in their Bodies, *Moses and Elias,* appearing in glory with him. And what was this, but to bring down Heaven a little to Earth, to make a mask, a shew of it? It was to shew what glory the Body of Jesus Christ should have in his Kingdom. That that is his scope in this Transfiguration, is most clear and evident; For if you read the Preface to this story in all the three Evangelists, you shall find it in them all to be this; *The Son of Man shall come in the glory of his Father, and then he shall reward every one according to his works: Verily I say unto you, there be some standing here which shall not see death till they see the Son of Man coming in his Kingdom:* When he had told them what a great glory he shall come in at latter Day, saith he, *there be some of you here shall see a glimpse of it:* And hence, in relation to this Promise, after six days, saith *Matthew and Mark,* about an eight days after, saith *Luke* (namely after the mention of that Promise) *he taketh Peter, and James; and John, and bringeth them up into an high Mountain apart,* and there he fulfilled his Promise, giving them a glimpse of the glory of that Kingdom of his, which he had spoken of: And hence now, both *Moses and Elias,* they do accompany him, and they do accompany him in that glory which they shall have at latter Day; for *Luke* telleth us, *They appeared with him in glory.* And that this is the meaning too, is plain by what *Peter* saith of it, in *2 Pet. 1. 16.* *We have not followed cunningly devised Fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty, for he received from God the Father honour and glory, when there came such a voice to him, from the excellent glory, This is my welbeloved Son, in whom I am well pleased.* It's clear he speaks of this Transfiguration of Christ; and he makes it an Instance of that glory which he should have to come: And that he doth so, observe the words, saith he, *We have not followed cunningly devised Fables, when we made known to you the power and coming of our Lord Jesus Christ,* for we saw him coming in his Kingdom, according as his Promise was. And that *Peter,* when he saith, *We made known to you the power and coming of our Lord Jesus Christ,* meaneth his second coming, it is evident by this, because his scope was (as appears by *Chapt. 3.*) to confirm men in the faith of his second coming: And he saith, *there should come in the last days Scoffers, that should walk after their own lusts, saying, Where is the promise of his coming?* But, saith he, *We have not told you Fables in this, for we had an instance of it, and we saw, and were eye-witnesses of his Majesty:* They saw no more but the Transfiguration of his Body: And therefore the word in *1 Pet. 1. 16.* which is used for the coming of Christ, is the same that is used for that coming of his in *Chapt. 3. verse 4.* and is no where applyed to his first coming. I speak this to take away the Interpretation of some Popish Writers that apply it to his first coming; but the Apostle's scope is clearly this, to give an instance of that glory he shall have, by that glory which he had then; the word which is used for his first coming is always another word. *Peter,* you see, makes a great matter of it, and so likewise doth *John, John 1. 14.* *We saw his glory as of the only begotten Son of God; that is, such a glory as none could have but he that was the only begotten Son of God; we saw it, saith he: John* you know, was one of them that was in the Mount, and *Peter* was another, and both these give testimony of it in their Writings: There was a third, *James,* not he that wrote the Epistle, but he that was put to death by *Herod,*
and

and he dying so soon after, could give no Testimony of it, but the two Apostles that survived, both of them did. Now to confirm further, that this Transfiguration of Christ in the Mount, was on purpose to shew how glorious he should be in the latter day, and glorious in his Body; hence therefore did *Elias* and *Moses*, both of them, come and appear in their Bodies: God was pleased to raise up the Body of *Moses*, together with his Soul; and he appeared with *Elias*, and that in Body too; for *Elias*, you know, went to Heaven in his Body, and he was changed as those at latter Day shall be; and they were to testify to him his Resurrection, by their having their Bodies there, and that he also should come unto glory after he had suffered. *Moses*, he was in his Body too, not only because he was called *Moses*, which was argument enough, but they are said to be two men, *Luke 9. 29.* If *Elias* had his Body, certainly *Moses* had; and the scop: was to shew the glory of the body of Christ, and therefore both were in their bodies. The Lord had made two Promises to *Moses*, the one, *that he should see his face*; the other, *that he would speak with him mouth to mouth*: And here he hath made a second fulfilling of it; for the Son of God, whom he had prophesied of, speaks with him mouth to mouth, and he beholds his face in his glory. Now to speak a little of this glory that was thus appearing in the body of Christ.

It was an internal glory; it was not a glory that did shine about Christ, as if the Sun should shine upon a Glass, or upon a thing making it to shine, it was not extrinsical, it came from within, it was the Godhead quickning him; and therefore he is said to be *transfigured*, and his *face to shine as the Sun*: It was not that the Sun did shine upon his face, and made it to shine. And hence it was that his very *Garments did shine*; so saith *Mark, Chap. 9. vers. 3. And his Raiment became shining, exceeding white as Snow: so as no Fuller on Earth can white them.* Therefore the glory of his Garments was from the glory appeared in his Body, and his Garments did shine by a redundancy, by an overplus; for if it had been by an external light, it would have fallen first upon his garments, and then upon his body; but here it falleth upon his body first, and that is made the reason why his garments did thus shine. The glory that *Moses* had, who was Christ's Type, it was but an external glory put upon the face of *Moses*, by reason of his talking with God, but the glory that Christ's body had was from the breakings forth of the Godhead within it. And that is the difference (by the way) between worldly glory and heavenly glory; heavenly glory springeth from within, and so diffuseth it self to the body, from the Spirit's dwelling in the Saints, and from the Godhead dwelling in the Human Nature of Christ; but worldly glory is a meer external thing put upon men, it is but an outward splendour that environeth men. And his whole body was thus transfigured; and therefore *Mark* saith plainly, *he was transfigured, Mark 9. 2. (not his face only) and his raiment became shining*; implying that his whole body was transformed into a glory, which did shine through his very garments. My Brethren, if vile garments (for so I may call the garments of Christ, they were but mean garments) if they did shine so, what shall these bodies of ours do when they are transformed *into the likeness of his glorious body*?

Consider further the greatness of this glory that did shine in his body; for we do not read of any thing else. *Peter* calleth it *Majesty*, *2 Pet. 1. 16. We were eye-witnesses of his Majesty*; the same word that is used for that great glory in Heaven, in *Hebr. 1. 3. He is set down at the right hand of the Majesty on high.* The Evangelists do compare it to the glory of the Sun; it is said, *His face did shine as the Sun, Matth. 17. 1.* If you say it did but shine like the Sun; I answer, the reason of that expression is this, Not that it was a light of the same kind with the Sun, but because there was nothing else to convey the glory, and the beauty, and excellency of it to Human apprehension, but the Sun. My Brethren, now that Christ is in Heaven, it is more glorious than the Sun. *Paul*, you know, he saw him from Heaven, saith he in *Acts 26. 12, 13. I saw from Heaven a light above the brightness of the Sun* (mark his expression, he riseth higher, above the brightness of the Sun) *shining round about me*; yet it was not the body of Christ in the Air, but the bo-

dy of Christ in Heaven, and this brightness he saw, was but a Light that came from it, which yet was far above the brightness of the Sun it felt, though it was confined to that Company, and did not shine to all the World.

Consider the greatness of it likewise in this, that it made his garments to shine; so you shall find it in all three Evangelists; *Matthew* saith, *Chap. 17. 2. His rayment was white as the Light*; *Mark*, *Chap. 9. 3. That his rayment became shining exceeding white as snow, so as no Fuller on earth can white them*; *Luke*, *Chap. 9. 29. That his rayment was white and glistening*. They compare the Light of the face and Body of Christ to that of the Body of the Sun, and the Light of his rayment to the Light of the Sun, or of the Moon in the Air, which makes it white, or to the Sun shining upon Snow or the like.

Lastly, How infinitely did it affect the Apostles, though they themselves were not transformed into the same glory with him? What saith the Apostle *Peter*, poor Man? *Master*, saith he, *it is good for us to be here*; and upon what occasion doth he say this? when he saw *Moses* and *Elias* going away. So *Luke*, *Chap. 9 Vers. 33. And it came to pass, as they departed from him; Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said*. He had but a little glimps of it, and yet notwithstanding, his Heart was infinitely affected with it: And yet he had a mixture of great fear and astonishment too, which must needs allay it: One that is afraid, you know, (and the Text saith, *They were all afraid*) would rather have the thing removed that he feareth; yet notwithstanding though he was full of fear, full of astonishment rather, his desire breaks out, *Oh*, saith he, *that we might be ever here; and let us make three Tabernacles*, saith he; The Text saith, *he spake he knew not what*: And why spake he he knew not what? Because he would stay there, and because he would have earthly Tabernacles, made of boughs, and booths, such as the Jews had, for to be a covering to glorified Bodies, that *have Tabernacles made without hands*, as the Apostle speaks, *2 Cor. 5. 1. For we know, that if our earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hand, eternal in the Heavens*. Our Saviour Christ had other work to do; for they had been talking of Christ's death, which he should accomplish at *Hierusalem*: And herein lay the folly of his Speech; yet so, as it shewed how mightily his heart was taken: *Oh*, saith he, *let us be ever here, let us never go down to the World again*: And yet poor Men, they were half asleep, they awaked on the suddain, and they heard *Moses* and *Elias* talking with Christ, and they heard them talking of his sufferings, an unpleasing Subject, yet, say they, *let us go down no more*; and yet they themselves were not made glorious, nay they were astonished, and that allayed their joy. How much then shall we be affected when we shall see Jesus Christ, as he is, and be made like to him, and have our Bodies transformed, able to bear all the glory, and to *view him with open face*, as the Apostle saith, with an allusion to it. *2 Cor. 3. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord*.

Here you see now, my Brethren, what a great glory it was; yet let me tell you this too, that this glory which Christ had at his Transfiguration, falleth short of that glory he hath now in Heaven; and that is as clear many ways; it was but a meer resemblance of it, a meer symbolical representation of it, in comparison of what that is. For,

1. He did not let the glory of his Body shine out to the full, for if he had, these poor disciples had not been able to have born it; *Paul*, you know, his eyes were put out with seeing it, *Acts 26. 13.* therefore he kept it in from what now shineth forth, and breaketh forth in Heaven. And,

2. It was but a transient glory; whereas that glory which is in his glorified body in Heaven, it is a permanent quality, that hath unchangeableness and unalterableness for ever, whereas this was but a blush of it. What saith the Apostle in 2 Cor. 3. 7, 8. *But if the ministration of death written, and ingraven in stones, was glorious, so that the Children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away: How shall not the ministration of the Spirit, be rather glorious?* He argueth that therefore *Moses* his glory, was no glory in comparison of the glory of *Christ*: By what? *Because*, saith he, *the glory of Moses his Countenance was to be done away*; and therefore it was no glory in comparison of the glory of *Christ* which continueth: So do I argue, the glory which appeared here upon the Mount in *Christ's* Transfiguration, is no glory in comparison of that he hath in Heaven: Why? because it was to be done away; for when the Cloud had taken up *Moses* and *Elias*, *Christ* was the same Man he was afore: Therefore now, the glory which *Christ* had in the Mount, which *Peter* magnified so, in comparison of what he hath in Heaven, it is but like the joy of the Holy Ghost, which in comparison of what the Soul shall have in Heaven, is but a little flushing of it: Yet you see how mightily it did affect, and what a glory it was. Consider,

3. His body was still subject to Infirmities, and therefore was not glorified; for *Moses* and *Elias* did talk of his dying while he was in this glory, and therefore now it was by a Miracle; it was not in that connatural way it shall be in the World to come, when his body shall be steel'd, nay it is steel'd with glory: For, my Brethren, the glory that is now in Heaven put upon him, it hath changed his body, so that it is impossible, he cannot suffer from any thing, and death hath no more dominion over him, nor any thing tending to death, nor the least alteration; but here he was to come down off the Mount, and to be crucified when he had done. And then,

4. These Disciples here could tell what they saw, and they could tell what the speech was between *Moses* and *Elias*, and him: But go, take *Paul* rapt up into the third Heavens, and he telleth us that he heard words that were unlawful, and impossible to utter; and so he saw sights, he saw the Human Nature of *Christ* in his glory certainly; but when he came down again, that vision which he had, he could tell no news of it: But these here, they could tell what they saw, and who they were, and what they said, *They heard a voice from Heaven saying, This is my wel-beloved Son in whom I am well pleased.*

5. *Christ* in this Transfiguration of his, did but give an instance of one property of glory, namely, shining, brightness, such as is in the body of the Sun; but there is likewise other as glorious properties of a spiritual body, that it can move up and down, as he did when he ascended up into Heaven; he was not long a going certainly, though it is a mighty vast space from Earth to Heaven; and he moved up and down after his Resurrection; and then he was impassible. But I will not stand upon that.

Thus I have shewn you what a great glory must needs be in the Human Nature of *Christ*, in his body: The grounds are in the Text, the instance is this which I have given you out of the story of his Transfiguration; and so I have dispatched the second thing. Before I come to the third and last, I will make a Use or two of this, and then proceed.

In the first place, my brethren, will you see and value the infinite love of our Lord and Saviour *Jesus Christ*. As I said before, the glory of his Human Nature is founded upon the Union of that Nature with the Son of God; it was his due as soon as ever he should assume a Human Nature, and therefore he is called, *The Man from Heaven*, for it was his due to be there; it was a condescending for him to take upon him our frailties, our infirmities, and to have a passible body as he had: And therefore now for him that was thus in God's Decree in the very form of God, and was the Image of the invisible God, for so in his very Human Nature he is; he could have challenged all this glory as his due the very first moment; that he should first subject himself, and that Human Nature of his, to all these sufferings and debasements that he subjected it unto;

BOOK II.

unto; how infinitely should this raise up our hearts to see the love of our Lord and Saviour Jesus Christ! I shall but make this a little clear to you out of the very story of his Transfiguration. You shall find that when he was transfigured, the Evangelists tell us, that *Moses* and *Elias* did talk to him of his death and of his sufferings; *They spake of his decease* (saith *Luke*) *which he should accomplish at Hierusalem*. Our Saviour Christ, to shew what was his due instead of this suffering, he transfigureth himself; and whereas *Moses* and *Elias* went up to Heaven in their bodies again to that glory which they had before, he is left behind here below, and all his glory is gone, and to *Hierusalem* he must go, and there he must suffer. Why? He should have been in Heaven first if he had had his due. This glory of his, I say, and his death were both represented at once; *Moses* and *Elias* spake to him about his death at the same time when his transfiguration was, on purpose to set a value upon it, to take the hearts of the Sons of Men. This Christ, that was so glorious upon the mount, he might then have gone to Heaven as well as descended, and then where had been our Salvation? But he letteth *Moses* and *Elias* go to Heaven, *Go you*, saith he, *and possess your glory*; but as for his own glory, he sheweth what was his due, but layeth it aside for a while that he might suffer.

Again secondly, See whence the valuation of the Bodily sufferings of Christ before God doth arise. There were the sufferings of his Soul, and there were the sufferings of his Body. The sufferings of his Soul, the Scripture speaks least of, though they were the greatest sufferings of all the rest; As the Scripture speaks but little of the glory of the Soul, but speaks much of the glory of the Body, and would have us argue from that to the greatness of the glory of the Soul in the World to come. Learn I say, to value the sufferings of Christ at a due rate, consider whose Body it was that suffer'd; it was the Body of him in whom the Godhead dwelt Bodily and fully; of him that was life itself, was a quickning Spirit, (he was so in assuming Human Nature) his Body was ordained to another World; and the valuation of the Person was it that put a valuation upon every thing he suffered. Therefore, my Brethren, whenever you would put a value upon the bodily sufferings of Christ, I'll tell you what you shall do; First, look upon him as he is now crowned with glory and honour in Heaven, and then think with your selves, that all this was due to him when he was here below, when he was in the Mount, yea when in the Womb, to have taken that Body up and made it so glorious; And when you have brought him down from all the glory he hath in Heaven, do but think what a Man he was when he hung upon the Cross. This should make us put a valuation upon all his sufferings; This makes us see what it is that God doth value his Bodily sufferings for, they were the sufferings of his Body, whose due it was to be thus glorified, and never to have suffered; but God so ordered it that he must first suffer, and then rise and enter into, and possess his glory.

CHAP.

CHAP. XI.

What a more glorious Condition then was Adam's in Innocence, Christ will raise us up unto, proved in the lowest Instance of it, viz. the glory our Bodies shall have at the Resurrection. Wherein that glory shall consist. A Comparison between that glory our Bodies shall then possess, and what Adam's had in Paradise: And in what respect ours shall far excel his.

THE third thing that I am to handle is this, to shew you that our bodies shall be conformed to Jesus Christ's body, that as we have born the Image of the earthly, (which we all do in the bodies which now have) so we shall bear the Image of the heavenly: for so the Apostle reasoneth, *verse 49.* For the Apostles scope in these words is to argue that there is a spiritual body which the Saints shall have in the other World after the Resurrection; and he argueth it from this, because that Christ, who is our Head, he shall have a spiritual body; and he argueth that Christ shall have a spiritual body, by comparing *Adam's* body and Christ's together. *Adam*, he saith, was Christ's Type and Shadow, and therefore by way of eminency, if *Adam* was a living soul, that is, had a reasonable soul that dwelt in a body of Clay, which advanced it to such a dignity as all this World was made for it; then, saith he, Christ he shall be a quickning Spirit; that is, he shall have the Godhead to dwell in him, and quicken the Human Nature, and raise it up in a proportion to a higher degree of glory, than the reasonable soul of *Adam* raised up his body unto. And having proved this, he argueth from thence, that our bodies shall be like unto Christ's: Why? because those two were two common Persons and Roots of Mankind, and they were to propagate the like condition, the like state and qualification that should be in either of them, to those that should come of them: *As is the earthly* (saith he) (namely *Adam*) *such are those that are earthly; and as is the heavenly* (namely Christ, the Lord from Heaven) *such are they also that are heavenly; and as we have born the image of the earthly, we shall also bear the image of the heavenly.* This, I say, is the Apostle's scope; his scope is not so much to hold forth the state of *Adam's* soul, taking it as having the Image of God upon it, having communion with God (for that is held forth sufficiently and abundantly in other Scriptures) but rather to compare that Animal condition, that is, that state that this soul had in this body, as it was suited to earthly things, as it was a living soul, quickning and giving life to an earthly body, partaking of all the comforts of things here below; to compare, I say, the state of this body, and this soul living in it, with the state of that glorified body which Jesus Christ hath in Heaven, and which he will raise up our bodies unto at latter Day. That I may distinctly express my self to all your apprehensions, let me say this in a word: *Adam*, you see, here is made a Type of Christ; his Condition wherein he was created, it is a Type or a Shadow of that glorious Condition that Christ will raise up his Members to. Now the glory of Heaven lies in two things, and the happiness of *Adam* lay in two things, whereof the one answereth the other. The glory of Heaven doth lye first in that immediate communion with, and vision of the Godhead which the soul hath, and whether it hath the body about it, or no, it would have; for, saith *Paul*, when he was wrapt up into the third Heavens, in *1 Cor. 12. Whether*

Book II. *Whether I was in the body, or out of the body, I cannot tell; nor was it any matter. But in the second place, because that this soul that thus seeth God immediately without the help of the body, hath a body that must be carried up thither to it; hence, besides the happiness that the soul hath by immediate communion with God, the body hath a happiness and glory, as the soul dwelleth in it, and the holy Ghost in both, that is proper and peculiar to it self. Just so it was with Adam, he had an immortal soul that was created with the image of God in it, the Image of holiness, by virtue of which he had communion with God, and his soul thus having communion with God, answereth to that vision of God which the soul hath in Heaven, although joyned with the body after the Resurrection. But then secondly, as this soul dwelling in this body, beside the communion it had with God, it had an Animal state, a Natural, an outward state of life, taking in the comforts of things here below, in and through the senses, both inward and outward, which here the Apostle calleth the Natural body, and interpreteth it by that in Genesis, a living soul, that is, a soul living or dwelling in an earthly body, having all the Creatures in the World suited to this body to comfort it, and the soul by it. Answerably there is in the World to come something that answereth to this spiritual body, and the spiritual state and condition of it. Now then, the scope of the Apostle, I say, it is not to compare the state of Adam's soul, as he had the image of God upon it, having immediate communion with God, to make him a Type of Christ therein, or of his Elect in Heaven; but to shew, even from that Animal, Natural, Earthy estate that his soul had in his body, what glorious spiritual estate the very bodies of the Saints shall have hereafter.*

My Brethren, the design I had is this, to compare the state of Adam's body in innocency, with the glorious estate that the body of Christ hath, and that the bodies of the Saints shall have after the Resurrection: And I have endeavoured to shew how the state and condition of Adam's body, in which he was first created, it was a Type and a Shadow of the state and condition both of Christ's body and ours. To demonstrate this, I have,

First, Shewed what condition Adam's body was advanced unto by his being made a *living soul*, what an high estate that piece of Earth, that lump of Clay which God made Adam's body of, was advanced unto by being united to that reasonable soul which God put into him at first. I have,

Secondly, Shewn what a glorious condition the Human Nature of Christ, by being united to the Godhead (which is here in the Text called a *quickning Spirit*) this Godhead raiseth up this Human Nature unto. And now I am,

Thirdly, To shew that the State and condition of the Bodies of the Saints hereafter, at the Resurrection, shall be made conformable unto Jesus Christ's Body; and there I must also make up a Comparison between the State of Adam's Body at his first Creation, and our Bodies when they are thus raised up at latter day; and shew how the one was but a Type and an imperfect Shadow of the other.

That our Bodies at latter Day shall be conformed to the Image of Jesus Christ's Body, the Scripture is clear for it. I will give you but a place or two in stead of many others: In 1 John 3. 1, 2, 3. *Behold what manner of Love the Father hath bestowed upon us, that we should be called the Sons of God; Beloved, 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, for we shall see him as he is.* Now, how is it that we shall see Christ? Not only with our Souls, but we shall see him with these eyes, so saith Job, Chap. 9. 26, 27. *And seeing of him with these eyes, we shall be made like unto him; As we shall see him with the sense of our Bodies, our Bodies shall be made also like unto him.* Another place you have, is in Phil. 3. 21. *We look for the Saviour, the Lord Jesus Christ: As what to do? Who shall change our vile Bodies, (or our Body that in Comparison of that Body is contemptible (so I have opened it afore,) it is not a vileness in it self, but it is spoken comparatively) that it may be fashioned according to his glorious Body, according to the working whereby he is able even to subdue all things unto himself.*

Our bodies, they have two patterns propounded in Scripture that they shall be conformed unto: The one is, they shall be like the Angels; *The Sons of the Resurrection* (saith Christ in the Evangelist *Matthew*) *they shall be like the Angels*. And there is a second pattern, we shall be conformed unto Christ's glorious body. (How glorious that was, you have heard). *We shall be like him*; It is not in equality, but it is only in respect of the same qualities that his body had. I would clear one mistake that some run into: When it is said, *We shall bear the Image of the body and Human Nature of Christ in Heaven*, and that Christ is a *quickning spirit*, some have run into this conceit, That as the Godhead is united in a Personal manner to the Human Nature of Christ, so it shall also be united to our bodies. But that is not the meaning, my Brethren: And my Reason is this, because if we come to Heaven by virtue of Christ, it is impossible we should ever be raised up to the same Union with the Godhead he hath; the Hypostatical Union is a thing of so high a Nature, as it can never be merited; but all that can be done is this, *that we shall be made like unto him*: He by virtue of being God, his body is made so and so glorious, as I have described it unto you; that as I said, Suppose the Sun should dwell in a Chrystal Glass, how glorious would that Glass be? So the Godhead dwelling in the Human Nature, He is *the Lord from Heaven*, raised up above Angels, therefore his body is glorious: Now we shall not be raised up to the same height and degree of glory he is: No; let Christ for ever enjoy that to himself; but all our happiness lieth in this, *we shall be conformed to him, even in our bodies we shall be made like unto him*.

Now the reason why I insist first upon this of the body, is this, because the Scripture speaks little of the glory of the soul, neither can it be conveyed to our Senses; but it would have us raise up our thoughts, how glorious the Soul shall be, by laying open how glorious our Bodies shall be. And so now I come to open to you the glory of that Spiritual Body we shall have after the Resurrection.

In laying open this, I shall do these four things by way of Premise.

1. To shew you that it shall be the same Body which we now have, that our Souls shall then dwell in.

2. That this Body shall have all its Parts and Members that now it hath.

3. That all these Parts and Members shall have some use or other in Heaven. And then,

4. That this Body shall be a Spiritual Body, and open and interpret what is meant by a Spiritual Body; and so I shall come to make out the Comparison between the State of *Adam's* Body at his first Creation, and our Bodies when they are thus raised up at latter day.

In the first place, It is the same Body for substance: For, my Brethren, when *Adam's* Body, the natural Body we now have, is said to be a Type of our Bodies in Heaven, the meaning is not that it is a Type of another kind of Body for substance. He calleth both the one, and the other, a Body; only, he saith, the one is a natural Body, and the other is a Spiritual Body. He doth not say our Bodies shall be turned into Spirits, as some have thought, but they shall be made Spiritual. As for example: Go take a piece of Iron, and put it in the Fire, it is one thing to have this Iron to be turned into Fire, and another thing to have it to be filled with Fire, and to be fiery, that if you look upon it, you shall not see Iron, but see Fire; yet Iron it is still: So is it here, it is the same Body, it is not changed into Spirit; it is only made Spiritual, it hath new properties, new qualities put upon it, as Iron hath when it is mightily heated with Fire, it is malleable when it is heated with Fire, you may bow it, or bend it, or work it, which way you will, though it is stiff naturally; and it is hot, if you touch it, you shall not feel cold Iron but Fire, though it is cold naturally. Therefore, in Scripture, it is not said we are made Angels, our Bodies are not made Spirits, but they are made as the Angels. I speak thus much; the rather because it is a great Heresie that is risen up in these latter times, that we shall not have the same Bodies in Heaven for substance,

stance, that we have here below. The Apostle plainly saith the contrary; he
 BOOK II. saith, not that our Bodies shall be made Spirits, but Spiritual, and that the
 very same Body that we have now, and bear about with us, even that very
 Body shall be glorified. How is that proved? Out of this very *Chapter*, in *vers.*
 53. and 54. *This same corruptible* (saith he, mark the Phrase, in the Greek
 it is most emphatical) *must put on incorruption*; it shall not be another Body:
 Now he must needs mean the same Body for substance; for to say a corruptible
 thing, *Quis corruptible*, shall be incorruptible, is a contradiction: And he
 addeth also, *and this same mortal must put on immortality*; and he is not con-
 tent with that, but he saith further; *When this same mortal shall put on im-*
mortality, and this same corruptible have put on incorruption: There are
 four the same: The same mortal, the same corruptible is that that shall be
 glorified hereafter.

And, my Brethren, else we were not conformed unto Christ; For what
 body hath Christ in Heaven? The very same body he rose in; we must rise as
 he rose; for *He is the first fruits of them that sleep*. Now it is clear and evi-
 dent, that Christ rose in the same body he died; for he saith, *His body should*
not see corruption; it was kept in the grave, it rose again; *Feel*, saith he. It
 is certain that he did ascend with the same body he rose in; *Acts* 1. 11. say
 the Angels there to the Apostles that beheld him ascend, *This same Jesus* (it
 is a very emphatical place) *the very same whom you see taken up into Heaven,*
shall so come in like manner; he expresth it every way, the sameness of the
 one and the other. I will not stand to mention, or open that place, which is
 commonly known, *Job* 19. 25. *with these eyes I shall see him; I may self,*
 (saith he) *and not another*. That's the first thing, The same body ri-
 seth.

Secondly, The same body shall have all its Parts and Members that now it
 hath; and that is plain and evident from our conformity to Christ, for still
 you see here, our bodies are to be conformed unto his, we shall bear his Image
 at the Resurrection. Now it is clear, that Jesus Christ rose with every part
 of his body that he had when he died; there was not a Member that saw Cor-
 ruption. And in *Hebr.* 11. 35. compared with *verse* 37. it is said of them
 that were saven asunder, one piece of their bodies broken from another, they
 shall rise a whole body: Why? because, saith he, *they shall obtain a better*
Resurrection: Now it was not a better Resurrection, if that all the Parts did
 not rise again, and if that all these Parts were not mended, or if they had a-
 ny imperfection in them. And if you mark it, he speaks it of the Resurrecti-
 on of the body, for he speaks of their being tortured, limb pull'd from limb,
 saven asunder; well, saith he, *they shall not only have a resurrection, but a*
better resurrection one day.

Thirdly, It is as evident too, That all these Parts shall have an use in Hea-
 ven, some or other, in a spiritual way, and have Objects suited to them. I
 shall make this plain unto you:

1. By instancing in some Particulars. It is evident that some Parts of the
 body have an use in Heaven. It is evident in seeing; *With these eyes*, (saith
 Job) *shall I see him*. It is evident in speaking; in that Transfiguration
 which I have spoken of before, it is said that *Moses*, and *Elias*, and Christ did
 talk together: And at latter day, it is certain that Christ will speak so, as all
 the World shall hear him; he shall so judge all men, as that every man shall
 be able for to judge, therefore he shall do it audibly; for in *1 Cor.* 4. 5. saith
 the Apostle, *Judge no man before the time until the Lord come*, (and he com-
 meth as a man to judge) *who will bring to light the hidden things of dark-*
ness, and make manifest the counsels of the heart; implying, Judge no mans
 heart afore hand, for one day you shall judge: And how shall you come to
 judge? Because the Lord will bring them all to light, and he will do it as a
 Man; for he hath appointed the Man Christ Jesus to judge the World. And
 when I say he shall pronounce the Sentence with a voice that all the World
 shall hear, it is not to be conceived that he shall speak so as to Thunder, but he
 shall have a spiritual voice, and they shall have spiritual ears; and how, we
 know not, as I shall shew you by and by. *Steven's eye, his bodily eye, could see*

see up into Heaven, And he saw the Heavens opened, and the Son of God standing on the right hand of his Father; to see a Man of Christ's stature so far off, he must have the eye spiritualized, and so Steven's was. And so for all the World to hear the voice of Christ at latter Day, it is because they shall have ears spiritualized. Now, I say, if all these parts of the body remain, why should those have a priviledge and a prerogative more than all the rest of the parts of the body, which certainly shall serve for some use or other?

Chap. II.

2. I shall give you the reason which some Divines give for it, viz. That else it is not a Resurrection unto Life. The Resurrection is called a waking, for Death, you know, is a sleep. Now if there were not an imployment for all the Parts of the body in a spiritual way (what we know not) there were a Resurrection of some of them to sleep, rather than to waking, rather than to life; *When I awake (saith he) I shall see thy face, Psal. 17. 15.*

3. I shall propound you this Reason likewise for it, That the principal aim of God in decreeing men to Salvation, it did fall upon their bodies as well as their souls. He chose not the soul only to Heaven, and the body to come thither accidentally, but he pitched upon this soul as dwelling in this body, and therefore makes the soul stay for its full glory till the body is joyned unto it: And therefore he hath as well ordained that which shall be for the happiness and glory even of the body, objects suitable to it, being made spiritual; as he hath done for the soul it self.

Thus having explained, 1. That for the substance, it is the same body; and 2. That it is the same body with all the parts of it: And, 3. That all these Parts have their use: I must, 4. Explain what is meant by a spiritual body, and so make out the Comparison between the state of *Adam's* body in his first Creation, and our bodies when they shall be raised up at latter Day. There are three Interpretations, which being put altogether, make up the full scope and intent of what is here meant by a spiritual body.

1. Some say it is therefore called Spiritual, because that all earthly, animal, uses of it shall cease, such as the body hath now. The eye shall not be suited to colours or beauty; nor the ear to sounds, such sounds as now; nor the mouth and Stomack to meats and drinks. There is a very plain place for this, in *1 Cor. 6. 13. Meats for the belly and the belly for meats; but God shall destroy both it and them;* that is, that suitableness that is between the body and meats, the eye and colours or beauty, the fancy and the things here in this World fancied, all this suitableness wherein God hath made the one for the other, as faculties for objects, belly for meats, and meats for the belly, God will dissolve, he will destroy, he will evacuate, he will make void all this suitableness, that the mouth nor the stomack shall not desire meats or drinks, &c. Why? Because God will destroy this suitableness, he will destroy both the belly and meats in the World to come. As the Angels, they are not taken with bodily pleasures, with beauty, nor any such thing, no more shall our bodily Senses, otherwise than as to that use they shall be then put unto. If you could suppose a Man to be taken out of Heaven in the body, he would find no pleasure in any thing here, he would not be taken with meats, or beauty or pleasures, or any such thing, he would be as an Angel. Here in this World God hath suited one to the other; There this suitableness shall be dissolved. Therefore you know our Saviour Christ saith, *Matth. 22. 30. That they are as the Angels of God in Heaven, they neither marry nor give in marriage;* and the pleasures that depend thereupon they shall not have, nor any such carnal thing, for their bodies are Spiritual: Though they have all the same Parts and Senses they had before, yet they are turned unto other objects, and put unto other uses. And hence therefore it is said, that *Flesh and Blood cannot inherit the Kingdom of Heaven;* that is, take these poor earthly bodies of ours, we are so unsuited to that glory that it would sink us, so that if a Man could be put into Heaven with this body as it is now, that glory would kill him, he were not able to bear it, he were not able to inherit. It is then a truth that they are called Spiritual bodies in this respect, that look, as Spirits

cannot find a suitableness between worldly things and them : What do the Angels care for all the beauty in the World, or for all the pleasures of meats and drinks, &c. Nothing at all: No more shall these bodies of ours, when they shall be raised up at the latter day; God will destroy both it and them; that is, the suitableness between the one and the other.

Book II.

2. Others interpret a spiritual body to be a body able to pass, pierce, or move as Spirits up and down; That our Bodies shall be able to move from Earth to Heaven presently. Popish Interpreters say, That Christ's body did move even through the Grave-stone, while the Stone lay upon the mouth of the Sepulchre. But whether that be true or no I will not stand to dispute; our Protestant Divines are against it. Yet this is certain that that is not the whole meaning of the Apostle here, when he saith our Bodies shall be Spiritual, and that for this Reason clearly, because he doth oppose spiritual to the whole animal Life, the natural life that *Adams* Soul had in his Body in all the operations of it whatsoever; therefore to restrain a spiritual Body only to nimbleness and agility, it is too narrow an Interpretation; it is but to take in one property instead of all the rest. But then,

3. That which I especially pitch upon (though I take in all these in their degree) is this, It is called a spiritual body, because that the whole body, it shall be in a spiritual way suited to spiritual Objects made for it: And so, now I shall come to make out the Comparison between the state of *Adam's* body in innocency, and our bodies as they shall be after the Resurrection; and shew you how the one was a Type of the other.

The first Excellency of *Adam's* body, which is called a natural body, I told you was this; It had a whole world made for it, meats for his belly, colours for his eyes, sounds for his ears, &c. and as he had an animal body, so he had a world suited to it. So now likewise, there is a spiritual body we shall have, which shall be so changed, and have new qualities put upon all these Senses of ours, that there shall be spiritual Objects suited thereunto: That as the suitableness between earthly objects and it shall be taken away, meats for the belly, and the belly for meats, shall both be destroyed; so there will be spiritual objects which the body will be suited to. Thus you shall find in Nature, and you shall find it to hold in Grace too, that God hath always suited objects and faculties one to another: If he hath made an eye, he hath made colours for it; If he hath made an ear, he hath made sounds for it: And such as the faculty is, such are the objects; if the faculty be spiritual, the object shall be spiritual also: If he makes belly, he makes meat; and if he makes meat, he makes belly; and if the meat be earthly things, the belly shall be earthly too: If you could suppose a spiritual belly (but we cannot tell how to speak in such a language) you should have something spiritual suitable unto it. The Apostle, in *1 Cor. 2. 13.* he saith of the Holy Ghost (he speaks it indeed of teaching men how to preach the Word) that as he hath made spiritual things to be taught, so he teacheth men to express those spiritual things in spiritual language, he suiteth (so the word signifies) he fitteth spiritual things to spiritual. So in Heaven, if God have made a spiritual body, which takes up all the parts of it, he hath suited spiritual objects to it. There are two instances in Scripture of the glory of the body; the one is of Christ's, when he was transfigured; the other is of *Steven*, when his face shined, as it had been the face of an Angel, and he looked up to Heaven, and he saw two things, he saw Christ, and he saw the glory of God; there was a spiritual glory which he saw with his bodily eyes made spiritual.

Now, I know you will ask me this Question, If that a Mans body, and all the parts of it, shall be carried up to Heaven, and shall have objects suited thereunto, what manner of objects shall these be? And what manner of Senses shall these be? And to what uses shall all these be turned? What Senses we have here we know, what we shall have there can you tell us?

The truth is, my Brethren, I cannot tell you, I profess it; I can no more tell you, than I can tell you if God should say from Heaven that he would add a sixth Sense to your bodies, and Create an object suitable to it, what this Sense, nor what the Object of it should be; neither could all Angels and Men, if they laid their heads together, tell you what Sense and Object thereof, that should be. *Paul*, you know, saith, that he heard words (when he was wrapt up into the third Heavens) that were unutterable, *1 Cor. 12.* When he came down from Heaven, they were things of another kind, of such a nature, that he was not able to speak them, or make any impression what they were upon any Mans understanding in the World. Therefore, in *1 Cor. 2.* (though it is meant principally of the things of the Gospel, yet as evidently too of the things of Heaven) *The ear hath not heard, nor the eye seen, nor hath it entered into the Heart of Man, the things that God hath prepared for them that love him.* I may as well tell you, how it is possible that our bodies should be Spiritual; the truth is, it is in nature a contradiction; for to say a Spiritual body, it is as if you should say a wooden stone: Were not this an absurdity? You would all think so. And therefore now to tell you what shall be the Spiritualness of this body, and yet a body still, and what shall be the objects suited to this Spiritual body, for my part I cannot; but out of the clear word of God, and this very Text, it is plain that as there was an animal body that *Adam* had, suited to animal things, so here shall be a Spiritual body, suited to Spiritual things, and so much we may safely say in the general. *Luther* when he took into consideration this Phrase, *A Spiritual Body*, saith he, *Hic sermo est plane inauditus*, here is a Speech never heard of; What a, Spiritual body! Yet so it is. It is a glory shall be revealed, that's the Phrase, *Rom. 8. 16.* I bring it for this purpose, to shew, that we know not what glory it shall be, for it shall be revealed. And that he speaks of the glory of the body, is clear by *vers. 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.* And likewise, at *vers. 23.* he saith, *We wait for the redemption of our bodies:* It is a glory therefore to be revealed, and for my part I cannot tell you what it is; only we argue one thing out of another, and so raise up our thoughts to think what it may be. My Brethren, suppose the Angels had stood by (as it is likely some of them did, for the *morning Stars sang*, as I shewed out of *Job*) and beheld when God was making *Adams* body, they saw him take a piece of Earth, and mould it to a head, to eyes, to nose, to mouth, & all those parts; what this body, while it was thus a making should be made for, (suppose the body was first made, as it seems it was, for God did then breathe the breath of Life into it) what those eyes, and that nose and mouth should serve for, all the Angels in Heaven could not tell. Ay, but when once God breathed a soul into it, then they saw that the eyes could discern colours, and the mouth could taste meat, and the ears could hear sounds. So will God do at latter Day; he will take up our bodies, and make them spiritual; put new Senses upon them, as I may say, or rather spiritualize these Senses we have, and then what these shall serve for in the other world, we no more know, than indeed and in truth, in this Supposition, the Angels could have known: But when the Holy Ghost shall come as a soul into these bodies (as he will do, for we are all *the Temples of the Holy Ghost*) and shall act all these, then those things that are in Heaven, they will know and see, and we shall find and feel them suited as truly to these spiritual bodies of ours, that we shall have there, as our animal bodies are to the things of this world. Let a poor plain man come into an Artificer's Shop, and there see a great many Tools, it may be two or three hundred several Tools, as some curious Artificers have, what this Tool serveth for he knoweth not, and what that Tool serveth for, he knoweth not; the Artificer, he hath a use for them all. So when we come to Heaven, what all the parts of these bodies of ours shall then serve for, we know not now, but he that made them, and made them principally not for this world (mark what I say) your bodies were not made for this world chiefly, that's clear in all the Scripture, this Text holds it forth, *That which was natural* (saith he) *is first*; first indeed in execution; and

Book II. *and afterward that which is spiritual; God's eye was upon the spiritual. Now he that did order our very bodies for Heaven, as well as our souls, and doth not bring the body to Heaven by accident, only because the soul is there, and will not part Company; but he pitched upon the one as well as the other; He knows what to do with all these Tools, though we do not. Our own experience will tell us, that there may be a great change in the use of things; we eat, and drink, and take in nourishment every meal; Is it not a strange thing that all this meat we eat, should within four or five hours after, hear, and see, and feel, that it should beget Spirits that shall do all this by the Instruments of it? Is not here a strange spiritualizing of these poor Creatures? Thus will God spiritualize eyes, ears, and all, and advance them to more noble objects ten thousand times there than here. So that, my Brethren, as God will make a spiritual body at the Resurrection, so he hath suited spiritual things in the other world for this spiritual body, as he made and suited this world to Adam's animal body in the first Creation: And there is nothing in the other world that is corporeal or bodily (and there must needs be many things corporeal there, for the place is a body) but it shall be suited to the body of man when it is thus made spiritual.*

If you ask me more particularly, What one object there is that shall be suited to our bodies, for us to have happiness in our bodies by it?

I Answer, The Human Nature of our Lord and Saviour Jesus Christ, it is a Notion that the Schoolmen had of old, That the body of Christ is the happiness of Heaven, and is suited to our bodies in Heaven, to be the happiness of them; as seeing of the body of Christ shall be the happiness of that Sense; and how he is otherwise suited to all our other Senses, we know not. I shall give you a place or two for it: 1 Cor. 6. 13, 14. *Meats for the belly, and the belly for meats, but God shall destroy both it and them. The body is not for fornication, but for the Lord, and the Lord for the body; and God hath both raised up the Lord, and will also raise us up by his own power.* The Apostle here speaks against unlawful pleasures and sensual lusts: And his Argument lies upon a twofold ground: First, It is taken from a common Argument, Why should you give up your selves to these Lusts, saith he, seeing your bodies were made for other things? Suppose inordinate eating and drinking were lawful, it is but for the belly, saith he, it is but for this world, *God will destroy both belly and meats.* Then there is a special Argument, *The body is not for fornication, but for the Lord, and the Lord for the body.* Now then, look as the belly is for meats, and meats for the belly here in this world, so in a spiritual way (which we know not of) is the Lord for the body, and the body for the Lord in the other world. There are other Interpretations given of this, I will but name them, and give you Reasons against them.

First, say some, the meaning is this; That the body is made to serve the Lord, and therefore because you are to serve the Lord with your bodies, give not your selves up to such lusts. That that is not the only meaning, is clear by this, because he doth not say only that our body is for the Lord, but he addeth, *and the Lord is for the Body.* Now Jesus Christ is not ordained to serve the body, that's certain. And then again, secondly, he speaks of our bodies what they shall be at the Resurrection. How do you prove that? By two reasons; For first, he saith, *The body is for the Lord, and the Lord for the body;* when the belly and meats shall be destroyed. *Meats for the belly (saith he) and the belly for meats, but God shall destroy both it, and them:* and then afterward, he saith, *The body is for the Lord and the Lord for the body.* Secondly, it is evident, that he meaneth what correspondency and suitability shall be between the Body of Christ, and our bodies, in the World to come, it appears by this, which he saith, *And God hath both raised up the Lord, and will also raise us up by his own power;* Implying, that as God did make the belly for meats, and meats for the belly, in a corporeal way, in an animal way here, so he hath suited, in a Spiritual way, our bodies for Christ, and

and Christ for our bodies, in the other World; And therefore that God that made this ordination, he that hath raised up Christ already, and given him a Spiritual body, he will raise us up too, that so we being ordained one for another, our bodies may be for him, and his body for us. Chap. 11.

Secondly, Others give this interpretation, That the Apostles argument against these lusts, is grounded upon the Resurrection; because your bodies shall be one day raised up again, therefore do not thus abuse them. But it is clear, that the reason here given why God doth raise up our bodies, as he hath raised up Christs body, is because he had first ordained in his decree, *the body for the Lord, and the Lord for the body.* Hence therefore, my Brethren, Christs Human Nature being Spiritualized, and the same Spirit that dwelleth in him, dwelling in us, raising up our bodies and Human Natures, and so Spiritualizing them, there will be some way whereby the body will be refreshed in and by the Lord Jesus Christ; *The body is made for Christ, saith he, and Christ for the body;* even as here in this life, the World is made for our bodies, and our bodies for the World, to take in Comforts from it. If you ask me how this shall be? Truly I say only, we shall be conformed to the glorious body of Christ thus, and Spiritualized, by that power that hath subdued all things. It is *Calvins* saying upon the Text, *God hath fitted and suited his Son for us; The body is for the Lord, and the Lord for the body.*

Now do but think with your selves, how happy we, in Heaven, shall be, when as our bodies, having new Spiritualized qualities put upon all the parts of them, (which we know not what they will be suited to, nor how) and when as all things in Heaven, the Human Nature of Christ in an eminent manner, the Angels and all things here (being all Spiritual) shall be suited to these Spiritual bodies, for us to have comfort and happines from them some way or other.

I will give you but one other place of Scripture for this, it is in *Psal. 17. ult.* *When I awake, I shall be satisfied with thine Image.* He speaks there of the Resurrection; he calls it *an awaking*, for you know death is called *a sleep*; *Those that are asleep in the Lord, shall rise first.* He had spoken before of those that had put their happines in the Comforts of this life, suitable to their bodies, to the animal State of their bodies; that's clear by the 14th verse, *Deliver me from the Men that are thine hand, O Lord; who have their Portion in this life, whose belly thou fillest with thy Treasure; they are full of Children and leave to them outward things,* bodily things: *But as for me (saith he,) I will behold thy face in the righteousness* (there is the Vision of God, which is his happines in his Soul) *and I shall be satisfied when I awake (when I arise again) with thine Image.* It is not the Image of God only upon himself that he means here; Why? Because that doth not satisfie a holy heart; but it is that Image of the invisible God which the Human Nature of Jesus Christ is, who in opposition to all these outward pleasures, will be all in all to us, he is a Spiritual Creature, his Human Nature is Spiritualized, made glorious, and our bodies shall be made Spiritual likewise; *The body is made for the Lord, and the Lord for the body,* and this when they are both raised up: Christ is raised up already, and because he hath ordained the one to be serviceable to the other, he will also raise up our bodies: And when he doth raise me up, saith *David*, though other Men have their bellies full here, and have animal pleasures they delight in; yet when I shall awake at latter day, and shall see this Image of thine, shall see thy Son, I shall be satisfied. *When I awake, I shall be satisfied with thine Image.*

Thus you see what a glorious state God would raise up our bodies unto at the Resurrection. All this hath been said to this purpose, to compare *Adam's* body, that had a world made for the animal state of it, and our bodies as they shall be at latter day, when they shall be made spiritual bodies, and have

have likewise provision for them in the world to come. Now to make up the Comparison, in respect of this first Excellency that *Adam's* body was advanced unto, yet more full, I shall only add one thing more, in a word, and that is this, That as our God did make this visible world, made it compleat, before ever he brought *Adam* into it, for whom it was made, and to whom it was suited, so hath God prepared a glory in Heaven, and he hath prepared it from the beginning of the World for his Elect, for whom it is appointed. In *Gen. 1. 1.* it is said, that on the *first day God created the Heaven and the Earth*; by Earth is meant the confused *Chaos*, the matter of Sun, and Moon, and Stars, and Men, and Beasts, and Fire, and Water, and Earth, and all; *The Earth*, saith he, *was without form, and void*; so that the matter of all those Creatures we see with our eyes, they are called Earth. And by Heaven here, in this first *verse*, is meant that Heaven above, where the Saints shall be for ever. And that it is so to be understood, is clear in the Text; for if you read the work of the fourth day, at the *14th verse*, you shall find that God created the Sun, and the Moon, and the Stars, which are the visible Heavens, after he had created Heaven and Earth in the first day: And therefore, by Heaven in the first day, is meant the glorious Heaven which God will bring the souls and bodies of all his Elect unto, when they are raised up at latter day. Now, as he made a world for *Adam*, afore he brought him into it; so he made Heaven, that glorious Heaven, the first day, and all the things in it; (and what is in it we do not know) he made all these from the foundation of the World for his Elect; you have a plain place for it, *Matth. 25. 34. Come ye blessed, inherit the Kingdom prepared for you from the beginning of the world.* And if you observe the words, he tells us that this Kingdom in Heaven was prepared for us: Now read *verse 41.* when he speaks of wicked men, whom he meaneth to throw to Hell, that stood on his left hand, saith he, *Depart from me ye cursed into everlasting fire, prepared for the Devil and his Angels.* Mark the difference: Hell, my Brethren, was not made primarily for Men, but for the Devil, for he sinned, and his Angels. Now if Christ would have kept the proportion, he would have said, *Inherit the Kingdom prepared for the holy Angels*; he doth not say so; but he saith, *Inherit the Kingdom prepared for you*, suited to you; the things in Heaven being made as primarily, if not more primarily, for Christ and the Elect of Mankind, than for the Holy Angels, though Hell was made primarily for the Devil and his Angels; we do but go into what was prepared for them: But when we are carried into Heaven, bodies and souls, (for he speaks of the Resurrection) we are carried to that place which was prepared immediately and primarily for us; *Inherit the Kingdom prepared for you*; as much for you, and as primarily for you in God's intentions, as for the holy Angels that were made in it the first day. That which I quote and alledge it for is this (for it is pertinent to my scope) that as God did first make this visible world, and then brought *Adam* into it six days after, and when he came into it, he found all things in it suitable to him, to that body and soul that God had made: So God, to whom all his works are known from the beginning, he made this glorious Heaven the first day; he then prepared it; (they are called the things *prepared from the beginning of the world*, *Matth. 25. 34.*) This Heaven hath stood empty of the bodies of men, and doth to this day; there is Christ's body indeed now, and some few bodies else, *Elias* and *Moses* and *Enoch*, who perhaps are there now in their bodies; but the shoal and the flush of Mankind, whom all the things there are prepared for, and *prepared from the beginning of the world*, they shall not come into it till after the Resurrection; not bodies and souls they shall not till then; and they shall find then, that all things in that world are prepared for them as truly, as all things in this world were made for *Adam's* body; it lay in this, that he had a world prepared for him, into which he was brought at last; so hath God prepared another world, Heaven, even from the foundation of the world, which the godly, the Elect shall, when they

they arise again, be brought into, and find all things prepared for them: What these are I do not know, for as he saith in 1 Cor. 2. 9. *Eye hath not seen, nor ear heard, what he hath prepared for them that love him.* And add to it that place, (with which I will end this) 1 Pet. 1. 4. he saith, *We have an inheritance incorruptible, undefiled, reserved in Heaven for us, ready to be revealed (mark the Phrase, verse 5.) in the last times; when we shall be raised up at latter day; but prepared it is already, and God brings us into it at last, even as he did Adam at the last, when he had made the world; and all Creatures else in it.* Chap. 11.

The second thing wherein the Excellency of *Adam's* animal state of body consisted, I told you, was beauty. He had a native beauty, as I may so call it, an inbred beauty; he needed no clothes, nor no such thing to set it out; and in that respect you find, that though they were naked, and had nothing to adorn them, yet they were in a glory; for when they had sinned, then they fell to shame by reason of their nakedness. *Adam* had a beautiful body, and so had *Eve*: It is said, *he built the Woman*; that expression is used. But yet all that beauty that *Adam's* body had, it is but a shadow to that beauty and that glory which Christ will put upon the bodies of his Saints at latter day, upon these spiritual bodies here in the Text. We no where read that the beauty of *Adam* is called glory; but here we read it is called glory; mark the expression in *verse 43.* of this 15th Chapter of the first to the *Corinthians*, *It is sown in dishonour (the body namely) it is raised in glory.* The word *glory* here hath a special relation to that beauty, that excess of beauty, which God will put upon the bodies of the Saints in Heaven. You must know this, that in Scripture the excess of any excellency is called glory. We say that Fire hath a light in it, but we do not call Fire glorious; but because that the Sun hath an excess of light in it, we call the Sun glorious. We rejoyce in outward things, but if this joy doth grow to an excess, it is called a glorious joy, as in 1 Pet. 1. 8. *We rejoyce with joy unspeakable and full of glory.* Thus whatsoever is such an excellency as superexcellereth, is in Scripture called *glory*: Now answerably the beauty of the body in Heaven, because it shall superexcel, it is called *glory*. When Christ saith of *Solomon*, That in all his Royalty he was not like to a Lilly; the word we Translate *Royalty*, is in all his glory, that is, take all the outward pomp and splendour of *Solomon*, that his body was adorned with when he sate upon his Throne, it was not like the beauty and the glory that is put upon a Lilly; I quote it for this, that glory it is taken for excellency of beauty. So likewise when he saith, 1 Pet. 1. 24. *For all flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away: He calleth beauty there, glory; so doth he here, 1 Cor. 15. 43. It is raised, saith he, in glory.* If you would know how much the glory of the bodies of the Saints in Heaven, shall exceed the glory of what they have now, read *vers. 40, 41.* of this 15th Chapter; *There are Celestial Bodies, saith he, and Bodies Terrestrial, but the glory, or the beauty, or the excellency of the Celestial is one, and the glory, or the beauty of the Terrestrial is another; and even amongst the Celestials themselves, there is a differing glory, There is one glory of the Sun, another of the Moon, another of the Stars; so also, saith he, is the resurrection of the dead.* His meaning is this, That look how a clod of Earth doth differ in glory from the Sun or the Moon, how the glory of a Terrestrial body differeth from a Celestial, so doth the glory of the bodies of the Saints in Heaven differ from that glory that was put upon the body of *Adam*, he being in all his glory but an earthly man, as the Text hath it. Take the beautifullest man or woman that ever was in the world, they have but the glory of a clod of Earth, but of a Terrestrial body, in comparison of that Celestial glory that shall be put upon the bodies of the Saints at latter day: And to shew the degrees of glory that shall be in Heaven amongst the Saints, comparing one Cele-

BOOK II. Celestial body with another, he saith, *there is one glory of the Sun, another of the Moon, &c.* Now when I opened the Transfiguration of Christ, I did shew you then, That Christ's face did shine as the Sun: Now in *Matth. 13. 34.* he saith the same thing of all the Saints, *Then shall the righteous shine forth as the Sun in the Kingdom of the Father; who hath ears to hear let him hear.* Then saith he, namely after the Resurrection, for of that, and of the Day of Judgment, he had discoursed in the former words; *and they shall shine as the Sun,* saith he; although among themselves there shall be degrees of glory, as in that place in the *Corinthians* even now quoted, one may shine as the Sun, another as the Moon, another as the Stars, one in comparifon of another: Jesus Christ will be as the Sun, *Paul* and those eminent Saints, will be as bigger Stars; yet if you will compare the glory of the least of the Saints in Heaven with this Sun, *they shall all shine,* saith he, *as this Sun;* and because Christ speaks a very high word, therefore he addeth (as usually he doth so) *who hath ears to hear, let him hear;* for saith he, it is a thing people will not believe, but it is true.

Yea, my Brethren, it is most certain, that the bodies of the Saints shall so shine, as to put down or eclipse the glory of the Sun; that look, as a Candle waxeth pale in the presence of the Sun, or as the Fire is put out by the Sun shining upon it in the Summer, so shall the bodies of the Saints do, In *Isai. 24. 23.* *Then the Moon shall be confounded, and the Sun shall be ashamed* (just as you see a Candle looks pale, or as the Fire draws in its own beams of Light before the Sun) *when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his Ancients gloriously;* Now, although this place may not be meant of the compleat fulfilling of the glory of the Saints at latter day, yet it is an allusion to it: This Sun and Moon shall be all ashamed and confounded, and as a Candle now appears before this Sun, so shall this Sun appear before that glory that shall be put upon the body of Christ, and upon the bodies of the Saints.

I shall only add this to it; that this glory and beauty (for indeed glory is but an excess of beauty) which shall be thus put upon the bodies of the Saints, it shall not be of the same kind with that of the Light of the Sun; I may very well and truly say, that the Light of the Sun is but Terrestrial, but that is Celestial, for it is the Light of another Heaven than what the Sun is plac'd in; therefore the Scripture doth not say, that we shall have the Light of the Sun, but we *shall be as the Sun,* having no higher thing to compare it to. And the reason is plain; for the Light of the Sun, it is indeed the Light of Fire, for upon the fourth day God Created Light, that is, the Element of Fire (for you shall find Earth, Fire, Air, and Water, Created then) and he took that Light, that Fire, and crused it, as I may say, together, into one body, into one Globe, put it into the body of the Sun, and therefore it is but indeed the Element of Fire in the excess of it, in the strength of it, therefore the Light of the Sun heateth, fireth bodies; but this glory of the bodies of the Saints shall not do so, it is not of the same kind. The Light of the Sun, it is but an Elementary Light, it is but Fire conglobated and made condense and thickned together, it is but a natural Light, and terrestrial Light, whereas this is supernatural and Heavenly, and therefore it is of a higher kind. And therefore, now in *Phil. 3. 21.* the Text telleth us, that we shall be conformed not to the glory of the Sun, but to the glory of the glorious body of Christ; that look as the Sun is the fountain of all that glory which the Stars have, so shall our Lord and Saviour Christ's glory be of all the glory we have. It is, I say, a glory of a higher kind than that of the Sun; in *Rev. 21. 11.* the new *Jerusalem* is said to have *the glory of God upon it,* not the glory of the Sun: And at
verse

verse 23, *It hath no need of the Sun, neither of the Moon, to shine in it, for the glory of God doth Lighten it, and the Lamb is the Light thereof.* Chap. 11.
 That, I quote it for, is this, That the glory that is put upon the bodies of the Saints, though it is likened to that of the Sun, because we know nothing more glorious than it, yet it is a glory of another kind, of an higher degree, it is indeed the glory of God that is upon them: That as it is said of Christ, in *Matth. 16. 27.* That *he shall come in the glory of his Father*; therefore his glory will be an higher glory, a glory of another kind than that of the Sun: So we shall have the glory of God upon us, and therefore a glory of an higher kind than what is in the Sun, which we no more know now, than (as I have said afore) we know what the sixth Sense would be, if God should say he would Create one, or an object suitable to it. I have the larger insisted upon this second Property, because I find that in Christ's Transfiguration, the only excellency that he held forth before his Disciples, when they saw his Majesty, was the glory that did shine forth in his body; *his face, the Text saith, did shine as the Sun.*

A third Excellency in *Adam's* body, which I have mentioned, is the healthful constitution that was in that animal body of his, and his being free from all injuries of weather or what ever else; and therefore though he was naked, yet he felt no hurt; but yet this I told you withal, which might lone his Condition, that he stood in need of Creatures, he depended upon sleep, and upon meats. But now the Bodies that God will put upon us at latter day, they shall depend upon none of all these; and not only not depend upon sleep and meat, and drink, and the like, but they shall be free from any possibility of being injured by any thing, *Adam*, he might have been injured (though as I have said, God had promised to keep him) if he had fallen off from an high place, his body would have been bruised, as well as ours, for he was Flesh and Blood: But these Spiritual Bodies we shall have hereafter, they shall be wholly impassible and incorruptible. *Adam's* Body, though it was healthful, and should not finally have decayed, if he had stood in Innocency, yet it was subject to alterations; the meat that he eat one day, it did evaporate in Spirits, he was subject to weariness, to expense of Spirits, though he should not die; but the Bodies that God shall give us at latter day, they shall be Bodies incorruptible, Bodies raised up in strength. I will give you but those two places for it, the one is *1 Cor. 15. 43.* *It is sown in weaknesse, & it is raised in power, or in strength.* And the other is *verse 53.* *This corruptible must put on incorruptible, and this mortal must put on immortality; and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, &c.* Here seems to be two different things between Corruption and Immortality. I shall express to you the difference thus; That thing is said to be Immortal which shall not dye; but that thing is said to be Corruptible, which though it shall not dye, yet may be subject to alteration: As for example, It is said that the body of Christ in the Grave *saw no Corruption*; the meaning is, there was not the least alteration in it at all, nothing tending to Putrefaction, not the least dissolution of the humours in it. Now *Adam's* body, though it was immortal, yet it was not incorruptible, it was subject to alteration, there was an expense in it, it was subject to a corruption; my meaning is this, It was not that to day it was yesterday, and the meat he eat went out in the draugh, and the like: Hence therefore, that he might live for ever, he had the Tree of Life to eat of, for to repair his spirits when they were worn. He was but flesh and blood, though he was immortal, and he was not able to have inherited the Kingdom of Heaven, for *flesh and blood cannot inherit the Kingdom of Heaven, 1 Cor. 15. 50.* And the Apostle, by *flesh and blood*, doth not mean *Original Corruption*; but, take Man's body as it is meer *flesh and blood*, such as *Adam* had, it would not have borne it, to have
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BOOK II. the glory of Heaven put upon it, that glory would have sunk him, it would have kill'd him. Now, the Saints, at latter day, shall not only have bodies immortal, but incorruptible; that is, they shall have bodies which shall be subject to no alteration; they shall have no expense of spirits, though they shall be imployed about the highest Objects. The Angels, they are not only immortal, but they are incorruptible, and they are able unweariedly active day and night, without any expense of spirits, for to serve God; so shall the Saints likewise be in Heaven. *Moses* was in the Mount (and he was a Type of Christ, and of us therein) forty days, and in all that time he neither did eat nor drink, he had no repair, he had a glory upon him, and he had for that time an incorruptibleness upon him, for his eye was not weary with seeing, nor his ear of hearing: His eye waxed not dim, no not when he was old, much less when upon the Mount. Incorruptibleness therefore is this, a continual vigour, such as is subject to no alteration whatsoever. In *Revel. 7. 15.* he saith, That they shall serve God day and night, (as the Angels do) and they shall hunger no more, neither thirst any more, neither shall the Sun light on them, nor any heat. The meaning is, they shall suffer from nothing. There is, 1. No weariness, for they rest not day or night: 2. There is no misery, for all tears shall be wiped from their eyes, verie 17. There is, 3. No need of repairing of spirits, for they shall hunger no more, neither thirst any more, 4. There is no injury from any thing without, for the Sun shall not light on them to hurt them, nor any heat. And although this place is meant (as our best Interpreters have shewn) of the state of the world to come, I mean of the Kingdom of Christ, and so may fall short of the glory of Heaven, yet it speaks in the language of Heaven, and is an allusion to it, and Heaven must needs be a higher and more glorious Condition. My Brethren, I take it there is this difference between the bodies of wicked men in Hell, and the bodies of the Saints in Heaven: It's true, they are both immortal; but yet the bodies of wicked men, they are corruptible, they do not put on incorruption, that is, they are subject to all sorts of passions and of miseries, and fire can burn them; and therefore let us take heed of Hell; they are as sensible of all sorts of miseries as now, only the power of God upholds them that they are immortal. But now the Saints, their bodies shall not only put on immortality, but incorruption too. *Adam's* body, it was subject to Corruption in this Sense, it was subject to expense of spirits, to weariness, to sense from outward things, though he might be protected by the Providence of God from such injuries as might any way hinder his happiness; but our bodies shall wholly put on incorruption. And so now that's a third thing, wherein I compare the state of *Adam's* body at best, with that state and condition the bodies of the Saints shall have after the Resurrection.

I shall give you a fourth, which, I confess, might be implied in the other, and that is, Immortality. I shewed you, when I opened the perfections and State of *Adam's* Body, that indeed his Body was immortal, that's clear; for death came in only by sin, as appears in *Rom. 5. 12.* and *Rom. 8. 10, 11.* Wherefore, as by one Man sin entred into the World, and death by sin: and so death passed upon all Men, for that all have sinned. And if Christ be in you, the Body is dead, because of sin: But the spirit is life, because of Righteousness. But 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. But yet, let me tell you this, That though *Adam's* body was Immortal yet it could have died, it had a principle in it that tended unto death. Now, in opposition to this, to shew you that his Immortality is but a shadow of that that the Saints shall have at latter day, do but look *Luke 20. 35.* They which shall be accounted worthy to

obtain that World, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the Angels, and are the Children of God, being the Children of the Resurrection. Our Saviour Christ here, you see, speaks expressly, and in a way of clear difference from that State of Adam. The words which are translated, *neither can they die any more*, in the Original they are, *for they cannot dye any more*, and so indeed they are to be read; and they are a Reason of the former words, that therefore *they neither marry nor are given in marriage*; for (saith he) they cannot dye any more; The meaning is this, They are put into an higher State of Immortality than Adam had; for though he was Immortal, that is, he should never have died, yet he did marry, and should have procreated Children; but, saith he, these are put into such an Estate of immortality, as they shall not dye, therefore (he bringeth it in as a Reason) *they shall no more marry, neither be given in marriage*; they are not capable of such an Estate, for they are Immortal. And how Immortal? It is not only that they may live, or may dye, and God will keep them for ever, but they cannot dye, there is *impotentia moriendi*, plainly. And as their not marrying is brought in as a Reason of the former Assertion, so Christ giveth two Reasons why they have such an Estate of Immortality, as Adam (take him at best) had not, for he applies it to that. First, saith he, *They are equal to the Angels*; and secondly, *They are the Sons of God*, being the Sons of the Resurrection. First, *They are equal to the Angels*; now it is certain, my Brethren, that the Angels being created immediately out of nothing, though indeed God may annihilate them, he may bring them unto nothing again, yet they cannot dye, they have not principles to be dissolved, they have not a form and a matter, a soul and a body that may be separated. All things created immediately out of nothing, they cannot dye; as now, take the soul of a man, because it is created of nothing, it is therefore immortal, as the Angels are; and therefore our earthly Parents are said to be the Fathers of our bodies, and God the Father of our Spirits, *Hebr. 12. 9*. Now saith Christ, the bodies and souls of those that shall be counted worthy to obtain that world, they shall both of them be put into that state the Angels are in, and in the same sense that the Angels are said *that they cannot dye*, in the same sense shall it be true of them, they cannot dye neither. And secondly, *They are the Children of God, being the Children of the Resurrection*; that is, we have bodies of flesh and blood, and these bodies, we have them from our Parents, we are the Children of Adam: So the Saints, as their Souls are born again, so their bodies are, as it were, born again by the Resurrection; they have new kind of bodies, and therefore they are called *the Children of the Resurrection*; and being Children of the Resurrection, having bodies now framed immediately by the power of God, which subdueth all things to himself by as great a work as he created at first: Hence it comes to pass that they are Sons of God in a more transcendent manner than Adam was. And as the Angels are said in a transcendent manner to be the Sons of God, as immediately made by him, so these Children of the Resurrection may be said to be. Now then, being Sons of God in this transcendent sense, in opposition to Adam, and in opposition to all Mankind that are Sons of Men, being thus the Children of the Resurrection, their bodies being born again by a new Creation at the Resurrection: Hence, saith he, as God liveth of himself, and dieth no more, these are in this respect transformed into his Image, that as he is immutable and unchangeable, so shall they; he puts it as a reason why they cannot dye; for, saith he, they are the Sons of God, and they bear the Image of God in that very thing, that as he hath immortality, so they have immortality suitable thereunto: So that, I say, it is clear from this Text, which is an evident Text, and I confess I have wondred at many of our Divines, who have handled this Argument of the Immortality of our Bodies at latter day, have

Book II.

not pitched upon this Scripture, for there is nothing more clear. He saith plainly *they shall not dye.*

I might add other Properties which are usually mentioned in comparing the State of *Adam's* Body and ours, but then I should be too tedious: I will only conclude with this. Our Lord and Saviour Christ in his Human Nature, the Godhead personally united thereto, quickned it; he is therefore said to be *a quickning Spirit*: What is it shall quicken our mortal Bodies at latter day? It shall not be the Godhead personally united to us; but it shall be the Spirit of Christ, making our Bodies his Temple in a more peculiar manner: *1 Cor. 6. 19. your Bodies, saith he, are the Temples of the Holy Ghost, who is now in you: But then when he hath raised you up again, your Bodies are to be his Temple in a more immediate manner, Vers. 14. In Rom. 8. 11. For as many as are led by the Spirit of God, they are the Sons of God. If the Spirit of him that raised up Jesus Christ from the dead, do dwell in you, he that raised up Christ from the dead, shall also quicken your mortal Bodies by his Spirit that dwelleth in you. He saith of Jesus Christ, that he is a quickning Spirit, the Godhead being personally united to him, quickned his Human Nature; but so it shall not be with us: That's his prerogative alone; but he hath put his Spirit, the third Person of the Trinity, into us, who doth dwell in us; and that blessed Spirit he shall quicken our mortal Bodies, and shall not only raise them up again at latter day; but look what *Adam's* Soul was to his Body, that shall the Holy Ghost be to our Bodies in a transcendent manner; though not by a Personal Union, yet by such an Union as is between the Human Nature of Christ and the Holy Ghost: For, my Brethren, though the Godhead of the second Person doth dwell in a personal manner in the Human Nature of Christ, yet the Holy Ghost doth not dwell personally in him; he is united unto the Human Nature but as he is unto us, and that Spirit thus dwelling in us, he shall quicken and advance and raise up our Bodies to that State and height as becometh the Holy Ghost, (if he will take a Temple up unto himself) to raise our Bodies up unto. He saith, *the Holy Ghost shall quicken your mortal Bodies*; he doth not only speak of the first act of raising them, but in respect of spiritualizing and glorifying their Bodies, the Holy Ghost shall dwell in them, and shall make, that God shall be all in all unto them. And so now I have finished this Text which only holds forth a comparison between the animal, the Natural State of *Adam's* Body, and the State our Bodies shall have at latter day.*

I will but name an Use or two, being loath to dismiss you without one. All this that hath been said, hath been but to this purpose, to compare *Adam's* Body, that had a World made for it, for the animal State of it, with the State our Bodies shall have hereafter, which shall be made Spiritual, and have objects suited to them in the World to come. You have seen what a State God will raise up our Bodies to, let us therefore abstain from fleshly lusts, let us get our Souls to spiritualize our Bodies all we can, while we are here, for it is that life we shall certainly live hereafter. My Brethren, our Bodies can never be made Spiritual here; we are here in an animal State, we are in *Adam's* World, and we have *Adam's* Image upon us, and we need meat, and drink, and sleep, &c. and must live upon those things which are necessary to this life; but yet we may look upon our selves as Pilgrims and Strangers, and we may go and spiritualize all these, because all these shall one day be spiritualized; let us live the life of Heaven here as much as we can, even in the use of all these outward things, because our Bodies are ordained to such a Spiritual condition one day.

Secondly

Secondly, Let those that do groan under weak Bodies be comforted with the Assurance of their being restored to a full vigour, health, and strength. Chap. II. The truth is, our Bodies here, they do hinder us from a great deal of that very Holiness we might have; for Holiness cannot be had without taking pains; and there is no pains doth spend the Spirits, and lick them up more, than intention upon God and Spiritual things. And besides all hinderances we have here, the very hinderances of these poor Animal Carcases of ours, which we have from *Adam*, hinder us as much or more than any thing else. And there is Flesh and corruption that dwells in them, that inordinately carries them out to earthly things: Therefore let us groan as the Apostle saith, *for the redemption of our Bodies*, when as there will be no weariness, when as all the suitableness that is now between earthly things and us, will be done away; we shall have new Objects fitted for these Bodies, when made Spiritual, that will no way hinder us from the Vision of God, but rather further us in it. Weakness and imperfections of our Bodies now hinder us very much from holiness, and to build holiness upon our weak and frail Bodies, it is as the building of an House upon a Quagmire: Let us therefore groan after that time, and in the mean season, let us sanctifie God in our Hearts to the uttermost indeavour, waiting for that Redemption, when we shall have Bodies that shall need neither meat, nor drink, nor sleep, nor refreshing of Spirits, all which are now Temptations and Interruptions to us.

F I N I S.

A
DISCOURSE
OF
ELECTION,

OF THE

Free and Special GRACE of GOD
Manifested therein;

THE

Absoluteness and Unchangeableness of his DECREES;
and their Infallible Accomplishment.

BY

THOMAS GOODWIN, D.D.



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T H E
C O N T E N T S.

B O O K I.

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O F
E L E C T I O N .

BOOK I.

Wherein is proved the Necessity of an Election Grace, if any of the Rational Creatures be certainly saved: And that God hath made an Election of some out of pure Grace, prov'd by the Event, out of the Stories of all Times, throughout the Old and New Testament.

CHAP. I.

The Necessity of an Election, or Super-creation Grace, if either Angels or Men, (whether fall'n or unfall'n) be certainly and securely Saved.



Y *the Necessity of an Election*, I mean not, as if God had been necessitated thereunto; for Nothing with Him, is more free; and, that it is termed *an Election of Grace*, sufficiently testifies it: But, the Necessity lay in respect of the Eternal Salvation of either Angels, or Men.

Nor Secondly, do I mean, as if it must have been an Act of Election understanding it, a Calling forth but of some Persons only: For, that way of Salvation, which is the Grace it self, God might have saved all, of either sort

by, and not have made an Election of it, that is, of some, although he was pleased so to do. 'Tis true indeed, in making an Election but of some the freeness of God's Grace was the more manifested; that is, in the point of the freedom of it: And that, *de facto*, there was such an Election but of some, both Angels and Men, I shall after shew: But the Dint of my present Assertion,

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tion, whilst yet I term it *Election of Grace*, because *de facto* so it was) lies in this; That, take the Substance of that Grace it self, which Election hath chalked out as the way of Salvation thereby; and that is it I now alone affirm to have been necessary; I add [*securely*] to bring to Salvation both Angels and Men: And my Assertion issues in this; That not any One of his Creatures were, or had been eternally and effectually saved (that is, none of his understanding Rational Creatures) without such a Grace as Election hath pitch'd upon. No; not *One* of either sort; neither Angels nor Men, as *de facto*, it appeared.

God, though he made Angels and Men in a state of perfect Holiness, able to stand with the innate *pondus*, or poise and byas of Holiness, joyned with that concurrence or assistance of Gods, that did accompany it: Yet that assistance being then suited to the Laws and Dues of Creation meerly; that is, look what Preservation in that state a Creature could challenge by the Covenant of Creation, as a Due from God as his Creator, so far forth there was an assistance did accompany that Holiness; and therefore was but such an assistance as was proportion'd to that present state, whereby the Will of the Creature had a power to continue, if he would use that assistance, and those Creation Powers and Principles, as he ought, so as it was every way such as the Creature could not, but at any time (till the Act of falling) say, I find my self able to stand if I will: But so as the keeping of this holiness with that assistance, was committed to the Free-will of Man, as likewise of Angels, which at the best was a mutable slippery thing, fickle and changeable. To make instance in the Angels, by and from the Example of whom it is that I make forth this necessity of Election for the Creature to be saved. In *Job 4. 18. Behold, he puts no trust in his Servants, and the Angels he chargeth with folly.* We have the like in *Chap. 15. vers. 15. He putteth no trust in his Saints.* The Angels were perfectly holy, but if he would give them no other assistance but what was their due from Creation, there was no trust to be put in them, or their standing. If they were holy to day, they might sin to morrow. If God but sent them of an Errand down into this World, they might sin before they came up again. The folly there was their mutability; and to be carried on unchangeably to Eternity, without the hazard and danger of Miscarriage, was beyond the due of Creation, which was their first Creation Covenant they all appeared afore God in, and therefore immutably to have kept them, had been Grace, which must flow from another Well-head and Original, than the pure Covenant of Works or of Creation; and that can be no other than Grace. And the indispensable Ground, why the Creature, by the Law and Covenant of Creation, should be thus dealt with as aforesaid, and so be left to a mutability, is, That it is only proper unto God, and that essentially, not to be subject to Change: And it was fit this Difference betwixt God's being, and the being of the Creature (which it had by Creation) should be thus stated by the Creation Law, as purely it came out of God's hand; and so, as that if God would impart the Image of his Immutability of Holiness to any, and fix them in it, it might appear to be of Grace. This is Grace, and Grace to the Angels themselves. In *James 1. 13. you have it, That it is God only that is not tempted with evil, nor can be tempted.* The Creature, by what from the Law of Creation they have upon the terms of Creaturehip, may be tempted to sin; and not only so, but fall and be lost, and then never to be able to recover it self a gain.

This being our Creation state, God foresaw that if all of these his Creatures were left to the Conduct of their Wills, assisted but only with these Creation helps, that they were in a continual hazard of falling, and that they would all fall at one time or another, one after the other; he therefore made an Election of Grace to put all out of hazard in some, and if you will not see the truth of it through the Doctrine, you may view it by Experience, for it fell out (as to their Fall, both of Angels and of Men). *Jude* tells you, there was a *first* Estate in which the Angels were created, but they fell from it; and the rest would have done so too, at one time or another, (for they were all made of the same Metal) if they had been left to the mutability of their Wills. It proved

proved true of Men. Take *Adam* and *Eva* their Wills, they were perfectly holy, and yet what became of those two stout Wills? If but one of them indeed had fall'n, you would have thought the other might have been immutable: But you may see they both fell; and so it was experimented they were mutable: And that all their Children they should have put forth were such, and would at one time have fall'n as these have done, who were all of Mankind that were then in the World. Well, God foresaw all would be a going, there is a happy word in the Text, *Rom. 11. κατελιπον*, he made a reserve of some before the World was, he laid his hand upon them; nay, said he, I will have a remnant; I'll have some. He made a reserve, when he foresaw all would, or might in the end be lost; and that Reserve was made by Election: It was Election it self; the Apostle interprets that word, *vers. 5.* The great God had *reason* (shall I say, or rather that his infinite Grace joyned with Wisdom) to have something out of All what he had made (for whom are all things) that should live with him, be happy in him, blessed of him, that might Eternally bless him again: And accordingly he kept some of the Angels, and caused them to abide with him, and ordained some of Men, though when fall'n, who should return to him again: And this was done by Election, which is that other Well-head of all Super-creation or Super-natural Grace, opposed to that of Creation-Holiness, and Assistance.

You read of the Angels who stood, *1 Tim. 5. 21.* that they are called the *Elect Angels*: You read elsewhere that they are called *the holy Angels*, for they never sinned; and they had as great an Holiness as any Creature could be capable of by Creation. Also *they excel in strength*, and so their Holiness was a strong Holiness. But was it that which kept them? No; you heard God could not trust them in the hands of their own Wills; therefore it was that they were *Elect Angels*, that kept them. In that new super-added Title, you read the Grace of God express'd as that which kept them in that Holiness, and so fixt them.

Now further, Consider that where Election is, there is Grace; whether the Creature be fall'n or not fall'n, its called *the Election of Grace*, and whatsoever is above the Dues of Creation, and the Rules thereof, is Grace, and as truly such as that which is called *Mercy*, as shews to a Sinner or Creature actually fallen, is called Grace. Grace and Works, we read in the Words of *Rom. 11. 6.* are so opposed, as those which intermingle not. The Priviledges of Grace are Eternally separated by an Eternal Law. If a thing be of Grace, it is no more of Works; and if of Works, it is no more of Grace. It was not therefore their Creation Holiness fixed them, for that was Works, both in the Principle and in the Assistance of it. Indeed, without their Holiness they had not stood; but what was it fixt their Holiness but Grace? To ascribe their standing unto their own Holiness, is to found a Priviledge of Grace upon Works: Grace were no more Grace, if that took place. A perfect Holiness, and a stronger Holiness than Mans was their due, by Creation; but to be kept by so strong an assistance as should effectually fix their Wills and for ever after keep them so, this was above the ordinary Creation Law, and so above the Law of works. Had the evil Angels had such a prevalent Super-creation assistance, they had not fallen: And therefore it must be Super-creation Grace kept those other. And all Grace that saves, is from Election; And Election is the Fountain of such a gracious Stream, the Chanel of which should run on to Eternity without failure or drying up, as this in them did and doth. Election and Grace are never to be served; the Angels then were saved by it, and not any one Angel, but those who were elect, were saved: For all that stood are called *Elect*. And on the contrary, all of them that were *Elect* were saved, and none miscarried. The Election obtained it amongst them. And you know what became of the *Rest*. Thus you see what made the difference even amongst them also. O! let us therefore adore God for his Election Grace, as without which none of his Creatures had infallibly been saved. Thus much for a Demonstration of this taken from the Angels.

BOOK I.

For the Case of Mankind now they are fall'n, if God had not made an Election among them, What would have become of them, if it were so with Angels that never sinned? O Brethren, how much more with filthy Man! As *Job. 15. 15, 16. Behold, he putteth no trust in his Saints; yea, the Heavens are not clean in his sight. How much more abominable and filthy is Man, which drinketh iniquity like Water?* And we may argue in this Point, as he doth there in that other. If not the Angels, not one of them, were saved from the ruins of their Nature, but by Election, then surely not Man fallen. If Election were necessary but for their confirmation in Holiness, as our Divines say, (though I think there is a farther Priviledge joyned with it) then how much more for Man that was irreparably fall'n (as by himself) and that needed the whole of Salvation for substance and continuance therein also? What a blessed provision did God make, to make an Election! There is a Scripture that hath often affected my heart, *Rom. 9. 29. As Esaias said before (saith Paul out of him,) Except the Lord of Sabbath had left us a Seed, we had been like unto Sodom and Gomorrhah.* 'Tis spoken of Election he had discoursed of in that Chapter: And what is that *Seed* there? It is plainly a *reserve*, a *Relief* or *Remnant*. And that Speech in *Rom. 11. 5.* of a *remnant* according to the Election of Grace, is all one with that *Seed* there: For many passages in the 9th Chapter, and in this, hold a correspondence. O my Brethren! If God had not taken such a Remnant, not *Israel* only, but all Mankind had been like unto *Sodom* and *Gomorrhah*. Not a Man, Woman, or Child in *Sodom* or *Gomorrhah* were saved, but whom God took out, *Lot* and his Family. Therefore (say I) bless God for Election, we had been undone else, to a Man. And shall not this affect? O, despise not Election! Therein lies all your hope, that there is a Remnant shall infallibly be saved.

After this Narration of the Angels, suppose that the Case of us Men were *Res integra*, and that we were still in that happy Estate God at first created our first Parents, and us with him, and were you now all as holy as *Adam* was, (I will make that supposition) yet the Case of us was but the same for changeableness, and would have been the same in the Issue with that of the fall'n Angels, who are besides, the weaker Creatures of the two, and in that respect more subject to mutability: So as suppose *Adam* had stood by the assistance of the Powers vouchsafed him by the Covenant of Works, so long till he had put us forth an holy Seed, yet we must all have then personally stood upon our own single bottoms, which himself at first did *stand* (shall I say, or *fall*) upon; and so been in the same continual danger to drop away from God one after another. And as for that if he had stood, that both he and we should have been immutably confirmed in Grace, as the good Angels; there was no such promise made, either to him or us, under that his Covenant and State by Creation; for if there had, it must have been by Election-Grace superadded to the Covenant of Works, which in the Case of the Angels is said to be. And if so, then Promises proper to Election must be supposed made to Works of Creation and the Covenant thereof, and so Grace be brought into Works founded upon Works, which the Apostle in *Rom. 11. 6.* makes incompatible. *And if by Grace, then is it no more of Works: Otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace, otherwise Work is no more work.*

But I will make this further Supposition, That if we in that State had heard that there was an Election of Grace, such as the holy Angels stood by, &c whether would you have stuck and betook your self unto? Creation-Holiness barely, with the mutability of it; or Election of Grace, for the way of your Eternal Salvation? Were I as perfect as *Adam*, I promise you I would for my part, betake my self to that of Election, that Super-creation Priviledge, than adventure my Eternal Condition in any Free-will Holiness, were it never so perfect.

Well! But we all with his Holiness soon miscarried, we are irrecoverably (as of our selves) fall'n by it; yet there is a phancy that hath possessed the minds of Men, and hath run down throughout all ages of the World, nothing can root out or dispossess Men of it, neither constant experience, nor the view of

of the ruines of the Generality of Man-kind that have perished by it: And it is this, that if God doth set up the Will and heart of Man by furnishing it with new helps and assistances, vnto or recruit this old degenerate frame with fresh and new supplies, that then their Wills may make a Second hopeful venture to obtain, although no such Election-Grace (as our Doctrine sets forth) should be superadded nor strike in, to work the Will and Deed it self overcomingly on their hearts, or undertake for them invincibly so to work. And the Use as to this respect which they make, is, That Christ should have been



1. Intended (as a Second *Adam*) for he was to purchase the pardon of Sins.
2. To purchase helps for all.
3. And to give Grace and Assistance so far as they may, if they will use those helps well, with promise that if they do, and by these come to believe and be converted, Then
4. Gods Electing Grace comes upon them, and then it is he chooseth them to Eternal life upon the intuition of this good usage of their Wills; Election only follows hereupon, and hath no influence at all afore their Wills have cast it thus, if God would but set up the will and heart of Man anew, vnto this old worn and degenerate frame, assist it and furnish it with New helps and Advantages.

Chap. I.

And thus Men will needs wilfully perish a second time by venturing to Sea again in that rotten leaking old Vessel, their own free Wills, in which and by which they Shipwrackt so miserably once afore, when they had wind and tide, and a new Vessel strong and tite, and well built with all other advantages to have preserved her: But this their Will being Pilot, so Steered as all was cast away; and yet they will adventure to Sea again therein. *Adam's* Will had besides the concurrence of Gods assistance (such as was sufficient) an inward principle of habitual and inherent Holiness, the Image of God as a vital principle of Motion within him, whereby not only to be able to Act holily, but which also as a weight or pondus, did sway and incline his Will to Act holily, even as sin dwelling in us, doth as a weight hung on, incline us now to evil.

But alas! There is now that vast difference and disadvantage in our Case, beyond, infinitely beyond, what was in his as to these respects——That instead of a perfect holiness possessing and inclining the will and mind, there is no such vital habitual principle in our Hearts left; Nay an utter disability unto what is Spiritual, holy and good; Yea, contrary Enmity and opposition there is *unto holiness in truth*, as the Apostle calls it. Men err, not knowing the Power of Original sin, nor the depth of corruption that is in their own Hearts. The Will of Man now is the Prime and proper Seat of sin, and the Throne thereof is seated therein. And as no Prince's Will in full and Actual possession of Regal Power can be brought by ordinary or any persuasions to be willing, much less to be indifferent to be Dethroned, so nor may we think that sin in our Wills, will upon easy Terms lay down its Crown. *The flesh is enmity to God, and is not subject to the law of God, nor indeed can be*, says the Apostle. The will and mind and whole heart of Man must first have that corruption which is in possession dethroned from its Dominion, and then the same vital Habitual Principle of inherent Holiness created in it anew. *A new heart and a new spirit* must be given it, *and a heart of stone taken away* (whereof *with the affections, the will is the subject, as the Reynes are of the other stone in our bodies*). The will and affections are the Seat of this Spiritual Stone, and as incapable to act one holy Act, as the Stone in the Kidney is to act an action of life or vital motion. They must be made an Heart of flesh that hath a new life and sense, &c. given it, and thereby that which must be the Cause and Subject of any one the Least such living operation, otherwise you may as well gather Grapes of thorns, and figs of thistles, as good fruit of a corrupt tree. Mat. 7. 16, 17. *The tree must therefore be made good ere the fruit can be good, as Christ (the Root) hath told us.* Matt. 12. 33. *Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt: For the tree is known by his fruit.* And what are all those helps they talk of, either that *τὸ φῶς τοῦ θεοῦ* that light of God from the works of Creation which God gave to Heathens, of himself, Rom. 1. Or the light of Conscience, of the Law, Rom. 2. and a Natural devotion suited to it in the will and affection whereby

Men


BOOK V.

 Men have a Reverence and Addiction to a Deity accompanied with impressions of moral honesty (which we call vertue) and let these be impregnated with the light of the Law and Gospel , delivered with all the signs with which God once did enforce the Law , and Christ the Gospel; Yet the corrupt Will will inwardly and habitually be a corrupt Will still. And though all these helps with the assistance from God they speak of, may stir and affect it, yet they will never be able to write the holy and spiritual Law in the Heart in new and living Characters and dispositions conformable and suitable unto the inward holiness of it, unless God put forth an Omnipotent Power and efficacy to change it. All the helps they speak of, they are all short and deficient; Helpers of no value, as in *Job.* 30. 13. A Refiner or Chymist may as soon by his common Earthly fire with the mixtures and Arts he useth sublimate a Clod of Earth or a Globe of Brasse into a Star, such as are in Heaven, as these helps and the use of them all can take away the innate corruption of the Will, and make it spiritual, or endow it with a spiritual life; for nothing works above the Sphere of its Activity. Those helps elevated with the aforesaid light of the Law and Gospel, and enforced with outward signs and wonders to the utmost, and accompanied with a striving Power of the Holy Ghost, may wonderfully stir and affect and demulce this Will of Man, but if God do not over and above endow it with a new Principle of inherent holiness and workmanship created to good works, it will be still utterly unable to bring forth one Act that is pleasing to the holy God.

This truth was experimented both under the Law and Gospel. The Jews at *Sinai* had Gods voice uttering the Law to them. You have the manner of it both in *Exodus*; and in brief recapitulated by *Moses*, *Deut.* 5. from v. 22. to v. 29. *These words the Lord spake unto all your assembly in the Mount out of the midst of the fire, of the Cloud, and of the thick darkness, with a great voice, and added no more; And he wrote them in two Tables of Stone and delivered them unto me. And it came to pass when ye heard the voice out of the midst of the darkness (for the Mountain did burn with fire) that ye came near unto me even all the heads of the Tribes and Elders. And ye said, Behold, the Lord our God hath shewed us his Glory and his greatness, and we have heard his voice out of the midst of the fire: We have seen this day that God doth talk with Man, and he liveth. Now therefore why should we die? for this great fire will consume us; if we hear the voice of our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire (as we have) and lived? 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. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me I have heard the voice of the words of this people, which they have spoken unto thee: They have well said all that they have spoken. And yet all this did not change the Will, nor give the generality of that people an Heart Spiritually to obey, for in the next words, v. 28, 29. God himself doth thereupon make this Remark upon it; O that there were such an heart in them, that they would fear me, and keep all my commandments alwaies, that it might be well with them, and with their Children for ever.*

And again, at last, *Deut.* 29. 2, 3, 4. *And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the Land of Egypt unto Pharaoh, and unto all his Servants, and unto all his Land; The great temptations which thine eyes have seen, the Signs and those great Miracles. Yet the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear unto this day. Not their Wills only remained as they were, but they had not Understandings enlightned with Spiritual light, spiritually to discern and perceive the Holiness in Truth that was therein.*

The Case and Condition of the whole World I gave instance in afore. They had all those helps, with the advantages of time and improvement of them, living so many years. They had also the Spirit of God striving with them, *Gen.* 6. 3. And the Righteousness of the Gospel preached with Power, ^{from} the

the Assistance and Concurrence of the Divinity of Christ, appearing in it with Power, of whom yet Peter, by the Holy Ghost, declares, *1 Pet. 3. Christ (says he) being put to death in the Flesh, but quickned by the Spirit: (namely of his Godhead) v. 19. By which also (that Spirit namely) he went and preached to the Spirits in Prison; (that is, that are now in Hell) which sometimes in the days of Noah were disobedient unto that Noah's preaching the Gospel to them, with which Christ's Spirit had gone forth and preach'd in and by Noah to them. And yet with all these helps of Free-will Grace (as we may call it) they remained flesh, or unregenerate and ungodly, as Moses in Gen. 6. and the same Peter tells us, yea, an whole world of ungodly ones, 2 Pet. 2. 5. and but one Noah with his Family were saved: And how came that to pass? But as God says of him, Noah hath found Grace in my sight: Answerable unto, By Grace you are saved, as the Apostle to the Elect Ephesians, Chap. 1. 4, 5. compared with Chap. 2. 4, 5. whilst the World round about them continued dead in trespasses and in sins (with all their helps, that could not quicken them) Ephes. 2. 1, 2, 3, 4. I might go over the Instances in Christ's and the Apostles times, wherein you would see the same Issue; but let these suffice.*

Only because some may perhaps enquire, That if the Wills and Affections of these Jews were really affected and stirred, then they had the power to will and to turn; and wherein were these helps defective then, and not sufficient?

The Answer is, That they still wanted a Power spiritually to will and discern, as hath been said. Their Wills remained still in their native Corruption, and had not new inherent habitual Power infused into them, without which they could not will any one Act truly good. This habitual change of heart is that *new heart* which God complained was wanting, even whilst, and in the midst of their being so affected. The Will of Man is, as was said, the proper Seat of Sin; and the strength of that Sin, that is therein seated, is the Predominancy of Self-love; and that Self-love remaining in its Predominancy, is that which the Scriptures do term *Flesh*, as well as any other Lust. And this Self in the Will remaining still in its Predominancy (as it doth untill a new Principle of Holiness towards God chiefly be infused) may be affected with many things, both in Law and Gospel: And from out of that Principle so affected and stirred, Man's Will may use those helps and assistances, and act accordingly; and so the Issue falls as it did afore; that the Heart and Will remaining a Thorn as afore, and not turned into a Fig-tree, you cannot gather Figs on it. There is a work, and 'tis the highest work, of the Word and Gospel, that is short of Saving; 'tis a work accompanying the Word and Spirit, which greatly affects the Heart, so as to suffer Persecution, and yet is short of a Saving work, or of the Heart its being made the *good Ground*, and an *honest Heart*: 'Tis the *thorny Ground*, as Christ in the Parable hath told us, that though the Word took root in it, yet it changed not the Thorns, but was the Thorny Ground still; and so the heart remaining inwardly such, is therefore in all it brings forth, plainly said to be *unfruitful*: *Mark. 4. 19. And the Cares of the World, and the deceitfulness of Riches, and the Lusts of other things entring in, choak the Word, and it becometh unfruitful: Yea, Verse 7. to yield no fruit.* Why? For all actings of the Heart, though about things spiritual, that are only for a Man's self, are said to be *no fruit to God*, *Hosea 10. 1. Israel is an empty Vine, that bringeth forth fruit to it self; which whilst it doth only for and to it self, self-love then is said to continue in its Predominancy.* And it is said, that *Regeneration is not of the will of the Flesh*, *John 1. 13.* that is of the Will still remaining *Flesh*, which yet it is, though a Man be never so much affected with what the Word delivers, if his Will and Affection be moved chiefly or only by what affects Self-love, without having an higher Principle ingenerated or begotten in it by Election-Grace: And therefore no wonder if the Apostle says, *It is not of him that runs, or him that wills;* for Mens Wills may be greatly moved, and incited unto a running, which is the swiftest Motion, and yet be deficient of Regeneration. So that to conclude,

Book I.

One of the Foundation Causes of this Error, doting on this Free-will Grace, is, That whilst they imagine such helps and assistances as they define may give a *ra posse*, a Power to Turn, &c. leaving it to the Will to cast the Act: They withall do suppose the Will to remain a Principle in it self, as it were inclinable in it self unto Spiritual good, and able to move to good, if its Shackles were once off, and that the knowledge of God and the Gospel, doth but once visit it, and come in, and that the Spirit presents the Motives thereof to it, in a way of perswasion, &c. O! But I demand who, or what shall create a new Principle of Holiness, a new Spirit in the Will, and take the Heart of Stone out of it? Until which be done, the Will is the most averse Principle, and fullest of Enmity, both to God and his Law, in the spiritualness and true holiness of them, and cannot rise or act (though never so much otherwise affected) beyond the Sphere of its own inward Activity, as no Creature else we see can do: As a Stone will not ascend upward, but whilst it is moved by force, and some outward hand that throws it out, for it hath not a natural Principle thereto, as Fire hath, But this is not all that goes unto Calling, to give a new Spirit of habitual Holiness, and then assist it in acting, but so far as *Adam's* Holiness was assisted by the Law of Creation (and that it is the most which the highest of Free-willers do desire of God to be out of his Grace assisted withal). Nor are these all that the Omnipotent Power of God is laid forth upon in our Calling, and afterwards in keeping us; but there is an exceeding greatness of Power concurs to every Act or Work that is good and holy all along, even the same that wrought in Christ his rising from the dead, according to that, *Ephes. 1. 19, 20. And what is the exceeding greatness of his Power to usward 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, &c.* 'Tis not such an Assistance only as *Adam* had, but as *Christ* had in raising from the Dead. A Principle of Holiness (though it be a Disposition and Inclination to Holiness) may and doth lye dead, and besides, is clogged and hindred in its Motion, with a weight of sin that is contrary to it in us. Read *Rom. 7. 23, 24.* If Electing Grace strikes not in with an Omnipotent Sweetness (as *Austin's* word is) or an invincible secret Power (for by that place now quoted, the Saints are not always sensible of the greatness of it) that draws this Will and its Principle of Holiness into Act. And upon the Spirits drawing forth, and carrying on the Actings of Holiness in us, it is, that *Austin*, and *Jansenius*, out of him, do set the Crown, as that which is the compleat eminency of Efficacious Grace: For since the fall, all other helps are short of causing us to Act, though Holiness be dwelling in us without effecting Power. The Promise therefore is not, only to give a *New Heart*, as in *Ezek. 36. 26. A new Heart also will I give you, and a New Spirit will I put within you, and I will take away the Stony-heart out of your Flesh, and I will give you a heart of Flesh.* But it further follows, *Vers. 27. And I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them: That is, I will work in you, the Act it self also, even the Will and the Deed.*

Now the giving of this *New Heart*, &c. (in which doth consist the mark of the true inward Power) is the Proper Fruit of Election-Grace, and of that alone, with difference from what this Free-will Grace, as it is stated by these Men, doth suppose necessary; and the Covenant of Grace (which is the Transcript of Election-Decrees indefinitely expressed) runs in those Terms, a *New Heart will I give you, and a New Spirit &c. Ezek. 36. 26.* And thereupon also it is, that Election-Grace doth always infallibly and invincibly, at one time or another, work this by Effectual Calling in those it hath predestinated, as many Scriptures shew; As *Rom. 8. 28, 30. And we know that all things work together for good, to them that love God, to them who are the called according to his purpose. Moreover, whom he did predestinate, them he also called: And whom he called, them he also justified: And whom he justified, them he also glorified:* And in *Rom. 9.* in the Case of *Jacob*, he speaks thus, *That the purpose of God according to the Election might Stand, not of works: (wrought by Free-will) but of him that calleth.* Which shews that God, having from Everlasting,

first

first Elected, doth manifest the firmness of that his purpose to save by Effectual Calling, as he did in *Jacob*, by Virtue of Election. The same you have also confirmed towards the conclusion of his Discourse about Election, in the same Chapter — Having just afore said, *Vers. 23. That he might make known the riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory.* He immediately subjoyns, as adequate thereto, *Vers. 24. Even [us] whom he hath called, not of the Jewes only, but also of the Gentiles.* As if he had said, even as whom he hath thus ordained by Electing Mercy, to make known the riches of his Glory upon, are those that are Called, and likewise those that shall be. So as let no man think that when we say, The Election hath obtained it, that we should mean, That the Elect by Election only, without an effectual Work of Calling, doth obtain. No; none that are grown up to years of Knowledge but God calleth if he hath Elected them: And by Calling, endows them with a *New Heart*, and a *New Spirit*, (as hath been spoken).

Chap. 1.

Also understand between, that when the Apostle speaks of *Election Grace*, *Rom. 11. 6.* we confine it not to those purposes of Grace in God's mind from Everlasting, but take in that Operative Grace in Calling, as comprehended under it, the whole Grace in Calling us is that Election Grace in the Text; for Election set it a work, and did design it. And the same Election Grace is that which runs along, and is immediately at the head of Calling, &c. it is the same Grace. The one is the Grace of purposing, as it is abstractly considered in the Decree and Intention: The other in Calling is the Grace of Execution. My Conclusion from all this therefore is, That we the fall'n Sons of Men, would see and be convinced of the necessity of this Election Grace, so far beyond what the Draught of their Free-will Grace sets forth, as which if God had not peremptorily resolved in his purposes to put forth to work in us, to save those of Mankind whom he chose; or if less than this, not any of Mankind had obtained: But now the Election, through the Operation of this Grace, hath and doth obtain Salvation to a Man. And do you in Reason consider, that there being but those two ways to obtain Salvation by, ever started or pretended unto by the Sons of Men; And all being reducible to one of these two, as in the fore-cited Text, *Rom. 11. 6.* you see Works (the Head and Principle of which is Man's Will, acting in and by it self) and Election Grace, divide them into these two, and do but set them in opposition one to t'other, as the Scriptures likewise throughout: Both which the Apostle hath sum'd up in that short Sentence, *It is not of him that runs, nor of him that wills, but of God who sheweth mercy.* Namely, the true and right Act of willing and running by an Election Grace, (And Election Grace is his Argument there in hand.) round about, and afore, and after. For otherwise, without running and willing, no man is saved, as in *Phil. 3. 12, 13. 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. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before.* Our Salvation is wrought out by God's giving the Will and the Deed. If then the first hath fail'd them that have betaken themselves unto it, and never no man was yet saved by it (as hath been already declared) nor could be for the reasons aforesaid, and that the Scriptures still cry, and peremptorily, *Not by Works*, and then positively and conclusively, *By being Called with an holy Calling, according to his purpose and Grace given us in CHRIST Jesus before the World begun.* Then let us not only be convinced, but further Adore and Bless God for this Election Grace, without which also Christ had died in vain, and not saved a man, and been in Heaven alone, to lament that he had come short in this Work, by having omitted to put in one Clause into his Covenant in dying; *viz.* That besides his purchase of helps, whereby men might be saved if they would, he had not further purchased an invincible overcoming of their Wills for whom he died, but had left to the Will of Man it self, to use or not to use those, according to the pleasure of their Wills, and had not meritoriously also procured of God efficaciously to work the Will and the Deed, *according to his good pleasure.* And so Christ should be

BOOK I.

left to satisfy himself with this Relief, That he had done his part, but the Obstructions lay in man's Will, that would not put forth the Act of Willing, though he had given them sufficiency of helps to do it. Yea, God himself must have suspended, and have forborn his dearest delight and highest first Blessing, as *Ephes. 1. 4, 5. viz.* The exercise of his Electing Grace, according to the good pleasure of his Will towards any, until man's Will had first used those helps well, and put it self forth into willing out of its Liberty to Act, or not to Act—— And so all Electing Grace might have been for ever frustrated. All which necessarily follows, That it might thus have been, upon the Doctrine of Free-will Grace, if the way thereof had been God's way for Salvation. And if that God should have kept to the Laws thereof, which men have set for the Salvation of themselves and others: But, O! blessed and thrice blessed be he, the God of all Grace, who foreseeing all this peremptorily, struck in with an Election Grace, whereby to be sure he would save some, when he had afore by Election given to Christ, who a few hours afore his death, professeth to die for all that God gave him, *John 17.*

Use.

Now then we may enter a just complaint against the World, that although Election Grace is thus Necessary unto Salvation, yet all the thanks God hath from the unthankfull Sons of Men, ignorant of their own interest, and the ways of God, is, for him to be quarrel'd at for this his Election, in that he took not all, as well as some; (for in so much as they quarrel with those that hold it, they quarrel with God himself therein, Even as Christ said, *In that ye did it to those, ye did it unto me,*) That whereas God before the fall was Free of any Obligations unto the Creature, but those by the Laws of Creation, which he exactly performed; and yet notwithstanding man fell, and whereas by the fall he was absolutely quit and discharged of all Obligations to Men by the Forfeitures of the Dues and Assistances, by all the Laws of God, due to them; Yea and on the Contrary, was by his Justice provoked to damn them, that it had been infinite Grace to save, though but one Man, yet these would impose upon him a necessity to give forth a Common Grace, and that he should propose upon Free-will Terms to save all, or else with them, it is not Grace to Mankind, nor worth the name of it: So zealous are they in pretence for their own Nature. Whereas on the Contrary according to their draught of what is their Common Grace, when all is Summed up, and it comes unto the event, it would not save a Man: Corruption in Man is so strong, and their assisting Grace which they propose, is so weak. I do not say that those that hold that way of Free-will Grace, none of them are saved; but this I say if God should deal with them, but only according to their own Model and Draught, to the Measure and Proportion of that Grace & the Works of it, which they do Judge sufficient, that Work would not save a Man of them, if God should not out of Grace work beyond the extent of their Opinions. It is as if the Angels should have said, out of Zeal to their Common Natures, that because God has let go so many of us, that is our nature, to fall, whom he did not choose, but suffered to perish Eternally, that therefore we will not accept that Grace of Election by which we stand, and which was offered us at first for Confirmation of us.

But this is not all, (*viz.* this unthankfulness, but) there is an higher Encroachment made upon God, in their denying him this way of Salvation by Election, and an entrenchment made upon his Freedom (I do not now say, upon his Sovereignty.) They will not allow him the ordinary Priviledge of Choice, to and for himself, of whom he will. They would restrain him in what is Ordinary by the Priviledge of King's, yea, of all Men. They allow to every Man to choose their Wives, because they choose for themselves: To choose their Friends, because 'tis for themselves. The *Persians* allowed it as a due and just Maxim, *What shall be done to the Man whom the King will Honour.* They allowed to Kings to have their Friends and bosom Favorites, as *Solomon* had *Zabud* (*1 Kings 4, 5.*) that is called *the King's Friend*: Yet they quarrel with God, if he chooses *Abraham* to be *his Friend*, unless it be with a respective Decree, that he foresees he will be so through the Creatures Free-will

will. They Quarrel with him, that he chooses the seed of *Abraham* his friend, as *Isaiab* 41.8. *But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend,* as rather than others; Whereas, it is in his Freedom to choose the Person, so 'tis in his Power to make that Person his Friend, and work him so to be.

Chap. i.

Yea, and in this they Quarrel with him, that he should bestow what is properly his own, which to give and communicate as a Man pleases, is an allowed Principle by all the Sons of Men. Now there is nothing so much his own as Election Grace; yea, and is purely his own, without any pretence of a dueness upon Creation or any the like Condition from the Creatures, for, 'tis the bestowing himself. It is to admit them to see his Face Immediately, which Election Grace ends in, and Creation Grace reached not unto. Now the Promise made to *Adam*, 'tis to carry the will of a Creature on invincibly to love himself, who hath an overcoming sweetness and goodness in himself, when he shall but manifest it to the, Creature invincibly to perswade it *Omni potente suavitate*, as *Austin's* word is. This supercreation Grace is most properly his own Riches, and called *the Riches of his Grace*. To give Holiness to *Adam*, was a Creation due: But to give Grace and Glory, which Election doth, this was a supercreation Grace to *Adam*, as it was to the Angels. Our Saviour Christ enforceth that Maxim that is so common amongst men, *Mat. 25. 15. Shall not a Man do what he will with his own?* Now this Grace was so his own, as no Creature could lay claim to it. As in the City freedoms, one third of a Man's Estate, his Wife may claim; another third his Children; but they have reserved a Liberty, that one third part is so their own, as to bestow it where they please; and in this Case your selves would think much to be deprived of this Priviledge, or that Laws must be set you, how you must bestow that third part you call, appropriatively, your own. Now is not Gods Grace Gods own? Why is it called free? As the *Isralite* Limited the *Holy one of Israel*, so these would do the Gracious One of *Israel*.

Well, but the iniquity of these stay not here. For the sake of whom is it that they do this? It were well, if out of such a Commiseration to the Nature of Mankind in General, as *Paul* professes he had for his own Flesh, That he was in continual sorrow of heart for them. It were well, I say, if out of such a Commiseration, they did the like. And yet *Paul* wholly submits it to Gods Will. But it is to set up against Gods Free-will Grace, (which is the Fountain of this Election) that other fluid, fickle, yea, and corrupt Principle in the Heart of Man, and that is *the Freedom of Mans will*, and that as now sa'n; And to preserve the Liberty thereof (forsooth,) and that that may be no way entrenched upon, They would deprive God of the Liberty of his Will, and the Dominion thereof, and also of a Power invincible to work upon mans Will infallibly: As if that God had made a Creature which he could not Rule: Whereby they put God into *Darius* his streights, that he should all the days of a Mans life, strive with a man to save him, yet so as mans Will may cast it otherways, and he cannot help it; but must submit to Man: And they frame such a model and way to Salvation, as shall be proportion'd to that Freedom of Man's Will, and unto such a kind of Freedom of a Man's Will, that he may do, or not do, when God hath done all: And that this is the Opinion they have set up against Election, and the ground of the quarrel all Ages Testifie.

CHAP. II.

That there is an Election of Grace, with a Non Election or passing by others. That difference to be out of the Pure Grace and Good pleasure of God. Which purpose of Election, is the cause of their effectual calling and Salvation.

ROM. II. 1, 2, 3, 4, 5, 6, 7.

1. I say then, hath God cast away his people? God forbid: for I also am an Israelite of the seed of Abraham, of the Tribe of Benjamin.
 2. God hath not cast away his people, which he foreknew: Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, 3. Lord, They have killed thy Prophets, and digged down thine Altars; and I am left alone, and they seek my life: 4. But what saith the Answer of God unto him? I have reserved to my self seven thousand men, who have not bowed the knee to the Image of Baal. 5. Even so then at this present time also there is a remnant, according to the Election of Grace. 6. And if by Grace, then it is no more of works; otherwise Grace is no more Grace: But if it be of works, then it is no more Grace; otherwise work is no more work. 7. What then? Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.

IT was a great exercise to Paul's spirit, as appears by Chap. 9. in the beginning; and unto the carnal Jew a stumble, a shrewd Objection against Christianity it self; That after the *Messiah*, our *Christ* was come in the flesh, and was ascended to Heaven; And his Gospel had had its course among that Nation; Both by Christs own Ministry amongst them, and of his Apostles after him; That there should be so few of that Nation that Believed on him: Yea, that the generality of that Nation were cast off by God, upon their having rejected Him for their *Messiah*: When as yet there had been made all along the old Testament such large and abundant Promises to that Nation, of whom Christ was to come: Which might have been expected should have been fulfilled unto them, upon his coming amongst them in the flesh. The consideration of which might and did lie in the way, as a great stumbling block unto his former Doctrine of Salvation by faith on Christ. This you have insinuated from the Coherence of the fourth and fifth verses of Chap. 9. In that they were Israelites, to whom pertaineth the Adoption, and the Glory, and the giving of the Law, and the Service of God, and the Promises; whose are the Fathers, and of whom as concerning the flesh Christ came, who is over All, God blessed for ever. (As the Christians professed their Christ to be). And that yet these Israelites should so few of them be professors of him, was a strong presumption, That therefore it was not He, that was the true *Messiah*. And This

This Objection is again revived in the 1. of this 11. Chapter. *Hath God cast away his people?* (meaning the *Jews* :) Now unto this He there gives two Answers. Chap. 2.

That God had not *cast away his people whom He foreknew* : Or whom He aimed at in his Promises of the Covenant of Grace, the word of Promise. The carnal *Jew* understood by Gods *people* the whole, or at least the generality of their Nation : Unto whom yet, but as in a Type, those forecited Priviledges, and Promises were made : And under that respect it was they made up the Church of the Old Testament. He therefore carefully puts in, you see, by way of distinction : *He hath not cast away his people* [*whom He foreknew* :] As if He had said ; They were his people in outward Profession, and endowment of outward Priviledges ; But those really and indeed *his people*, whom he hath chosen to Salvation, and they were so foreknown by him only are [*His*] (as he emphatically indigitates ;) And he hath cast off not one of them ; All and every one of them He intended, and had in his Eye, when He made those *promises* of the Covenant of Grace ; Those He hath not, nor ever will cast off. And as for the *Rest*, they were his people but by outward profession, rather Typically such, as in a shadow of the other hidden ones amongst them : For whose sake it was those Promises and Priviledges were continued to the Community of that Nation : These only are said to be the Children of the *Promise*, and the *Children of God* ; And none other. *Rom. 9. 6, 7. Not as though the word of God hath taken none effect. For they are not all Israel which are of Israel. Neither because they are the seed of Abraham, are they all children : but in Isaac shall thy seed be called.* And what he understands by *Children of Promise*, He exemplifies by *Isaac* ; whom He proves to have been a *Child of Promise* in respect of the Election of his Person, without foreseen conditions in Him ; And by vertue of which Election, had been called. This he doth *vers. 9. 11.* as I shall shew when I come to speak unto his instance in the following *story of Election* : Which manifestly dissolves the strength of their Objection, that they were *All Israelites* ; And that to them the Adoption pertained in *vers. 4. 5.* For that to have been but in respect of outward profession, title, and external calling ; And also because they were Types, and shadows of the true Seed to come. This distinction of *Typical Israelites*, and *Israelites indeed*, and in truth, plainly appears to be in his intent to avouch, in that he flatly denies that *all of Israel were Israel* : That is, as Christ says of *Nathaniel*, an *Israelite indeed* : He denies also that they were Children of God, *vers. 7.* Or rightly the Children of *Abraham* according to Gods intent in his Promise to the Seed, although according to the flesh they were, as you find it express in *vers. 7.* And although of them He had said ; *That to them belonged the Adoption, or Title of Children.*

Observe that word *vers. 5.* of Chap. 11. [*For the present time*] It is, that there are so few, but in *vers. 25, 26.* *He would not have them ignorant of this* [*Mystery*] *That blindness in part is happened to Israel, until the fulness of the Gentiles be come in, And so all Israel shall be saved.* His Second Ans.

Now that which I intend in the words, is, that he clearly resolves the utmost account of that Paucity or Fewness of them, who at that present were *Saved*, into *Election*, &c. Thus in those words, *vers. 2.* *His people whom he foreknew*, and then again those who at that *present time*, He saies, were then *saved*, He calls in *vers. 5.* *A Remnant* ; and *a Remnant according to the Election of Grace*. And in *vers. 7.* *What then ! Israel hath not obtained that which he seeketh for, but the Election hath obtained it, and the rest were blinded.*

I shall therefore further to lay a foundation for this my Subject, open these two Verses, 2. and 5th. Wherein

First, That by *his People whom he foreknew*, Vers. 2. is meant, His Elect out of Grace.

HIS People] And made *his* by Election; God casting his eye upon them, said within himself of them, *Those are mine*; as *John 17. Thine are mine*, and thou gavest them me. The Elect, afore ever they are Converted, are styled by God *his people*, *Acts 18. 10. I have much People in this City*. And Christ saith, *Sheep [I have] not of this Fold (Gentiles) them I must bring*. They were Sheep afore they were brought in, and they were so determinately, fixedly, and resolutely God's Sheep, foreknown by him to be such, as that Christ himself (to whom God hath committed the Salvation of them) saith, *I must bring them in*, as upon God's p̄emptory Command to have them saved. And therefore Election, or Fore-knowledge of them, is as the Cause joyned with their being *HIS*, *2 Tim. 2: 19. The Lord [knows] who are [his]*.

Secondly, This their Election, that makes them his, and is here signified by *fore-knowledge [whom he foreknew]* is a word appropriated to the Elect, and their Election by God; and Election is ascribed unto it, as in *Rom. 8. 29. Whom he did foreknow, he also did predestinate*. And *1 Pet. 1. 1. Elect according to the fore-knowledge of God the Father*; that is, out of that special fore-knowledge which God took of those whom he chose; even such a fore-knowledge as is common to no other Creatures or Persons, although *known unto God, are all his works* from the beginning. And as several Interpreters have observed on the same word, *Rom. 8. 29. He saith not ἐπέγνω, whom he knew*, as but with a bare simple act of Knowledge, for so he doth all things; but ἐπέγνω, *whom he acknowledged*, approved of with a Knowledge of liking and love. And so he notes,

1. A *singular love* joyned with the foresight of them, or God's casting a loving Eye with Affection upon them. Words of *knowledge* import *affection*, conjugal Communion which is transacted between Man and Wife, and riseth from the entirest Love, is styled *knowledge* of each other: As on the contrary, *I know you not*, and *I never knew you*, doth in Christ's Speech express our utter rejection and privation of affection to them.

2. There is *πρὸ* (or *Before*) added to this knowledge; by comparing other Scriptures to which, imports that this his Love was before the *Foundation of the World*; and so from everlasting; And so that Particle is explained in the same Chapter of *Peter, Vers. 20.* when Christ's Election is spoken of; whose Election is the pattern of ours: *Who verily was [fore-ordained] afore the foundation of the World*. And Christ himself, *John 17. 25. Thou lovedst me afore the foundation of the World*.

3. It was not such a fore-knowledge as that whom he foresaw would believe, and be holy, that them, as such foreseen, he chose, and loved; that were unworthy of God, *qui scientiam non accipit à rebus*, and had been an uncertain Foundation for God to build upon; who builds not upon Sand, the mutable Will of the Creature; But the *Foundation of God* is said to be *sure*, by this, that he knows who are his: *Qui*, not *quâ*; that is, the Individual persons, who they are; not who, that is, so or so qualified. And in *Rom. 8. 29.* It is not said, He predestinated those whom he foreknew that would be conformable to the *Image of his Son*: No; but contrary, that those whom he *foreknew*, and so loved, he predestinated to be conformable unto the Image of Christ his Son. Yea, and in this place, *Rom. 11. 6.* he expressly puts it wholly upon *Grace*, and utterly excludes *Works*, foreseen as the motive unto God. *And if by Grace, then it is no more of Works: Otherwise Grace is no more Grace. But if it be of Works, then it is no more Grace: Otherwise work is no more work.*

And thus the sense or meaning of this *foreknowledge* riseth up to this, That those particular Persons, whom out of pure Grace and Love (without any consideration of Works of any kind that were to be in them) he casting his Love freely upon them, did, from everlasting, and out of that Love, choose

to be his, and they are *alone his People*. And so for substance and in effect, both these words in *Vers. 2. whom he foreknew*, and those that after follow, [*A Remnant according to Election of Grace*] prove both to be one and the same. Chap. 2.

The Doctrine I draw the words summarily forth into, is,

That there is an Election of some, with a Non-election, or passing by of others; which Election is out of the pure Grace of God, and is the Cause of their Effectual Calling and Salvation.

There is another General Doctrine to follow from out of the Interpretation of the Fourth and Fifth *Verses*; *viz.*

That those two Companies, or Forces of Men, the Election, and the rest, or Non-elected, have been extant in all Ages of the World, and have divided Mankind past, and will be found in the World, to the end thereof, for time to come.

The former of these two is indeed the ultimate Subject in my aim; which that latter serves to confirm: But the second shall be the Doctrine which I shall more largely insist upon; and that but so far as it is a *Medium* of proof to Evidence the first, *That there is an Election, &c.* And my handling of That (the first,) shall be only so far out of an Interpretation of the first, second, and third *Verses*; which when performed, I shall leave the further Evidence thereof unto the Instances and Story of the Second Doctrine: For which also I shall find a good *Specimen* and Ground in the Text it self, in *Vers. 4.* when they come to be opened.

As for the first Doctrine proposed, and the Interpretation of *Vers. 1, 2, 3, 5, 6. &c.* I shall go over the words thereof by Parts, as they are placed in that Doctrine.

1. *That there is an Election*] That's in the Letter of the Text, wherein the Elect are called *the Election*: And *Election* imports a *Calling*, or singling some from others; as 2 *Theß. 2. 13.* *ὅτι ἐλεῶ, exempt, selegit*; he exempted, excepted some; or as it is here in *Vers. 4. reserved* to himself. If some were not passed by, there were not an Election. On the opposite side, the other are called *the Rest, Vers. 7.* that is, *Non-elected*. And to say, *the Rest*, is the mildest and softest word that could be given of it; and importeth meerly a *Non-election*, as it stands in this distinction here from the Election, which is its Opposite.

Again, 2. Of the one he says, God did *foreknow* them; [*His People which he foreknew*] And by his foreknowing, took them to be his; 2 *Tim. 2. 19.* *The Lord knows who are his*: He speaks it of Election. But there is another part of that *distinction*, (for such those words in *Vers. 2.* are;) there is a *Rest* whom he never knew: Although he foreknew them, as he foreknows All things, yet without a love, or owning of them: Thus Christ, *Matth. 7. 23.* *I never knew you*: There is the Badge of the *Rest*, that he says, He never knew them: That [*never*] reacheth up as high as Eternity; and that from thence, even unto that hour, He never knew them. And as he never did know them, so he never will to Eternity. You see here are two Companies, *Elect*, and the *Rest*: One foreknown, and the other never known.

3. There are different Issues, and events befall these two; proceeding The one, from Gods foreknowing the one; and the other, That God never knew Them: The first doth infallibly obtain, *The Election have obtained it*: Obtained what? And How? Effectual calling first, and Salvation at last thereby: What then does befall the Rest? *They were blinded*, So the Text; [*And the Rest were blinded.*] In like Equipage Christ speaks in the 10th of *John*; That he had *Sheep which were yet to be called*: So at *Vers. 16.* *And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold, and one Shepherd.* And that his Father had given

Book I. given them Him. And then oppositely, He speaks of another Company, *Vers. 26. ye are not of my sheep*: And the same different Events do follow upon Each, that are here said to befall these two Companies here. Even as here, of those that were his Sheep, He says, *Vers. 16. They shall hear my voice; and them I must bring*: And *Vers. 27. My sheep hear my voice; and I give unto them Eternal Life, and they shall never perish, Vers. 28.* But of the other, *You believe not, because you are not of my sheep, Vers. 26.* Observe, It is not that Christ says, They were not of his Sheep, because they believed not; but on the Contrary, *They believed not, because they were not of his Sheep.* And it was Election of the first sort that put the difference: For the first, He calls his Sheep, because the Father had given them Him; and that before their Calling, and Believing: For, says He, *I have Sheep which are not of this Fold; them Also I must bring, and they shall hear my voice; and there shall be one Fold, and one Shepherd*: So it was his Fathers gift of them afore Calling, for which they are in these places called his Sheep; and given by his Father with such a Command, as *I must bring them in*, says Christ.

4. This Separation by Election is out of Pure Grace: That was another thing I put into the Doctrine. And so it is here said to be according to the Election of Grace; That is, Grace was the Founder and sole Author of that Decree, and that Election meerly of Grace; for it follows, *Vers. 6. If it be of Grace, then it is no more of Works; otherwise Grace is no more Grace.* Which plainly Excludes Works of Man, as foreseen, and therewith shuts out also the Will of Man which is the Author of Works, to be any way the Cause of such an Election as foreseen: He makes these Two utterly exclusive one of the other; that is, as to the point of Electing: As it follows, *If it be of Works, it is no more of Grace, otherwise Work is no more Work.* Admit but the least of Works, it is no more of Grace out of which God electeth: They are two Contradistinct opposite things

For the further Confirmation of this main Doctrine, now gathered out of the Eleventh Chapter, I might here largely shew, that the same is the very Scope of the Ninth Chapter: And withal, give the Correspondencies which these Passages in this Eleventh Chapter do hold, with the like in the Ninth Chapter. In which Ninth he had treated the Doctrine of Election and Preterition, as in the proper Seat for them: And this Eleventh Chapter that follows is a part of the Application and Praxis of that very same Doctrine, treated in Chapter 9. And it is as evident to me, that he treats in that Ninth Chapter the Doctrine of the Election of Persons, without the consideration of any worth or dignity in them foreseen, as certainly, as that the coming of Christ in the Flesh, and his being Crucified, were foretold in *Psal. 22.* or in the 53th Chapter of *Isaiab.*

He had indeed begun in a way of General Thesis, or Summary Position, to propound the Doctrine of Election in the Chapter afore; and how Effectual Calling, &c. flows from thence, and depends thereupon, as so many Links upon the first Link of that Golden Chain; that is, in *Chap. 8.* from *Vers. 28, 29, 30.* *We know that all things work together for good to them that love God; to them who are the Called according to his purpose: For whom he did foreknow, he did also predestinate to be conformed to the Image of his Son, that predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified* And upon occasion of that grand Objection, I fore-specified, That God had left the Community of that Nation of the Jews, to obstinacy against Christ, and unbelief, whose yet were the Promises, &c. and that so few of that Nation had entertained the Gospel: He was necessitated thereupon to prosecute, and clear the same Doctrine more at large, as that which had put the difference between those few that were saved of that Nation; and that Generality that were left to blindness. And this he begins to do from the Instances of the Fathers of that Nation, in those eldest, primitive Times thereof; shewing, how that from the first, Election by Grace, of the Persons of Isaac and Jacob in Abraham's Family, (the Founder of that Nation;) had put that vast discrimination between them two, and the

the Persons of *Ishmael* and *Eſau*, whom God had rejected: And therefore no wonder if the ſame difference fell out upon the ſame Foundation, in the ſucceeding Children of *Iſaac* and *Jacob*. Theſe being leading Examples, and Types of what was to come: Notwithſtanding the Promise made was to *Abraham* and *his ſeed*, for Inheriting Eternal Life; Which the *Jews* underſtood to be Universal of their whole Nation, but was indeed but indefinite: Which the Apoſtles Argument *Verſ. 7, 8.* doth ſhew they were.

The occaſion of his proceeding upon this Argument, in the *9th.* Chapter, being thus ſtated; You then have the main Subject of that *9th.* Chapter, Summarily propoſed in *Verſ. 11.* the later part of the *Verſ. Viz.*

That the purpoſe of God, according to Election might ſtand; not of works, but of him that calleth.

And this Doctrine as thus ſtated, He fetcheth out from thoſe two Inſtances of *Iſaac*, and *Jacob*; As a genuine Inference, and Concluſion thence deduced; which I ſhall but give the ſenſe of in brief: And this Inference or Concluſion, though drawn but from thoſe two Inſtances among the *Jewiſh* Nation, He yet propoſeth as a general Maxim, appliable to all other men in the World that are Elect; Whether they be *Jew*, or *Gentile*: The ſame reaſon holds of them, as it did of theſe two, *Iſaac*, and *Jacob*.

[*That, &c.*] This Particle ſhews the final cauſe, or intent of God; And of *Pauls* alledging theſe two Examples according to Gods true intent in them: As if He had ſaid, to this End or Purpoſe, God hath in the Scriptures put this open difference of *Iſaac*, and *Jacobs* Persons from that of *Iſhmael*, and *Eſau's*; That He might give forth a moſt manifeſt, and general demonſtration of the like, in the condition of All others.

The aforeſaid words of *Verſ. 11.* Ch. p. 9. briefly Interpreted.

[*That Gods purpoſe according to Election*] Which Firſt, always imports with it, a ſingling forth One, or Divers from others who are not Chosen: And ſo here doth connotate the rejection of others: Namely, *Iſhmael*, and *Eſau*: Or elſe Secondly, That Clause is put in to diſtinguiſh it to be that ſort of purpoſes, which are *Election purpoſes*: That whereas to reject, or paſs by others, is from a purpoſe too; But this is his purpoſe according to Election. Or Thirdly, That Clause may be thus underſtood; That Gods Purpoſe made according to the way, mode, or manner of Election; Which in the Eleventh Chapter, He uſing the ſame phraſe, doth there intend it to expreſs, that it is out of pure Grace: And ſuch was this of *Iſaacs*, and *Jacobs*: It was after the way, and mode Election uſeth to hold; Out of the Principle of pure Grace, whence Election always proceeds: This further to have been, to the end,

[*That it might ſtand*:] That is, *Firm*;] or *Sure*: As being built upon the unchangeable Will, and good pleaſure of Grace in God Himſelf: That did not ſtand waiting, or ſuſpend upon Mans Will, to ſee how it would work, and caſt the matter, and uſe his Grace, ere He would Decree, or Purpoſe their Salvation.

[*Not of Works*:] *As they are in us*, and *from us*: And his reaſon inſinuated in that word, [*might ſtand*;] Shews why He took that courſe: For if it had been of Works, that might make the Decree, or purpoſe wavering, and uncertain.

[*But of Him that Calleth*:] That whereas God had alſo Decreed that Works of Faith, and Obedience ſhould exiſt in them, He ſaith, yet that his purpoſe of Election to ſave them, depended not on thoſe Works, but on his Grace, to work thoſe Works efficaciuſly in them: Which when He did Elect, he withal Decreed to put forth by *calling* Them, which was Gods Act on Them, and gives an invincible Demonſtration, That no Work, as theirs, either afore Calling, or after, was the Meaſure, or Condition, that in Election God went by. But his Calling immediately proceeding from Election, begins firſt with Them; And works All in Them: That ſo the whole Glory might be *His* that calleth, and not of Them *that are called*: He working that Calling, and the Works in, and of Them, thence flowing, from his own Almighty Power and Grace; And therein executing but that which his Purpoſe of Election had from Everlaſting Determined.

BOOK I.

This Doctrine, and Maxim, The Apostle professeth to be a just Inference from both the Examples of *Isaac*, and *Jacob*; (whom He accordingly wrought an effectual Calling in;) But had chosen their Persons in his Eye and Purpose simply considered thus to Call, and Work upon them; and by so Calling them, to save them; And from the particular Examples of these two, His scope is to shew in them as Examples and Types that God doth the like, with the rest of the Sons of Men; Especially that live in the Church and Household of God.

And this is no other but the Sum of the Doctrine of Election as we teach it, and state it out of him, which thus in these instances at the first propounded; He then pursues in the rest of the Chapter; From *Vers. 14.* to *Vers 24.* *What shall we say then, is there unrighteousness with God? God forbid: For He saith to Moses, I will have mercy on whom I will have mercy; And I will have compassion on whom I will have compassion: So then, it is not of him that Willet, nor of him that Runneth, but of God that sheweth Mercy: For the Scripture saith unto Pharaoh, even for this same purpose have I raised thee up, that I might shew my Power in Thee; And that my Name might be declared throughout All the Earth: Therefore hath he mercy on whom he will have mercy: And whom he will he hardneth: Thou wilt say then unto me, why doth he yet find fault? For who hath resisted his Will? Nay, but O man! who art Thou that repliest against God? Shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the Potter power over the Clay, of the same lump, to make one Vessel unto honour, and another unto dishonour? What if God willing to shew his wrath, and to make his Power known, endured with much long suffering the Vessels of wrath, fitted to destruction: And that he might make known the riches of his Glory on the vessels of mercy, which he had afore prepared unto Glory: Even us whom he hath called, not of the Jews only, but also of the Gentiles.* In which words He further proceeds by Answering some Quarries, and III. Objections; To clear the same Assertion, laid down in *Vers. 11th.* Which I shall not now enlarge upon, they all so broadly speaking the same very thing, which he had thus declared in *Vers. 11.* and inferred from those particular Examples of these Two; as Examples, as well as Types of the rest of the Sons of Men; Who prove to be either Vessels of Mercy or of Wrath.

And then when he had thus delivered the Doctrine of Gods Decrees about Mankind unto *Vers. 24.* He then proceeds to the execution thereof upon upon those Elect, which in *Vers. 11.* He had said was by Calling: [*Of him that calleth*] according to that Decree: Which Calling He in the last words of *Vers. 23.* expresseth to be *a preparing of them for that Glory*, which was by his Decree Ordained them. And so he goes on *Vers. 24.* *Even us whom he hath called, not of the Jews only, but also of the Gentiles.* And the difference which effectual calling proceeding from Election, puts between the Elect, and others; He handles from that *Vers.* unto the end of the 10th. Chapter.

That which in the Third place I observe is, The correspondency, or rather Identity which the forementioned passages in the 11th. Chapter. (wherein my Text is) do hold with the like, in that foregone, Chap. 9. which shews that his Scope as to this Point of Election is one, and the same in both; And which do therefore give light each to the other.

In this 11th. Chapter, (the Scope whereof I have last given); 1. Herevives the Application of that Doctrine to the *Jews*; Upon the very same occasion He had entred upon it in *Vers. 9.* And there it was said that these *Jews* had the Priviledge of being *Israelites*; and that to them pertained the *Adoption*, or Title of the Children of God; The *Covenants*, and the *Promises*; And that *Theirs were the Fathers*, meaning especially *Abraham, Isaac, and Jacob*; Thus in *Vers. 4, 5.* And yet that that Nation should in the Community of it, be left to Infidelity, and but so few whom the Promises had taken effect upon. This He insinuates in those words, as containing the substance of an Objection, *Not as though the word of God had been of no effect; Or had been wholly void, and frustrate: Which implies that such an Objection did lie in mens minds; Or at least might do, and so weaken the truth of that Doctrine of Christ,* which

which he had delivered in the former part of this *Epistle*, as being utterly inconsistent with so great, and high Titles of Priviledges, enumerated in the Verses afore. 2. They imply, that there were yet some, whom the Word of God had taken hold upon: And these enough to vindicate the truth of Gods Word, declared concerning them. And Thirdly, Those words [*not as though*] οὐχ ὅτι, sound plainly a prevention, or preoccupation of that Objection. Fourthly, The [*word*] there spoken of, is meant, the Promise made to *Abraham*, and his Seed, to be Heirs of Eternal life, which is thus exprest concerning *Isaac*, and *Jacob*; (The Two Persons here instanced in, in the Text) that they were Heirs of the same Promise with Him, as *Heb. 11.9.* Which the *Jews* understood to be Universal unto all his Seed, after the Flesh: And that therefore they were *All the Children of God*: (As their reply to Christ shews in *John 8.*) which the Apostle his Answer, and Arguing in *Vers. 7, 8.* Neither because they are the Seed of Abraham, are they All children; But in Isaac shall thy Seed be called: That is, They which are the children of the flesh, these are not the children of God; but the children of the Promise are counted for the Seed; Shews to have been at the bottom, as the cause and occasion of this his *Vindicia*, or Apologetical Discourse: (As I may well call it.)

Now then, look as this false Supposition, That all the People of *Israel* were the Children of God, by reason of their being *Abraham's* and *Israel's*, or *Jacob's* Seed. And hereupon those their Titles and Priviledges aforesaid, were the occasion, in that Ninth Chapter, of his Treating of the Doctrine of Election there; so here in this Eleventh Chapter, he re-assumes the very same Occasion, when he goes on to apply it to the Jews, beginning at the very first Verse; *I say then, hath God cast away his People?* He speaks in reality the same thing: To which he answers, *Vers. 2.* with that Distinction taken from Election; *God hath not cast away his People whom he foreknew*: The Occasion is the same, and the Answer is the same; and the Objection is Solved by the Doctrine of Election.

2. The Difference put between the True *Israelite* and the Outward, is resolved into Election, and that of pure Grace, as the Foundation thereof: The Election obtained it, *Vers. 7.* *And the rest were blinded.* And that Election such, as was out of pure Grace, by virtue of which it was that they obtained it, by obtaining through that Election, an effectual Calling; for want of which, the Rest, or Non-elect, were left to their hardness. Such a Grace as was purely Grace, unintermingled with Works, foreseen, as in the Verses afore; when he said, *a Remnant*, according to the Election of Grace, *Vers. 5.* He then explains what that Grace was: (And indeed that word carries its own Interpretation with it;) *For if by Grace* (saith he) *then it is no more of Works: Otherwise Grace is no more Grace, Vers. 6.* Inasmuch, as *Austin* comparing these Passages of both Chapters together, and especially that of *Vers. 11.* of *Chap. 9.* *For the Children not being yet born, 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;* with these now mentioned in *Chap. 11. Vers. 5.* and *6.* observeth the accord and agreement of the same Scope in both.

And Thirdly, The Accord appears in that the Apostle termeth those few of the Jews, called the Election, *a Remnant*, in both places also, in *Chap. 9. Vers. 27.* *Though the number of the Children of Israel be as the Sand of the Sea, a Remnant shall be saved:* Which, as relating unto the Words, *Vers. 25.* and *26.* *De Dieu* interpreteth as spoken of Election; and so fully accords with *Vers. 5.* *Chap. 11.* *There is a Remnant according to the Election.*

The Corollary brought off from these References and Respects of these two Chapters one to the other, as touching Election, is, That if Election to Life and Salvation out of pure Grace, be the Subject of the Eleventh Chapter, it must be also intended in the Ninth Chapter. Now the Difference that is put between the Election, and the Rest, in that Eleventh Chapter; is purely and clearly that which is in order unto the obtaining of Eternal Life; and therefore must be intended in the Instances of *Isaac* and *Ismael*; *Jacob* and *Esau* also:

BOOK I. Which yet some have gone about to divert, by contending the Scope of both to have been solely in respect to Temporal Things; and that in their Posterities also.

And surely, if many of the several Passages in either *Chapter* be compared together, this Election we contend for, without respect to the foreseen Conditions, will appear to have been the Subject in both, if in either of them: They both speak *ad idem*, unto the same thing.

This for the Interpretation of 1, 2, 3, 5, 6, and 7th *Verses* of the Eleventh *Chapter*.

I shall now proceed to the Instance alledged by the Apostle of an Election, and Non-election, in *Eliab's* days, among the People of that Nation: Or to an Interpretation of the third, fourth, and fifth *Verses* of the Eleventh *Chapter*.

Vers. 3. Lord, they have killed thy Prophets, and digged down thine Altars, and I am left alone; and they seek my life.

Vers. 4. But what saith the Answer of God unto him? I have reserved to myself Seven thousand Men, who have not bowed the Knee to the Image of Baal.

Vers. 5. Even so then at this present time also, there is a Remnant according to the Election of Grace.

The Allegation of this single Instance for All other, Is to confirm his Assertion, *viz.* That there was an Election: For so he closeth it at last, in *Vers. 5. Even so then at this present time also, there is a remnant according to the Election of Grace*: Also to Confirm what he had last said, *That God had not cast away his people whom he foreknew*: But had an Election of Grace continued in that Nation of the Jews, when yet the Face of the Generality of that Nation were Apostates from God, and his true Worship: And that yet God had a people, whom He foreknowing, had reserved to himself; whom the promises made to that Nation had taken hold of: And with an Eye, and respect unto whom, and for whose sake, the Nation had the Promises indefinitely given to Them: (Even as in *Chap. 9.* in the forepart thereof, He had in like manner discoursed:) And his Inference from thence accordingly is, *Vers. 5.* And therefore it followed not, that because the generality of that Nation believed not in *Paul's* time, but were hardened; that therefore Christ Jesus, whom the Apostle preach'd, was not the true Christ; because it had no greater Effect upon the multitude of that Nation, who were in Profession, and in the Style of the Old Covenant, the outward People of God; whilst yet God had a very considerable Number that had embraced Christ, and the Promises made in Him, and were the true People of God; that is, *whom God foreknew*, says He, should be existent in those days: Even as there were seven Thousand in *Eliab's* time in God's List and Catalogue, which were enough then to make this good; That though the generality of that People were left to unbelief, yet God having a Number, though but of some, whom Election had saved, and preserved from a froward Generation; That God had not cast away his People now, when Christ was preached to them; not now, when so few believed: For God had farr fewer in *Eliab's* time among the Ten Tribes: For still God had them, and as many of them, for a People to him, Embracing his Son; whom he foreknew, and had chosen for His: And this was sufficient to break the force of the Objection they made. But why God foreknew so few among them in that Age, this the Apostle resolves into Gods good pleasure, and foreknowledge.

This is a pat and pertinent Instance to this purpose; and in many particulars Parallel to the state of things in the Apostles days; which is likewise the Apostles Scope, besides the former: As the Apostles one words in the applying of the Instance shews, *Even so then also at this Time.* I shall therefore compare them in a few things.

1. In Himself: God hath not cast off his People, for I also am an Israelite; so *Elias* had instanced in Himself alone, *Vers. 3. I am left alone*: Which shews, if there had been but one Israelite that had believed in Christ, it had solved the Cavil.

2. *Elias* makes Intercession against *Israel*: *They have killed thy Prophets, and digged down thine Altars, and they seek my life*: And so now might *Paul* have said in like manner in his times; That his Countrey-men, the Jews, had stirred up Persecution every where; Their great business was to go about to throw down the Churches; and fought his Life above All others: Of which you may read in the Story of the *Acts*, and in the Epistles Sum'd up i *Thess.* 2. 15, 16.

3. It was Election made the difference in Mens Spirits then and now; which Election of those in *Elias's* time, is expressed by this, *I have reserved to myself*, says God, *Vers. 4. [I have left]* As the words of God are in the story of the *Kings*, Answerably Election that now was in *Paul's* time, he calls them *λίμμα*, or *κατάλειμμα*, a remnant, a residue, or reserve; the word reserved in *Vers. 4.* answering to *λίμμα* in the Fifth.

4. They are parallel *In the fewness*. There were then but 7000, and now in *Paul's* time not many thousands in comparison: For although at first there was a great flush, and that (*Acts 21. 20.*) the Brethren of *Jerusalem* say unto *Paul*, *Thou seest, Brother, how many thousand of the Jews which Believe*; yet afterwards, there was an Ebb, both in a Cessation of any more being Converted, as also by so great an Apostacy of many that had professed Christ: As it was evident to *Paul*, God had cast off the generality of that Nation.

But the main thing I observe in the force of this word *κατέλοπον*; It imports, first, A laying hold on some, when all were going; and they are therefore said so to be reserved, as things that are left, when others are gone. And of those that he Elected, he says, that *he reserved them to himself*; oppositely, the other, he left them go where they would: He let them go after *Baal*: He suffered them to walk in *their own ways*, as in *Acts 14. 16.* *He left them to their own Counsels*, *Psal. 81. 12.* He left them to themselves: But, says God, those I reserve for my self.

And this expresses the Grand end of Election, with difference from what becomes of others. Election is a reservation unto God; it's his own reserving Persons for himself: They have the whole of him; all the Love, all the Blessedness he hath, they have among them. It's not only he chooses them from within himself, as having no Motive out of himself, why he should do it: (Therefore it's said of Election, *which he purposed in himself*;) But further, it is for himself, he reserves himself for them, and reserves them for himself.

1. And therefore it is as grand an Evidence, as any other, that thou are Elected, if thou sequestrest thy self unto God, and choolest him for himself; and sayst of him, *My Lot is fallen in a good Ground; the Lord is my Portion, says my Soul*.

Use.

2. Let the Saints therefore not live to themselves: We live not to our selves, nor dye to our selves, but to the Lord: For we are God's, reserved by Election.

3. Let men take heed how they meddle with the Saints; they are God's, reserved for himself, says *David* to *Saul's* Courtiers and his own Enemies; know that God hath chosen the man that is Godly (*David* means himself) to Himself, and therefore take heed of wronging or opposing of me. *Psal. 4.*

4. God is engaged to carry thee on, and to carry thee through, for he hath reserved thee for himself; Therefore he will not loose what is to selfly designed and chosen for himself. The Lords Portion is his people.

5. You see what keeps men in evil Times, as these Seven thousand were kept in the times of *Eliab*, from the Superstitions and Idolatries of the Times, it is Election. *Rev. 13. 8.* *And all that dwell upon the Earth shall worship the*

BOOK. I.

the Beast, whose Names are not written in the Book of Life of the Lamb slain from the Foundation of the World.

6. The worst and most persecuting times that are, cannot extinguish the Elect: *Ahab* and *Jezabel* could not; nor yet cause them to defile their Consciences. *Jezabel* search'd every Corner, and yet *Elijah* lives: And Three hundred Prophets were hid with him in a Cave, and lived, though with Bread and Water.

7. If you be the Elect ones of God, that God hath reserved for himself, it is no matter what Times you live in: The Lord hath appointed in several Successions, greater and lesser difficulties. Some Times wherein the Churches have peace, and some wherein they stand in Jeopardy of their Lives every moment: And some must have the worst, (for as the Day is his, so the Darksom Night is his, as the *Psalmist* speaks of good and evil Times:) Thus those did in *Ahabs* time; and what matter was it, seeing God had reserved them, to take them to Himself. If it be thy Lot to live in as bad as they did, yet whereas Heaven is reserved for thee, and God hath reserved thee for himself, thou needest not be Anxious: Thou shalt stand up in thy Lot, as the Angel comforted *Daniel*, who would fain have lived to have seen those blessed days the Angels told him of. When Times in any Age are upon the Tropic of turning from bad to good, there are some pretious Ones shall dye just in the Vertical Point, as old *Simeon* did, and never enjoy the Prosperity of them.

8. Be content with little in the World, and out of the World: Thou seest that God that made the World, contents himself with but a few, but a *Remnant*: And so He hath them safe with him to Heaven, He satisfies himself with the enjoying them to Eternity. Were thy Houses and thy Goods burnt, care not, seeing God hath reserved thee wholly for himself.

C H A P. III.

That De facto, God hath made an Election of some out of pure Grace, with a Non-election of others; proved by the Story of all Ages of the World, through the Old and New Testament.

I Found upon the same Text of Rom. XI. 4, 5, 6, and 7th Verses, this Second Assertion; *That these two Companies, or sorts of Men thus differenced, The ELECTIO N, and The REST not elected, have been in all Ages of the World, and have divided Mankind, and shall to the End.*

All the World are, and have been either the *Election*, or the *Rest*; yea, and therefore those other are termed the *Rest* (the tenderest word that could have been used) as being the other whole Remainder, when the Elect are taken forth. As if you have a great Heap afore you, and you cull out some, and what are the Remainder are called the *Rest*; there is not a third Company; and they are so distinguished, as that none of the Elect do become of the Number of the *Rest*; nor of the *Rest* do become of the Number of the Elect: And therefore you must never intermingle them, by thinking that a Man may be of the Elect to day, and at their Death Reprobate: For these two, as contra-distinct Sayings, remain such to eternity. If any of the *Elect* were finally hardened, then this other saying, *The Rest were blinded*; were not true. Or if any of those that are the *Rest* did obtain it, then that first the *Election* have obtained (as they stand thus differenced one from the other) were not true. The *Elect* and the *Rest* stand severed in such a Contra-distinction, by two such events appropriate to each; you must take *Election*, and *Obtained* it as eternally yoked, and belonging to the Company alone; and on the contrary, *the Rest were blinded*, as the Issue of that Company alone, who are not said to be the *Rest*, because they are blinded; but being the *Rest* that is severed from the *Election*, it comes to pass that they are blinded: As on the contrary, the *Election* being a Company chosen out from the *Rest*, they obtain it, and are not finally blinded.

2. That this Division is and hath been in all Ages, &c. I found it thus far upon the Text: You see the Apostle instanceth in two Ages, and parallels them together in this very respect. *Elijah's Times* in the Old, in which God had an Election, (though the worst of Times) Seven thousand Men, and the rest fell all to *Baal*: So even in this present Age, says he, it proves to be *among my Country-men the Jews*. And the word so [*then*] is an Inference from the former Instance to prove it, as well as it is a Parallel to exemplifie it. So that although he instanceth but in two, these Ages past and present; yet it leads on, and gives a just occasion to extend enquiry into all Ages; How doth he prove that there is an Election now, as well as a Parallel? Or how doth this follow, that if he had an Election before, he hath now? Because Election, *nunquam excidit*, saith *Pareus*, Election never ceaseth to be in the World. A Church unto God must then cease to be extant; for whose sakes the World doth stand, and will continue no longer, than till God hath all his Elect out of it: And then will the end be.

BOOK I. To Evidence the Demonstration of this, that *there is an Election, &c.* I shall make use of no other Argument, than a Representation, and Scheme of the course, and current, which runs down through All times, as the Scripture Stories have purposely, in a continuation of Instances of Persons elected, drawn a Line of Election: And oppositely, together there is a Line of rejection throughout all Ages: Which way of proof is most proper, and suitable to the course of the Text; which hath recourse to an exemplary Instance of Election, continued in an Age, as deplorable as whatever in the Old Testament. This draught of the whole, set in one view, may prove pleasant to you, and will be profitable for your Instruction.

There are those in the World that say, God hath loved All Mankind alike as to Salvation; And to that purpose hath, in All ages, given them helps, and Divine Assistances in common, more or less, which we usually term Common Grace: which if their Wills, being stirred up and moved thereby, will use well, then they may, and do obtain Faith, and an effectual Calling unto Salvation: And upon the right use of those Common Adjutories it is, that God doth then Elect them, and not till then: Or upon the foresight from All Eternity that they will do so. But if they do not use those helps well, then they are reprobated, or rejected.

But from that rehearsal of Instances through All Ages, when put all together, it will appear, That the special Grace of Election hath put the difference: The one obtaining (as the word in the Text is,) by virtue thereof, *The Election hath obtained it*: whilst the rest of Mankind, with all their common helps, have perished; being left to the blindness and hardness of their own Hearts in the use of them; *And the rest were blinded*. And the Story of the one sort set oppositely to the other, as the Scripture in all Ages doth, will evince it.

Now my Argument from matter of Fact, or from the Examples recorded in such a continued Series, to prove that this proceeded from Gods Eternal Purposes, and Decrees, and that one are Argumentative of the other, is founded upon this Rule, which will not deceive us: That what hath been done, and fallen out in the World; And as it hath been done, *that God afore Decreed and Determined should come to pass*; yea, and in that manner as it hath come to pass; The infallibility of which Maxim, is abundantly evident in Scripture Declarations, and from undeniable Reason, drawn from the Perfections of God: If therefore in the Stories of All Ages, this differing Condition, and disposment of Persons be found; Then certainly the Decrees of God must have been the Supream Cause, and Determiner thereof: But above All things else, this general Rule will undeniably hold in the matter of Grace, and Election out of Grace: For there is nothing more Gods own to dispose of to whom he pleaseth, than Grace in us, and Glory to us, out of the freedom of the Grace in himself; and so are evidently dependent on his Sovereign Will: *Shall he not (says Christ of him) do what he will with his own?*

And for the confirming of this Rule, in this special case touching Election; that the matter of Fact, or what doth fall out in Persons, as touching their Salvation, doth come to pass in the Event, according to Gods everlasting Decrees thereabout; I shall only mention what an Apostle, in an Assembly of Apostles, *Acts 15*. did only mention and alledg to this [very purpose, as the Ground why the Gentiles came now, and but now to be Converted; which was newly begun to be done afore their eyes, in that Age, *Vers. 14*. yea, and together therewith, the falling down, or decay of the House of David, or the Church of the Jews; and the building of that Church in the Room thereof: Applying for the Issue, or fulfilling of both these, the Prophecy of Amos, *Cap. 9*. His words the Apostle rehearseth in *Acts 15. Vers. 16, 17*. *After this I will return, and will build again the Tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of Men might seek after the Lord, and All the Gentiles upon whom my name is called, saith the Lord, who doth all these things.* And so cause this great Alteration foretold to have the more weight upon the minds

minds of that Assembly; and cause the greater observation by them: He adds, *Verf. 18. Known unto God are all his works, from the beginning of the World.* Chap. 3.

The Coherence of which passage, with what afore, brings forth this Conclusion: That *as God had foreknown, and Decreed; Even so He had foretold: And as He had both Decreed from Eternity, and foretold; Even so in the events it came to pass: And that, at that time wherein he had Foretold, and Decreed they should.* Therefore in the close of the *12th. Verf.* You read how the Prophet *Amos* doth add these words to his Prophecy of it; *Saith the Lord, who doth All these things:* It was not therefore his simple foreseeing what man would do; Nor what these *Gentiles* would do in their turning to God; And that this Conversion of them should fall out at that very Time, or Age: For the Prophet notes that circumstance also: *After ths, I will return says God, to do so, and so:* Whereby it appears, that the Conversion of the *Gentiles*, and that at That time; And not for Two thousand Years time afore; Notwithstanding All those common helps that had been (as must be supposed) continued to them. This he says was the *Lords doing, and was marvellous in their eyes:* It was the Lord that *doth All these things*, that so Foretold it All; and every particular of them, who is said to *work All things according to the Counsel of his Will*, as *Ephes. 1.* And the Apostle he imputes and ascribes it thereunto, *Verf. 18. Known unto God are All his works, from the beginning of the world.* He brings this matter of Fact, or Event; Or that these things thus fell out; and Gods Everlasting Foreknowledge of them as his sole Work together, and shews how the Issue, or Event, and his Decree corresponded, and were Answering one to the other: He had foretold them long afore he did them, or brought them to pass, and Foretells withall that it should be his doing, and not Mans that effected them: And both his Foretelling, and the Effecting them, He tells us were from out of his Foreknowledge, and Decree so to do.

So that my Conclusion from All three stands firm, that All these Things, or these matters of *Fact*, and real Events, (as He terms them) as they fall out, so they were Foreknown and Decreed: And that therefore by the like Issues, and Events in point of mens having had Grace, and being saved; We may Infallibly Judge and Infer what were his Decrees. Let us hold then the contemplation of this Rule in our Eye, in All the Instances that I shall give of Persons: That look what we find fell out in the Execution, was but the Effect of Gods Foreknowledge. Even as the Conversion of the *Gentiles* at that time, was the same: and will hold true of the Conversion, Faith, and Salvation of every Person Recorded in the Scripture Story of their Godliness: Yea, and therefore also we find matters of Fact, or things to be done and come to pass, are said to be written in Gods Fore-Decrees, as in the Scripture of Truth. *Dan. 12. 21. I will tell Thee saith the Angel, what is noted in the Scripture of Truth:* And yet there was no outward Scripture as yet had spoken of it: Gods Decrees therefore are the Scriptures in which matters of Fact are first written. And therefore what our Scriptures have set down, and written; are All but Extracts and Copies taken out of the Scriptures in Gods Heart; In which they were written from Everlasting: Wherein it is equally said, The Names of All those particular Persons that are Elect Men, were first written as the First-born: And thus *Clement*, and those with Him, *whose names are in the Book of Life*, *Phil. 4. 3.* saies the Apostle: And therefore by the same Law, and Rule, we conclude that All those particular Persons whom out of the Scriptures we shall make recital of, as Just, and Holy, &c. We may safely write upon Each, and every Person of them, that they were Elect; and that they become Holy, and Righteous, it was by Election: And of the other sort of Wicked, and Ungodly, left to their natural blindness; We may say, They never were written in that Book of Life: But under the Title of *the Rest*, left out: Yea, and as the Apostles word is, *Jude 4.* Fore-written too in another Book: We may say of every one of each sort, *The Scripture gives the different Catalogue of,* *Concordat cum originali:*

Book I. And so I come to the Story I proposed : Which is the Map of Gods Decrees in the Execution of them, who doth All these things exactly, according to his Eeverlasting Purpose about them : Whose, his Works; are known to Him from the beginning.

I begin from the Fall, with the First Two that were put forth into the World ; Next after *Cain*, an Election brake forth in *Abel*, he was of the Election, and *Cain* was the First-born of the *Rest*, or *seed of the Serpent*. You know that God when he Preached to *Adam*, and *Evah*, had by Prophecy divided all into two Seeds. Of the one Christ was to be the Head. *The Seed of the Woman*, &c. *And of the other the Serpent*. And the Seed of the *Serpent* are not all Men as by Nature ? But those that prove wicked, and have an Enmity against the Saints. Now 1 *John* 3. 12. *Cain* is said to be of that Wicked One, there began the Seed, as Election of Grace and Works here in the 6th. *Vers.* make up the Fundamental Division. So the Covenant of Grace, and the Covenant of Works, are the Concomitants that follow thereupon. And to shew that the Covenant of Grace followed upon Election, and to the other upon Works ; They accordingly did work in the hearts of these two first Men, the Sons of *Adam* ; *Cain* betook himself to the Covenant of Works, as God speaking to the way of his heart shews ; If thou dost well, shalt thou not be accepted ? But *Abel* being of the Election he betook himself to Faith, he dealt with Godly Faith. *Heb.* 11. 4. *By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained witness.* That is, he was Righteous. And Faith betakes it self to the Grace of God, or Gods special Grace and Love, and is proper to the Elect. So then *Abel* was of the Election of Grace. Now 1 *Titus* 1. Its called the *Faith of Gods Elect*. And to manifest that *Cain* was a Cast-away, He was presently upon it cast out of his Father's Family, where the Presence of the Lord was, and never returned, but he and his People fell a building Cities. The Election obtained it, as the Phrase is of *Abel*, *Hebr.* 11 4. and *Cain* and the Rest were blinded. But then *Seth*, he through Election, obtained it, and Election ran in that Line among his Seed, and then men that were of him, *began to call upon the Name of the Lord*. They were Worshippers of God, and professed themselves to be of the Separation from *Cain* and his Posterity : And though few of them were Elect, (as by and by) yet among them we have some, as in those godly Persons, whose Catalogue you have in that of *Seth's* Children, *Enoch*, *Methuselah*, &c. But in process of time, as the World was filled and multiplied, even those that professed themselves the Sons of God, corrupted themselves, as you see *Gen.* 6. There was few of them Regenerate, they were of the company of the Rest, for you read in the *Gen.* 6. 3. speaking of the Sons of God. My Spirit shall not always strive with the Sons of Men, For they are all but flesh. They had the Gospel Preached, as 1 *Pet.* Chap. 3. By *Enoch*, &c. And Gods Spirit strove with them, so as to assist their Wills to Turn, but not to overcome their Wills, and so they remained but Flesh. And again at *Vers.* 5. of *Gen.* 6. *And 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 ;* God had cast up the accounts of the whole World after 1600. Years, and he brings in this General, That every imagination of their thoughts was evil, and only evil, and that continually, Even in these Sons of Godly Professors, who yet notwithstanding, were thereby evidently unregenerate. For a Regenerate mans thoughts are not only evil, for he hath a world of good thoughts and affectionis. And again, *Vers.* 12. *And God looked upon the Earth, and behold it was corrupt : for all flesh had corrupted his way upon the Earth.* All flesh of one and th'other sort of *Cains* Seed, and *Seths*. It is worth the enquiry into the Original Cause of this. Why one there is, they were left to their Free-will-Grace, that is, those common helps of light of Nature, &c. to assist their Wills. They had the Preaching of *Enoch*. *Noah* a Preacher of Righteousness. And the Spirit of God accompanying their Ministry. For he did strive with them. And Christ was Preached to them. 1 *Pet.* 3. And the Spirits striving must be supposed to move and assist their Wills, and these

these Operations men call free; yet the *Pondus* or Weight of Flesh and Corruption prevailed, and carried them another way, and *they were blinded.*

Chap. 3.

But you will say, Was there none of the Elect among them? Yes, *Noah* was, and some of his Family. Well, but still, what put the difference of *Noah* from the rest of the whole World? Look into the same Chapter, *Gen. 6.* and the 8th Verse; *But Noah found Grace in the eyes of the Lord.* Pray, what do you think to be the meaning of finding Grace in the eyes of the Lord? It expresseth Election in the words of my Text. As also when God says of *Moses*, the chosen of God, *I have known thee by Name, and thou hast found Grace in my sight*; and is all one with the Apostles, *By Grace you are saved, Eph. 2.* and so he became Heir of the Righteousness of Faith, *Heb. 11. 7.* for Faith follows Election inseparably. So then the Election obtained it, and the Rest, with all their Free-will helps, (yet being left to Flesh) were blinded and hardened. This is a strange thing, that among an whole World of People, there should not be found One, whose Free-will, assisted by common and general Grace, should have obtained it; (For he styles them *the world of ungodly*;) What not one? And that *Noah* by Election Grace should obtain it: Who would not venture to be Saved by the way of Election Grace? When 'tis a World to one that a Man is saved no other way.

Thus the Old World, as the Apostle calls it, both began and ended in, *By Grace you are saved.*

Let us now view the World that now is, as the same Apostle calls it. No sooner doth *Noah*, with his three Sons, come forth from the Ark, which was the *Epoca* from whence the New World began, but the Election and the Rest began anew to be declared, even among those three Sons that had been preserved from the Flood. And this appeared by Prophecy of *Noah* directed there-to by God; *Blessed be the Lord God of Sem*, says he, *Gen. 9. 6.* which imports that God was his Lord, and had chosen him and blessed him with all manner of Blessings. But what of the other: *Cursed be Cam, he shall be a Servant of Servants*; which is still that whereby Rejection is expressed. *Japhet* and his Posterity should one day be persuaded to *live in the Tents of Sem*; which was meant of the Calling of the Gentiles, the *European Christians*, *Vers. 27.* fulfilled more than Two thousand years after. For which, with difference from *Cam*, when *Sem's* Genealogy comes to be recorded, *Gen. 11. 21.* it is first prefaced, *Sem the Father of the Children of Heber*; that is, of the Church that was to be of the *Hebrews*, or *Jews*. And then 'tis added, *The Brother of Japhet*. Was not *Cam* the Brother of *Sem* also? Yes; but *Japhet* was to be the Father of the Gentiles, of whose Race the Church of the *Gentiles* was afterwards most to consist; and so they are yoked as Brethren in this Blessing, as *Simeon* and *Levi* in Evil.

From these Sons of *Noah*, did come the Division of the Nations, that then rose up. God divided their Languages, appointed the Bounds of their Habitations, according as the three Sons of *Noah*, and their Sons that came of them, did disperse themselves. The Number of which Nations, in their Division, you have recorded in the Catalogue of those Fathers of them that descended from *Noah's* three Children, *Gen. 10.* which to be the Scope of that Chapter, the last Verse shews; *By these were the Nations divided in the Earth, after the Flood.* And the Number of those Fathers, and so of the Nations, is found to be just Seventy.

At this Division of the Nations, which in his Counsel God appointed, *Acts 17. 26.* God was then to choose again, in what Nation or Nations he would have the great Current of his Election to run. This Division of the Nations is said to be made in *Heber's* time, *Gen. 10. 25.* who was the great Grand-child of *Noah*, or the third Succession descended from his Son of blessing, *Sem*: For until then, all the Children of *Noah*, and his Sons, lived together, and were of one Language. But after so long a time it was, that they were confounded in their Language, and began to scatter at *Babel*, (and not afore his time) and from that time to be scattered, and so did first begin to be set up those

BOOK I.

those several Nations, which yet at the first must needs be supposed to have been done in some Succession of time.

But why is it with such a special notoriety said, *This Division was made in Heber's time?* even to signify that upon the Division, God began to separate the Jewish Nation to himself in *Heber*, whom he first set out to be the Father of the *Hebrew* Nation, or the Church of the *Jewish* Nation, to begin with him. At the Division of other Nations, the Elect of *Noah's* Family having before that Division lain promiscuously intermingled, with those that were those Nations, but not till then divided. Therefore, *Chap. 10.* at the very entrance of *Sem's* Genealogy, *Moses* doth with the like Observancy begin it thus, *Vers. 21. Sem the Father of all the Children of Heber.* And why of *Heber's* Children? When *Sem* had other Children, whose Genealogy he also there Records, as *Elam* and *Asbur* (the Fathers of the *Assyrians* and *Persian* Nations) who were the elder Brethren to *Arphaxad* the Father of *Heber*, and *Heber* too was the third from *Noah* by this *Arphaxad*.

It is high time now to Demand what should this long Narrative tend to? Even unto this, to make way for, and to discover that next great and long Stage of Election in its new Race after the Flood, upon this Division of the Nations, how and what course it took and held; *viz.* that when God was now after the Flood to begin to choose among the Nations, when they were first Divided (which we have heard was in *Heber's* time) that then he chose the *Hebrew* Nation from among all those Nations, through whom this mighty Current of Election should run for above Two thousand years continuance. Every Tittle of this is the result of the foregoing Passages compared together, as any intelligent Reader, by putting things together, will easily discern: For in that it is said in *Heber's* days the Nations were divided, is imported withal, that in him, and from him, did the Hebrew Nation begin to be divided from the rest, as the other Nations were from one another. And accordingly we find his Posterity, (when even few) was called *Hebrews*, as their National Denomination and Distinction from those other Nations they lived amongst, *Gen. 14. 13. Abraham the [Hebrew]* 'tis said, and *Joseph the Hebrew*, *Gen. 39.* And therefore also when they grew up into a great Body, and were multiplied, so as to deserve the name of a Nation, for their Numbers, and as then living in one of those divided Nations *viz.* among the *Egyptians*, they then reassume that Title, and are again stiled *Hebrews*, *Exod. 15. 16.* But yet more expressly in *Balaams* Prophecy, the whole Nation is stiled *HEBER*, *Numb. 24. They shall afflict Asbur* (meaning, the *Assyrian* Nations, so called from their Father;) *And they shall afflict HEBER*, that is, the Hebrews or Jewish Nation, named *Heber* from this their Fore-father, in likewise. And Then for the other part, that at the Division of the Nations God caused his Election to take its course through the heart and bowels of that Hebrew Nation, with difference from the other sixty nine Nations, as the event sufficiently evinceth; so another Scripture, added to these, doth signify and confirm, And you have it as a Memorial set down in that highly Divine Song of *Moses*, which was his last to that People *Deut 32. 7; 8. 9. Remember the days of old, consider the years of many Generations; Ask thy Father and he will shew thee, thy Elders and they will tell thee, when the most high Divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the bounds of the People according to the Number of the Children of Israel. For the Lords portion is his People, Jacob is the lot of his Inheritance.* He Bids them look back unto Ancient days, the Traditions where of their Fathers had left down to them: And among other, how his eye of Grace and favor was upon them, to single their Fathers forth then, when he divided the Nations, (relating to that Famous Division, *Gen. 10.*) The Number of the Children of Israel being, when first in Egypt, Seventy Souls; and just so many, even Seventy Heads, or Fathers of the Nations, is the Number they are divided into, *Gen. 10.* and from thence to have continued to that day the same to themselves, who were their Posterity, with this Great difference, That unto the Nations he appointed (as also *Paul, Acts 17.*) Bonds of Habitations as their Portions and Inheritances on the Earth, as in *Vers. 8.* But had that Eye

Eye of Grace upon this Nation, as to make them a Portion and Inheritance unto himself: For (says he) as thereby expressing Gods special Love by this, *Vers. 9. For the Lords Portion is his People; Jacob is the Lot of his Inheritance.* And by these, and the like expressions, it is, that Election is signified in many Places Parallel to this, as *Deut. 7. 6. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the Earth.* *Psal. 135. 4. For the Lord hath chosen Jacob unto himself; and Israel for his peculiar Treasure.* And you see it is so in my Text. Which though as it is spoken of that whole Nation, was but in a Type; Yet in that Type was shewed, That in that Nation peculiarly, there were those his Chosen People, that were Ordained to Eternal Communion with himself.

Well, but you may demand what became of the other Nations, and what was the general condition of them? Truly, their Lot fell to be the [Rest] to speak in the Language of the Text. The Apostle hath given a brief Resolve; (And that being added, doth make the proof of the other part of the Doctrine, and so the whole of it compleat.) *Acts 14. 15, 16. We Preach to you (saies Paul to the Lystrians) That you would turn from these vanities; (So he rearms their Idols and false Gods, they generally Worshipped) to the living God. We preach unto you, that ye should turn from these vanities, unto the living God, which made Heaven and Earth, and the Sea, and all the things that are therein. Who in times past suffered all Nations to walk in their own ways.* Which he adds, to shew how the Condition of all Nations was the same with that of these *Lystrians*, given up to the same Idolatry. The Issue then of all comes, to what is in the Text, *that the Rest were blinded.* God took Election out from among the *Jews*. For himself, *And the Rest were left to the Counsells of their own Wills.*

We might here leave off, and sit down and take breath; For the Two thousand Years and upwards space that follow. As having seen how, and where Election was disposed of; Together with the Preterition of the Rest. That God had *alone known*, and owned the *Jewish Nation*, and an Election proceed forth from amongst them; As by the Prophet *Amos*, a long while after the times (we have been now upon) God utters himself. And so we might come immediately to the Times of the New Testament; But that we find among *Hebers Children* both before and after it grew up into a Body as a Nation for Numbers, some eminent Observations in the Story of the Old Testament: How Election went on to make the like difference, even amongst them——. And hath (as if the Holy Ghost delighted to do it) Recorded many apparent particular Instances of an Election. And the Rest to have run along in their Families, and Tribes: And this I am bound to do, the rather, because our Apostle in these *9th. 10th. 11th. Chapters* to the *Romans*, Insists especially on those Instances, as most apparent Examples of what I Pursue.

1. *Before they grew up to be a Nation (for Number) as in Ægypt*, they became the Genealogy of *Sem* and *Heber*, is set down *Gen. 11.* from *Vers. 27.* to the end of the Chapter, and Centers in *Abraham*.

So then we are to begin anew in Him, and from Him, whom God made his Covenant with; For Him and his Seed after, saying, I will be thy God, And of thy Children, which was Indefinitely spoken, But the Apostle informs us All were not Children, but those were the Children, that were Children of Promise; That is, those whom God in giving out the Promises, did intend therein; And they were only his Elect.

The Prophet *Isai.* Chap. *51. 1, 2.* Calls upon that People to consider *Abraham* their Founder and Original. Look unto the Rock whence ye are Hewen, and to the hole of the Pit whence ye are Digged. Look unto *Abraham* your Father, and unto *Sarah*, that bare you; For I called Him alone, and Blessed Him, and increased Him. And unto what should they look at in Him or Her?
1. At what his condition was afore his Calling, a Server of other Gods, until his

BOOK. I.

his calling an Idolater, from the midst of whom God did single him out; Which *Joshua* lays afore that people to look at, and consider, Chap. 24. 2, 3. And *Joshua* said unto all the people, thus saith the Lord God of Israel, your Fathers dwelt on the other side of the Flood in Old time, even *Terah*, the Father of *Abraham*, and the Father of *Nathor*: And they served other Gods. And I took your Father *Abraham* from the other side of the Flood, and led him throughout all the Land of *Canaan*, and multiplied his Seed, and gave him *Isaac*. Was it then his well using of Natural Helps, or Additional Light by Education? Surely no. But as degenerate Children of *Heber*, he and his Father both were servers of other Gods: Therefore look. 2. That it must be Election, or Electing Love that moved God so to Call Him, and could be no other. *Moses* in the General, layeth afore their consideration, Gods Love and Choice of their Father; *Deut.* 4. 37. He loved thy Fathers, of whom *Abraham* is counted first and chief. And Chap. 10. 14. Only he had a delight to love them, and so set his heart upon them. And that word only singly points out that his love to have been the sole Cause; 'Twas only that he loved them, &c. And so in like manner chose you after them. As it follows in *Deut.* 10. But more particularly, and expressly, *Nehemiah* in his Solemn Prayer says it of *Abraham*, the 9th. 7th. Thou art the Lord the God, who didst choose *Abram*, and brought him forth out of *Ur*, of the *Caldees*, and gave it him the Name of *Abraham*. For an Election of Grace was most conspicuous in his Example. Therefore *Vers.* 3. I called him alone, (says God by the Prophet there) consider that too. I know that that word alone, Interpreters wholly carry to import that he was called a Single, or an Alone man when God Called. As in reference, and in a way of opposition to what follows. And I increased him in so numerous a Posterity, out of that one Mans Loyns. But why not also, and perhaps rather, that God singled him out alone, in respect that he was the First that was Called——And his Father, and *Lot*, and *Sarah*, were by and upon his Calling, moved to turn with him to the true Worship of the True God. But he alone First, and so was the Restorer of Religion in that Family, and therefore in him Election did first Eminently break forth in Gods so extraordinarily taking him forth Alone as he did. *Paul* without being instructed by Man, but by Revelation.——And this *Stephen* Observes as with difference, from those others that left their Country with him, (as *Paul* differenceth his Conversion from other Jews) Thus *Acts* 7. 2. The God of Glory appeared unto our Father *Abraham*, when he was in *Mesopotamia*, before he dwelt in *Charran*; The Title of the God of Glory, is thus given him, because God appeared in a Glorious manner to him, and he also is Alone there mentioned; Because he was the *Hee Goat*, and first leader of his Father and them into *Charran*, and After his Fathers death, of *Lot* into *Canaan*. And this *Ainsworth* hath also Observed upon the 31th. Verse of *Gen.* 11. Especially from those words in that Verse, That *Lot*, and *Sarah* went forth [with them] from *Ur* of the *Chaldees*, that is (saith he) with *Abraham*, and his Father; Whom *Abraham* acquainting with the Oracle of God to himself; His Father repenting of his false Worship, went out with him (as *Ainsworth's* words there are) and so *Lot* with them, that is, with *Abraham*, and his Father.

And that God revealed to *Abraham* his Electing of him, and so that his first Call proceeded therefrom; As also of all the Spiritual Seed. That one Passage cited and Interpreted by *Paul*, *Heb.* 6. Hath abundantly satisfied me (*Abraham* being therein made the Pattern of us in Election (the Original of Salvation) as well as he is in point of Believing, and Justifying, (the way to Salvation). *Heb.* 6. 13. God sware by himself, saying, surely, blessing, I will bless thee, and multiplying, I will multiply thee. That is, first, I will bless thee in thine own Person, and then in multiplying thee into a Spiritual Seed, the Heirs of Promise with thee; Of whom thou shalt have the honour to be styled the Father, because therein thou bearest the Type of my Christ, who is the Everlasting Father, and my first Chosen, and others in him. Now the Apostle in Applying this to the comfort of all Elect Believers, (who were intended in that part of the Promise, in multiplying, I will multiply thee. As is plain in the Place he cites. *Gen.* 17. 22. In multiplying, I will multiply thy seed.)

seed. He Interprets this Promise to have proceeded from, and to declare Gods Eternal purpose of Election——by his inserting by way of Gloss, those few words, *the Immutability of his Counsel*, as that which his Promise Proceeded from, and expressed, *Vers. 17. wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath*: And what is the Immutability of his Counsel; But his unchangeable Decrees? A promise made by God to us is one thing, and Gods Counsel is another; his Counsels are his Decrees within himself, from Everlasting, as *Ephes. 14. 9, 10.* And what other is a Promise with an Oath, but Gods Immutable Counsel, or Election put into Promise? And who are the Heirs of Promise, but the same whom in *Rom. 9.* he terms *the Children of Promise?* (*And if Children, then Heirs*; such as *Isaac* there is said to have been,) *Rom. 9. 7, 8.* Neither because they are the *Seed of Abraham*, are they all Children; but in *Isaac shall thy Seed be called*: That is, they which are the Children of the Flesh, these are not the Children of God; but the Children of the Promise, are counted for the Seed.

Chap. 3.

But though we have seen the Election to have obtained it in Faithfull *Abraham*, yet that is but one part of my Assertion; you may yet enquire concerning the other part: Are there none recorded to have been [*the Rest*] as those that were blinded? So to set off the Grace of *Abrahams* Election, and render it the more conspicuous? Yet verily; even in his Father's House his own Brother *Nabor*. You not only read not of his not removing with *Abraham*, as Converted with him to his Religion (which his Father *Terah* repenting did, and *Lot*,) of which you may read, *Gen. 11.*) But *Nabor* would not stir, not he, a foot, though Father and Brothers and Sister went out from *Ur* of the *Caldees*, but remained still with his Idolatrous Countreymen, and continued an Idolater, and derived it down as his Religion to his Posterity.

You know, or have heard it I suppose, out of the Story of *Labans* (*Nabors* Grand-child) his Images, *Gen. 31. 19.* which himself calls *his Gods*, *Vers. 30.* As also how, when *Jacob* and he came to take an Oath, *Jacob* swore by the God of his Father *Isaac* (who was then living :) And *Laban* swore by the God of his Grand-father *Nabor*, *Vers. 53.* Yea, and in the plural, calleth them *the Gods* [*אֱלֹהֵי*] *The Gods of Abraham*, and the Gods of *Nabor*, Judge between us: Whether meaning thereby that at first *Abraham* himself had served the same Gods that *Nabor* had done, or that *Laban* joined *Nabors* Gods with *Abrahams*, the true God, and so that *Nabor* served both, so to blind himself and *Jacob* by Oath? I have not time now to dispute: For however, thereby 'tis plain, That *Laban* professed to worship those Gods, and so other Gods besides the true, which the jealous God will in no wise bear in those he calls to draw near unto him to Worship him. Whereas *Jacob* swears only by the fear of his Father *Isaac*, that in, whom, *Isaac* feared. And answerably, *Laban* professeth further, that these Gods he swore by, were the Gods which his Father *Bethuel*, and his Grand-father *Nabor*, *Abrahams* own Brother, had Worshipped as their Gods. So then you see of what Religion they of that line were of, and that they had continued Idolaters, in their successive generations, and thereby are manifestly declared to have been of the Rest that were blinded.

Abrahams Family (as a worthy Interpreter hath observed) did in his next and Immediate Succession, bear the Type or Resemblance of the future Condition of the Church; and in his Family and next Successors, there fell out of all other the most pregnant Instances of Election and Preterition: For as his Family was the first part, to the Epitome of the ensuing Whole, and accordingly the Scripture hath made the most singular observations hereof. There are two pairs of Instances in that Family 1. Of *Isaac* and *Ismael*, the Immediate Sons of *Abraham*. Then 2ly, Of *Jacob* and *Esau*, the Sons of *Isaac*, Extant whilst *Abraham* was alive.

See Rivetus in Genesin Exercit. 102, Cap. 21. Cum tamen certum sit Domum Abrahami per illum tempus fuisse typum Ecclesie, non solum analogia sumpta à parte ad totum que tamen in hoc Ar-

gumento negligi non debet; sed maxima à constantissima Dei natura cujus una est semper sibi constans erga ecclesiam voluntas, unaque ratio que ex hominibus sibi facit filios; quemadmodum igitur in familia Abrahami per Electionem suam discrete fratres ut unus esset hæres, alter excluderetur Domo, quamvis ipse Abraham aliter statuisset; sic enim per electionem suam æternam discrete filios promissionis quibus fidem dare voluit, ut in semine Abrahami censerentur; ab ijs qui carnis prerogativa turgentes, non sunt Israelite secundum spiritum.

1. That

1. That *Isaac* was a Child of pure Election Grace, as the aforehand cause of his Faith and Holiness, and not the subsequent of Election without Works, and that as such he was cast into *Abraham's* bosom, as a precious gift, whilst *Ishmael* was excluded from that Blessing, is evident enough from the story itself in *Moses*, although the Apostle should not have moreover expressly told us so and allged it to that purpose; For that God, ere he was Conceived, should declare him Heir of the same Salvation with *Abraham*, and immutably and irreversibly Estate the Covenant of Grace upon him as an Inheritance settled on him by an entail with a professed difference from *Ishmael*, Gen. 17: 19, 20, 21. *And God said, Sarah thy Wife shall bear thee a Son indeed, and thou shalt call his Name Isaac; and I will Establish my Covenant with him, for an Everlasting Covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and I will multiply him exceedingly; Twelve Princes shall he beget, and I will make him a Great Nation. But my Covenant will I establish with Isaac, whom Sarah shall bear unto thee, at this set time in the next year;* which you know how the Apostle applies unto the Covenant of Grace and works, Gal. 4. 22, 23, 24, 25, 26. *For it is written, that Abraham had two Sons, the one by a Bond-maid, the other by a Free-woman. But he who was of the Bond-woman was born after the Flesh: But he of the Free-woman, was by Promise. Which things are of Allegory; for these are the two Covenants: the one from Mount Sinai, which gendreth to Bondage, which is Agar. For this Agar in Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her Children: But Jerusalem, which is above, is Free, which is the Mother of us all. And that afterwards, whilst Isaac was but young, and lay as a Sacrifice bound upon the Altar, God should by an Oath confirm the Promises made of blessing him, Gen. 22. 16. *By my self have I Sworn; and with him his spiritual Seed, Vers. 17. In blessing I will bless thee, and in multiplying I will multiply thy Seed as the Stars of the Heaven, and as the sand which is upon the Sea shore; and thy Seed shall possess the Gate of his Enemies. Whereof Isaac was the first included and intended, for it was as in reference to, and upon occasion of him, that God uttered it, Thou hast not withheld thy Son, thy only Son, from Vers. 13. therefore I will multiply thee in him in so numerous a Seed as are the Stars or Sands. This Oath (as we afore observed out of the Apostles Interpretation of it) was intended of the Spiritual Seed, the Heirs of Promise, such as Isaac was, the declared Son of Promise; and this Oath declared how that Promise proceeded from Gods Immutable Counsel, as the Apostle interprets it, which is Election, that sure Foundation, the Lord knows who are his, and knew well what he then did in so swearing. And shall we think that Gods Oath and irrevocable Promise was built and founded upon the Immutability of Isaac's Free-will-Grace, and such helps (as he should by Free-will use them) which he should for the Future have in Abraham's Family, in Common with Ishmael. Isaac was yet to live a long while in the World, and might according to the Principles of Free-will-Grace have fallen away and proved unregenerate; and God could have no such sure and certain assurance of him as to venture (as I may so say) an Oath upon him, with a peremptory irreversibile Blessing of him. What, and Establish his Everlasting Covenant with him upon the uncertain fickleness and mutability of Free-will, no otherwise? Nay would God have pawned by Oath his own self, by my self have I sworn, so as to cease to be God, if Isaac and Abraham both should cease to persevere in Faith to the End of their Lives (for it was Abraham's Case also according to their Position to have been assisted, but according to the Rule of Free-will-Graces assistance) as surely as God said surely, &c. The Foundation of this Oath lay deeper in Gods own Heart, it lay in the Immutability of his own Counsel; which he purposed within himself, wherewith he invincibly resumed and undertook to carry on Isaac's and Abraham's Wills to the end: Not in the Stability of what he foresaw was within themselves. But we need spend no more time upon this of Isaac, nor would have done, had it not made for a Comfortable Issue to us all, of which by and by.**

The Apostle therefore to confirm that distinction of his, of an Election, from the common *Israelite*; He instanceth to that end, in the Persons of *Ishmael* and *Isaac*; and then *Esau*, and *Jacob*: Which Instances do manifestly declare, First, that the Promises of God to *Abraham*, *That God would be the God of his Seed*, Gen. 17. were limited in their intent to the Persons of *Isaac*, and so to *Jacob*, as leading Examples unto the rest of that Seed of his that should be Children of the Promise; In affirming of these in particular, That they were in Gods Foreknowledge, the only Children of the Promise, and not those other, either *Esau*, and *Ishmael*; only with this difference from others of the Elect to follow, That *Isaac*, and *Jacob*, were definitely and by Name declared Children of the Promise, whereas the Elect Seed which were to come after, are but indefinitely spoken of in the Promise to *Abraham*. I will be a God [of thy seed] not naming Who, and yet not intending All of his Carnal Seed, are therefore indefinitely delivered, and uttered, and so are to be understood; Yet so, as in that Indefinite promulgation of them, God did intend within Himself (who alone knows Personally who are His) those very individual Persons, whom he had Chosen, and these only: And they only are the Children of Promise, even as *Isaac*, and *Jacob*, are said to be. Only *Isaac* and *Jacob* came by Name to be mentioned in personal Promises of them, but the other of the Seed Elect. Their Names are concealed, yet still so as the Promises are only theirs, and they only Children of the Promise, as well as *Isaac* and *Jacob* were. All the indefinite Promises of Salvation, are but the expressions of Election, and its intendments, indefinitely declared as touching the Persons; Yet those persons were fixed upon by God, and for their sakes, those Promises are given. And this is evidently the scope of the Apostles Argument there, to prove that all are not *Israel*, that are of *Israel*; Nor all Children of the Promise; Or else his proof of this from those instances had, not held. Though the Promises were, because indefinite, to be promulged to all, that none knowing but that himself might be a Person intended, as well as any other, might be moved to seek for an assured interest in the Promise, by effectual Calling, and Conversion. And because of this general promulgation, it is, that *Peter* Exhorts the *Jews* in that manner as he doth, *Acts* 3. 25, 26. *Ye are the children of the Prophets, and of the Covenant which God made with our Fathers, saying unto Abraham, and in thy Seed shall all the Kindreds of the Earth be blessed. Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.*

Now as the Apostle proves by these two pair of Instances of *Isaac* and *Ishmael*, &c. That this was a leading case of the like difference among the People of *Israel* to come; So he as plainly resolves this difference put between them, (and so in their Example among others) into Gods Election, who having pitcht his Eye and Grace on some, doth in the foresight and intuition of them, effectually designed by him, give forth and utter those Promises of Salvation, which are but the very Declaration of an Election amongst the Sons of Men, and the matters, or things that are promised therein are but what Election did design, only declareth them as to us, but indefinitely as to Persons; So that still these Elect only are *the children of the promise* intended, which that they are so, is in the end discovered by effectual Calling, and Conversion wrought in them, and not in others. That all this is So, (and it is a great so) is evident by the 11th. Vers. that follows in that 9th. Chapter, *For the children (Namely, Esau, and Isaac) being not yet born, 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.*

'Tis clearly resolved into Gods purpose by Election, and shews how that Election discovers its self upon the Children of Promise, by causing the Promises to take hold by working Faith in the hearts of those who are intended by God in the Promise, and are only the *true Children of the promises*, Sons of peace, as Christ aforehand, when he sent his Apostles to Preach the Gospel of Peace, enstiles them; And thus it was that Election manifested it self in *Isaac*, and *Jacob*. And Election manifested it self in the effectual Calling both of *Isaac* and of *Jacob*. As the last words in Vers. 11. *That the purpose of God according*

According to Election might stand, not of works, but of him that calleth. And although in the instance of Isaac, he hath not mentioned a Scripture that hath the Election of Him: (And yet that in Gen. 17. 21. *My Covenant will I establish with Isaac*, is a plain declaration of the thing it self,) And then the difference professedly here put between him and *Ismael*, and others of *Abrahams* Children, doth sufficiently evince the Grace of Election to have been the cause of the difference. And however the drift and current of the Apostles Discourse clearly insinuates it. For in the other instance about *Jacob*, He manifestly declares it in those words *Vers. 11. That the purpose according to Election might stand.* And his Allegation of *Jacobs* instance, and of *Isaacs*; are both to one and the same purpose, which is to prove an Election; Which he proposed as his Thesis, or Assertion in the words afore, If Therefore the One doth so expressly mention an Election of him as the cause of this difference of him from *Ismael*; Then certainly the same holds as intended in that of him, as well as that of *Jacob*. Now that Election was the declared cause in the Case of *Jacob*, he produceth two Testimonies out of the Old Testament, the one given his Mother whilst both were in the Womb; *the Elder* (namely, by Birth) *shall serve the Younger.* The other uttered by the Prophet, *Jacob have I loved, Esau have I hated.* Servitude was used to express the Curse of rejection, as Gen. 9. 25. *Cursed be Canaan a Servant of Servants shall he be unto his Brethren.* And in *Esau* it signified also the loss of the Inheritance which he had by Birth-right, which was the Type of Heaven; All which agrees with the case of *Ismael*, Gal. 4th. *The Son of the Bond-woman shall not be heir with the Son of the Free-woman.* And so thereby the Inheritance of Heaven, was declared not to be designed by God to him; And so the Promises not to intend him. And this was said of him, when yet he had not done good or evil, that is, without the consideration of the difference of any Works, in either to have moved God to have put the difference; And this comprehended with *Esau*, first, the *Edomites* who came of him, in whom the Curse began, and descended to them, as in the same Prophet *Malachi*, 1. 4. *They shall call them the people against whom the Lord hath indignation:* Whereas on the contrary, the Love and Blessing took hold first on *Jacob*, and so descended down to those that were the Children of Promise amongst his Seed. Thus much for what of this Argument is in the Ninth Chapter of the Epistle to the *Romans*.

Now how punctually doth the Apostle continue to prosecute this same Argument here in this 11th Chapter, though more amply and in plainer Terms, yet to the same Issue, and Effect, whilst he assumes the same distinction of Children of Promise there distinguished from the rest of *Israel*, as Children of the Flesh, as here He doth of *His people whom he foreknew* as the Original Cause of that difference, now in the Apostle his days, put between a few and the rest of *Israel*, that were passed by which he doth in plain words, *Vers. 5. Even so then at this present time also there is a remnant according to the Election of Grace.* And *Vers. 7. What then? Israel hath not obtained that which he seeketh for; but the Election hath obtained it, and the rest were blinded.* So as whoever will but consider the reference, and respect these and other passages in this 11th Chapter, have with those other in Chapter the 9th. must withal acknowledge, that if Election to Salvation be meant in this 11th Chapter (which no man can deny) that it must also be intended in Chapter 9. which scope divers have gone about to frustrate and make Null.

Well, I come to those; Now when *Israel* grew up to be a Nation, and to be a Church unto God, as they are called in the 7th. of the *Acts*. Why that God did take the whole Nation in the Type, because he had an Election among them. It is put upon Election as you will see in *Deut. 14. 2. Says he, the Lord thy God hath chosen thee to be a peculiar people to himself above all the Nations that are upon the Earth.* That he chose them above all the Nations; Was it because they used their Free-will better, for which he thus chose them? Oh No, he tells them along, *that they were a stiff necked people*; and he tells them he did Foreknow what they would be, *Deut. 31. 21. I know the imaginations which they go about, for I see their wickedness, yet have I chosen them.* *Their Vine was the Vine of Sodom, Deut. 32. 32. Their Vine worse than*

than the Vine of Sodom: If you read it as it is in the Margent, worse than the Heathen about them, Ezek. 5. 1. He Justified Sodom and Gomorrah in comparison of them, Ezek. 16. 47. 48. Yet Election pitched among them, though they had changed his Statutes more then any People, *Thou wast corrupted more then they in all thy ways*, look in Ezek. 5. 6. *And she hath charged my Judgments into wickedness more then the Nations, and my statutes more then the Countrys that are round about her: for they have refused my Judgments, and my Statutes, they have not walked in them.* Yet the Election took place among them.

My Brethren, it is to me a great Observation, though he chose them to be his People in a Type, that there were a Company among them on whom his heart was set: There was Moses, as he is called *the chosen of God*, and Aaron: What, to office only? No; there was more in it. Exod. 33. *I know thee by Name:* And at the 19th Vers. when God was to proclaim his Mercies, He said, *I would make all my goodness to pass before thee; and I will proclaim the name of the Lord before thee; and will be Gracious to whom I will be Gracious, and will shew Mercy on whom I will shew Mercy.* The Lord professes this aforehand, that he intends this but to some special Ones among them, *I will be merciful, but to whom I will be merciful.* The Apostle quoting it in the Case of Election, adds; *Whom he will he Hardens.* It was an Election whom he knew by Name. What is Election? Why, It is I will be merciful to such and such: Merciful, saith the Lord, *that hath mercy on thee; that is, that hath chosen thee, and pitched his Mercy on thee.*

Well then; when the People were come into the Land, and the Worship of God began to be settled, still Election ran one way more then another. There were, you know, Ten Tribes, and there were two Tribes: Election shewed which way it bended. I shall give you a place out of the Psalms; Psal. 78. 67, 68. *Moreover, 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.* He speaks of the times of the Judges: The rejection of the Ten Tribes began to shew itself soon; he says, *he refused the Tabernacle of Ephraim; but he chose Judah.* After Solomon's time they fell to Worshipping of Calves; (Let me tell you, it is the declining of Election that undoes a Nation; when Election grows low, and ceases in an Age) till at last the Ten Tribes were cast off, and they are, at this day: But the Tribe of Judah had Election among them.

Well, come to Gospel times: When Christ first sent his disciples out, he gave them a Command, and he gave them an Instruction, as you may read in the 10th of Matthew, and the 10th of Luke. In Matth. 10. 5, 9. says he, *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles; and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the House of Israel.* Yet afterwards, when the Regions were white unto Harvest, then he bids them *go and preach to every Creature*, Mark. 16. 15. You have a Direction which he gives them, Luke 10. 6. *Go ye and say, Peace be unto this House; but be not troubled if it be not entertained: If the Son of Peace be there, your Peace shall rest upon it:* That is, one that is ordained to Peace and Salvation. What says Paul, *Hath the Word taken none effect? Brother, says he, there be many thousands of the Jews that do Believe:* If there be a Son of Peace, it shall Rest upon that Soul. Why now then, when our Saviour Christ was gone off the Earth, gone up to Heaven, he sent the Apostle; and where the Election took place, they obtained Salvation. What is the Reason that the Apostles were forbidden to preach in some places amongst the Gentiles, and bid to stay in other places? It was because that God had much People there: Look in Acts 16. 6. *Now when they had gone through Phrygia, and the Region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bythinia; but the Spirit suffered them not.* What is the reason, on the other side, when they were at Corinth Chap. 18. Vers. 9. 10. Paul being at Corinth the Lord spake to him by a Vision, *speak, be not afraid, for I am with thee, and no Man shall set on thee to hurt thee: For I have much People in this City.* And when they came to a City, one expelled them, others entertained them:

BOOK I.

What is the account that *Paul* gives of it, *Acts* 13. 48. *As many as were ordained unto Eternal Life, believed.* There were but a few among those Gentiles that Believed, others stirred up Persecutions, and they expelled them their Coasts.

Jesus Christ from Heaven forbids *Paul* to stay any longer at *Jerusalem* but to go to the *Gentiles*, *Acts* 22. 18. 21. *I was in a trance, and saw him saying unto me, make hast and get thee quickly out of Jerusalem, for they will not receive thy Testimony concerning me; whither shall he go then? Vers. 21. And he said unto me depart, for I will send thee far hence unto the Gentiles.* It was as Election ceased, or was found, so they were sent accordingly to Preach. Where there was a good company of the Elect, the Gospel ran like wild fire. *1 Thes. 1. 5.* says *Paul*, *I know your Election to be of God. Why? For our Gospel came not to you in Word, but in Power, and in the Holy Ghost, and in much Assurance.* You know what manner of men we were among you. God did mightily raise up my Spirit, and did a great deal of Good.——I need not tell you why the *Jews* were cast off, and the *Gentiles* called: You may read from the 9th. to the 11th. Chapter of the *Romans*.

Come to the Dark times of Popery, after the Apostles were gone off the Stage. He tells you, that all the World should wonder after the Beast; it is in two places, *13 Rev. 8.* *All that dwell on the earth, shall Worship him whose names are not written in the Lambs book of life: Look in the 17 Chapter, 8.* *And they that dwell on the Earth shall wonder, (whose Names were not written in the Book of Life, from the foundation of the World) when they behold the Beast that was, and is not, and yet is.*

You are come now to our very times. There will come a time when those hardned people the *Jews*, that they say, *spit at the Name of Christ.* Continually hardned more, and more, and caked in hardness this 1600 Years. The *Rom. 11th.* tells us, that there is a time coming, *wherein all Israel shall be saved, 25, 26 Vers. of Rom. 11th.* *I would not Brethren, that ye should be ignorant of this Mystery (Lest ye should be wise in your own Conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles become in. And so all Israel shall be saved, &c.* Why? But what is the Case of these Elect.

As concerning the Gospel, they are Enemies for your sakes; But as touching the Election, *they are Beloved for the Fathers sake, Vers. 29.* For the Gifts and Callings of God are without Repentance. The *Gentiles* have had it so many hundred Years; What is the reason of difference? it is Election; Therefore he concludes, *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.*

CHAP. IV.

The Instance of Noah ; and his being Sav'd in an Ark, and God's Covenant made with him prov'd more largely and fully to be a Great Exemplar, and Typical Representation of Election, and the Covenant of Grace.

IN that draught of the Line of Election that runs thorough the whole Scriptures, I could but briefly touch upon that one Particular instance of *Noah*, and his Sons : But my meditations have been since more especially enlarged about this *Noah* : That not only himself, in his own Person, as recorded in His Story, to have been a special Instance and Example of Electing Grace, and of the Covenant thence flowing ; but farther, that Gods Covenants made with him, and his Seed, and Gods dealings with him (according to those Covenants) were *Prophetique Figures* of His Covenant with his Church, in the times of the New Testament ; who were, by vertue of the Election of Grace, to be raised up out of his Loins : And the demonstration of this out of the Scriptures, is the Design and Subject of this *Appendix* ; which I chose thus to sever from the former, because it would have taken up too much room in that brief Enumeration of so many other Persons that are instances of Election in that Catalogue ; and yet it subserveth to the same end, and purpose : I therefore annex it thereunto, as an *Appendix* to that discourse.

I have a long time look't at that which both the Old Testament, and the New, stile the *Covenant of Grace*, or the New Covenant, to be but *Election-Purposes*, and Designs put into *Promises* : God expressing therein the gracious intentions, and resolutions of himself towards his Elect, which had been taken up by him from Eternity : Only whereas Election in Gods Heart then, did design the individual Persons, together with the things decreed, to them he hath in the *Promises* ; and revealed declarations of the Covenant of Grace concealed the particular Persons ; And doth only *indefinitely* propound the Subjects, of those Promises touching the Person intended, that they are *Sinners of Mankind*, and that of *All sorts and Conditions* ; to whom, and upon whom, God therein declareth that he will certainly, and infallibly make good that Covenant, and the Promises thereof : And himself hath therein undertaken to perform it *in them*, though not *for them*, as to give them *new Hearts* and *new Spirits* ; to teach them to know him, and his Son *Christ*, the Mediator of that Covenant, and the like ; And in such absolute terms of Promises on Gods part doth that Covenant run, with difference from the Covenant of Works ; so as the *Materials* of the Covenant of Grace are All one with *Election-decrees*, in the *things decreed*, though the Persons are not named whom God will infallibly bestow them upon ; but yet with greatest certainty declared that God will perform it to and amongst Mankind : and yet the *Persons who*, being left indefinite, that ought to set All awork to seek to come under it, in such ways as God hath commanded All men that within the hearing of it seek him in.

Noah's Story, doth, partly in the reality to his own Person, partly in the Type of things in that Story : These two *Eminent parts*, concerning our Salvation.

I. *Gods Covenant of Grace* ; and *Gods everlasting Kindness* therein ; which is the spring of that Covenant : and for that I take *Isai. 54. 9. 10.* for my Text.

II. The *Type* of the Mediator of that Covenant, *Christ* ; which was the Ark and how that *Christ* as signified in our Baptism, is the sole Author of Salvation to us : And for that I refer to the *1 Peter. 3. 20, 21.* Which sometime were

BOOK I.

were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing: Wherein few, that is eight Souls were saved by Water: **THE LIKE FIGURE WHEREUNTO, EVEN BAPTISM DOTHS ALSO NOW SAVE US** (Not the putting away the filthiness of the flesh, but the answer of a good Conscience toward God) by the resurrection of Jesus Christ.

III. The work of the Covenant in us and upon us; namely of Faith &c. which God hath as peremptorily also ordained to be the means of the application of Christ for Salvation to us; and without which we shall not be saved: And for this take Noahs instance, *Hebr. 11. 7. By faith Noah being warned of God, of things not seen as yet, moved with fear, prepared an Ark to the saving of his House; by the which he condemned the World, and became heir of the Righteous which is by Faith.* The Example of Noah there in the Type, set out, gives us a lively Pattern of the Work of Salvation in us, answering to his Faith about the Ark (that is) through the work of *Application* to us by Faith on Christ.

IV. The Difficulties, Distresses, Hazards, Temptations, thorough which we pass, (after our being in Christ,) under the Covenant of Grace, 'ere we arrive at Heaven: And for this I take those words in the forecited, *Isai. 54. 11. O thou afflicted, and tossed with tempest, and not comforted!* speaking to his Church, which in their coherence with the verses afore 9. and 10. have manifestly a respect to Noah's Condition in the Ark: which in those 9. and 10. verses, God hath first made mention of.

And it is the first of these, upon *Isai. 9. 10.* which I single forth for my present Argument; which is an Exemplification of *Election*, and of the Covenant of Grace in Noahs Person and Story.

SECTION I.

Of Election, and the Covenant of Grace; and the Church of the new Testament; the Subject of both; as typified forth in Noahs Story. That Noah in his own person was intended as an Example of Election, the Covenants made with him before the Flood, and with him and his Sons after were Types of the Covenant of Grace: Proved in a Discourse on

ISA I. LIV. 7, 8, 9, 10, 11.

For a small Moment have I forsaken thee; but with great Mercies will I gather thee. In a little wrath I hid my face from thee for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: For as I have sworn that the waters of Noah should no more go over the Earth; so have I sworn that I will not be wroth with thee, nor rebuke thee. For the Mountains shall depart, and the Hills shall be removed; but my kindness shall not depart from thee; neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. O, Thou afflicted, tossed with Tempest, and not comforted!

THat these words speak in the first place, the pure Covenant of Grace, and the everlastingness and perpetuity of that Grace, and Covenant, as it flows in God's Heart in, and from Election, may be apparent in the very reading the words: And Secondly, That they refer to the Story of Noah's

Noah's Covenant and Waters at the Flood, as the Figure, and Exemplification thereof, I hope, through God's Grace, to make evident, throughout this whole Discourse: But at present,

Chap. 4.

1. For the First; You have not only the very word [*Covenant*] in expresse terms, *Verf. 10. My Covenant, and that of my Peace*; but also the pure *Grace and Kindness* of God, out of which he made the Covenant, and which he exerciseth throughout in all the Dispensations of it: This those many words that surround the Text do declare. As that, *With everlasting kindness will I have mercy on thee, Verf. 8. My kindness shall not depart from thee, saith the Lord, that hath mercy on thee, Verf. 10.* And that the Grace of Election (though it be not under that term, or word mentioned; yet) in sense and reality is specified; that word, *with [everlasting] kindness*, insinuates; as grasping within it both Everlastings: A kindness everlasting for time to come, being but the continuation of an everlasting Mercy and Kindness, that hath been for ever of old, *Psal. 25. 6. Remember, O Lord! thy tender mercies, and thy loving kindnesses; for they have been ever of old:* That as God's own everlastingness comprehendeth both, *Psal. 90. 2. Even from everlasting to everlasting, thou art God*; so doth, and is his loving kindness towards us: And those other words, *Says the Lord that hath mercy on thee; Misericordiam;* which is a Periphrasis of Election, and is Tantamount, as to say, *The Lord who hath chosen thee*, as *Rom. 9.* (where Election is handled) the Apostle expressly doth shew.

For the Second of these; That these things are found in, any may be fetched out of Noah's Story and Covenant, declared to him upon occasion of the Flood, appears from this in the Text: That God, to verify the Truth of his Covenant to his Church, alledgeth, and referreth both himself and us to the Waters of Noah: *This is the Waters of Noah [to me,] saith he.*

Three General Heads of the first part of this Discourse, drawn forth out of the words, Verf. 9.

In which words, and those that follow, God doth (for they are his words by the Prophet, as his mouth) at once, point us both to Noah's Person, (whom therefore he twice mentions) and his Waters, in his Salvation from them; as an Example of that Covenant and Mercy, which now he promiseth unto his Church, and all her Children, (as *Verse 13.* they are called;) to perform the same to them, as he had done it then to him: As likewise, 2. That the Story of him, and his Waters, or Flood, and God's Covenant with him, his Sons, &c. and Oath thereabouts; though in the Letter, the semblance they bear was but of that Temporal Salvation and Deliverance from the Flood; yet in the Mystery thereof they were (as is here signified) intended as Figures of God's eternal Covenant and Mercies unto his Elect Church, which were to come out of Noah's and his Sons Loyns: Which Church, 3. that is here specially pointed at concerning his Covenant; with which he says, *This is to me the Waters of Noah*; is the Church under the New Testament, and the Seed of Japhet especially, whom this Covenant and Promises do more particularly concern, as in *Verf. 1, 2, 3.* of this Chapter will appear.

And these are the Three Heads and Branches of this General part of this Discourse.

The First of these Three Heads hath two Branches in it:

The first, concerning Noah's particular Person; that he was first intended in it as an Example, as well as a Type of that Grace, and Election, and Covenant here declared to the Church.

The second, That the Covenants made with him, afore the Flood; and with him and his Sons after; were Figures of the same, &c.

I. Noah

I. *Noah in his Own Person, was intended as an Example of the Covenant of Grace.*

That Himself was the Principal, and First Covenant; Or declared Heir of the Covenant of Grace: And that made known to Him by God himself, upon that occasion of the Flood, is evident by this; That He is said *by Faith to have entertained it*, and accepted on his part, Gods declarations made then to him, as understood by Him, to be the declarations of the Covenant of Grace. And therefore it must be that God also on his part, had with that intention uttered that Covenant unto him Personally: Now that *Noah* did well understand, and apprehend; that under the Type of the Arke, and his Salvation thereby, that a further Salvation, than Temporal, was signified thereby to Him; and another manner of Ark than that of *Gopher-wood*; Even Christ the promised Seed, to save him from a more dreadful Inundation of *wrath to come*; And so from a greater destruction than that which the Waters only brought upon the lives of the ungodly of that present Age; That, I say, *He understood by Faith these things*; The Holy Ghost that knew both *Noahs* heart, and Gods also, in his Covenant to Him, and Transactions thereupon with Him, hath informed us, *Heb. 11. 7. By faith Noah being warned of God of things not seen, prepared an Ark to the saving of his house, by the which He condemned the World, and became Heir of the Righteousness which is by faith.* Which last words, *He became heir of the Righteousness, which is by faith.* do give us the true intent of the former words, by shewing us, that *Noah* had in those dealings of God with him, the very *same righteousness*, for the Object of his Faith, which our Gospel now proposeth to us, and which our Faith doth lay hold upon: (For why else doth He propose it as an Example of that Faith He exhorted us now to have?) Which the same Apostle in his other Epistles doth in the same Phrase, and Language, stile the Righteousness of God; And the Righteousness of Christ, which is by Faith, *Phil. 3. 9. Not having mine own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith:* Which Righteousness for justification, He more Setly Treateth of in the Epistle to the Romans, under the same very words, *Rom. 3. 21, 22. But now (that is, under the Gospel) [The righteousness of God] without the Law, is manifested; being witnessed by the Law, and the Prophets: [even the righteousness of God, which is by faith of Jesus Christ:]* Now *Noah* was a Prophet, *Gen. 9.* And among other Prophets, witnessed to this Righteousness: himself first believing in it, and then being a Publick Preacher of Righteousness, (as the other Apostle calls Him:) And not only of that Righteousness of an holy Life, (in which he Himself so exceeded, which follows upon Believing;) But of that Righteousness *which is by faith*, as it hath Christ for its Object. And certainly, if He were a Righteous Preacher,) as He was; Then that Righteousness himself had recourse to himself, and his own Salvation, that he Preached unto others, for their Salvation: Now it was that Righteousness *Noah* had an Eye upon, (as Typified by his Ark, and from thence had learned it;) and had recourse unto, for his Eternal Salvation: (As the Apostle to the *Hebrews* Testifies:) Although He were, as is testified of Him, in respect of his own inherent Righteousness, the most Righteous Man in his Generation: *a perfect and just Man.* And in Sign and Token, that yet He had his Eye upon this Righteousness out of himself, to save Him, it was, that through the same Faith He betook himself to that Ark, a means wholly out of himself, to save him from the waters: which otherwise, all his own Righteousness would never have done: For why else is it there said, that by preparing the Ark, *He became Heir of the Righteousness which is by Faith.* Which Righteousness by Faith, to be Christs Righteousness, all sound Protestants do profess: And as the Righteousness He believed on, and was made Heir of, was this Gospel-righteousness, signified to Him by the Ark; So the rest of those things there mentioned, did in their several designs much Type out to Him, things Spiritual; and of like Spiritual Mystery. As the flood Typed forth the *wrath of God unseen* by carnal eyes: And the condemnation of the World there spoken of, was the condemnation to Hell, and not

not to the waters only, as *Peter* informs us : Yea, and He condemned the World more by preparing that Ark, and by Preaching a Gospel-Righteousness to Men, or the *Messiah* to come, whom He is also said to have Preached in the Figure ; 1 *Pet.* 3. 19, 20. *than by all his holiness* ; As that *Heb.* 11. 7. doth witness.

Chap. 4.

Let us now approach to bring together, what I premised concerning the Covenant and Grace, and Election ; (Which are the Subject of the Text in *Isaiab*, and mine also ;) And the Passages which we find in *Genesis* concerning *Noah*, together : And see how appositely they correspond, and agree to this my purpose.

1. It is greatly Observable, that in the Sacred Story, *Noah*, was the first of the Sons of Men, unto whom God ever spoke of a Covenant. There was Promise indeed of Christ, the Womans Seed, uttered before ; Which all the *Patriarchs* before the Flood lived upon : But under the Title of a Covenant, never no mention ; no, nor of the word Grace, till now : *Noah* had the first honour of both these Gospel expressions, *Grace and Covenant*. And therefore most properly, and meetly, hath God here in *Isaiab*, singled out the Instance of *Noah* for both : for, *Primum in quolibet genere est mensura reliquorum*. The first in every kind, is the measure of the rest of that kind, that do after follow : This of Covenant, you find in *Gen.* 6. 18. *But with Thee will I establish my Covenant* : There's the First, And 2ly. The expressing of Grace is to Him, and first to Him ; in *Verf.* 8. *But Noah found Grace in the Eyes of the Lord*. And it's Gods own Speech unto Him, though spoken by God as in the Third Person of Himself : And it is not the addition of *Moses* the Pen-man ; But it comes in a continued Sermon made to Him, by God Himself ; and uttered privately to none but Him : And that Speech is pure New Testament Language : *To find Grace and obtain Mercy*, as *Heb.* 4. 16. And after it had been thus first uttered to *Noah*, this Speech came after into more frequent use ; both in the Old, and New Testament, As unto *Moses*, *Exod.* 33. 12, *Unto David his chosen*, *Acts* 7. 45. And the blessed *Virgin Mary*, *Luke* 7. 70. *Thou art Engratiated : gratia donata* : endowed with Gods Favour, and the Sense is the same : And this Title, *Noah* was the first that bore it, as a new Addition to the Coat of Arms of Gods Elect ; Which from that time they have worn as the highest Title of Honour.

And it was not afore now given to *Noah* : Yea, Grace in the *Hebrew* (as *Ainsworth* Observes) is in a manner the *Anagram* of *Noah*, his Name : though the Letters in the Name *Noah*, do in their direct Order signifie Rest ; Yet such a Rest as is out of Grace given, and bestowed, which an inverted order of the Letters signifies ; See for this *Ainsworth* on *Gen.* 6. 8.

And Thirdly, It was the Grace that is, and was in Gods Heart towards Him, that is meant, as that additional shews, [*In the eyes, or mind of Jehovah* :] And not that Grace which was in *Noahs* Heart : That was but the effect. To find Grace in ones eyes, is indeed a phrase used likewise of *Mans* being favourable to another, (as in those places, *Gen.* 34. 11. ——— *1 Sam.* 1. 18. And many other :) Which yet comes then to be used, when the kindness sought, or to be bestowed, depends meerly on the good will of the Man who is to cast it upon the other, and wherein they that seek it, when that manner of Speech is used by them, do acknowledge no merit, or worth in themselves, why that favour should be shewen them : And therefore much more it hath that import, when it is spoken of God, and of his Grace towards Man ; of whom the Apostle says ; *Who hath first given to Him*, &c. And moreover imports, that Gods Eyes, and Foresight, saw nothing in the Creature, why He should Endow Him with it ; Yea, furthermore, to find Grace in Gods eyes, is when God prevents the Creature, in its very seeking of it ; As *Isaiab* 65. 5. *I am found of them that sought me not*. Which was because they had found Grace in Gods eyes afore they sought it ; And without their having done any thing to move Him to it. And the word [*Found*] also, which is added unto *Grace* ; Or (as here) doth superadd to this import ; The *Græcians* call a thing unlook'd for, not dreamt of : Or freely cast on one (by chance as it were) without his looking for it : They call it *εὐρησια*. A thing found : And such

BOOK I.

such is Gods Grace, as that word, *found grace*, intimates : All which expressions suit perfectly with Grace in God Electing, or with Electing Grace. The eminentest Person to whom Grace (as Electing) is attributed, was *Moses*, who bears that Title, *Moses his chosen*, Psal. 106. 23. And the Election of Him is express by this very Phrase, *Exod. 33. 12. I know thee by Name, and thou hast also found Grace in my sight* : That is, God had chosen Him freely, to be Personally, and individually [His:] And we find Gods Foreknowledge, is put to express Election, as it is Gods *Foundation* : *The Lord knows who are his* ; And Gods People whom *He foreknew*, in *Rom. 11. 2.* Are in *Verf. 5. But a remnant according to the Election of Grace* : And so towards *Moses*, Gods Grace cast on him, was the sole product of Gods Will ; So *Verf. 19. of Exod. 33.* Interprets it, and applies it to Him, *I will be gracious to whom I will be gracious.* God therein giving *Moses* the true ground, and account, why He was gracious unto Him, when not to others : And therefore those very words are cited under the Instance, and Case of *Moses*, by way of discrimination from *Pharaoh*, as the opposite Person whom *Moses* had to do with, to prove Election, *Rom. 9. 15.* And in the same tenor, and meaning of Speech, it is, that God declares of *Noah* ; *Noah hath found grace in the eyes of Jehovah* : And it may also be said of Him, *that God knew Him by Name* : For to testify his having Pre-Ordained Him, and separated Him from the Womb, (as *Paul* speaks of Himself) unto Salvation ; As also that deliverance in the Flood, out of his meer Free-Grace ; He inspired his Father with a Prophecy about Him, at his very Birth : Look as God inspired his great Prophet *Enoch*, to give his Son *Methuselah*, a Name that foretold the Flood, and the Year of the coming of it, being by Interpretation, *He dyeth* ; *The emission*, or Dart cometh, meaning the Flood : *Enoch* being a Prophet, foretelleth this his Son should die, and then the Flood should be emitted : (And therefore our days, as *Methuselahs* were, are appointed, and set.) In like manner God inspired *Noahs* Father with a Name, which foretold the Restoring of the Earth from that Curse ; (Even from *Adam*, all along due to it) from the Flood : And for the giving both the Earth, and a New World of Inhabitants, Rest in it again, by that *Noah*, who was then born unto Him, Thus *Gen. 5. 29.* And this being foretold of Him at his Birth, when He had *done neither good, nor evil*, (As in the case of *Jacobs* Election out of Grace, and *Esaus* rejection, the Apostle Argues ;) doth plainly argue it was Gods Free Grace towards Him, which had separated Him from the Womb hereunto, and no Righteousnes at all of His, and out of the same Grace still continued towards Him : Now when He acquaints Him with his Purpose to bring the Flood, He tells Him, he would deliver Him out of it : And that it was his sole Grace born to Him from the first, that was the Cause and Designer of that his Salvation ; *Thou hast found Grace in my sight* : And therewith utters a Covenant, Obliging Himself so to do. And though God mentions the Grace, or Righteousnes that was in *Noah* also, yet as that, which that Free Grace which had been in Gods Heart towards Him from his Birth, yea, from Everlasting, had wrought in Him, to make Him meet for that Mercy, and Deliverance : Yea, and further, to testify, He knew him by Name, and had Ordained him out of pure Grace unto this, he gave Him a name, That in the Letters inverted bore the stamp, and Imprets of the Grace of God, (as was before Observed :) Even as at the Baptists birth ; He by a wise disposure ordered him a Name, signifying in the indirect placing of the Letters, Grace ; Shewing that He was out of that Grace separated from the Womb, unto his Work, &c. As *Noah* here had been.

And Fourthly, This was done (as I added) with a *discrimination*, or difference put between *Noah*, and the rest of the World, out of special Grace to Him : (And Election, or Choice, (which is to single one out from others) always supposeth a leaving out of others :) And the occasion whereupon it comes in, is with a *But* ; [*But Noah found Grace.*] &c. Which is spoken even whilst on the other hand God just afore had told Him, in the Verse afore ; *I will destroy Man whom I have Created from off the Earth, Verf. 17.* And then at the 18th. *Verf. But with Thee will I establish my Covenant.* He is at his [*But.*] again : Thereby denoting

Enoch was an interpretation of his Father Lamechs Prophecy of him, and shew how he was declared an exact Type of Christ to follow. The Founder of the new World the Church, the remover of th. Curse, by being Himself made a CURSE : The eater of our toyl, and all sorts of miseries we labour under, and giver of us Rest, *Matt. 11. Heb. 4.*

noting the same discriminating Grace of Election, as if He had said [*But with Thee?*] Singling Thee forth Personally, and by Name, from the rest of the World [I will establish my Covenant] that is, make this as a sure and stable Covenant with thee: (as afterwards David speaketh of Gods Covenant of grace with him 2 Sam. 23. 5.) which I do not with others. So then, do but joyn Vers. 8. *But Noah found Grace*, &c. together with the words of Vers. 18. *But with thee will I establish my Covenant*; and then you have 1. Grace declared to be the Foundation or spring of this Covenant, Vers. 18. and 2. That Covenant itself declared to be stable, and irrevocably firm from out of the same grace [I will establish &c.] and 3. All put together rising up to this, as if he had plainly stiled it [*THE COVENANT OF GRACE*]. Thus it was to Noah's own person: Yea and such a Covenant as we usually describe the Covenant of Grace to be: Proceeding from Election Grace at first, and continued stable and firm out of the same: as before we have in Noah's example explained it.

And, that it was the Covenant of Grace unto Noah's Person, and proposed in him as a Pattern and Example to us, who were after to believe, there is further [*Reason*] for it. If the same Covenant, as it was afterwards established upon Abraham and David, are so to be understood (as generally we acknowledge) then surely the first Covenant, that under that Title and notion, God did promulge to Mankind, and thereof Grace by name was the Foundation, established with this Man; a Man of as great holiness and acceptation with God, as any of them were: For which you may take the Judgment of God himself, who ranks him in the head of the first Three (I allude to David's) Worthies of the Old Testament: Ezek. 14. 14. A man perfect in his Generation, and singled forth of an whole World destroyed before his Face, unto which he had been the Preacher of Righteousness, the *Righteousness of Faith*, whereby men are to be sav'd in All Ages, and thereby condemning them for neglecting and refusing that Salvation; Heb. 11. 7. even to Hell, 1 Pet. 3: And further, the Beginner, and Founder of a new World; and in that respect a Type of a Second Adam; Yea, and the Father of him, namely Christ according to the Flesh; yea and with him of all the Elect, whether Jews or Gentiles, that after succeeded: Then surely, I say, this Covenant was to himself the Covenant of Grace, as well as unto any of them, and promulged to him, as the Father and Head, as on behalf of the Elect his Sons, to proceed out of him; as theirs also was in them to their Children.

If it be said, That this Covenant respected only the Temporal Salvation of Noah in the Ark.

Besides, That it may be answered, That so did the Covenant, declared to David (in the first delivery of it, in 2 Sam. 7. from Vers. 12. and so on) speak but of his House, and establishing of his Kingdom to his Seed; whilst yet his own Salvation (2. Sam. 23. 5. *God made with me a Covenant, and this is all my Salvation*) and the Salvation of the Elect thorough Christ was intended therein: So here, It may also be replied, That the word *Grace* as it is spoken of God, and to express his Grace, is too deep a word to be bestowed only upon a meer temporal Salvation; but only used where the Eternal Grace, and Love of God is the Fountain of it: The favour God bore even to Adam in Innocency, is no where so far ennobled as to be stiled *Grace*; nor are the Gifts in *Temporaries* termed *Grace*, though they be called *Spiritual Gifts*, in their kind, and freely given to the Rebellious also.

But, besides such Returns as these to this Objection, that which will make the Answer Compleat, is the Consideration of the 2. Branch afore proposed; Namely,

That Noah's Covenant, over and besides its being to his Person the Covenant of Grace, and be an Example thereof to us therein; that also both that Covenant afore the Flood for his temporal Salvation in the Ark, Gen. 6: 7. Chapters, and that other after the Flood, Gen. 9. were Figurative, or Prophetique Types in Gods Intention of Eternal Salvation, unto himself, and the Elect of his Posterity to come, especially under the New Testament.

When this is joyned and added to the former, and proved that it was the Covenant of Grace to Noah's Person, &c. makes not only the Answer to the

objection sufficiently compleat, but also will prove a foundation to the main things to be built up in this following Discourse:

This Position, the Apostle *Peter* doth *interminis* affirm, in his 1 *Epist.* 3. Chapt. V. 20. 21. *God waited in the days of Noah, whilst the Ark was a preparing [wherein] few, that is eight Persons were saved through water: [the like figure wherunto] even Baptism doth also [now] [save us :]* It is exprefs, that the Salvation of him and his Sons was intended as a Figure, and a Figure that did bear a likeness, or parallel in it, unto *our everlasting Salvation*, and the things thereof: And Further, that it was not only to *Noah* himself a Figure of his own Everlasting Salvation, as figuring forth to him thereby that God would save his Soul Eternally; but prefiguring that Salvation which is [now] revealed unto [us] (as his words are) and therefore prophetick of ours: For what under the Old Testament is called a Figure, or a Type of things of the Gospel, that did God, and his Spirit intend by that as a Shadow to signifie and foretell a substantial Reality of those things to come under the New, in the truth, and verity of them: For so in the like case the Apostle warrants us to understand *Hebr.* 9. 8, 9, 11. *The holy Ghost signifying thereby (says he) Vers. 8. &c. They being a Figure for the time then present, as Vers. 9. of good things to come; so Vers. 11. namely, those good things under the Gospel, and the same must hold here in this; for the Apostle as expressly calls it a Figure here as therein those mentioned.*

If that Salvation then in the Ark was a Figure of that Gospel *Salvation now*; Then *Noah's* Covenant out of special Grace (in compare to the World) for that Salvation of him, and his Sons, was in like manner intended for a Figure of that Covenant for our Salvation under the Gospel: Yea, and also of that discrimination of Grace, which was the Foundation of *Noah's* Covenant; And moreover, this must have been the Figure also of a far more transcending Grace, to be the foundation of our Covenant, proportionably in an excelling Glory of it, unto what the Greatness of our Salvation bears (as being the effect thereof as the cause,) in compare with that Temporal Salvation of *Noah's*: And that Grace of ours, is no other than that *Exceeding Riches of Grace* our Gospel so extols, *Eph.* 1. and 2. Chap. These all are of a like commensuration and Elevation, in this their kind and Proportions; As an Everlasting Covenant; an everlasting Salvation; proceeding from an everlasting Grace, and Love: And then that which was the sole outward means of *Noah's* Salvation (*the Ark* ;) must have (it being a Figure in this Round) a superexcelling outward means answerably thereunto; as the sole means prefigured, and that is Christ, the Mediator of that Covenant; in whom alone we are graciously accepted, and who is the Author of that eternal Salvation: These all hang together (as we say) on one String; are all connext, coherent, and inseparable, Covenant and Salvation: *Thou hast made a Covenant with me (saith David) sure and stedfast, and this is all my Salvation, Sam.* 23. and Grace and Salvation joyned; *By Grace ye are saved*; said twice over, *Eph.* 2. But you have them all joyned, Even Christ our Ark, and all use and universal suffrage of all the Prophets that have been since the World began; *Luke* 1. 69, 70, 71, 72, 73. *And hath raised up an horn of Salvation for us, in the house of his Servant David: As he spake by the Mouth of his holy Prophets, which have been since the World began: That we should be saved from our Enemies, and from the hand of all that hate us; to perform the Mercy promised to our Fathers, and to remember his holy Covenant: The Oath which he sware to our Father Abraham: Yea, and I may say, which in the Figure he sware to Noah too: And my Argument for this is fetcht, not from the real inseparable connexing and hanging together of the things themselves; and that therefore if but One of them be set forth in the Type, the other must be, by consequence, and from the conjunction of the things themselves in the verity itself, be supposed also to Exist. This Argument, though it might hold (I say) to prove the Existence of those other things that are so connexed together, yet might prove an Argument that would fail us, if we should go about to argue from the Type it self; for then the things argued must be also found to have a lineament of Similitude in the Typing of it forth in the Type it self.*

Now no One Type also is in all things a compleat representation, of the whole Substance of all that are connext with, and appertain to the thing signified in the Type. And therefore it was, that God hath drawn and Painted out the things of the Gospel in so many several Pictures, that one might foreshadow more specially the resemblance of one thing, another of some other. Yet this I will affirm concerning this Type of *Noah's*, that this one of *Noah*, as it is instanced in by our Apostle *Peter*, hath the likeness of as many; and specially of All those four we have insisted on; (which are the main Studs, and Substantials of our Salvation) as perhaps will be found in any other single Instance of any Type whatever. Our Apostle in that place terms our Gospel-Salvation not barely Figure, *τύπος*, but *ἀντίτυπος*, a like Figure, (as we translate it;) a correspondent Figure (as others:) *τύπος*, a Figure, imports a likeness; but *ἀντίτυπον*, a like likeness; that is, an exceeding likeness; as farr as a Shadow may be supposed to represent a Substance; At least, that there is a more than usual likeness, than is found ordinarily in other figures: If not a nearer, yet that a larger extensive likeness shall be found in this, if narrowly observed: The Parallel Lines of each run along further, and correspond in very many things alike. Now therefore, it being thus spoken in respect of similitude, or likeness; we might warrantably go by this Rule (which in expounding the signification of Types is a good, and sure Rule) that when and where we find a Type of the Old Testament applyed by the Holy Ghost, to some good thing that was to come under the New, which is the main Substance of that Type; yea, and although it prove to be the thing prefigured in the New, be instanced in, and pointed at, but in some one particular; yet this warrants our Application of other parts wherein a likeness or resemblance doth appear between the Figure in the Old, and the thing figured, as we find them scattered up and down; though they be not punctually, and precisely applied to each of the Particulars, between which, and the Figure the likeness proves to appear: The Holy Ghost pointing us, though but to one parallel, Sanctifies all the rest that appear parallel also: This rule holds in expounding parables; and it must needs be safe in expounding Types: So then, if *Peter* had only instanced but in one particular, that the Salvation in the *Ark*, &c. was a Type of Gospel Salvation, sealed up in Baptism, we might warrantably have made up those other we have mentioned; as that this *Ark* was the Figure of our Christ, as he is applied to us in Baptism; yea, and of whatever else we find to be in Baptism touching our Salvation, analogous, or bearing resemblance with those passages about *Noah's* Salvation in the *Ark*. We see that the Apostle himself makes an application of the very number of Persons that were saved in *Noah's* *Ark*, to have had a significancy in it of the paucity, or fewness of the Persons who shall find the like special Grace under the Gospel, to be effectually partakers of Salvation; although multitudes shall profess Christianity, and be outwardly partakers of Baptism: As in *Noah's* days there were many that professed themselves to be the Sons of God, that perished in the waters: Thus our Apostle makes use of that small circumstance of the Paucity of the Persons; and because our Lord had foretold in his hearing, that there be few that find the narrow Gate; and way that leads to Life; *Matth. 7. 14.* and few that shall be saved, *Luke 13. 23.* and that for this cause that few are chosen, in comparison of the many that are called; especially of the many that go to Hell: Therefore *Peter* observeth the fewness, but of eight Persons, that were saved in the *Ark*, puts that into his Figure, there, of the *Ark*: *Wherein few*, (says he) *that is, eight Souls were saved*: He intends not, (though retaining the Number of eight the definite Number of Persons that is of eight only under the Gospel to be saved (the Number of his

ἀντί in composition doth enhance the signification of that which it is compounded with; as *λύτρον* signifies a price; *ἀντίλυτρον* imports a full and adequate price, every way answering; it speaks equivalency; and when it is added to the likeness, that is, in a Figure to the thing Figured; or *é contra*, in a thing figured unto a Figure, it imports somewhat more than what is ordinary, and common, between things, of that nature; that is, than is between other usual Figures and things figured in comparison unto this: And if it be said that the word here *ἀντίτυπον*, is applied unto the thing figured; as denoting our Baptism, and Gospel Salvation to be the truth; the Substance figured: I Answer, That however it is for the likeness, for the near resemblance, that is, between them; whither it be attributed to the Figure, or thing figured; it shews that in respect of mutual similitude, it is given for this respect to the other: For the Figure, and things figured, are relatives, in respect of their likeness: And so it comes all to one, with which of the two *ἀντί* is compounded: For in *Hebr. 9.* You have *ἀντίτυπα* applied to the Shadow of Heavenly things.

his fellows the Eleven Apostles exceeding in his view that Number,) but he sets down [few] as indefinitely signified by that eight; then comparatively to the whole World.

Now then to confirm my Argument; that the Holy Ghost by *Peter's* Pen, having pointed us to *Noah's* Salvation, and his Sons with him, as that which was the figure of our like, though far supertranscending Salvation [*Now*] under the Gospel; God hath by that one particular instance (if there were no more) sent us to the Story of *Noah*, and therein unto all that concerned that of his Salvation in the Ark. And therein we finding also not a Promise, but a *Covenant established* with *Noah* for that Salvation; *A Grace* likewise in the heart of God to have been the foundation of that Covenant; An outward means, *an Ark*, the only means that could have been of that Salvation, and this wholly of Gods inventing; and therein *Noah* to have been preserved *in midst of waters*; And then viewing over the New Testament (and the Old too, so far as pure Gospel is up and down manifested therein) we there do find up and down a *Covenant* made, and established with, and for the said Salvation (which Salvation, *Peter* expressly guides us unto) of Gods Elect under the Gospel. And an exceeding abundant Grace, the Original Cause and Fountain of that Salvation, and Covenant: And Christ whom God hath set forth as the only means, or name under, and whereby men should be saved from that wrath; That, if found out of him, will fall upon all the World. These things, and all these things being so expressly set out unto our view; both on the one hand in *Genesis*, and in this conjunction mentioned, and those other; All of them which are the substantial points of our Christian Religion) we finding in our Gospel as Causes of our Salvation; *χάρις ἀντὶ χάριτος*, Grace, for Grace, Covenant, for Covenant, Salvation, for Salvation, and an Ark for Christ; How shall we otherwise but conclude, that these are Parallels? Or in *Peter's* language *ἀντιτυπία*: *Like figures* the one of the other, for in likeness, and resemblance they correspond one to the other.

But we are not put to it for the proof of All this, to proceed by this way of consequential Inferences; for behold they are all the four of them more than impliedly specified, and yoked together, in this one Text of the Apostle *Peter*; For as there is *Noah's* Salvation, for our Gospel Salvation, so his Ark Typifying forth our Christ, and that as expressly, for his adding as his last words in the *Verse*, *Saved in Baptism by the Resurrection of Jesus Christ*, is a manifest reference unto, and resemblance of the manner how *Noah* was saved in the Ark from out of the waters; and in being carried thorough the Waters safe to Land, it still rising up under them as the Storms did fall, by parts, or by whole-sale upon it, and endangered the overwhelming of it, till at last it arrived safe, and rested on Mount *Ararat*; An exact Figure and Semblance of Christ in passing thorough the waters of Death, Storms of that Wrath, and Curse due to us, poured forth upon Him: By and under which it was not possible for him to be holden, as *Peter* speaks *Acts 2.* and so *Noah* received it as *Abraham* did that of *Isaac's* delivery; As a figure of the Resurrection of his Ark Christ, and of all in Him.

And whereas, here Baptism is said to be the figure of the Ark, not Christ: I Answer, know ye not (as *Rom. 6.* the Apostle *Paul* speaks) *That as many as were Baptised into Christ, were Baptised into the likeness of his Resurrection*; (As also of his Death first,) *that like as Christ was raised up, &c.* So we being planted together in and with him; should after Baptism walk in newness of life. So then, it is Christ, in whose Name we are Baptised, and into whom we are implanted, which is the significancy of Baptism.

Again, 3ly. That the Baptism is made the thing figured; doth as evidently prompt us to the *Covenant of Grace*, as included in Baptism, and so to have been prefigured therewith; for what more properly doth Baptism serve? Or was Instituted for as an end containing in it, than to be the Seal of the New Covenant of Grace (even as Circumcision was of the Old Covenant *Gen. 17.* And Baptism also succeeding in the Place, and Office of it; as the *Col. 2.* tells *Tea, and Circumcision was then suddainly the Seal of the Covenant of Grace,* to the Elect that were then, *Rom. 4. 11.* compared with *Gen. 17.* This will per-

perfectly convince us ; That therefore Baptism now much more is the Seal unto us of that *Covenant*,) Yea, and the Broad Seal too of the whole *Covenant*; That is, of All things that are contained in the *Covenant* ; and is therefore Administred but once for All ; Because it at once comprehendeth all that belongs to the *Covenant* for our Salvation: For therein not only the Grace of Jesus Christ, the Mediatour of the *Covenant*; and of our implanting into Him, and into his Death, and Resurrection, are represented; But we are Baptised, *In the Name of the Father*, as of *the Son*; Yea, and also, *in the Name of the Holy Ghost* : And therefore the *Love of God the Father*, who is the Founder of the *Covenant*, *And the Communion of God the Holy Ghost*, The Applier of the *Covenant*, are Sealed up unto us, even all of these, and whatever the *Covenant* doth comprehend, and all these things at once : And therefore full well might the Apostle (as he doth) tells us, That *Noahs* Salvation was the figure of ours ; For in the figuring our Baptism, it contained as in a figure, all these things in it : All that belong [To Us Now,] that is, under the Gospel; Both which words He with an inculcation, urgeth upon our Observation, that we might be deeply apprehensive of the aboundng significancy of this (though but) one Type : How much of our Gospel truths substantial Salvation were included in it alone, to the end to engage and set our thoughts a-work, to search out the full Mystery thereof at large in all the particulars of it.

This as to *Noahs* *Covenant*, afore his entring into the Ark, &c.

There was a *Covenant*, (I must not call it another *Covenant*; But yet) a second time renewed with enlargement, and withal said to be *established* with *Noah*, and his Sons, after his and their coming out of the Ark ; and promulged upon his having offered up that famous Sacrifice in *Gen. 8.* the last Verses : And then in *Gen. 9.* in the *8th. Vers.* God spake unto *Noah*, and his Sons with him, (So it runs there unto them, as well as to him,) saying, *And I, behold I Establish my Covenant with you, and your Seed after you* : And again, *Vers. 11.* *And I will establish my Covenant with you, neither shall all flesh be cut off any more by the waters of a flood ; neither shall there any more be a flood to destroy the Earth.* This, say I, was the Figure of the *Covenant* of Grace, to the Church of the New Testament, that were to be the Seed of Him, and his Sons, (of which hereafter ;) And unto the words of this Second *Covenant* with *Noah* more especially, it is that the words of my Text in *Isaiab* relate, *Vers. 9.* *For as I have sworn that the waters of Noah should no more go over the Earth ; so have I sworn that I will not be wroth with thee, nor rebuke thee.* That is, my Everlasting wrath shall never overwhelm Thee ; (For of that wrath, that Universal Flood, that passed over the rest of Mankind Children of wrath, was the figure) which words, *not to destroy the Earth*, are found in, and do belong to that *Covenant* in *Gen. 9.* as you will clearly see, if you compare the even now forecited words out of *Vers. 11.* of *Gen. 9.* And this *Covenant* God stiles here in *Isaiab*, [*the Covenant of his peace.*] *Vers. 10.* For as that *Covenant* in *Genesis, 8. 9.* Chapt. was upon *Noahs* Offering that Sacrifice, and Peace-Offering in it, *Chap. 8. 20.* with which God professed Himself so well pleased, as 'tis said, *he smelled a sweet savour, Vers. 21.* So signifying Himself at Peace, and Attoned with *Noah* and his Sons ; And propitious unto the New World, they were to be the Restorers of, (for that was the season God took to express this *Covenant* in :) Now this Sacrifice was in the figure (as the former Salvation in the Ark had been (as you heard out of *Peter*) a figure, &c.) of a greater Sacrifice than this of *Noah's*, even of Christs : With which, and for which, and in the Intuition of which God Establisheth this *Covenant*, which he termeth *the Covenant of His Peace* : Both because He pacified by Christs Sacrifice, *who is our Peace*, *1. Col. 20, 21.* As also because he promiseth Peace ; His Peace to those the Elect of Mankind, to come out of *Noahs* Sons Loyns : And that Christs Sacrifice was figured out by that of *Noahs*, the Apostle hath discoursed ; Whilst in speaking of Christs, he useth the very words wherewith Gods acceptance of *Noah's* is expressed by *Ephes. 5. 2.* *And walk in Love, as Christ also hath loved us, and hath given himself for us, an Offering and a Sacrifice to God for a sweet smelling savour* : (Which latter are

are the very words in *Genesis*.) And besides, it is certain, that unless God had smelt so far off aforehand this Sacrifice of Christs that was to come; The smoak of Beasts Sacrificed, had had but an unfavoury Sent in Gods nostrils, as well as Mans: But the smell and favour thereof (though so long afore) perfumed this of *Noah*, *And went up into the Nostrils of Jehovah*.

But not only Christs Sacrifice is thus in these speeches pointed at by the Apostle, as signified in *Noahs*; (And a Covenant was then, and at all times used to be ratified by a Sacrifice, *Psal.* 50. 5. *Heb.* 9. 18. 20. and so on:) But furthermore as touching our Covenant of Grace, it is evident, that when God himself did most Solemnly proclaim, and set forth that Covenant as to come in the days of the New Testament; That he hath likewise recourse unto like words and passages, taken out, and borrowed from that latter Covenant of *Noah*, thereby to expresse that New Covenant of Grace by, and confirm the stability of it to us: (Which is a consideration of some moment to our Subject afore us:) There are Three Chapters in *Jeremiah* following one another, wherein this Covenant of Grace is set by, and professedly handled, by way of Prophecy, so as no where else the like in the Old Testament, 1 Chap. 31. *Vers.* 33, 34. *But this is the Covenant that I will make with the house of Israel: Thus speaking with difference from the old Covenant then more in view, and 'tis his new Gospel Covenant, the same with Heb. 8. the Apostle citeth; As that, to write the Law in their hearts, &c. as you may read in those Verses. Now to confirm to them this Covenant, he adds in that place Vers. 35. Thus saith the Lord, which giveth the Sun for a light by day, and the ordinances of the Moon, and of the Stars for a light by night, which divideth the Sea, when the waves thereof roar; The Lord of Hosts is his name: Where what our Translation reads, which divideth the Sea, &c. Our English Annotation out of the Hebrew renders, which stilleth or maketh quiet the Sea, or setteth the Sea when the waves thereof roar: (That is (as they) do keep the Sea within compass, and make it rest within its bounds. The tendency of this to my present purpose, you will perceive, when I have added what in the other Chapters we find to follow: Then again in the 32. Chapter, God rehearseth more pieces that belong to the same Covenant of Grace, Vers. 38, 39, 40. And they shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their Children after them: And I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Though promised to begun upon his Elect people, that were to return from *Babel* to their own Land, as the rest of that Chapter shews: For the Covenant of Grace had a secret efficacy to the Elect, in the Old Testament, as well as in the New. Then Thirdly, In the 33. Chapter, God receiveth other particulars, belonging to the same Covenant; and that as they were more evidently to be performed in the days of the New Testament; For to those days do the words of the 15th. Vers. refer, (which comes in amongst the midst of those Promises in that Chapter:) In those days, and at that time will I cause the branch of righteousness to grow up unto David; and he shall execute judgment, and righteousness in the Land: And Vers. 16. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called, The Lord our Righteousness: That is, when Christ who is the Mediatour of that Covenant should come in the flesh, in which days the Covenant of Grace should appear nakedly, and openly in its pure Glory; And the outward crust of the Old Covenant with the Jewish Church (under which this of the New did then run undermost hidden, as Arteries under the Veins) should decay as grown old, as the Apostle in the said *Heb.* 8. doth Argue.*

Now God having thus so explicitly set forth the Substantial Materials of this New Covenant in these Three Chapters; then for a Close to all he had said about them, there cometh a special word to *Jeremy, Vers. 19.* And the word of the Lord came unto *Jeremiah, saying, &c.* And it is to verifie the stability or everlasting sureness of this Covenant, (as in *Isai. 55.* the next Chapter to my Text) is celebrated: He doth insert, and (as it were) call in for Witnesses to attest, and confirm the said *stability* thereof, divers of those Passages which we find in the Covenant made with *Noah* (which purpose they serve most aptly and suitably unto: For in making that Covenant with *Noah*, God had uttered himself in these words of everlastingness, *I will establish my Covenant with thee*; so to certifie and assure the like stability of this Covenant of Grace, the Materials whereof had been in these Three Chapters so largely insisted on: Now moreover (as his Transition, *Vers. 19.* is) a special Word must come, and is added on purpose, and alone, and over and above the former, to verifie the unalterableness of it; and that as exemplified by those unalterable things promised to *Noah* in his: For what follows first in, *Vers. 20.* Thus saith the Lord, if you can break my Covenant of the Day and of the Night; and that there should not be Day and Night in their Season; There is One passage in *Noah's*) and *Vers. 21.* the addition follows; Then may also my Covenant be broken with *David.* Then may also my Covenant (that is, my Gospel Covenant) be broken with *David*; unto whom, as we all know, was made the Promise of Christ; who himself was the Spiritual *David*, the Mediator; and with whom the New Covenant for all the Elect was published by God, in *David's* Name; (which I need not enlarge upon the proof of, to be meant in this place of *Jeremy*;) Then again, a second passage of *Noah's* is inserted in *Vers. 25.* Thus saith the Lord, if my Covenant be not with Day and Night; and if I have not appointed the Ordinances of Heaven and Earth. And it follows, *Vers. 26.* Then will I cast away the Seed of Jacob, and of David my Servant. As God produceth the Materials promised and specified in *Noah's* Covenant; so he expressly utters them under the word *Covenant*; yea, and calls that with day and night his Covenant: [*My Covenant*] twice mentioned, *Vers. 20.* and *25.* thereby manifestly calling us to look back to *Noah's* Covenant, made for day and night; as in the making of which he had an eye to his like ratification, and firm establishment of his Covenant of Grace; and as hiddenly intended by him then, when he uttered this of *Noah's*.

And now let us but review those Passages in *Genesis*, and in *Jeremiah*, and compare them together: First, those in *Jeremiah, Vers. 20.* If you can break my Covenant with the Day, and my Covenant with the Night, &c. where do we find mention of a Covenant that God made with the Day, and with the Night, which God should term *his* Covenant with them, or about them? (not a Covenant one with another:) And observe the Language in both, in *Gen. 8. 22.* Day and Night shall not cease, saith God there, upon his Sacrifice; which, are in the sense of them the very words used in *Jeremiah 33. 20.* If you can break my Covenant of the Day, and my Covenant of the Night; THAT THERE SHOULD NOT BE DAY AND NIGHT IN THEIR SEASON: This is all one as to have said, *I have made a Covenant that they shall not cease*: And even so we find in *Genesis*, and where else it is to be found under the Name of a Covenant: And if you can break that my Covenant, &c. then may also my Covenant of Grace with *David* be broken. Again, In *Jeremiah*, the 25th *Vers.* he joyns to his Covenant with Day and Night; (as his too) an alike settled appointment of the Ordinances of Heaven and Earth; *If I have not appointed the Ordinances of Heaven and Earth*: [Appointed] that is, settled in a certain, constant, and perpetual course; with which sense the fore-cited words, *Chap. 31. 35. 36.* do agree; and withal explain them: Thus saith the Lord that giveth the Sun for a light by Day, and the Ordinances of the Moon, and of the Stars; for a Light by Night, *Vers. 35.* If these Ordinances depart from me, saith the Lord, *Vers. 36.* And we all see that these have not fail'd, nor departed; or (as God's Word is) ceased from, or before him. But you will say, These last mentioned in *Jeremiah*; are the Ordinances of Heaven only; and they are not mentioned in

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Genesis. And again, Demand what are those *on Earth*? I answer; These two, or both, come all to one in the real intention of them: For the Ordinances for Revolutions and Courses of the Heavens, Sun, Moon, and Stars, being the Causes of the Ordinances and Vicissitudes of Seasons on the Earth, as the effects of them; which are indeed the Ordinances of the Earth: And of these we read, *Gen. 1. 14, 18.* *And God said, Let there be Lights in the Firmament of the Heaven, to divide the Day from the Night; and let them be for Signs, and for Seasons, and for Days, and Years: And to rule over the Day, and over the Night; and to divide the Light from the Darkness.* Hence then, seeing both these Ordinances do coalesce in one; and the same Issues; for those in the Heavens, are ordained for those on Earth; and that also you find these Ordinances of the Earth in *Gen. 8. 22.* *Whilst the Earth remaineth, Seed-time and Harvest; and cold and heat; and Summer and Winter; and Day and Night shall not cease:* Hence therefore, all that *Jeremy* says of the Ordinances in the Heavens, of Sun, Moon, and Stars, are in effect comprehended in *Gen. 8. 22.* as if there they had been named. And although the Settlement of both these Ordinances began at the Creation, (as in *Gen. 1.*) yet God having *curst the Ground for man's sake*, upon *Adam's Fall*, which God in *21th Verse* afore of that *Gen. 8.* professedly doth make a Recognition of to this intent, to shew that he now began with *Noah* upon a New Covenant; and that else there had been an end and dissolution of both sorts of Ordinances, whether on Earth or Heaven: But that God upon a New account and score, even the Intuition of *Christ's Sacrifice*, typed forth in that of *Noah's*, did anew say in his Heart, and declared also to *Noah*, *I will not again curse the Earth for man's sake*, Verse *21.* *But whilst the Earth remains, Seed-time and Harvest; and cold and Heat, and Summer and Winter; and Day and Night shall not cease.* So then it is not the Natural Covenant by the first Creation, if appointments of these then might be called his Covenant; for God declares that to have been void by his Curse for Sin: And therefore the appointment for the continuance of these Ordinances. Now since *Noah's* time renewed by a Covenant of Mercy, its making and institution, whereby the Grand Charter of these was *de novo*, begun to be verified and confirmed.

And now will you take notice of that other Piece of God's Covenant with *Noah* about the Waters, their not returning any more to cover the Earth; which you find in *Gen. 9.* which is expressly alledged by God *in terminis*, in my Text in the Prophet *Isaiab*; and to the same effect in *Jeremiab*; and in both still ascertaining the firmness of the Covenant of Grace. Now in *Jeremiab* the words run, *Thus saith the Lord that stilleth the Sea when the Waves thereof roar:* And he says it to the end, to confirm his Covenant of Grace. And then 'tis said, *He stilleth them;* when the Waves rage most, roaring to recover their lost Prey, and threaten another Deluge; but that God restraineth them from overflowing the Earth again: For in order to their not overflowing the Earth again, it is there spoken elsewhere, *His stilling them,* and *setting bounds to them,* is noticed to be with that intent, *Psal. 104 9.* *Thou hast set a bound that they may not pass over, that they turn not again to cover the Earth.* And *Jerem. 5. 22.* *Who hath placed the Sand for the bound of the Sea by a perpetual Decree, that it cannot pass it: And though the Waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it.* And *Psal. 65. 7.* *Who stilleth the noise of the Seas, the noise of their Waves, and the tumult of the People.* Now bring this to *Genesis*; Is not this express in *Noah's* Covenant, *Gen. 9. 11, 15.* *And I will establish my Covenant with you; neither shall all Flesh be cut off any more by the Waters of a Flood; neither shall there be any more a Flood to destroy the Earth: And I will remember my Covenant which is between me and you, and every living Creature of all Flesh: And the Waters shall no more become a Flood, to destroy all Flesh.* And so now you have God's Promise and Covenant for, and with both Earth, Heaven, and Sea, and the Waters thereof, alledged by God as Witnesses long ago; fore-laid and ordained; shall I say suborned; yea, and you see God ga-

geth

to make good this Covenant of Grace: And that when ever we read this Covenant, he would have our Faith look back to this in *Genesis*, which we see hath not to this day failed in performance; thereby to confirm us in the belief of this Gospel Covenant; made, and delivered under *David's* name for the whole Election. We all acknowledge *David's* Covenant to have been an Example of, at least figurative, of the Covenant of Grace.

Chap. 4.

The rest of the Passages in that Covenant of *Noah*, I shall have occasion to meet with in the Application of several other particular parallels, that are found between *Noah's* Covenants, and this of the Covenant of Grace: If these alledged, and thus compared, be not sufficient for the proof in the General.

SECTION II.

The Application made by God himself of Noah's Covenants, to Exemplify and Confirm his Covenant of Grace; As it is in

ISA I. LIV. 9.

For this is as the Waters of Noah unto me: For as I have Sworn that the Waters of Noah shall no more go over the Earth; so have I Sworn that I would not be wroth with thee, nor rebuke thee.

HAVING hitherto been a producing other Scriptures to prove that both *Noah's* covenant to his own Person is an example, and pattern of the like Grace to the Elect; and likewise, that those his two Covenants, afore and after the Flood, were figurative of the same Covenant of Grace to the Church of the New Testament; I return now anew with the more confidence to further Exposition of this Text, which I chose for the ground of this Subject: As in which I found God himself alledging it, and applying it to the foresaid intents, and purposes: And this is the first Application that was made of it by the Prophet *Isaiab*; and the other out of *Jeremy* &c. which I have run over, followed after this of *Isaiab*. And this in *Isaiab* is so signal, as God doth plainly point to it; *This is as the waters of Noah to me.*

And that the thing aimed at here is the Covenant of Grace, the coherence of the words, with what went afore, and follows after, doth in the general shew.

In the words just afore the 7th and and 8th Verses, the Promises to the Church of the Gentiles, under the New Testament are; *For a small Moment have I forsaken thee; but with great Mercies will I gather thee: In a little wrath I hid my Face from thee, for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer: After* which immediately succeed the words of this 9th Verse. Now these Promises, in *Vers. 7. and 8.* are a Prophecy of what Mercy and Grace he would shew, in saving those his Elect from first, to last: And these words that follow my Text come in as a Confirmation and Illustration thereof, by alledging a most lively Figure and correspondent Type, that had long before passed between God and *Noah*; in a way of Covenant, as on Gods part, declared by God

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towards him; which, upon this occasion of his Prophefying, this New Covenant to his Church, the sons of *Noah*, God calling that of *Noah* to his fresh remembrance breaks out thereupon; *This is as the waters of Noah to me*: As if he should say, this is that very thing which I intended to prefigure, and fore-signifie, then when I sat at the flood (as *Pſalm 29. 11.*) in and by those passages with *Noah*, which were at, and about his Flood; (which God calls the *Waters of Noah*;) [This,] even *this*, which I even now have spoken of, my Grace and Mercy to my Church, who are his Sons, and Posterity, in the words immediately afore: Even *this was* the Mind and Mystery of those my Promises, which I made then to him, upon occasion of, and about those waters: Which is just such a like speech, as I shall after in the particular Explication shew; as that of Christ to the Jews; where, pointing to the Type of himself, he says, *I give you the sign of Jonas*: And this *Noah's Waters* were [to me;] (which latter word hath also a great Emphasis in it, as to this import in Hand) They were such in any account, and ordination in mine own secret intent, which I had within my self, when I uttered them: And this, I therefore now upon this occasion, declare to have been the Mystery of them, according to this matter: That so you may have your Faith confirmed in this Covenant of Grace the more, in that it was in my Heart so long afore, and in my Intentions, then fore-signified, by what I spake and acted toward *Noah*.

Then in the words after, he doth in expresse Terms call those Promises of *Verſ. 7, 8. The Covenant of my Peace*; or *my Covenant of Peace*, as others: Because those Promises contain (as I said) in them, the principal Substance of the Covenant of Grace and Peace; And by expressing it thus under the Title and Notion of his Covenant, he gives us to understand what he meant by *Noah's Waters*; and sends us to the Story of the things that passed then about it, to know the meaning of his saying; *This is the Waters of Noah*.

About which we shall find, that he had established Two Covenants with *Noah*, both before and after them Waters: Whereof, the first prefigured some eminent pieces of the Covenant of Grace: The other, signified other Particulars thereof; And in a special manner the stability of it: And therefore it was they were Two in a Figure, because no one Figure is sufficient to signify the whole: And therefore God revealed it at those sundry times, by parts; But yet so, as in their Tendency, both served to be Figures of that Covenant: For so the Covenant of Grace is, which is but one; and is therefore stiled in the singular, The Covenant of his Peace, but typified forth by those two of *Noah's*, which in that respect do coalesce in one.

Now, 2ly, There be two Eminent things contained in those Promises, *Verſ. 7, 8.*

First, That whereas God had for some time (which in comparison of Eternity he calls a Moment, though it had been a space of two thousand years;) forsaken the Gentiles; as if he had rejected them from ever being a Church to him; that yet he had in his eternal purposes designed a *gathering* of them, (observe that word, *Verſ. 7.*) a taking of them into his Bed, as an Husband his Spouse: (For he carries it under the Metaphor of an Husband, taking again his Wife unto him; *Verſ. 5. Thy Maker is thy Husband*;) so that his forsaking, and rejecting of them so long, had been but to magnifie, and greaten his own mercies towards them in the end, the more: And this first Piece of his Prophetick Covenant to gather them, you have in *Verſ. 7. For a small Moment have I forsaken thee, but with great Mercies will I gather thee*: Wherein observe also, how he puts the Attribute of [great] Mercies, upon this their gathering: And Great in two respects therein.

1. In relation to what they should be, so long afore this Grace breaks forth upon them, which you exactly find set out, even *then, when* accomplished; (as here 'tis promised and prophesied of) *Ephes. 2. Chap.* Where the Apostle Impresseth this very Consideration upon them; *Verſ. 11. Wherefore remember* (says he) *that ye in times past, Gentiles in the Flesh* *Verſ. 12. That at that time ye were without Christ; being Aliens from the Common-wealth of Isra-*

Israel, and Strangers from the Covenants of Promise; having no hope, and without God in the World: (And in speaking this to the Ephesians. He speaks the same to all the rest of the converted Gentiles; Romans, Collossians, Philippians, &c.) And he remembers them of this, to that end they might thereby acknowledge, that infinite great love and riches of Mercy, in Electing them from everlasting: (and out of that Electing Love, and Grace, freely first set upon them; it was, that he had now called, and gathered them:) The Consideration of this he had promised, and forelaid into the apprehensions of them; in Chap. 1. Vers. 4. which he drives home in the same, Chap. 2. Vers. 4. But God, who is rich in Mercy, for his great Love wherewith he loved us: His [Great] Love, and Mercy: (That is his word; and 'tis, Gods own word in *Isai*. You see, upon the very same Consideration.)

2. Observe, It is the Grace and Mercy of his first gathering and converting them, that God in *Isaiab*, puts this greatness of Mercy upon: And the same doth the Apostle there, in *Ephes*. 2. 5. Even when we were dead in sins, hath quickned us together with Christ; (by Grace ye are saved:) Quickning here in the Apostles language, is gathering of them, in Gods here. It was their first gathering then, and so on, of their Posterity, that God speaks of in that, 7th Vers. in *Isaiab*.

The Second eminent thing in Gods Prophetick Promise in *Isaiab* to his Gentile Church, is in the other following Vers. 8. In a little wrath I hid my face from thee for a Moment; but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer. In which the eminent thing to be super-added to the former, is *The Everlastingness of the Kindness*: After their being gathered: And otherwise the other words in both Verses come unto one. The meaning of which is, that he would continue unto the Persons of them, after he had gathered and converted them, an unchangeable kindness (with everlasting kindness will I have Mercy on thee:) to Last; and that is, which shall not only not fail to follow them, unto everlasting, and never be taken away, or removed; but further, should be so rich a Treasury, as should last the spending upon them in Ages to come; even to Eternity (as in *Ephes*. 2. 7. That in the Ages to come he might shew the exceeding riches of his Grace, in kindness towards us, through Christ Jesus: And never be spent.

Now Answerably, there are two more eminent distinct parts or Pieces in Gods Application of *Noah's* Covenants, which in their principal scope, do correspond (as in the Figure) with the eminent matters of those two foresaid promises of Gods: The one more specially respecting the one; the other, the other of them: And (if you observe withall) there are two rational Particles of [for] which (according to what our Translation hath rendred) are distinctly placed, and set afore each.

1. [For] *This the waters of Noah to me*: There's the first [For:] And that serves more especially as the Reason, or Illustration, of the matter of that first Promise, in Vers. 7. And likewise in further correspondency to that 7th Vers. I take it, those words have a more special reference unto the first Covenant of *Noah's*, made afore his entring into the Ark; and whilst in the Ark, to save him in, and from the Waters or Flood: For that bears a resemblance with Gods Promise to gather: of which by and by.

The second [For] afore the second Sentence that follows it; *For I have sworn that the Waters should no more go over the Earth; so have I sworn I will not be wroth with thee, &c.* This Passage doth evidently, and without possibility of Contradiction, refer to that second Covenant made with *Noah*, after he was come forth of the Ark, and had escaped the Waters: And unto that alone doth that Passage refer; as by comparing *Gen*. 8. 21. and *Gen* 9. 11. appears: *And the Lord smelled a sweet savour, and the Lord said in his heart, I will not again curse the Ground any more for man's sake; for the imagination of man's heart is evil from his youth: Neither will I again smite any more every living thing as I have done: And I will establish my Covenant with you; neither shall all Flesh be cut off any more by the Waters of a Flood; neither shall there any more be a Flood to destroy the Earth.* And this latter

Passage hath a more peculiar and proper respect unto the Matter of the Promise in the 8th Verse; namely, *The everlasting continuance of that kindness of Gods: The unchangeable fixedness of his Mercy, not to be removed, or taken off from that Gentile Church; or his Elect therein, after they are gathered.* And for the confirmation and illustration of this Everlastingness, &c. it is, that he refers unto that latter Covenant of *Noah's*; whereof he speaks thus: *For as I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wroth with thee, nor rebuke thee.* In which words he gives the greatest evidence and demonstration of that fixedness of his Mercy that could be; in that the matter of his Oath sworn unto is, that from out of that Mercy, and the resolved everlastingness of it, he undertakes to have so watchful a care to prevent what ever it be, might, and would otherwise provoke him unto everlasting wrath against them. And that must be supposed to be such sinnings, as by the Rules of his Word should put them into a state of Wrath again: For in that he says, *I will not be wroth with thee, &c.* there must be supposed, yea and intended a preventing the cause of such a wrath, in the Persons he swears for: For if they in such a manner sin, as unregenerate men do, which the Apostle terms doing sin in a continued course with full consent of will; then according to the Rules of his Word, an eternal wrath must fall upon them, and they become *children of wrath* again after gathering: *Dead in sins and trespasses*, as afore. Again, this effect and fruit of his everlasting kindness in the 10th Verse, answers to the Figure of God's Oath to *Noah*, to see to it; and take order by his Omnipotency to still the rage of the Waters, that they overflow the Earth no more in wrath. And he here says he hath sworn he will do the like to the Hearts of his Elect; and thereby professeth himself to be as able to take order, and rule mens Hearts and Lusts, as he doth the Waters: And both are alike joyned, *Psal. 65. 7. Who stilleth the noise of the Seas, the noise of their Waves, and the tumult of the People.* Tumults are from the raging of mens Lusts, that *war in their Members, James 4. 1, 2.* And this everlasting kindness, and the firmness and fixedness of it; and the unchangeableness, unalterableness of the Covenant that proceedeth from it, He further amplifies and inlargeth upon *Vers. 11.* upon occasion of this Oath; *For the Mountains shall depart, and the Hills shall be removed; but my kindness shall not depart from thee; neither shall the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.*

If any be not satisfied in this order and disposal of these two several Sentences in *Vers. 9.* both in these two References to the 7th and 8th Verses respectively; and then also concerning that other unto *Noah's* two Covenants respectively, under so distinct and different an Allusion peculiar to each; I shall further add this account touching either of them.

1. As to the first Sentence, *This is the Waters, &c.* its special reference to *Noah's* first Covenant, about his Salvation in the Waters: There is this Reason to induce me, which ariseth from putting these few Considerations together.

1. A fresh remembrance is had, and uttered by God, of *Noah's* Covenant, in this 9th Verse, to confirm his Covenant of Grace; that appears by what hath been said.

2. That in the pursuit of this Allegory from the mention made of *Noah's* Waters, *Vers. 9.* we meet with a most passionate Exclamation proceeding from God's deepest Affection, uttered in *Vers. 11. O thou afflicted, and tossed with tempest:* But with and under so manifest an Allusion unto the like compassionate bowels towards *Noah*, and his doleful Condition, whilst he was a saving him in the Waters, and in the Ark; as no man that will look too and again upon the Aspect which the words, *Verse 9.* and of these *Verse 11.* do cast one upon the other, can be able rationally to deny. Now those Affections towards *Noah*, as considered in that Condition, and whilst in that Condition, were as manifestly stirred up in God's heart, upon the remembrance of that first Covenant made with *Noah*, when he was to enter into the Ark; and which in the letter of it concerned God's saving him in the Waters: Which punctually agrees with what we read

Videtur Deus adhuc respicere tempora Noe, quando totum Mundum generalis Inundatio delevit: Appellat Ecclesiam respiciens Arcam, que cum osto tantum animabus jactabatur in fluctibus. Sanctius in verba.

geth and pawneth one Covenant to perform another; the Covenant of *Noah* read in the Story of *Noah's Waters* in *Genesis*; where after the continual of so many days Tempests, by Flood-gates of Waters from Heaven, and prevailing of Waters from beneath, related *Chap. 7.* it is thereupon said *Chap. 8. 1.* *That God remembered Noah, and those with him, &c.* It was a remembrance (That) of tenderest Compassions; (as we know that word *Remembrance* useth to connote and import.) And in Allusion unto this you have his Passions and Compassions break forth towards his Church, and uttered with a most pathetick outcry; *O thou tossed, &c.* proceeding from the remembrance of his Covenant towards his Elect, (which had been the main Subj. of the forepart of the Chapter:) And you know how frequently in Scriptures, it is spoken, God did this or that, *Remembering his holy Covenant.* And so 'twas here.

Hence, Thirdly, There being first a memoir, a mention, or remembrance of *Noah's waters*; as notifying (by a Metonymy) God's Covenant with *Noah* about his waters, *Vers. 9.* (whereby to set out this his Covenant to his Church,) and then afterwards by occasion thereof, and in Coherence therewith, these sympathising Expressions break out in *Vers. 11.* Certainly then that Covenant with *Noah*, the remembrance of which was it that, is said to have caused that commiseration in God towards him, at that time, that must be found some where in the 9th *Vers.* at the bottom of those words; (if we will dive unto the bottom of the scope of the mention of them:) Now that Covenant was (of his two) the first of them, touching Gods saving him in the waters; as by the story is undeniable: And therefore that Covenant must necessarily have been alluded unto: For otherwise the correspondency in the Allusion between the Two parts of it, had fallen quite besides, and had been disproportioned: For *Noah's* second Covenant was to secure him against the waters any more to return upon him, and his Posterity. And that cannot in any reason be supposed that such this passionate Exclamation, *O thou tossed &c.* should be referred unto; for it looks upon *Noah* as viewed in the height of those Waters, and Tempests, and supposeth him in the midst of those Waters; So as between *Noah's* first Covenant, and such an Exclamation as that which was occasioned by it, there is a full congruity and proper coherence. The first part, giving just occasion for the latter: These suit, as Cause and Effect: But not so at all doth *Noah's* Second Covenant and this Condolent match, and correspond: But that alone considered, gives not an occasion for it; and cannot comprehend in it the whole scope of *Noah's* waters; which yet generally Interpreters would have it do.

So then here being these two Sentences or Speeches in the 9th *Vers.* For *this is the Waters of Noah to me*; (the first:) For as *I have sworn, the Waters of Noah shall no more go over the Earth*; (which is the second:) And there being Two Covenants made with *Noah* about his Waters, (as they are called:) differing in this, That the first was with promise to save him in the Waters which were inevitably decreed to come upon the World for their destruction: The other only to secure him, that they should not any more return to drown him and the Earth. It seems most probable (if there were no more reason on our side) That the first of those Speeches should cast its eye of Allusion and Aspect upon the first of those Covenants, as it's pretended Correspondent; and the second Sentence, upon the second Covenant: The latter is apparent in the words; and was it that drew Interpreters Eyes wholly thereupon to attend that, and overlook the first.

But that so emphatical an indigitation, or pointing so as with the finger in the first; *This is the waters of Noah to me*; which are in the first uttered, seem to me to point rather to those waters which we read *de facto*, did come upon the Earth, and which *Noah* escaped: Then to speak of another Flood which did not come upon him (and which is yet termed the waters of *Noah* in the Sentence following) meaning only that not *the like waters*, to those that did come upon *Noah*, *should any more go over, &c.* Yea, that not another such; whereas in this first sentence, he points to the Flood it self, that did come; From which the other not to come, hath its denomination of *Noah's* waters;

waters; But Traditionally, or at a second derivative hand, taken from the waters that had foregone, supposeth that positively such a flood had been; And that is it which properly, and originally bears the name of *Noah's Waters*, which is all one as we use to say *Noah's Flood*; Meaning that Flood which *de facto*, did come; and the latter mention of it, is but the promise of a Negative; A preventive Promise; Namely, that God would not again overflow the Earth a second time, with the like: And supposeth the danger of the Flood already past, or at least *Noah* saved in it. Is it not then more proper, and direct, (may we not think) for that first speech, *This the waters, &c.* To intend rather that positive Salvation which *Noah* then was to have, and had upon the first Covenant, and which must necessarily be first supposed he should have, ere the latter could be so much as spoken off; And which the promise of it necessarily implies, in that word [*no more*] go over the Earth; that this first Flood to have gone over, is afore: Yea, and that Salvation of *Noah's* from that Flood, being that great Salvation of which the Scripture speaks; Can we think that God in making a remembrance of his Covenant about his Waters, and so of his Promise to save Him in them, should omit, and pass that over altogether in silence? Now, and if it be to be found at all in this *9th. Vers.* it must be in these first words, *This is the waters of Noah to me*: As pointing to those then present waters that came upon the whole Earth, which *Noah* was saved out of, by vertue of that first Covenant with Him: And therefore must be supposed to have been intended.

If any Object and say; Yea, but the second sentence, and the very explication he gives, why, and for what purpose he had spoken the first; As first proposing the mention of *Noah's waters* in general; *This is the waters of Noah*, but with a purpose, and no otherwise but to bring in, and declare this alone; That as He swore of those Waters, they should no more return, so nor his wrath, &c. And so that this is the sole, and whole intent of his mention of them, and to this do the generality of *Interpreters narrow it*: And make both sentences to be in the scope of them, all one, and adæquate, and only to serve to express Gods faithfulness in not casting off his People, or in not giving them up to wrath again, after he hath taken them to be his people.

I *Answer 1.* That it often falls out in alledging of a Type more generally, that but some one particular part, or branch of what it Typifies, proves to be instanced in, when yet there may be many other particulars of as great moment, that are not explicitly mentioned: As when Christ says to the *Pharisees*, *Matt. 12. 39. 40.* as his after words shew, in indignation for asking of him a Sign, who had given them so many; To testify invincibly that he was their *Messiah*; *An evil and adulterous generation, seeketh after a sign, and there shall no sign be given to it, but the sign of the Prophet Jonas: For as Jonas was three days, and three nights in the Whales belly; so shall the Son of man be three days and three nights in the Heart of the Earth.* The sign of the Prophet *Jonas*; That is, who was an intended sign by way of Type, of *me to come*: And that in more respects than one. Yet our Saviour seems expressly to instance but in that one particular of his being *three daies and three nights in the Whales belly*; As which signified (as Christ explains it) His own being in the Grave; or the Heart of the Earth *three daies*, so is it here: The like might be instanced in the case of many other Types in that of *Noah's* Salvation in the Ark, to be the figure of Baptism, *1 Pet. 3. 20, 21.* Which yet contains as many other Parallels not mentioned.

Answer 2. It is true that the mention of *Noah's Waters* here, doth serve fitly to usher in, leads on unto that one particular that follows: But yet if any will allow me but that this speech, *This is the waters of Noah*, is a general proposal of them first made, as notifying in general Gods Covenanting with *Noah* about those waters, whereof that one that succeeds, is a particular comprehended in it; I should not much contend, but to confine the scope of Gods Allegation of it unto that one Branch instanced in, and thereupon so to exclude altogether its aspect, or any reference to the Waters, or Flood of *Noah*; That *de facto*, came upon the Earth; And in which though *Noah* was saved, yet was tost with Tempests, this cannot be allowed. For that in the remembrance of

of Gods Covenant made with him, God did commensurate him in those Waters, as a Type of our great initial Salvation from a State of Wrath, (which those that would make the scope to concern only Gods Oath, that the Waters should return no more, do and must thereby include it;) This I do, and must contend for to be included, and intended: (Yet with profession to submit to cogent reason, that shall be made to the contrary;) Having this further to be added as a reason for it; that if this part of *Noahs* First Covenant, and Salvation from the Waters be excluded here, then is the great Type of our main, great, and first Salvation by Christ excluded, to be meant here also; Whilst yet His purpose is to illustrate, and set out to his Church, his Covenant of Grace for the whole of their Salvation; Which in this Chapter, yea, and in the two following Chapters he insists on, by way of Promising, and Propheying thereof, and inviting men to come under it as offered. See *Chapter 55*, and 56.

If any shall yet Object, that the second [*for*] set afore the said speech; *For as I have sworn*, &c. is apparently the reason why he said first; *This is the waters of Noah*, and therefore it is to be restrained unto that one particular.

I Answer, I do as yet rather incline to think, that there being two of these causal conjunctions of [*For*] The one set before the first speech; *For this is the waters of Noah*: Another afore the second speech; *As I have sworn*: And although the later *For*, is otherwise rendred by some Interpreters; Yet I take the version of the Word, as our Translation, and most others have turned it, [*For*] warranted by the same use of the word in the *Hebrew* so signifying; in *1 Sim. 15. 15*. As Mr. *Gataker* hath Observed; And so I understand the two [*Fors*] as Partitively, to notifie Two distinct Reasons of two several matters, or things about these Waters, in the sense before explained; And not that jointly, they fall into One, and the same thing only: I take the latter [*For*] not to denote a subordinate reason of the former *For*, or Reason; But each to be distinct, and *coordinate*, and to stand alone in their connexion with the matter in the former Verses. And that the first should be a reason specially of that part of the Covenant mentioned in the *7th. Vers.* foregone: The latter, specially as the reason, and confirmation of that part of the Covenant in *Vers. 8*. And the like distinct references made by causal Particks, though immediately following one another: Yet the first to relate as a reason of some matter foregone that is further off; and another later to somewhat that went more immediately afore, you meet so ordinarily withall in the Scriptures; Specially in *Pauls* Discourses, as I need not give instances of them.

Thus much for the Account of the first Branch proposed, why these first words; *For this is the waters of Noah* to me; should have, and especially have respect to *Noahs* First Covenant to save him in the Waters: And as for the words that follow, *As I have sworn*; That they respect his Second Covenant, there is no Question; I must further add the second Branch proposed, and so I shall make this Head compleat, *viz.*

The special Analogy that is between *Noahs* First Covenant, and Waters; And the matter of the Promise in the *7th. Vers.* And for the other, the correspondency between the matter of the *8th. Vers.* (in what it differs from that in the *7th. Vers.*) with *Noahs* Second Covenant, namely, *the everlastingness and stability* of the Covenant, to be the thing aimed at in both; This doth more clearly upon first sight appear; That there needs no large Discourse, more than in order to clear the first.

1. *In General as touching both.*

Noahs Two Covenants were both of them for his Salvation, from the Waters, but with this difference: The First was with Promise to save him from those present Waters that did drown the rest of the Earth. The Second, to preserve him, and the Earth for his sake, from any more such a flood of Waters, its coming upon the Earth, and so to secure him from all fears of destruction thence: Which considering the danger of their so doing, and sinners desert of it, might truly be called *a Salvation preventive*; And a securing to him that

BOOK I. that great *Salvation positive*, which God had vouchsafed Him in and from the Waters past: And that second Promise for the future, made that first Salvation in the Waters to be Salvation indeed, and without which it had only been but a *reservation* of Him and His unto a second Destruction from another Flood: Thus you see in *Noahs* Case, that these two are distinct, and yet both concur to make that his Salvation perfect, and compleat.

Answerably unto the Type of these in general, the like difference may be discerned, and must be acknowledged to be in the matter, or point of our Eternal Salvation, to perfect it: And so both of which are distinctly provided in that one Covenant of his Grace, whereof those his Two Covenants were imperfect shadows, *Galat. 1.* First, Our being called out of this evil World, or the rest of Mankind, and by faith put into Christ, and thereby into a state of Salvation, or the Grace wherein we stand: This is every where in Scripture termed Salvation, as in *Ephes. 2. By faith ye are saved*, even upon their first Believing; And *by grace ye are saved*: Ye are at present, both from the wrath that is inevitably coming upon all the World of Ungodly; And by having the Inheritance of Eternal Salvation (as to the jus, or right, or Title to it) settled, and established upon you: But there being an interstition, or space between this of the right, and entering into the full enjoyment, and possession; There are therefore Promises for perseverance, to keep and preserve you safe unto that Possession, which is termed also Salvation, *1 Pet. 1. Being the end and final period of your faith, the Salvation of your Souls*: And unto this Possession of Salvation, we are said to be kept by the Power of God, *1 Pet. 1. 5.* And to that end the Promises are for perseverance, *1 Theß. 5. 23 24. And the very God of peace sanctify you wholly, and I pray God that your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ; Faithful is He that calleth you, who also will do it; As also, sin shall not have dominion over you, for you are under grace; Or in the Covenant of Grace; And both these are promised together in the Covenant of Grace, as to Give a new Heart, and a new Spirit, Jer. 31.* whereby we are first wrought upon: So to put his fear within us, that we shall not depart from him; In the succeeding Chapter of the same Prophet *Jer. 32. 40. I will make an Everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.* And again, You have both together as parts of his Covenant, (as 'tis here called) *1 Luke 60, 72.* Whereof one main part is *Vers. 74, 75. That he would grant unto us, that we being delivered out of the hands of our Enemies, might serve him without fear, in holiness and righteousness before him all our days.* Now it is the first Salvation that puts us into the state thereof in the right of it, which is *Noahs* first Covenant, to be saved in the waters, which the Apostle *Peter* makes the figure of our Baptism.

Now the Promise to put us into the state of Salvation in the whole right thereof, is that which answers to Gods Promise to *Noah*, to save him from, and in the Waters: And it is the main, and great Promise of the Two, and which the promise afterwards to keep us, doth, and necessarily first suppose to have existed. And this Salvation we call *Initial Salvation*; That of our being kept to persevere, and that sin shall never have dominion over us totally, and finally, is but the continuation of us in that state of first Salvation, untill we come to the full possession, even as Providence is of Creation; in them is continuance, and we shall be saved. And Gods estating us at first therein, is the performance of his Covenant, and from out of the same Grace, out of which He after continues, and preserves us in that estate: And it is the whole Covenant for the performance of it, which God calls to remembrance with Himself, (*The waters of Noah to me:*) And as a witness, and attestation thereof, here produced unto us: So as we must either wholly cut off that first great performance of it in calling us, as no way here intended, or we must take it into the Figure (*Noahs waters*) here remembered upon occasion of it. These things in General.

As for the Particular Analogies between *Noah's* first Covenant for his Salvation in the Waters; and this of our Salvation at first.

1. As that was made in order, *Noah's* first Covenant, &c. so this initial Salvation is also the first, and foundation for Perseverance.

2. We may be certain that our first initial Salvation was Typified out by *Noah's* first Covenant: For the Holy Ghost so applies it, *1 Pet.* 3. 20, 21. *Noah* was saved in the Waters, which is a Figure of our Baptism, which now saves us. Now Baptism is first the Sacrament which Seals up initial Salvation; our being put into Christ, and born again: And Seals up the whole of Salvation, as in the right thereof unto us. And most pertinently doth the Apostle make *Noah's* waters the Figure: For as *Ainsworth* hath fully, though briefly expressed it, *Noah* was baptized into Christ's death and burial, (in the Ark,) but raised up again with him also.

Ainsworth on the 16th Verse of *Genesis* 7.

And 3dly, how congruous a Correspondency and Affinity doth the first part of the Covenant, for gathering his Church at first, and calling them by Grace, and their first being put into Union with Christ; (And this to do, is certainly the performance of his Covenant, and the first part thereof also;) hold with both these, as the 7th Verse doth utter it: *For a little moment have I forsaken thee;* (and left thee to thy natural darkness and deadness;) *But with great Mercies will I gather thee:* This denotes his first making of the Gentiles his Church, and bringing of them unto, and uniting of them to his Son: For the first and second Verses tell us, That they had been barren, and had brought forth no Children for a long time. And as it denotes their being gathered out of the World, so especially unto Christ, and their Union with him: And under that word *Jacob* prophesied of him, *Gen.* 49. 10. *Unto him shall the gathering be.*

4. And how fitly doth *Noah* and his Family, their being called out from the whole World; *Come thou, and all thy House, into the Ark,* (saith God;) *Gen.* 7. 1: yea, and the Beasts, (which bear the resemblance of the foregone State of the Gentiles that were newly gathering, made a Church unto him; as I shall after shew :) gathered out of the rest, and by special instinct coming unto *Noah*, and into the Ark: And how great a Correspondency doth the working by God upon *Noah's* Spirit upon the fore-belief of the Flood, (and he fearing the wrath of God therein, prepared the Ark;) hold with the work of Conversion and gathering Souls into Christ, whereby men *save themselves from the rest of a froward Generation,* as *Peter's* word is, *Acts* 2. will afterwards be shewn in the Uses. And though *Noah* was a godly man afore, yet that high Dispensation of God's saving him in the Ark, was as new Conversion to him, and bore the lively Resemblance of a Souls first gathering to Christ.

5. And as upon his entring into the Ark, there ensued Storms and Tempests and Rains from above, and Waters from beneath; and this for some Months; so the time of Souls first Conversion and gathering into Christ, is usually accompanied with violent Temptations, Doubts, whether in the State of Grace or no; Fears at every cast that comes, lest they should be overwhelmed; split upon Rocks, and overturned by Mountains: Which occasioneth God to cry out in pity to them, *O thou afflicted, and tossed with tempest:* Though viewing them in a safe Condition in their Ark, Christ; This *Peter* gives notice of to his converted Brethren, *1 Epist.* Chap. 5. Verse 10. *The God of all Grace, after you have suffered a while, make you perfect; stablish, strengthen, settle you.* The Suffering here is not chiefly those outward of Persecutions; for they were not freed from them all their Days; but these were such as arose from the special Malice of the Devil, who is a roaring Lion, seeking whom he may devour, *Vers.* 8. But these are such Afflictions as they are setled against, and yet common, more or less, unto all Converts throughout the World, *Vers.* 9. after their Conversion, and whilst they are weak: The Issue of which is some better strength and rest unto their Souls.

These Parallels you see between *Noah* and his first Covenant and Salvation, &c. and our first gathering, &c. in the 7th Verse.

BOOK I.

As for the second part of the 9th *Verse*, which contains the Promise of Preservation, and a Security against the return of that Curse of these Waters any more, that this alludes unto *Noah's* second Covenant, after he came out of the Ark; as none can deny that reads the words; so the Parallel between them is more obvious: And that the scope thereof is to confirm us of the everlastingness of God's kindness that shall follow us all our days after Conversion, which is promised, *Verf. 8.* This I partly have shewed afore, and shall further more, in the Explication of the words, that follow that passage in declaring and engaging an everlasting unchangeable kindness and mercy, and that by Oath, against all such fears of sins in our hearts that threaten to overflow again: And that *Sin should never have Dominion over us, because we are under Grace*: This I need not largely insist upon.

But instead of an enlargement that way, it will be more behooful to answer some Objections that may be made against this latter part, to have been intended as a Type, but at all only brought in by God, as a meer Allusion and bare Similitude; by which God illustrates only (and confirms) the stability of his Covenant of Grace.

And the Objection is this,

That that Covenant with Noah, Gen. 9. was but a Covenant of Common Providence; and the Concerns thereof, as that Summer and Winter, Day and Night, should not cease; yea, and was made with every living thing, as well as with Noah; and answerably had but an outward natural sign to confirm it, The waters should no more destroy the Earth; and hath nothing to do with the Covenant of Grace, nor can be supposed to be a Figure of that Covenant under Gospel times.

For *Answer, 1.* As to that, That it is but a Providential Promise of continuance of the World from the Judgment of Waters any more; outwardly it was no more: But this hinders not from its being in the Mystery a Typical Promise to *Noah*, and those of his Seed Elect that were to succeed, to signify the perpetuity of the Covenant of Grace to them, and that God would never suffer his loving kindness to depart: This (I say) no more hinders, than that That Promise under that other former Covenant to *Noah*, to preserve him and the Beasts in the Ark, should not be the Covenant of Grace (in the Figure,) as yet we have for certain heard out of *Peter* that it was: For both were but for outward Salvation in the Letter.

2. To that next part of the Objection, That it was made with the very Beasts.

Nor doth this rationally prejudice it from bearing this Figure,

1. No more, than that because the Beasts and Cattel came forth of *Egypt* with the *Israelites*, that therefore their Redemption Typied not forth Redemption by Christ.

2. Nor no more, than that because the Cattel drank of the Rock, as well as the *Israelites*; that therefore that Rock was not Christ figuratively and Sacramentally; which yet the Apostle expressly telleth us it was, *1 Cor. 10.*

Nor 3dly, Was that Covenant made primarily, or in a direct and principal respect with the Beasts, but with *Noah* and his Sons; and with the Beasts but secondarily for his sake, and as Appurtenances to Man, and belonging to him; otherwise they are not capable of a Covenant, because no way to be made sensible of it; and therefore but as an accidental Appendix of Man's Charter, or Lease granted, it is that they are put in. And again, Look as for Man's sake the Earth, and all things in it, were accursed, *Gen. 3.* and then they were destroyed for Man's sake by this Flood, as God professeth; *Gen. 6. 6, 7.* So on the contrary God declareth, That when he saw those Creatures in the Ark, that it was for his sake; and therefore this Clause is twice added, *Gen. 6. 19, 20.* to keep them alive [*with thee;*] that is, for thy sake. And in like manner 'tis said, *Gen. 9. 1, 2, 3.* And God blessed *Noah* and his Sons; and said unto them, be fruitful and multiply, and replenish the Earth. And the fear of you, and the dread of you, shall be upon every Beast of the Earth, and

and upon every Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Sea; into your hands are they delivered: Every moving thing that liveth shall be meat for you; even as the green Herb, have I given you all things. So as it was to preserve mankind, that these Creatures were preserved; and that they might have Subjects to have Dominion over.

Chap. 4.

4. Yet further; all the Creatures may well be said to come under this our Covenant by Christ: For we profess and believe, not only that Christ by his death, made a purchase of all, and by his Sacrifice procured the standing of the World in order to the elect for their good, and so their preservation comes to be included in the elects Covenant, and Promises: But there is by Christ a liberty one day to be conferred upon the whole Creation in their being delivered from the Bondage of corruption, into the glorious Liberty of the Sons of God: So as in their Capacity they shall have a share in the Priviledges of the new World; that World to come; Typified forth by Noahs new World; and promised upon his having offered his Sacrifice, wherein he was Christ's Type. So that this is so farr from being an Objection, that it serves on the contrary to render the Analogy more compleat.

But as to this of the Beasts, and the Rainbow, there is another Notion yet to be cast in, of a figurative representation, that these Beasts in the Ark did hold with the elect themselves to be converted under the Gospel; as will put a farther end to this or any other objection of this sort: But I reserve it to a greater Advantage, to bring it in the particular parallels; between these of Noah's Covenants, and our Covenant of Grace.

SECTION III.

A more Particular Explication, both of the Phraseology, Manner of Speech, and Matter in the 9th Verse, Confirming the foregoing Interpretation.

This is] He says it of the Promises He was a speaking of, and of his Covenant to his Church, *Vers. 7, 8.*

But you will Ask, how is it such Promises, and the matter of them, should be called *The Waters of Noah*?

The Waters of *Noah*] are in this first sentence *metonymically* used to signify all those passages at and about the Flood, concerning *Noah's* Salvation, figuratively applied to promises of Gods Covenant: it being usual in all Languages by mentioning one circumstance, or eminent occurrence; as the day, or the Place whereon, or wherein such memorable things were done, or spoken, to denote the things, or Facts done, on that Day, or Place, together with that eminent Occurrence: As when it is said, *The day of Provocation in the Wilderness*; it serves to mind, and notify all the singular Provocations of that Day, or time: So in like manner, As when our Saviour said, *the days of Noah*; He intends thereby to Notify the things done in those Days, *Matth. 24. Chap. 37, 38. Verses* compared. In like manner, by *the Days of Lot*, *Luke 17. 28.* He intends to notify the things then done: *They did eat they did drink, says he; They bought, they sold; they planted, they builded; &c.* In like manner, 'tis usual to mention some one eminent Occurrence in stead of all the rest, to hint all the rest, that were at the same time acted together with it, or that belong thereto: Thus here, *the Waters of Noah*, That is, all the Occurrences, Passages then, or things done: And the remembrance of those things being so like, yea, in many things the same,

BOOK I. same, occasioneth him in the midst of his Declaration of those Promises of Grace, to cry out; *This is the Waters of Noah to me: The very same I did then.*

Now the things that were then done, at those Waters, were an uttering a Covenant by God, for *Noah's* Salvation in those Waters: Likewise Gods secret Purposes and Intendments, then only known to himself, by those transactions with *Noah* as in a Type, did forefigure his like gracious Purposes towards his Church; which he utters, and declares: Also *Noah* his tossing and Tryals in the Waters, and Gods remembrance of him then, in the midst of them.

And thus, in saying *this is the Waters of Noah to me*; It is as if God had there said, the Promises and Covenant I have but now declared towards my Church, make me call to mind what I said to *Noah* at the Flood, when the Waters would have destroyed him: And also to remember what my Grace, my Intentions, Purposes, my Affections, my Heart, was then, and at that time: And those my transactions with him then, I intended, and aimed to prefigure, and Pourtray out these my like Gracious Purposes, to my Church, to come out of his Loins: Which I meant in after Ages, and in due time to declare, and open the mystery of: And accordingly I now upon this occasion, do declare it in my Prophet *Isai.*; *This is the Waters of Noah to me*: I then had them all in contemplation afore; I had all my elect Church to come in my view: All my purposes of Grace, all my Promises of Salvation were afore me then: I intended them all in the Figure, and Type of *Noah's* Salvation, and of his Sons: And when the time of the accomplishment shall come, I shall further, and more amply declare this to have been in my Heart and Design by my Apostles.

To me.] There is a great deal of emphasis in that Adjection, and serves for confirmation of these things, which have now been spoken.

1. It imports that God so lookt at it, and intended it as such. A man useth to say of a thing that we account to be such, and such, It is so *to me*: *To us*, *there is but one God*, &c. Says the Apostle in the name of Christians: So we Judge, and believe; these Waters were my Covenant: So it stood in my thoughts; and so it should stand in yours.

2. It imports, that a thing is privately, and secretly, and within ones brest, so or so intended and esteemed: It is to me] Who am privy to my own Intentions; so to God, between God and himself. And this import the next sentence suggesteth, *For as I have sworn, the Waters of Noah shall no more go over the Earth.* Now look over all that story in *Genesis*, then over the whole Book of the Old Testament, and you find not the least intimation of an Oath which God had taken about this matter: And if God had kept his own Counsel, we could never have chaledged him with this parallel of an Oath to both his Covenant, and ours: His intentions therein were known only to himself: But himself knowing his own mind, utters it here: For it is to me that the Waters of *Noah* are my Covenant of Grace.

3. Lastly, this [*To me*] imports Gods acknowledging himself obliged to fulfill his Covenant of Grace to the elect: For though none did know this to have been his intentions in it, yet it was enough for him, within himself to have intended it so. And it is enough to us for him to say, *This is to me the Waters of Noah*: And as I performed that then, so I hold my self obliged now. My own purposes had then, are my bounds between me, and my self: And I can no more alter my purposes in it, than I did recall my Covenant made to *Noah* then, when I made it.

This being the true intent, and meaning of these words; further, as for the form of speech it self, to say of the Promises of his Covenant of Grace, this] is the Waters of *Noah*; this form, or manner of Speech is usual. As,

1. When we would parallel two things that are alike, we use to say, *this is such*, or *such a thing*; namely, to which it is like. Thus Christ speaks of *John Baptist*, Matth. 11. 15 *This is Elias*: He speaks it of *John* in Coherence with *Vers.* 13. And why, but because he was such another Man, in his course

course of Life, Zeal, Office, and way of Ministry, as *Elias* was; and living in like corrupt and depraved Times: As the Angels described him, and foretold against his Birth, *Luke 1. 17. In the power and spirit of Elias, to turn the disobedient to the wisdom of the just.* Thus here; God paralleling his Covenant with *Noah*, &c. with that to his Elect Church, and upon the remembrance of the likeness and sameness, says, *This is the waters of Noah*: Even as Christ calls *Jonah's* being in the Whales belly three days and three nights, the Sign of *Jonah*, that is, of being in the Grave, and rising then up again.

2. But specially, this is, and may be used, when one thing is the Prophectic Figure, Type, or Sign of another; that they are mutually and indifferently named the one the other, *That Rock was Christ*; the Figure hath the Name of Christ that was intended, and prefigured in it, *1 Cor. 10. 2.* And *vice versa*, or on the other way, *Christ our Paschever is sacrificed for us*, *1 Cor. 5. 7.* There Christ, the thing prefigured, is stiled *The Figure*: And in this case it is not by way of simple Metaphor, in that the things are like one the other: But there is this further special Foundation for it, That when one thing is intended for the Type of another, it is all One, and to be a fore-running Prophecy of the other; which must therefore necessarily be fulfilled, and come to pass. If *Adam* be the Type or Figure of Christ, then what follows, but as the Apostle argues it, That Christ is *he that is to come*, *Rom. 5. 14.* *Adam*, says he, *was the Figure of him that was to come.* And so the things prefigured by any Type, must of necessity be things to come, and to come to pass: For they are Prophecies, and Prophecies must have their Accomplishment.

And in this case, the Figure and thing figured, do both bear the same name; therefore Christ being the prefigured, in and by the first *Adam*, is termed the *Last Adam*, *1 Cor. 15.* But you shall find the very same form of speech used; and the same indigitation made in the like case, *Gal. 4.* when the Apostle would prove the different Conditions of two sorts of Persons; (into one of which all Mankind do fall;) namely either to be under the Covenant of works; or the Law, or of Grace, that is, the Gospel: Having for the proof of these (for Types rightly applied are Argumentative,) alledged how *Abraham* had Two Sons; the one, by a Bond-woman; the other, by a Free-woman; and dilated thereupon, he claps his hand down upon it, and with the like indigitation cries, for [these] are the two Covenants: Terming the intended Types, or Figures under the Old, by the name of the Substance; or things signified under the New. So in like manner, *Rev. 11. 4.* of the Two Witnesses under the New Testament, Typified out by *Zachary's* two Olive Trees under the old; *these are the Olive-Trees*, &c. Again *Ephes. 5.* when the Apostle had related the passages at *Adam* and *Eves* Marriage as they are found in *Genesis*; of a *Mans* being joined to his Wife, and they two being one Flesh; he in a like form of speech *quasi digito monstrans*, instantly subjoyns [this] is a great Mystery, as being intended of Christ; and his Church: God in his secret intention had that Aim in it: So here, whilst God had begun to express his Loving kindness, and was going on to do it; he as it were, suddainly struck with the remembrance of it, claps down his hands; *This is the Waters of Noah to me.* This: There is indeed this difference; that whereas in that of *Adams* Marriage, he takes (as I may say) his Finger off from his relating the thing signifying, and lays it upon the thing signified: [*This is a great Mystery*:] But here *vice versa*, on the contrary, as *Jacob* his hands, he takes off his Speech from the thing signified, (namely his Covenant of Grace) and lays it upon the thing signified; *this is* (no other than) *the Waters of Noah*: But it is all one (as I observed) for the thing figured to be denominated, by the name of the Figure; as *à Contrà*, the Figure by the Title of the thing figured. And so the Paraphrase upon the words may run thus, as if God had said; In the passages of the Waters of *Noah*; I was a drawing a model, a Shadow, of what I meant to form up, and make a Substance and Reality of in after Ages; in my Covenant of Grace.

BOOK. I.

This to be the import of that weighty addition [*To me*] The Paraphrase of some doth concur in, *Tale quid concepi apud me*: I was in my Thoughts conceiving, and forming such a like thing within my self: That is, whilst I was making those Transactions with *Noah*; Others thus, *Videor mihi esse in diebus Noe*: That is, whilst I am declaring, and speaking, talking of, and resolving to perform my Covenant of Grace; I think with my self, I am at the Flood, as in the days of *Noah*; And doing the same things over again, which I did then about *Noahs* Salvation, and with the same Heart, and out of the same gracious resolutions; And being privy to his own intentions, He tells us plainly, This [*To me*] *was the waters of Noah*. And now I utter my secret purposes therein, that were as then private to my self.

SECTION IV.

Some special particular Parallels between what is found in Noah's Covenant, and the Covenant of Grace.

I. **A**bsoluteness: Which, how and what, it will appear by comparing Things, with Things, spoken of in that History; And the order of their being spoken of first in Chap 6. When Gods Counsel, or Intention within Himself about saving *Noah*, and destroying the World is held, and there laid open: Gods Grace towards him is in the first place solely, and abstractly mentioned as the Cause thereof; Whilst no mention at all, not the least is made of *Noahs* Holiness as mingled therewith; As for which, and upon which, God did cast that Grace upon Him, in *Vers. 8. But Noah found grace in the eyes of the Lord*. But pure and unmixed Grace, which works, by being alone mentioned, is made the Total, and only Cause of that Matter, *Vers. 8. But Noah found Grace in the eyes of the Lord*: And then indeed in the Story of his Generation, which follows, *Vers. 9. &c.* there comes to be Recorded *Noahs* Holiness: *These are the Generations of Noah; Noah was a just man, and perfect in his Generations, and Noah walked with God*: So as *Noahs* Personal Righteousness, follows as the effect of that Grace, which God bore to his Person, and is no way connected with that Grace, as that for which God cast that Grace upon him: He was first found the Object of Gods Grace, and Favour, and not Grace first found in him: Thereby plainly to insinuate, that for no Righteousness in him it was, that God did first absolutely pitch his Grace upon him, abstractly from the consideration of his Holiness, and that was the fruit of that Grace of Gods; As was also the case of the blessed Virgin; *Thou shalt art Graciously accepted; or graced*: That Thou of all other Women shouldest be the Mother of the *Messiah, the Son of God*, says the Angel *1 Luke 28. 32.* To be sure this Priviledge could by no worthiness in her self, come to be bestowed upon her, so nor this of *Noah*: Nor is any thing of His inserted as a condition of that Grace; Again at the *18th. Vers. But with Thee will I Establish my Covenant*. Hence again, there is no mention of condition on *Noahs* part, but only of what God by Covenant would do on his: And therefore absolutely declareth Himself, that he not only makes a Covenant, but Establisheth it. And under this word undertakes to perform it, and bring it to a full perfection; So as what ever should be necessary and requisite on *Noahs* part; God at once undertakes to work in him, as part of his own Covenant: If you read over the whole Covenant of Grace, as it is Prophecied of by *Jeremy, Chap. 31.* and quoted by the Apostle, *Heb. 8.* You will find, that all that is requisite to Salvation on Mans part, God undertakes to work it in them, and causeth effectually their hearts to concur therein.

Hoc enim habent à gratiâ, quâ Deo fuerunt accepti, priusquam aliquid ab eis acceptaret. Rivei in locum.

But it may be said, (which also the *Romanists* Object ;) That in Chap. 7. 1. when God did put *Noah* into the Ark, He said, come Thou into the Ark, for *Thee have I seen righteousness afore me in this Generation,* Chap. 4.

I Answer : That the performance of Promises, when they are to come to execution, do require such, and such qualifications in the Persons, to whom they are performed ; when yet the Decree, and purpose of those Promises, and the making of those Promises depend wholly and immediately upon Gods Grace, as the Spring and Fountain of them : Thus Heaven, and Glory, as they are in Gods purpose designed, are meerly of Grace : When yet God executive-ly bestows them not, nor brings us to Salvation, by, and through Faith, and Holiness : As 2 *Theff.* 2. 13. *God hath chosen you to Salvation, through Sanctification of the Spirit, and belief of the truth.* Now observe how this was spoken of *Noah*, when the thing came to be done, and he was to set his foot into the Ark. And it comes in order after the declaration which Gods Grace utters of his Counsel, and purpose, which we read in the aforefaid Chap. 6. 8. and 18. God considered not *Noahs* being first Righteous, ere he did cast his Grace upon him, and thereupon did it. The like language unto this of Gods to *Noah*, will Christ use to his Saints, when they are at latter day to enter into Heaven: But shewing withal, how his Grace hath put a difference between them and others, and had made them meet for that Inheritance, *Matt.* 25. 34, 35. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World ; for I was an hungered, and ye gave me meat, I was thirsty, and ye gave me drink, I was a stranger, and ye took me in : So first, and it imports God the Fathers first chusing of them, to have been the cause of all they Inherit.*

For any man to Interpret the Absoluteness of the Covenant to be, That God saves men absolutely without any requisite qualifications wrought in them, is manifestly to cast a reproach upon the Grace of God it self in the Doctrine of it: Whilst it is professed that his Grace Covenanteth to work in them, and accordingly worketh both the Will, and the Deed, according to his good pleasure, where he means to save, and never saved any without they be wrought in them : Nor doth that Doctrine, (if not perverted by mens presumptuousness) encourage men to use no endeavours, because God Covenants to work All : For God, when he will save, setteth mens Will a work, to use all endeavours in a subordination to his Grace, as in that Exhortation you find it, *Work out your Salvation, for it is God works the Will, and the Deed, yet still, according to his good pleasure :* And this absoluteness of Electing Grace, the Apostle sets forth, *Rom.* 9. *It is not of him that wills, nor of him that runs, that useth means, and endeavours, but of God that sheweth mercy :* Yet without mens willing, and running, (such as wherewith souls trust not therein, or think to obtain by their endeavours ;) God that sheweth mercy saveth no man ; yea, shews his mercy in causing so to will, and to run, as to obtain. *According to his abundant mercy he begetteth us,* 1 *Pet.* 1. 3. He shews the mercy in working that ; and being savingly wrought on, keeps us through the same mercy, so says my Text here in *Isai.* *My kindness shall not depart from thee, nor the Covenant of my Peace be removed, saith the Lord that hath mercy on thee.*

Nor indeed are those we call conditions of the Covenant on our part, as believing on Christ, turning from sin, other than necessary means of being made partakers of Christ, and Salvation: As if one should say to an hungry man, there is meat which shall be yourss, to live by it, if you will eat it and digest it, else not ; In this case who will say this is barely a Condition, for it is the very partaking of the meat it self, whereby a man makes it his own. So for a Father to say to one he bestows his Daughter upon in Marriage, Lo, she is your Wife, take her, and Marry her ; This is not a condition of her being his Wife, as external to it, but it is that very intrinsical and essential Act, whereby she becomes his, and he her Husband : Take the instance in hand, *Noahs* preparing the Ark, and his entring into it to be saved, are not so properly to be stiled conditions which God took from him, and so thereupon to save him ; But they were necessary means for *Noah* to save himself : Yea, his entring into the

BOOK I.

Ark, and abiding therein (whereunto the Act of our Faith on Christ answereth) was his Salvation it self: God himself says to him, *Come, enter Thou,* Gen. 7.1. and he was safe, and saved by so doing: Unto which that of Christs answers; *Whoever sees the Son, and comes to him,* John 6. 35. *And he that cometh I will raise up at the latter day,* Vers. 37. Which is interpreted, *He that believeth,* Vers. 40, 44, 45. All Noah's holiness would not have saved him from the Waters; but his being in the Ark saved him from the Waters. And that Salvation as so considered, is that which bears the Figure of our Salvation. And when he was in the Ark all the while, although his meat and drink kept his Bodily Spirits alive as a Man; yet his Salvation, considered as it was a Salvation in the Waters, and from the Flood, was his being in the Ark; and that Salvation, precisely as such, is that which is in the Figure. This for the first absoluteness of this Grace and Covenant.

The second Parallel is the everlasting stability, sureness, fixedness, and constancy of the Grace of the Covenant; which, Vers. 8. is termed *everlasting kindness*: And the Covenant it self as unmoveable as are the Mountains. *Then may the Covenant of my Peace be removed,* Vers. 10. And this signified by the stability of Noah's Covenants, both first and second. And therefore the word, *I will stablish my Covenant,* is used of the first, Gen. 6.18. and of the second, Gen. 9.11. And the same word is repeated here in *Isai. 54. In righteousness shall be established,* Vers. 14. And to typifie forth this stability of the Covenant did Noah's second Covenant, in a special manner serve: And therefore the very words thereof are to this very purpose rehearsed in this verse of my Text. And to this very purpose I shewed how many of the words and passages thereof are referred unto, and transposed into the Grand Charter of the Covenant of Grace, to confirm the perpetuity thereof; as in Three several Chapters set together of *Jeremiab,* you find them, which I must remit the Reader unto. And for this purpose it is that God produceth his Oath in the Text, as that which he professeth to have intended in this Covenant with Noah, *As I have sworn, &c.* And the like parallel Oath, in correspondency thereunto, he affixeth to his Covenant of Grace here, *So have I sworn I will not be wroth with thee*: that is, with a wrath to destruction; even as he had sworn; *The Waters of Noah should no more go over the Earth to destroy it.* And an Oath, we know, is immutable, as *Hebr. 6. 18.* Yea moreover, God professeth himself resolute and peremptory in it, concluding, *Thus saith the Lord that hath mercy on thee*: that is, that God, who is set in his heart, and purposes to exercise nothing else but mercy towards thee; even as God to express his peremptoriness in shewing Mercy to Moses, *I will be merciful to whom I will be merciful.* And truly there is this Considerable about God's alledging his Oath to Noah, that if God had not said that he intended an Oath, in that he intended an Oath in that his Covenant with Noah, we could never have challenged him of it, if he had kept his own Counsel: For read the whole Story there, and there's no mention of an Oath, or any words that tend that way, only that God should have said in his heart, *I will not curse the Ground any more,* Gen. 8. 21. But God was privy to his own intention, and so upon this occasion declares it; and his manner of speaking here secretly imports it, *This is the waters of Noah to me*: that is, between me and my self, who knew my own intentions.

But you will say; Will not mens sins break this Covenant, though God will not?

I Answer; They would infallibly break between God and us, if God should not take order to keep us from such ways of sinning, as would bring everlasting wrath upon us. *Promissis se curaturum,* (saith *Piscator* well:) He will have a watchful eye, and powerful hand, to prevent such sinnings: As upon occasion of his like Oath to the perpetuity of his Covenant of Grace, he declares to David, in *Psal. 89. 30, 31, 32.* *If his Children forsake my Law, and walk not in my Judgments; If they break my Statutes, and keep not my Commandements; then will I visit their Transgression with the Rod, and their Iniquity with stripes.* And by those Chastisements I will reduce them again: *But, (as Vers. 34.) my Covenant will I not break, nor alter the thing* that

that is gone out of my lips. And that God had all our sins before him, and well considered what they would be, when he takes this deliberate Oath; the very parallel Instance (afore us) of what is inserted by God in Noah's Covenant, may inform us: The words in Gen. 8. 21. are, *God 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: Neither will I again smite any more every living thing as I have done.* Thus the Oath in the Figure speaks. And that which Answers it in the Covenant of Grace is, That God foresees what our sins will be: And yet he knows what he hath to do, obliges himself with a *Non obstante* thus everlastingly to save us: For he views them aforehand, and takes care they shall not be such that he should be everlastingly wroth with us, *He knows our frame,* as *Psal. 103.* and considers it to be merciful to us, and nevertheless goes on to establish this Covenant with us. This for the stability of his Covenant.

Chap. 4.

A third Parallel is, That God hath made, and confirmed his Covenant of Grace sure and stable, and in and through the Sacrifice of Christ the Mediatour. Covenants we know were wont to be made with Sacrifice, *Psal. 50. 5.* Now God's Covenant on his part was to be ratified, *Hebr. 9. 18, 19, 20.* And when God's Covenant is in this 9th Verse, stiled *the Covenant of his Peace*; it imports as much as not of Grace simply, but of Peace; as of God being pacified by an Attonement of a Mediatour. And the Aspect this word *Peace* may seem to have here, unto what in the Chapter afore had foregone, where the Sacrifice of Christ being prophecied of, it is said, *He was bruised for our Iniquities, and the chastisement of our Peace was upon him; through which God being pacified towards us, makes a Covenant of Peace with us.* Now as Christ is stiled *our Peace*, *Ephes. 2.* and so it being made by him, through the appointment of the Father, it is called by God the Covenant of his Peace, *1 Col. 20.* *It pleased the Father that Christ, having made Peace by the Blood of his Cross, to reconcile to himself, &c.* And in this respect the Parallels fall most fitly between that Covenant, *Gen. 9.* made with Noah; a Figure of God's with us; it is worth our comparing the one with the other: For not only *de facto*, it is found to have been so, that e're God established his Covenant with Noah, when come forth of the Ark, he offered Burnt-offerings on the Altar to God, and that God was well pleased therewith, *Gen. 8. 20, 21.* *The Lord smelled a sweet savor; a Savour of rest, as in the Hebrew: that is, of Peace. And said in his heart, &c. He would curse the Earth no more:* and thereupon established that Covenant that follows. And that Noah, the Father of that new World to come, was herein a Type of Christ; and that this Sacrifice of his was the Type of Christ's Sacrifice, we all acknowledge, from the warrant of that Allusion, and sameness of Language the Apostle useth of Christ's Sacrifice, that had been uttered of this of Noah, *Ephes. 5. 2.* *Christ gave himself for us an Offering, a Sacrifice to God, for a sweet smelling Savour:* which I insisted upon afore. But it may further be noticed, how that he makes the Parallel yet more conspicuous, and as setly designed, by comparing the order and coherences of this 54th Chapter of *Isaiab*, with the foregone, Chapter the 53d. That that Chapter treats of Christ's Sacrifice; and then this 54th Chapter, and also the 55th and 56th Chapters do treat of the Covenant of Grace, the Covenant following thereupon. And they succeed each other in the very same immediate coherence that Noah his Sacrifice and Covenant did one the other, in those two fore-mentioned Chapters in *Genesis*. For look, as in the latter part of that 8th Chapter, he relates the Story of Noah's Sacrifice, that then in the 9th Chapter, he Records that Covenant thereupon, just answerably in *Isaiab*, after he had in the fore-going 53d Chapter, fore-told Christ's great Sacrifice of himself; *Bearing our sins and sorrows, making his Soul an offering for sin;* with promise that *many should be justified thereby: And he should see his Seed, &c.* Immediately after this he subjoyns, how upon this Sacrifice God Covenants to rear up a new Christian Church, (of which the next Branch is to treat,) and establisheth this Covenant therewith, under this very Figure of the *Waters of Noah*: And as no Prophecy speaks more fully and clearly of Christ's Sacrifice, than that 53d Chapter

As Mr. Gataker English Annot. rather my Covenant of Peace.

Ezek 34. 35. & 37. 26. that is, of reconciliation to thee.

of *Isaiab*; so, nor none more perspicuously and Evangelically of the Gospel Covenant, than the 54th Chapter, and the two other that follow. And in the 55th Chapter, the 5th Verse, this Covenant is called *The sure Mercies of David*: that is, of Christ: Having purchased them for us by his Death, and by rising again having applied them to us.

4. The fourth Parallel is, The tenderness of Gods Mercies to his Elect, whom he takes into his Covenant, in all these Distresses and Extremities: This is by the Parallel of *Noah's* Story set forth to us: For what can be supposed more sympathizing with his People, or argues a deeper sense and founding of Bowels, than to hear God in the midst of their Afflictions and Temptations; cry out on the suddain, and with the greatest vehemency; (*Oh*) *thou afflicted, and tossed with tempests, and not comforted*: There is no speech or passage which we find our God to utter in Scripture, more pathetick or passionate than this: And yet you see, (as before I touched) it is represented under a perfect Allusion to, and compassionate Remembrance that God's Heart still had retained of *Noah*, whilst in the Ark, floating in those Waves and horrible Tempests; which coming in immediately with coherence with the remembrance of *Noah's* Waters, *This is the Waters of Noah*, &c. in *Vers. 9*. As a remembrance of his Covenant with his People, could not have been more probably carried over to any other Similitude or Allusion in Scripture whatsoever, suppose this coherence had not been: But for the pertinency of it, I shewed before what remembrance God had of *Noah*, whilst in the Ark, *Gen. 8. 1*. And if *Noah's* Instance had not been alluded to, I appeal to any what Exemplification they can find, to set out to the life the Sympathisings of a condoling Heart of another in Misery, like unto it; nor could the movings of God's Bowels have been more elegantly uttered. Methinks it is as if the dearest Friend, or most loving Husband, or Father, having his dearest Relations of Wife and Children, and Friends, in a Ship at Sea, and viewing them to sit within the rage of wild Waves and Winds; which he, standing himself safe on the immediate Shore, sees, and beholds with his own eyes; and at every bending of the Ship near to a suppression under those Waves, his heart beats, and he lamentably cries out at every tofs and motion, and thinks with himself, how must their hearts be afflicted, and not comforted in the midst of all, that are shittlefs and helpless in this Storm, and know not what to do! Like to such an one doth God express his Affection here.

5. As touching the eminent Subject of this new Covenant, and of Election of Grace; that is, the Persons to be saved, or that Church this Covenant is established withal; our comparing together what is prophesied thereof in this 54th Chapter of *Isaiab*, and the prefigurations thereof in *Noah's* Ark and Story, and his own Prophecies given out about it, will afford another (if I may not call it a Parallel, yet) concordant Harmony, yea Identity, to be the same in both.

Who, and what that Church should be, is lively set forth in *Noah's* Story, under a double Notion or Consideration of them.

1. Of their *Persons*, whom that Church should specially be made up of.

2. In respect of their Condition, *viz.* all sorts of Sinners.

1. For the first, This 54 Chapter of *Isaiab* informs us, that that Church which God applies all these Promises unto, and intends all these his Comforts to, was the Christian Church of the New Testament, which was to rise up soon after Christ's Death; (which many other Prophecies had foretold;) And in a special manner the coherence of the 53d Chapter, and this 54th Chapter, shews; this also (as it served afore for the former purpose, so now for this;) you have in Chap. 53. the most renowned of all other Records in the Old Testament, prophesying of Christ's Death, and therein a Promise as his Purchase and reward, *Vers. 10. Thou shalt make his Soul an Offering for sin; He shall see his Seed, &c.* And as in the Event it proved, that soon after Christ's Death, a new Christian Church began to be reared; so in order follows next in the Prophet, a Prophecy of that Church: For immediately upon it, in Chap.

54. from the first Verse, and so on, succeeds this Church, as therefrom Existing, which was to be both his *Seed* and *Spouse*; *Thy Maker is thy Husband*: And Children to be brought forth to him. See the first Verse; *Sing O barren, bear, and cry aloud thou that didst not travel with Child; for more are the Children of the Desolate, than the Children of the married Wife*: Here is a former Wife-Mother spoken of, and here is a new Wife (that formerly had been barren and desolate;) and a new Seed, or Children more numerous than those by the former Wife; and these are manifestly discriminated, the one from the other: And 'tis to this new Spouse that God applies this his Oath of *Noah's Covenant* and *Waters*: (which is no where else to any such purpose at all mentioned in all the Old Testament.) Well, but who is this barren Woman; this anew received Spouse? Let us hear the Apostles Interpretation of it, who those are whom he applies it unto, *Gal. 4. 25. Jerusalem that now is*: He speaks of that *Judaical Church*, under the Name of the Mother City, which then was Existing, and as yet not destroyed, when he wrote this Epistle. And this Church, the old Wife, would needs hold up, in opposition to that new Church and Wife: that Church the old Wife would needs hold up in opposition to that new Church and Wife; that frame and form of Worship of the Old Testament, though she kept thereby her self and her Children still in Bondage (as its there:) But *there is* (says he) *another Jerusalem, which is above, and is free; the Mother of us all*. Which new *Jerusalem* was [now] under the New Testament declared to be the Mother of us all; the Venter of a new Generation: To prove which, he citeth this very place, *Isai. 54. 1.* as a Prophecy thereof, *Rejoyce O barren, &c.* So then here is a new Church this Chapter of *Isaiab* concerns; and an old One which it is severed from.

And it will not be a block in the way of the Application of this Scripture, which I shall drive at, (which is, that the New Church out of the Gentiles is principally aimed at) whether the Christians of the Jewish Nation, and the Churches at *Jerusalem* and *Judea*, be understood, and taken in to have made up, during those Gospel times, part of this New Church. (Although there is this against that, in that very Chapter, that the Church he now foretels he would anew assume, the Wife he had cast off, would cast off no more, after he had received her, whereas he hath cast off the *Jewish Nation*, from having Children by her, or out of her; for these 1400 years. She was in a manner cut off in *Paul's* time; whereas out of the Gentiles he hath continued a numerous Church, to this day:) It matters not I say: For the Children out of the Jewish Nation then (though the first Gospel fruits) were but a few in comparison to those the Gentiles have brought forth, to God; and soon became barren again.

But yet it will not be enough for the full compleating my drift, that this new Wife, the Church under the new, is that which is prophesied of hereby *Isaiab*; unless in the next place I also shew, that this was either Typified, or Prophesied of *Noah's* Story: That we may say of it, *this is the Waters of Noah, &c.*

1. In the General, the Allusion from thence will hold; that *Noah* and his Sons were ordained by God to be the Founders and Beginners of a *New World* (as we use to say,) *they began the World anew*. Thus in the letter they were; which *Peter's* phrase insinuates, whilst he calls that afore *Noah's* times, *the World that then Was*. And answerably thereunto, the times of Christ, and his Apostles, are stiled in the current language of the New Testament, *stilo novo*, to have begun a new World. Thus Christ speaks, *the Kingdom of Heaven is at hand*: And as a new *Æra* or account, the Gospel-times are call'd [the last days:] So the Apostles; *and the World to come*, saith *Paul*, *Heb. 2.* which did then begin: For, 'tis set in opposition to the time of the Law, given by the Angels, *Vers. 2.* And so of the Jewish State; the Analogy holds thus between them, that look as when in the old World, *all flesh had corrupted their way*; as *Gen. 6. 11, 12.* And among the Jews Religion, being afore so corrupted; and among the Gentiles, *God having suffered in times past all nations to walk in their own ways* *Acts 17. 16.* *After dumb Idols as they were led*, *1. Cor. 12. 1.* That then God raised up this new Gospel Church, as a new World; the time of which is called, the time of the *Reformation*, or change

change of the Old, *Hebr. 9.* The Saints, and Churches you read of in the Epistles; superscribed unto them; to the *Romans Corinthians, Galatians, Ephesians, Philippians, Colossians,* and the *Hebrews.* Thus in general for the Type. But,

2. Furthermore, when *Noah* came forth of the Ark, to begin this new World, he falls a Propheying; and prophecies after that Second Covenant made with him, of this same New Church, *Gen. 9. 27. God shall enlarge Japhet to dwell in the Tents of Shem;* which was when the Gentiles were converted: And now let us return again to *Isaiab,* and see whither he doth now also Prophecie in a language conform to this of *Noah's,* as if he had renewed but *Noah's* old Prophecy, as intended of this new Church. Read on the next Two Verses of that Chapter, [*Enlarge*] *the place of thy Tent, and let them stretch forth the Curtains of thy Habitations: Spare not, lengthen thy Cords, strengthen thy Stakes, for thou shalt break forth on the right hand, and on the left; and [thy seed shall inherit the Gentiles;] and make the desolate Cities to be inhabited.* Which repeats but the punctual fulfilling of that Prophecy of *Noah* in *Japhet's* Seed, under the same Language of enlarging *Japhet* there; and enlarge thy tents, here; and of dwelling in the Tents of *Shem* there, through the efficacious perswasion of the Word that went out of *Sion* and from *Jerusalem,* in the Apostles Ministry. For after this, *Moses* the Relator of these things, setting down who were the Sons of *Japhet,* in *Chap. 10. Vers. 2, 3, 4.* In the 5th Vers. he shews what parts of the World their allotment was: *By these were the Isles of the Gentiles divided in their Lands; everyone after his Tongue, after their Families, in their Nations.* Now we may know that those Isles of the Gentiles, are those of *Europe;* the *Grecians, Germans, Britains, &c.* And so called by a special denomination: *Europe* abounding with Islands, more than *Asia* or *Africa,* by farr. And we find among the Heathen Records, that they stiled themselves *Japeti genus,* the Seed of *Japhet:* You Brethren; even you, are a Portion of that Seed, *Japetians* all; and whose fore-fathers have been perswaded to dwell in the Tents of *Shem,* and the Gospel is amongst you to this Day; you are, with other Nations, the Church in all these Prophecies pointed at, and Children of this Covenant, which hath taken hold of many of you. And we have heard with our Ears, and our Eyes have seen it, the fulfilling of that which follows in that 13th Vers. of this Chapter, *Your Seed shall inherit the Gentiles and make the desolate Cities to be inhabited.*

This as to the Persons, or what Generation of Men, simply considered.

2. For the Condition of the persons this new Church was to consist of; it had a representation made for it to prefigure that, namely they should be *sinners of all sorts, that the worst of Nations in the World brought forth, according to the several kinds of their degeneratings and profanesses.* I must now again retrieve that Objection which I before have made, namely, that there were *all sorts of Beasts and Fowls, and creeping things* in the Ark, which were saved from the Waters, in a corporeal Salvation, as well as *Noah,* and his Sons; yea, and with whom, after *Noah* and they came forth of the Ark, that second Covenant was made. And the Objection is, that therefore this Covenant cannot be drawn into a Figure of the Gospel Covenant with the Church, his elect.

Besides those answers then given, I then made a reservation of one for this place; and I have now on purpose proposed the Objection anew, to usher in this new parallel, that is now to follow, from what the very Beasts prefigured. We read *Act. 10, 11, 12.* how in the first beginning of the Gospel, or of this new Christian Church, (as *Peter* speaks of it, *Acts 15.*) there was a Vessel let down from Heaven, in a vision to *Peter,* wherein were *all manner of Four-footed Beasts in the Earth: Wild Beasts, and creeping things, and Fowls of the Air:* And the interpretation of this to *Peter* was, that the Catholick Church, under the New Testament, should consist, as of Men from out of *all Nations* of *Noah's* Seed, whether *clean* or *unclean, Jew,* or *Gentile,* who should now be converted to the Faith of Christ: And that this was

was signified unto *Peter* by all these sorts of Creatures: Now bring this to *Noah's Ark* and Covenant, 1 *Gen.* 7. and 9. Chapters; the Antients (as *Augustin*) readily understood the coming in of all Nations under the Gospel into the Church, to have been prefigured thereby. And how usual it is Scripture to set out the several sorts of wicked Men under the Similitude of Beasts; as *Herod*, by a *Fox*; *Nero*, by a *Lion*; the Circumcision, by Dogs; needs not be enlarged upon: I may therefore apply what God doth in *Ezekiel*, touching his People, whom he had represented under the Figure of Sheep, throughout, *Chap.* 34. He in the last Verse, by way of Exposition of that Parable, *The flock of my Pasture are Men*, says he; So on the contrary I may say, these Beasts are Men, the wickedest of Men; and all kind of Sinners of them. And truly, when I consider, how much that one alone in the *Acts* answers to the other in *Genesis*; and find in comparing both places the very same enumeration as to the kinds of these in both places, to be these generals, *Fowls of the Air, Beasts, and Creeping things*; and how some of every sort of these, are in both places pointed at; I could not reject this as a meer Phantasm of Mans imagination; it having so far the name of a Scripture for its warrant; as by this comparing these Scriptures together, doth appear.

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Sicut cumt genera animalium in Arcâ clauduntur, sic omnes Gentes Ecclesia continet. Augusti contra Manichæum, lib. XI. c. 12.

And whereas it may again be objected, that the Covenant, *Gen.* 9. is made with *Noah*, and his Sons, and their Seed distinctly, and a part from that of the Beasts, and all living things; and so the Figure of these Beasts can not be brought into this Account.

The Answer is; that what some part of a Type doth not serve to reach, that another shall: Types are but imperfect shadows, and therefore are so formed, as one to represent one piece of the Substance, to be shadowed out under one resemblance; and another piece, or Limb under another: (Whereof multitudes of Instances might be given:) So then, although the Church of his Elect, whom God made his Covenant with, and for, were to be Men, as for their Persons, of *Noah's Seed* and Posterity; and in that respect the Covenant is by name made with them; yet their Condition, as Sinners, was in the several variety of their Beastialities as Sinners, set forth under the Figure of those several sorts of living things, to the taking in of the most venomous of Sinners, Serpents, and creeping things. And so by both the Representations, the Figure is made the more compleat; which under one alone would have been too imperfect. 'Tis then but putting this double Consideration respectively upon either, and the objection is salved: And the full mind of the Figure appears to the Life:

6. Lastly; That very Rainbow, which is said to have been, and then served to be but an outward Providential Remembrance to God, no more to drown the Earth by Waters, hath yet in the New Testament another Rainbow, whereof that in *Genesis* was but the *τὸ χαλκὸν*: you may behold its appearance when you will, twice in the *Revelation*. The first time, set and constant: The second, occasionally; and both set up for the comfort of this new Christian Church, (which we have shewn was the Subject of the Covenant) as that in *Genesis* had been for the Confirmation and Establishment of *Noah's World*.

The first appearance of this Rainbow, you may behold, *Rev.* 4. *Vers.* 3. where it is placed for a constancy to endure, and continue unto the end of the Transactions of that Book; at which Chapter beginneth the General Prophecy of the Fates of this Universal Christian Church; gathered (as was observed) out of all Nations, Tongues, and Kindreds; as where you also read, *Chap.* 5. 9. And in that 4th Chapter, at the first entrance to the Prophecy, and by way of Prologue to the whole, is God presented as sitting on his Throne; ordering and governing all Occurrences that should befall this Church, having a Representative of that whole Church in all Ages; even as a Parliamentary Assembly before their Prince and King, standing afore him and his Throne: And there appears a Rainbow round about that Throne of God, *Vers.* 3. which is in a perfect Allusion to this of *Noah*: For the Fate of the Church of the New Testament was all along throughout all Ages more afflicted, tost with tempests, than ever the Jewish Church had been: For

Vers.

Verf. 5, *Out of the throne proceeded Lightnings and Thunderings*; (which always accompany Tempests) of the breaking forth of which you may frequently read in that Book, now for their support, and constant comfort, against those dreadful dispensations of Gods, doth this Rainbow appear.

1. To signifie to us that Memorial which God himself hath, of his everlasting kindness to his Church, in the midst of all thundering Dispensations whatever, as a sign and symbol unto his Church, of the Light of his Countenance shining on them, in their thickest and darkest Clouds: for a Rainbow only appears where, and when the Sun also Shineth.

And this New Testament Rainbow excel (as the Substance always doth the Figure) that other; take it but as it was in the Figure.

1. In that it is constant and fixed for all times; Whereas that of *Noahs* Covenant appears but occasionally.

2. The old was but as a half-Moon Rainbow, a Semi-circle; whereas this is round about the Throne, and encompasseth it; 'tis a whole Circle: And his Church are encamped likewise in a round, and He in the midst of them: So let God turn himself in various Dispensations, and look which way he pleaseth, yet still he doth, and must necessarily view his Church through his Rainbow, putting him in mind of mercy: Yea; and all those lightnings, and thunderings, though never so fiery, he shoots, must pass thorough his Rainbow, and so proceed out of mercy, and pass thorough loving kindness unto them; shewing withall, that in the midst of his fiercest Anger, he still remembers mercy; And that *all his ways are mercy and truth unto them*; ever fulfilling that in *Psal. 3. The Lord is Gracious and merciful, and will ever be mindful of his Covenant*: To shew both that *all his ways are mercy, and truth*; for even all those Thunderbolts, and lightnings do come through that Rainbow; which doth blunt the force, and draw out the venomous vapour that is in them, as they come forth, and are directed to his people: As also that *Himself is ever mindful of his Covenant*, *Psal. 3.*

The second appearance of this Rainbow, is occasional, and for a special purpose: There is upon many forebodes, and seeming more than probabilities, out of the *Revelation*, one great Fate to come upon the Churches of Christ; *The last killing of the Witnesses*, that hath been so long forewarned of by many Witnesses: How long first, or how soon, none but God knows; it may perhaps be at the door, which when it comes, will prove the most violent of all the foregone; even as that of *Dioclesian*, (the last of the Ten Persecutions upon the Primitive Saints) was the greatest of all forewent it: And so, this being to be the last, from *Antichrist*, and his followers, may likewise prove to be of all Persecutions the worst, and in which shall be accomplished, and so ended, *the scattering of the power of the holy people*, *Dan. 12.* And indeed, so great is it like to be, as it occasioneth Christ himself (the same Angel that appeared in the *12th.* of *Daniel*;) to come down from Heaven on purpose, in an extraordinary appearance, to support the Saints in a special manner against that trial: And this Angel is no other than Christ himself, as appears by one speech of his in the *11th.* Chapter, *Verf. 3.* for the Narrative in the fore-part of that Chapter, is uttered by the same Angel, *I will give Power to my two Witnesses*, saith he: And to call them his Witnesses, none but Christ must be allowed to speak, no meer created Angel might do it.

Now see what an appearance he comes down withal, when he cometh with this sad Message, which we find in Chap. 11. His appearance in Chap. 10. 1. *Is, that his body was clothed with a Cloud, his face shining as the Sun, and a Rainbow upon his Head*; and all of these significant unto the purpose specified.

1. There being so violent, and huge a Storm a coming immediately upon his Church; and that should come upon his whole Church, that is, his Body; His Body is therefore said to be *clothed with a Cloud all over*: For his Head and Feet are otherwise there particularly described; and therefore it is intended it was his Body was that of him, which the Cloud environed. Other slaughters of his members have been at various times particular, upon several parts of his Body apart; but this last is to be universal, to the whole that remain in the Streets, or Jurisdiction of the great City: Even as the Waters of *Noah*,
was

was the only Universal Flood ; though particular Floods have been, before and since.

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2. Yet Secondly, *His Face shone as the Sun*, to shew that his Everlasting Grace, and kindness, was not only inwardly within himself, and in reality in this sad hour still the same that ever it had been to his people in their utmost prosperous times ; And that his Heart had nothing but graciousness of intents, thoughts of peace towards them ; But that outwardly his face, (which is the Index of his Heart) should shine upon their souls, in lifting up the light of his Countenance thereon : Whilst their outward man was under those sore Persecutions.

3. And the Sun-shine of his face, and favour, causeth a Rainbow to shine on the Cloud about his Head, for a Memorial, and Assurance to his Church, that this Flood shall not destroy them : Though it may afflict, and toss them sore, even as in *Gen. 9. 14.* (in the figure) it is said, *it shall come to pass, that when I bring a Cloud over the Earth, that the Bow shall be in the Cloud ; and I will remember my Covenant :* And truly I conclude, Let Christ come with what Clouds he pleaseth, and cover us his Body all over with them, so as his Face shine as the Sun, and he lift up the light of his Countenance upon us ; and set up his Rainbow, the symbol of his everlasting kindness and Mercy ; and we shall have sufficient to support us :

SECTION V.

How the Story of Noah, was a Type of the Mediator of the Covenant of Grace, Christ which was the Ark.

I PETER III. 19, 20, 21.

By which also he went and Preached unto the Spirits in Prison : Which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the Ark was a preparing : Wherein few, that is eight Souls were saved by water. The like Figure whereunto, even Baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the Resurrection of Jesus Christ.

THAT which *Peter* holds forth concerning this our Salvation, is reducible to two Heads, which drawn forth, and set out, will give us a full Exposition of the Apostles Scope therein.—

First Head.

Noah was then a Preacher of the Gospel, and of Salvation by Christ, even as we the Apostles now, that's Peter's Scope.

We read in the Second Epistle of our *Peter* 2. 5. That this *Noah* was then a Preacher of Righteousness : What Righteousness ? That of the Law, that is, of the Righteousness of a rigid Repentance only ? No, it is said, *Heb. 11. 7.* By faith *Noah* being warned of God of things not seen as yet, moved with fear, prepared an Ark to the saving of his house, by the which he condemned the world, and became heir of Righteousness, which is by Faith. *Noah* himself was taught of God from that figure, being saved by the Ark, (which *Peter* here applies to the Salvation of the soul by Christ) he being thus instructed by God, to have his recourse unto the Righteousness of the *Messiah* by faith, he became, says the Text, *Heb. 11. 7.* The heir of the righteousness of faith : That is, of the same Righteousness that we Christians do now Believe in : There was a new and clearer illustration then, and thereby added and revealed to *Noah's* faith, besides that had been afore through the Promise of that Seed to *Adam* : And *Noah's* faith being thus more fully and explicitly inlightned in that point, than any or all before him ; it is said, *he thereupon became the heir of the righteousness of faith anew* ; and because he was with a fresh light and clearer discovery brought to embrace that Righteousness of the *Messiah*, which had been but darkly and obscurely, in comparison before revealed, thereupon out of his own personal faith, and experience, *he became a Preacher of the same righteousness unto the world, for their Eternal Salvation also ; for as he believed so he spake.* And further, he is declared to be a Free-Grace man in his Faith as to Gods acceptance of him, he wholly relying on the sole

favour of God for Salvation, wherefore God says, *Gen. 6. 8.* But Noah found grace in the eyes of the Lord, and not upon the account of Works. And so in like manner for the *Messiah*, he understood that his *Ark*, he was forewarned to prepare, was the figure of him, even as of *Abraham*, it is said in the same *Heb. 11. Vers. 19.* That he understood and received his Son *Isaac*, in a figure of the Resurrection; Namely, of Christ, and so of us, himself and all in Christ unto Eternal life, and still I say as he Believed, so he Preached this Gospel, the same with ours, that is for the substance of it.

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2. The Gospel being thus Preached by *Noah*, 'tis further said by *Peter*, that Christ in his Divine Nature, was he that Preached in *Noah's* Ministry, as really as now he doth in the Apostles, (when gone to Heaven) he is said to do, *Ephes. 2.* He came and Preached Peace to you which were afar off, &c. Thus afore flesh assumed, as well as now since, for it was he who being $\alpha\lambda\omicron\gamma\omicron\varsigma$, the word, that still spake in all those dispensations to the Fathers; And so *Peter* here, In which Spirit he went and Preached, &c.

3. Only there was but one *Noah*, that is in that latter part or Age of that World, who (some way or other) Preached to the whole world to condemn it, as *Heb. 11. 17.* thereby making way for their destruction, and damnation that followed thereupon, as upon disobedience to the Gospel it now also doth; but now under the Gospel, great is (and was in *Peters* days) the company of Preachers, as the *Psalmist* speaks.

4. *Peter* to admonish the present World of that great sin of neglecting the great Salvation tells them,

1. That as then, so now, few are saved by this Gospel Preached: Few, that is, eight Persons then, and now, take times, and means the whole world lies in wickedness, comparatively to these, few are saved.

2. That look as then the event was, that the souls of them that disobeyed went to Hell, He Preached to the souls in Prison, says *Peter*, and by prison, hell is there meant (as Christs speech imports) he shall be cast into prison, and pay the utmost farthing) so it will fall out inevitably now, and with a greater damnation, as the means are greater.

3. Their Sin was cleaving to their Lusts, and Pleasures in Wives, and eating and drinking, that they would not be perswaded to embrace Christ: Which is here termed disobedience, so now.

And that we may further clear this to have been *Peters* Scope to institute this Parallel, those correspondent allusions which *Peter* useth (speaking here of those of the Old World) unto what in the very Story we find in *Genesis* Recorded of them, doth evidence this, and are very remarkable in three Particulars. Whereas,

1. *Peter* says that Christ in his Spirit went and Preached to them, answerably in *Gen. 6. 3.* Christ thus speaks, my Spirit shall not always strive, that is, in the Ministry of my Servants, as hitherto it hath done of *Enochs*, and others, and particularly, in that of my Servant *Noah*.

2. Whereas *Peter* says that the long suffering of God waited for their repentance upon *Noah's* Preaching, in like manner Christ there in *Genesis* in the same Verse says, Yet Mans days shall be 120 Years, as a space to repent in, after and upon *Noah's* Preaching and warning so long before.

3. That clause inserted by *Peter*, that they were the Spirits of those men that were now in Prison, that is, in Hell, who were then Preached to by *Noah*; holds an affinity unto that known Tradition, and Language among the *Jews*, that of all Mankind afore or after, those men *Noah* Preached unto of all others, had been notified, and famed to have gone to Hell; insomuch that Hell it self (this Prison) had its name from their Company, and Inhabitation there. They were made a Proverb of all in the Old Testament, all along; to go down to the company of *Gyants*, was all one to go to Hell, thus in the *Proverbs* again, and again, as *Mr. Mede* hath observed. Those *Gyants* were the Ring-leaders of the *Ungodly*, as *Peter* speaks of the whole of that World who *perished*, and generally went to Hell, and so being the First-born of Hell, as it were the first Inhabitants of that place; hence Hell had that denomination, as on the contrary of Saints, to *Abrahams bosom*; As if we should say to Malefactors, you shall go amongst your Companions of Thieves, and Cut-purses to *Newgate*, so designing forth that Prison from the company there.

Second Head.

That our being saved by Christ now, was signified by *Noah's* being saved then in the Ark, *through or in the midst of the waters*.

For whereas he says, *Baptism now saves us*, the meaning is, Christ now signified in Baptism, saves us who was prefigured then, by the Ark in the Waters; for it is Christ that is signified, and Sealed up in this Ordinance of Baptism. And as it is said, *That Rock was Christ*, *Corinthians 2. 10. 11.* So this Baptism is Christ, and signifies him, and his saving of us.

And look as *Noah* Preacht this Salvation by Christ to the Old World, verbally and in Sermons: So that very action of his; in Building and entering into the Ark, and Gods Transaction with him, and his preservation therein, was the figure of Christs saving us, signified to us in our Baptism.

And though the Ordinance of Baptism it self as now Instituted, was not understood by *Noah*, then as prefigured, yet Christ and the Salvation it self signified thereby was.

I was long kept from the right understanding of this place, by my ordinary and cursory reading of it, by our Translation, (and so perhaps many others) they Translate it, *saved by waters*, so ascribing their Salvation to the *waters*, as the means of *Noah*, and their Salvation, and so I still understood the allusion here had been, that the outward Element of our Baptism being Water, and that *Noah* having been saved upon the Waters, that therefore the Parallel had been that they were saved by Water, as the Instrument, and as signifying and typifying forth the Blood of Christ washing us, and saving us, as those Waters had done them.

But when I came upon this occasion, narrowly to examine this matter.

1. I considered that the Salvation by Waters in the Flood, held not at all a correspondency with our Salvation, through our being washed in Christs Blood, as in Baptism is signified; whereas here the Apostle affirms, that there is a like figure answering each other, which to be sure holds not in this. For the Persons of those in the Ark, were not washed by the Water of the Flood at all, as we are washed in Baptism by Christs Blood, but it was the Ark only, which was washed with those waters.

2. I found that the Salvation of *Noah*, is said to have been in and by the Ark. So expressly in the Text, *wherein* (speaking of the Ark) *eight persons were saved as the means of their Salvation*; and as for the Waters saving them, that was but an accidental effect, for otherwise the Waters overflowing tended to destroy them.

3. I found that *διὰ τῶν ὑδάτων*, translated here *by the Water*, is more properly, both to the sense and phrase rendered *through the Water*, and so the sense is; in the Ark they were saved from the Flood, being carried in it through all its Waves, and still kept safe from all danger from them, as in the *Acts*, Chap. 4. 22. *It is through many Tribulations we enter into Glory*; ('tis the same Particle;) So these were saved *through these Waters*, which otherwise, of themselves directly and indeed did threaten and Hazard their Salvation.

Again I found *διὰ τῶν ὑδάτων* is rendered in this very Epistle, *in the Water*, or the midst of the Water, by this very Apostle that kept to his own Dialect, 2 *Epist* 3. 5. *The Earth that now stands in the Water*; or, *in the midst of the Water*. Just thus here, they were saved in the Ark, Floating in or through the midst of the Waters.

See Mr. Meek
in his Para-
phrase upon
that Chapter.

4. So as those words [*The like Figure whereunto*] refer not, 1. To the word *Water*, but unto the word *Ark*, as wherein it is said, *they were saved*. 2. Or else, unto the Matter of that whole foregoing Sentence; and so the Coherence runs thus, that the Substance of our Salvation by Baptism, or Christian Baptism, answereth in Similitude unto that Salvation of those Eight Persons in the Ark then; and is a like Figure thereunto.

So then the Summary Result of all is; that Christ our Ark and our Salvation in him now signified in Baptism, was the thing lively forefigured in that Salvation of theirs in the Ark, bearing them up in and through the Waters.



O F

E L E C T I O N.

BOOK II.

Of the Order of God's Decrees about Man's Election and Reprobation. Of the End to which we are Ordained; A Supernatural Union with God, and Communication of himself. The Infinity of Grace discovered therein.

C H A P. I.

That God had a Respect unto Man (considered) as unfauln in his Election of him unto the End, and also unto Man as fauln into Sin in his Decrees to the Means.

THIS Distinction to the *End*, and to the *Means*, in the Decrees of God, is so generally acknowledged, that I need not insist on't.

But concerning what is the *End*, and what are the *Means*, as in my Sense, I intend it needs some Explication.

1. The *End* is either, 1. God's Glory, and that I call the *Supream* End of all. Of this my Assertion proceedeth not. 2. There is that fulness of Glory God designed to bring his *Elect* into; and this I call the *Ultimate* End or Issue of all (as the other the *Supream*.) And this end (which the Apostle terms *The End*, 1 Cor. 15. 24. and Rom. 6. 22. and Christ the *Perfection* of his Members, John 17. 22, 23. compared,) is that I mean, when I affirm that the Decree to this End was not after, or upon the consideration of the Fall first had. But indeed, that all those *Means* to accomplish or bring us through unto the attaining of this End, they all suppose Man fauln, as to the Object of them.

And

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Nisi tribus illis mediis, 1. Homine condendo. 2. Condito integro sed Labili. 3. Denique (Lapſo) interuenientibus, ad istos fines Deus peruenire non potuit. Pilcator. Quest. de Objecto Prædestinat. pag. 176

And then secondly, I distinguish again of what are termed *Means* to this *End* among several Divines. The pure Superlapsarian he takes into the *Means* to this *End*, the *Creation*, and the *Permission of the Fall*, and calls them *Means* to bring about that Intention or Decree to that ultimate *End* or *Glory* specified. But I do limit my self, that those only are *Means*, either which on *Christ's* part *be*, as a Redeemer, hath performed thereunto, or which on our part are wrought in us, or by us; such as are *Calling*, *Justifying Faith*, and *Repentance*, which are termed *Preparations unto Glory*, Rom. 9. 23. *Whom he hath afore prepared unto Glory*. Also good Works, and an holy Life, *Ephes. 2. 10. which God had afore prepared*; (So in the Margent and Greek) *that we should walk in them*. He will give *Grace* as the *Means* then, *Glory* as the *End*. These I am sure are such *Means* as do *ex se*, prepare for *Glory*, by way of direct and proper Influence. And all such do presuppose a *Fall*, and are a *Restauration* of us out of it. And it is of these I now speak, and unto these I do limit my *Discourse*.

And as for that other of *Creation*, &c. sure I am, That that *Holiness* in *Adam* by *Creation*, whilst he stood, and in which he was *Created*, was not a *means* at all of that *Glory*, that is of that *Election* *Glory* which we are now speaking of. But therefore it must be cast upon some other *Consideration*, *Notion*, or *Account*, than of a *Means* which *Election* should have prepared for that *Glory*. Also the *Sin* of *Adam*, no man must say that it was a *means*, but at the utmost of it, but an *occasion*, or rather indeed but a *meer* outlet or passage through which *Election* wrought it self into a new *Enlargement* or *Amplification* and *Magnifying* of the *Grace* of it self towards the *Elect*, in a new way, considered *as Sinners*, and as now become miserable, which by *Creation* they were not: In which new way and course, the *Grace* of *Election* would further expiate, and as with a fetching a compass about, *bring us* to that ultimate *Glory* it had designed: (as in *Hebr. 2. 10.* the Phrase is;) Thereby the more illustriously to glorify it self, by making thereby a new *Edition* of *Grace* which should give all anew after sinning, and desert of the contrary, foreseen.

Whereas the former *Grace* considering us unfauln, and designing us unto that end, was a *meer* Super-creation and *Supernatural* *Grace* through *Christ*, as a *Mediator* of *Union*: But this last was by him, as by a *Saviour* purchasing all anew, and restoring us unto such *Graces*, now utterly lost, as were requisite for *Man* fauln to have, ere he should be brought unto *Glory*.

But what *Aspect* or *Subserviency* any way, *Creation* or *Permission* of the *Fall* have unto the *Decrees* of *Election* or *Reprobation*, I have a more proper place to shew it in. But it is certain they serve but in common unto each of those *Decrees*, and are but such *Matters* as common *Providence*. That which at present I would say, is only that I rank them not among proper and direct *means* unto that *ultimate End* spoken, but I limit the proper *Notion* of *Means* unto such as do suppose the *Fall*; for that *Christ* considered as a *Redeemer*: As also that we should be *called* and *believe* these are all such *Means* as have an immediate Influence into that *Glory*, as all do and must acknowledge; and they suppose the *Fall* first, and therefore I limit the *Decree* of the *Means* unto such. This for the stating of it.

Now as touching my *Affertion*, as thus stated, *viz.* his making this *Apartment*, That in the *Decree* to the *End*, *God* had an eye unto *Man* considered as not fauln: I am not alone in it; *Polanus* speaks adequately unto this my *Sense*, whom I the more willingly *cite*, because he also makes *Christ* as he is *Christ* the *Head* and *Foundation* of *Election*, considered afore the *Fall*: As also suitable unto this my present *Argument* in hand, I profess my self to do: He speaking how *Man* is the *Subject*, or *Object* of *Election*, and how considered by *God* therein, hath these words: *God in his Decree of Election, did behold (or look upon) his Elect, as to the End he predestinated them unto, so as men absolutely in com-*

Eos Deus in decreto Electionis intuitus est, quod finem attinget, ad quem eos predestinavit, ut homines communiter & absolute extra aliquam qualitatam in ipsis considerationem; quia de illis disponendi liberrimam potestatem tanquam Dominus habet. Sin vero media ad finem ducentia consideremus intuitus est homines non ut integros, sed quatenus futuri erant à se, & in se corrupti per lapsum, & in mortem æternam, propriâ culpâ præcipati. Polan. Syn-

tag. l. 4. c. 9 p. 249. Folio.

mon, without all consideration of Qualities in them. But if we consider the Means leading to the End, so he looked upon men, not as in their upright Condition (afore the Fall) but as they would be corrupt, of and in themselves, by the Fall, and fallen headlong by their own default into Eternal Death. Than which, nothing is more full unto that Division or Distinction of Means and End which I have made.

I know there is a Controversie among Divines, not at all whether Election be not as well to the Means as to the End, and so unto both, none that I know deny that; but the Controversie is, *Whether the whole Act of God's decrees unto both, should not have been pitched, either wholly upon Man considered in the Mass of Creability afore the Fall, or wholly upon the Mass of Mankind considered and viewed first as fallen into sin.* And many do judge it incompatible that both should stand.

I profess not to enter upon the Merits of so great a Question here; but only that both Conditions were at once viewed by God, so that One was neither first nor second to the Other in time, but that God having all afore him in his immense Understanding, had in his purpose of Election to the End, a respect unto Man considered as *unfallen*, but in that to these Means unto Man considered as *fallen*, and decreed both, and all in one and the same determination of his Divine Will.

That there have been some eminent Divines that have gone about to reconcile those different Opinions, *Whether Men fallen or unfallen were the Object of Predestination*, may be well known among them that are versed in this Controversie.

That Judicious and Good Divine Keckermannus, he first states the Controversie; *The whole Question* (says he) *about the Object of God's Decree of Election is, Whether Men were absolutely considered, (as Creatures) or under the consideration of the Fall.* And then determines it by the Application of this very Distinction in the Sense I have given it; Thus. *The Decree of Election falls under a double Consideration: The first, In respect of the End, namely, Life Eternal: And so the Consideration of the Fall was not necessary, because the Fall was not a Means thereof, but rather an Impediment. Secondly, This Decree may be considered, as in respect unto Man's frail Condition, which God foresaw, as also of the Means, such as in respect unto Man's (frail) Condition were to come, namely, of Redemption and Regeneration: And so the Decree of Election necessarily includes a respect and consideration of the Fall.*

Tota questio est de objecto facti hujus decreti, utrum nimirum fuerint homines absolute spectati, an vero sub consideratione lapsus. Ad quam questionem respondere dum videtur Electionis decretum dupliciter posse considerari. Primo, respectu Finis, vid. vitæ æternæ.

ne, & sic non fuisse necessariam considerationem lapsus; quia lapsus non est medium hujus Finis, sed potius impedimentum. 2. Considerari posse decretum hoc, ratione tum ipsius hominis, cujus fragilis conditio à Deo prævidebatur; tum etiam mediæ conditionis futura erant; vid. redemptionis & regenerationis, & ita decretum electionis includere necessario respectum & considerationem lapsus. Keckerman-System. Theolog.

And interpreting that to the Romans, Chap. 8. 29. *Whom he hath fore-known, those he hath predestinated to be conformable to the Image of his Son.* He further draws out of these words the state and decision of this Controversie. *The Apostle* (says he) *distinguisheth the Decree of God into two Acts: 1. Foreknowledge of such as are his: 2. Of Predestination: Which when I weigh* (saith he) *I understand by the fore-knowledge, his Decree simply considered of giving to Men Eternal Life, as Man is considered without the consideration of the Fall. But by Predestination I understand Gods Decree concerning Man fallen, as he was to be raised up again, and to be brought to Eternal Life.* And indeed Election, in the import of it, is very ordinarily distinguished by Divines from Predestination: The first to be unto the End simply; The second to import the Decree unto the Means; as including the End.

I shall here omit what Junius and Piscator have attempted to the reconciling of this Controversie.

See Junius in his Amica Col-latio cum Ar-minico. — And Piscator Quest. de Objecto Predest. p. 176.

BOOK I.

But I add this, 1. That God's Decree unto these Means specified, they must certainly presuppose the consideration of the Fall: For to believe on Christ a Redeemer, &c. necessarily presupposeth it; and although these concern the Execution of God's Decree, whereby to bring men unto that End, yet certainly God decreed them Means from everlasting, as well as the End.

2. That for God to have Decreed unto Glory without any respect or consideration of the Fall, thus far, even those that are of that other Opinion, that is, for Election after the Fall considered, do yet freely and frankly acknowledge.

That most Learned, Perspicuous, and Candid Author, Bishop Davenant doth acknowledge, *That if by Predestination any do understand the Designation unto the End, viz. of Glory, as many (says he) of the Ancient School-men did. And by Reprobation only that negation of that Act (namely, Non-election unto Glory) though I think (says he) it is not necessary to suppose sin to have been first in the Person or Subject either elected or reprobated.*— And his answer is; *Because Sin (as first foreseen) is altogether impertinent unto either of these Acts: For it is not the ground or reason of Electing or not Electing, (as all confess) nor is it a qualification of the Subject, without which these Acts could not befall these Persons as appears evidently in the case of Angels.* Thus he. Although for his own Opinion, he rather inclined to think that the Scripture (as Austin had done) seemed rather to place the Decrees of the *End* and that to the *Means*, both of them upon Man presupposed as *fallen*, and yet speaks tenderly in it.

Primo si per Predestinationem quis intelligat solam designationem ad finem gloriae (sicut multi intelligunt ex antiquioribus Scholasticis) & per reprobationem solam negationem hujus actus vel decretum non eligendi. Puto non necessarium ut supponamus peccatum fuisse praevium, quia Peccatum ad actum Divinae Electionis, vel non Electionis omnino impertinenter se habet. Davenant Dissert. de Elect. p. 116.

Now I readily grant, that the Decree of *End*, and that of *Means*, were both in Gods mind at once; and in it neither had a *Priority* or a *Posteriority*. But still the Question will be, whether both these Estates of Man *unfallen* and *fallen* (though in execution they succeed one after the other, yet) lying alike level unto the prospect of the Divine Mind and Will of God, he might not have, yea, had not in the decree of the *End*, or to *Glory* simply, a respect unto Man, considered by him, as *unfallen*, as the *Terminus à quo*, or rise in his choosing of him, as also in his denying that *Glory* to other. And then again, in his decree of the *Means* or *Way* to that *Glory*, he had not a respect unto that *fallen* Condition of Man. And both thus, th'one and to'ther, and all lying at once afore him, whether he did not place and pitch his Decree to the *End* upon their *unfallen and creable* Condition, and make that Estate or Condition the *Terminus à quo* of it, and his Decree to the *Means* upon his *fallen* Condition; And this is it that I affirm.

Object. 1. The Learned Bishop urgeth, *that predestination in Scripture is not only to the End, Glory, but also to the Means; as Faith &c. which Means (says he) are such as suppose Man fallen, and therefore Election to the End doth also.*

Answer 1. For Answer, 1. I grant that Election to *Glory*, as the *End*, doth not take up the whole of the Act of Election, as the Object of it; But takes in Election to the *Means*, that makes up the whole of it: Nor do I find those School-Men he speaks of, that they do not acknowledge Election to be also unto *Grace*, as the *Means*. But it no way follows, that because Election to those *Means* do suppose Man *fallen*, that therefore Election unto *Glory* also should necessarily do the same for the *Grace* of God, in his Electing us unto *Glory*. First of Man considered as *unfallen* might and did design an amputation or magnifying of it self, the more by permitting them to fall into *Sin*, whom he had ordained to *Glory*, and so redeem them and save them through such *Means* as are requisite to save Man *fallen*, and through them to bring them unto *Glory*.

Answer

Answer 2. And 2ly we find that the Scriptures, when speaking of Election do pitch the ordination of it upon no other than Eternal Life and Glory, as the Object of it, and Faith which is that Consequent of that Ordination to Life, *Acts. 13. ult. As many as were ordained to eternal Life (as the end) Believed,* (as the Means through which God brought them to that End.) Yea, and through which I acknowledge they also, by an Act of Election, were Ordained to be brought; yet still the Ordination unto Life is there only and precisely mentioned. He says not, those that were ordained to *believe, believed*; but those that were ordained to Eternal Life, *believed*, as that through which they arrived at it. But as this Election to the End was one thing, and that to Faith as the Means, another; so they may respect these two several Conditions of Man chosen, mentioned: Again elsewhere, though it be true, that Faith is said to be given by an Act of Election, as well as eternal Life, and therefore is stiled *the Faith of Gods Elect*, *1 Tit. 1.* yet Eternal Life is there also, not distinctly alone and apart spoken of in *Vers. 2.* but as that which being originally promised by God, *who cannot lye*, afore the World began, *viz. 2.* as that which being promised and decreed, had drawn on the believing, and the ordination thereof by Election: So as although these two are conjunct, yet still they may and are to be abstractly considered, not only as distinct Decrees, but as those that may be determinated upon the Elect under distinct Considerations or Notions of *faln* and *unfaln*.

Object. 2. And again, that it is said, *2 Thes. 2. 13. He hath from the beginning chosen you to Salvation through Sanctification of the Spirit, and belief of the truth.* Where our Election to the Means, and to the End, are joyned, and that End it self is tearmed *Salvation* which respects the Fall: For out of that it is that we are said to be saved.

Answer 1. I Grant; 1, That that ultimate Grand Story of Gods being all in all, hath upon the Fall, the Title of Salvation anew put upon it: And Christ's purchase of it anew for us, did deserve that Title. And so I grant also; yet when we were ordained unto these Means of Faith, &c. we were with all ordained unto this End, as it is *Salvation*, yea, and as that which was to be purchased anew by Christ as a Redeemer, by reason of the Fall foreseen: Yet this hinders not another Gift of it by God, and Title of us thereby to it by an Act of Election in Christ as an Head, without respect unto the Fall, and as it considered primely and simply *Glory*, the Glory which God gave Christ himself as an Head first, and he and his Father by that title, unto us as so considered by him, *John 17. 22. And the Glory which thou gavest me, I have given them: That they may be one, even as we are one.* Things being *faln*, he was *faln* to purchase it anew for them. But as in that respect it is tearmed *Salvation*, *Vers. 13.* of that *2 Thes. 2.* So it is also stiled the Glory of Christ in the next words, *Vers. 14. To the obtaining of the Glory of the Lord Jesus Christ*, that is, that which Christ had given him by an Election *before the foundation of the World*; *John 17. 24.* which as an Head to us, he says, he had given us, *Vers. 22.* and is therefore in *2 Thes. 2.* stiled the *Glory of Christ*, as elsewhere *the Glory and Kingdom of God*; which Christ is said to receive us unto, *Rom. 15. 7.*

Answer 2. So as in truth the allegation of this or other Scriptures to the same purpose, is but to insist, and to urge one Truth to include another, as falls out almost in all Controversies: For as it is a Truth that there is an Election to the End, without consideration of the Fall, and these Means to that End upon the Fall, so also it is as great a Truth, that an Election to the End is specified in Scripture, when it no way relates unto the Fall, but is considered apart from it. Thus those Benefits we are chosen unto, *Ephes. 1. 3.* where Election is handled (*tanquam in propria sede*) are such as no way depend upon the Consideration of the Fall; but hold upon our Election unto Christ, and are given by Election upon grounds higher and distinct from that of his being a

Book II. Redeemer, *Vers. 5. Having predestinated us unto Adoption of Children, by Christ unto himself*; which if relating to God the Father speaks this great Truth, that God ordained us unto Immediate Communion which himself, as elsewhere 'tis said; or if that word doth refer unto Christ himself (as some;) yet farther still, a Predestination to Adoption is all one in effect, as to say, Predestinated unto Glory: For Adoption and a Sonship in Election unto Christ, speaks with all a Title unto Glory, as that place *Romans 8th* shews; If Children, then Heirs and coheirs with Christ, &c. And it is added, *Heirs with God himself as Christ also is.* And so those words *Ephesians 1. 3.* Predestinating us to Adoption to himself, as referring to the Act of God the Father as Predestinating. It is all one as to say, we were predestinated to inherit God himself, and to immediate Communion with himself; and so it refers us to that ultimate Glory when God shall be all in all. Now this Title of Adoption holds clearly by another Right besides that of Redemption: For Christ as the Natural Son, being by Election one Head and Husband, a Relation unto him upon that account bestowed, doth convey Adoption and Sonship to us, and so a Right to that Inheritance which agrees with what I have elsewhere said. In like manner, by our choice unto compleat and immutable holiness in the 4th Verse, is not meant that imperfect holiness in this Life, which is ordained as such to be means of Glory, (as our Sub-lapsarian Divines alledge it;) For it is that holiness which is without blame before God, and so such an holiness which will never be subject to change or mutation; yea, and so perfect an holiness in God's own view, for time to come as well as time present, as God shall find no defect in to blame. Whereas even the most perfect holiness the Angels had by Creation, whilst made mutable, was charged with folly and imperfection in that respect, *Job 4. 18.* But this is that unchangeable holiness, the holiness which is the End it self, as well as Glory, and the Concomitant of it, or the ground Work of it. And this also might and doth flow from a relation unto Christ, as an Head given by Election, and an Influence from him considered as such, and not only from him, as supposed as a Redeemer first, although to man when fallen, he is an Head also; and these benefits are accordingly there distinguished from those that Christ, supposed as a Redeemer, doth convey; and severed from those other by the Apostle in the same place, *Vers. 7. In whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his Grace.* And so on in calling us by the Gospel, *Vers. 8, 9. 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 had purposed in himself.* Which are manifestly the benefits or blessings (as here are called, *Vers. 3.*) of the Means which suppose us sinners, and being sinners, we are carried through them unto Glory: But those former are benefits of the End, which in that their fulness there spoken of, take place in the other World, and which we were capable of, being designed unto without the consideration of being sinners, or Christ his being a Redeemer, as might at large be shown. And as Bishop Davenant acknowledgeth, and are accordingly distinguished from what we have by Redemption, we must not therefore alledge the one of either to exclude the other, but take both in their differing respects to either condition of the Elect specified to unfallen, the one, and of fallen, the other.

Object. 3. And a like unto this Objection taken from *2 Thess. 2. 13.* are those other, as that Election is said to be joyned with Giving us to Christ, and that runs as he is a Redeemer and Saviour, to bring us to Glory; and therefore the whole of Election, both to Means and End, must have proceeded only upon foresight of the Fall. But,

The Answer is, That Christ himself beareth (as was even now said) two Relations and Respects to us; First, simply of an Head, and that in the first place. And then secondly, of a Saviour, *Ephes. 5. 23. Even as Christ is the Head of the Church; and he is the Saviour of the Body.* His being an Head there, is his being an Husband to us: And so the Foundation of that Relation

lation to God, of being his adopted Children as by Marriage with his Son. And that latter of our Saviour necessarily respecteth sin, but not the other; and accordingly Election may and doth respect those several Conditions of the *Elect*. And a doubled Giving to Christ in both respects will well fall in, and agrees with Christ's Pleas made to his Father on our behalf, in the 17th of *John*.

Object. 4. Another Argument against my Assertion, urged by others, is, That Election being an immanent Act within God himself, must therefore be *unicus*, but one single, compleat, and perfect Act at once, and not divided into two, nor incomplete; whereas to suppose that there is an Election to the *End*, and then unto the *Means*, and one to respect man *infuln*; but the other man *fuln*, seems to render it imperfect, incomplete, not at once but distracted, &c.

Answer. For *Answer*, I must tell those that will urge this Argument, that take all the Decrees in God (which are immanent Acts in him) both the Decrees of Election and Reprobation, and those of Common Providence, and there is but one Individual Act in all of them; and yet themselves will acknowledge, that the Scriptures do set them forth to us as distinct Acts; and that distinguished by Election to diversities of objects, they are terminated upon, and as proceeding from several Properties in God, some from Justice; some from Mercy: As likewise, in respect of their dependance in, and of one thing upon another, the reason whereof is in this, that the Series of things are set out to us *ad nostrum intelligendi modum*; and as the things do suit and sort and correspond each with other: And thus they were made distinct Acts, Election from Reprobation, and both from his Decrees of Common Providence, Now Bring this General Notion of all Acts thus made distinct, though all one in God, and the distinction may be accounted to have been in Election itself, and the like in reprobation it self: This matter is clear. Bishop *Davenant*, although he professeth to be against those instants or several Moments (take them as the School affirmeth of them) to have been in Gods Decrees, yet in the point of Reprobation himself holds not only a distinction of Acts, *Negative*, or a Non-election, and *Positive*, a preordination to Damnation, (which Two Acts all generally do confess;) But farthermore, he doth positively express himself in this manner; *It is a far differing thing (says he) to will to punish one which is Reprobation Positive, and not to will or decree to give him Glory or the chiefest Good, which is the Negative Act. The first (says he) cannot be in God, but with a respect unto sin first considered as preceeding; but the other Act of Non-electing to Glory, may be considered without any respect unto the sin of the Person.* His Reason I omit, because the thing is clear. And he adds; *Concerning those Divines, that under that one word of Reprobation, do joyntly include both those acts of Præ-election (the Negative act) and Predamnation (the Positive) that they could never as yet, judge anything certainly about Reprobation.* Nay, he goes on further; † *That God did not will or decree to punish, nor put forth a positive act, in the first or same instant (as in reason we are to apprehend of God's Counsels) in which his will was not to glorifie such as he past by: But in the other instant, in which he considered them as sinners.* And again, † *God's deputation or ordaining Men to Death is not to be conceived as that which was performed in the same signo rationis (or instant according to reason) in which Gods Non-electing them was appointed; but in an other, after which such a New-elected Person, finally persevering in a state of sin, was foreseen.*

Differtat. de
Electione, Ch.
16. p. 173.

Qui sub unico
vocabulo Repro-
bationis ambos
hosce actus Di-
vine voluntatis
præ-electionis
scilicet & præ-
damnandi con-
junctim inclu-
dunt nunquam
poterunt aliquid
certi de repro-
batione affir-
mare. Ibid.

† Neque voluit
eos punire in
primo instanti
rationis in quo

noluit glorificare, sed in illo altero in quo illos consideravit ut Peccatores. Davenant ib. p. 174.
‡ Hæc ad mortem deputationis non concipienda est ut in eodem signo rationis peracta quo non-electio statuitur. Sed in alio posteriore quo non electi perseverantia finalis in statu peccati prævidetur. p. 175.

Now if in the two sorts of this sort of Decrees in Reprobation, the one was and might be past without the consideration of Sin, and so of the Fall; the other but upon the foresight of it; yea, and performed (as he says) in several instants (according to reason). And the manner of our conception (according unto which the Scriptures have set forth these things to us.) Then why should

should it be uncouth to any that the two Acts of Election, *viz.* To the *end*, and to the *means*, which those other two acts of Reprobation, do accompany and answer to, (as the dark shadows to light bodies) should be considered not distinct only in themselves, but distinguished also by this, that the one is transfacted in the Divine Will, and Understanding; without respect had unto Sin, or the Fall, and that the other should respect the foresight of the Fall.

Object. 5. An other farther Objection may be against the partition of Gods Decrees, as suited to the end, and the means, and so against that Decree of our Election in Christ as an Head, without consideration of the Fall considered. That this is to make two Elections, that first to the *end* to be compleat without the other to the *means* to compleat it. Whereas it is an error our Divines find fault with in the *Arminians*, to make Decrees incompleat; and then afterward compleat; yea, whereas God Decrees all *Unico Actu*.

Answer. 1. The *Arminians* indeed are justly charged with incompleat Decrees of Election, their sense therein being, that then only when a man first believes God doth Elect him in Christ to Salvation, and that that Act is also suspended, and in that sense 'tis an incompleat Decree; because that man thus Believing, may fall away, and therefore Election with them is not compleated until a man doth die, and the man is found to believe at death: Now this kind of incompleat, and compleat Election, and in this sense, we utterly deny.

Answer. 2. These two acts of Ordaining unto the *end*, and the *means*, as I have stated them, are but two *Gradus* or degrees in this Decree, as in respect to the things Decreed, and that of the Decree to the *end*. *Velut Initium propositi Dei*; but as the beginning or entrance of Gods purposes, and so both not to be understood as of two Acts of Decrees, though for our understanding we are enforced thus to speak.

Answer. 3. That God considering and viewing all at once unfallen, and fallen, *Unico intuitu*, with one Act of his Divine Omniscience; yet consigned, or designed in two differing respects, of what himself comprehended in one Act, as unto two several Objects which he Decreed, as namely, that Decree to the end, or to glory to respect man simply considered; that state or consideration best suiting, and being more correspondent unto that sort of Decree, but that to shew his Grace, the more he designed him withal to these means of Redemption, &c. specified upon the intuition of the Fall; for they only do suppose the Fall. Like as in the Act of Gods justifying of us, he first justified us when we had been afore, and until then utterly ungodly: And he withal worketh Sanctification, and Godliness in the heart, which is really a new condition, differing from that state afore; And yet when we are thus made godly, yet still his Act of justifying of us, is terminated upon us, considered by him as ungodly, so *Rom. 4. 5.* *But to him that worketh not, but believeth him that justifieth the ungodly, his faith is counted for righteousness.* And his proof for this is, the Instance of *Abrahams* being justified many years after he was Godly by Sanctification: Whereupon God when he justified him, must needs be supposed to have had afore him, and in his eye, both that *Abraham* was now a godly man, and yet *he was*, because he had been once an ungodly Person. He terminates or pitches his justifying him in the act thereof upon him considered as ungodly. Thus in like manner, although God had mans pure Estate, and his corrupt Estate, both in his view afore him; yet he chose to terminate his Election to glory upon the pure Estate, as well as upon him considered in his fallen Estate, and as to be redeemed out of it.

Etos duos actus non nulli vocant Gradus satis apposite. Alstedius Theol. didact. p. 206. Et Decretum finis veluti initium propositi Dei. Ibid.

So as my Assertion no ways introduceth any *pause* to come in between the Decrees of the end, and the means, to make the first incompleat; no nor so much as two Acts (as in God himself) but only a termination of one and the same Act of his Will, on two several Objects he had at once in his view and understanding according to his good pleasure.

Chap. i.

Ans. 4. I find that in an other Case, Divines of Note and Worth, do acknowledge such a kind of incompleat Act in God, as *this* I here propose in these Decrees.

See *Wileus* Tom. 2. Contra Carvinum. Cap. 26.

Sed quid si nos dicemus in Deo fuisse quidem affectum miserendi certorum hominum, sed hunc affectum impeditum fuisse à justitia, quominus alius completi salutem eis destinaet, atque adeo inter hunc affectum, & peremptoriam ad salutem misericordiam: Christi Electionem, ac proinde & satisfactionem intervenisse, actum demum eorum salutem actu completo intendisse, ac decrevisse, cum decretâ jam morte Christi, atque eis Christo redimendis datis, justiciæ Dei plene in decreto Dei est satisfactum.

To conclude, that this was the Opinion (the tendency at least) of those Ancient Schoolmen, thus to distinguish these two Acts in Election, with a differing respect unto these two conditions of men fallen, and unfallen, is evident enough. There is this evidence in General, That *Suarez* should in the Name of the rest afore him, pronounce that to have been the more common Opinion of his Schoolmen, that the Election of men was afore the permission of the Fall; and that yet themselves as generally should acknowledge another Decree, *viz.* To give them faith, &c. Which later doth in the nature of the thing it self necessarily respect mans fallen estate.

Probabiliorem existimo, communem sententiam Theologorum asserentium Electionem hominum prædestinatorum antecessisse per missionem originalis peccati.

Particularly, First, As for *Scotus* his draught of Election, runs thus, that in the first instant God Decreed *Glory* to a certain number of *Elect*: Then in the Second, Decreed to give *Grace*: Then foresaw the *Fall*, &c. Yea, and in his Series of Decrees of Reprobation——Makes a respect to have been had to both Estates.

Suarez. 3. Part. Quest. 1. disput. 5. Lib. 1. diff. 41. Quest unica. & Lib. 3. diff. 19. quest. 7.

Reprobation is considered says he. 1. *Negatively*, wherein God Ordained not to *Elect* them. 2. *Affirmatively*, By which God Ordained after the permission of the Fall, to Damn them for Sin. The first Consideration must be as afore the Fall; the later doth suppose the Fall.

And if Reprobation did respect both those Estates, then much more Election; because Election hath of the two, the more benign and gracious aspects to manifest it self all sorts of ways to illustrate it self by Grace, cast on both states, the highest and most comprehensive.

For *Aquinas*, he is alledged by those Writers, for each of the Opinions, whether of the pure, or corrupted Mass. *Suarez*, who had studied him as much as any of his followers, Cites him for this Opinion; If (says he) what he delivers be but attentively considered. * And Bishop *Davenant* himself mentions him as favouring that Opinion. And although *Aquinas*——
1 Part. *Quest.* 23. art. 1. *ad tertium*, seemeth rather to put the Term from which, or object of Predestination, on which God should pitch his Predestination to be Man considered as fallen. Yet *Suarez* Interpreting him, compounds it with that very Notion and distinction I have prosecuted. *Aquinas* || (says he) speaks of that Predestination which is unto the means, by which men are saved, but not according to Gods fore-intention, or Election unto Glory.

Omnes salvandi electi fuerunt ante prævisum peccatum Adami, ut absolute futurum & ante voluntatem permittendi illud. Hæc conclusio sumitur ex Thomæ Quest. 23. art. 1. ad tertiam, & ex Articulo quarto, si attente Legatur.

*Suarez. lib. 1. de Prædest. c. 12. Sec. 8.—— * Dissertatio de Elect. p. 115. Potest (secundum Thomam) aetius Prædestinationis cadere qui subjectum peccati miseriam nondum implicatum. Imò videtur Aquinas magis inclinare in illam sententiam, quæ asserit ipsam Reprobationem de facto antecessisse prævisionem originalis peccati.—— Loquitur Aquinas de Prædestinatione quæ ad Media per quæ homines salvantur, non quoad primam intuitionem, seu Electionem Gloriz. Suarez. Ibid.*

And

And as for *Calvin*, he is cited for either, both for *Massacorrupta*, or the
 BOOK II. faln Mafs, to have been the Object of Predestination, by Bishop *Dave-*
nant in exprefs words, p. 116. out of *Calvins Institutions*, as also in his
Instit. Lib. 3.
c. 23. Sect. 3. *Treatise of Predestination* against *Pighius*; and yet that he is cited for
 Predestination to have been store the confideration of the *Fall*, is fo well
 known, as there needs not any allegation for it. It is the common opini-
 on put upon him. Now I cannot think that a man of fo great a Judgment,
 was wavering in the Point, but that he had indeed both in his eye, and saw
 by the Scriptures, that there was in Gods Decrees, as laid forth therein, a re-
 spect had unto both.

CHAP. II.

A brief Draught of the Order of Christ's Election; and ours; as it lies represented in the Scripture.

I. **G**OD was pleased, and so resolved, to go forth to Creature Communion.

II. His own Glory was alone the Supreme End therein: He made all things for himself. *Prov. 16. 4. The Lord hath made all things for himself; yea, even the wicked for the Day of Evil.* And this was his sole Supreme Motive, *Rom. 11. 35, 36. 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: To whom be Glory for ever. Amen.*

III. The principal Glory he designs to himself in Election, is the Manifestation of the Glory of his Grace: *Ephes. 1. 5, 6. Having predestinated us, according to the good pleasure of his will, to the praise of the Glory of his Grace.*

IV. His Son, the Second Person, who was predestinated God-man; simply considered in his Person as God-man, and absolutely first decreed: *For we are chosen in Christ, Ephes. 1. 4.* Therefore he is supposed chosen first, as the Soil in whom we are set and chosen: *We were predestinated to the Adoption of Sons by Jesus Christ; eis auton, Vers. 5. For him and his Glory; as many understand it.* So in *1 Pet. 1. 20. Who verily was fore-ordained [as CHRIST] afore the Foundation of the World; but manifested (and ordained to be manifested, as he is the Lamb slain;) in these last days for you.* There are two [before] annexed to this Predestination: [fore] ordained, and before the foundation of the world.

Compare the words in the Verse afore.

And he was first ordained for these higher ends than our Salvation is;

1. For God's own self to delight in more than in all Creatures he could make, to be *the Man God's fellow: Zach. 13. 7. and Isai. 42. 1. My Elect in whom my Soul delighteth: I was daily his delight; in the continual thoughts of me: And my delights were with the Sons of Men, Prov. 8. 31.* We were chosen to be Christ's delight, but Christ to be God's.

2. To behold the Image of himself in a Creature, and of all his Attributes; That life and brightness shining therein, as could never have appeared in all meer Creatures; but did in him, *who being the brightness of his Father's Glory, and the express Image of his Person: ('tis spoken of the Person of Christ as God-man, as the next words in their current coherence shew:)* of this Image: See my Sermon on *1 Colos. 15, 16, 17, 18.*

3. By that Union with that Man, to communicate the God-head unto that one Creature, the *Man*; Thus decreed to be assumed, in such a high, superior way, as could no way have been otherwise communicated to meer Creatures: See my said Sermons on *1 Coloss.* All which are Ends that stand out of his Being Mediator for us; and are far higher ends than the Glory thereof, or our Salvation accomplished thereby.

V. Upon, and together with his being predestinated God-man, there falls upon his Person as his Inheritance, to be the Sovereign End (I say not the *Supremest* End; for God himself is above: And the end of him, as well as of all things else: But a Sovereign end, as in respect of us, and all things; he

BOOK II. having joynt Authority with God, under God, over all;) of all things else God should make; and the End of whatever of his Intelligent Creatures he should be pleased to choose unto Glory; according to that 1 Cor. 3. 22, 23. *All things are yours, and you are Christs, and Christ is Gods;* which is spoken in respect of Endship: That as you the Saints are the End of, and for which all things were ordained; so you, Christ is the end of you, and God of Christ; *John 17. 10. All mine are thine, and thine are mine; and I am glorified in them.* And so 'tis said of him, *That for him, and by him, all things were created, Colos. 1. 18.* As well as it is said of God the Father, *Rom. 11. ult.* And as it fell to him by Inheritance, God's Son, now subsisting in our Nature, being one Person therewith; so God freely gave it him, and bestowed it upon him, *John 3. 35. The Father loveth the Son, and hath given all things into his hand.*

VI. In this Predestination of this Man, unto that Union, and constituting him through that Union to be the Sovereign End of Us, and all things; there was conferred on that Individual Man, that was thus exalted, the highest Grace or Favour, transcending all that Grace which was, or could have been cast upon all his Elect, any way considered; so that if the Election of Us be to the praise of the Glory of God's Grace, *His* much more: There could be no desert foreseen, no worth in that man simply considered, that would require such an Exaltation. It must be said to him, as well as to any other Creature; *Who hath first given him, and it shall be recompenced to him again? Rom. 11. 35.* And to be sure, he had more given him by that Election of his, than what the whole Creation had; or possibilities of being created could have had: For all his Righteousness extends not unto God; all is nothing to him, *Psal. 16. 2.* And in that God was for ever perfectly free, as to his Will, to have decreed him, or not; to have decreed either that Man, or any other intelligent Creature, to this high Dignity; it was therefore Free-grace in him to decree it: And the greater was the Grace, by how much the Dignity was above what the Law of Creatureship unto Men or Angels, were their dues by first Creation, and enhanced also by this, that That Creature alone was exalted unto it, and none other partook with him: It was the Glory of the only begotten Son of God; peculiar to him who was that one Lord, 1 Cor. 8. 6. And therefore the Predestination of the Man Jesus, is made by *Austin*, the highest Example and Pattern of the Election of Grace, that is of Us.

*Incarnatio sum-
mam exemplum
gratie: nec po-
tuisse gratia
Dei gratias
Commendari,
quam ut ipse fi-
lius Dei homi-
nem indueret.
Lib. 10. de Ci-
vitate, Dei.
C. 19.*

And thus God's greatest End in Predestination to manifest his Grace, (from whence Election hath its Title, to be stiled the Election of Grace,) was accomplished in him above his Brethren: That he should be to the praise of the Glory of God's Grace, far above what we are.

VII. From the Pattern and Example of whose Election it is evident, That Grace is not to be limited, or only to be understood of the Favour towards Creatures that have sinned, and are delivered out of sin and misery: For the highest Grace, (which Divines stile *Gratia Unionis*, the Grace of the Personal Union in the Man Jesus;) above all other elevations or demonstrations of Grace whatsoever, was found in the instance of him, who could have no sin, nor was capable of it; the Grace of that Union was so impregnable, and far above all danger of it: Wherefore Grace, and the Election of Grace, (as all Election unto Glory is) when it is said to be of Grace, and not of Works, imports not solely an opposition to, or exclusion only of Works since the Fall; but of all sorts of Works, in what state soever; of Works in innocency in *Adam*, (the Reward then promised being of Works, not Grace, *Rom. 4.*) and also of the Angels, whom the best Divines acknowledge Elected out of Grace, and not Works of their own foreseen; and so their instance therein may be conjoynd with that of Christ's in that respect, to confirm this.

VIII. God having thus absolutely chosen him, and therewith endowed him with the Royalty to be the Sovereign end of all, whom God would either desire to Create, or Elect to Glory; those whom therefore he would, or did Elect of us Men, were and must be ordained, and intended in their very ordination of them in Election, to be for his Glory as the end of their Election, as well as Gods own Glory, was (as is acknowledged by all) the End of their Election.

We were not absolutely ordained, (as Christ in his singular Predestination was in the first intention of it:) but from the first of ours, the intention of God concerning us was, that they should be Christ's, and have their Glory from him, *the Lord of Glory*, (as *1. Cor. 28.* he is stiled:) The Person of Christ, God-Man, was predestinated, for the dignity of himself; but we for God's Glory, and Christs: And though God the Father, first and alone designed who the Person should be, as he did this, and that individual of us; yet that there should be an Election of any, this was for Christ's sake, as well as for the Glory of the Father: *Thine they were, and thou gavest them me: And that all Men (Elect) might honour the Son, as they honour the Father, John 5. 23.* So as God in their Election had his Son in his Eye, as God-man: And in the intuition of him as their End, it was, he chose them: And for his sake, to be his *Fellows, Companions, Psal. 45. 7.* As he was Gods delight, so that we might be his; as in *Prov. 8. 31. Rejoycing in the habitable part of his earth, and my delights were with the Sons of Men.* And further, in the Act of Election God gave them to him: For this giving them to him was conjunct with the Electing of them: Yea, and our Election is expressed ther eby; not as Mediator only, to save them from sin, but as Members to an Head: As a meer, and pure gift to his Person, for his Honour; To have fellows, and companions belong to him, who might in their Allotment, and Sphere, be partakers of a supernatural Glory with him, and from him, yea and in him: Which was his Glory, *John 17. 22. And the Glory thou gavest me I have given them:* (As concurring with thy Election of them, at thy giving them me, to be mine:) And thou thus loving them as thou hast loved me; *Vers. 23.* that is, both them and me with an everlasting love; yet in, and with thy loving of them, thou gavest them to me, and for my Glory, as their End; and for which chiefly thou lovedst them: As *Vers. 24. Father, I will that those whom thou hast given me, be with me, where I am; that they may behold my Glory which thou hast given me: For thou lovedst me before the Foundation of the World:* Now he was loved in his Election from everlasting, and they also with him, and chosen in him, and out of that love were given to him: And to what End, or out of what intention? Even to behold, and admire, and adore him, in his Person, and Glory; as being that very thing they were ordained for, more than for their own Glory: Which he mentions not, for it ariseth from their beholding his, and was ordained for his. And what Glory is it of his? The Glory of his Person, first absolutely decreed him, which is the height of his Glory in Heaven; where it is they are ordained to behold it: And therefore he says, *that they may be where I am;* whether he was now a going, even the highest Heavens. And what is the main Motive to God there mentioned, thus to love them; and to give them to him in Election: ——— *For thou hast loved me afore the foundation of the World.* He resolves his loving and electing them into this; *For Sc.* That is, thou having chosen me absolutely for my own Glory, in thy first and primary intention; and then thou lovedst them, and gavest them me for my sake; to that End, to behold that Glory which in Predestination thou gavest me; that so all of them might redound to the Glory of me, as first, and singularly chosen.

IX. We being thus chosen for Christs Glory as our End, and for his sake; as well as to the Glory of Gods Grace towards us; God did ordain a double Relation of Christ unto us for his Glory, additional unto that absolute Glory of his Person. 1. The Relation of an Head; wherein we were given as Members to him: As Members of the Body are to the natural Head: or as a Spouse unto an Husband to be her Head. 2. The Relation of a *Saviour, and Redeemer*; which is a superaddition to that of Head-ship: And both these for the

BOOK II. further Glory of Christ, and also for the demonstration of Gods Grace towards us: These two Relations we find distinct, *Ephes. 5. 23. Even as Christ is the Head of the Church, and the Saviour of the Body:* Both which are as distinctly related, as those which were by the good pleasure of Gods Will, Decreed him to be, *Colos. 1. 18, 19, 20. And 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 preeminence: For it pleased the Father, that in him should all fullness dwell: And (having made Peace through the blood of his Cross) by him to reconcile all things unto himself, by him, I say, whether they be things in Earth, or things in Heaven.* And all that is over and above the absolute Royalties of his Person; set forth in the Verses afore.

See for this the foregoing Chapter of the order of Gods decrees.

X. These Two Relations of his to us, have answerably a double and distinct Aspect and Condition upon us, and of us, in our Election; which Election was relative unto these Two of Christs, and not absolute as his was, 1. Of our Persons, without the consideration of the Fall, *in massa pura*, in the pure Lump of Creature-ship, or as to be Created: And under that Consideration God ordained us unto that ultimate Glory, under Relation to him as an Head; whether as of Members, or of a Spouse, and Church to him; or rather Both: Of either, or Both, which our Persons were fully capable; before, or without the Consideration of our Fall, 2: Of our Persons viewed to be fallen; and so as objects to be saved, and redeemed from the thraldom thereof, under our Relation to him as a Saviour.

XI. And each of these were for the Glory of Gods Grace: 1. In his Designment to advance us, considered purely as Creatures, to an higher Glory by his Christ, than was attainable by the Law of Creation: But wholly supernatural: For to have Ordained us was pure Grace, no less than to Redeem us from sin or misery when fallen, may be said to be, and was wholly independent of Works, or without Works of any kind: Even as Christ's Election (who is in ours our Pattern) was an Election without Works of any kind; that is, or without the Consideration of Works of any kind. And unto this Notion of pure Original Grace, may those words well be thought to extend, 2 *Tim. 1. 9. Not according to Works, but his purpose of Grace; which was given us in Christ, afore the World began:* As comprehending this we speak of, as the Mother of all Grace, even of Redemption Grace, and Calling. And it is a mighty Argument that it was a meer Grace in Gods Heart, that moved him to Redeem, and Call us; not according to Works, afore the fall; If that this first purpose of Grace towards us, and Ordination of us to Glory, was not founded on Works, that could any way have been supposed to have been afore the Fall performable by the Holiness of our Creation, that being but the Law of our Nature when Created, and by Creation due; And seeing there is such a Grace acknowledged, *de facto*, to have been towards Christ, and the Elect Angels; why may it not be supposed to have been here in our Election also?

But although this Grace was the Original Mother of Grace to us, and that therein lay the grand, and ultimate design; for it will have its full accomplishment last after all, and as the Issue, and Perfection of all; and God might have immediately, upon the first Creation of each of us, have taken us into that Glory; yet for the further Glory of Christ, and ampliation of, or ampler demonstration of his Grace, and to the End to draw it out, and extend it (as the *Psalmist's* word is) unto the furthest length it will reach to; God was pleased not to Ordain to bring us in an immediate manner, unto the possession of that full Glory, in beholding the Personal Glory of Christ our Head, (as was specified) as soon as we should be Created: But withall permissively ordained, that we who were thus ordained unto this Glory as our End, should by the way to it fall into sin; and therefore ordained to Create us first in a mutable Condition; (as the Law of meer Creation required:) By which falling into sin, there was way made for an Ampliation, and Illustration of the Grace of God unto us as sinners, which causeth Grace to abound, as *Rom. 5.*

Psal. 36. 10.
Draw out at length thy loving-kindness: So in the Hebrew.

15. thereby to shew the riches of his Love and Grace in extending them, or rather turning them into Mercy, by letting us, the Objects of his Grace, fall into the extreamest Misery: For Mercy properly respects present Misery; and is but Love or Grace extended; or Love becoming Mercy also to them it loves, when viewed to be in Misery: *God who is rich in Mercy, for the love wherewith he loved us, Eph. 2. 4.* First loved, and that became the foundation of Mercy to us as sinners: And unless sin had been thus in execution first, afore we should arrive at the Glory we were ordained to, as the ultimate complement of all, additional Riches of Merciful Grace to us as sinners, had never been, without which Grace had not had its full demonstration, as towards us: Hence

Chap. 2.

XII. And upon this occasion it was, that Christ had for his great and further Glory, the Office of *Redeemer* and *Saviour* superadded in his Election, unto that of *Headship*; and that because our being miserable and sinful, is that which is our present and immediate Concern, which we are most solicitous about in this World, whilst we are sinners; yea, and continues our Concern until we by that final Sentence and Judgment pass'd at latter day, have them for ever declared and published to be forgiven: (And therefore, both Mercy is said to be shewn, and forgiveness to be obtained at that Day:) Therefore it is the Scriptures do set forth Christ to us most thereby; (though they are not altogether silent in the other;) and thereby call, and draw our thoughts and intentions most fixedly thereupon.

2. Tim. 1. 18.
Matth. 12. 32.

XIII. And these Two Relations of Christ, of Head and Saviour, are simultaneous with God's Election of us, considered in those prospects forementioned, and neither afore, nor after, neither in time, (for so no Decree in God is afore, or after another,) but not in order, as to our Understanding: For he could not be our Head, but there must be his Correlate, his Body; and so of the other, of being a Redeemer: Neither had Christ been ordained to either, had it not been for us, and our Salvation: But still the Election of Christ's Person remains in the primary and first intention of it, absolute, and for it self, and for higher ends than these which are specified; and that did not depend at all on us, or our Election. And although there were these other Ends in God's Heart in relation to us, which occasioned his relative Election (as I may term it) of Christ, as in relation to us; yet God said within himself, (if I may so represent it) though I have those other Ends to be accomplished by him, yet I choose his Person for himself; and unto that Person all Glory above all; and for those higher Ends forementioned, which alone were motive sufficient to choose him, if I had no other; though I take in all in the choice of him: (For in God all was but one Act:) He is at once mine Elect and delight, and withal, my Servant in redeeming; *Isai. 42. 1. Behold my Servant whom I uphold; (in that work of Redeeming I have ordained him for;) mine Elect in whom my Soul delighteth.*

XIV. As the Glory of the Person of God-man absolutely thus considered, was the Primo-primitive design, (as I may so speak it) which God's Heart was intent upon; and then next unto that his Ordination of him to be an Head unto us, as a Body to him; and that by our meer Union to him as an Head, and bare relation to his Person as such; He was ordained to be the Sufficient, Efficient, and Author of many sorts of Blessings; as of Sonship from his Sonship; a gracious Acceptation of our Persons in him, as the chief Beloved; Heirs of the same Glory with him; Heirs of God, Coheirs with Christ; And all these Blessings were we capable of, considered as pure Creatures, through Union with him, and needed not his Death to have purchased them for us; and are made distinct from the Blessings of Redemption, as *Ephes. 1. 4, 5, 6, 7, &c.* shew. *According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the good pleasure of his will: To the praise of the glory of his*

BOOK II.

For this see
DIXON, CAMERON
ON 1 Cor. 15.
and divers o-
thers.

his Grace, wherein he hath made us accepted in the Beloved: In whom we have Redemption through his blood, the forgiveness of sins, according to the riches of his Grace. And he is the Object in whom, as a Supreme Sovereign Good to us, in whom, and beholding of whose Person, and that Glory of his, we shall for ever be made happy: This was the first Design in God's Intention, which comprehended us, Christ and us in mutual Relation together; so it shall be the last in Execution, as being the greater of these Two; and in execution or performance also, the most lasting, even for evermore: It will be the Issue, the Conclusion, the Crown of all. For after the Work of Mediation for us as sinners is fully over, and every way perfected, and the Day of Judgment ended; when sins shall finally be forgiven, and then for ever forgotten, as the Promise intended, Christ will give up his Mediatory Kingdom and Glory to his Father: And then that *Regnum Antemundanum*, that Kingdom afore; and abstracted from the Consideration of this World, or what we were, or Christ as Redeemer for us therein, shall for ever predominantly take place; when God, in the Father, Son, and Spirit shall be all in all to him as God-man, as well as us: And when Christ the Son, having laid down only the Oeconomy of his Mediation, as a Redeemer, shall yet in his Person, as he shall appear with the fulness of the God-head dwelling Bodily in him, and the brightness of the Glory of God shining in the Human Nature, which he can never lay down, or divest himself of, shall be as he is, and was constituted, an Head, an Husband unto us; and we, chosen as Fellows and Companions with him, be the Object and Efficient of our Happiness for ever, by our beholding that his Glory; according to that of *John 17. 24.* (I opened;) *Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the Foundation of the World.* And after the Day of Judgment ended, it is whereof the Apostle speaks, when he says, *We shall be ever with the Lord,* 1 *Thess. 4. 17.*

C H A P. III.

That the Supreme, and utmost End, or Termination of Election (as it respects us) is Gods choosing us to himself, and to a supernatural Union with himself, and Communication of himself. Proved from these words,

I COR. VIII. 6.

And we in him.

WE have seen the Mutability of our first Estate by Creation; the infinite distance of the Creature from God, the High and Lofty One: the necessity of Supercreation Grace, if any either of Men, or Angels be fixed immutably unto Him, which God was pleased should be by an Election by Grace of some. The next is,

That God, (who was at this distance from us as Creatures, &c.) did by that Election also Ordain those whom he so singled forth, unto a Supercreation Union with himself, and Communication of himself, as the highest and utmost End, (as to what concerned us) He Elected them unto: So as the height and top of our Salvation is consummated, and that Union with himself, which is far above that Oneness we had by the Law, or Dues of our Creation.

To found this Assertion, on the Words,

1. Observe the difference he puts between this [Us] as a special parcel of his Creation from the [all things] We, and All other things are from Him, of Him, or by his Power, as the efficient Cause: This is common to us, and All as his Creatures. But We, he speaks of as a company or parcel, severed, and set a part to some higher Excellency and Dignity; and this special separation of us from all things, is twice said, One Lord, &c. and we by him; We are [in Him] that is, taken into Himself, out of a special love, and by a special Union with Him. The word *ἐν αὐτῷ*, signifies both In Him; and so denoting this Union: And so Interpreters, (being to give but some one signification) generally choose to render it. Yet withal, it signifies [to Him] as denoting our appropriation to Him peculiarly: A being of US in the most eminent and singular manner, a peculiar people and treasure to him, as himself often speaks. It also imports, Our being singled forth for His highest Glory: *ἐν αὐτῷ*, [For Him] That whereas all things are for his Glory as well as We; yet, they not so For Him as we; And therefore to be for Him, is here in the Text set over our heads, not theirs: As if we had that lot alone; Not they; because we are Ordained so to be for Him, and in such a singular way and manner, as all things are not: Nor doth all the Glory that ariseth out of them, to Him, rise up to any considerableness in comparison of what shall, and doth, out of us; and specially, out of this our Union with Him: Our being in Him, is the great foundation of our being for Him.

And

And for the further illustration and confirmation of this Interpretation, I have recourse to a parallel Scripture to this, *Ephes. 4. 5, and 6.* [*One Lord*] *One God, and Father of all, who is above all, and through all, and [IN YOU ALL.]* Observe the difference of the Phrases used about [*all things*] there, and of [*Us*] 1. *Of all things,* 'tis said, He is *above all:* Whereby I understand the Sublimity, and Transcendency of his Divine Nature and Essence, as being of an higher differing kind, infinitely above that *being*, which all Creatures have by participation from Him, and is all one with that which in the Prophet *Isaiab,* God speaks of himself (when he speaks of Union with his Creatures, of which by and by) He is *that High and Lofty One.* So in his Nature, yet so as, 2ly. He (though divers from the Creatures, yet) is near to, and piercing *through all* Creatures, and filling them. He is present with them all, yet holding a distinct different being from all. He is *through all,* excluded by none, as the Air is not out of our dwellings. So first as his being, is no part of their being, nor mingled with them; But *above all,* glorious Excellency and perfection. And then *through all,* in respect of Immenity of Being. But these two are spoken in common, as in relation to all Creatures, and common also to Us. But 3ly. He turns his speech to the Saints, and adds, *IN YOU ALL:* There's your difference put by Grace from them all. In *you,* that are Saints; Oh an infinite difference and Grace! He that is thus that *High and Lofty One,* far *above all,* and in a common way present to all his Creation, and cannot be otherwise; He is over and above all this. [*in you all*] and in you alone: *United to you,* and one with you, in a special manner, and upon a special Relation. He, the *High and Lofty One,* whose Being stands out from all the Works of his hands, as transcending the Scale of their Entity: *Inhabiting Eternity,* long afore there were any Creatures made, and as then dwelling in, and possessing himself, with an Allsufficient blessedness; and He, who now he hath made them, is still above them all, as an Immense Supream Being can be supposed to be above what his hands made: As he speaks in *Isaiab,* and withal, *filling all.* *Heaven is my Throne, and the Earth my footstool,* saith God there: And is *through all,* as *Paul* expresth it here.

Yet 3ly. This *High and Lofty One,* affected a *special Union* with some, and he mentions that *Sublimity* of his own Divine Being as he doth his *Omnipresence* with, and through all Creatures, here, to shew, and enhance great condescension of his Grace and Favour, to be that he is *in you,* and *dwells in you,* that is, to be *United* to you above all the Rest. That 'tis but a *Common presence* vouchsafed to all things, [*He is through them all*]: But an *indwelling* in us, with a *Communication* and *Participation* of Himself. Oh Infinite Grace! This is the height of our Priviledge and Happiness.

And the height of the Grace and favour of this, in both respects, God himself doth set out and magnifie unto us, in that Prophet *Isaiab,* Chap. 57. 15. compared with *Isaiab* 66. 1. 2. *For thus saith the high and lofty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy place: with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.* Thus saith the Lord, the *Heaven is my Throne, and the Earth is my Footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord, but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.* But I defer that Scripture unto an Use of Magnifying the Grace of God, in Ordaining such an Union.

That such a *supernatural Union* with God, and *Communication of God,* is the height of, and his ultimate design towards Us, in his choosing of Us. That one comprehensive expression (we so often meet withal) is bigg with: [*That he chose Us for himself*] as *Psal. 135. 4.* *Jah hath chosen Jacob for himself:* And *Rom. 9. 4.* *I have reserved seven thousand to my self:* Which Verse 5th. the Apostle Interprets to be (in the case of others he speaks of) an *Election of Grace:* Also *Isaiab* 43th. Verse 20th. *My people, My Chosen,* and Vers. 21th. immediately follows, *This people have*

formed for my self. All which, to be meant of Election, I have at large elsewhere shewn. Now,

Chap. 3.

Thus to choose us for Himself, is not only to set us apart to be a *peculiar treasure of precious Goods*, as among Men, especially Kings, above all other things, what they love and delight in, they use to hoard up, reserve and keep in store for themselves. As *Eccles. 2. 8. Solomon* (who had power and opportunity above all men else, to do it) says, *he gathered gold and silver, and the peculiar treasure of Kings*, consisting of all sorts of Rarities and precious things, brought from all *Countries and Provinces*, (as it follows there) which they accordingly value. And thus in *Exod. 19 5.* says God of us, *Thou shalt be for a peculiar treasure unto Me.* And *Psal. 134. 4. He hath chosen Jacob for himself*, is explained, *and Israel for his peculiar treasure.*

Nor is it only, That God hath separated them for his peculiar Worship, and Service, *To be holy unto him*, consecrated, separated forever to glorifie him; as *Jer. 2. 3. Israel was holiness unto the Lord, and the first fruits of his increase.*

Nor speaks he it only, that he hath chosen them to shew forth his praise; as in that, *Isaiab 43. 21.* we cited. It follows, *They shall shew forth my praise.* For in that sense, *The Lord hath made all things for himself, yea, even the wicked for the day of evil,* *Prov. 16. 4.* This his End, is common unto all things; yea, even to the wicked, who are yet otherwise lost unto God; and those whom *he remembers no more.* But this of *Ours*, is in a contrary way peculiarly *for himself*; and so as his Glory on Us, is wholly in a way of Grace and kindness. You may therefore Observe it in *Ephes. 1. 5, and 6.* That unto his *Predestinating us [to himself] Vers. 5.* is added *Verse 6. to the praise of the Glory of his Grace.* Now put them two together. 1. *He hath chosen us to himself.* 2. *For the praise of the Glory of his Grace,* and they speak a special *Communication* of his very self unto us in a way of Grace, in pure and meer love and kindness, as whence that Glory of his Grace should arise. Now if it be thus, That it is a *Communication* of himself in a way of Grace; Then,

1. This promiseth First, That all that which Grace can do for us, in *Communicating* God himself to us, and *That all that he will do for us*, for his Glory, and the Magnification thereof, and is to arise from out of what favours he shall shew us, and no otherwise; He shall have no more Glory *in us*, and *on us*, than accrues out of what he bestows and lays forth in Grace upon us: So that our happiness as the effect, will extend as far as his own Glory as the End. It speaks, That his Glory on us, shall not be severed in any thing, from our good. As in that other, it being said, *that all things, and the wicked are for himself*; it is. But here, that his Glory, which is to be had out of us; and likewise our happiness, doth both run along complicated, twisted, interwoven together, as threads in one Woof, and are of like extent; whereof his Glory is the gloss, and our Blessedness, the Ground-work or stuff. And therefore, if he designs to have a Glory to the utmost, then he will shew favours to the utmost, and Grace will be sure of all others, to glorifie it self to the utmost, and in the utmost way the Creatures are capable of, remaining meer Creatures.

2. Yea, Secondly, In that [*for Himself*] is put in, and annexed to [*The Glory of his Grace*] it manifestly shews, that Grace is so large hearted, as it gives *All*, even [*to Himself*] (as we say) It is not to shew Grace only in all sorts of gracious effects, and in heaping favour upon favour, as a King doth upon his Favourite: But this is to *Communicate to us Himself*; to the utmost, and in the utmost way that meer Creatures, (for Christ alwaies must be excepted) are capacitated for.

3. Thirdly, It is the *Communication* of the whole of Himself; whether of his *Divine perfections*, so far as to Bless us therewith, or likewise of all the Three Persons, *Father, Son, and Holy Ghost.* (For these, (namely, *Persons*, and *Attributes*) are all that are in himself, and are himself; or which he hath in and for himself, to enjoy and be happy in). And all in God, shall as truly serve to make thee Blessed, according to a Creatures capacity, as it serves to make himself Blessed, in his own immense Sphere of Blessedness; if thou

hast himself, and the whole of himself. Thou shalt be *Heir of God*, Rom. 8. 17. for thou shalt be a *joynt-heir with Christ*; and it is All in God, is Christ's Inheritance, *Psal. 16. 5. The Lord is the portion of mine Inheritance, and of my Cup: Thou maintainest my lot.* And thou canst not have more: for, as *Rev. 21. 7. He that overcometh, shall inherit all things; and I will be his God, and he shall be my Son.* God himself hath but *All things* for himself; and thou shalt have himself; and what canst thou have more?

4. Fourthly, He *reserves himself* for thee, and all that is him, as the Text *Rom. 9. 4.* speaks of his Elect, That he hath *reserved* them for himself: So he hath reserved himself for them, and all of himself wholly for them. Is God your Inheritance? (as afore :) Then, none shall share therein but the designed Heirs; the *Rest* have Portions. Is it God that is your Inheritance? It is *He*, then, that is said to be *reserved* in Heaven for you, *1 Pet. 1. 4.* There he waits (as it were) for you, and that until you shall come, and lets the Crowd, the great Ones in all Ages pass, as they pass afore him all along, reserving himself (as in Election he did design) for you: As if a great Prince, in a Dream or Vision, should see the Idea of one not yet born, and should fall in love so with the Image of her, that he reserves himself till she is born and grown up, and will not think nor entertain any other Loves.

5. Fifthly, When he hath brought thee through all Disasters to Heaven; *Then, even then*, to shew, that his first and ultimate and eminent design in Electing of thee, was for *himself*, in that special Sense I have singled forth. Lo! your first entertainment or welcom thither, will be, *A presenting you to himself*: (O wonderful! We have need, that an Angel tell us, as he did *John*, upon the Lamb's Marriage, *Rev. 19. 9.* That *these are the true sayings of God*; so slow of heart, and dull, through Unbelief, are we:) But you have it express and full to the same purpose, which now I have held forth, in *Jude, Vers. 24.* *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory, with exceeding Joy, &c.* He speaks this as of what God means to do; and those he wrote to, being yet alive on Earth; he therefore brings it in, and presents it to their Faith in a way of exhorting them to Praise, and give Glory to him aforehand, upon the account, That *He is able to do it*, (as his Doxology runs) yet so, as withal, it more strongly imports, *He will certainly do it.* And who is it that will do this? What? Is it spoken of Christ his presenting you to his Father? No, not here in this place: Or is it *Christ his presenting you to himself*, as being your designed Husband? No, neither; (although you shall see that by and by, said of him too.) But it is the great God, the Father himself; for it is the *Presence* of him, *the Fathers Glory*, which we are presented *afore*; and you see withal, that it is the same Person that presents us to himself, whose Presence it is afore which we are presented, [afore his own *Presence of Glory*.] So that 'tis he whose *Glory* it is. And again, it follows, *Vers. 25.* *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.* All which Attributes are the Attributes of the great God the Father, in the usual current of Doxologies; and yet you may take in both Father, Son, and Holy Ghost, considered unitedly in that *One Act* of presenting us, as they are *One God*, though three in Person, who will thus present you to themselves, or himself, as *One God*; so as it shall be one joynt Act of them all, and yet as *One God*: And that of [*our Saviour*] is no Objection; for it is said of them *All Three*, That *they save us*.

It is added in that place, *With exceeding joy*: It is at our very first coming to Heaven this is spoken of. And spoken, that as we on our part, shall Rejoyce (as you will all say, we shall have reason) so God on his part too; He is pleased to present us with great Joy to himself, as making our Salvation his own Concern, more than it is ours: And that it is spoken of his Joy, doth that word shew, That it is a *Presenting us to himself* afore the Presence of his own Glory: And shews, that he esteems it to be Matter of *Joy to himself*, to have us so with himself: And though expressed of him but after the *manner of men*, that are over-joyed when their Children come home to them; yet sufficiently signifies that his Heart works with Joy in the doing it; as of the Fa-

Father of the Prodigal it is also spoken. And the word, *Presenting* afore [his] Glory, manifestly declares whose Joy it is, what is most intended, even his own, more than ours. For, it speaks how it is his own Interest, his Self-interest, *his Glory* which moves him: And what he hath in his heart when he doth it, that moves him so to present us, and therefore fills him with Joy in doing it. And it is as much as to say, he doth it for his own Solace; with the highest delight and greatest pleasure to himself: He gratifies himself in it: It is matter of dearest enjoyment of those whom he hath so long loved, which he taketh in them, now when he sees them perfectly holy: As elsewhere God is said to Rejoyce over us, *Zeph. 1. 17. The Lord thy God in the midst of thee is Mighty; he will save, he will rejoyce over thee with joy; he will rest in his love: He will rejoyce over thee with singing.* If in this life, when absent from him, much more when we come home to him, and he hath us present with him, in the Presence of his Glory: *And that Land (the Type of it) shall be called Beulah; that is, Thy delight is in her: For the Lord delighteth in thee, Isai. 42. 4.* He loves us when sinners; but delights in us, but so far as we are holy: And now when he sees us come first afore his Presence, faultless and perfectly holy; then his delight, and his joy in us is full: And then, at that time, when we come first into his Presence, says God with himself; *Lo, I loved this my Creature from everlasting, and I designed him then by choice, not only to be mine, my peculiar; but I chose him for my self to rejoyce in, and to communicate my whole self unto. And now, that after so long a time, seeing that holiness I designed, to be compleated in him, to prepare him for my enjoyment of him, and for his full enjoyment of Me, in the presence of my Glory, I thus solemnly present him with exceeding great joy unto my self: For I shall have more joy and solace in him, than he shall have in Me: For 'twas for my self that I first did choose him, as my ultimate End, which is now accomplished and perfected.*

And thus understood, *Respondent ultima primis*; and that Maxim so used and applied in the point of Gods Decrees, that what is last in execution, is first in Intention, and *è contra* is fully cleared up: Though I think, that that will not hold in all things about those Decrees, yet in this it is perfectly true: This being the ultimate End of Gods first choice and cast of his Eye upon us. And in like manner you see, it is last in execution, he chose us for himself; that was his primitive intention; and he presents to himself, as last in execution: He delighted with infinite delights to choose us, foreseeing all he meant to bring us to; and above all, his own enjoyment of us. Thus *Deut. 10. 15. 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: And at the last, he presents them, (having accomplished his End, once) to himself, with exceeding great joy*

And now, to tell you, how happy and blessed you will be for ever; after this so solemn a Presentation of you made by himself, to himself, None knows but himself, that knows himself, and his own blessedness: Only, in brief carry home this; that you will be as happy, as God himself can make you, as for the kind of it, of which I spake before.

I might next shew you, that we are also ordained for *Jesus Christ*: For unto him, and for him, you were likewise chosen as well as for the Father; as I have interpreted that in *Eph. 1. 5.* where 'tis said, *God the Father having predestinated us by Jesus Christ (εἰς αὐτὸν)* [unto him] that is, to the same Jesus Christ, as well as *εἰς αὐτὸν*, or, that God the Father did it to himself: I take in both in that *εἰς αὐτὸν*, both to him, that is, to Christ as well as to himself; that is, to God the Father, who himself predestinated us. And Christ himself from Heaven said of *Paul, he is a CHOSEN vessel TO ME.* Yea, and Christ also chose you from everlasting with the Father, and as God the Father predestinated you for *him*, that is, for Christ his Son, so Christ also, for himself: And that he will in like manner present you to himself also, you have it in *Eph. 5. 27. That he might present it to himself a Glorious Church: And you will easily Grant, that this might in some respect more Properly be said of him, than of the Father; because as the discourse in that Chapter was, he is*

BOOK II. *the Husband and the Church the Spouse.* But, as Christ is an *everlasting Father*, *Isa. 9. 26.* as well as an Husband; so God the Father is our Husband, as well as Christ; *Isa. 54. 5. For thy Maker is thy Husband;* and Multitude of other speeches shew; (*I am married to thee;* and the like) so that each of them may be said to present us each to himself.

But, besides this passage in the *Ephesians*, Christ himself doth more than insinuate the same with the greatest affections, and as with a delight to speak of it, in *John 14.* as being that thing which most intimately and ultimately pleased him, and was a Gratifying of himself, even this, that he should one day take us to himself, to his infinite personal joy and Contentment. For he having first said, *I go and prepare a place for you,* (as a kind Bridegroom doth for his Spouse) and then that *I will come again to fetch you;* he adds, [*and receive you to my self.*] The words are, *John 14. 3. And if I go and prepare a place for you, I will come again, and [RECEIVE YOU UNTO MY SELF;] that where I am, there ye may be also:* You see [*to himself*] still comes in: And methinks, in those words he doth express his heart in such a manner, as implies, that it was his own dearest interest that fill'd and act'd his very Soul in so speaking, as well as our interest: And that all was, for himself to enjoy us, and to that End to have us with himself for ever.

Thus much for the first part of my assertion for the Communication of himself. There remains a second branch intended in it, and that is *Union* with himself which in reality is the first of the two.

All *Communication* in a way of Grace is founded upon an *Union* with *him* first who communicates *himself*, as upon which it is he doth so Communicate: Thus all Communion between Man and Wife in such Acts as are proper to that Relation, is founded upon their being by a Marriage Union first made *One flesh*, by an assumed *Relation* first constituted between them: Their Union and Relation is not founded upon such transient Acts of Communion (for such without a previous Marriage Union of right and order, would be Fornication) but upon a Marriage Union first made. The Schoolmen do make something equivalent to this, the ground why God shews Mercy to his Children, that God makes and reckons them first, *ut aliquid sui*, as something of himself; the Scripture speaks the same, when it saith, they are as dear to him as what can be thought dearest to ones self; *Zach. 2. 8. He that toucheth you, toucheth the Apple of his Eye;* and *Deut. 32. 9. God made himself the portion of his people; viz. by giving himself to them:* And by vertue thereof it follows; *he kept him as the Apple of his Eye, Vers. 10.* thus in the Old Testament. *Why persecutest thou me? Acts 9. 4.* So in the new: *When I heard a language I understood not,* (says God) *Psal. 81. 5.* And he speaks it in the person of his People when in *Egypt;* for otherwise, there is no Language which God understands not; and it is God that utters that [*I*] there, as the next words shew, *Vers. 6. I removed his shoulder from the burden:* And *Vers. 7. Thou caldest, and [I] delivered thee.*

Now this *Union* was Elections design whereby to bring about that *Communication* of himself; thus the *Psalmist*, *Psal. 65. 4. Blessed is the man whom thou chocest, and causest to approach unto thee;* or (as *Ainsworth*) *makest near to thee:* (As also *who shall separate us* (*Rom. 8. 35.* doth imply) and from hence flows the *Communication* of himself, as it follows in that *Vers.* of the *Psalmist*, *he shall be satisfied with the goodness of thy House;* which *House* is himself in our Hearts, and so by this choice of his to that near approach unto him, we come to have all of what God in Heaven doth Communicate; whereof that *Temple* and *House* was then the Type, in the Language of which the *Psalmist* there speaks.

And that the *Communication* of himself is founded upon *Union*, is eminently seen in the Man Jesus, whose predestination is the pattern of ours, *Rom. 8. 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.* And whose *Union* with God is the Instrumental Original of ours. The whole foundation of that *Glory*, &c. the Man Jesus hath, is his *Union* with the

the Son of God, whose original right it was to say, *I in my Father, and my Father in me*: 'Twas that Union of him with the Son, who had this Union with the Father, gave him right to all those other Priviledges he hath: This entred him Fellow with the Trinity; *the Man, God's fellow* as in *Zachary* 13. 7. and this Union alone gave him right to *have life in himself*; and made all the Royalties of the Son of God naturally to flow in upon him as his due: Insomuch as our Divines have said, that there is no other Grace shewn to him, but this *Gratia unionis*, the Grace of Union; for that Union drew along all else with it, as of right and by inheritance: But yet, to us, all our priviledges, and Communications that follow, are as perfect Grace to us, as our Union at first. Yet still, they are all founded on the Grace of an *Union*, from whence Communion flows; and look, that as Union with God was the height and top Grace vouch safed Christ, and the end of his Predestination, so that of ours is of all the Grace communicated to us.

Chap. 3.

C H A P. IV.

That our Union with God the Father, and Christ, is the utmost End of our Election, further proved, in an Interpretation of several Passages of Christ's Prayer, in the Seventeenth Chapter of John.

JOHN XVII. from Verse 20. to the end.

Neither pray I for these alone, but for them also which shall believe on me through their word: That they all may be One, as thou Father art in me, and I in thee; that they also may be One in Us: That the World may believe that thou hast sent me. And the Glory which thou gavest me, I have given them, that they may be One even as we are One. I in them, and thou in me, that they may be made perfect in One, and that the World may know, that thou hast sent me; and hast loved them as thou hast loved me. Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: For thou lovedst me before the foundation of the World. O Righteous Father! the World hath not known thee, but I have known thee; and these have known that thou hast sent me. And I have declared unto them thy Name, and will declare it; that the love wherewith thou hast loved me, may be in them, and I in them.

The Assertion was,

THAT God, in and at his Electing, did ordain the Body of his Elect to a Super-creation Union with himself, and Communication of himself, as the highest and utmost End, he (as to what concerns us) chose us unto, above the Law or Dues of our Creation; and so as the height and top of our Salvation is consummated in that Union, which is far above that Law or Dues which is by the Law of our Creation.

I repeat the Assertion, because now I am to prove it, and every part of it; which I shall endeavour by these four or five following Deductions out of this Prayer.

1. The Subject of his Prayer, His whole Church.

The Subject of this Prayer, or Persons prayed for, in this part of it, are his whole Church of his Elect, to the End of the World: And the aim of his Prayer, or thing prayed for by him, in *Vers. 21.* is, *That they All* (that is, all and every one of them) *may be One.* He had prayed for himself to *Vers. 6.* For his Apostles then present, from thence to this 20th Verse: But here, for his whole

whole Church, who in the whole Body of them, must needs be supposed infinitely more dear to him, than those Eleven Persons, his Apostles, so small a Parcel of the whole, who are a Company which cannot be numbred, as *Rev.* Chap. 4.
7. 9. who now stood afore his view.

John and *Jude* wrote Catholick Epistles; (as they are intituled:) And this part of Christ's Prayer, we may stile, *Christ's Catholick Prayer*.

2. Let us next take in the Greatness of this Person who prays, and all the Circumstances he then stood in, when and whilst he was uttering of it; and think with your selves, of what an infinite weight and concernment that Prayer, for that his whole Church, must be of: That He, the great Son of God, that had been glorified with God's own self afore the World was, the true High Priest, bearing now all the Tribes Names, that is, All the Persons of his Elect, and every one of them, on his Heart; [*All, Vers.* 21.] and every One: And being within a small space, to go forth to be taken, and then to offer up himself a whole Burnt-Sacrifice for them, and every of them; And now by his Prayer, pouring forth the bottom of his Heart and Soul-blood desires, into the Bosom of his Father for them; and this, chosen out as his last and only solemn Request, to be left upon Record to all Posterity for them; and this also the last part and conclusion of that Prayer, when his heart was most enlarged; (as towards the end of Prayers ours use to be) himself wrapt up into Heaven, and filled with the sense of his own sooner approaching Glory, when he breathes it forth almost at every word; when you find him also deeply affected with the joyous thoughts of that Glory and Happiness which his whole Church should have, in order unto, and through this Union, effected by his Mediation; and which should be the fruit and effect of that his own Glory, and those his Sufferings; and how, at the latter day, his glory, and his Churches blessedness in their Conjunction with God through him, should so gloriously appear, and be acknowledged even by all the Rest of the World; and that his Heart was full of all these Contemplations and Foresights, you may discern from every Verse, especially 23 and 24.

Now then, Consider that he being thus, through his shortness of time, to single forth one Boon or Largest, to ask of his Father, who (he pleads) had loved him afore the Foundation of the World; and as he urgeth also, had loved this his whole Church, and every Member of it, as he had loved him: And that to utter this Request, as his dying Request too, with his last Breath; I say, If you look on him in these Circumstances, you will all conclude, That it must be some grand thing his Heart was now big withal; and of all things else the choicest and most comprehensive of good, yea, and of universal Concernment to them all. Sure you do and would expect in this case, That it should be the utmost Blessing which he could ask: Or that he knew (who was his Fathers Counsellor) to be the best his Father would bestow. And now what is't? 'Tis *Union, Union*, our Mystical Union.

There are indeed some other things fall in, but I may assure you, this our Union is the grand Subject of the whole, the Ocean all the other run into. And in that 21th Verse, he at first plainly proposeth it, as the Sum of his intended Request, *That they all may be One*: And spends the rest of his Prayer either in explaining, What Union he meant, and indigitating over and over, in more particularizing Expressions thereabout; which are, for Substance, this one and the same thing, even this, *That they may be One, as I in thee, and thou in me, &c.* that they may be perfect in One. And pressing his Father by those nearest Endearments between himself and him, which he knew were the most taking effectual Motives to grant it; as his eternal love to himself, and the same love to them, *Vers.* 21, 23, 24. And he goes over and over it again, and amplifies upon it, as one that knew not how to leave it, nor to get his heart off from it: So dear and precious a Request it was to him; (which is usual with us in Petitions our hearts are in:) yea, and ceaseth and leaves it, but because he was call'd off by another as great an Occasion; for the very time appointed by his Father for him to be taken by *Judas* and his Crew, was now come; read *Chap.* 18. And he so long'd to be baptized with that Baptism, that

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that he resolved to be at the place, designed aforehand to meet them, rather than come too late. And that he was mindful of the time, his words, *Chap. 13. ult. Arise, let us go hence, do shew.* And so he was forced to break off; and yet then he makes it his last word, *That the love wherewith thou hast loved me, may be in them, and I in them.*

3. But 3ly. What Union is this intended, or with whom?

Our Commentators do generally (except some few) Limit it unto that kind or species of Union, which the Catholique Church hath and shall have for ever one with another, and among themselves, as gathered out of, and separated from the World, into one Body, to Christ as the Head; and the Oneness to be that of love and affection, to be of one Mind and Judgment, and to preserve Concord, *and the unity of the spirit in the bond of peace*, according as it was at first exemplified in the Primitive Pattern, *who were of one heart, and of one soul*, Acts 4. 32. And so fast joyned, and glewed together, (as the word is) Acts 5. 13. That, as of *of the rest* (that were of the World) *durst no man joyn himself unto them.* And yet the people magnified them, *and many were added to them*: All which agrees (say they) with Christs speech, *Verse 21.* That this their being One, the rest of the World did tacitely acknowledge Christ to be the *Messiah*: and the sight of it brought divers to Believe, as *Verse 14.*

But sure this is too Narrow a Vessel to contain the big words by which Christ expresseth this Union here to this Father; But it is directly and immediately intended of that grand Union of all Unions whatever, even of our Union with God and Christ themselves; which doth indeed by way of consequence drawn on after it, this other Union of Saints one with another among themselves; as the Sun-beams being one in the Sun, the nearer they become unto the Sun, they be so much nearer unto one another, and among themselves, as being originally united unto the Sun itself: Yet still, this is not the Union primarily intended here.

And although the common Current be for that other Opinion, yet there are some Commentators of great Note, who cast their thoughts upon this last proposed Opinion.

Tollet being convinced, that those words of *Verse 21.* *As thou Father art in Me, and I in thee, that they also may be one in us*, do in the very sound of them, reach higher than that inferiour Union of the Saints one with another: Yet thus farr complieth with the common Vogue, and compounds it, bidding the Reader attend, that there is a twofold Union of Believers.

1. One among themselves, from the Unity of Faith and Love; and that that is it, (says he) Christ means in the former part of *Verse 21.* in those words, *that they all may be one.* But,

2. There is another, our Union with God and Christ, and their indwelling in us, and we in them: And of that Union (saith he) the following words are to be understood: *As thou Father art in me, and I in thee; that they also may be one in us.*

Super 4. Evan-
geliz.

Joannes Bence, also in his excellent (though short) Manual, falls into the same. *Brugensis* comes off to the same, though later, yet at last: Those other issued with it upon the 21. *Verse*; but *Brugensis*, falls in at the 22. *Verse*, upon those words; *That they may be one, as we are one.* Not only (says he) *that they may be one amongst themselves*, (for he had for that already) says he; *But that they be one with us.* For that is it which follows, *I in them, and thou in me: And so they may be perfectly one.* Which (though he carries to the Sacramental eating Christs Body, &c.) yet concludes, the most perfect Union that can be with God and Christ is here intended. And for this cites the interpretation of *Cyril of Alexandria*, that most Auncient and Grave Author. And truly I judge we might have discerned this higher up than either the 21, 22, or, 23d *Verses*; for I hope by the connexion of *Vers. 10, 11.* (in the latter part of which, *Vers. 11.* the matter of Union is first mentioned; *that they may be one as we are*) I hope, I say, afterwards to make it appear, that our Union with God and Christ, is there the eminent Subject in the Speech

Speech. Upon which Verse, our own Judicious *Cartwright*, upon *Verf. 11.* where this Union is first spoken of, propounds this Question, What Union it is that's meant; whether *that* whereby they are *One among themselves*, or that with *Christ*, and *with God*, or rather *with all these*: And answers, *Omnino cum Omnibus; Altogether and upon all accounts, it is our Union with all these.* And that, *that* of our Union with himself, and his Father, is chiefly intended by Christ, his Reason shews, *viz.* That this part of Christ's Prayer is but herein consonant unto that he had so much impress upon them in his Sermon to them immediately afore, in *Chap. 15. Verf. 4, 5, 10. Abide in me, and I in you: As the Branch cannot bear fruit of it self, except it abide in the Vine, no more can ye except ye abide in me. Verf. 5. I am the Vine, ye are the Branches: He that abideth in me, and I in him, the same bringeth forth much fruit. Verf. 10. If ye keep my Commandments, ye shall abide in my love; even as I have kept my Fathers Commandments, and abide in his love.* Which is all one, as to say, Union with himself; and so, what he had so much urged upon them in his Sermon to themselves, he now puts into a Prayer to his Father for them.

Chap. 4.

And even those that are for that Union of the Saints amongst themselves, as the primary intendment; yet are forced to take in that latter Union with God and Christ, as that which is the fundamental Cause of the Saints Union amongst themselves; as *in whom*, they being *one* first, do become one with one another.

And so the Question will rest in this, Whether the Union of the Saints, &c. be first and directly intended by Christ; and that of our Union with God and Christ be but supposed, as the Cause thereof; though not expressly held forth in the words: Or, *that primarily and directly*, our immediate Union with God and Christ be meant, and that other Union be supposed, but as the consequent thereof; and so, but secondarily and implied, as that which doth and must necessarily follow upon that Union first had with God and Christ, and so in the first place prayed for here by Christ.

Our Mr. *Hooker* of *N. E.* who hath wrote Sermons upon these *Verses*, from *Verse* the 20th to the end, (which are in print :) He doth plainly and directly cast the Interpretation *solely* upon the Saints immediate Union with God and Christ, and says, *That though the other follows thereupon, yet is not here otherwise than secondarily intended; but that that immediate Union with God and Christ, is alone the primary and direct intendment which Christ's Prayer and Petition falls upon.*

He makes an Apology, why he so dissents and diverts from the Common Opinion: I profess, upon the Consideration of all, to make none for this Dissent, but shall give my Reasons instead thereof. And the Reasons are,

1. That those words, *As thou Father art in me, and I in thee; that they also may be One in Us*, are a manifest Explication of what manner of Union he intended, when first he had said, *That they all may be One.* In which first words, he sums up first in General, the pith of his Petition; but then explains it by this, *That they may be One in Us.* And again indigitates it, *Verf. 23. I in them, and thou in me, that they may be perfect in One*; and so plainly terminates or issues upon the Father and the Son, and our being in them: And herein he speaks what Union he meant, as plain as plain can be.

The other Interpreters divert this, by making the intent of him in his mention of the Father's Union in the Son, and the Son's in the Father, to be, To hold forth by way of Example, what the Union of the Saints amongst themselves should be; even after that manner of nearness of Union; as that where by the Father is in the Son, and *è contra*.

But this Interpretation so applied to the Saints Union among themselves, doth destroy it self; and I infer from that very thing, That the Union he intended is such as bears a Similitude of that Union; in respect of their being One in the other; and so form up a

BOOK II. 2. Second Reason both Negative and Affirmative: 1. Negatively, That the Union of the Saints among themselves, is not such as that it may be said, That they are *one in another*: They may indeed be said to be one *with* another: And being Members, they are said to be *Members of one another*, *Ephes. 4. 25.* But they are never said to be Members *one in another*: *Peter is not in Paul*, nor *Paul in John*. But Affirmatively, Our Union with God the Father and the Son is such, as that Multitudes of Scriptures give testimony, that the Father is in us, and Christ in us, and we in Christ: And do use these very Phrases to express our Union with God the Father and the Son: As when 'tis said, *God dwells in us*, and *we in God*, *1 John 4. 15.* And the Church that is in God the Father, *2 Thess. 1. 1.* *Unto the Church of the Thessalonians in God our Father, and the Lord Jesus Christ.* Yea, it is the Phrase Christ useth in this very Gospel of *John, Chap. 14. 20.* *At that day, ye shall know that I am in my Father, and you in me, and I in you.* And there, to be sure, he intends not that Union the Saints have amongst themselves; but simply that which they have immediately in and with Christ, and that exemplified by what he hath with the Father: And here indeed in this Union, the similitude of that which the Father and Son have together, *Vers. 11.* or after the Example of God the Fathers being in the Son, and the Son in the Father, is found to hold: And I acknowledge it to be the Archetypal Example of this our Union with the [Us] that is, the Father and Son: And so, [That they may be one in us] must be rather meant of our immediate Union with that [Us] in that manner the Father is in the Son, and the Son in the Father: for after the Similitude thereof we are in them, and they in us.

And truly, this was a Phrase or Word so sweet in Christ's mouth, and so dear to his Heart, as he will have it the very last word in this prayer, and *I in them*: As if he had said, take this in, as the very Punctum or Point which this latter part of my Prayer Centers in.

3. In *Vers. 23.* *I in them, and thou in me, that they may be perfect in one*: That is, they being in me, and I being in them, this makes their Union [In us] perfect. Now the Union the Saints have among themselves, is not the perfection of their Union; 'tis but a piece of it, and so incompleat: But on the other hand, their being one in the Father and in Christ, and so in the [us], is that which is the perfection and top of their Union; which the other is not. And therefore, this is mainly intended.

4. Lastly, *Vers. 22.* *And the Glory which thou gavest me, I have given them; that they may be One, even as we are One.* These words declare the very Glory of the Saints in Heaven, to be but a Means to consummate and perfect (as his word is after, *Vers. 23.*) that Union which was the intended and proposed Subject of this his Prayer. And therefore that Union here intended, must be a greater and higher thing than all the Grace in this Life; yea, and all the Glory of the Saints in Heaven; (abstract it from their Union) for the End is better than the Means (which is Mr. Hooker's Reason, and was long since also mine) This all Reason acknowledgeth. And if so, then certainly, the Union of the Saints among themselves, in being one in love, affection, concord, of one Heart, not only as in the highest attainment they have reached to in this Life; but not as it shall be in Heaven, cannot be the full meaning of this that he saith, the Glory I have given them, is for this end, *that they may be one.* This lower Union (as I may call it) is but a part and piece of that Grace the Saints in this Life have, among the many other Grace vouchsafed them: And alas, how imperfect is it! and in Heaven also, is but a part of their Glory. I but this supream Union of the Saints in the [us] here, is meant of Christ and God: Their being in them, and they in them: As *the Father is in the Son and the Son in the Father*; and this in the full accomplishment and perfection of it: This may be deservedly said to be greater than the whole of that Grace and Glory, simply considered, the Saints shall have here and hereafter.

There are two things yet remaining that were put into the main Doctrine or Assertion, not hitherto spoken unto.

Chap. 4.

1. That this Union with Christ and God, was and is the very design of God's Electing of us from everlasting; and this also to be proved out of this Prayer of Christ's in *John* 17. (for that was it was also undertaken for, whilst I chose that Scripture forth, as a punctual proof of the whole.)

The Second is, that the Union is such as is the highest (next to that of Christ's) the Creature is capable of; A super-creation Union, or above what *Adam* had by Creation.

For the first of these, which in order with the former, makes the Particular: It may be easily discerned by multitudes of passages, how Christ traveth with his Father, the Son who lay in his Father's bosom; he recounts Transactions between himself and his Father, or Concernments that reached so high for their Original: This in a cursory view, will appear by *Vers.* 5. *And now, O Father, Glorifie thou me with thine own self, with the Glory which I had with thee before the World was:* And by *Vers.* 24. *Thou lovedst me before the Foundation of the World.* Which he enters as his Plea for his Saints beholding his own Glory, which he had with the Father; *Vers.*

5. But more particularly, it appears from his pleading God's Electing of us, whilst he seeks to obtain this Union for us, as the highest thing could be asked: And therefore this Union was included in that Election, as the Design of it.

Now, that he pleads Election in order to that Union, is evident from his Pleas, *Vers.* 6. (where it is, he first enters upon our Concernment) *I have manifested thy name unto the Men which thou gavest out of the World: Thine they were, and thou gavest them me, and they have kept thy word: Thine, How? By Election, for thereby it is, we first became his, 2 Tim. 2. 19. The Lord knoweth them that are his: When he calls his people: When he foreknew, that is, Chose, Rom. 11. 2. (as I opened it) [his] that is, his Elect, my chosen, as his own words often are, of them in the Old Testament. And in that he had manifested his Name unto them, whilst yet ye had preached to others, indifferently, he shews what it was that put the difference, even that these belonged to God; Thine they were, and thou gavest them me.*

That Clause also, *and thou gavest them me*, repeated so oft, both *Vers.* 6. *Vers.* 9. *Vers.* 11. *Vers.* 12. *Vers.* 24. I confess, it is to be understood of God's giving them at Effectual Calling them, and in that sense was true of these Apostles: But that's not all, there is a double giving; one at our Calling; and another at and with Election. And that giving to him was a distinct act from that of meer Election, though done at Election. They were first the Fathers by Election, who singled forth the persons, and then gave them unto Christ, upon his Electing of them, and so these two are here joyned; thou gavest them me, for they are thine: First, thine by Election, then given to me, in the same sense, that *Grace is said to be given in Christ afore the World began, 2 Tim. 1. 9.* In the same sense were these given to Christ afore the World began also; which is the import of that Phrase, *John* 6. 37. 39. *All that the Father giveth me, shall come to me;* where the Father's giving is not their effectual calling, for that is besides noted out by coming to Christ. But it is an act of the Fathers preceding conversion, or their calling; for it is the cause of their coming; so the words manifestly shew: *All that the Father giveth me, shall come to me.* And when was it, that act of giving was put forth afore calling? Not at the instant of calling, but in some time before; for in, *Vers.* 39. he says, *of all that thou [hast] given me, as in the time past; and that was afore he came down from Heaven, as his words shew, Vers. 38, 39. For, I came down from Heaven, not to do mine own will, but the will of him that sent me: And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing:* That is, 'twas the Instruction given him afore he came down, and he came down with that Errand, he brought it with

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him, that of all the Father had given him afore he came from Heaven, he should be sure not to cast off, nor lose any he had thus before given him; and if afore came down, then from whence must that act commence, but from everlasting? when it was, that that Grace was given in Christ; as, 2 Tim. 1. 9.

And truly, in *Vers. 24.* that Clause, *Those whom thou hast given me,* cannot well otherwise be understood. *Father, I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me: For thou lovedst me before the foundation of the World.* For the Glory given to Christ [*hast given me*] is apparently said to be from everlasting, as the Reason and Explication given of it shews, *For thou lovedst me afore, &c.* And therefore, if the giving me those thou hast given, be suitably understood, then it is, That thou hast given me those from everlasting also; which is so to be interpreted, because he had said in the words just afore, *Thou hast loved them as thou hast loved me; and so, amongst other likenesses from everlasting, as thou hast loved me.*

Besides, there he prays for his whole Church to come; and how is it that they had been given him? And that was not at Calling; for many of them were yet uncalled; and therefore given it must be in God's everlasting Decree. This Argument the words of *Vers. 2.* do manifest; *As thou hast given him power over all flesh, that he should give eternal life. To as many as thou hast given:* This [*as many*] are as many as he had amongst all flesh of Mankind in all Ages, and of all and every one of them *many*, he says they had been given him by his Father, which was before they were many of them, yea most of them, born, in all Ages to come: For they are all that *many* whom he died for and prayed for accordingly. Which is strengthened by *Verse 20,* *Neither pray I for these alone, but for them also which shall believe on me through their word:* which is a doing to the end of the World. Yet of all these he speaks in that 2d, *That they had been given him:* Then when he prayed for this prayer, yea, and long afore.

The Second, (or, in order, the fifth and last) additional in the Assertion was, That this Union was the highest the Creature was capable of, next unto Christ's, and a Super-creation Union, above the Dues or Rewards by Creation. This, though I mention, yet I need not much insist upon the proof. I might say no more, but that this our Union is brought in wholly by Christ, as the Head of his Church, and here pleaded for us upon his transcending Interest, on the highest accounts that that Interest will afford, (which is wholly Supernatural) And how high that will reach, our thoughts cannot rise up to apprehend. Sure I am, that look how far, Christ the Lord from Heaven, exceeds the first *Adam*, a Man on Earth, earthy; or that the Elevation of a Man, who is a *quickning Spirit*, super-excels the low and inferiour state of a *living Soul*; and the Unions with God, which each of these were the Subjects of, and Conveyors of the like with them proportionate to us, (being compared together) will be found more or less excelling; so far will that Union conveyed by Christ, also excel; and the one be but Natural, by Creation dues, and the other Supernatural, as the Comparison of the two *Adams*, instituted by the Apostle, 1 Cor. 15. teacheth us to make the estimate. But, because I confine my self to this Prayer, that one Passage in *Vers. 22.* is over-abundantly sufficient to prove this; *And the glory which thou hast given me, I have given them; that they may be One, even as we are One.* This is Christ's Glory in himself, by personal Union, communicated to us by a participation from him, even as Christ's Glory was from his Fathers Glory immediately, as his Son by Eternal Generation, and to the Man Jesus, or God-man, by personal Union: This is a Genealogy or Descent from an higher Fountain or Rise than *Adam's* Union was, and more fixed. But this Branch will, and may appear and rise up afore us, out of almost every thing I can speak about this Union: And when I come to speak of the height of this Union itself, it will every way be justified to the Children of Union; and unto that I shall refer it.

That

That it was a top Union, Super-creation, &c.

1. See *Hooker* of Comparison with *Adam*: See *Cartwright* on either, *Vers.* Chap. 4.
11. of *John* 17. or *Vers.* 21. and 22.

2. 'Tis Christ's Glory given over *Adam's* head, as *Vers.* 22. *John* 17. *Adam* never had the honour to have given that; 'tis proper to Christ, and had it given afore the World.

3. 'Tis the utmost he prayed for, and so a Corolary from that Head, [that 'tis the great thing Christ prays for,] 'tis argued, 'twas the greatest could be prayed for. See *Cartwright's* Harmony, third part, on *John* 17. p. 321, 322.

Use. Learn then from Christ, what thing of all other to pray for, and to make the most endeared Object of our Desires. There was an *one thing* of *David's* desires, *Psal.* 24. 7. *One thing have I desired of the Lord, that will I seek after.* And what was that? He speaks according to his elevation under the Old Testament, *that I may dwell in the House of the Lord all the days of my Life, to behold the beauty of the Lord.* And this indeed is near unto what Christ here under the New, (and *David's* is spoken in the Type of his:) And this of Christ's is, that God the Father may dwell in you, and that Christ, God the Son, may be in you, as the Father is in him, and make your hearts his Temple, wherein he shews and utters all his Glory: That you may be one with the *us* here: That Christ may dwell in you, and you in him; and thereby you will come to behold the beauty of the Lord indeed; *that they may behold my Glory,* saith Christ, *Vers.* 24. It is to have fellowship with the Father, and with the Son, as the Apostle *John* speaks: *Paul* that was a man that came nearest to Christ of any other (*Follow me as I follow Christ*) what was the great and first pursuit of his Soul? in *Philip.* 3. where in some half a dozen Verses he sets out the spiritual Exercises and pursuances of his Soul: (I use to call them *Paul's* Ascertions: And there the first and main great one is this, *Vers.* 9. *That I may win Christ, and be found in him;* that is, united to him: That is the grand point of his Desires. You pray for redemption and forgiveness of sins, &c. and you do well, for ye have need on't: And to sinners, when they are heavy laden and burnd with their sins, it is that which is first objected and laid before them by the Spirit in the Word: But yet let me tell you, there is a thing behind that is more remote and further off, and hidden to our thoughts at first, and that is *Union with Christ and God*, which in the utmost enjoyment of it will take place in the other World, when sin shall be forgotten, and remembred no more; yea, and which is a blessing of blessings, that we might have been made perfect in, though we had never sinned; yea, which is beyond Heaven and Glory it self, abstractly considered as it is ours, which is beyond our beholding, the Glory of Christ in Heaven; for it is that which is accomplished in us by that beholding. And my Brethren, a true genuine Spiritual Desire carrying out the heart unto a Union with God the Father and the Son, this proceeds from pure love; from a love to the things and persons themselves the Soul would be united to: Love is always joyned with a desire of Union: And so much the more purely that Love is carried to desire an Union with things lovely, so much greater is that love.

I add this, what though your hearts have not been so intently and directly carried out to seek this for your selves, as the top and crown Object of your Desires, yet be not discouraged, the Apostles themselves had it not thus in their thoughts, when Christ prayed for this for them: Their Faith and their Spirits had been little carried forth to, and exercised about this Union: *Have I been so long time with you, and believest thou not that I am in the Father, and the Father in me?* *John* 14. 9, 10. But in that day they should know; namely, when the Holy Ghost came upon them, *that I am in my Father, and you in me, and I in you,* *Vers.* 20. of that 14th Chapter. And here in this his Prayer I observe, that he mentions them but so far as they had then gone; and alas! it was but a little step: *As they have known that thou hast sent me; and they believed in me,* *Vers.* 8. And again, at last, *Vers.* 25. *These have known that thou hast sent me:* But they yet knew not their

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their Spiritual Union with Christ, which therefore he prays for. And again, at the 26th Verse, he saith, *I have declared unto them thy Name*, (and that by an inward manifestation of many things I have taught them outwardly, concerning thy Name, and Love, and the way of Salvation by me: But yet they were defective in great and many things) therein still, and needed new declarations of new and further things unto them: And therefore he adds those words, and *I will declare it*: Ye know how short they were in knowledge. *Ye believe in God, believe also in me: Hitherto ye have asked nothing in my Name.* And therefore it may much rather be supposed that they needed God's revealing to them inwardly and sensibly, their Union with him; and therefore he prays for it again in the very next words, and concludes therewith: They little dream't at this time of his praying of this so high a Mystery, the sense thereof was reserved till after his being glorified: Our Union is hid with God in Christ, as our Life also is: And our growth in Grace lyeth in higher Advances of Spiritual Knowledge, and Impressions of Heart affecting us, running along with accordingly upon what is still more and more Spiritual.

CHAP.

C H A P. V.

The Infinity of Grace and Condescension in God, The High and Lofty One, to ordain such an Union and Communion with himself, of Us his Creatures, who are at such a Distance from him as we Creatures; and more then doubly Infinite Grace, in that we are also Sinners.

U S E.

YO U have then great Reason to adore our Holy, and Great, and Blessed God, for this his Original and Foundation Grace of Ordaining this High and *Super-Creation* Union of, and Communication with himself, and of your selves thereunto. My Exhortation is, That under the Contemplation of God's Height and Greatness, you would especially adore his Grace, according to the Tenor of the Angels Song, *Glory be to God on high, good will to Men, &c. Luke 2. 14.* My intent is not upon this occasion, to magnifie *this Benefit* it self, and shew how great this *Union* in it self is: But to magnifie the Grace of God's heart himself, in ordaining it and us thereunto.

Only touching the *Union* it self, I shall say but two things at the present, that shew the greatness of this our Union.

First, That bate but two things, which you that are meer Creatures are eternally uncapable of. 1. Never think to become God himself: I will not again say not only Bate, but abhor that thought. First, you must so be united to him, as God and you may still remain distinct Beings for ever: And indeed, this were not *Union*, but *Sameness* and Identity; but yet so near will this Oneness be, as God will be *All in All* to you, and *all the fulness of God shall fill you*, as *Eph. 3. 19.* and so fill you, as the fire of an hot Furnace doth a small piece of Iron cast into it; (when yet not dissolving it, or converting it into fire it self) that you see not, or discern not the Iron, but it appears to be altogether fire: It so fills, penetrates, and throughout possesseth it so in glory, your selves will not mind or think of your own selves, or of your glory as yours, through your being swallowed up into the thoughts and enjoyments of his Glory shining in and through you. 2. Bate you also, that Union which the Man Jesus hath with God, (God's first Fellow) which is to be one Person with him that is God, and so by Inheritance to have the Name, and be styled, *Son of God*, yea *God*, &c. though his Creature Frame remains distinct from God eternally, in *Col. 2. 2.* *The fulness of the God-head dwells bodily*, that is, *personally*, in him; (as *bodily* notes, (which I cannot stand to shew) in our and other Languages) when you would signifie and denote a Person, you use the denomination of a Body: Such a Body did this (you use to say,) and some Body; yea, and no Body; that is, no Person. As Body signifies Person; so bodily, personally: And thus the Godhead dwells bodily in Christ by his Union with the Person of the Son of God. But this is his transcendent Privilege alone. Would you be all Christs? I pray content your selves: There is but one Lord Jesus Christ, and we by him, *1 Cor. 8. 6.*

But, excepting those two, call all the Angels and Spirits of Men made perfect, and let them imagine for you the sublimest, highest, nearest Union with God else, and Communication of God himself accordingly, and you shall have them, and be perfect in One, as Christ says, *As we are One, John 17. 11.*

BOOK II.

The second thing I say of this Union, It is Indissoluble. *Who shall separate us from the love of God*, Rom. 8. 35. And if not from his love, then not from himself; for his love made the union, and will never suffer a separation: Neither his Height, *who is the high and lofty One*, shall work in his heart, the looseness of his heart towards you: Nor any, nor all, of that depth of sin and misery; for his Love hath an height, and depth, and breadth, and length in it, passeth yours. And in this, our Union (as in other things) transcends that of *Adam's* by the Law of his Creation; the least sin dissolved it; it was but a running Knot; and how slight and slender an Union and Friendship must that be founded upon, *Quamdiu bene se gesserit*; and which the least wry unwary thought may unknit? And so the Creature could look at the love of God with it, but as might be turn'd away. And to love, or apprehend one's love to me, as one that may perhaps, one day, hate me: This is *Venenum amicitiae*, the poyson of Friendship.

This for the Union it self: Now for the greatning of the Grace thereof (which is my proper Scope) I shall only refer you to God himself: Hear what himself speaks of it, and what he sets it forth by; how he himself values the favour of it, who best knows how to value it, that is, best acquainted with himself, and knows what he bestows on us, when he unites himself.

The Scriptures I referr you to for this, are, *Isai. 57. 15. For thus saith the high and Lofty one, that inhabiteth Eternity, whose Name is Holy; I dwell in the high and holy Place; with him also that is of a contrite and humble Spirit: To revive the Spirit of the humble, and to revive the heart of the contrite ones.* Parallel with *Isa. 66. 1. and 2. Thus saith the Lord, the Heaven is my Throne, and the Earth is my Foot-stool: Where is the House that ye build to me? And where is the place of my Rest? For, all those things hath mine hand made; and all those things have been, saith the Lord: But, to this Man will I look; even to him that is poor, and of a contrite Spirit, and that trembleth at my Word.*

1. It is Union with his poor Creatures, which he here indigitates, and holds up to their view, as the great benefit bestowed. [*With him will I dwell;*] By which Phrase, in the New Testament, Union with God and Christ, are still expressed; as also in the Old; *1 John 4. 15, 16. Whosoever shall confess, that Jesus is the Son of God; God dwelleth in him, and he in God: And we have known and believed the Love that God hath to us: God is love; and he that loveth, dwelleth in God, and God in him.* And the highest Union of the Son of God, in and with the humane Nature, is termed, *The dwelling of the Godhead Bodily, or Personally, Colloss. 2. 9.*

Now, the Course God takes to Magnifie this his Grace of Union, or indwelling in us, is, by setting forth the Greatness of himself, in a comparative with our Meanness and Lowness.

I shall not here, at large or industriously set forth his Height or Loftiness, that's not my main Design at present; though that was elsewhere my Argument upon the same Text, which I opened then, to shew the distance of God from the Creature: But at present my single intent and purpose, is to Glorifie this Grace of Union.

Brethren, God here appears in, and puts on, as great a Glory, as any where else the Scriptures do express; and he doth it, to endear the confession of his Love in Uniting himself unto us. I shall make instance of it in each Particular, whereby he sets forth his Greatness.

1. The high and Lofty One: *High*, for the transcendency and excellency of his Being: *Lofty*, for his Sovereignty and Dominion. To speak to each;

1. *The high one*, or Most High; a Title frequently given him in Scripture, and even by the Devil himself to him; *God most high, Luke 8. 28.* And it Notes out his Divine Being or Essence, to be of another kind than his Creatures are of; yea, and infinitely surpassing theirs, in that respect: As in *Eph. 4, 5, 6. one Lord, one Faith, one Baptism: one God and Father of all; who is above all, and through all, and in you all.* 1. He is said, to be *above all*; denoting the sublimity of his Godhead and Being; and in an higher kind
ex.

excelling theirs. And 2ly he is *through all*, in respect of the Immensity of his being, that extendeth to, and pierceth through all. Or if you look that other Parallel place, *Isa. 66. 1, 2. Thus saith the Lord; The Heaven is my throne, and the Earth is my foot-stool: Where is the House that ye build unto me? And where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: But to this Man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.* Where God, comparing himself in like manner with his Creatures, speaks thus slightly of them, and their Existence. These! *Why; these have my hand made; and made out of nothing:* Which expresseth their utter difference in kind from him, as well as his efficiency: For, what are the artificial works of any Mans hands, unto what himself is, that made them? And he speaks of their Existence. Those words [*all these have been*] *Pareus* renders, *per eum existunt.* Chap. 4.

Now stand agast, my Brethren, to think, that infinite pure Being of his (which runs through all immixed with his Creatures; and that, in the kind of it, doth transcend and differ, as a Man doth from a Picture he hath drawn: Or as the Rational Soul, or an Intelligent Spirit doth from the Body of a Man, or the Sensitive Soul in him, or in a Brute;) should contract so near an Oneness with us his poor Saints. When *Adam* was to have a Companion, God brought all sorts of Earthly Creatures to him, for him to choose one out of; but they being none of them, of his kind, he refused them all: And shall God vouchsafè to mingle himself with us, and dwell in us, as the Soul doth in the Body, be one with us, and make us Companions with himself; yea, and reckon us as himself! It is spoken of as a debatement of our Souls, that their condition should be, to *dwell in Houses of Clay, Job. 4. 19.* and their foundation to be in the dust; and will he that is the Potter dwell in his earthen Pots he makes, and become one with them, for him that is *above all, and through all,* (as you have it in *Eph. 4. 6*) It is the Immensity of his being, that he fills Heaven and Earth; and he were not God if he were not so immense: For this God to be *in you all;* (which is spoken of the Saints with a discriminating difference from all else, and to enhance the Grace of which, he had rehearsed those other,) is Grace indeed, and a presence infinitely beyond that Common to them with all things, of being through them.

Put together these two, That he that is *above all,* in the Eminency of his Being, and but *through all* things else, should further be *in you all:* And there's the Grace.

2. The *lofty One*, which imports, i. What, according unto that height of his Being, he might in a Grandeur answerable thereunto, carry it towards his Creature, loftily and aloof; and might, out of a due and just valuation of himself, so keep off from any Communion with them. Sure I am, the Scripture speaks at this rate of him, as of what he might do, and that out of *loftiness;* when it says, that it is an *humbling* of him, to cast an eye, or so much as a thought, upon any of his Creatures; not on Earth only, but in Heaven: This is expressly spoken of him, *Psal. 113. 5, 6. Who is like unto the Lord our God, who dwelleth on high; who humbleth himself to behold the things that are in Heaven and in the Earth?* It is as if he had said, It is a condescension or stooping, a coming down from his loftiness, to cast a thought or look upon any of them, under any consideration; to take them so much as to be the Object of his Cogitation: And in this sense we use the Phrase of one who knowing his own worth and height, and rating himself proportionably, That he is too lofty to deign to do such or such a thing, that is far below him. O therefore! how far must he be from deigning to have any such a thought or inclination, as To be One with us, and to dwell in us, and exchange thoughts, affections, and joys with us, in so near a manner! yea, bestow even himself upon us! I had almost said, To cast himself away upon such worthless things! I will make this supposition (if it could be supposed) That if any Creature should ever have so presum'd and aspired, as to have made such a but far-off Motion to him, How would he, out of his loftiness, have with indignation rejected

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rected it, and them that made it? Well, but this Grace within himself made the Motion for us, and caused this lofty One to think of it.

It is said in Scripture, That *he purposed all things within himself*, Eph. 1. 11. And to be sure, this of all others, must have been purposed within himself, and have come from himself; and that makes the Grace of it.

2. The *Lofty One*, that is, in respect of absolute Sovereignty, as in 1 Tim. 6. 15. he is described, *Who is the blessed and only Potentate, the King of Kings, and Lord of Lords*. And further, to make it appear he is so, He hath a Son that is lesser than himself, considered as *God-Man*, Namely, Christ, and who is accordingly stiled, *The Prince of the Kings of the Earth*, Rev. 1. 5. (even as the Kings Son hath the Title of Prince, under the King his Father,) *whom he will, in his times, one day shew, and cause to appear in Glory*; as it is in the same place of *Timothy*. And this his Prince or Son, less than himself, is yet under him as *God-Man*, stiled also, *The King of Kings, and Lord of Lords*.

Think with your selves then, but of a great and lofty Spirited Prince, that is Lord of all, that he should design to unite to himself the lowest Beggar, and take her into his bosom, and bestow his Son or Prince upon her in Marriage, and unite himself therewith in the nearest tye and Bond of Union. (And yet, Earthly Kings are but Kings by Birth, and in their Essence or Nature, but of the same kind as other Men), and yet this doth God. To conclude this, in *Rom. 8th. ult.* you read, that *neither height, nor depths, shall separate from this love of God in Christ Jesus. Shall not separate*, implies an Union made: *Heights*, are those heights of God's Loftiness, in being so infinitely above *us*: The depths are your depths of lowness, miseries and sins. Now these hindred not his conjunction with *us* at first, nor shall they ever separate, or work off his heart from *us*. In Marriages of Persons mean by Birth, though perhaps rich, with, or into the Nobility, it is often seen, that their height and loftiness, makes them in time despise those they have Married, and to have their hearts taken off from them, for the disproportion in respect of Meanness; so that it proveth in the long run, an uncomfortable Union. But it is not thus with the lofty heart of our God: His loftiness and your lowness, his heights and your depths, make the happiest Union that ever was, because it is his Grace makes it and brings it about, and holds us together.

3. *Who inhabiteth Eternity*; that is, 1. When none of these his Creatures had a Being, but made in the beginning of time, *Gen. 1. 1.* Whereas he for an Eternity of time past, when there was no Creature with him, as *Prov. 8th. from Vers. 23. to 32.* dwelt alone in himself, who is his own Eternity; and is an house to himself, compleatly furnished within himself, and hath no need of us, or any thing: Nor would not have had unto all Eternity to come, *Acts 17. 24, 25.* *God that made the World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with hands: Neither is worshipped with mens hands, as though he needed any thing, seeing he giveth to all, life and breath and all things.* They thought their Gods such, (as *Paul's* speech implies) that they contributed a Glory unto them to build them Temples, to invite them to come and dwell and receive Worship, and Sacrifices from them Offered therein.

And the Vulgar *Jews* had some like narrow conceits of our great God, as that our Parallel place, *Isaiab 66. 1.* insinuates: For what doth God say there to them? *Thus saith the Lord, the Heaven is my Throne, and the Earth is my Footstool; where is the house that ye build unto Me? and where is the place of my Rest?* Which is as if he had said, This Temple, nor all these things, are neither worthy of Me, to be a place or dwelling to Me; nor have they all Room enough to hold Me, that they should be my Rest, to take Contentment in.

Solomon himself, after he had built that stately Temple (the wonder of the World whilst it stood) when he came to Dedicate it by that solemn Prayer, 1 *Kings*, Chapter, 8. *That God would dwell in it, and hear all sorts of Petitions, made in it, or towards it, at the Throne of his presence; doth in the midst*

midst and full carrier of his Prayer, make a stand, and puts a strange check or correction to himself, and a stop to his Petitioning any further, *Vers. 27. But will God indeed dwell on the earth? Behold the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded?* Whereas God's Promise to dwell therein, was the very corner stone of his Prayer, laid at the entrance of it, *Vers. 12. The Lord said, that he would dwell in the thick darkness*, which he builds all his Petitions upon. This so abrupt a clause and parenthesis to a Prayer that had run on so smoothly, for so long a Series of such Petitions for God's Presence, seems at first blush to have been a recalling, or calling into question *that* his foundation. But it was either a Divine Rapture, an Extasie, swallowing up his Soul into an Adoration of God's infinite Graciousness so to descend: Or, that his Faith took breath a little, by a brief Quæry made unto God, seeking to draw and suck in from Him, a confirmation and strengthening of his Faith therein; That so immense a God, should thus dwell, &c. was a thing became too big for his narrow Faith to retain, without some new impression from God to enlarge and widen it. And truly, by such free Quæres made in Prayer, the Saints often draw from God manifestations and impressions of his love, as to say, *But wilt thou indeed pardon, and yet love me!* (or the like) For, that this should have been *vox dubitantis*, the voice of unbelief, or of doubting, I cannot well suppose, (although the thing was (but that God had said it) in it self utterly incredible); because that ere he began his Prayer, *he saw with his eyes the presence of God filling this Temple, Vers. 11.* And having his Faith fully confirmed there, he at the beginning of his Prayer, rehearsed the Promise God had long before made of dwelling in it, *Vers. 12. which the dark Cloud was the testimony of.* I understand it therefore to have bin *vox admirantis*, the voice of admiration and astonishment, proceeding from a strong Faith of it: His Spirit was stounded at the thoughts of it, (whilst he was carrying it all along in his Prayer) and was indeed the main Petition in, and of his Prayer; and therefore when he had recovered himself, or came as it were to himself again, having uttered this, he goes on in the next *Vers. 28.* as he had done before, *Yet have thou respect unto the prayer of thy Servant, and to his Supplication, Oh Lord my God, and so on; so as this but will God indeed dwell on earth and in a Temple made by me?* This was but a stounding parenthesis; that so immense a God, whom the Heaven, and Heaven of Heavens cannot contain, should vouchsafe to dwell, &c. and it is as if he had said with wonderment; but is *this true, and true indeed?* Oh infinitely strange, and beyond all imagination! A condescension that would never have entred into the heart of man: And never enough to be admired at! Thus this proceeded not out of Doubting of the thing, though thus great, but from an Adoration of God, that he should vouchsafe it, considering his Infiniteness, and Immensity, thus to Lower Himself, to dwell under so unworthy a Roof, as that Centurion also spake of Christ, whom this Temple of *Solomons* did Typify. However it was, whether One or t'other, or both, either serves as a great step to my purpose, which is to greaten the Grace of God in dwelling on Earth; and withal, take this along with you, that the Prophet *Esau* his grand wondering, and this of *Solomons*, *Was, that he that inhabiteth Eternity, before Heaven, or the Heaven of Heavens were built, or a stone thereof laid, should thus do.*

But will you have me unfold the Myſtery of all this admiration of *Solomons*, and bring it down more home to my Scope in hand? For God to have dwelt thus in that outward pile of Building, the Stone, Gold, and Furniture of *Solomons* Temple, as understood in the outward letter, was not the great Object that *Solomons* Faith, or Wonderment, was exercised about: Yea, that simply or abstractly, or alone considered, if no myſtery had been in it, was not at all to have been believed: For if so, then it had been contradictory to that we heard from the Apostle, *Acts 17. 24. God that made the World——dwelleth not in Temples made with hands.*

Solomons Temple, indeed was God's Ordinance, having the Promise of his Presence; but there was this further deep and great Myſtery intended by it, which *Solomons* Faith and the believing *Jew*, had in their Eye, and that we

must understand to have been the Subject of his Admiration—as well as of his
 BOOK II. Faith.

This Temple, and the Ark, in the Holy of Holies thereof, in which God dwelt between the Cherubins, was His Christ that was to come in the flesh, God's *Immanuel*, or *God with us*: Even the fulness of the God-head dwelling bodily and substantially in an Human Nature, whereof this Temple and Ark were but the *Shadow*: (which opposition of shadow and body, is another Interpretation we may take in, to make that phrase of Dwelling bodily Compleat) It is Christ who is that true Tabernacle to be in Heaven, which not Man but God pitch'd, and was to be the *Ark of his Testament*, as Christ under the New Testament is called. And Christ not being then to come, there was nothing extant on the Earth visibly to signify that Presence and Union of God with Man by, as this of *Solomons* did: So as this of *Solomons* was in a Shadow Ordained to be, and had Promises belonging to it, and a Reverence peculiar to it; though it was but a dwelling in darkness, as *Verse 12. of 1 Kings 28.* and in a Shadow.

This Temple likewise signified God's Church and Saints on Earth, and in Heaven likewise, as those in whom God dwells by so intimate a Presence. Which Inhabitation of his in them, is by derivation from and in the vertue of that personal union that the *Man Jesus* (Typed by the Ark) had with the Son of God, and dwelling in him therewith.

By these things forelaid, the Subject Matter of *Solomons* wonderment [*Will God indeed dwell on Earth?*] doth prove to be really and indeed intended (though thus veiled under the Temple, and *Solomons* Admiration so Immenſe a God should dwell in it) of a Wonderment that this God should vouchſafe to dwell in the Temple of Christ's human Nature (as Christ himſelf calls his body *John 2. 19.*) And the fulneſs of the Godhead bodily fill and poſſeſs it; and that then through him, in the hearts of all his Saints, his Myſtical Body, whether in Earth or Heaven, united unto him as the Head.——And we that live under the New Teſtament, and underſtand the Myſtery of all theſe things, ſhould therefore fall into a far deeper aſtoniſhing admiration, with raviſhment, at the thoughts of this, as *Solomon* did at God's dwelling in his Temple, and this, when we ſhall further conſider that *Solomon* in this his Prayer of Conſecration of his Temple, did therein ſuſtain the Type of our *Jesus*, conſecrating his fleſh and human Nature, by ſtrong cries, and tears, and humblings of himſelf to his Father, whereof the *16th. Pſalm*, and *22th. Pſalm*, (made for him) are evidences; as alſo his Story, and the Epistle to the *Hebrews* ſhew. So that indeed this Argument in hand will riſe in this: *That the Man Jesus*, wondred as much at his own advancement unto this Honour, That God ſhould vouchſafe to dwell Perſonally in ſo ſorry and poor a Man as Himſelf (conſidered as a Creature) was. And that he ſays as well as *Solomon*, (for *Solomon* doth it as repreſenting Him.) *And will God indeed dwell in a Tabernacle of fleſh?* And by vertue of that *union take Me up into Glory?* So near himſelf, that I ſhould be able to ſay, *I in my Father, and my Father in Me!* Oh wonderful! And if all this will not make an impreſſion hereof on you, that even this done to Christ (*who is that Holy thing, That Holy One, &c.*) is matter of ſuch aſtoniſhment; Then add to this of *Solomons*, that other more clear Teſtimony of *David* his Father, in *Pſal. 8.* wherein, whether you underſtand *David* himſelf as a Prophet, taking up the like Agaiſtment to ſpeak in his own Perſon, or whether in the Name and Perſon of Christ, he utters it as that which the *Man Jesus* as *Man* ſhould take up; His words of him are theſe, *Vers. 4, 5, 6. What is Man that thou art mindful of him? and the Son of Man that thou viſiteſt him? For thou haſt made him a little lower than the Angels, and haſt Crowned him with Glory and Honour. Thou haſt made him to have Dominion over the Works of thy hands: Thou haſt put all things under his feet. And that he ſpeaks theſe things of Jesus* as he is *Man*. The Application the Apoſtle makes of theſe words, is properly intended of Christ, ſo as of no man elſe in the *2d. Chapter* to the *Hebrews*, *Vers. 6, 7, 8, 9.* do directly ſhew. *But 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 lower than the Angels; thou Crownedſt him with Glo-*

ry and Honour, and didst set him over the Works of thy hands. Thou hast put all things in Subjection under his feet: For, in that he put all things in Subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus that was made a little lower than the Angels for the suffering of death, crowned with glory & honour. — Yea, & it may well be thought that David uttered this, as in the Name and Person of the Man Jesus himself; for he had the fullest experience, and knew best what these high and glorious Visitations of Grace, or dealings of God, proper and peculiar to himself, were; and which were such as were vouchsafed to none else of the Sons of Men. He therefore had the greatest cause to speak these things himself unto his Father; who though a Son, learn'd Obedience, and to know what a Man he was in distance from God. And surely, if David spake these things of him by way of wonderment, and they therefore being true of him; he therefore did frequently in his Soliloquies with his Father, utter the same, or what were equivalent thereto: So as to meditate and say to God; O what was I, and what am I, the Son of Man, so sorry a Man that thou shouldst thus visit me! or, that thou shouldst be thus mindful of me! that is, set thy heart so on me; To visit me in my Incarnation at first, when thou tookest my frail Flesh into Union with thy eternal Word and Son! And that I should be called The Son of God! and bear the Name of thy Immanuel [God with us] by virtue of that Union: And that thou shouldst then make this Flesh or Manhood of mine, by being through Death made lower than the Angels, the Means and Instruments of so great a Service to thee, as to save by my Death thine Elect of the Sons of Men? And then, after that work performed, I should be crowned with Glory and Honour, far above all Principalities and Powers. and have Dominion over all the Works of thy Hands, and have all things put under my feet? My Brethren, you may extract much of the Substance of this Language out of many Passages in *John* 17. and his Prayer in the Garden: As to which latter, the 7th and 8th Verses of the 5th Chapter to the Hebrews, I take to be a Comment upon it; *Who in the days of his flesh, when he had offered up Prayers and Supplications, with strong crying and tears unto him that was able to save him from death; and was heard in that he feared: Though he were a Son, yet learned he obedience by the things which he suffered.*

And now when thou hast seen Solomon, David, and Christ himself, wondering at this, then return to thy self and fall down afore this God, and wonder at thy self, and the rest of thy Fellow Sinners, That God should design thus to visit and mind thee and them, and say, O what is man that thou art mindful of him! That we, such Worms and Wretches, should be thus, and in this manner so highly honoured, as for the high God to dwell in us: And will God indeed dwell in such Houses of Clay, mingled with sin, and makes us his Temple! Thus, *2 Cor. 6. 16. you are the Temple of the living God.* And *Rev. 21. 2, 3. And I John saw the holy City; New Jerusalem coming down from God out of Heaven, prepared as a Bride adorned for her Husband. Behold, the Tabernacle of God is with men, and he will dwell with them; and they shall be his People, and God himself shall be with them, and be their God.* Where the Church is described, 1. By her Union with Christ, *Vers. 2.* as being his Bride: And then by their union with God, and his dwelling in them, *Vers. 3.* And if Solomon wondred God should dwell in that his Temple made of the best and gloriouslest of inanimate Creatures the World affords, but such as never had displeased him: And if David and the Man Jesus wonder, that God should so dwell in him, who was the Holy One of God; How much more, that he should dwell in us, who were once Temples of Satan, and in whom, at present, sin dwells, as *Rom. 7. 20.* O infinite Grace!

And having thus led you along through these windings, and landed you at the same Point we began with; let your thoughts thus possessed, return again to our Prophet *Esay*, who raiseth this wonder farr higher than Solomon did, and reflect with your selves and say: Oh, that ever that God that hath not the Heaven of Heavens only to dwell in, which yet cannot contain him; but that hath had Eternity to dwell in still, should ever ordain to dwell

in a Cottage that was built but yesterday, and take that up for his Eternal Habitation, Cages of sin and Uncleaness, and bring Eternity down with him, the fullness of God into so narrow a Heart, yea, and to fill them, in the end, with all the *fullness of God*, as in that 3d to the *Ephes. Vers. 19.* you have it: That the whole blessedness of God should come down into thy Heart, who extendeth himself to fill all Eternity, both past and to come, in one instant: And because thou wert not extant then with him, during his Eternity, nor knewest none of what his thoughts were then; For him to bring with him down into thy Soul all the thoughts of love and affection, and all his dearest delights he had then of thee and in thee, during that Eternity (whereof you read, *Prov. 8.*) when he was alone, Father, Son, and Holy Ghost together; and so possess thee of his Eternity past, as farr as it is possible for thee to be possessed of it: And to gratifie thee so far as to open the full Mystery of his will, the intimacies of his Counsels so farr as they do concern thee: To discover the manifold contrivements his Wisdom impregnated of Love, intended aforehand; and forecast, how to shew his Love in the most ample and gracefull-way to thee, thereby to take thy heart: He will bring down, I say, with him into thy heart, all those everlasting transactions he had with Christ about thee: All the Promises he made to him for thee (as *Tit. 1. 2.*) All the blessings which in his own Gracious Purposes he had continually a design of blessing thee with in Christ: That these and all other the *deep things of God* (the bottom of his Heart) as the Apostle styles them; *which Eye hath not seen, nor Ear heard*, but which God then was a preparing for them that were to love him, these he will Reveal; whereof some, and in part, his Spirit (who searcheth the deep things of God) doth now in this Life upon sense of Union, begin to make known, as things freely given us of God. And the whole that remains, will God himself in that other World, fully unfold and relate unto thee, for the space of another Eternity yet to come, as being time little enough to do it in: For, Oh! how many are *thy thoughts to us-ward!* If I would declare and speak of them, they are more than can be numbred, says he, that was our Friend and his Counsellour, *Psal. 40. 5.* and that that *Psalme* was penned for him, the next Verse shews.

Again 4ly, in *Isai. 66. 1.* you have this also mentioned: *Thus saith the Lord, the Heaven is my throne, and the earth is my foot-stool; and where is the House ye build me, and where is my Rest?* And in, *Isai. 57. 15.* *I that dwell in the high and holy place, It is I that dwell with you and in you:* That is, that he, who hath built himself a Throne for himself; which is in Heaven, an high and holy place: as *Nebuchadnezzar* forsooth, says, he built himself a Pallace, for the Glory of his Majesty (so, he foolishly boasted) that this God should choose to build another Throne for himself to dwell in, in a poor and broken Spirit; and therein by Grace to reign, as *Rom. 5. 21.* as being a Spirit, of all other, so disposed and framed, as to give Grace the honour and Dominion of all. Kings use to say, That the Hearts of their Subjects are their surest and best Throne; and to sit in which, they most delight. And be assured of it, that God accounts your hearts a greater Throne, than what that high and holy place, the local Heaven is to him, which is called Holy, because the Glory of the holy God doth so appear there, as no unclean thing did ever enter it, or can abide in it; and that God Magnifies this place so much that he hath holy Spirits with him there, and none other; whose holy Hearts, and the Glory they give him therein, he accounts a farr more glorious Throne than the place; For it was for them he did build and prepare the place, as Christ speaks, *John 14. 3.* *And if I go and prepare a place for you, I will come again, and receive you unto my self, that where I am, there you may be also.* and *Heb. 11. 16.* *But now they desire a better Countrey, that is, an heavenly: Wherefore God is not ashamed to be called their God: for he hath prepared for them a City.* And thus much is insinuated in *Isai. 66. 1.* where God first asketh them the question, *where is the place of my rest, and abode?* He speaks it to these Templers (as I may call those Jews that cryed, *The Temple of the Lord, The Temple of the Lord*) where is it can you imagine (says God) I should have Room or Rest in? A sufficient Dwelling, wherein

I may dwell like my self; Dwell like a God, so great a God as I am? What? Will you confine me to your Temple, and think that House good enough for me, that have Heaven for my Throne? When he had thus confuted them, he answers it himself: I have spied out a place for my Rest, you little think of; yea, which you generally despise, even a poor broken Spirit; and I will Rest in my love *there*, as *Zeph. 3. 17.* for ever, and seek no further: And not Rest only, but sit down therein with the greatest Joy and full contentment: *The Lord thy God——will Rejoyce over thee with joy: He will Rest in his love; he will joy over thee with singing:* It's his love causeth him to do it; and they are a poor People, *Vers. 12.* even as here in *Isai.* he also characters them.

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5. *The Earth is my foot-stool:* And I could kick it, or tread it to Dust and Nothingness, if I pleased, as well as I trample upon it now as my foot-stool. Well, but these poor contrite Souls, whom I have look'd at, *Vers. 2.* and have look'd at, and had in my eye from everlasting, these Clods of Earth and Dust; these Worms creeping on this Earth (yea, these small Pieces, and small Motes and Atomes of this Earth, compared to the whole of it;) these I have taken into my everlasting Arms, and taken up into my Bosom to dwell in them, even whilst I make the whole Earth my foot-stool; and they shall sit on my Sons Throne, as a Queen doth with her Lord, and he sits on my Throne, as *Rev. 3. 21.* *To him that overcometh will I give to sit with me in my Throne: Even as I also overcame, and am set down with my Father in his Throne.*

6. *Whose Name is Holy:* And so holy, as the Heavens I dwell in, which I call *my high and holy place*, are not pure in my sight; that is, do not come up to that holiness which I am fully delighted in: And yet I, this highly holy One, will be one with these sinners; and that they are sinners, and their sins is that that humbles them, and breaks their Hearts, and doth it whilst they look upon me in my Holiness, who am so holy, as I cannot endure to behold any iniquity; and who, if I had chosen for Holiness, would have chosen the Angels that fell, whom I made excelling in Holiness, as well as strength; I chose the humble, poor, and contrite Spirits, broken for their Sins, and the miserablest and remotest in their condition, from any such a preferment and favour as this, to be vouchsafed them: Yea, and in their own thoughts, the farthest off of all the Rest of my Creation, looking with trembling at my Word, fearing the shaking of every leaf therein; at every example of my wrath upon others; at every threatening; yea, lest I should in wrath Swear against them as I have done against others; lest I should tread on them, as Men use to do on Worms, whilst they lye Crawling with their Mouths in the dust, if there may be hope.

But what is the reason he should affect thus to Unite with *such* to choose, and so should ordain them to be *such* then when he chose them: That whereas he had respect in his Choice to nothing in the Creature to move him, for which he should first choose them. He would shew he had not, by this, that those he chose, he ordained with all to be *such* as should neither really have any thing to respect, and in their own apprehensions of themselves, utterly, without any thing in themselves, he should regard: But the clean contrary; which, their being termed the Poor, and Humble and contrite, do both here in the Prophet, and up and down in Christ's Speeches, import; he decreed them therefore *to be such*, and to work these apprehensions and dispositions of Spirit in them, to prepare them for this Union, and to accompany it when it should come to be actually bestowed on them. The pure Creatures, had they stood without his Election Grace, had been too full; too rich, and apt to Reign, in some respect, without him; and all the rest of Mankind that fell, are full of themselves, of their own Righteousness, and their Bellies are filled with his hid treasure of outward Comforts, Priviledges, &c. and they are all (whilst remaining *such*, too full for God to dwell in, *Intus existens prohibet alienum*, there is no Room for him (as of Christ 'twas said at his Birth) in the Inns. There is not a Creature-emptiness in them, to take me in, to the full of my Goodness, that so I alone might fill them: And says God, I
bring

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bring fullness enough with me where I come; the fullness of my Godhead which filleth all in all; and I need no addition from what is in my Creature; and the emptier my Creatures are, the more Receptivity and Capacity there is of me, to take up my dwelling in, and whole possession of them: And therefore their Poverty, Vacuity, and Brokenness of Heart, not only as Sinners, but as *Creatures*, and their becoming in their own eyes, stripped and de-vested of all their Excellencies they had, or might imagine to have, as such; even to be brought to nought in whatever they may think they are, (as the Apostle's word is) this makes them fit for my Godhead to fill. And these, are the meet Matches, for him with all readiness to close with: Then, when they can no way subsist in themselves; nor have comfort in their own being any longer without him; nor in any thing else besides him; nor bear up their own Souls from sinking, even to nothing, and worse than nothing; and are become actually, and in their desires, nothing in Comforts; nothing in their own righteousness; nothing in their own Ends and Aims; nothing in their own Abilities to any Good; nothing in any Creature Privilege: And that when they look back unto their best Estate by Creation, they see their sub-jectness to Vanity, and continually to have gain and lose all (as they did) when the Soul is thus humble under its Creature-ship, and the Vanity of that; and likewise of Sin, and its sinful condition: Now, says God, looking at the disposition of such a Soul, now shall I be God alone in the heart of this Man; here I see a Seat to erect a Throne to my self in; when I come to joyn with this Man, I alone shall be exalted in that day; and he that glorieth, will Glory in the Lord; and my design in my Election is, that no flesh should Glory in my Presence, or where I come to dwell and reside, and manifest my presence, in, *1. Cor. 1, 28, 29, 31. And base things of the World, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. That according as it is written, he that glorieth, let him glory in the Lord.*

Again, If God would have the whole of Glory intirely to and for himself, these empty nothingnesses are fully fitted to give it to all wholly to him; and to entertain him upon his own terms of being glorified as himself can of Creatures. But above all, these are prepared to give him the Glory of his Grace, which is this Condition will be sure to be acknowledged, and to be adored as the Donour and Founder of all unto them.

To Conclude; there is not, nor could there have been a greater demon-stration given, that God had no respect to what is in us, for which he chose us, than that he should design, together with his choosing us, to bring us, (in the deepest sense of our own hearts) unto this utter emptiness of all respect for which God should regard us; and choose out this as the highest and most pleasing frame or qualification of Heart in us, upon which he should promise, to come and dwell in us, or rather declare, that he doth dwell in us.

CHAP. VI.

The Primordial or Foundation Motives in the Heart of God, that moved him to Affect, Design, and Decree so high an Union of Creatures with himself, as they are expressed in Christ's Prayer, John 17. The first Motive was to manifest and declare God's Name, and to illustrate his Grace and Mercy to the Sons of Men.

THE Holy Spirit, who is the Intercessor in us, and who searcheth the deep things of God, doth offer, prompt, and suggest to us in our Prayers, those very Motives that are in God's heart, to grant the thing we desire of him: So as it often comes to pass, that a poor Creature is carried on to speak God's very heart to himself, and then God cannot, nor doth not deny. But yet therein the Spirit prays not immediately himself, but forms those Prayers in us; so as we are they that pray. But,

Here is one, as great an Intimate with God, as the Spirit himself is, who here prays himself personally unto God, and was of Counsel with God from everlasting: And therefore surely, when he shall speak to God for any thing, and go about to move his Father thereto, he must needs utter the bottom of what did move him from everlasting, and will move him now to bestow it. He speaks the Intimacies of things between his Father and himself, which are privately known to them, with the Holy Spirit alone.

And truly, methinks when I read this Prayer, and therein his pleadings and memorials to his Father, I am admitted into the Cabinet Council of Heaven, and am made privy to what were and had been the bottom grounds that swayed that great Consultation from Eternity, unto that determination which he prayeth to be accomplished. Likewise, it became Christ, that as the thing prayed for (our Union) was the highest and utmost good that was to be, or could be prayed for by him for us; so answerably, to bring forth the deepest Motive in God's heart to urge him withal to grant it; for he was his Father's Counsellor, and prays accordingly.

Non ex nudo tantum fidei & charitatis sensu Christus Orat, sed ingressus, ante oculos habet arcana patris judicia: Calv. on John 17. v. 9.

The Inducements are many: I shall single forth Two principal grand Ones, of those which we find here in this Prayer: which Two do yet make Three; The latter being divided into Two.

1. The Manifestation of *God's Name*, that is, of God himself, in his Perfections towards us, especially of his Love and Grace; in his doing of which, God's manifestative glory, as it is made to us, doth consist.

2. The second is taken from the Oneness in Essence, and then the intimacy and sweetness of Communion that was and had been from everlasting between his Father and himself, as Persons, and so amongst the three Persons themselves, the [US] and the [WE] spoken of *vers. 11.* and *21.*

There is a Third, from the Interest of Jesus Christ, as God-Man, and from the love his Father bears him, his Son, as first set up to be personally united to that Man Jesus, and in him and through him, cast and diffused upon his Elect, as they be considered in him, and for his sake, with difference from the world. But this I shall refer unto another Head, of *Christ's Election as he is God-Man*, and his Interest in our Election.

I. MOTIVE.

To manifest and declare God's Name.

THis he mentions first and last of his Prayer: The first at the sixth Verse, (where our interest begins to be mentioned) *I have manifested thy name unto the men which thou gavest me out of the World*: There Election is made the ground why he did declare God's Name to them: And therefore had been the Move in God's heart, why he had by Election given them unto Christ: *Thine they were, and thou gavest them me*; the force of which lieth in this, that because he had designed them by Election to be his, he did ordain that he should manifest his Name to them, as that which had moved him to elect them. Then again, *Vers. 26. I have declared thy Name, and will declare it*; which is at the Conclusion of his Prayer.

We must first explain what is meant by God's Name.

I. In General; God's Name is God himself; and expresses what he is that is the only true God, as he had said *verse 1.* when it is said, *Bless the Name of the Lord*, that is, God himself: *What is his Name, or his Sons Name, canst thou tell?* as *Prov. 30. 4.* and *Ezek. 36. 22.* his Name is put for his Glory. Now that this was the great design of God, to have his Name declared by Christ, in such a manner as never before, *Psal. 22.* shews; which as in Christ's Name it prophesieth of his being crucified in the fore-part, so the effect and consequent of that being crucified is, *I will declare thy Name unto my Brethren, in the midst of the Congregation I will praise thee, verse 22.* which is quoted also *Hebr. 2. 12.* And this declaring of his Name, and this great Congregation is not to his Saints only upon Earth, it reacheth to Heaven, and unto all that shall be there manifested: *Verse 26.* When he saith, *I have declared what he had already done upon Earth, and I will declare*, it was not only what he would do while they were upon Earth, but in Heaven also: So as the declaring of God's Name is the great design of God in this World to his Saints, and to be perfected for ever in the World to come.

2. Christ came not only to open what God's Name was, as it was more frequently held forth afore in the Word, as explaining the Attributes of God, as they are set forth in the *Psalms*, and elsewhere, not so much as to open the heart of God in the continuance of our Salvation, and the bottom foundations of them.

3. Especially therefore to lay open his grace, and love, and mercy to Mankind, that was the most eminent peculiar Subject of Christ's declaring God's Name: So 'tis expressly said by Christ himself, *vers. 26. I have declared thy Name and will declare it, that thy love may be in them*: So then that part of his Name especially is it Christ pretended: With which accords that passage, *Psal. 138. 2. I will praise thy Name for thy loving-kindness, and for thy truth, for thou hast magnified thy word above all thy Name*: The true intimate meaning whereof is this, Thou hast magnified that part of thy Word that speaks thy loving-kindness, and truth, above all thy Name else that is in thy Word: And so refers unto that Name proclaimed, *Exod. 34. 6. The Lord God gracious and merciful, abundant in goodness and truth.*

II. *To declare thy Name, O Father!* (who is the Fountain of the Deity;) This he saith in the 25th *verse, Father, the world knoweth thee not, but I have known thee, and I will declare thy Name.* Jesus Christ came in an especial manner to open the heart of the Father to the World; *John 1. 18.* He came out of the bosome of the Father, and he hath explained him; he hath disclosed him, laid open what is in him, in his thoughts, purposes, and ends of sending him into the World: The Design of his Preaching in his Sermon in the Gospel of *John*, is to let open his Father's heart, and his own as the Son:

Son: And this is the knowledge which he boasts of, as proper to himself; and magnifieth; Father, *I have known thee, verse 25.* that was Christ's eminent skill and learning, and therefore *I declare,* and teach it, *vers. 26.* Though all the Treasures of Wisdom besides were in him, yet he magnified this Wisdom above all. Chap. 6.

III. The declaring the Father was to declare also the other two Persons; how they are in God, and that himself, the Son, proceeded from God the Father. The Father, as he is the Fountain of the Deity, so he is set for the Three.

In a word, *all in God,* is reduced to these two: 1. The perfection of the Divine Nature of the God-head it self: And, 2. the three Persons subsisting therein, and injoying of those perfections; and the manifestation of these Persons, and of their joynt Counsels and Offices about our Salvation, are the great Subjects of Christ's preaching, especially in the Gospel of *John*: And I am to shew how these were the original Inducements to him, for God is Primordially moved with nothing out of himself. And therefore I have singled forth these Two out of the many other Motives, which Christ useth in this Prayer, (as namely, that One I mentioned of his own Interest as God-man) which yet I here leave out, and refer to another place; because as he is such, it is a thing out of God himself, and set up by Election as we are.

These things first explaining what God's Name is, I come secondly, to shew how this was a *Motive*: For which there are these *Demonstrations.*

1. It's the Nature of Perfection to manifest it self, and so it is in God: And to be brought unto Union with God, is the utmost perfection of the Creature: *I in them, and thou in me, that they may be made PERFECT IN ONE,* *verse 23.* and so unto the uttermost, that they were capable of. Now it is the Nature of true Perfection to manifest it self: Our Saviour here expresth it by the word [*manifest*] this Name, which accordingly holds forth the reason of the thing it self; for it is a known Rule, That it is *the Nature of true Perfection* to be *manifestativum sui, to manifest it self*: And so it is in God, and that moved him. Not that by being known any perfection could be added to himself, but that he might perfect others thereby, as our Saviour here, that they may be made perfect in one, praying for this Union: We see the Creatures desire to manifest their poor and low perfections; but they, because they think themselves perfected by being known to others; which stile God himself indeed condescends to utter himself in, in the manifestation of his perfection, as in that Speech, *his power is perfected in weakness, 2 Cor. 12. 8.* but in a clean contrary sense the Phrase there imports to be made known, or manifested; that is, to be made kown, or manifested to be most perfect and glorious in and upon occasion of our weakness: For in any other respect than of giving an occasion to discover it self, what perfection can weakness give to power? As for making any such manifestation, there was no necessity or impulse on his part for himself to have done; for his Essence being immense, it is comprehensive and big enough to have contained his own blessedness within himself, without flowing over: He is to himself a perpetual Spring of Happiness, and also a sufficient Cistern to receive, and hold, and retain all the flowings and reflowings thereof, within himself; all falls still back again into himself; which is from the infinite vastness of his Being: And therefore it is a meer act of his Grace and Will, which the Scripture every where so celebrates and attributes this unto.

Besides it was farr from any necessity, or addition to his perfection to have them thus made known; for there were three persons that Communicated in these perfections, that knew, and loved, and delighted as I have shewed elsewhere in each others blessedness.

But then, Secondly, these his perfections being crowned with Goodness and Grace; his goodness moved his Will unto this Communication of himself; and it is as known a Maxim that goodness is *sui Communicativum, Psal. 119. 68. Thou art good (in thy Nature) and thou doest good,* that follows; and the greatest.

Book II. greatest goodness He can do us is, to make known his goodness; Thus God to Moses, *Exod. 33. 14. I will make all my goodness pass before thee.*

But it was not simply his goodness, but his grace, which is the top perfection of his Name and this Grace our God did value as his choicest riches: *His Grace, his mercy*, you have it up and down in *Paul's* Epistles. And this as it is the excellency of his goodness, so still helpt forward to make his will to Communicate all his goodness; For (mark it) Grace and Mercy are such Attributes as have not himself for their Object, though for their Subject, and so if any needed a manifestation unto Creatures, then these. Himself indeed is the Object of his own Love, (he loves himself) but himself is not the Object of his own Grace, to be sure not of his own Mercy. God is no where said to be gracious or merciful to himself, nor is it meet to have it said of him; and therefore in this respect he is not said to be rich to himself, but as *Rom. 10. 12. He is rich to others, even to all that call upon him.* God indeed hath a glory arising from his own Mercy and Grace, but then it is but what is dispensed unto others; the riches thereof are disposeable no way but to the use and benefit of Creatures. Well then, says God with himself, these riches lie by me, and I have no use of them, and yet I have them: I will therefore put them to use, and lay them out upon others, as rich Men do their riches, and lay them out upon some Purchase; so God resolved that one day some body might be the better for them.

And lastly, to instance in no more Particulars, take the result of that whole blessedness which arose from the injoyment of his own Perfections, namely the sweetness, the contentment he had in his own happiness; it most strongly moved him to make Creatures Partakers of it. He would not be happy alone; He would have others (as Christ expresth his Spirit, and his Fathers also, *John 17. 3. 24.*) who might see his Glory, and be glorified in seeing of it. And this is made the original of this Gospel of Salvation, and of our Salvation itself: For what other doth the gospel hold forth than Gods blessed intentions, contrivements, and purposes for our Salvation for the glory of his Name, which Christ came to preach and declare? The motive thereunto is intimated in one small word added, yet clearly enough, *1 Tim. 1. 11: According to the glorious gospel [of the blessed God.]* 'Tis a sure Rule, whereever you find any special Attribute of God singled forth in connexion with some other thing that flows from him, it is still such as is peculiarly effective, or more properly the cause of that thing mentioned; and so here, the blessed God (blessed in the injoyment of his own glory) is here inserted to shew what had moved him thereby to make his Creatures Blessed, and therefore to contrive the whole of this Gospel of our Salvation.

But it will be said, If this goodness and blessedness in himself were that which moved him, why then shewed he not this favour unto All?

The Answer is, that is not my part now to speak to; the account thereof belongs to another place: My present business hath been, that whether it should be to many or to all, to manifest himself was the motive.

The Second Answer is, That it was not to many, because Grace was the great thing in his Name he meant to shew, and was that which managed his goodness, and had the prevalent sway and hand in this matter, as every where the Scripture ascribes it, then the glory of this Grace will shew itself in a free love, and so in a choice of the persons: Says Grace, I am free and will use a freedom, and not communicate them to all; *I will be gracious to whom I will be gracious*: So the words run in Moses, *Exod. 33. 19. I will be merciful to whom I will be merciful*: And as, *Paul Rom. 3. 18. There is no fear of God before their eyes.* And was yet more free in this, and therefore he calls the Elect Vessels of mercy, singled out of mercy, *on whom*, and unknown, *he will make known the riches of his Glory*: He compares them to smaller Vessels, and himself to the Sea that fills them: And what is it, a created Glory out of himself? No, but that glory which is in himself which fills them in making them glorious; which is properly his own: And thereupon if it be to be resolved and

and determined by the will of God, and the graciousness of his will as concerning what persons, or why not others, then and thereupon the Apostle demands, *Rom. 9. 22. 23. What if God, willing to shew his wrath, and make his power known, endured with much long-suffering the Vessels of wrath fitted for destruction; and that he might make known the riches of his glory on the Vessels of mercy, which he had afore-appointed unto glory? This hath still bred a murmuring at God in all ages, even in Davids, who takes Men up for it, Psal. 4. 3. Know the Lord hath set apart him that is godly for himself; and Gods setting him apart is that which made him Godly: And therefore do you all stand in awe, and sin not by murmuring at it; for God will enjoy his freedom, having mercy on whom he will.*

Chap. 6.

CHAP. VII.

The Oneness and Intimacy of Communion which the Father, and Son, and Holy Ghost, had and have amongst themselves, was an Original and Primordial Motive of God's Ordaining us unto Union and Communion with himself.

IT is an ancient and renowned saying of Nazianzen, *Bonum unitatis a Trinitate originem ducit*: That this good blessing of Unity draws and derives its Rise and Original from the Trinity; that three Persons subsisting, and being One in the God-head, was the Foundation and Original Inducement for the Union of a Creature with God, or of Persons of an Intelligent Nature, who only were capable of it.

And that which hath induced me to take this, as a *Motive*, and not as a bare Exemplar and Sampler of it, is the *Inculcation* and *Reiterated* mention by Christ, of his, and his Fathers Oneness, so oft and so many ways, in this short Prayer. You find it first in *Vers. 11. That they may be One as we are*: And again, *Vers. 21. That they all may be One, as thou Father art in me, and I in thee; that they also may be One in us*. And *Vers. 22. That they may be One as we are One*. And then again, *Vers. 23. In them, and thou in me; That they may be made perfect in One*. These so many repeated Indigitations, with so much urgency, in this last short Prayer, I know not how to understand them to be only explanations of what kind of Union he meant; (which I intimated before, was yet meant) Or that only their Union was the Pattern or Exemplar of ours, (to which, many interpreters do only carry it;) Nor is it only to shew the order and descent of our Union, as that first, *the Father is in Christ*; which Union of them is the supream Rank of Union; and then, *Christ in us* is a lower and inferiour. All these, I confess, are intended, and as such, intended, and are high Instructions and Doctrinal Truths, to be observed by us, concerning this Union, from this his so praying about it. But he uttering them to his Father, Prayer-wise, or in a way of Petition and Supplication, to obtain this Union for us; I cannot but withal consider them intended also as Arguments and Grounds to move him thereunto, as well as any other. And the rest of the passages, are generally so understood. And there is one word in *Vers. 21. That they [also] may be one in us*; This word [also] hath more in it than what is in *Vers. 11. [As] We are One*: Or than that it should barely be to signifie, that by way of exemplar or similitude only, they should be One, but it further speaks an *Inducement* to move his Father to grant it, because he and his Father were *One*; that therefore [also] let them be *One in us*. Which is as if he had said, thou knowest what an intire intimacy of Union hath bin between us, *Thou in me, and I in thee*; and how sweet it hath bin unto us: I enjoy it, and thou art and hast bin intimately delighted in it: Farther (says he) be moved to let these [also] have the like participation of it *in us, and with us*.

That each of the Persons in the Trinity do speak One of, and to the other, in this Language of [*us*] and [*We*]; and withal, that their being [*One*] in Essence, or in the God head, though Persons distinct therein, is signified thereby, I have in a foregoing discourse traversed the Scriptures to demonstrate; beginning at *Moses, 1 Gen. Let us make Man*, and carried it on throughout unto this very speech of Christ's in this Prayer; and found that alone, with other such Scriptures as fall in with it, to illustrate it, to be a full and Rich

Rich Argument of the Trinity of the Persons, and their being One God; so as I sought no other Proof. And I did single out and premise that sole proof, because the pursuit of that truth under the stile of [Us] did happily afore-hand make way for, and especially give light unto this I am now to prosecute upon this Foundation; *As we are One.*

Chap. 7.

At the first making of Man, there was such a Consultation of the Persons held; and God the Father says to the other Two, *Let Us make Man according to our Image*: Wherein yet, Man's Union with God was then no way expressed or signified by the Union which those three Persons had in the Godhead, either as the Motive unto it, or as the Pattern of it. Nor was that Communion they held, made any Motive or Inducement to make Man; but all that's said, is, That he should be made *according to their Image*: Whereby, whether the Image of the Divine Perfections in Holiness and Righteousness, or of Christ, as God-man, predestinated afore all Worlds, be meant, is not material here; but only, that a consent and consultation of the Persons was held, to make him such. But here we see, that when this Supercreation Union, whereby the Elect were to be made One with Christ, and so with God his Father, and by consequence with the Holy Ghost indwelling in us also, comes to be spoken of, our Lord doth, as in the Person of the second Person (which he was) as well as of Man, pray to his Father to vouchsafe a like Union unto that of their own between themselves, and as a Motive thereunto, induceth the Oneness themselves had, *That they may be One in Us, as We are One.*

And look as when the Apostle would move the Saints to be One among themselves, endeavouring to keep *the unity of the Spirit in the bond of Peace*, as *Eph. 4. 3.* he there inforceth his perswasive by the Unity of the Three Persons in their Offices or Relations towards us, *Vers. 5, 6, 7. There is One God, the Father of all, and One Lord Jesus Christ.* There is but one that hath dominion over you all, and there is but *one Spirit*, which, as the Soul in the Body, enliveneth, enforms, all and every Member. In like manner, when Christ, in Prayer to his Father, would move him to admit and entertain us into that Oneness with the Three Persons themselves, he urgeth it upon the Union and Fellowship those Persons have among themselves; and it is not their having agreed to take several Relations or Offices to us, and for our Salvation, which he specifies and denotates them by (as in that other in *Ephes. 4.*) but simply their Oneness and Communion one with another.

And although the third Person, the Spirit, is not here in this Prayer specified (as neither is he in usual blessings of wishing Grace, &c. or Doxologies, and *Glory be to, &c.* but only the Father and the Son) yet elsewhere (besides in that of *Genesis, Let us make man*, I have shewed) He comes in as one of this Supream [Us] as a third Person, and that as particularly as the Son and Father here; *Isai. 6. 8. I heard the voice of the Lord, saying, Whom shall I send? and who will go for us?* The second Person, the Son, had appeared in Glory, *vers. 1.* compared with *John 12. 41.* And who then is this other Person that says, *Whom shall [I] send?* who also is one of the [Us,] but even the Holy Ghost, who (as *Acts 13. 2.*) sends out his Ministers, as a distinct single Person of himself: And that it was the Holy Ghost, will be evident, if we also compare *Acts 28. 25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the Prophet unto our Fathers.* The Apostle applying that Speech in *Isaiab* expressly unto the Holy Ghost's having uttered and said it. So then, as there in *Isaiab*, there are but two Persons, the Son and the Spirit, who are in express mentioned, and yet in that [Us] all Three are intended, so here in the [We] and [Us] which Christ speaks in the Language of, unto his Father, the Spirit is also involved and intended.

Yet I find *Calvin* to caution against this Interpretation, which the ancient Fathers against *Arrius*, did so much and so oft betake themselves unto, as a strong Bulwark and Fortrefs, maintaining and defending the Deity of the second Person in Oneness with the Father [*as we are One*] they also withal ob- serving, that Oneness of the Persons in the Divine Essence, to be the Pattern or,

A Digression:
Whether
Christ useth
this speech
[As we are
one] as the se-
cond Person,
or as God-
man and Me-
diator.

Book II.

Tenendum est
quoties unum
secum Patre esse
in hoc capite,
pronunciat
Christus, sermo-
nem non haberi
simpliciter de
Divina ejus es-
sentia, sed unum
vocari in perso-
na Mediatoris,
et quatenus ca-
put nostrum
Calv in Vers.
21. John 17.

or Exemplar of our Union. But *Calvin*, although he takes notice of this Argument of the Ancients, yet runs Counter, and affirms, That whenever in this Chapter, Christ speaks of his being One with his Father, he speaks not simply of the Divine Essence (or his being One with the Father in respect of that Essence) but speaks it only as he is God-man and Mediatour. But *Gerard* herein doth rightly oppose him, arguing from that Parallel speech of Christ's in *Chap. 10. vers. 30. I and my Father are One*: which being taken with Christ's own Interpretation of it, *Verse 38. The Father is in me, and I in the Father*; (both which are just the same Speeches that Christ useth of his Union and the Fathers here) Now, there (says he) we must understand it of the Oneness he had with his Father as God, and so as simply considered, a Person that was God; And that was it the Jews quarrelled his speech for, that *He being a Man, made himself God, Verse 33.*

But I shall compound this Difference, and yield unto *Calvin* thus far, that Christ herein prays, both as he is Mediatour and Man, and also in the Name and Interest of himself, as second Person, as in many other Passages he speaks; and there is no absurdity in comprehending both, whilst both Interests conduce and are pleadable to obtain the same thing. May not any one, who hath two Interests or Personal Conditions, whereupon to pray for one Individual, use Arguments from both? There is no contradiction in so doing: As for a Prince to pray as a King, for his Subjects, and as a Man and a Christian, upon a common account; and to urge Motives from either. And if two such pleas may agreeably and suitably meet in and under one expression that will comprehend both, who shall except against this? Especially, when the one of them is the foundation of the other. The truth is, Christ hath a double Oneness with his Father; the first and original Oneness, as he is second Person, one God with his Father; and this is the Sovereign, Essential, and Supream Rank of Onenesses which is proper to the Trinity, it is the Oneness of the *first Three* simply and alone considered amongst themselves. But secondly, there being an admission and assumption of the Man Jesus (who spake this) into a Personal Union with the Son of God, the second Person, he thereby is become free of the [U S] or of the *Company* of the Persons, and one with them: In respect of which Union, the Man Jesus, might and doth say, as on our behalf, *Let them be one with us, as I am with thee, O Father*: And this Union is a lower Union than the first, and the first is the original and the ground of this: And when one Interest is the ground and original of another, we may very well understand both to be comprehended in such a speech, but yet especially that which is the original one; for it is in the vertue of that, that the secondary and derived one comes to have its Existence: And therefore his being One with God, as second Person, is chiefly to be attended in the saying, *That they may be one, as we are one, &c.*

Look then, as in the forecited place, *John 10. 30.* he says, *I and my Father are one*, he there speaks both as second Person, and that in that respect he is own in Power, Will, &c. with God his Father (for in respect of equal power it is, he speaks it, as the former speeches, in *vers. 28. and 29.* do shew:) the same holds true in all other essential Attributes of the Godhead, that as such, he is one with the Father in them (which is the primary and fundamental Oneness) and yet withal, we must take in the Man Jesus, who being one Person with that second Person, (who was thus one God with his Father) that he also in a true sense speaks it, as appears by his own Explanation of that former speech: *Say ye, Thou blasphemest, because I said I am the Son of God?* and so one in Essence with God: And then, *vers. 37. and 38. If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him*: which he speaks as God-man, as well as second Person; for he refers himself as to the Evidence of this, *That he was in the Father, and the Father in him*: (which is all one, and to be One with God, as *verse 30.*) unto the works put forth visibly

sibly by him, as he was a man visible afore them, whom they heard to utter it: *Believe me for the works sake, that the Father is in me, and I in him*; and so that I am the *Son of God*, and therefore as Man one with the *Son of God, who is one God* with the Father. In like manner, when here in Prayer he says, *My Father and I are One*, this speech is to be understood as comprehending both these Unions, both as Son of God, as second Person, and also God-man, through Union with that Person.

Chap. 7.

Thus much in Answer to *Calvin's* Caution: And for a General Introduction unto this second Motive from the Three Persons.

[S]

SECTION

SECTION. I.

The second Motive in God's Heart, drawn from the Union and communion of the Three Persons in the Trinity, branched into Two Particulars: The First is, That their Union in Essence or their common Enjoyment of one, and the same God-head, did move them to make Creatures Partakers of such an Enjoyment, as far as they could possibly be capable of it.

THis Motive, drawn from the Trinity, divides itself into two Branches, which in themselves are distinct, and apart to be considered,

1. *Their Oneness in Essence*; Or that the Father and Son and Spirit, have in their common and blessed Enjoyment, one and the same God-head, and all the Perfections thereof: And how this did move them to make Creatures partakers of the same Enjoyment, as far as Creatures possibly are capable of.

2. The second is, their mutual intercourse and Society, as Persons, one with another, and the sweetness of that converse those three Persons had among themselves; that, *That* also was an inducement, to take up Creature-fellowship and Communion into a participation of that sweet Society.

These are different Notions and Considerations; the first being founded upon the *Oneness* of the three Persons in an One Enjoyment of that One Godhead: The other, upon their *Converses* had between themselves, as Persons subsisting in that Godhead, glorifying, loving, and speaking to each other, from everlasting.

The first of these I found upon, *John 17. Vers. 10. and 11. And all mine are thine, and thine are mine, and I am Glorified in them. And now I am no more in the World, and I come to thee; holy Father, keep through thine Own Name, those whom thou hast given me, THAT THEY MAY BE ONE AS WE ARE.*

In which words the grand and final Petition, and in which all the rest of the words do center, is that short clause at the close of *Vers. 11. that they may be one, even as we are one*: But he had premitted as a foundation thereunto, (or for a fore-explanation rather,) what it was he meant to comprehend in the last words of that petition, *As we are one*: And the words he premits that do fore-explain his clause, are the first words of *Vers. 10. All things that are mine, are thine; and thine, are mine*: And these two passages which are the first and last in those two verses, are to be brought together, and more closely connected, as holding the nearest intimacy, (as will appear;) But yet there is the interposition of another petition, before this last grand one, that coming between keeps them two passages a long while asunder, and from closing each with other; untill he should finish that other Petition; And that intervening request is, *Holy Father, keep them which thou hast given me through thine own Name*: And to insinuate that to keep them in *Holiness*, is that which he means, he accordingly compellates, or calls upon his Father under the Title or Attribute of *Holy Father*; thereby suiting the Attribute to the thing prayed for, as that which was to be the cause proper of the thing prayed for as the effect, and the fittest motive thereunto; which is frequently done in Scripture prayers. Now this somewhat long Petition with these adjacents coming between those two, first *Vers. 10.* and last

passa-

passages *Verf. 11.* mentioned; the last of them (which I call the grand Petition) *that they may be One , as we are One ,* at the first appearance seems wholly , and only to joyn , or connect with , or belong to that long intervening Petition ; whereunto he prefixeth this motive also : *And now I am no more in the World , but these are in the World ; and I come to thee.* The Petition is to keep them in Holiness ; and that whilst they are in the World : *Keep them in holiness , that they may be One as we are One :* And it is true , these do relate and connect thus together ; but they do not solely , or only refer thus together : As if *that they may be One , &c.* were cut off from , and had nothing at all to do with those other so distant words at the beginning of *Verf. 10. All that are mine are thine ; &c.* whereas indeed there is the nearest alliance and affinity , yea , identity between the very last words , *As we are One ,* with those first words , *All mine are thine , and thine are mine :* Both of them are perfectly One and the same in sense and substance , and a plain explanation the one of the other : For , for Christ to say to his Father , *All mine are thine , and thine are mine ,* is all one as to say , we are One : For the first signifies that there is nothing , that we have *division ,* apart , as *Calvin's* word is , and must therefore *be one ;* so perfectly doth this express *their Unity :* When therefore Christ shall , in the close of this grand Petition , make this as his great ground and foundation , to obtain this like Union on our parts , both with himself , and his Father , and urge and plead [*as we are one*] which imports both , that *because we are one ;* as also *after the similitude of our being one ;* let them be so : And when we , to find that declaration that went before (and indeed stands alone) *All mine are thine , and thine mine ,* to be the most exquisite (though in larger words) description or periphrasis to set out *what* and *wherein* the Unity of these two Persons [*we*] doth consist , then certainly that speech , *All mine are thine ,* must most rationally be conceived by us to have been intended and forelaid as a like ground , and plea for this our Union also , and withal explanatory of it : And being one and the same in substance and effect of sense , it must be accounted that Christ doth , both at the beginning of this part of his Prayer , and again in the close , enforce this for us ; with a doubled repeated strength : In the first , that seeing we are so much one , that all things the one of us have , the other hath ; and thou having designed an Oneness for them with us , let them attain a participation of the same ; that all things that are thus ours , may be theirs also together with us : And then again , that in the close he should reiterate , *that they may be One as we are ;* this drives the nail home to the head a second time , and at last : And herein we may discern our Lord his vehement zeal and desires for us , to have this our Union granted and accomplished with his Father and himself ; and that it should be sure to be such a Union , that is as like unto their own Union , as was possible , in the participation of all things which themselves have in common between them : And this he shews , he desires above all things else which his Soul did , or indeed could desire for them ; which argues the depth of his love and dear affection to us : And indeed , there is nothing is , or can be above this : And you see how express he is , to set out what he meaneth by that *oneness* he Prays for , and wherein it consisteth , in so exquisite a deciphering of it ; namely , *Verf. 10. that it was a participation of all things with God , and Christ ;* which themselves have one with another : No less , than that all that is Gods , might be theirs ; than which , there is not a more comprehensive and greater blessedness (as to the matter of it) to be conceived or imagined.

You may now also easily discern the *reason* , why he brought in that interposed Petition ; that they might be *kept* in Holiness whilst they were in this World , afore he would conclude with that final grand Petition ; *that (so) they may be One , &c.* which yet was his general Aim , and Center , wherein all lines afore in *Verf. 10 ,* and *11.* do meet . It was to an advantage that the bringing in of that was delayed to the last : Here are two things differing , that are the several Subjects of these two several Petitions : the First , is the *accomplishment of a perfect union* of us with Christ , and God , to be attained in the life to come : (For it is the perfection of our Union , which Christs Heart and Eye was intent upon in this prayer , as appears by *Verse 24.*) And this is the last Petition ,

BOOK II. on, and final conclusion of all, *that they may be One*. The second is for the means, in order to the attainment thereof; *that they may be kept in holiness*, and this throughout the rest of their time in this life: And this is in the intervening Petition, subordinate to the last, as a means to an end; [*that*] *they may be One*; as the Particle *wa*, *that* doth shew: And *this being kept* he prays for, as that which in this World was to be done for them; so expressly; *these are in the World*, and [*Now*] *keep them*, &c. And therefore the Oneness, in order to the attainment of which, He intends this, their being kept, &c. is principally that Union at the end with him, in the other World; which also this falls in to confirm, it is, that all things of Gods, and Christs, do become theirs: And so makes them as entirely One with God, and Christ, as meer Creatures can be: 'Tis *he that overcometh, shall inherit all things, and I will be his God, and he shall be my Son*, Rev. 21. 7. And they do but narrow it, who understand it only of our Oneness one with another; and who limit it yet further, unto that which ought to be in this life; which I have spoken to elsewhere. Now then although that first passage at the beginning of Verse 10. *All mine are thine*, &c. might presently have had to succeed it, that last Petition at the end, *That (so) they may be one*, according to the true tenor of Christ's meaning in those other words; yet our Lord to make his prayer yet more full, and comprehensive; he chose to fetch in, and interweave this other, which he knew was the necessary means for the attainment of compleat Union; and suspends that conclusive One, that they may be One; which was the end, and aim of all, until that was finisht: And then doth at once bring in what was his aim; and the Elixar of that his promised Speech, *All mine is thine*, &c. Take both the description also of what that Oneness was he prayed for; take it also as it imported the most bottom ground, and strongest Motive to obtain it at his Fathers hands; *that seeing we are both so happy, as that all things are mutually one anothers, let them all be theirs also, according to thine own intendment*: And then you will see which was the end, why he would have them kept in Holiness without fail throughout this life, and indeed it is the great end, the greatest we can arrive at, and the end of all the words; into which as into the common Sea, or Receptacle of all, those remoter words, *All mine*, &c. do with the fuller stream pour forth, and empty themselves most of all.

In fine to sum up all, (for I would be understood) it is as if Christ had said; *Oh Father! seeing that all things whatsoever in the God-head, or any way belonging to the God-head, being in common mine as thine, and thine as mine; and in that community, that unity and communion of us both consists; and is that whereby we as two Persons are One; communicating in all these; yea, and that with all these Apostles, whom I now pray this for, are in a more special and endeared manner, both thine, and mine; and endeared to us by our mutual like propriety, and interest in them, for each others sakes: My great request is, that these may be also One, as we are, that is, by there Oneness with us, let them partake of, and communicate in all the good things, and blessedness, that we do, even of the Divine Nature, and of what belongs to us, in their capacity with us: Even as we by our being One, do enjoy all these Glories together; (only we are one with an essential Oneness, and communication, which these can never be.) But let these be one with us, in a fruition of all of ours for their good, and happiness, as far as Creatures are capable of it, for their Eternal blessedness.*

There being not a greater truth which concerneth our Salvation, or that makes for our comfort; and it being so full to that which we have pursued, and which hath been the main design of our Election; wherein Christ knowing what Gods Heart is, doth pray at this rate; *viz.* Our Union with God; And this Text also more clearly Expounding, and laying open wherein the quintessence of our Union with God consists; *viz.* in a Possession, and Enjoyment of all that is mutually Gods, or Christs: And also it discovering the very Original motion, (*motus primo primus*) the First firstly motion of all other; and is the very Corner Stone, and Original both of our Election, and Salvation, amongst the Persons: I shall therefore insift yet more largely, and speak to what may be further supplied, to what hath been said to confirm more fully the truth of this Interpretation, and Connexion.

There

There are Four things incumbent on me to Explain, in order to demonstrate this to have been the true and natural Scope.

Chap. 7.

I. What should be the extent of the [*All*] mine are thine, and thine are mine: That is, what that [*All*] should be; and what it reacheth to? And whether it be to be limited to the Persons of the Apostles; of whom he had said afore, *they are thine*, in the words afore; and in the words after, *I am glorified in them*: Thus some, especially the *Socinians*, would have it, so to cut off the Argument from thence, that Christ is God; because all things the Father hath are his.

II. Since that Speech of his is spoken of his Father, and of Himself; and Himself therein considered as the Second Person, as well as that he is God-man, and so of them as simply they are Persons in the God-head; though not on Christ's part, as he is God-man, is also intended, and to be taken in: Now 'tis to be Queried, whether the intent of this *All things, &c.* reach unto the perfections of the Divine Nature it self: For so I do include both, the one consideration of them, as well as the other.

III. That this Speech, *All mine, &c.* doth most expressively set forth; yea, is all one in substance with what he closeth this part of his Prayer, with *Vers. 11. As we are one*: And is all one in effect as to have said, *herein consists our Oneness, that all mine is thine, and thine mine*; according to the similitude of which, let them be one with us also.

IV: How putting thus all these things together, there should be a Motive-Plea, and an Argument arise up in it, That God the Father, and God the Son, (as two Persons) being One in the enjoyment of the Divine Nature, and all things belonging to them; that therefore he should have ordained, and accordingly should be moved now to grant that these his Elect should be One, as they are; and admit them unto this communication of all things also: And wherein that Motive should lie.

These Four things are punctual to the Point in hand, and must all four necessarily concur to the demonstration of it.

As to the first, there is some appearance, and that entertained by many Interpreters; that he having just afore said, *I pray for all those thou hast given me, for they are thine*; and after in the next words, that follow in the same *Vers. 10. I am glorified in them*, (and in both these meaning, and intending, the Persons of his Apostles) that therefore in these words, that come between his sole; or at least primary intent, should be, only to plead that all the Persons that are mine (through thy gift, *Vers. 6.*) are thine, and thine are mine: And that therefore we, Oh Father, being both my mutual interest, and consent, ingaged to these persons, as ours alike; therefore save, keep them, and make them one with us, as it follows, *Vers. 12.* And thus unto the Persons of the Apostles, whom he prays for, do some Interpreters wholly, and strictly limit the words, and the *Socinians* especially: The [*All*] here being to be limited (say they) unto the Subject he was speaking of, which were the Persons of the Apostles: And by this their limitation of it, they utterly exclude and cut off all or any thing else belonging to the God-head in common, as no way here intended.

But I would and do take in all, both the Persons of the Apostles, and all things else, the persons, as the Subject prayed for; involving and strengthening his Motive: For in that they were mutually, and alike his Fathers, and his, and for one anothers sakes; and then all things I take in, as the things for which he prayed, for them to be made partakers of, with the Father, and the Son; and also as the ground of the Petition: And thus compounded both senses will stand, and be involved,

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You must know that the word [*All*] mine, &c. is in the Neuter Gender; and so notes forth properly *things*, not *persons* only: And in that parallel place, *Job. 16. 15. All that the Father hath are mine*, it is spoken of *things*, and 'tis so Translated there [*All things*] *the Father hath are mine*; and accordingly it must here be understood, that all things universally that *are mine, are thine*: We may also observe, that these words, *All mine are thine, and all thine are mine*, are in their station a Parenthesis; which *Brugensis* hath observed, and Reacs as such; and so stand out apart from the words: And as concerning the Apostles Persons, the sense runs currently on afore, and aiter, without these words: And it is apparent, they are a Maxim superadded by the way, that subsist of themselves; not as if they had nothing at all to do with what is immediately said round about them; but yet as uttering some further thing; and spreading and extending it self unto *All things* whatsoever; though upon occasion of having said of the Apostles to his Father, *They are thine*: And so thence they do include the persons of the Apostles, or Elect: It must be founded upon this, as a general Maxim, *That all things whatever that are mine, are thine*; and therefore it is that these persons I pray for, are both mine, and thine: And it is as if he had said, no wonder that they are mine, and thine; for Let all things whatever that are *mine, are thine*, even to the God-head it self; and upon that account it is, this Speech relates to, and involves the Persons.

But it may be Objected, that if the Apostles their being *his*, should come in but upon this general account, whereupon all things else are; this were only a common interest, and so they would be his but as all things else were: Whereas he intends, and in the reality of the thing, it is so that these Apostles were *His*, and the *Fathers*, upon a special property, as chosen out of *all things* else: This may some object; and that therefore we must either limit the speech to the Apostles Persons; or if we would Interpret it of *All things* whatever, as well as of them, we must

It is certain, that if we should limit this Speech to the Persons of the Apostle, then *Gerhards* Argument would have place: Saith he, if you limit this to the Persons of the Apostles, as that whereby, Christ should make proof of that he had said just afore, (which they that do, must make to be the Coherence) *They are thine*; and then bring this as his reason, and (or for) all mine are thine, &c. Then says he, you made Christ to prove but *idem, per idem*, the same thing, by the same: And it had been but as if he had said, *These are Thine*; for the Persons of these, are both mine, and thine; Now this must not be admitted: And again, to have intended to say, these Apostles are mine, for all the Persons that are mine, are thine, and thine mine, and therefore these; this had been thwart to his Scope, and Method; which was singularly to Pray for, and present his Apostles as his chiefest, or choicest Elect, and patterns of Gods Election of the rest: So as if he had intended to note forth, that they were his, and his Fathers Elect ones; then rather all the Elect with them, must come in as intended: For he says all things, &c. as well as the Apostles: And so still it would fall out that the Apostles Persons should come in, but because the whole Body of the Elect, are Gods, and his: Whereas Christ's method in this prayer, and this place is, *vice versa*, clean otherwise; for he mentions not the rest of his Elect, until *Vers. 20. Neither pray I for these alone, but for them also which shall believe on me through their word*: Having intended this foregoing part of his Prayer, especially for his Apostles, for their particular comfort, and all other the Elect; but by consequence, and inference from what the Apostles were to him: So as the main and grand Lot of the Interpretation, must still be extended unto [*Things*] *All things that are mine, are Thine*.

leave the Apostles out, because their special interest cannot be intended by the common One: I will not detain the Reader here with Disputes about this Question; but have cast it into the *Margent*: But the Solution of all these Difficulties will be easie, by supposing (which is Rationally to be supposed) that there is tacitely implied, and to be supplied, this further Maxim to be added unto that forementioned: *That look as in their several ranks, or kinds, or degrees, any or every thing amongst the [All things] are owned to be mine, or thine; and as our propriety in them is more, or less, and so in our value they are dearer, or less dear to us; according to this measure these Apostles, and the Elect being thine, and mine, in a special lot and degree, are therefore infinitely dearer to us than all Creatures besides*: Now of these he had said to his Father, they were thine by special propriety of Choice, and Election out of All: And they became mine by thy gift; *they are thine, and thou gavest them me*; and that therefore look in what indeared respect they were thine, they are mine in the same also. And this Rule supposed (which those former words give warrant for) fetcheth in the Persons of the Apostles, as Gods, and his own choicest Elect; and with them, the Persons of all the Elect else, Saints, small and great: And will also admit an extension of the speech unto *all things else* that are Gods, in their several order, and degree, which ends the difference, and comprehendeth all we aim at in this Point.

This for the first Head, what these [All] in general should be ; not only the persons of the Apostles , or the Elect (though included in the All) but *All things whatsoever*. The second contains two things in it. Chap. 7.

1. That [*All*] *mine are thine*, &c. reacheth unto, and principally intends the *perfections* of the Godhead it self; *All those Divine Glories are Mine and Thine; and Thine and Mine*.

2. That this speech is spoken by Christ in the Person of himself, and his Father, considered as they are two Persons in the Trinity, enjoying the same Godhead, and not only as he is God-man; (and I am for both): And unto this sense many Interpreters of weight do carry it.

There hath been a Question raised by some, Whether any Sentence in this Prayer be uttered by Christ under the Notion or Consideration of his being the second Person in the Godhead, essentially considered, and so to speak any thing simply as that Person: Or that rather, (as they assert it) all that which he speaks of himself in this Prayer, should not be understood of himself, as he is *Man* personally united unto God; and so that in that sense only it is, That he as God-man, Head of his Church, should speak this here, *That they may be one as we are One*. And one general Argument they have, is this, *That otherwise the Second person, as such, should pray*: Unto which (ere we go any further) there is this easy Answer; That the Man Jesus prays, yet as the mouth that urgeth the Interest of the second person (to whom he was united) as such; which is for his honour as he is God, and not a lowering of him: 'Tis the Man that prays, but 'Tis the Name of the Second person he is united unto, which he prays in. Indeed, for the Second Person, simply as such, to have prayed for any thing belonging to him properly as such, as some would understand the words, *Vers. 5. And now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the World was*: This indeed had been below him: But that his interest, as he is God, should be urged on our behalf, this is no more improper, than for us to plead what is in the Name of God the Father, as God; *The Lord God Gracious, &c.*

For the second, the Ancient Fathers in their Disputes against *Arrius*, who held Christ not to have bin God, or a Second person Co-equal with his Father, partaking of the same Divine Essence or Godhead with his Father; had a great recourse unto the passages of this Prayer, and particularly to this, *All mine are thine; Vers. 10. And as we are One, Vers. 11. and Vers. 21. Thou in me, Vers. 22, 23*. That therefore he was one God with the Father in Essence, though they were distinct as Persons in that one Godhead: One, as God, though as Persons distinct, which is argued from his saying *We* and *us*. Thus also our Divines in their opposition against the Socinians, who deny Christ to be God, or a Second person in the Godhead, make use of this place.

Now, by *All things*, he means all things that are God's, whether they be *essentially* his, (that is, all Attributes of the Godhead) as also all that belong unto God by his Dominion over all, as he is God; such as his works *ad extra* (that is, which exist and are wrought out of himself, as the *World*, the *Salvation* of Men, &c.) which are by *possession* God's: These, or whatever else, that are God's as God, he intends here to be his, as well as they are his Fathers.

But above all, the Essential Perfections of the Godhead, which are (as *Brugensis* on the words expresth them) *all those increated infinite riches and Glories of the Deity whatsoever*. For, the Father Communicates all and the whole of himself unto the Son, giving him by his Eternal Generation of him, the fulness of the Deity; and so the sense is, [*All mine*] that is, whatever essential Glory or Perfection, whatever Blessedness, &c. is in Thee, is in me; for we are One and Coequal in respect of Essence, and of all the same Divine Perfections of the Godhead; though as Persons, and in our relation as such, we are distinct, (Personal properties being necessarily here to be excepted) For he says, [*We*] *are One*, and so supposeth two Persons distinct, whiles yet he saith that they are *One*, or but in all things else they are *One*. Now this, all of us that believe the Trinity, do hold: But that which is to be

BOOK II. be proved, is, that the intent of this speech is eminently to include these in this place; for which Observe.

1. First, he says universally, *All things; Et qui dicit omnia, nihil relinquit;* which are *Austin's* words upon it, He that saith *All things*, leaves nothing excepted.

2. He says not, as in *Matt. 11. 26. All things are delivered to me of my Father*; but speaks in a language indifferently, appropriating all to himself and his Father; *All things [are] mine*, as well as the Father's: *All things that are mine, are thine; et è contra.*

3. That Parallel place, *John 16. 15. All things that the Father hath are mine*, doth confirm the like to be the intent here; and this here; compared with that speech there, confirms the same to be the intent there; he there says, not in an indefinite way, *what the Father hath is mine*; but puts a double Universality upon it (as *Gerard* hath observed on the place) *omnia, All things;* and adds, *quæ [Whatever] All things whatsoever*; Which doubled Emphasis, is left out of our Translation. If he meant not to have said, that he had the Essence, the nature of God, the Perfections of the Godhead; how should he say, *All things whatever, which my Father hath*, and yet be understood that there is an infinity of things or Perfections, which his Father hath as God, (as Eternity, Immensity, &c.) which Christ should not have intended, whilst he said, *All things whatsoever*? Who shall limit this *Universally Universal*, and except the Essentials of the Godhead, when Christ, (whom we all acknowledge God) doth not except them? We say the Father hath Omnipotency, the Father hath Eternity, Immensity, &c. And these are all Christ's, for *whatsoever the Father hath are mine*. Surely these should not be excluded here; Not by us, who all believe that he is God, and hath all and the whole Godhead Communicated to him in the fullness of it; for *Essentia communicatio facit omnia communia*; The Godhead being Communicated by the Father, all things of the Godhead, or that can be attributed thereunto, are Communicated to all Three; only the distinction of Persons excepted. Nor is it an Objection worth much considering, that he saith, *All that the Father [hath] are mine*, and therefore that he should mean by that word, [hath] the things only which the Father possesseth as external to him; as the things which concern our Salvation, and the like, *the world*, and *the fullness* of it; as a Man is said to *have* his Goods *possessive*: But the Father is said, to have his own Essence, and the perfections of it as well as the works of his Hands; the phrase is used of what he is essentially; as, *Who only hath Immortality* &c. *1 Tim. 6. 16.* which is an essential Attribute; Or as a Man is said to have a Soul in him: Noteing the substantial being of him.

But moreover, that which confirms this to be his scope, is this, let it be further observed in that place, *John 16. 15.* that plainly he declares at once, both *that he is God as well as his Father*; as also, *that he is the Second Person*, in order next unto his Father in the Divine Nature, and in order afore the Spirit; and both these you must suppose intended, or he had not given a sufficient Reason or account of that which follows. And you may observe by the words that immediately follow in *Vers. 15. Therefore said I, that he shall take of mine, and shall shew it unto you*, his professed intent to be, to render a full and sufficient Reason why he had in the words of the 14 Verse, immediately afore this 15 Verse, said, *he* (the Spirit, namely) *shall glorify me, for he shall receive of mine, and shall shew it to you*: And farther they are an account of what he had also said in *Vers. 13. He shall not speak of himself; but whatsoever he shall hear* (from me and my Father) *that shall he speak*. Now, if he had not been truly God, and Second Person in the Godhead, he had not held out a full and sufficient Reason why the Holy Spirit should not speak of himself, but must have all that he speaks and shews, from him, ere he can shew them to us: But being Second Person, he could truly say, *Though the Spirit is God, and the third Person of the three, yet I am, in order of subsistence, afore him, and I am God likewise with the Father, and the Second next Person to the Father; and therefore he is to receive all from me*. Now for the first, That he is God, and one God with the Father, that

that he signifies and expresseth by this, that all things his Father hath, are his, (which is, what I have argued to the same purpose) And that he is the Second Person of the Godhead in order, also, he declares by the same words also, All whatever the Father hath are mine; Take them as they are a Reason that the Spirit must receive all from him first &c. for they are mine, and mine all, in order first; and so of necessity, the Spirit must have all from me, as well as from the Father. And otherwise his accompt had been weakned by this, that the Spirit else might have had all from the Father without him: For this is an assured Rule, that look in what order the Persons are in subsisting and dependence each of other for their personal subsistence in the Godhead; in the same order, they do depend upon each other for their Operations also, as they do for their subsistence. The Son's Subsistence, or his being God, is from the Father, who is the Fountain of the Deity; and his Son is *very God of very God*; and thereupon his Operations, as the Son, do depend upon what his Father first doth; and that he doth nothing but what he sees the Father do, and the Father shews it him. *John 5. 19, 20. Verily, verily, I say unto you, 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. For the Father loveth the Son, and sheweth him all things that himself doth. And as elsewhere, I speak not of myself, (saith he) but the Father that dwelleth in me, he doth the works,* *John 14. 10. and Chap. 8. 28.* And what is the reason of this dependence in doing and speaking, but his being God, of and from the Father? Whereby it is (as the words have it) That *all that the Father hath is mine.* Now look, as his Person hath all in order first from the Father; and therefore it is he cannot speak any thing of himself, nor do any thing of himself, but only what the Father sheweth him; as you heard himself speak of himself: In like manner, and upon the same ground, the Spirit must have all from him too, as he hath from the Father. It is not sufficient, that the Spirit proceeds from the Father, as he is said to do; *John 15. 26.* that therefore he should have all wholly from the Father, and shew it to you, and pass by the Son of God: No, saith Christ, he must have it from me too; because the order of our subsisting in the Godhead, is, That all the Father hath, is mine first, in order of Nature: For, my Generation by the Father, as his Son, is first, e're the Holy Ghost's Procession; for he is the third Person; and then, all that the Father hath, being Communicated to me, thence it is, that the Spirit proceeds from both. For even that power to breathe forth the Spirit, together with the Father, is one of those things intended, when he saith; *All that my Father hath is mine.* So as it is the account of the Order of their Subsistence, as the Foundation of this their Order in working, which he aims at in saying, *All that my Father hath is mine,* as well as to shew he is God: And that therefore necessarily the Spirit must take of mine, since it is I that send him as well as my Father. This he had said afore, *verse 6.* of that *16th Chapter*: And it is as if he had said, This I had not power to do, nor ought to have taken upon me to say or do, unless I were God with the Father; for the Holy Ghost is God; and were I not God as well as the Father, and that the Spirit proceeded from me, I, as meerly Mediatour, could not have sent him.

If then this Parallel Speech in *Chap. 16. verse 15.* imports, That all things in the Godhead were his with the Father, as a Person that was God with him; why should we not, yea, how dare we but understand it of the same in this Prayer also? For, the one comes in as a part of his Doctrine, in a Sermon just preceeding afore his Prayer, and this follows after in the Prayer: This, for the Confirmation of this Sense from *John 16. 15.*

4. A fourth Argument, from the manner of this Speech in *John 17. 10.* is, That Christ speaks in terms of Equality with his Father, *All mine are thine, and thine mine*; that is mutually and equally and alike; and therefore 'tis spoken of him as God, and a Person in the Godhead. Yea, lo, he says not only, *All mine are thine*; but he says, *Vice versa*; on the other side, *All thine are mine*: It is after the manner of Equals among men; you may observe

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serve that when the same things are said of two Equals, the manner is indifferently to place either first, and then the other: So here; *Mine thine*, and *Thine mine*: No matter which first, so the same things be said: 'Tis to shew, they are equal. But if Christ only spake this as God-man, in and under that consideration solely, the Father being greater than he, he would not have ranged it with this equality, unless he had spoken as he is a Person of the Trinity equal with the Father, and one God with the Father: Therefore it is he speaks it as second Person chiefly, especially if he had spoken as God-man, and had withal intended by the [*All things that are mine are thine*] the Apostles Persons only, as some have it: He would rather have said, *All thine are mine*. And why? Because he had said before, they were first the Fathers, *And thou gavest them me*.

5. *Tollet*. upon the place casts in this, That our Lord had spoken afore of the Persons of the Apostles, how *they were thine, O Father*: So in the 6th verse, *Thine by Election*, which is signified in that speech, *Thou gavest them me*, and they were given to me as I am *God-man*: Therefore here, in these words (says he) Christ ascends to urge a further and higher Interest in them, and in all things else, *viz.* as *he is God*, and Coequal with the Father. And certainly, that other particular Interest, *viz.* That the persons of those Apostles were both his and the Fathers also; he had before so sufficiently expressed both in *vers. 6.* and over and over again afterwards, within this small compass of the words that follow, in *vers. 11.* and *vers. 12.* as it may well be admitted, that some greater thing, and more extensive, should in these words be intended.

This for the second Branch, That by *all things* is not meant only all things extrinsecal, or all of the Persons of the Elect, &c. but the Divine Essence it self, and the Perfections thereof, proper to God, and common to the Three Persons, That *all these were his*, as well as the Fathers.

Thirdly, This speech doth fully import, and is all one as to say (though in a larger compass of words) that his Father and he are two Persons, one in Essence; or (as he himself after in fewer words expresseth it) *We are one*: And mark it Brethren, that very thing it is that his Prayer here doth issue in, *That they may be one as we are*. For two Persons to have all the Perfections of the Divine Nature equally, and in common, *All thine are mine, and mine are thine*; this is all one as to say, *That these two Persons are One*: This is so clear, as I need not insist on't. And truly *Calvin*, who is against the interpretation of [*we are one*] to be meant of the Oneness of the Persons, as in the Divine Nature of God throughout this *Chapter*; yet when he is upon this place, he considering the waight and extension of this word, *All things*, hath these words; *The Unity of the Father and the Son is such, as they have nothing apart between them*: Which is that very thing which I say, that their being one God is expressed by this, that all things are in a community theirs.

Tenenda est unitas Patris cum Filio, quæ facit ut nihil in se divisum habeant. Calvin. in loc.

4. This issues all the former, that it is spoken as a Motive or Plea; that therefore *they* (the Elect) *should be one as we are*: There is this aspect, this true and genuine Connexion between these two passages, though (as I at first noted) there comes in a Petition between for that which was to be the means of their Union; yet these first words *All mine are thine, &c.* do center in this grand *Petition, That they be one, as we; or, let them be one*: And the reasons of this their first connexion and reference are these, 1. So 'tis that that speech, *All mine are thine, &c.* stands as a Parenthesis from the rest of the words, whether afore and after; and are to be separate by an inclosure from the rest. And so *Brugensis* reads the words, and in his Comment notes it to be such: 'Tis a Speech stands by it self among the rest, and sent aforehand, a good way off, expecting a Mate, a Correspondent, it should yoke and clasp withal; and *this* is it, *That therefore they may be one, as we are*: And the Coherence of the words in the *Verses* afore these words, *All mine are thine, &c.* and of those that

that immediately follow them, you may observe that the other *Verses* run on smoothly without them, so as those words are a Parenthesis; *I pray for them, which thou hast given me, for they are thine, Vers. 9. and I am glorified in them, Vers. 10.* And so on. And Interpreters generally are so wholly intent upon this, that the Persons of the Apostles are only intended in his saying, *All mine are thine*, as they fill up the whole of Christs meaning therewith; which also hath caused them to Judge the Oneness of the Saints themselves, to be only meant in those words, *That they may be one*: But I hope I have sufficiently prov'd it, that our Oneness with God, and with Christ is here to be understood. 2. That *They may be one*, is the centre of his Prayer, which, what is before, determines, and falls into; and therefore this passage of *all mine* centers therein also. 3. The suitableness, and correspondency; yea, sameness of sense, that is between these two Passages, *All things that are mine are thine*; and that which is last of all, *As we are one*, is such as makes it undeniable. For if any should have studied never so much to express what the Father and Sons being one is, or what the Unity of the Persons, in respect of their Essences, or Godhead, is, it could not be more fully, and adequately set out, than by this, that it is a Communion of all things in God between those persons; and that saying of Christ which expresses this Communion, *All mine are thine*, is the same with this other *As we are one*: So then, that our Union with God, should be expressed by our being one in our measure and proportion, *As the Father and the Son are one*, is the most significant way of expressing it that could be: So as we see all to agree in a blessed Harmony.

Now the force of the Plea therein, wherewith he moves his Father is, That *they being One* in the injoyment of all these increated riches of the God-head, which are mutually theirs; as of that essential Wisdom, Power, Omnisience, Holiness, Blessedness, Glory, [*All:*] And being thus One in Essence, had agreed and conspired in Love towards these: (For all the acts of the God-head internal, are common to the Three Persons.) And so it is, as if he had said, *I am concurring with thee, Oh Father, as Second Person; in the choice of these persons, and in the love of them, or in what degree of special love soever there is, in respect of which they may be said to be thine, in the same love and degree thereof, they are mine also as Second Person: And Oh therefore, bring those whom we have loved, into a Communication of all those Glories, and Riches with us: Let them have all things that are ours, with a *καθὼς*, [an *As*] by way of similitude of what we have therein; let us not be happy alone, nor keep the communication of these things wholly among our selves, but let them have all as far as meer Creatures are capable of: Which that it might be fully accomplisht according to my true intent, in my saying, *All mine are thine, &c.* and compleating my Prayer about this; I enlarge it ere I conclude, and end it with this farther request, That thou wouldst keep them in this life in Holiness, that so they may perfectly attain, this blessedness, that all that is mine, and thine, may be theirs also, as hath been designed by us for them; which I reinforce in these words, to be granted them, *That they may be One [As we are One]* which is effected by their having all in common between us, whereby we are One, communicated unto them also: Whereby it is, they shall be made one with us also. And Oh let them thus have all, though not with an essential Sameness, that is impossible; yet with a fruition; let them have all the Power, Wisdom, Grace, Love, Blessedness, that is in thee, and me; let them have them all in the enjoyment to make them happy possessively; though not essentially; (or as Christ afterwards differenceth it) let them be One in us. *Vers. 21.* not One with us; and as we our selves, are one with another: For as their Union with us is of a lower kind, so the communication of all these must be; yet let them have all as far as is communicable: Let all their interest be ours, but their sins, which let us separate from them, that so they may be intirely One in us, that they may be able in the knowledge and sense of their Oneness with us, to say in
[T 2]
their*

BOOK II.

their measure unto us, All ours is thine, O God, and all thine is ours : And may say the like to me the Son, I am heir of Thee O Father, for I am thy Son, and to inherit all things in thee; and let them be heirs of God, and of all of God, with me, Co-heirs with me : As Rom. 8. 17. bath it.

And this plea of his as Second Person for us, shews the bottom Counsel of the Heart of God among the Holy Three from Everlasting : When that blessed and *Sacratissimus Confessus Trinitatis* was held, that most Sacred sitting of the Trinity, as *Gerard* speaks on *Job. 16. 14, 15.* That *Concillum Trinitatis*, as *Rolloc* on the same place : Then it was this motion on our behalf was made amongst them, which the Son here expresseth; and the Original ground of that Motion, was the Communion the Three Persons do hold in that One God-head : Therefore they designed to communicate the same to those they loved, and foreknew, and were then a chusing unto an Union with them. And this the Second, or Middle Person, God's Counsellor, *Angelus magni Concilii* (as the *Septuagint* renders it, *Isaiab 9. 6.*) He knowing his Fathers Councils, utters it here in *John 17.* through the mouth of the Man, who was now become One Person with him; his part being now in a way of prayer to move his Father, he reminds him of the Original ground thereof : And He doth it to his Father in a Prayer, rather than in a Sermon to them his Apostles; and he does it in this his last Prayer, in which he layeth open the secrets of God, and higher than this we cannot go; and that this is the true meaning of this connexion, All thine are mine, and mine are thine, with this, that *they may be One, as we are* : If ever I did submit any Interpretation that ever I have given of any Scripture in my whole life, I do submit this.

We may see then the great stead the Being of the Trinity stands us in : We see first the Original Motion made for our Eternal Blessedness, to have founded on this, That there are Three Persons, that have the same God-head, and all in it as One; whereby they were moved to make the Creatures One in them, and to Communicate all in the God-head, and all else that was theirs unto them, and for them for their good.

SECTION II.

The Second sort or Branch of the Motive in the Three Persons. The mutual intercourse, and Society which as Persons they have, and had one with another; and the sweetness of that Converse, was an inducement to them to Ordain Creatures to be taken up into the like communion with themselves. This I found upon,

JOHN XVII. 21.

That they all may be One, as thou Father art in me, and I in thee, that they [Also] may be One in Us.

WHerein among other things, the intimate Communion of the Father, in and with the Son, and of the Son, in, and with the Father, is expressed by the *Fathers being in the Son, and the Son in the Father* : And that Converse is of the import of those Terms of expression. And

And besides the Personal indwelling of the Father in the Son, which Divines call Circumcession of the Persons; Those Phrases do import all sorts of intimate acquaintance, and knowledge of each other: We use to say, *we know such a man as if we were within him*: Now the Father is in the Son, and the Son in the Father, and so are perfectly acquainted one with the other: And therefore accordingly that which follows, that *They [Also] may be One in Us*, is as much, as for him to have prayed, that they in *like manner*, may partake of, and enjoy in a like communion, and intercourse in *Us*, and with *Us*, as we are. And such a blessed intercourse between the Father, and the Son, the *5th Vers.* of this Chapter shews to have been from Everlasting; *the Glory I had with thee afore the World was*: As also Christ had in his Sermon, Chap. 16. 13, 14. towards the end of it made mention of, *Whatsoever the Spirit shall [hear] that shall he speak: He shall glorifie me, and take of mine: All the Father hath is mine.* The Scriptures do present the Three Persons, not only as three Witnesses to us, but as three blessed Companions of a knot, and Society among themselves; enjoying Fellowship, and Delights accordingly in themselves: And indeed if this had been wanting, there had not been an abundant, or a compleat happiness; for much of sweetness lies in Society: (The sweetness of a mans Friend, is *Solomons Character*) which if the Divine Nature had not afforded, in having in it three Persons really distinct, knowing, rejoicing in, glorying of, and speaking unto each other, there had not been a perfection of Blessedness: But from forth of this Society, an All-satiety did, and doth arise: The Son is presented as in the bosom of the Father, *Job. 1. 18. No man hath seen God at any time: The only begotten Son, which is in the bosom of the Father, he hath declared him.* And *Job. 10. 15. As the Father knows me, even so I know the Father: And the Son speaks not, but what he hears of the Father*: As you find again, and said in that Gospel of *John*; nor doth the Spirit speak but what he hears of both, *Job. 16. 13, 14, 15. Howbeit, when the Spirit of truth is come, he will guide you into all truth: For he shall not speak of himself: But whatsoever he shall hear, that shall he speak, and will shew you things to come. He shall glorifie me, for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, That he shall take of mine, and shall shew it unto you.* And this Fellowship, and Communion mutual is, and was matter of infinite delight, and pleasure in them; as *Wisdom, i. e. the Son* declares, *Prov. 8. 30. in there uttering what had been between the Father and him, afore the World, Then was I by him, as one brought up with him, and I was daily his delight, rejoicing always before him*: And this he says, was before the World; and *then*, when their delights thus lay in what by way of intercourse had passed between him, and his Father, as those words, *rejoicing always [afore him]* signify that He, as a Companion had been always in his sight, his presence, his company, now conformable and like unto, and next to these Delights, which had been between themselves, were their Delights in *the Sons of men, Vers. 31. Rejoicing in the habitable parts of the Earth, and my delights were with the Sons of men.* The Sons of men are sociable Creatures, intelligent, and understanding; and much of their delights lie in mutual converses: Now the delights of these Divine Persons with the Sons of men, afore the World was, lay much in thoughts taken up aforehand; of what a sweet fellowship one day they should have, in admitting them into an intimate converse, and acquaintance with themselves: The Sons of men were their delights, not as things that are incapable of converse, are said to be; but which the correspondencies held among persons do afford: You read in the Apostle *John, 1 Joh. 1. 3. of a Fellowship which we now have with the Father, and the Son, and they with us*; and as in *Vers. 7. that following clause expounds it, we have fellowship one with another*; that is, they with us, and we with them: And it was the thoughts of these mutual delights, in our, and their fellowship one day to be had and enjoyed, when we should actually exist, was a special Objective matter of delight unto thier thoughts so long afore; They infinitely pleased themselves in the view, and contemplation of this: Now when I say it was such, both to the Father, as well as to the Son, my ground even in that place of the *Proverbs* is, Chap. 8. *Vers. 30, 31. That although it be Wisdom*

Book II. dom, the Son that only says, *my delights were with the Sons of men*; yet that the Fathers delights were in common with his in them, the words afore instruct us: *Irejoyced in the habitable part of [His] Earth*, (he loving the very ground they go on) wherein these Sons of men should dwell: The insertion of [His] name by his Fathers, shews it was his Fathers interest as well as his own; yea, and his own for his Fathers sake: And elsewhere his Father is said to have delighted in them, to choose them, *Deut. 10.* which common interest, this Text expresseth, *thine they were*, and thou gavest them me: And mine are thine, holds good even here.

And the mention thus first of these proper delights, peculiar to the Persons, and then of theirs in us; and the thoughts of our fellowship with them to come, and the one in so near, and immediate a conjunction to, and with the other, strongly insinuates, that they affected this secondary fellowship with us Creatures, from the delights of what Originally they had among themselves, both as the exemplar of that to be had in time with us, and as the rise, and inducing Motive; that so they among themselves, and we together with them, might all rejoyce together, which was the freeness, and greatness of the grace of it: that though they had a perfection of delights in what was proper to themselves, yet they would have other company to delight in: It was the sweetness, and delightfulness of their own proper *Consortium*, which induced them to have more company, partakers of their joy, who might rejoyce together with them in their capacity, and proportion; who might therefore bless and adore them for taking them up into it; and make, as Christ speaks, their joy, if possible, more full; they would not be happy alone.

And that the Three Persons both singly, and joynt were prone, and propense unto such a creature-fellowship, and admission of them unto their converse with themselves, the Scriptures, and the reason of the thing doth shew.

For as you have *fellowship with us*, attributed to the Father, and the Son, in that of *1 Joh. 5. 3.* and other places; so you have as expresse, the communion and fellowship of the Spirit distinct from that of theirs with us, *2 Cor. 6. Vers. 13, 14.* *Now for a recompense in the same, (I speak as unto my Children) be ye also enlarged. Be ye not equally yoked together with unbelievers: For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness?*

And the reason of the thing, how it came to pass it should be so, may be fetcht and drawn down from what was said in that Head of the first principal Motive, *viz.* the manifesting and declaring the Name of God; whereby, as I shewed, was principally meant the Grace, Love, and Goodness in the Divine Nature; all which are in Common: The Perfections of each person alike, of one as well as the other: *For all mine are thine, and thine mine*, saith Christ: As therefore the Godhead, or Divine Nature, is disposed to this Union, and Creature communication to us, so they being the properties of the Persons subsisting in that Nature, the Persons themselves are inclined thereunto, both joyntly and singly: There is love and infinite riches of Grace in God the Father; *Ephes. 2. 7.* *That in the Ages to come he might shew the exceeding Riches of his Grace, in his kindness towards us, through Christ Jesus.* There is Grace in God the Son; a free Heart to bestow the riches, the fulness of delights that himself possessed; *2 Cor. 8. 9.* *For 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 povertie might be Rich:* And there is the highest readiness and propensness in the Holy Ghost unto Creature Communion also; you have all in one Verse, *2 Cor. 13. 4.* *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all, Amen.* And as I then shewed, that it is the property, the Nature of Goodness, Grace, and Love, to Communicate and manifest themselves to others; so we find the same said of the Persons singly; each of them having the same blessed property. Thus of manifestation, it is said, *John 14. 21. 22.* *He that loveth me shall be loved of my Father, and I will love him, and manifest my self to him:* And Verse, *23.* *My Father will love him, and we will*

will come unto him, and make our abode with him: Thus of the Father and Son. And there is the manifestation of the Spirit also, 2 Cor. 12. and he is promised to *dwell in us, and be with us for ever,* John 14. 17. and is the *Revealer* of Gods, and Christs mind to us, and of *the deep things of God,* 1 Cor. 2. 10, 11, 12, 16. And all these dispensations in time, have for their Spring and Well-head, these original Purposes and Transactions from Everlasting.

Chap. 7.

They each singly, and joyntly for one another, desired to have themselves made known to us, to the end to be glorified by us: The Spirit Loves to glorifie the Son to us, John 16. 14. *He shall glorifie me, for he shall receive of mine, and shall shew it unto you.* The Father to have his Son honoured as himself is: John 5. 22, 23. *For the Father judgeth no Man: But hath committed all judgment unto the Son: That all Men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* Father glorifie thy Name, say's the Son of the Father: John 12. 28. I have glorified it, and will glorifie it again, says the Father to the Son in answer thereunto: They love to have their own personal In-beings, and communications among themselves made known to us, as farr as we are capable: John. 14. 20. *at that day ye shall know that I am in my Father, and you in me, and I in you.*

The Man Christ Jesus united to the second Person, speaks the sense of that Person, and his Fathers also in this, John 17. 21, 22. *As thou Father art in me, and I in them, that they also may be one in us.* Which is as if he had said, Thou, Father, knowest how blessed and delightful this Oneness of ours together hath been unto us; what infinite joy and happiness it hath produced to us, and in us; and it will be sweet to us to have Fellows, who [*also*] may be partakers of our joys, who may both be enjoyers of it themselves, and also may understand what hath been among our selves from all Eternity (according to those words of Christ's, John 14. 20 *yea shall know that I am in my Father, and you in me, and I in you;*) and adore us for it: You see also that this Man, God's Fellow, when he was taken up into that Fellowship, he became of the same disposition; he desired not to be alone: And he had it from the disposition of the person he was united to, the Son of God; and so God gave him Fellows thereupon, Psal. 45. 7. *And he being manifest in the flesh, expresseth and utters but what was in the heart of all the three: Thus this Natural Society of the three, and the pleasure thereof induced this acquired, and sought out Society made up of Creature converse with this God and Three Persons, To whom be all glory for ever.*

I conclude with this, the Divine Nature, and the three Persons are all, and the whole that are in God: And lo, you have all these graciously inclined unto this our Union and Communion with them, and then you have all that is in God become motives, and inductives to it: And you can have no more.

I might add for the confirmation of this Notion, That what was in the nature of God; had influence upon his Gracious will to move him to do the like for us in many particular instances only. What he should do for us, being matter of *will* in him, he might do it, or not do it as he pleased, and to whom, or whom not, as he pleased, because it was matter of will; yet something that was natural, was the inducer of his will therunto.

Use. O let us take heed, lest we be left out of this royal Society! as by allusion to what is lower, and lesser I may call it; Lest our lot should fall to be with the rest of the World, as in *Vers. 23.* of this John. 17. Christ sets it forth, lest that we only know, and that too late, that there have been a company of Men whom God hath loved, and taken up into Union with himself, to be ever with the Lord; when our selves shall have that fatal sentence pronounced against us by our Lord Christ, *Depart from me, I know ye not:* And it is that you are workers of iniquity that will cause this eternal separation: He therefore saith, *depart from me ye workers of iniquity:* And as the Apostle saith, let every one therefore that *Names the Lord, depart from iniquity:* The words of Christ concerning the World are these in the 23 *Verse, That the world may know that thou hast sent me, and hast loved them, as thou hast loved me:*

me; which will be the effect upon all the World of wicked Men at that great day, which is called the day of their visitation, that they shall see unto what an infinite blessedness the Saints are raised up unto, through Union with God and Christ; and what a glorious Christ he will appear to be, that even they all shall know that God hath sent him, and that he is the Christ indeed, and has loved these his members, united to him as God has loved him. But this conviction will be too late, for it is to be joynd with *depart from me*; and therefore seek unto God to keep you in this World, to keep you pure from the evil of it, that the World lieth in; that in the end this Union may break forth in you, and upon you, unto your own glorious sense of it: And so Christs words run; Holy Father, keep them through thy own Name, *those whom thou hast given me, that they may be one even as we*: To sit down with *Abraham, Isaac and Jacob* was the Phraseology of the Old Testament: Though Christ used it coming in the verge of it, but to sit down with the *Us*, the Three, another manner of Three than *Abraham, Isaac and Jacob*, to sit down with *God the Father*, and *God the Son*, and *God the Holy Ghost*; and to have these to dwell in us, and we to dwell in them, this is Christs Language, this is New Testament Language: Oh! To be bound up in that bundle of life with the living God, and with Christ that hath life in himself, Oh let this be the whole of the strength of the aim of our Souls; and be moved and affected so with it, so as not to want a part and share in and with this good company: They were sufficient company to themselves when they inhabited Eternity, and sufficient to make themselves happy one in another; how much more are they sufficient to make us so, by taking us up into their intimate converse! Suppose, (we'll make but a supposition of it,) that God had chosen but one Soul besides that Man *Jesus* whom he took up into one Person with his Son (for we meer Creatures should not have been immediately united to God without a Mediator of Union, who was more than a Creature, and therefore his presence is necessary unto our happiness, as *Vers. 24.*) Upon this supposition, how infinitely blessed would that one Soul have been in the sole and single Society of God the Father, Son, and Holy Ghost, and with the Man *Jesus*, made one person with the Son; he would not have needed to have had the company of *Peter and Paul* to have made that happiness perfect; *But I in thee, and thou in me*, would have made that Soul perfect in one: It is but an additional and ascititious happiness which the Saints have from their Oneness one with another; but it is, *I in them, and thou in me*, that they may be made perfect in one, is their happiness *in solido*, wherein the substance thereof consists: If of that single Soul Christ had said, Father, I will that this Soul also whom thou hast given me, may be with me, where I am, that it may behold my glory which thou hast given me; this Soul would have been perfectly happy. Have you had experience at any time any of you (I do not say you have not Grace, if you have not had it) of that in *John 14. 21.* My Father will love him, and I will love him, and will manifest my self to him; *i. e.* Have you had the Father telling you he loves you? And then again, have you had the Son saying to your poor Souls, how he loves you; and manifesting himself, and his Heart unto you? And have you had the Holy Ghost communicating himself in like manner? And this vouchsafed here in this life in some short converses of each of these Persons with your Souls, which yet are but imperfect manifestations of them to us in this life? Oh what sweetness will there one day be then in Heaven, in the fulness of converse and manifestation of these Three Persons; when it will be, if not all, yet the great discourse that will be had and heard in Heaven, with your poor Souls, by all the Three Persons, bringing all the delights they have had in you from Eternity, down into your hearts, and making discoveries of them, to Eternity.



O F
E L E C T I O N.

B O O K I I I.

The Infinity of Grace is Gods choosing us, proved from the Nature of Election both simply considered in its self, and also compared with that other Act of Reprobation.

C H A P. I.

The Grace of Electing us simply considered, and the Greatness of it prov'd from the Greatness of the Benefit.

I. **L**et us consider, It is the Election only] Critiques will put upon it a *Metonymy* in *Rhetorique*, as the Creation for the Creatures. But in Gods Book and Rhetorick it speaks and denotes a Grandness put upon the Persons Chosen. To such *ELECT*, is the greatest word can be asked of us. One of Christs most Eminent Titles, *Isaiab*, 40. 1. *Mine Elect*, (speaking of Christ) And even the *Pharisees* apprehending that the *Messiah* should be some eminently eminent Person, expresses it by this, *The Christ whom God hath Chosen*, *Luke* 23. 25.

II. Let us consider, 2. Who hath Chosen? *GOD*, 1 *Thes*. i. 5. *Knowing your Election of God*. In all Choices the person chusing, puts a value on the chosen, and upon the Act to be made choice of by a King unto such an Office Employment, or by a whole State that are Wise and Honourable; how doth it dignifie a man? It is one of *Titus* commendations, 2 *Cor*. 8. 19. *who was also chosen of the Churches*, &c. But that the great God the blessed and
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BOOK III. only Potentate, the only wise God, who hath Glory, Immortality, Majesty, and Dominion, and Power, should choose so poor contemptible, weak, and foolish a thing as thou art, 1 Cor. 1. 26, 27. *For ye see your Calling, Brethren, how that not many wise men after the flesh, not many mighty, not many Noble are called. But God hath chosen the foolish things of the World, to confound the Wise: And God hath chosen the weak things of the World, to confound the things that are mighty. And base things of the World, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, That no flesh should Glory in his Presence. And as the Emphasis is put upon Christs choice, The Christ whom God hath chosen; so it is put upon ours also; The Elect whom God hath chosen, Mark 13. 20.*

And these two put together. 1. *Elect, or Chosen*, And then, 2ly. *Whom God Chose*. And it speaks, 1. All worth, Honour, and Excellency: The chosen of God must needs be choice, it makes them such. *If Elect, then precious*, 1 Pet. 2. So of Christ, Then again of us. Take Gods eminent Saints, what is their highest Title, and Honour, *Moses the Chosen of God*, Psal. 106. 3. *Aaron the Chosen of God*, Psal. 105. 16. *Paul a Chosen Vessel*, Acts 9. 15. *Ye are a Chosen Generation, a Peculiar People*, 1 Pet. 2. 9. That is, *Elect*. He had begun his Epistle with, *To the Elect, &c.* Chap. 1. 2. And that Phrase *αδος εις περιουσιαν*, as the rest there mentioned is taken out of *Exodus 5th*. Where 'tis—*A peculiar Treasure to me*, (says God) *above all people*. It imports all that is dear and precious to God. *Isaiab 43. 4. Since thou wert precious in my sight, thou hast been Honourable*; that is, since I have Chosen thee [and loved thee] as it follows, and thereby becamest precious in my eyes, that hast been, and art, and shall be Honourable in mine, so in all the whole Creations esteem; this did put the preciousness. Mens choosings are out of whom they find the choicest, 1 Chron. 19. 10. *Joab chose out all the choice of Israel*; but Gods choosing makes them choice.

2. It speaks all blessedness and the fulness of it. *Blessed is the Man whom thou choosest*, Psal. 65. 4. *Yea, he is most blessed*, Psal. 21. or as the Hebrew hath it, set for blessings set, a part, and appointed for Blessings. *He hath blest us with all Spiritual Blessings in things Heavenly, according as he hath chosen us, &c.* 'Tis the Womb, the Treasury Fountain of all Blessedness.

3. Let us consider unto what he hath chosen us, unto the nearest Approach to God, that is, to the highest Communion with himself, and that is founded on his choosing us to the nearest Union with himself.

4. Let us consider the time since when he chose us of old; Of Old, even from Everlasting were we Ordained unto this Salvation: *Paul* dates it from the beginning, 2 Thess. 2. 13. *God hath loved us ever since he was God*, and whilst he is God he will continue to do so. The eldest date of his being God is from Everlasting, and of his continuing to be God, is to Everlasting, Psal. 90. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth and the World; Even from Everlasting to Everlasting thou art God*. And his love to us is as old, Jer. 31. 3. *I have loved thee with an everlasting love*, And Psal. 103. 17. *The Mercy of the Lord is from Everlasting to Everlasting*. And as it is a love as Ancient as God himself is, *He hath loved thee ever since he was God*; So it is a love that hath fixedly continued ever since Eternity, it hath been constant ever since the very time God chose us, even unto the moment of our being called. This I take to be the genuine aim of Jer. 31. 3. *The Lord hath appeared of old unto me saying, yea, I have loved thee with an Everlasting Love*. The true aim or sense of that Scripture lies in this; It is a Dialogue between God and his Church, God had begun, Verse 2. *Thus saith the Lord, the people which were left of the Sword, found Grace in the Wilderness, even Israel, when I went to cause him to rest*. The Church now in desertion, interposeth her Complaint, and Scruple, *The Lord hath indeed Ap-*

That which hath diverred this Interpretation is, that our Translation hath made the forepart of the Verse to be Gods

speech, as well as the latter, *The Lord hath appeared of old*, [saying] whereas saying is not in the Hebrew. And therefore the first is the Churches Speech, and the other Gods Reply. *Vide Junium & Tremellium.*

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peared of old unto me ; that is, in former Ages, which is a concession to God's Speech in the foregoing *Verse*. what he had been to her of old. *The people in the Wilderness found grace, &c.* True, say *the Lord hath appeared in former times* : O but now ! What Answer doth God return to this ? *Yea, I have loved thee with an everlasting love.* (The word *saying* is not in the Original, and its being put in hath marred the scope ;) As if he had said to her, Again dost thou speak of my Appearances of old to thee, and as if now I had left thee ? *Yea*, my love is of an ancienter date by far, than my Appearances unto thee, which thou sayest are of old ; *i. e.* those Appearances you speak of, were but a thousand years ago in the Wilderness, &c. but my love in my heart to thee, *hath been from everlasting, &c.* Everlasting is opposed to *old* hidden love, unknown love from everlasting unto Appearances. It hath suffered no Ellipsis, no interruption, no pauses between. To ratifie which, God sets his great *Yea*, or his *Amen: Yea*, (says he) *I have loved thee with an everlasting love.* Which to be all one, that of the Apostle shews, *2 Cor. 1. 20. All the Promises of God are Yea and Amen.* 'Tis a great *yea* this, and set to the greatest thing that ever God did concerning us, which you may see how himself accounts of by it ; and it comes in the way of a most punctual Answer unto the greatest Doubts and Thoughts his People use to harbour. And further, besides his own *Yea* or Affelevation, he gives this Evidence that he had born such a continued love unto them, *Therefore with loving kindness have I drawn thee, Vers. 2.* Now consider, what should it be that mov'd me so to do, when you had nothing but Enmity in you against me ? Certainly, it could be nothing but my own meer loving kindness born towards you before, that must move me to it ; it must be some aforehand purpose : And when, or at what time think you did that kindness first begin in me, or that loving fit first take me ? Was my love ever *Nay*, and then after a time became *Yea* ? No, says he, here I am an everlasting God, and I have no new purposes, that are of yesterday, but which are as of old, as my self am : For then I should have an alteration or change made in me, as you Creatures have ; new thoughts to day which I had not yesterday ; and to be sure, in my love towards you, of all things else, I have not such : For I love like God, like the Great God, where I love. Neither could there be any thing but such a love, so born to you, that could ever move me to call you, for there was nothing in you to draw on my love ; for the truth is, I was forc'd to draw you, you were so backward, and utterly averse. And now after I have called you, I am a God that changeth not, *Mal. 3. 6. For I am the Lord, I change not : therefore ye Sons of Jacob are not consumed.* And so my love is from everlasting to everlasting, *Psal. 103. 17. But the mercy of the Lord is from everlasting to everlasting upon them that fear him : and his righteousness unto childrens children.*

CHAP. II.

The Infinity of Grace in God's Electing us, discovered by a Comparison of it with the other Act of Reprobation. The vast Disparity between Election and the Grounds, and Issue thereof, and the Act of Rejection of others, and the Grounds and Issue thereof.

I Can put the Doctrine of the foregon Discourse unto no better use than an Exaltation of the Grace, and love of God towards his, in his Decrees of Election, both 1. To the End, as of them consider'd unfauln; and 2. To the Means, considering them as fauln, by and through a Comparative made of these his Decrees of *Election*, with those Parallely opposite of his denials of those, both End and Means unto others; which so vastly differing Comparison between the one and the other, the called Elect of God are deeply to consider to the End, the more to adore the surpassing Grace of God towards them.

And that this high Duty is due from us upon the account of this difference and discrimination that Electing Grace hath made, I shall insist but upon one grand Example, that of Christ himself on our behalf. We find our Lord blessing his Father on our behalf upon this Comparative Account, *Matth. 11. 25, 26. Jesus said, I thank thee, O Father, Lord of Heaven and Earth; because 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 t by sight.*

In which passage observe,

1. That God's good pleasure in putting this difference between his Elect and others, is here the subject matter of his Speech.

2. That Christ, the Natural Son of his Father, and so privy to his secret Counsels, touching these Disposements, doth rest and acquiesce in his Fathers good pleasure, which with an Emphasis *Brugensis* hath observed out of these words, *Ναὶ ἰκανῶς*, which we Translate [*Even so*] but he renders it, *Rectè O Pater, Thou hast done rightly, O Father, in so doing*: So in the highest measure approving it.

3. That he alledgeth no other reason for this difference, but only his Fathers good pleasure, and resolveth all into that he speaks not, *Quà ratione placuit*, upon that Reason it pleaseth his Father, but only that it pleased him; and therefore only alledgeth it, because 'tis that which should silence all.

4. That which is special to my purpose is, that That he not simply approves of this, but singularly blesteth his Father for it; and that not only or merely because he had *revealed these things* to his babes, but comparatively also; setting before it, and together with it, his having *hid these things*, which are the Means of saving men, *from the wise and prudent. Father, I thank thee, that thou hast hid them, &c.* which he mentions as that whereby his Father's love was magnified the more unto his Elect, in whom his good pleasure was pitched; and Christ was moved to do this, they being those he loved so much, having been given him by the Father as his Sheep to dye for.

5. The occasion he takes for this his thanks, uttered in this Comparative, was the hardness of heart, and impenitency of those many Cities he had preached to, *Vers. 20.* and especially of those wise and great men that lived therein, and had been made partakers of his Ministry.

Brugensis in Verba.

Ejus beneplacitum pro mille rationibus amplectendum. Brugensis ibidem.

And his saying, *Father, I thank thee, &c.* must be understood, in such a sense as the Apostle useth, *Rom. 16. 17. God be thanked, ye were the Servants of sin.* What doth he thank God simply that they had been such? No, but that which follows must be taken in, *viz. but ye have obeyed from the heart, &c.* which expresseth their Conversion. So as that they had been the *Servants* of sin, is brought within those Thanks, not simply, but by way of comparison, to extoll the more the Mercy of their being now the avowed *Servants* of God, which this former contrary Condition, did set out the Grace and wonder of. And thus here in Christ's Speech the like Intention holds.

Now what affected Christ's heart to provoke him to so high a thankfulness on our behalf, ought to affect ours unto the same end, and so much the more, as it is our personal interest which this concerns.

Thus far in General, that it is our Duty to compare the difference of these two Procedures of God to the Sons of Men, to the end to bless and magnifie the Lord the more for his special love to us.

I come particularly to institute the Comparative it self, that is, to enlarge upon the Particulars of it. All which Particulars I shall reduce to two Heads.

First, That infinite Disparity that is between those two Acts themselves, of Election, and the Grounds thereof in the Heart of God, and the Issue thereof, and the Act of rejection of others in the grounds and issue thereof, setting both in view together, by which the transcendency of Electing Love will the more appear.

Secondly, A Comparative made in respect unto the Persons Refused and Elected, as considered in the common Condition of both, and the Circumstances which both stand in, and that he should, viewed in the same circumstances and condition, choose thee and not others, which will also wonderfully Magnifie the electing Love unto us. And for the several of these you may take two texts as instances of such a comparison. 1. *Theff. 5. 9. For God hath not appointed us to wrath, but to obtain Salvation by our Lord Jesus Christ.*

The matter of this comparative are the two Acts themselves, and although brought in there as motives to us, unto obedience, yet also they serve as well to us to be matter of thankfulness, *that God hath not ordained us to wrath;* In the connexion of the words immediately afore, they follow as the object of the hope every Christian hath. *God hath not ordained them to wrath, but, &c.* And in saying, *hath not appointed us to wrath,* he stirs them up to reflect upon what he hath done to others, and supposeth such an Ordination of Gods to have been towards others.

2ly. For the Second comparison of persons you have, 2. *Theff. 2. 13. But we are bound to give thanks always to God 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.*

This you see comes in a more expresse way provoking unto thankfulness, and those words [*But for you &c.*] do as expressely referr unto what the lot of others was, whose fate he had particularly deciphered in the Verse before, *Vers. 11. 12. And for this cause God shall send them strong delusion, that they should believe a lye: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

1. For the comparative between the Acts themselves. It is not unknown that in Election, there is discerned by Divines, Two eminent *Parts*, as some call them; or *Gradus*, or Degrees of proceeding therein, as others; several *Instances*, the School-men call them. And it is also acknowledged by them that there are Two eminent *Parts* of what is termed *Reprobation*, oppositely accompanying those Two of Election, as dark Shadows do lightsome Bodies. For *Election Acts* are the first and primary in order of Nature, and *Reprobation Acts* do follow or Answer thereto, as those words speaking of Election, *the rest were blinded,* *Rom. 11. 7.* does shew. Gods first Act (which his heart is upon) is his *choice*; and those *left out* therein are called *the rest*: As when the choice of some are first culled out of an heap, those that remain are the *Rest*.

Negando quod nos posuit Deus in iram, affirmationem insinuat, quod Reprobos Deus posuit ad iram. Cajetan

The first Act of Election is *ad finem*: Thus *Acts* 13. 48. *As many as were ordained to Eternal Life, Believed.*

2. To the *means* to that end, as in *2 Theff.* 2. 13. *Through Sanctification of the Spirit, and belief of the truth.* Whereinto Christs death and Redemption is also to be taken in.

Now how the first of these is to be referred unto Man, considered before the Fall, as the Object of it; and the latter unto Man as fallen, as the Object of it: As likewise how there are two Acts towards those. The [*Rest*] whom vulgarly we call Reprobates, that answer unto these Two of Election, I have in a former Treatise handled.

The one is a bare, not ordaining them unto that ultimate Glory, which is *the End*, *Viz. Gods being all in all to them*, as *1 Cor.* 15. 28. The other a withholding from them these effectual Means, after, or upon foresight of their Fall. Such means, as through which he ordained his Elect to come unto that Glory, denied to those other; which Act it is the word Reprobation doth properly denote.

In the first they are considered as unfallen (I express it so indeterminately, unto them whether as Created or Creables, or that were to be Created) and so that ultimate Glory, being supernatural to the Creature by the Law of Creation, that Glory was Gods own propriety, which he might dispose of as his own at free pleasure. In the other Act of denial of the effectual Means, they were considered as fallen into sin, and therein justly denied those effectual means by which the other are restored out of that Estate.

Now my business in this first Branch, is an Exaltation of Election Grace, in respect of these its two Acts of Grace shewn in Election, through the help of a comparative disparity of the two Acts of Electing Grace, with those correspondently opposite Acts of Reprobation, in their aspects unto either State.

1. Compare we that Act of Absolute Ordaining them unto that ultimate Glory, as viewed without the consideration of the fallen Estate, with that other of simply not ordaining the [*rest*] to that Glory.

'Tis true, concerning either of these, that there is in both a Pure Absolute Act of Dominion exercised, even in his not-Ordaining those unto that Glory, as the End, as much as Electing these other unto that Glory. For that Glory is wholly supernatural, and purely Gods own. And I may here apply that speech of *Dominicus Bannies*, *Est manifestatio maxima libertatis, quam habet divina voluntas circa dispensationem bonorum supernaturalium, quae maxima est perfectio Divina.* In the bestowing therefore of this supreamest Glory, the greatest liberty of the Divine Will is seen. And as liberty and Freedom is most conspicuous in it, so answerably, a Love supereminent. Inasmuch, as let us suppose God should by another Decree bestow never so many and so great *Good things* on these, and yet not this superlative *good* of super-Creation Glory; the bare denial or omission of this were an Act of hatred, in respect to a meer comparison of that Love in that ordination of others to that Glory. I conceive, that the instances of *Jacob's* Election, and the denial to *Esau* of this ultimate blessing, do most properly and pertinently hold forth the difference of these two bare Acts of Election to Glory, and the Negation of it, as to what God doth towards men, considered as afore the Fall, even as *Pharaoh's* instance in the same, *Rom.* 9. was alledged of Men considered as fallen and hardened; and therefore the Apostle saith, upon occasion of this example, *Whom he will he hardens*; whereas in the Estate of the Example of *Jacob* and *Esau*, he here useth this gloss of his own upon it; *Being yet not born, nor having done good nor evil*; that is, as they were purely and abstractly considered from any *sin* or *guilt* any way contracted, as also before they were born: Our birth being that which brings us into an actual and visible Residency in this World. And unto this he applies that in *Vers.* 13. *Jacob have I loved, and Esau have I hated*, thus in the Type alledged, signifying Men unfallen. Now God ordained *Esau* (in the Type) to many good things, and great blessings, as in *Isaacs* blessing of him, *Gen.* 27. 39. 40. *Behold, thy dwelling shall be the fatness of the Earth, and of the dew of Heaven from above, &c.* But that

that which was the *blessing indeed*; thus, *his Brother* (here says) *had taken away*, *Vers. 35.* which was that by Election (which we are upon.) And thus did God without the consideration of the Fall, ordain his chosen to that Supercreation Glory, though he denied [*the rest*] that great good. He yet did purpose to ordain them to other good things of an Excellent Nature and Kind, as *that Creation perfect Holiness* which was Gods Image, and the Dominion over all the work of his Hands, which *Adam*, and in him, we all were appointed unto by the Law of his and our Creation; which Condition, we all predicate as a compleat hapiness: But still this was not that good we speak of, not that Glory in which God becomes All and in All. And although, unto so great a good, all Men were in this manner made heirs of, yet that will hold true which was said of *Esau*, in comparison of *Jacob's* Portion, *Esau have I hated*; and in that comparison, Election to that supercreation Glory only hath the name of Love. And I understand the purport of those Speeches thus; That there was so vast a difference put, and so great a love cast upon the one, and so transcendent, as that comparatively the other was as *Hatred*: I understand it, I say, that this Love was so infinitely high, as that it made all other Love, and that Love to all Mankind in their Creation, to be but as no Love, *no Glory* (as the Apostle says of the Law in comparison of the Gospel which excelleth) yea it was as *hatred*. And thus I am taught to understand that hatred may be understood of a lesser Love when set in comparison with a Love farr exceeding: As when our Saviour speaks of what Love ought to be bestowed upon himself so deservedly above what to Father and Mother; he says, *If ye hate not Father and Mother, ye are not worthy of me.* Hatred there imports, not barely a less loveing, but also serves to express, and set out how great a Love that must needs be, and ought to be, that shall only deserve the name of Love, in comparison unto which, all other Love of what is, and ought to be in other respects, the highest Love amongst Men (for we ought to Love Parents and Wives above all other Relations on Earth) should be accounted hatred, and that whilst we thus Love them, we must but Love them, with a Love so far below that Love we owe to Christ, as it must be but an hatred of them in collation with that towards him, thus. And thus in like manner to magnifie the Love he beareth his Elect (*Jacobs,*) he termeth that Love he beareth all others of Mankind, but *hatred*.

And the comparing alone of this Supernatural good with all other good things, God did bestow either on *Adam*, or on Men after the Fall, in Gifts Supernatural, as enlightnings and tastings of the Powers of the World to come, &c. or outward Blessings, the Glory and Happiness suppose which millions of Worlds could afford, might alone be sufficient to enlighten us in this Argument to magnifie electing Grace by. I may say, That if all the common Mercies and Favours of all or any sort that God hath scatteredly vouchsafed to and among all men, were heaped upon one man alone, and he made the Possessor of them, they all would be found too light in the Ballance with the Endowment of this Eternal weight of glory on us, and so light, as that they will be allowed no better account than of hatred; and it is a big word to be said, *This.*

'Tis true indeed, that commonly men do not discern or conceive of the greatness of this Election priviledge made without, or afore the consideration of the Fall, but by the Fall and the misery they are brought into by sin. Yet in this other way of Comparison I have now made, these other good things forementioned must be acknowledged (if taken in by us) to be a most piercing and accommodate way to aggrandise it by: I shall further urge this Comparative of it with this Supposition made concerning *Adam's* state and condition. Suppose we that *Adam* and all men had stood to this day (and to illustrate things we may make Suppositions of things that were never, but might have been as Christ, does *Luke 10. 13.*) and not only so, but should have so continued for ever; and that God, out from among them had elected some to that ultimate Glory and Kingdom we have been speaking of, whom he had taken up immediately into it without Redemption, &c. whilst those others should have enjoyed but that holiness and happiness they were created in, and continued in still upon Earth

Thus Vasques and Estius. Habet se ad modum odientis, quod aliquid donum qui uni dat, alteri non concedat. Deus amat omnes homines in quantum vult aliquid bonum omnibus in quantum quibusdam non vult hoc bonum nempe vitam eternam dicitur eos odio habere. See Arrow-smith pag. 314. and Dav. de Electi. one p 177.

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Earth, such as *Adam* and *Eve* themselves did, which is the Opinion of many Divines, he only should have enjoyed. What an infinite difference would this have been? as much as of an earthly and heavenly State. And thereby even all along, during that estate so continuing, there had been an infinite illustration given unto that heavenly Glory, in that a compleat happiness on Earth, in enjoyment of God had, as a lower way been extant, infinitely short of that heavenly Glory Election had designed some of them over the Head, as we say, of that Earthly State.

But further, if we withal suppose (as *de facto* it was) that all this holiness and happiness in *Adam's* State did mutually depend upon the changeable veritibility and slipperiness of Free-will, lyable to fall, and so to forfeit it all in the twinkling of an eye, by admitting one sinful thought, whereas in that first Act of Election we have been speaking of, this ultimate Glory was immutably and unchangeably endowed upon those God foreknew; and so whereas that other holy and happy state hung but as a Comet or Meteor, wavering in the Air, this Gift of Glory was fixed in God's heart towards them, as the Sun is in the Firmament, as *Psal.* 89. whereas the other were not liable only to fall, but *de facto* would have fallen (even as *Adam* also did) at one time or another. What an infinite Favour and Grace then was it aforehand to ensure this Victory of his Elect? whether fall they, or not fall, they lye under an unchangeable Decree.

Again, Under this Head the Comparison comes in between God's intention of our Salvation, as his End in Election, and of Mens Damnation in the point of Rejection.

'Tis true, that in his Decrees of either, his own Glory is the Supreamest End in both Decrees, but yet in the point of Election, the Glory and Salvation of the Elect themselves, is an ultimate End, which his heart is directly and absolutely set upon. An End simply and for it self desired by him, as which his Soul singly and absolutely delighted in, for and in it self: Whereas in Reprobation the Case is otherwise; Damnation is the End indeed of the Persons, yet no otherwise, but as Death is said to be the end of Life, which is indeed the Issue, the *Terminus* which Life expires into; but 'tis not the End for which we live. And accordingly God professeth of the Death of a Sinner, that he hath no pleasure in it, that is, not simply for it self. Every end of any thing is *optimum quid*, and the perfection of a thing: But Damnation is the Extremity of Evil, and the highest Imperfection; and therefore was not the End God prouided to himself, which he cannot be said to make the Creature for. And therefore most assuredly the Matter of Election and Reprobation, is not stated well by those who say, That Mens Damnation and Reprobation, and Mans Salvation in Election, do stand in a like Posture or Reference in God's intention, that is, intended by God upon like terms, for his own Glories sake. — No there is an infinite difference; for besides the Tendency which our Salvation hath unto his Glory, it was also intended by God simply and directly in it self, as his End, though inferiour to his own Glory; but that of Damnation was never intended by him for it self, as an End which he delights in.

This for the Act of Election, considered as a fore and without the Fall, and a Comparative of that Glory denied in that Act unto those God past by, with all the other good things God did or might bestow upon them.

But it pleased our God permissively to Decree those Elect to fall together with the rest, as for many other holy Ends, so for this one especially that respects the matter in hand, that we might discern the difference of immutable Holiness running along with Glory which Election brings unto, 1 *Ephes.* 4. from that of Created Holiness; which if we suppose Man had not fallen from, but stood by, his free-will-Grace had not been so manifestly discerned, but the Glory of it would have been obscured and attributed unto mans Free-will, and not the Grace of Election.

*Cum eterna
Damnatio non
sit finis hominis,
sed tantum ex-
tremum ad
εσχάτον, ut
vocat Græci,
omnis finis est
optimum quid
et perfectio rei:
Damnatio au-
tem est extre-
mum malum, &
summa imper-
fectio, & ultimū
malum ut mors
est terminus vi-
tæ, que non
tamen est finis
vitæ. Kecker.
Syst. Theol. lib.
3. chap. 3.*

I therefore Secondly come to a comparison of the Acts of *Election* and *Reprobation*, as they were framed for and respected mans Faln Condition.

Now this first purpose unto this ultimate end, though it stand firm, yet it cannot bring unto that Glory, but by new Means, and such as must be suited to bring sinners to God. And hereupon that first Decree to Glory out of Absolute Dominion, will not now serve the turn: For without Faith and *Holiness no man can please or see God*: And without these God stood as peremptorily resolved none should see his Face, as he did to that other, to bring us to that Glory: And therefore a Decree of these new Means are necessarily required. For though God should have taken (as he might) his Elect, by the first Decree, immediately out of that State of Creation, with that holiness they were made in unto that supream Glory, yet that holiness then, though perfect in its kind, was never ordained as a means to that Glory, *viz. the Kingdom of the Father*, as Faith on Christ and Holiness flowing from thence now are: For that any thing should be a means unto Glory, depended upon an ordination of God and an ordering of one for the other. And this ultimate Glory *the Kingdom of the Father, & God being all in all*, should never have gone by *Works* only, which was *Adam's Covenant*; So that if we should suppose that act of his Grace had purposes and ordained to take up these his Elect unto Glory, out of that State of Holiness by Creation, (supposing *Adam* also not to have faln, but to have propagated that Holiness to his Posterity) yet the Holiness of that Covenant had not been an influential Means to that Glory, but was thus far, and upon this account necessary, yet indeed it must have been continued; For if it had not, then Guilt had arisen, and so a Barr unto that Glory; so that indeed it was a requisite, *sine quo non*, but not a Means of influence by that Covenant, no more than Creation it self was. Well, but now upon the Fall, there is an Absolute Bar to Glory, the Elect are faln into the Demerit of the Contrary, of Hell and Damnation, as well as those others which the Scripture calls the *Rest* or the *Refused*.

Hence therefore, if the Elect be brought to Glory, considered as faln, there must be *New Decrees of Means* in order to that end: Christ must become a Redeemer, a Redeemer from sin, to remove that Demerit; and then on our part, Faith on him, and Repentance for sin (in which two our *calling* consists) are ordained to be given them to bring them to Salvation. When those means came to be Decreed, it will be tryed whether his first purpose of *ordaining* the Elect to Glory be firm or no. In the Apostles words, *Rom. 9. 11*. Now when they are considered as faln, whether God will now in this necessity (as absolute as the former) further shew forth his Love in giving Christ, as a Redeemer, and effectual calling to you, not at all, proceeding therein by works which our first Creation Covenant proceeds by. And if faln man would have attempted to perform, he could never have obtained at God's Hands, to call or work Repentance in them.

Now as to the magnifying God's Grace in his ordaining to give his Elect those *new Means*, after the Fall, these things may be considered.

1. When the Decree of those means should come to be made, there was and must have been a New or Second Election, or renewal of that *first Act* of Ordaining to the End: As often after the miscarriages of the Elect, the Scripture speaks, *Isaiab 14. 1. For the Lord will have mercy upon Jacob and will [yet] chuse Israel*. And as for the thing it self, it's no absurdity to say, that God in continuance renews his Acts of Election every moment; but here there was a necessity of it, a necessity at least of another Act to be added to the *first*, Namely, *that* which Divines mostly appropriate the word *Predestination* unto, as they distinguish it from Election simply considered, which, say they, more ordinarily imports barely a choice unto the End; But *Predestination* to be an ordaining of *means*, and through these means unto the End. And therefore now there needed a new further extent of Love and Mercy, not only to continue his resolution to Love, notwithstanding the Fall, but to contrive the means of carrying them through to Glory notwithstanding that Fall. And upon and for this Act it is, and upon occasion of it, that the Scripture so celebrates the Love of GOD. *GOD so loved the World; as he gave his only begotten Son,*
S
namely

namely, as a Redeemer, John 3. 16. and 1 John 4. 10. Herein is love, not that we loved GCD, but that he loved us, and sent his Son to be the Propitiation for our sins. And herein the strength and firmness of that first Act of Election appeared, and shewed, that God was so resolute therein, that nothing could dissolve or alter it. And thus by this order of Decrees (which in the former Treatise we shewed) and by this Second Act, the Grace of Election comes to be the more magnified.

2ly. That together with this New Act Ordaining to these means, there was a denial of giving the same unto the [Rest] to whom he had also denied Glory alone in that first Act of Preterition. And this second Denial of the means to be made with so manifest a difference, doth mightily enhance Electing Grace, Matt. 13. 11. It is GIVEN TO YOU to know the Mystery of the Kingdom of Heaven, but to them it is not given. And how given to them but by and from Election? The Election obtained it [whereas the rest were blinded]. As also Christ, John 10. 26. Ye Believe not, (which is the means to Salvation) Why? Because ye are not of my Sheep, Namely, by Election; also John 6. 64, 65. But there are some of you that Believe not, for Jesus knew from the beginning, who they were that Believed not, and who should betray him. And he said, therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, compared with John 13. 18. I speak not of you all, I know whom I have chosen, but that the Scripture might be fulfilled, he that eateth bread with me, hath lift up his heel against me. Where the Reason of giving Faith is plainly resolved into Election (and is not chosen unto Apostleship, that is there meant but unto Salvation before the World) and exemplified in the instance of Judas there brought, as also of those others spoken of in that 6th. of John, which enjoyed the best and most powerful outward means (Christs Ministry) that ever was or shall be; but it was Election that put the difference, by which they were made Christs Sheep Originally, and which Ordained to give the other Apostles saving and effectual inward means, and workings of Grace over and above those outward means vouchsafed.

And this is amplified as the former was by this, that as in the first Act of Election, though God gave that Holiness that was by Creation, due, or to be due unto those of Adams Posterity, suppose he had Propagated, whom yet he had denied that Supream Glory unto; or did Ordain that Creation Holiness to be a means to that Glory: So here with this second Decree of his Elect to saving means. God indeed answerably ordains to give the best of good things that in this World men are capable of, unto many of those [the Rest] which are yet short of true Faith and Grace. He gives them Spiritual gifts, unto the Rebellious also, as he says in the Psalmist, Enlightnings, Tastings of the Powers of the World to come, which are given indeed, that men might be saved, as Christ speaks of his Preaching, which are an outward means to Salvation, John 6. That is, They have a tendency to Salvation; Even as Christs Ministry (as himself witnesseth) tended to the Salvation of them that heard those things. I speak (says Christ) That you might be saved, but yet they have not Salvation in them, or accompanying them, and annex to them, as Heb. 6. 4, 5. and 9th. compared, true Grace is said to have. And GOD doth this, to illustrate by this difference, his Electing Grace in giving saving means unto his Chosen.

3ly. Let us compare the Grounds of those Acts themselves, viz. The Decree to give effectual means to the one, and the denial thereof to the other, let us compare I say these two together, and such a difference appears, the Grounds or Foundations of doing the one, and the other, as will serve greatly, yet more to enhance the Grace of God in this Act of Election to the means through that comparison of those several grounds.

The Foundation of his Decreeing his Elect to those effectual means, proves still to be as pure an Act of Dominion, and so out of meer Love, and Grace, as much as was the former Act of Election to the End, and with a super-addition of mercy to it, yea, and further degree of Dominion exercised therein; whereas on the other hand, the ground of his denial of those means to the other considered

dered now as fallen, becomes not an Act of pure Dominion, but of *Justice*, though put forth by his Will.

And how from this comparison of these two, there accrews that which will yet magnifie the Grace of Election, I shall shew after. I shall have first cleared and explained the Premises.

That Gods denial of effectual means to those we call Reprobates to bring them to Salvation, after Man is considered as fallen, is not as then an Act of pure Dominion, Sovereign Dominion, but hath a *jus ordinatum* in it, which justly may move him thereunto.

It is true indeed, those that hold all Acts of Election and Reprobation to have been after the Fall considered, they do in this respect make *Reprobation* an Act of pure Dominion, Namely, that if the Enquiry be why he chose those and those, and not the others, and why he Reprobated, when he might have chosen them whom he cast away; And on the contrary, have cast away whom he chose, according to that, *I will be merciful, to whom I will be merciful, and whom he will be hardens*; and in so doing (say they) God lookt not at all at Sin as the Motive to his passing by those individual persons he did pass by: And though this be true, yet I withal must add, that there remains still this difference, that Sin and the loss of Holiness man had before the Fall, did bring in a desert to be Reprobated, and to have the means to bring men effectually to Salvation denied them, and this none can deny. And therefore it is acknowledged by some, that though sin is not *Causa reprobationis*, take the Act, *Est tamen causa reprobabilitatis*.

And further that efficacious means should be withdrawn, is from their sin, they being now fallen, according to that of Christ, *lest they should see with their eyes*, &c. *Matt. 13. 15*. For the Fall foreseen, did from the first preclude them from those means, for it brings in a want of all good, and possesses the whole of the heart with the contrary unto all those means, so as God should not have needed to exercise any Act of Dominion, unto the person thus fallen in this denial of means; for the guilt and power of sin in the heart do preoccupate and prevent, or rather prepossess the room of those Principles, which are now to be the means of bringing men to Glory; so as although *as to the Persons*, whom after the Fall viewed, He Reprobated, whilst he chose others to those means, there was indeed a Dominion exercised, yet as to the *thing denied*, there was not a pure Prerogative exercised, but a *jus ordinatum*, concurred with it, and was mingled with it; a just Cause or Reason, *de jure*, or in right for God so to do; and this is a certain truth, that not to grant a thing *De Novo* or, anew, that is, by a forfeiture excluded and debarred to be given, is not a meer Act of denial thereof, or pure Act of Prerogative, for there is desert in it, why it should be done, but this is the Case in the Point afore us. And I speak thus of it, although they forfeited in *Adam*, what indeed was less in some respects, than is required now, as the means to bring them unto Glory, yet in substance it is the same Image of God that was Created then, that is, Created now. Yet so, as by the guilt of that loss there arose a just prohibition in Law against the giving of new means to bring fallen Man to Salvation by, without a new interposition of Sovereign Grace.

So as now the working of that Grace and of Holiness in us, that are now Ordained to be the effectual means having Salvation in them, as the Apostle speaks, *Heb. 6. 9*. flow all purely and immediately from Election, and the fruits of it, yea, and become an Act of higher Dominion, than was exercised in that other, *to the end* and that not only because *that all is a free gift*, as *Rom. 5. 15. 16*. in this respect, that there was an utter want of Power to bring forth such efficacious Acts unto Salvation, yea, a Principle contrary unto all the Works of Grace; but also in this, that there was a desert to the contrary by a Law, even the Law of our Creation; so as now there must be an overruling Dominion of Grace exerted to work them. *And now its not in him that runs, nor in him that wills, but in God that shews mercy*, which is spoken in respect to the means of Salvation: And indeed all the withdrawals of those means after the Fall are to be considered as *judicial Acts* in God, as leaving them unto Sins and Damnation following thereupon: These are all

BOOK III. along after the Fall *Acts of Judicature*, on Gods part, and his Decreeing of them, or disposing of them foreseen, are to be put unto the Account. And as God Decrees not to Damn, but only for sin, so he Decrees not to withdraw the inward means of Salvation but for sin foreseen.

Hence therefore for God to chuse to the means effectual to bring to Salvation his Elect considered as saln, there is a *jus Absolutionis* in it, heightened to the highest. But in *Reprobation*, not to give them to Man saln; there was what should move him to it, and a Justice in it.

Now if this second Act of Election unto the means, be thus an Act, *Juris absoluti* in the highest kind, which the other is not, as by the former Comparative appears; then how may and should we afresh magnifie the Grace and Love of God shewen therein? If God had in Decreeing to give those effectual means, gone by a *jus ordinatum*, or a Rule, or any thing revived in us, that should have deserved the giving those means, as our *Running*, or our *Willing*, as Motives to bestow them; then the Dominion of *giving them*, had gone by a *jus ordinatum*: And then it had gone by Works, and had not been of *him that calleth*; Namely, out of his pure Dominion, as that opposition declares in *Rom. 9*. And then his Grace, and Love, would have been lessened in this Act. But being otherwise, now the purity of the Glory of Grace continues still as high, and shines as clear and glenous, as in that other Act of Election *to the end*, yea, higher, for the Reasons given aforesaid. How then should this Love and Grace be magnified by us in this second Act of Election, by these considerations.

1. For where more of Dominion is, and appears in an Act, that is, an Act of Grace, there is the more of Grace shewn therein; For then it is Grace Absolutely and every way Grace, when there is nothing obliging or moving thereunto in the least; and Grace is then Grace when it is every way Grace, and kept free of all Obligations or encouragements that are from us. It is not only the greatness of the gift, that sets out the Grace, but the *freeness* and *absoluteness* of the giving and bestowing of it; now where there is the more Dominion, there is the more liberty in the giving, and the more freeness, and so the more Grace in it. Kings are said in their gifts to be gracious, because they have so high and Sovereign Dominion, and free from Obligations to their Subjects. The glory of Grace lies in Freedom, when it is *mero motu*, as the stile of Kings in giving gifts doth run.

2. In that former Act of Election to the end, towards us as not saln, but *Creabiles*, or as considered *in creating* appears, (as it was indeed) an absolute Dominion, because in Bestowing it, God bestowed purely *what was his own*. And wherein there is *maxima libertas*, as out of *Bannies* was shewn. And besides the greatness of the Dominion, its being a Destination, so great a Glory doth inhance it. For think with your selves, a thing *out of nothing*, *Decreed to be created, and then created, and whilst it is yet nothing*, could no way be considered to have any thing in it to move or oblige, but yet so as still there was nothing contrary, which could be viewed therein. If you will say it was simply in the Power of God and the Sovereignty of God to Ordain this, but yet there was no bar to hinder the procedure of it, and yet put in a Caveat, or Plea against it in the least, but where sin is, (as in Man considered as saln) there is a Law utterly to the contrary as was said, and therefore 'tis a higher Dominion to remove those cross bars, to Answer those Pleas, and over-rule and give means to saln Man to Salvation anew, than to Ordain to the End at first; and therefore it is the Scripture sets forth by this the Love of God to us, that *while we were sinners Christ died for us. And so God loved the World, that he gave his only begotten Son, and the like*; which were but means to save Man saln.

3. There was in that saln Condition when it was in view, *Causa reprobabilitatis*, a Cause to *have been Reprobated*, not so in the former Act: A reprobability there was to the denying of all means for the future, and so of Salvation it self. For without these means, none that were saln could be saved, and

and there was the same provocation to deny it to those the Elect, considered as now fallen, as was to the other, if the Dominion of Grace and Love, had not stepped in. And therefore in *Isaiab 41. Vers. 9.* 'Tis said that when Gods Law chose thee, *He might have cast thee away. Thou whom I have taken from the Ends of the Earth, and called thee from the chief men thereof, and said unto thee, Thou art my Servant, I have chosen thee and not cast thee away.* Of which speech there may be a double meaning. 1. That God was immutable in his Love, that whom he had so chosen, he would never cast away; Or, 2. That when he chose them, it was Free to Him, and he might as easily have laid them aside. It was to him but as a man would turn a Key one way or th'other, to lock, or unlock. It was but saying, *Yea, or no, I know you, or I know you not.*

Chap. 2.

CHAP.

CHAP. III.

The Infinity of Grace in Electing us, further evinced by a Comparative made in respect unto the Persons Refused and Elected, as considered in the Common Condition of both, and the Circumstances which both stand in. Of their first Condition in the possibility before the Creation, as then view'd by God, represented in his Infinite Mind, the Elect were separated from the others rejected.

THIS for the first Head of comparing the A&S themselves; my next is a Comparative of the Persons *Elected* or *past by*, as they are considered in their Conditions or Circumstances out of which they are chosen or refused. And for this my Text is *2 Thess. 2. 12, 13. That they all might be damned, who believed not the Truth, but had pleasure in Unrighteousness. But we are bound to give thanks alway to God 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.*

Those words [*but for you*] are a Discrimination and Exception of these from others, whose Condition he had declared in the immediate Verses afore; *Verse 11, 12. in these words, And for this cause God shall send them strong delusions, that they should believe a lye. That they all might be damned, who believed not the Truth, but had pleasure in Unrighteousness.* And that Election had put in that [*but*] and made the difference; So stirring them up to thankfulness by his own giving thanks on their behalf.

'Tis true, the Condition of those considered as fallen into sin, is the Matter here compared, yet is it in a special manner pitching the Comparison upon the Condition of Persons. I therefore take it for a ground work for what concerns a Comparative of Persons, whether considered as fallen, or without the Fall; No Scripture adequately comprehending both: Yet upon occasion of handling the Comparison about the state of man fallen, I may extend it to either, and begin it higher with that afore the Fall, which other Scriptures warrant the Truth of, as our Divines have defended it out of *Rom. 9.* and other places.

1. The state of Elect and Non-elect, afore or without the consideration of the Fall, is that of *Creatureship* simply and absolutely considered, wherein God in and at his Decree for Creation, whilst he was determining to Create, and viewed the whole Crop of them a growing up, but as yet in his purpose and will to Create them, his gracious good Will did, together with that his Election Decree, both of those he elected, and of all things else, put forth that *Election purpose*, pre-ordaining them to be the first Fruits of his whole Creation, setting them apart for himself, and consecrating them unto the highest Communion with himself, and of ultimate Glory above the rest of their fellow Creatures: And thus, but as considered as Creatures, though in their kind wherein they were to be created——

You have this foresaid Expression in the Apostle *James*, *That we might be the first Fruits of his Creatures*; and put we all the Particulars that do follow together, and the *Affertion* will come out of them.

1. It is the whole heap or harvest of the first Creation, as standing on the ground afore him, he means by Creatures, whereof these are said to be the first Fruits: For it is the Saints universally, all of them, that are as the first Fruits, severed and differenced from the rest of God's Creation, as universally taken, and not of some special Saints of that Age, the first Fruits of other Saints to come, as *Vorstius* would have it.

2. The first Fruits were in their Original Condition, but of the same that other their fellow Fruits were of, and were considered but as such in themselves; only were by God's choice consecrated to himself in a special manner, because *the first*; as the first Fruits of their kind.

3. These in *James* were made the first Fruits wholly by a Free Election or Choice of them; but those other first Fruits were those that were *first* by Nature's production shot forth out of the Earth, and then consecrated by God: But that these Persons should be the first Fruits, was the whole of it meerly from a Choice made of them, from a special love and good will, calling and singling them forth out of that common Creature Condition, that which they were by Creation. And the Text insinuates thus much, even God's special good will to have been the Cause, as the immediate words afore do shew, *Of his good will he begat us, that we might be the first Fruits. What will?* that *ἐκείνη*, (whereof *Eph. 1. 5.*) That special good will, from whence their being *begotten again*— and their being *the first Fruits*, which is the End and Issue thereof, and all do flow. And indeed, the reason of the thing it self would carry so much: For it is Election from Eternity that moulds all, orders all, to the main End thereby aimed at; and so must have done this, and it could have no other Original it depended on.

4. Then surely that special good will and choice must be supposed to have taken them up as viewed in the common Condition of Creatureship: And it must not be said that this their Election was only (in the order of Act) after the Fall; but he climbs up higher, and places it from the first, with that of their own and others Creation, out from amongst whom, and considered simply at Creation (together with the rest of their fellow Creatures, whereof, as such, they were to be the first Fruits) it was they were chosen. And why else doth he say of the Creatures or Creation? And not of Mankind. Why not of man fallen, but of the Creation? And the first Fruits of the whole first Creation? This doth at least import that they were chosen the first Fruits, as early as they and their fellow Creatures, considered as Creatures, and decreed to be Created. So as these two Decrees of Creating all things, and Electing of these with the first, must at least have been Twins of the same Birth at once brought forth, for they have mutual respects of Creatureship and first Fruits one to the other, and are as old one as the other. And what is said to be the first thing compared with other things, must be supposed to Exist from the first, with those they are compared unto. And therefore these two, Creatures and first Fruits, had the same Order in God's Decrees; and those two Acts and Decrees are allied (and akin, and associated more than any other) comported and connext together.

5. Add this also; That the first Fruits were not stiled the first Fruits of the rest of the kind, when corrupted and proved rotten. — Not of a Basket of *Ezekiel's* bad Figs, so bad as they could not be eaten. No, it were most improper to institute such a Comparison: It relates therefore to the Creation of all things, when viewed in his Purpose and Decree, as Good, (as after the Creation perfected, God did view them and approve them) and such likewise in his intuition of them in his Decree and purpose such to make, and under that view ordained these in the Issue to be made such: And therefore this doth refer to a Decree made of them at that of the Creation, and that then it was God did will them the first Fruits.

If it be objected, That he speaks there of what they are made by Regeneration, and not of God's first Decree and Regeneration, supposing their being ordained the first Fruits, and upon the consideration of the Fall.

BOOK III. I Reply. It is true indeed, he speaks not expressly or immediately of what his Decrees were; but it must be supposed, according to what was said even now, that they are the Moulders and Framers of what is in the Event. Secondly, 'Tis true, that in the Execution or Performance of the Decree, they became not actually the first Fruits, but by Regeneration, which supposeth them fallen; and yet this the ultimate End of being the first Fruits, may and was notwithstanding (according to the former Arguments) intended with the first of their Creation with other Creatures,

Now this of their being the first Fruits, is eminently and emphatically in the Text set forth, as the ultimate End of all, *ὡς τὸ ἅμα*, *To the end that they may be the first Fruits*; which End was first designed conjunct with the Decree of the Creation of the whole.

And although in Execution or first performance, they first became, at Regeneration, to be the first Fruits actually by this new Creation, and that supposeth the Fall afore, viewed (that is granted) So as their *ἰνὰ*, or *else Actual*, is the fruit thereof, yet their *Esse notitionale*, their being such, might be, and was intended as the end of their Creation, and with the first of the Decree thereof. It is evident that the being the first Fruits, is here the End of their *Regeneration*, and yet intended and aimed at with their *Creation*, and his good will, that was from Eternity engaged in both: But his Decrees of you to be the first Fruits, was the Primitive Decree, as of the End, and that of Regeneration, but as of the Means to accomplish that End.——This the Means of Execution, but *that* of being the first Fruits of the Creation; that's the End. And indeed denotes the *ultimate* End, even that the performance of it will be next unto Christs; for 'tis to be even the first Fruits of the whole Creation, as he the first born of every Creature, and so in the Issue to be exalted and preferred unto the highest top of Glory, even above any of his Creatures, Angels or Men. And unto what a height the Priviledge and Dignity imported thereby will amount to, will not be known untill the latter day be over, and that we be estated into the Glory and Kingdom of the Father. *Matth. 25. 34. Then shall the King say to them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the beginning of the World.* And it became *him*, by whom are all things, to joyn the Decree of Creating the Elect (as the Subjects of that Kingdom) and to Elect them therewith, as their ultimate highest End, and of their first Creation.

In Fine therefore, as to the Objection it self, the Sum of my Answer, and the Series of the words is, that by Regeneration, which is Decreed after the Fall foreseen, our being Gods first Fruits of all Creatures, which was Decreed at, and with that of the Creation of all doth by regeneration begin to be effected, in a Smaller degree of first Fruits in this life, and accomplished in Glory.

And so the contexture fairly stands thus, as if he had said, that God hath Created us anew out of his Everlasting good will, thereby to bring about that which was his great and first Design of all other, of making us the first Fruits and Glory of the whole Creation, and conjunct with his Decree of Creation of them, and all things else; and as such viewed by him, when he first Decreed to make them as the ultimate End, he with their Creation had ordained them unto.

2. Let us advance the *Terminus à quo*, or the Objective Consideration of us, out of which Election at first took us: Yet higher, *Mundus nondum conditus*, the World as yet not Decreed to be Created, must first be in Gods view, ere he put forth that Decree to Create it. For so in every Artificer the Frame and Model of what he purposeth to make, is first in his thoughts, ere he resolves to make it. And by the Rule, aforesaid, *viz.* that Creation and Election ran as Parallel Acts, there was, and in order of Nature it must first be supposed, that those Elected were first in view, but as things he could both Create and Elect, under the view of *Eligible* and *Creable*; and the State of either things to be Created, and these to be Elected and Created, was but of *meer Possibilities*; To have a *Being* decreed them, as God pleased, whe-

whether yea or no: And so their State they were taken forth of, when first Elected, was the same with that which all things Created had afore the Decree of their being Created; meer possibles in reality of Creatureship, pure nothings every way, utter *Non-entities*, which yet God could Decree, and give an Existence unto.

When I say [*every way*] *Non-entities*, nor having a *Shadow of Being*: The meaning is, that not only they were nothing in that they were not yet *de facto* Created; for so the whole World, untill Decreed to be Created, was *nothing* in actual existence; but that they lay afore God, as not yet so much as Decreed to be Created, and so had not a Being in Gods Decree, till that pass on them together, both for their Creation and Election to Glory.

For the understanding hereof, we may with the Schoolmen, make a Three-fold *Esse* or Being ascribed to the Creature.

1. An *Esse actuale*, an actual Being, which is when 'tis Created.
2. An *Esse volitum*, which is a Being that lies in Gods will, which is the State of them after God hath purposed to Create them.
3. An *Esse Possibile*, which is a meer possibility, afore Gods Decree passed to have being, first *Decreed* it, and then to be by Creation *given* to it. Which lying in Gods power, in that he can, if he please, make it, or otherwise not, meerly lies in Gods understanding, in the Image or forms of it.

Now the State and common Condition of all Creatures, immediately afore God decreed to Create them, was this Latter only, which arose from this, That Gods Power presented to his Infinite understanding, an Infinity of Shadows or Ideas, Images of Creatures, which he might make if he pleased, which yet he never did, or ever willed to make; And *the Number of these are infinite*, because his Power is infinite to Create such, and his Understanding is infinite to fashion and form up the Shapes or Images in his Mind, of all that his Power can effect. Man is narrow both in his Understanding and Power; and his Understanding may never have the Forms or Models of all that he is able to do, or make, for to enter into his thoughts. But with God it is otherwise; his Understanding being infinite, doth form up the Idea of all, and every thing his Power can effect distinctly. The State and Condition of these things, as they lay in Gods simple single intelligence, the Scripture expresseth in such Speeches and Terms as these, *To God all things are possible*.

Now the mediate State of all the Elect afore Gods Decree to choose them, being no other than this, of all things else, as they lay in a Capability to Creation and the Decree of it; and under that view of things possible only, they were objected or proposed to Gods Will, both for their Creation and Election together; and Gods choosing of them having been (as was said) an immediately conjunct and associated Act with Gods Decree to Create them, without a presupposition of their being yet to be Created, much less false. And that both these Acts Proceeded hand in hand together, or rather like Twins twined about together, and their hands embracing each other, not depending upon any other Consideration or view that was had of them; this I say, being supposed true,

Hence it will follow, that the State of Gods Elect was of meer possibles, as immediately afore their being Elected, as other Creatures, or themselves were, in respect unto Creation, and the Decree thereof: For it is certain, there could be no other State of things afore Creation was Decreed; Nor could the Divine Understanding have any other view of any thing, or all things, until his Will had past a Decree upon them, and given a *Fiat* to create them: And what could that be other than that which Gods Understanding hath (now still) in his mind, of things which he never means to create, and yet might if he pleased: And the same was the case and condition immediate of the Elect, unto Election and Creation both, until the Divine Sanction of his Will had come upon them: Till then they were meer appearances and shadows, as all things else were, which God might or might not choose and create. And till they lay in that indisposed heap of things, about which God had made no determination at all, no, nor ever will make any, they float

ed in a meer vacuity and pure emptiness, both as to Being or Glory: And
 BOOK III. look as his Decree to create gave his Elect, and others, a Being to come in
 due time, so his Decree of Election estated on them that Glory to come, and
 both immediately brought forth by these his Decrees, out of that meer Lump
 of Possibilities forementioned. Let the more learned Reader excuse my so oft-
 ten repeating things (to the same effect,) it is for the weaker, their sakes,
 that they may both understand and fixedly retain the Notion of it.

The proof of this, That God might have chosen others out of meer Possi-
 bilities, whom he hath not, nor never would, and so that they remain in
 their pure possibility to Eternity, may adequately be drawn from God's offer
 unto Moses, *Deut. 9. 14. Let me alone that I may destroy them, and blot out
 their name from under Heaven: And I will make of thee a Nation greater
 and mightier than they:* And to be in their room a Surrogated People to him,
 as they by Election had been; for else he had not made up a supply: Yet this
 People God never did make, nor will make, but could have done. The like
 out of the *Baptist's* Speech, *Luke 3. 8. I say to you, God is able, out of these
 Stones, to raise Children unto Abraham.*

C H A P. IV.

Of the common condition of the Elect, and rejected in the fallen Estate of Mankind. The Infinity of Grace toward the Grace Magnify'd by the consideration of their being segregated out of that General corrupt Mass, wherein they lay equally with others: Gods Infinite Grace in choosing us also discovered by the vast Disproportion of Number between the Elect, and the Rest.

WE have seen what that Act of Election without and afore the Consideration of the Fall doth afford.

Let us now descend unto what the Prospect of Mans Condition (as it lay also afore God, and was disposed of by him) considered *as fallen*, will in the like comparative way, contribute to this Argument. And this the Scriptures do more enlarge upon, as that which doth far above the former magnifie the Glory of Electing Grace, and by so much more as the evil of sin Man is fallen into; and the misery thereby doth exceed a State of meer nothing, or of no Being at all, or but meer possibility of Being. And here also that Quere of the Apostle hath its most eminent lustre, *Who made thee to differ?* 1 Cor. 4. 7. **G O D.** And what in God? **ELECTION, The Election obtained it, and the rest were blinded.**

And it is this Comparison between Elect and the Rest after the Fall; it is the Condition wherein the one or other are found in after the Fall, which is the chief and principal, to enhance this discriminating or differencing Grace, although the comparison of Number will follow us in this too.

Now the view of the Conditions of Men after the Fall, are reduced to Two Heads.

1. The Common alike Universal Condition by, and through the Fall of Adam; That all have sinned and come short of the Glory of God, as the Apostle declares. Or,

2. The several and more particular Conditions amongst Mankind upon the Fall, in their variety; as for instance, several Sines and Degrees of actual sins, and other Circumstances, which men Elect, with the Rest stand in, and were thereto foreseen, and disposed of by God, so to fall out when he then chose us through the means of Salvation; all and each of which, do tend to magnifie this Election Grace.

I. The Common Universal, and alike Condition of Man Fallen. And to set forth the greatness of this Grace and Mercy, is the full and set scope of the Apostle in *Ephes. 2. 1, 2.* where speaking of their *Calling* (which is the *Looking-Glass of Election*) he presents them *alike dead in sins and trespasses*, as the whole bulk and Body of Mankind were in, *and these Elect ones*, Chapter, 1st. together with them, *We* (says he) *even as others*, that's his Comparative, as it is mine here, and those others were of such as God Eternally left in that condition, passing by them, and leaving them even as he found them, and by this he heightens the Grace, Love, and Mercy God had born to them, as the Cause of all this, *Vers. 4. According as he hath chosen us in him, before the foundation of the World, that we should be holy and without blame before him in Love.* And he concludes thereupon, *by Grace you are saved, Verse 5.*

an infinite Grace manifested by this common condition of us with others. And although these things are spoken of them, of what they were at, and afore the time of their Calling, and in their Unregenerate condition: Yet this Act of Election we are now upon, that had Man fallen for its Object, and the common condition thereof did take men, and viewed us at and afore calling them, they are found to be in and of this Act. The Rule certainly holds, that look what a calling God found us to be, in that Election viewed us. Which that passage, *1 Cor. i. 26, 27.* (*For ye see your calling Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: But God hath chosen the foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things which are mighty.*) evidently shews, Those words, *But God hath chosen, &c.* come in as an Explanation, or Confirmation of the former words, *You see your calling.* As if he had said, Look what those were whom Calling singles out, and what they are after Calling in Paucity; the same they were therefore for their conditions, *whom God chose,* and in his view such to be.

II. And here let us, 2. Now add to the Consideration of this common Condition, the infinite Number of those [*others*] whom God hath laid aside in this fallen Condition, in comparison of *so very a few, who together with thy self, were Elected out of them;* which the event doth manifestly declare the multitude of those left, and the paucity, or fewness of those whom God sets his heart upon; and unto what a stupendious infinity will this enhance the Grace of that Election towards those few. Though the Number of the *Children of Israel, be as the sand of the Sea, a Remnant shall be saved;* and that Remnant is that of Election, *Rom. 11. 5. A Remnant according to the Election of Grace.* A Remnant, signifies a small number, in comparison to the whole: As also his comparison, *Vers. 29.* shews, *Unless God had left us a Seed, we had been as Sodom, and been made like unto Gomorrha.* That notes their fewness, being but as when the most of a mans Crop is sold and eaten, there is but a very small part reserved for Seed against the next Harvest. The like unto this, doth that comparison of the *first Fruits* in *James*, and in the *Type* import.

Now the paucity of men enjoying any Priviledge, magnifies it the more; as in the case of *Noahs* Preservation and Salvation, forementioned in the Third Chapter of the First of *Peter*. It is expressly noted, *that few with him were saved,* that is, *but eight persons,* saith he, *unto the whole World.* *Vers. 20.* Likewise *Luke* the 12th. Says *Christ,* *these things do the Nations seek,* *Vers. 30.* *Viz. The things of this World;* and God gives them to them, but in opposition thereto, *Vers. 32.* *Fear not little Flock, for it is your Fathers good pleasure to give you the Kingdom.* (q. d.) He hath reserved that of the Kingdom for you. And his scope is withal, to shew that hereby it is rendered the greater mercy, and that so few of you should be preferred unto such favours, whilst the rest are left to seek other things, as their best and only portion. The Old Law in dividing the Lands by Inheritance to the people of Israel, had this Rule given them, *Thou shalt give the more Inheritance unto many; And unto few thou shalt diminish, or give the less Inheritance,* *Numb. 26. 54.* But this Inheritance of Heaven, and of himself, God took a few of Mankind, and gave the whole of that Inheritance to all, and each of them. 'Tis said, *Deut. 32. 8.* *That when God divided the Inheritance to the Nations, he set their bounds according to the number of the people of Israel, Seventy Nations* (as *Gen. 10.*) *according to the number but of seventy Souls,* which was their whole number when they came out of *Aegypt,* *Gen. 46. 27.* A small proportion of 70 men, to 70 whole Nations of others, of one man to a whole Nation. But then what did God reserve for these Seventy men, and those of their Seed which he had chosen? it follows in the same place of *Deut. Vers. 9.* *The Lords portion is his people, Jacob is the lot of his Inheritance:* whom he reserved for himself, to be his Inheritance, and he to be their Inheritance, as you often find. And this only because (as in the same *Deut. Chap. 10. 15.*) *Only the Lord had a delight in thy Fathers to love them, and he chose their Seed after them,*

them, even you above all people, as it is this day. Although at Verse 14. (and he says it with a Behold, of infinite wonderment; *Behold! The Heaven and the Heavens is the Lords thy God, the Earth also with all that therein is:* Which is as if he had said, Though he had enough before him of Angels once in Heaven, and of Men on Earth, yet this is thy Priviledge above all, that God chose out so few at first, when he chose thee, which *Vers. ult.* he minds them of: *Thy Fathers went down into Egypt with threescore and ten persons; and now thy Lord thy God hath made thee as the Stars of Heaven.* And again, though he had the *Heaven of Heavens*, large enough for Millions of Worlds of men to have filled it, many *Manstons* as Christ says, yet he took those few of *Israel*, and of those but a *Remnant* to possess it, and gave the Earth only unto all the *Rest*; with which falls in, *Psal. 115. 15. You are the blessed of the Lord which made Heaven and Earth:* For so it follows, *Vers. 16. The Heaven, even the Heavens are the Lords: But the Earth hath he given to the children of men.* That is, he hath culled or singled forth [you] from out of the rest of the children of men, as whom he would bless with all Blessings in heavenly things; but hath given the Earth, and the Blessings thereof, to the rest of the children of men.

And now to affect your hearts, begin to cast your eyes first upon that world of Mankind which is now extant and in being at this day, and you may even well nigh say of the men of this Age and World in all Nations at the present, as the Apostle did of all Nations for the time past until his times, *God suffers them to walk in their own way.* Or you may say as the Apostle *John* said of the same Age, and the then present evil world, (as *Paul* Epithites it, *Gal. 1. 4.*) so of this present froward Generation of Mankind, that *the whole world lies in wickedness.* And those few of us that are of God, are thin sown, a poor small handful of gleaning unto the whole great Crop of Mankind; you have it *1 Job. 5. 19.* This we know, saith he there. And by the same anointing we also now may see the same event, and *de facto* to be the same. And what falls out thus in the event, is but *Speculum decretivum Dei*, the Looking-glass of, and representeth what lay in God's Decrees from everlasting.

And oh, how deeply should the Comparative of this affect our hearts! For a few to be singled forth and saved, when a multitude, yea a generality of others, are suffered to perish! How doth it heighten the mercy and grace of a Salvation to us, that is but of a lower kind, as if but Temporal deliverances from Bodily death, or the like: And for God in his Providence to order many outward means to save and deliver a few, which he denies to those others, who perish. How doth this affect the persons that are preserved? How much more when it falls out thus in *so great a Salvation* as this is, as the Apostle says of it?

This you may see in such Examples as were but Types and meer Shadows in comparison of this very thing, as in the Instance of *Noah* and his Family in the Flood appeared: *God saved Noah* (says the Text) *bringing in the Flood upon the [world] of the ungodly; even the whole world of them.* And it is resolved into this by God himself, *Gen. 6. 7, 8. But Noah found grace in the eyes of the Lord:* which Grace was as there heightened by this Comparative of his destroying man from off the Earth, as in the same Verse, who were a world of ungodly, as the Apostle says. The same appears in the Example of *Lot*, pulled out of *Sodom* by the hand and force of Angels (even as we were ordained to be delivered, as by force, as the word *ἐπιβουλή* signifies in *Coloss. 1. 14.* *Saved out of the fire*, says *Jude.* And *Paul* also in *1 Cor. 3. 15.*) *The Lord being merciful*, says the Text. *Gen. 19. 16.* And behold with what, and how deep a sense and valew did *Lot* entertain this mercy. *Lot* did greaten it to himself, from this Comparative between him and those in *Sodom*, in the same *Gen. 19. 19. Behold! now thy Servant hath found Grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life.*

BOOK III.

But there is this further to be considered in our being thus delivered forth of this our condition of like sinfulness and wrath, that was different in the Case of *Lot* or *Noah*. *Noah was righteous in his Generation, &c.* And of *Lot* 'tis said, his *righteous soul was vexed, &c.* They were not guilty of the same sins in common with others, for which God brought the flood and fire. And their Condition was then, *de facto*, changed by Grace from the state of sin unto a state of holiness.

But here, when we were *ordained unto Salvation*, we lay afore the great God in a like Condition of Guilt and Reprobability, as to the means that all lay in; and that then the Decree concerning us, should alter and change that state of Sin, into which we were fallen, into a state of Grace and Righteousness, as the means to bring us to Glory. How stupendious was the Mercy of God towards us! All had sinned, and there was no difference, as *Rom. 3. 19.* None such as between *Noah* and the Old World there was, when God saved him in the Ark.

CHAP.

CHAP. V.

The Infinite Grace of God in Election by a view of the Particular Conditions of Elect and others compared.

THese Particular Conditions are drawn from the several Sizes and Degrees of Actual sin greater or lesser in the Elect, compared with others past by; or else some other outward Circumstances, wherein many of the Elect and those others, are found sometimes the same; sometimes again diverse in the one and th'other, (All with Conditions are disposed of upon the foresight of the Fall) and yet all of them do in various, and sometimes contrary respects, in a way of comparing each Condition with the other, conduce and conspire all and each of them unto the magnifying of Gods special and supereminently singular Grace of Election (as indeed all things serve to do.) The particular instances will shew the truth and meaning of the Premise. There are many of them, and it may prove that I shall. Instance but a very few.

And yet ere I come to those Particulars, I must yet premise one thing further; namely, that the Elect, in comparing any of these Particulars, I shall instance in, many take a survey for the affecting of his Heart of the Conditions, not only of believers in the present Age, but that have been in all Ages past, yea, and to come; and some way or other (as I shall endeavour to direct) improve it for the adoring Gods Grace to himself. Look as in the last General Comparative common to all Mankind thou hadst the whole World of Mankind afore thee, in respect to the Common Condition of Sin and Misery: So here thou hast, in forming up this new sort of Comparison, the particular Cases and various Conditions of all sorts of men in all Ages, and those as foreviewed by God when he chose them to compare with thine own, to the end to Glorifie his Grace towards thee in Particular the more.

My warrant for our Entering this Comparative into the Condition of Persons in all Ages, is first that passage in 2. *Thess.* 2. *Sc.* which shall be my present Text; *But we are bound to give thanks always to God 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.* For that Particle, [*But for you*] sending us to the Verses afore, there we find the Condition of others set out, whom God had rejected, [*But*] hath chosen [*you.*] Now who were these others, but such as the Apostle foretels were yet to come, and to be a more corrupt Generation than ever had been in the World before them, and that were to come many years after; Concerning whom he prophesies thus, *Vers.* 3. *There must be a falling away, and that Man of sin be revealed, the Son of Perdition; Vers.* 9, 10, 11, 12. *Even him, whose coming is after the working of Satan with all power and signs and lying wonders; and with all deceiveableness of unrighteousness, in them that perish; because they received not the Love of the Truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a Lie; that they all might be damned, who believed not the Truth, but had pleasure in unrighteousness.* And then follows that [*But we are bound to give thanks for you, that God hath chosen you Sc.*] And this Man of sin, he means, is Anti-Christ, the Pope and his deceiving Clergy; the whole Body of them, who for so many Ages should be able to deceive the whole World, as their multitude, those deceived, are termed, *Rom.* 13. 3. and to continue and prevail throughout many and many Ages after these *Thessalonians* should be in their Graves, being at this day, and to make up the greater part of the *European* World. Now these *Thessalonians*, that lived in the first pure Age of Christianity, were notwithstanding in blessing God for their own E-

lection

lection, to take their view unto that whole succession and multitude of Men, and
 BOOK III. for so many Ages, during which Popery was to continue, and compare in them-
 selves (though but a particular comparison) with the condition these Genera-
 tions were to be left unto by Gods just preordination; to magnifie that love of
 God to them selves, as illustrated by all that unrighteousness and infidelity,
 so great a multitude for so long a continuance should be given up unto.—
 Thus doth he propose this very Comparative to heighten this love of Gods,
 and their thankfulness for Election. In, *Rev. 13. 7, 8.* the Holy Ghost makes
 the same Comparison indeed between a few Elect, and the others of all Na-
 tions, Tongues, Kindreds; yea, in a manner all that dwell on the Earth that
 worshipped the Beast; and on the other hand, a few Elect, that should not
 be deceived by him; which he doth to greaten the same love of Election. Thus
 expressly *Vers. 8. And all that dwell upon the Earth shall worship him, whose
 names are not written in the Book of Life of the Lamb, slain from the Foun-
 dation of the World.* There is this small difference between these two Com-
 paratives in these two Scriptures, both of which yet remain full to this pur-
 pose we have in hand; that That in the *Revelation* concerned, and was spo-
 ken of those Elect, who should live in those very Ages, wherein Popery and
 Anti-Christianism should Reign, and be in its Ruff, who should be then alive,
 and see with their Eyes all the whole World &c. worshipping the Beast (who is
 the same Man of sin in the *Thessalonians*) that so they might adore and worship
 God and the Lamb for their Election out of the rest of the World, with whom
 they then lived: And with the highest Admiration attribute their preservation
 from that Idolatrous Worship, unto their having been written in the Lambs
 Book, and Glorifie God. Whereas these *Thessalonians* lived in the Apostles
 times, when that Mystery began but to work in Heresies that were the fore-
 runners of that Apostasie, and as smaller Streams, emptying themselves at
 last into that great Sea or Lake, and yet were to take in the prospect of
 this Apostatizing World so long afore; and yet to adore and Glorifie God,
 that by Election had secured them in their effectual Salvation: And this they
 were to do as well as those other Elect, that were to live in those times, a-
 mongst those Idolatrous Worshippers. However, both Instances serve to our
 Argument in hand, *viz.* That this Comparative with others, ought to be
 made by us, both with the present World, and corruption of the times and
 persons we live in, and with whom we live; and also to be intended to all
 Ages to come, yea and the World that shall be to the End of the World; and
 then by like reason, ought also to be improved to the like Glorifying of God
 for his Electing Mercies, in comparison with his rejection of Men in all Ages
 that are past, since the beginning of the World. So then this our Compar-
 ative stretcheth it self over all times, and to take into the account the infinite
 Number of Persons that have been, are, and shall be, whom God hath cast
 off. And are accordingly bound to give thanks unto God for his Election of
 us, and not them from out of all, as we and they lay in one heap and view
 afore him. And the reason is clear; for when God Elected thee, thou wert
 not chosen out of the lump of this present Age, but all the Sons of *Adam* lay
 afore him in a like great Level. It was free to him to have appointed then,
 any of the several times they should live in, when he disposed of their sever-
 al everlasting Conditions. He then appointed the times they should each
 live in, so as he might have allotted thee to have lived in any of those Ages,
 past or to come, as easie as the present time thou livest in; And therefore there
 is the same Reason thou shouldst set thy self in this Comparison with the whole
 Lump of Man-kind in all times, as with that with whom thou livest. And
 thou art to consider Election to have proceeded upon the common first Level,
 and so to compare thy self with all men that are, or have been, and when all
 Mankind shall be visibly extant, either the Goats at the left hand, and this
 little Flock at the right, when with us they shall hear that voice, *Come ye Blessed
 of my Father, inherit the Kingdom prepared for you from the beginning of
 the World.* To the other the contrary pronounced; *Depart from me I never
 knew you,* And thereby Reprobation expressed in its Negative Act of *Nescio,
 I never knew you,* as in the other speech declared oppositely *you were fore-
 known*

known and chosen hereunto; and accordingly, that Kingdom they were entering into, was prepared from the Foundation of the World, unto which they were chosen. And the opposite negation thereof will be avowedly professed and acknowledged by Christ himself, to have been at the Head of these two Issues of the Sons of Men. — Whereby, how will (as it must needs) Electing Grace be infinitely extolled, and with what Exaltation of it and Exultation of Spirit in us, and adoration of God, will this Comparative (so little minded) be then entertained by us; Even which I have all this while exhorted you unto? And yet whose Heart almost doth the Consideration of this enter into and strike? Indeed because what is yet to come we know not, and what is past is, failed out of sight, and so affects us not. Oh! yet, how conspicuous shall all this be at that day, when Christ shall have the whole World Rendezvouzed afore him? Even when the succession and account of the World shall have been finished and perfected, and the Stories of all be told.

You that are the chosen of God, having this large prospect afore you, may further affect your hearts with these Particulars of your several Conditions.

I. Particular. You were fore-viewed by God when chosen, as those that would actually of themselves run into the same excess of sinnings, the very same sins, with all and the like Circumstances of Aggravation, and in a continued course of sinning, afore their effectual Calling, that others, the Rest, are and have been, and shall be left unto no difference at all in that respect neither, as the same *2 Ephes. 2. § 3. Vers.* — *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 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 as well as others.* And then comes in the like [*But*] *Verse 4. But God who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickned us together with Christ, &c.* As in that *2 Thess. 2. 13, 14.* Now consider that God hath and doth suffer these [others] to go on and persist in that course to the end of their days, and to dye in their sins. And if thou hadst gone on, what a Monster in sinning wouldst thou have proved to be? How great and swelling Toad in wickedness? This might have been thy lot. But God had ordained thee by Faith and Repenance, (whereby he called thee with an holy Calling) to obtain Salvation through Jesus Christ. This the foregone Rule given, concerning both Calling and Election, doth sufficiently also confirm: For Calling finds us in all the sinfulness of our fore-past course, and therefore Election viewed us in the same at Calling. The same horrid sin of Crucifying Christ, which the Elders of the Jews ran into, and the generality of the People, for which they were remitted to that Condemnation, thousands of the Elect Jews were guilty of, together with them, and yet they were saved from that *froward Generation*; which expression used by *Peter*, respecteth the generality of that Nation in that Age, and is used to set forth the greatness of that Salvation tendered them (they now beginning to repent) so to move and promote them thereunto, and to draw them unto Faith on Christ; and yet the sin of Crucifying Christ was committed by them that were (there) saved, as well as by those that perished. And as the Persons were ordained to one or t'other of these Ends or Issues of them, so all things that concerned that hideous Act, were all fore-determined by God's Eternal Counsel, as they were committed by the one as by the other. *Acts 4. 28. For to do whatsoever thy hand and thy counsel determined before to be done.*

II. Particular. That even after effectual Calling, many of these Elect (and it may be it hath been some of their Cases that hear me) were fore-viewed to run through many of the same sinful Temptations; yea, and to fall into the like gross acts of the like kind of sinning for a season, which of themselves would

BOOK III. would hazard and endanger their ever coming unto Glory if Election redeemed them not, as much as *de facto*, it falls out that the damnation of the other is carried on thereby. And the difference lies in this, That God takes and resolves to take advantage against the one, as he did against *Saul* and the *Jews* that crucified Christ, when not against *David* nor against those. This magnified Electing Love in the Case of *David* and *Solomon*, in that though they forsook his *Laws*, and *walked not in his Judgments*, but brake his Law, &c. *Nevertheless I will not break my Covenant*, &c. *Psal.* 89. from *Verse* 28, to 35. The Apostle *Jude* doth the very same; for writing to the Saints of that Age, the preserved in Christ from amongst such fatal ruins as other Professors had then fallen under, the whole Structure of their Profession falling on them, and *the fall of that house was great*, as Christ speaks. He to magnifie God's Electing Grace to us, sets before them, first, their having been chosen and beloved by God the Father, in *Vers.* 1. as the Foundation of their Preservation; and then the contrary Fate of those wicked men in that Age, *Vers.* 4. *There are certain men who were ordained afore of old to this Condemnation, ungodly men turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* And the very measures, both of their Sin and their Condemnation, he, to this our purpose afore us, sets out *Vers.* 11, 12, 13. *Wo unto them; for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Corah. These are spots in your Feasts of Charity, when they feast with you, feeding themselves without fear: Clouds they are without water, carried about of winds; Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; Raging waves of the Sea, foaming out their own shame; wandering Stars, to whom is reserved the blackness of darkness for ever.*

III. Particular. Thou mayst single forth the worst of Mankind that are now in thine eye alive, and acting the height of wickedness, or whom thou hast heard or read of in Ages past. The Gigantick Monsters of Mankind, as were the sinners of the Old World, great for renown in sinning, the *Hectors* in wickedness, as the worst of Emperors, the *Neros*, or the wickedst Popes, the *men of sin*, many of whom sin hath sublimated unto meriting the name of *men of sin*, in comparison of other sinners. Thou mayst take also such as have had their Spirits invenomed with that which is the Devils sin, a wilful malice against God, his Christ, and their Saints, the sin first against the Holy Ghost, the Pharisees, the *Julians*, &c. that have been in the World, pitch upon any, the thought of whose Case did at any time most dread thee to be in, and go home and bless God he left thee not to the same: That thou wert not *Cain*, nor *Judas*, nor any of these fore-mentioned (which thou mightest have been:) And further, That God hath chosen thee to such a glory: For what in God made thee to differ? That which you heard out of the *Thessalonians*——— [But God hath chosen you.] That very Scripture doth not only give the Warrant to do this, but, doth plainly and directly excite to it; whilst he sets afore them some of those wicked Popes, &c. whom he brands with the dreadful Mark worse than *Cain*, the *man* and *men of sin*, on purpose to aggrandise the Mercy of this particular Election thereby, that they were not left by a permissive Decree to have been such as one of them.

IV. Particular. On the contrary, compare thy self and thy condition in sinning, with those that have been far less sinners than thou hast been; and this Consideration also will conduce to exalt Electing Grace towards thee. For upon the consideration of the Fall, God viewed this their Condition of less sinning, together with thine, and yet chose thee, and refused them; when 'tis certain, there was found a far greater matter of Reprobability (as I spake afore) in thee, than was in them. It is certain both from Scripture and Experience, that God vouchsafes that Transcendent Mercy and Priviledge of his Word and Gospel unto some that were, and afterwards prove the wickedest of Men, whenas he denies it unto others far less wicked, and more teachable and receptive of it. Thus in the Prophet *Ezekiel*, God tells the Prophet, That if

if he had sent him to any other Nation, utter Strangers to any of his Messages from God, as a Prophet, which were familiar to the Jews, yea, that were unacquainted with the Prophets Language, had I sent there unto them, they would have hearkned unto thee, *Ezek. 3. 7. But the house of Israel will not hearken unto thee; for they will not hearken unto me. For all the house of Israel are impudent and hard-hearted.* And yet God passed by them Nations. Now God, according to his pleasure, disposeth the outward priviledge of his Word, with so great a difference towards men, even of them whom he calls; away so much more doth he shew it in Electing Grace, in his not vouchsafing to call it upon lesser sinners, nor to go by such a Rule, but often upon greater, as upon Publicans and Harlots, when not upon Pharisees, the strictest sort of Justiciaries, as *Paul, Acts 26. 5.* said; and as Christ's Speeches and Parables shew. And look as God's vouchsafing his word (Gospel) to those forementioned, was the highest aggravation by reason of the comparative difference between them, so on the contrary, that God hath left such a Multitude of better disposed sinners in all Ages past, than we, and yet give in both the outward knowledge of his Word, and inward Grace of his Spirit to accompany it, this heightens his Love and Mercy to us. In *Matthew* the 11th, Christ having instanced in the most debauched Cities that have been in the World, *Sodom* and *Gomorrhah*, and withal, in the most Civil and most Ingenuous of all the Heathens, *Tyre*, (I characterize them such, because of their Ingenuity unto God's People, the Jews, not malicious as was *Edom*, &c. but friendly and assistant, even to the building of the Temple, and who by their vicinity might easily have been made partakers of the Priviledges of the Jews,) all advantages they had, and their susceptiveness and aptness to have received the Gospel, if preached unto them, was such as Christ says, that if *those works had been done in Tyre, they would have repented in sackcloth and ashes*: And yet God afforded not to these the knowledge of his ways, much less of the Gospel, as he had done to these Cities of the Jews whom Christ there upbraids; the Mercy of which towards them, he upbraids them with to their just Condemnation; which when he had done in *Verse 22, 23, 24.* he takes occasion from thence much more to magnifie God's Mercy vouchsafed unto his Elect; (whether those few of those Cities, whom his Ministry had wrought upon, or others elsewhere converted by himself or *John*) in his subsequent Thanksgiving, (we have so often made mention of) *Vers. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid those things from the wise and prudent, and hast revealed them unto Babes. Even so Father, for so it seemed good in thy sight.* In which Speech he had his eye upon those forecited Examples, both of *Tyre* and *Sodom*, in compare with these hardened *Capernautes*; that God had hid these things from both lesser and greater sinners, and had not only outwardly declared them (which he had done unto *Capernaum*) but inwardly and effectually had wrought upon his Babes thereby; for it was upon occasion Christ broke forth into so solemn an Adoration of God, as these words [*At that time Jesus answered and said*] do shew: For they are *continuatio Orationis*, a continuation of his former Discourse, as *Chemnitius* observes; and the word [*he answered*] referreth not to others, having first spoke to him whom he should have answered; but it relates to the matter foregone, and so that he speaks answerably thereto: So as this of Christ, and the matter by-past, do hold a congenial Connexion with the former. And Christ's Adoration of God for Electing those he had converted, drew down into it, and involved in it, a comparative with those Examples of those others mentioned, that had been past by, both *Tyrians, Sodomites*, and those of *Capernaum*.

*And indeed, (if there were no other) this alone would argue what I intend, *viz.* That by the same Rule whereby Christ aggravates the sin and punishment of those Cities, a sin so highly perpetrated against so great a Mercy of Christ, his preaching the Gospel, which he had not vouchsafed to sinners of a lesser size, and that would have repented if they had enjoyed it; and that notwithstanding God had not designed it to them; by the same Rule I say, by way of Parallel, a like reason (though alledged to this clean contrary purpose)

BOOK III. ought those that had been converted by Christ's Ministry in those Cities (and so ought we) to have celebrated God's Electing Grace, in his having revealed those things to them inwardly and effectually. The very outward manifestation of which to those *Tyrians*, &c. in former Ages, would, if they had known them, have brought forth some Fruits of Repentance, as the *Ninevites* had also done: And these Babes he speaks of, upon Christ's Speech, and after his Example they might have said, We, whom our Lord hath thus converted, and God fore-choſen, had yet as hard and impenitent hearts as any in *Capernaum* and *Bethsaida* had, untill God, by his mighty Power, inwardly revealed his Son to us; yea, and they were some of the Nations that were our Neighbours in former Ages, that were farr less sinners than we, and of more noble and ingenuous Spirits, more readily to have entertained the Gospel (as of the *Bereans* it is said) and God past by them, but hath Revealed it unto us. Unſpeakable mercy! What cause have we then to bless God in the sense thereof, for this his discriminating good pleasure towards us. And if Christ involves and wraps in the Examples and Instances of these into his thanksgivings, as matter of thankfulness, then how ought we?

But we need not go by Inferences thus to make good the Truth of this Branch; for God hath more plainly and explicitly resolved this difference of greater and lesser sinners, &c. into his Electing Grace, *Deut. 10. 15, 16. 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. Circumcise therefore the foreskin of your Heart, and be no more stiff-necked.* When he says [only] that secludes all other Motives and Considerations, and shews God barely and simply chose thee out of Love above all Nations else, not for thy Righteousness, He speaks it in a Comparison with other Nations, and not simply alone; for he there brings and presents them to a view of other Nations, and so the scope runs thus: That they were no more righteous than other Nations whom he refused, nor did he refuse other Nations upon that account; and not only so, but that they were worse than other Nations, as that additional, *Be no more stiff-necked* imports: Insinuating thereby the special Obduration of that Nation above any other; 'tis a comparative Speech that too. And with that Character God frequently Brands and upbraids them, as more peculiar to them, as in *Exod. 32. 9. I the Lord said unto Moses, I have seen this people, and behold, it is a stiff-necked people.* And in *Chap. 33. 3. 5.* And *Moses* in his time had said the same of them, *Exod. 34. 9.* which in *Deuteronomy* he repeats again and again to them, as upon his constant Experience of them; And tells them, though the Nations that were cast out were very wicked, and for their wickedness cast out, that yet they themselves were in a more eminent manner, a stiff-necked People: Compare for this *Deut. 9. 5, 6. Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness, for thou art a stiff-necked People.* This was that Brand and black Mark of them, by God himself, which *Moses* terms *hardness*: *Look not to the HARDNESS of this People, and their wickedness, Deut. 9. 27.* Which God foresaw, yet he chose them; yea, he saith it of them, whilst he is a telling them, he chose them, above all people, as those Places shew; insinuating also thereby, that as he chose them above all, so that they were stiff-necked above all.

V. Particular. Thou mayst compare thy Condition with others, whom God hath wrought great and mighty works upon, that yet fall short of saving Grace: As those in *Hebr. 6. 4, 5.* That have been *enlightned, tasted the good word of God, and the Power of the World to come, and yet fall away*, as *Vers.* the 7th in a way of supposition he there intimateth; and Experience hath shewn in Multitudes in our days afore our eyes. And as in the third Particular, I bid thee there single forth the highest and worst of sinners, and magnifie the Grace of God towards thee, in that thou mightst, and wouldst of thy self, have been like to them, yea the same; so now I send thee to the Best of Sinners (as I may so term them, for, for a time they are such) that have by a work of the Holy Ghost been elevated and raised up to the highest pitch of Gifts (I cannot say Graces) which brought them near the Kingdom of God

God, that were even at the Door, as the foolish Virgins were, and yet at length shut out; and many other instances of such do the Scriptures afford; Chap. 4.

The first prove last, and the last first; that is, some of the most forward and eminent Professors vanish, and come to nothing; and poor weak Believers, they come to be the first, that is, the highest attainers of Grace.

Now, what is it that puts the difference but (originally) Electing Grace, as our Saviour hath resolved us, *Matth. 20. 16. So the last shall be first, and the first last: for many be called, but few chosen.* Those last words (as that particule [*for*] shews) give that as the reason of it. By the like Comparison, though of a lower Size, the Apostle *Paul* doth magnifie Electing Grace in the latter End of *Chap.* the 9th and 10th to the *Romans*, and at the beginning of the 11th which continues that his discourse, *Chap. 9. 30, 31. The Gentiles, which followed not after Righteousness, have attained to righteousness, even the righteousness which is of Faith: But Israel, that followed after the Law of righteousness, hath not attained to the Law of righteousness.* And again at the 10th 20th 21th, *But Isaias is very bold, and saith, I was found of them that sought me not; I was made manifest to them that asked not after me. But to Israel he saith, all day long I have stretched forth my hands unto a disobedient and gain-saying people.* Which in the beginning of *Chap.* the 11th he resolves into Election of Grace, *Vers. 5. and Vers. 11. Israel hath not obtained that which he seeketh for, but Election hath obtained it, and the rest were blinded.*

Thou mayst in the Contemplation of this Branch, inlarge thy thoughts unto all the several Sizes of those who have been more ore or less wrought upon by works not saving, which defect is herein, in their not persevering, and so they fall short of Grace, as *Hebr. 12. 15. Look diligently, lest any man fail the Grace of God, lest any root of bitterness springing up, trouble you, and thereby may be defiled.* And herein thou mayst extend thy thoughts unto the highest attainments, of such that have after proved Apostates, thou hast ever read or heard of, that have abounded in all knowledg, come behind in no Spiritual Gift, whilst thou a poor weak, yet sincere Saint, art behind in all such kind of Spiritual Gifts of Praying, Speaking, Utterance, Memory, &c. and yet hast a little thing in thy Heart, called *Sincerity and Honesty of Heart*, (as Christ calls it) *towards God*, which is the fruit of Election, which puts as great a difference between thee and those, as is between a Star in Heaven, and a Meteor in the Air, or Glow-worm on the Earth. The other may have done farr greater outward Service to Christ, in outward works, as in Propheying *in his name*, &c. and have suffered as great things for Christ, and many have inwardly been wrought upon with affection to things spiritual, though not *spiritually*; their Conversation, their Speeches, their Prayer about Holy things, the same; and the difference to be but as of Oyl in the Lamp, serving to present performances, and Oyl in the Vessel, in the Heart it self, inwardly and habitually bringing forth fruit, but yet without Root in them selves. They have yet wanted that great principle of Love unto God, and his Saints, as *1 Cor. 13. Paul* there, though in a way of supposition, affirmeth their defect to lye therein. *Vers. 1, 2, 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 no Charity, I am nothing: And though I bestow all my Goods to feed the Poor, and though I give my Body to be burned, and have no Charity, it profiteth me nothing.* But, if thou canst (though in a very weak, yet sincere measure) say, as the Apostle, of these Believing Hebrews, *Chap. 6. 9. That thou hopest better things, and things accompanying Salvation. For God is not unrighteous to forget your work and labor of Love, which ye have shewed towards his name, in that ye have ministered to the Saints and do minister, Vers. 10.* The difference between thee and them in appearance so small, but yet is such in that respect as is between the Counterfait of a Jewel and a Diamond it self; and yet in reality and according to true worth and the price which God sets upon things, should have so infinite a difference as by the issue and event

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BOOK III.

(so great as Salvation and Damnation are of) appears, which Issue it is that Election did design to bring the one unto; and that same Providential Free-will-Grace rising no higher than meer self love, wrought upon by Spiritual objects, brings the other unto. Oh what thanks art thou bound to give unto God, because God hath from the beginning chosen you to Salvation and Belief of the Truth, whereunto he called you by the Gospel to the obtaining of the Glory of our Lord Jesus Christ.

This as to the point of Actual sinnings, and a Comparative reared thereupon in these several variations. Secondly there are certain Circumstances which were cast and disposed of by God upon the Fall among the Sons of Men, the continuation of which serve in as great a variety to enhance this Election Grace also towards those that are his.

VI. PARTICULAR, As take such as are, Hard, contemns Poverty, Honour, and Riches, thou mayst consider the great disproportion of thy outward Condition in this World, with what hath been and is of those others [*the Rest*] whom God hath past by, that give a just occasion in the like variety for the Declaration of Gods Grace to thee. Thou art poor, and mean, and despicable in the World: And take thy Intellectual Parts, the most of you are weak, and comparatively a foolish Generation; and *the Children of this World*, says Christ, *are generally wiser in their generation*. You know how *Paul* urgeth and indigitateth this for the Saints to reflect upon in comparison with others, 1 Cor. 1. 26. *For ye see your calling, Brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; and resolves the obtaining of it into Election, as the disposer that it should so be, Vers. 27, 28. But God hath chosen the Foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things which are mighty; and base things of the World, and things which are despised, hath God chosen; yea, and things which are not to bring to nought things that are.* So as an eminent Glory ariseth to God thereby. Our Saviour also particularly instanceth in such a difference of Wisdom for all other whatever *Sc.* For it is the greater excellency Man hath to Glory in, and excelleth folly, as Solomon says, as far as light excelleth darkness, *Eccles. 2. 13.* Wherefore Christ magnifies this Grace of Election, *Matt. 11. 25, 26. At that time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes. Even so Father, for so it seem'd good in thy sight.* And 'tis for certain that the consideration of these kind of outward differences, although they are but such as are and continue, but whilst we are in this World, had a mighty wait and impresson upon our Saviours heart whilst he thus extoll'd his Father thereupon, as those Considerations which do mightily tend to the Glory of Gods Grace in choosing such comparatively to others, and therefore should have the like place and esteem with our Hearts; for Christ was privy to Gods Councel, and an equal Estimator of things as they stand in Gods own intention and esteem——I need not amplify how much the Scriptures do inculcate this very thing, as *James 2. 5.* If you say, these are but outward respects that are but for the moment of this life, how should these then have much subserviency to Glorifie Electing-Grace, which is to eternity and from eternity?

I Answer, Even as well as our outward Sufferings, though but for a moment, work an eternal weight of Glory to us, these small differences in Condition insinuate and conduce to the everlasting Glory of Gods Decrees and Particularly for that of Wisdom. The matters of the other World run upon other Feet, another account, from what in this World Mens natural abilities and gifts, largeness and quickness of understanding, and notional Knowledge, even in Divine things in this World proceed upon; they contribute nothing at all as any preparative of the Understanding, the subject they are in to widen or extend it the more, or capacitate men to take in the knowledge of God, as in Heaven he is known; but an understanding that was narrow and clung even of Fools and weak ones here, is there stretched by an intuitive height of Glory

to take in the knowledge of God more sublimely and largely than the wisest in outward Wisdom, although withal they be Saints, when God yet doth not vouchsafe a greater measure of intuitive light unto them. The Saints that are of the largest size of Understanding, and of the greatest capacity here, shall not at all have the greatest measure of knowing God in Heaven; but Babes and weak ones may excell them. Much more it is true of Worldly wise Men, that their great Parts make them not neerer *Ec.* God hath no need of any kind of Mens Abilities to make them more capacious of seeing his Face in Glory, no nor of attainments to a greater measure of Faith or Holiness here. And therefore God in Election is at a perfect liberty to choose out of Babes, and to leave out those wise ones; yea their wisdom is the greatest hinderance unto that Grace Election worketh.

Chap. 5.

And what Christ applies to Wisdom in such respect unto Electing Grace, thou mayst apply the same unto any other Excellencies whatsoever; as Riches, Glory, Power, Renown *Ec.* *Isai.* 41. 10. God magnifying Electing Grace *I have chosen thee and not cast thee away* sets it out by this, that he singled them, he chose them out from the chief Men of the Earth.

Again on the other hand, those few Elect that are Honourable, and Rich, and Mighty in this World, they have in other respects as great cause to glorifie God as the former, as upon another occasion *James* speaks, *The poor rejoyceth, he is exalted*; the Rich hath cause to do so, and that both in respect of the fewness of that sort of men: *Not many wise, nor many Noble*; and therefore *some*, These of high Degree, may exalt and adore that Grace which singled them forth from the Heap of those their Peers, in Riches and Honours; thus a Prince and Nobles, that are Godly, have cause to do so, in respect of the fewness of such, *NE UNUS EX CENTUM*, says *Calvin* often, as he a dying, sent back word to his King, having sent to visit him. *Tell him I am going to a place where few Kings come*; so for Nobles, &c. *Have any of the Rulers, or Pharisees believed on him?* *John* 7. 48. *Which none of the Princes of this World knew*, *1 Cor.* 2. 8. *But only Nichodemus, and Joseph of Arimathea.* And as for the Rarity so the Priviledge, for a Prince to be born to a Crown here, and hereafter, what a great mercy is it!

And here in the manage of thy Meditations about this Branch, thou mayst again assume and make use of that forementioned survey of the Conditions of Men in all Ages past, and through that *Telescope*, take in the Prospect of all Men that have been Great and Worthy in this World upon any such respects, and then viewing thy self in thy differing condition of Meanness, Lowness, Contemptibleness, every way, mayst thereby take occasion to exalt the Grace of God to thee, who hath loved thee, and chosen thee! Oh think with thy self what and how many Wise, Heroick, Valiant, Virtuous, Generous Grandees; What Great Souls have been in the World; Men of Renown in the Famous Nations, as the Prophet speaks.

Ezek. 32. 18. *Son of Man, wail for the multitude of Egypt, and cast them down, even her, and the Daughters of the Famous Nations, unto the nether parts of the Earth, with them that go down into the pit. Whom God hath laid aside in Hell with their Swords under their Heads, and their iniquities upon their bones, as the Prophet Ezek. speaks, Chap. 32. 18, 19, 20, 21, 22. But hath chosen thee a despised man, and as Godly Isaiab says, He hath chosen thee from the ends of the Earth, and from the chief men thereof, and not cast thee away, (that is) as he hath done them.* There is a small word in *Peter*, which is yet of infinite import to this, *1st. Epist.* 1st. Chapter. *Vers.* 5. *Begotten* says he, *to an inheritance [reserved] in Heaven for you, ready to be revealed in the last time*——— *[Reserved] for you, (that's the word)* though it had been ready, or prepared even from the Beginning of the World, as *Christ* speaks; and the import it seems to speak to me is, That God having had in all Ages past, multitudes of Persons that had passed afore him, whom he might have bestowed this Inheritance upon, and as they passed along, they might have tempted him (*If may so speak after the manner of men*) to have letted and bestowed this Inheritance upon millions of great and excellent Souls. If respect of Persons (which Phrase is properly meant of a respect unto

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mens outward condition) might have had any place with God, so as to have given their places away ere you had come into the World, and have fill'd Heaven, and the Number of whom he meant to save with such Goodly Personages as these; yet those places in Heaven reserved for you stood thinly Inhabited, and in a manner vacant all that while. Oh! therefore stand astonished at his special Grace to you, says the Apostle, That he reserved it for you, and that he still said all along with himself, pass them by, let them all go, I have others who are [yet] in mine eyes, I keep those Mansions empty for, and none shall have them from them. And the wonder is set forth by this, that it was for those that are born in these latter days of the World; And as Paul says of himself, born out of time. As one would think, I may illustrate it, by (what indeed was the Type of this) 1 Sam. 16. Even by the stay of Davids choice to the Kingdom. God to set off the greatness of his Grace, ordered first, that Ten Sons of Jesse, should pass afore Samuel (as the word is in Verse 8, 9, 10.) the Elder first, so goodly a Person, and that lookt like a Prince already, and so great a Majestick Grandure in his Person, that Samuel when he lookt on him, said at first sight, Surely, the Lords Anointed is afore me, Vers. 6. If Samuel had been to choose, this should have been the Man, he would have said, what shall we look any further? But the LORD said unto Samuel, look not on his Countenance, or at the height of his Stature, for the LORD sees not as man sees, &c. Vers. 7. And in like manner to this, did the other Nine Brethren in a successive way pass afore him. But God had (to speak in Peters language) RESERVED this Kingdom for David the Youngest, not yet grown up, nor now at home, but out of sight in the field, and so out of mind a Young-ling born out of time. It entred not so much as into his Fathers thoughts, that God should have intended him; Or that he have staid his coming, having such other choice of so many Worthies afore him; But Samuel enquiring if he had no more Sons; bad him send for him, and no sooner came he in, but God said, This is He, Vers. 12. I have staid for till he should come, &c. And by this, or such like Representations as these, mayst thou in like manner quicken and actuate thy Meditations of thy Election, and the mercy in it. And we that are born Sixteen hundred Years yet further downwards in the World, after Peter wrote this unto them, after so many more Revolutions have past over the Generations of the Sons of Men, we have more occasion, and matter greater to improve, and enhance this Grace towards us, that by vertue of Eternal Election, we should be in this latter end of the World, begotten to this Inheritance, Reserved all along for us, from the Beginning, I say, by vertue of Election.

For what was it that had thus Reserved it for thee in these days, and for them then? The Apostle had Premised it at the first dash, in an entrance in Verse 2. Elect according to the foreknowledge of God the Father, that was the Original of all, and 'twas it he had said, that God had viewed all others that had been afore them, but Fore-knew, and fixt his Love by choice on these, and overlookt all the Rest, wink't at them, as the Apostles phrase is in another case. These have my hands made, but 'tis these to whom I look.

Election it self is in respect of the Persons chosen, stiled a reservation of a Remnant, Rom. 11. 4. 5. I have reserved unto my self Seven thousand that have not bowed the knee to the Image of Baal. Even so then that at this present time also, there is a Remnant according to the Election of Grace. As aman foreseeing common and general Ruins, makes a reservation of some few whom he especially fancies to be kept out of it. Thus Election is there expressed, and here in Peter, There is a reservation, or keeping of an Inheritance, by vertue of the same Election; as by a Father for a Son whom he loves, till he come of Age, as Abraham did the Inheritance of Isaack, Reservations both, equipollent unto which, is that acknowledgment of the Apostle Paul of himself, and those others in the Primitive times, That God had hid the Mystery of the Gospel from foregone Ages: having Ordained it for our Glory, Kings and Prophets having desired to see and hear what we do, as Christ speaks, Luke 10. 25.

And hereby thou mayst Adore the constancy of Gods Love, *and the firmness of his purpose, according to Election*, as the Apostles speech imports. *Rom. 9. 11.* 'Tis like as if a Prince having (as some have feigned) had when young, a foresight in a Dream, of a great Beauty as then unborn, should be so set and fixt in Love un o her, that although when grown up, he hath a thousand greater Beauties perhaps to pass afore him at sundry times, yet is so constant in his purpose to the Person whose Idea he had taken in, and resolved to make his Spouse so long afore, as he refuseth them, and stays till she is both born, and grown up Marrisable for him: And by this Similitude (*casting off what after the manner of man*, was to be supposed to make up the Parable, and for the imperfection thereof, must not be applied to God) you may help your conceptions also of Gods love to you, who having had but the Idea and Image of you *afore the World was*; Yet bore that entire and indissoluble affection to you, comparatively to those infinite Millions that have been in the World, and hath shewn it by this in refusing them, though appearing in all sorts of Excellencies unto him, and staying all that while, *reserving himself for you*, as in that speech, *I have reserved to my self, &c.* you have it. And reserving the Inheritance of Heaven and Glory, *likewise for you.*

VII. *Particular.* There are other sorts of outward Circumstances, Relations, and Conditions that the Elect are placed, wherein God comes near home to you, as in near Relations, &c. that are more Approximate: Thou mayst perhaps behold this much of differencing Grace, put between thee and others in thy Fathers house, thy own Family, Kindred, thy Relations, and Companions, Play-fellows, School-fellows, Friends, Collegues, Fellow-Servants, and multitude of the like Relations—by the Providences of God, others have been yoked and conjoynd with thee, & thou with them; & by the differences which by Election God hath put (as in the issue of mens Lives, Courses, and Spirits, doth and may appear) between thee and them, thou mayst discern conspicuously Gods special Electing Love that hath taken hold of thee, when not on them, they remaining still in Nature, or some, yea perhaps many of them having dyed without any Evidence of a Saving Work upon them, and so in their sins.

That infinite love of God to thee, hath cast about and contrived all sorts of ways (and even by such ways as these) to make endearments of it self unto us; and his variety of Wisdom, did upon the foresight of the Fall, dispose of mens conditions several ways, to the end to inhaunce this love to his own by, *if we had but eyes to see and understand*; Hearts disposed to be affected therewith accordingly.

But you will say, do such small differences as these put between men so conjunct in one and the same Relations, or like Employments, Partnerships, Office, &c. That one should be taken and chosen of God, and th' other rejected; have such small Circumstances as these, any weight or influence to heighten Electing Love?

Yea verily, much every way. For Evidence of which, *take these Instances.*

1. The Instance of *Jacob and Esau*, *Mal. 1. 2.* *I have loved you* (says God to *Israel*, as *Vers. 1.*) *yet ye say, wherein hast thou loved us?* Do you say so, says God? nay then I will give you a manifest demonstration of it. Was not *Esau Jacob's* Brother, saith the LORD? yet I loved *Jacob* and hated *Esau*; thus speaks God again. This so near relation of being Brethren, although but an outward relation, yet served wonderfully to enhaunce and make apparent the Grace shewn to *Jacob* through so vast a difference: Yea, and the *greater nearness* of the circumstances here were in that conjunction, proportionably the love appeared; and so by the like reason proportionably in other relations that are more far of. This instance the Apostle *Paul* takes the advantage of, and improves it to this very purpose I now insist on, applying it to Election and Rejection, *Rom. 9.* (for thereof he plainly treats in that Chapter) *Vers. 10, 11, 12, 13.* And his instance is so full to my purpose as nothing can be fuller, and he accordingly presseth it. These Two *Jacob* and *Esau* were not half Brothers only, as *Ishmael* and *Isaac*, whom he had spoken

of afore, *Vers.* 7, 8, 9. having but one Father, but not one Mother; and yet he argues it from them also. But here are Two who had one and the same Father and Mother, of whom also they came not in a succession of time, one in one year, the other in a year after, as Brethren use to do; but both were conceived at one time, yea instant, which those words Indigitate, *Vers.* 10. When *Rebecca* had conceived [by one] even our Father *Isaac*, at one and the act of Generation, she conceived them both out of the same substance of matter that came from *Isaac's* Loyns at once; where (when fall'n into her Womb) there was a division made by God's providence, one part thereof settling to the one side of her Womb and made *Esau*, another to the other and made *Jacob*; they were Twins: And as we say of Two pieces of the same cloth cut out for several uses; there was but a pair of sheirs went between them: No difference whether in worth or works foreseen or the like; born also at the same birth, wherein if there were any difference, *Esau* had it; for he was the Eldest, and so by the Law then in force had the dignity of the Birthright. And afore they were born God declared his different purpose and council about them, *The Elder shall serve the Younger*, and so be deprived of his Birthright, and thereby of the Blessing and of the Inheritance of *Canaan*, the Type of Heaven.

Now this nearness of relation and circumstance heightened the Love in the purpose of God according to Election; that is, his discriminating purpose in his freely having aforehand chosen the one and rejected the other: For to that very purpose God in *Malachi* mentions it to set out and greaten his Love to *Jacob*, as *Paul* in this his citation of it doth to make good his assertion of the different Grace in the promise of Salvation, whereof Election was the Original, and the Promises the extract Copy. Yea, and to this purpose of aggrandising God's love to *Jacob* it is that *Paul* also intends it, as those words in *Vers.* 10. which are introductory to this instance, do shew [Not only this] &c. as connecting this new instance with the former instance of *Ishmael* and *Isaac*, *Vers.* 7 and 9. and both to the same purpose; who, although *Abram's* Children, yet on *Isaac* was the Blessing settled and entailed, and not *Ishmael*, which greatned God's special Love to *Isaac* in that respect. Well, but saith the Apostle [Not only this] instance or example of *Isaac's* &c. doth shew this, but much more that which I now bring (saith he) of *Jacob* and *Esau*; and from both I have what I persue to make good, *viz.* That the nearness of such relations through circumstances therein that do make relation between Brethren the nearest, ought to be a matter of provoking such persons Elected to glorify God's grace towards their particular, and taking up God's own words to say with themselves, *Hath not God loved me and that with a transcendent discrimination, when he hath afore mine eyes laid aside those that lay in the same Womb that I did, or that were my Brethren by the same Father, or perhaps my parents themselves?*

And you may and ought to extend this comparative to other relations and circumstances wherein thyself and others do stand, and are or have been yoked and coupled together in, though not rising up to so great a nearness. Thus *Peter* and the Apostles did, that *Judas* who eat bread at Christ's Table with them, was an Apostle sent forth as well as they; *For he was numbred with us, and had obtained part of this Ministry*, *Act.* 1. 17. should prove a castaway and themselves chosen; Compare this, *Job.* 13. 18. *I speak not of you all, I know whom I have chosen; but that the Scripture may be fulfilled, He that eateh bread with me hath lift up his heel against me.* And *Job.* 17. 12. *While I was with them in the world, I kept them in thy Name; those that thou gavest me I have kept, and none of them is lost but the Son of Perdition, that the Scripture might be fulfilled.* Take for confirmation of this the instance of the Two Theives, both Brethren in iniquity and fellows in the same condemnation in being crucified together, the one on Christ's Right Hand and the other on his Left; and that whilst they were hanging on the Cross, Election should break forth in the one and call him, and Christ should take him within an hour or two after into Paradise to himself, and the other left to his own accursed cursing Spirit, and at the same time dying with the other should go to Hell;

Hell. Do not you think that this Association or Fellowship in these circumstances, though remoter than that of Brethren, did not wonderfully affect the good Thief's heart, whilst he without question heard Christ promising him *This day shalt thou be in Paradise*; whilst with the other ear he heard his fellow Thief persisting in his Blasphemy, and dying in his Sin? A difference put in such like near cases and circumstances as these, although but in outward mercies, and not in point of Salvation, do use wonderfully to affect mens hearts; as in the case of *Pharaoh's Butler* and his Baker, both in the same Prison and in danger of death together, *Gen. 40.* And that according to *Joseph's Prophecy* of the fate of each, *Vers. 13, 19.* That *Pharaoh* should upon his Birth day (when Princes use to do acts of Grace) as *Vers. 21. Restore the Butler to his place again, and he gave the Cup into Pharaoh's hand*; and so on the contrary hanged the Thief Baker, *Vers. 22.* as *Joseph* had interpreted; and thereupon is not that Butler's ingratitude eminently branded, that he laid no more to heart the kindness of *Joseph* (although shewn but in telling him his different Fate and Destiny) that was shewn within Three days, as *Vers. 13. Yet did not the Thief Butler remember Joseph, but forgot him.* And if the meer prediction of this should have obliged him unto a grateful acknowledgment, &c. unto *Joseph* the Diviner (as he stiles himself) how much ought he to have done it unto *Joseph's God* (who it was that revealed this to *Joseph*) and whereof assuredly (to the end that God might have the Glory) *Joseph* had declared so much unto him, who in his everlasting purpose and Providence was the Author of this merciful difference?

And if you say he knew him not, this yet however you must say, he was obliged then to extol the grace of *Pharaoh* towards him herein. And therefore all you that know God and are known of God, and that it is he who made thee to differ so greatly from another that is thy Fellow and Companion; how should this comparative affect thee to think with thy self, who lived so many years in one and the same Family together, and were joyned in partnership or office together, so and so familiar in a constant converse, and that it now proves God hath recieved me for him self and left him to Satan, and his Lot and portion; and has so cast and designed this difference that thou mightest understand and consider it, and be affected accordingly? And this as certainly thou should'st do, as on the contrary thy Fellow and Marrow and Associate once with thee, doth in Hell for ever lye under this tormenting Consideration amongst others? That such a Brother, such a Companion, such a Fellow-Apprentice, Fellow-Servant of mine, is by Electing Grace calling him, gone to Heaven, and there is in everlasting Bliss (as *Abraham* told the Rich man that *Lazarus* was) and lo here I am tormented and shall be for ever? As the loss of Heaven will cause Weeping and Wailing; so that thy Fellow should obtain it when thou art refused, will cause indignation and *Gnashing of Teeth.* Shall Hell be affected at this difference put, and that in respect unto such relations as have been mentioned, and at the day of Judgment shall the stories thereof affect Angels and Men when Christ comes to be glorified in his Saints, and shall not these things have due place in our Hearts according to the merit of them in the things themselves, and intencion of God in his Love therein? I conclude, referring you for more such particular conjugates or Yokings together, unto what Christ hath so seriously declared, *Mat. 24. 40, 41. Then shall Two be in the Field, the one shall be taken and the other left: Two Women shall be grinding at the Mill, the one shall be taken and the other left.* And in *Luke,* hath enlarged it, *Chap. 17. 33, 34, 35. Whosoever shall seek to save his life, shall lose it; and whosoever shall lose his life, shall preserve it. I tell you in that night there shall be Two men in one Bed, the one shall be taken the other shall be left. Two Women shall be grinding together, the one shall be taken and the other left.* And certainly, among many other blessed Aims Christ had in these Speeches (as that he will take some few instances, and other the like) he certainly had also this in his Eye, that through this comparative difference men might learn to bless and adore God.

CHAP. VI.

The Grace of Election illustrated in one particular; the most Eminent demonstration of it: viz. Discriminating Grace; As by God's design it appears in God's dispensations towards, and the difference put between Temporaries highly enlightned by the Gospel, and his Elect whom he invincibly saves.

THere appear in the execution and event many Contrivements to have been in the Heart of God, whereby he designed to illustrate and magnifie his Grace of Election towards us the Saved of the Lord: Some of which I have particularly spoken of in the Chapter before, wherein I discoursed of the Grace of Election comparatively with others, and their severall conditions, whom God passeth by, and whereby he sets out his Grace the more to his.

But, above all such extrinsecal Contrivances and dispolements, there is this One, which the Scriptures do single out and insist upon, and that is, God's dispensations towards temporaries and Children of the outward Kingdom, who are the Corrivals (if any rejected may be stiled to have been such) and Pretenders with the Elect for Grace and Mercy; which doth, above all, serve to glorifie this Electing Grace.

For my Text, I take our Saviours words, so oft inculcated.

MATH. 20. 16.

Many are Called, but few are Chosen.

For the exposition of this Text, It is not as if the Elect and non Elect were both called with the same work of *calling*; and that some of them called with the same true calling, being non Elected, do fall away in time.

But the Scripture doth distinguish (happily) of a Twofold *Calling*; one proper only to the Elect; And the other more common in several degrees of it to non Elect; Thus *Rom. 8.* The Elect are differenced in their very Calling at first, from the rest that profess to have been truly called, but were not; By this, the called *according to purpose*, that is, by Election, which original difference works differing calling from others. And in that Text the difference is exprest, *those that love God*, as the proper principle wrought in them, at their callings, which is not wrought in any Temporary. It is found also distinguished by the proper effect of *Holiness* wrought in their Calling, *2 Tim. 1. 9.* *Who hath saved us, and called us with an Holy Calling, according to his own purpose and Grace Sc. in Christ Jesus afore the World began.* Holiness is the peculiar Effect of Election. Also Faith distinguisht by its original, the Faith of Gods Elect, proper to them; though the Doctrine of Faith is thereby also meant, both the Object and the Act of Faith.

That God, to set out his Grace towards his savingly Called ones, the more, hath in his just and all-wise disposing Providence, set up together by them, and with them, examples of Men called with an imperfect work; whom he leaving in the end, to the conduct of their own Wills, do fall away; whilst he invincibly carries those others on to stablishment and perfection.

Oh! Quantum turbarum. peperit liberum arbitrium in Ecclesia: ejus arrogantia, exaltatio ejusdem vires ad salutem obtinendam, in quo conatu, frustratur. What a stir and a do hath the Pride and Presumptuousness of the liberty and changes of Mans Free-will in it self bred in seeking to attain Salvation of its own ability; and how many ways, and by several degrees hath God tried it, by assisting it with helps and aids of several supernatural Elevations more and less, to let Men see that vain Opinion of Man of himself, by all those helps to attain to Glory without regenerating Grace. Falling short after all Gods strivings with them, they are in the End left unto their Lusts and Hardness of Heart.

Chap. 5.

The Point thus drawn out, there are two or three things I am to perform in the prosecution of it;

1. To give you advertisements concerning what is the proper dint of my Scope in this point
2. Some explanations of the Assertion
3. Some proofs, both from $\left\{ \begin{array}{l} 1. \text{ Instances} \\ 2. \text{ The tenor of the Scripture.} \end{array} \right.$

Concerning my Drift,

1. It is not to repeat unto you, that there are two sorts of Professors, sound and unsound.

2. My drift is not in this discourse to shew you, that God magnifies this his Grace to us-ward as with difference in that vast *extensiveness* that is between [us] and all the Rest he passeth by of the whole World; but from that special narrower difference he puts between those others whom he calls, as well as us, out of the World; who are arrived very farr in Religion, whom yet he suffers to fall short of the Glory of God.

3. That this point is a new additional unto the Glorifying Grace of God, (the *God of all Grace*) towards us: Besides all that I have or shall insist on, it is a new exemplification and amplification of his Grace, beyond all other; 'tis a discovery of a New Mine of Free Grace, exalting it self towards us, by a comparison of his different dealings with us and others; not the vast and wide World only, but a comparison more *contracted*, to a farr less Number, *even* with those whom he calls only, and who profess this Name; Which ought therefore anew to affect your hearts, and cause you to break forth into a new acclamation and fresh adoration of God and his Grace towards you; and to cry, and cry aloud, *Blessed be the God of Grace, yea of all Grace*, shewn all sorts of ways towards us: And that hath *not so dealt with others*, who yet have *had the knowledge of his ways*, and those under Gospel-light, in so high a measure; which is a strain farr beyond the *Ela*, which the Psalmist's Note of praise rose up unto, whilst he magnified his Grace towards his people in comparison with the Heathens, whilst he says, *Psal. 147. 19, 20. He shewed his word unto Jacob, his Statutes and his Judgments unto Israel: He that hath not dealt so with any Nation; and as for his Judgments, they have not known them: Praise ye the Lord.*

2. For the *explanation* of the thing it self. The first is, how God's Grace to us, may be said to have any influence upon what God doth to others whom he passeth by?

That Grace hath an influence hereunto, for the illustration of it self, will easily be yielded, when we shall consider that the God of Grace, in his ordering all things, to make Salvation sure to his Elect and Called ones, did put all, it is other purposes and counsels, into Grace's hands to dispose of so as to infinite manifold Wisdom might best serve to magnifie his Grace; this was his top and eminent design, the Glory of his Grace. Grace had the dominion, the Throne, given it; the *dispositive Power* (which the Throne always carries with it) of all, both *without God*, that is, of all Creatures; &c. and of all *within God*, that is, of Attributes, and Persons in the Godhead, to conspire unto its Glory. And let it not be lookt at as so strange a thing, though it be not simply or directly the first mover of God's other Decrees and Purposes; yet so farr it rules as to cause them all to serve and be subordinate unto this one

See my first Sermon on 1 Pet. 5. 10. The God of all Grace. &c.

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supream counsel of all other of his Will, as those of Justice and wrath &c. that yet Grace should over-look, supervise them all, and order and dispose of them all, and the execution of them to Persons under sin, as they might turn unto *Grace, its praise and Glory*; and so obliquely, collaterally and at the rebound they all serve to illustrate and advance this of Grace, which is the top and first design and delight of Gods Heart, even the *praise of the Glory of his Grace*, as *Eph. 1. 6.* And therefore in *Vers. 11.* of that *Chap.* 'tis expressly said, that *we are predestinated according to the purpose of him who worketh all things according to the Counsel of his will*; (which words if we take in with other Scriptures, as *2 Cor. 5. 18. Heb. 2.*) are there added to shew that his Counsel ordered all things to subserve to that his grand purpose of predestination, which is all one, and to serve his purposes of Grace to us: So that whilst God for other ends of Glorifying his Justice &c. was purposing such and such Persons called, to be left in the end to the counsel of their own wills and ways, for the immediate and direct Glory of other his Attributes; yet free Grace stept in, and took the advantage to mould and order the ranging of such Persons, as in providence might comparatively serve to set forth the Glory of it self; that, as *The wrath of Man shall praise thee*, says the Psalmist to God, so even, the wrath of God shall praise thee, O thou the Delight and Darling of Gods Heart, Free Grace.

1. I do not say, that this is his primary end of such his dealings with such; No, but the primary end therein is to shew his own Sovereignty and Glory of his Justice, and to confute and confound the utter disability of the Creature, which will be a setting up its own Free will and ability, with an Opinion of attaining Salvation, if it be but in any degree elevated and assisted by God. These are his primary direct ends; yet so, as in the manage and carriage of it, and his providence, ordering and disposement thereof, there is a *Remote end* thereof (as some of our Divines have said) that puts, a great and a Glorious reflection and lustre upon his Grace towards his Elect thereby, and was intended by God it should be so. You may observe that the first declaration of the Election of Grace runs in these terms, *The Elder shall serve the younger*, as if the elder had been made for the younger, which yet is obliquely and collaterally done, though directly only *for God himself*, *Prov. 16. 4.*

2. If you ask, How this serves to illustrate Grace to us-ward? The answer is obvious; As contraries serve to illustrate one another, that as dark shadows set forth Pictures unto a greater Life, and Glory, and beauty; so is it here, you have the like, though upon another occasion, *Rom. 11. 22. Behold the goodness and severity of God; on them which fell, severity; but towards thee, goodness, if thou continue in his goodness &c.*

Quia hæc secretio Negativa (or non-electio) que in reprobatione reperitur, pendet ab illa secretione que est in Electione; hinc reprobationis finis remotus est splendor illius Gratiæ, que in Electione manifestatur. Amestus Medul. 1. 1. c. 25. n. 36.

Amestus cites for this in the place now quoted, Rom. 9. 22, 23. He endured with much long suffering the vessels of wrath, that he might make known the riches of his glory on the vessels of mercy.

The like parallel comparative course to illustrate thy Grace, he ordinarily takes and gives demonstration of in the Elect themselves, whereof many of you have experience in your selves; All being Fallen, Free Grace took advantage of improving it self by the Fall even of the Elect in *Adam*.

That whereas when Fallen, he might yet have sanctified them all in the womb, (as he doth multitudes of Infants that dye:) No, but he rather doth very generally leave them that live to years of discretion, and to remain and live in an Unregenerate condition to be as ignorant, prophane &c. as any other, *Eph. 2. 1, 2, 3. And you hath he quickned, who were dead in trespasses and sins, wherein in time past ye walked, 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, and adds this in the close of all, Even as one* others; and why? but as it follows, *Vers. 5, 6. To make Grace the more Glorious, Even when we were dead in sins, he hath quickned 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: When dead in sins, by Grace ye are saved: This Contrivement (which cost Christs Soul the more for them) was* Free Grace's. So that you see he gives an exemplar of such a comparative illustration of Grace in the very persons of the Elect themselves he saves, that so

so, by a Comparative view of themselves in a twofold Estate, their Estate of *Sin* and their Estate of *Grace*, after which former Estate of *Sin* and wrath Chap. 6. atore, they might be provoked to Glorifie his Grace the more.

Well now, bring this to the present point in hand: In like manner Free-grace (the great disposer) takes advantage of what Gods purposes are to others (observe the difference in the foregoing instance, it was a comparing of two differing States in the same persons here; of two differing Works of Calling in the persons of Elect ones, and others) I say Free-grace that superviseth all Gods decrees, takes the advantage and guides Providence in the execution of them to cast and dispose it so as that such and such of them that should be so and so farr wrought on, who yet fall away, that some of them should live in such an Age, at the same time &c. Wherein some of his Elect and Called ones live also, who should also profess in so and so high a manner and that *truly*, as *Peter's* word is, as from a real work wrought on them: And its design herein is to shew, that by meer pure Grace his truly Called ones are saved, which is clearly seen by this comparative, which is herein, contrary to that former instanced in; *That* was, that the Elect were in the same, State *even as others*; but this *Even not as to others* you lived withal, who were wrought upon so far, and yet their state was never altered from that of Nature to Grace. I shall conclude by saying of Free-grace that great Sovereign and its disposements, and the varieties of them, to set forth it self, what *Job* says of the great God himself, *Job* 5. 9. It forecasts and contrives works of this kind *without number* — And many such things are with it.

3. For the proof and demonstration of the great Point;

I shall, 1. shew how the Doctrinal Scope and Tenure of the Scriptures, that treat of Election, &c. to be for this great Truth, as thus it stands stated.

2. Give you pregnant Instances, throughout the Old and New Testament, confirming it.

For the first; to shew you that it is the scope of those Scriptures, that treat of Election, to be for this Truth, as thus I have stated it.

1. It is the very set scope of the Apostle *Paul* in the Epistle to the *Romans*, Chapter 9, & 10. It is well known, that in those Chapters it is his general scope to set out the Doctrine of Election and Reprobation: But that which falls under my cognizance is, That he sets the one, that is, God's purposes of Mercy and Grace; and those other, his purposes of Justice and Wrath; he sets them, as *Solomon* says in another case, the *one over against the other*, or in comparison together, on purpose that the Examples there alledged, and the Doctrine of Preterition there insisted on, might the more illustrate, and set forth those other Dispensations of Electing Grace: Thus *Vers.* 21, 22, 23. *Hath not the Potter power over the clay*, &c. Here the making of one a vessel of dishonour, reflects not only the more honour on those that were vessels of honour; but above all, upon that Mercy, and Grace that made them such; and did put the difference (as it appears there is put) which is of Mercy indeed (as there, *Vers.* 18.) *Therefore he hath Mercy*, &c. that here also he should so shew Mercy on whom he will, whilst he yet leaves others to the hardness of their Hearts, this tends to magnifie the Mercy to others the more; for as *Chap.* 11. *22. Behold therefore the Goodness and severity of God; on them which fell, severity; but towards us goodness, if thou continue in his goodness, otherwise thou shalt be cut off.*

Vide that of Ames Med. Theol. lib. 1. c. 25

And though he speaks of the whole mass of Mankind, who are past by in *Vers.* 20, 21. &c. and therefore alledged instances of Heathens, as well as of the Jews, *viz.* of *Pharaoh*, and his Egyptians, raised up by God on purpose to shew his power upon Man, apposite parallel with *Moses* and his *Israelites*, to manifest his Mercy upon them, in giving Nations for them, as *Isaiah*, in *Chap.* 11. *Vers.* 2. and the *Psalmist* celebrates it; and these set up in one and the same Age, in one *another's* sight and view, that the difference might be the more conspicuous; though I say, the Apostle extends his Discourse to this Universal of Mankind, yet as if such Instances were too wide, and served not enough to magnifie this discriminating Grace, He gives an other sort, contracted into

Book III.

a narrower compass of parallel together, and tells us, there was an *Israelite in Israel it self*; *Vers. 6.* he says not an Israelite of Election, in the word, but in, and amongst the Israelites themselves. And in *Vers. 27.* *Though the number of the Children of Israel be as the sand of the Sea, a remnant shall be saved.* Just as in the Apostles times we heard, there were a (they) of false Christians, that had once been amongst, and Numbred with us, *1 John 2. 19.* Yea, and the *Israel* he speaks of, were such as were Sons of *Belial*, but that sought after righteousness, *Rom. 1. 31. had a zeal for God, Chap. 10. 2.* Who yet fell short of *true righteousness*, as these who had *willed and ran, Vers. 16.* That is, who had made use of legal and natural helps, and endeavours, to attain unto Salvation. And indeed the occasion, or rise he took, of bringing in that discourse of Election, and Preterition was, to give an account how it came to pass that those *who were Israelites, to whom pertaineth the Adoption, and the Glory, and the Covenants, and the giving of the Law, and the Service of God, and the Promises: Ec. Vers. 4.* should so Generally miss of Salvation; he clearly resolves the account, into the difference which Election had originally set, and to the condition which Preterition had left the other unto: And upon that occasion it is, he breaks into the Doctrine, these Two in the following part of his Discourse, continued from *Vers. 6.* of that *Chapter* unto the end of the *11 Chapter*; at least pursues it in all them *Chapters*, as the ultimate conclusion he aimed at, which by *Chapter 11. Vers. 5. and 7.* compared, is evident; *Vers. 2.* That but a *remnant, Vers. 5.* whom he calls the Election had *obtained it, but the rest were blinded, Vers. 7.* And he shews likewise that there was an effectual Calling of Grace (which was the fruit of Election) which that difference had been manifested thus in, *Vers. 11. Chap. 9. (For the Children being not yet born, neither having done any good or evil, that the purpose of God according to Election might stand, not of works, but of him that called: And Chap. 9. Vers. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth Mercy.* And this comparative thus stated is close and home to our Point in Hand.

2. I have observed, That in some eminent places of the Epistles, where the condition of Temporary, or Professors abortively called, and their falling away is spoken of, there the Doctrine of Election and Immutability of Gods Love, is likewise adjoyned, as in an opportune season for the mention of the same; and to what end should it be, but because by setting them still together, the Glory of discriminating Grace doth in that most eminent manner appear thereby; and the fixedness and unchangableness thereof is magnified, by the contrary mutability and failure of the highest Workings and Gifts vouchsafed the Non-Elect.

First, in that known place, *2 Tim. 2.* After and upon occasion of the mention of *Hymeneus, and Philetus, their Apostacy, Vers. 18. Who concerning the Truth have erred, saying that the resurrection is passed already, and overthrowing the Faith of some,* He presently subjoins, *Vers. 19. Never the less the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are his, Ec.* This passage extends not it self unto the comparative of Gods Dispensations with the World, or whole Mass of Reprobation, but contracts it self unto such as call upon the Name of the Lord. And that which follows, *Vers. 20. But in a great house there are not only Vessels of Gold, and of Silver, but also of Wood and of Earth: And some to honour, and some to dishonour,* shews the difference to lye there in Utensils and Vessels used in the same House or Family, the Church of God (as that instance of *Jacob's* and *Esau's* was, of those of the same Womb, and the Foundation of that difference between them to be,) that God knew who were *his*, and so had severed them from those other. And there is this observable in it, That though the Apostle useth the similitude which he had done, *Rom. 9. Vers. 21.* namely of *Vessels of honour, and Vessels of dishonour*, whilst in those Verses there, he yet speaks of that Election and Rejection that divides the whole Lump of Mankind; yet herein, simply he applies it restrictively unto those *Vessels of Honour, and dishonour*, that are found in the same House, the visible Church of God, which have the same outward shape of profession, but differ

differ in the stuff or matter they consist of, and were made use of in the Church, whereby his Grace in foreknowing *His*, with so vast a difference from the other is, by the nearness of this their relation, and rendered far more conspicuous than in that other of Election, from out of the whole World at large.

Chap. 6.

2. A second Scripture is *Hebr. 6.*——in the beginning of which Chapter he had delineated the state of Temporaries that fell away in the height of their attainments, *Vers. 4, 5, 6.* who were once enlightned. *For it is impossible for those who were once enlightned, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.* And then after some Encouragements and Exhortations given to the true and sincere Believers, he brings in the Doctrine of Immutability of God's Counsel, declared and confirmed by God's Promise and his Oath, in *Vers. 16, 17, 18.* *That by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, &c.* which are inserted as to assure them that God would carry such through, notwithstanding those other fell, so to shew the foundation of that difference to be the Eternal Counsel of God, uttered in that Promise and Oath made to *Abraham*; as likewise to glorifie his Grace by these Comparatives of two such different Dispensations.

2. In a set of Instances.

You shall see how both in the Old and New Testament, God's Prudence did set up at one and the same time, and in one anothers view, such differing Examples; yea, and sometimes when their sins, for the kind and heynousness of the Fact were the same, yet his Grace did make a difference.

Concerning which Instances, I premise this one for all of them, That these things fell not out by chance, and therefore they had, and must have had that disposement and intendment from God, which we are speaking of, *viz.* of exalting his Mercy to the one, by his contrary dealings with the other.

I Instance. Cain and Abel.

These from the first were Professors of Religion, Sacrificing both of them unto God, according to his own word, own institution alike, and together, *Gen. 4. 3, 4.* and you know the different issue of either, as unto Salvation; and the ground thereof, out of *Hebr. 11. 4.* and *1 John 3. 12, 13.*

II. Instance. Esau and Jacob.

Concerning whom, God in the Womb declared his different purpose, afore they had done good or evil, as in *Rom. 9.* the Apostle urgeth. But I shall wave that, and shall farther insist on what, when they came to do either what was good, or what was evil, was their condition. *Esau* had the outward advantage of *Jacob* in Spiritualls, having by eldership the birthright, which was a spiritual Priviledge, and engaged him unto an holy Profession of Religion above what his Brother was, as being thereby designed to be the Priest of the Family, and Performer of the worship thereof, and to have thereby occasion of nearer address and access to God, (and God doth promise to *draw near* to them that *draw near to him*) was that in force? But he profanely despised it, and sold it. And upon his Father giving the Blessing from him also, there came a great fit of the Spirit upon him, stirring self-love in him, which moved him with all earnestness to seek the blessing, and yet God would not, yea God held his Father's heart so fast, and fixed to a Declaration of God's purposes therein, that he would not repent, *though Esau sought it with tears.* You have

BOOK III. 17. have the kind of this proceeding alledged, and thus explained in *Hebr. 12. 16,* *Lest there be any Fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know, how that afterwards, when he would have inherited the Blessing, he was rejected: for he found no place of Repentance, though he sought it carefully with tears.* And yet then again he comes to have the advantage in outward spiritual Opportunities of his Brother *Jacob*; for he lived and continued still in his Fathers Family, where God was worshipped, and Religion professed, and the Ordinances of God were dispensed, whereas *Jacob* was driven into an Heathen Family, where outwardly there was only a worshipper of false Gods, hereby he was in hazard to be lost, as to his Profession. And yet though God might have taken the advantage against *Jacob* for him to have lost his birthright, for his sin committed in seeking to get it, for his lye; as well as God had done against *Esau*, for selling it for a Mess of Pottage; yet God kept and carried *Jacob* through these and other great Trials, to the very last of his days, and his blessed end, you know.

And all these Passages served but to magnifie that grace of God as to *Jacob*, whereof (as the Apostle there intimates) *Esau* did fall short.

'Twas a short and quick Answer God gave by his Prophet *Malachi, Chapt. 2. Vers. 3.* *Behold, I will corrupt your Seed, and spread dung upon your faces, even the dung of your solemn Feasts.* As if he had said, Did you ask wherein I have loved you, the Posterity of *Jacob*? Compare but my different dealings with *Esau* and with *Jacob* your Father, first in their own Persons, and ever since between the *Edomites* your Brethren, and your selves; and was not *Esau* as fair an Object, think you, for my Love to have been set upon, as *Jacob*, when both were in the Womb, as also in those respects fore-mentioned? And my Grace might have been as free to the one as to the other; (God on purpose compares those together, to set out his love to *Jacob* the more,) and did you now ask, Whether I have loved you or no? I trow, saith God, I have hereby shewn it to the purpose.

III. Instance. In Ephraim and Judah.

The like we find between the Ten Tribes, and the Tribe of *Judah*, though at the first, and for a long time both were alike his People, yet at last Election began to pass a discrimination, as you have it set forth in *Psalms 78.* towards the Cloze of that *Psalms.* *Ephraim*, or the Ten Tribes, had at first the advantage of *Judah* in Spirituals: For the Ark, the Token of God's Presence, was committed unto their keeping at *Shiloh*, the Seal of God's Worship and Ordinances were betruſted to them, and *Judah* must come up thither, if they would *seek the Lord*: But *Ephraim* for their sinning against that worship, forfeited and lost it, and should therefore have the keeping of it no longer, no not for ever any more; but *Judah* had it at *Bethlem*, till at last it was fixedly seated in *Sion*, as the Earth is established in that *Psalms*: And this for no other reason than that he had loved them, and out of love had chosen them; *Vers. 67, 68, 69.* *Moreover, 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. And he built his Sanctuary like high Palaces: like the Earth which he had established for ever.* For otherwise *Judah* was as well as *Ephraim* alike involved in the same guilt of sin which had forfeited it; as *Vers. 56, 57, 58, 59, 60.* *(Yea, they tempted and provoked the most high God, and kept not his testimonies, &c.)* of that *Psalms* plainly shews. He speaks it of the whole in those Verses, and yet takes the occasion against *Ephraim*, to remove it for ever. Thus the first are last, and the last first; and those whom God's Presence is with for a while, upon some eminent sin God begins to withdraw from them, and by degrees, as he did by that People of the Ten Tribes, till at last he cast them off from being a People; but dealt not so with *Judah*, though these made a forfeiture of their Temple, and Worship, and Nation, in the

the Captivity of *Babylon*, yet God restored all again to a greater glory at last: The Ground was that in *Vers. 68. Zion which he loved.*

Chap. 6.

IV. Instance. In *David*, and *Saul*, and *Solomon*.

Aud this Instance follows next in that *Psalms* and endeth it, *Vers. 70. He chose also David his Servant*, &c. You know I have in the preceding part of this Discourse alledged *David* as the great Pattern of Grace, in ordering all things about him for his Salvation, and shadowed forth in his dealings with him about his kingdom; yet behold, God thought not enough to shew Mercy simply and absolutely to *David's* own person, but set up *Saul* together with him, yea indeed afore him, as a foil of a contrary dispensation to illustrate his Grace towards *David*. As for *Saul*, you know what once *Samuel* said to him, as from God, *1 Sam. 10. 6, 7. And the Spirit of the Lord will come upon thee, and thou shalt prophesie with them, and shall be turned into another man*, &c. Yet in a short time God soon takes the advantage of a sin of his, upon which to declare his rejection of him from the Kingdom. And ever after that, upon every occasion, he withdrew from him more and more, till at last he answered him neither by *Urim* nor by *Thummim*, nor any other way, but gave him up to enquire of a Witch; a practice the most contrary to his most avowed Principle; for of all other-wickednesses, he had been zealous against that. *David* committed as great a Sin, yea greater by far than that first of *Saul's* Sins was, for which God rejected him.

Then *Solomon* his Son, who had the Covenant of Grace entailed upon him, together with *David*, and he committed greater Sins for kind, than that of *Saul's* was, or *David's* either. *Saul's* first fatal Sin was but worshipping the true God a few hours afore *Samuel* came, and he was in great distress, which moved him so to anticipate it, and he had that awe of God in it, that he would not go to Battail without having Sacrificed first. Whereas *Solomon's* Sin was the permitting the worship of false Gods, of Devils, yea, and building Temples for them on the Hill opposite to Mount *Sion*, where the Temple stood; concerning whom the Prophet thus speaks, *1 Kings 11. 32. Because they have forsaken me, and have worshipped Ashtoreth the Goddess of the Zidonians, Chemosh the God of the Moabites, and Milcom the God of the Children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my Statutes and my Judgments, as did David his Father.* This Charge you see lies upon many more than *Solomon*, but yet in the last words thereof, there is a sting that turns all that guilt upon *Solomon*, in those words, *As did David his Father.* The Indictment lies against him, as he that caused *Israel* to Sin; aggravated by this also, that he had the Example of so good and holy a Father as *David*: Notwithstanding all which, God yet professeth he would not take the kingdom away in his days, but that he should be a Prince entirely over the whole, all the Days of his Life; as in the following *Vers. 34.* and after his death, he left to his Posterity that part which God had chosen out of all the Tribes, *Vers. 32.* as also in *Vers. 36. And unto his Son will I give one Tribe, that David my Servant may have a light always before me in Jerusalem, the City which I have chosen to put my name there.*

Again, what was another of *Saul's* great Sins, but persecuting of *David* whom God had declared and anointed King in his stead, by the Prophet? *Solomon* did the very same, in the like case of *Jeroboam*, his being anointed, *1 Kings 11. 40.* yet Lo, what says God in *2 Sam. 7. 13, 14, 15. But my Mercy shall not depart away from him as I took it from Saul, whom I put away before thee.* God was not contented to express his Grace simply, as in and to their own Persons discovered, but would needs add, *as I took it from Saul, whom I put away afore thee*; that is, in thine own view, afore thine own face. So then, God in this his dealing with *Saul* (besides what was of Justice in it towards his Person) had this great aim in it, to cast a lustre on *David's* Mercies:

Mercies : And this Instance makes good the words I put the Doctrine
 BOOK III. into.

Thus much for the Old Testament Instances. I come to those of the New, which are more direct, and punctual to Gods discrimination, as to the point of Salvation : Some of those of the Old, are such wherein this Election and Rejection were seen, in respect of outward Priviledges, for outside of them, yet such as shadowed out with all the eternal rejection of the persons themselves forementioned, from Salvation, as well as in respect to those temporary things.

I. You have an Instance in Peter and Judas.

These are the first and leading ones, unto all the other that followed, and were accordingly the most eminent and conspicuous. The great God, the more to shew and magnifie (even to an infinity of Grace) himself as a God of all Grace to *Peter*, did in his Providence order a contrary occurrence to fall out unto *Judas*, whom he had set up an Apostle, like as *Peter* himself was. God thought it not enough to manifest his Grace towards *Peter*, singly considered in such an issue of deliverance, out of and preserving him therein, but was farther pleased to set it off in the highest, in a comparative way with *Judas*. It cannot but be highly remarkable unto this purpose, that God so ordered it that one and the like temptation for kind against their Master Christ, (though not in degree of sinning) the one of renouncing, and forswearing him, the other of betraying him; and both within the compass of a few hours, the same night. They both lay as Malefactors, bound in Chains of Guilt, afore God; and God foreseeing *Peter's* forswearing him with a curse, *I know not the Man*, he might have said as at latter day he will to *Judas*, *Depart from me thou cursed, I knever knew thee, thou worker of iniquity*: And so in like manner I swear concerning thee, that thou shalt never enter into my rest. And he might have taken *Judas*, and shewn the same Grace to him in *Peter's* stead; and yet, admire! for see the difference he puts, he sends *Peter* out a weeping bitterly with Godly sorrow, and repentance never to be repented of, and restored him to Grace and Apostleship again: But sends *Judas* forth to hang himself, though repenting also, yet out of horreur and dispair. And all this was transacted in twelve or fourteen hours space.

We farther read, that the self same *Peter*, having been perfectly pardoned, healed, restored, strengthened and recovered that very night of his fall, within a very few days after the Spirit of God singled him out of all the company of Disciples, to preach *Judas* his fatal funeral Sermon. God would have him, of all other Men, to tell and relate that Tragical Story of *Judas* his Apostasie, and undoing; and the same Spirit immediately inspired him with sight into a Prophesie, that had fore-told this of *Judas*, which otherwise he would never have applied to him. Of which I may say, that *Peter* took it for his Text; read the whole, *Acts* 1. 15, 16, 17, 18, 19, 20. And in those days *Peter* stood up in the midst of the Disciples, and said, (the number of names together were about an hundred and twenty) Men and Brethren, the Scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning *Judas* which was guide to them that took *Jesus*. For he was numbred with us, and had obtained part of this ministry. Now this Man purchased a Field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, in so much as that Field is called in their proper Tongue, *Aceldama*, that is to say, the Field of Blood. For it is written in the Book of the Psalms, let his Habitation be desolate, and let no man dwell therein: and his Bishoprick let another take. O! with what a bleeding, melted, broken, and yet with a rejoicing heart, and

and adoring of the grace of God towards himself, and blessing him for it, must we needs suppose that penitent *Peter*, (when now filled with the Holy Ghost) did utter these Passages, *He was numbred amongst [Us;]* O! that I, who deserved to have been hanged on the same Tree together with him, and then to have hung in Hell next to him, should still be here among you the holy Apostles, the called ones of God, and still be numbred among the [Us] among you, who are the choicest of his Saints, even his Apostles. O! I was in danger for ever to have been excluded, as we have but now seen *Judas* was.

Chap. 6.

II. There are Instances out of the Epistles.

That Age that followed, which first were termed Christian, afforded plenty of such parallel Examples of Apostatizing Professors, and persevering Saints, growing up together in one anothers view; such as the Apostles in their Epistles abundantly did shew. *Paul* from his experience and observation sets both together in *Hebr. 6.* from *vers. 4.* to *vers. the 11th.* as in one Scheme, as also scattered in divers other Passages of that Epistle, especially *Chapter 10, 22, 23, 24, 25, 26, 27.* and from *Vers. 32.* to the end, the connexion whereof in *vers. 39.* is this Summary: *But we are not of them who draw back unto perdition; but of them that believe to the saving of the Soul.* Also in his Epistles to *Timothy*, especially the latter, he sets *Phygellus* and *Hermogenes* over against *Onesiphorus*, *2 Tim. 1. 15, 16, 17, 18.* *Hymeneus* and *Philetus* over against those whom he had known to be his, *Chapt. 2. 17, 18, 19, 20, 21.* In *Chapt. 3.* he adds the same almost throughout them. In *Chapt. the 4th.* he sets the names of *Demas*, who had forsaken him, and loved this world, *vers. 10.* once his fellow Labourer, with *Marcus, Lucas, Philemon*, together with the very same Persons, whom he here in *Timothy* again mentions, as continuing and persevering, *Vers. 11.* likewise *Alexander* the Copper-smith, of whose zeal and sufferings for *Paul*, you read *Acts 19. 33.* but now turned Apostate; as in *Vers. 14.* of the same *4th* to *Timothy*; as also in *2 Tim. 2. 18, 19, 20, 21.* as hath been shewn: *James* his whole Epistle is but a continued Character, and discovery of unsound Professors. And of the true intermingled set, *John* doth the like in his first Epistle, *Chap. 2. 16.* And up and down in the rest of the Epistle, from first to last. *Peter* the like, in his second Epistle, *Chap. 2.* throughout, Graphically describes both Professors now fallen; and another Company of faithful Ones living with those, and within one anothers knowledge, to whom (the faithful Ones) he inscribes in that Epistle, under the title of those that had received like precious faith with us. The Apostles themselves, *Chapt. 1. 1.* whose pure minds he stirs up to look for, and hasten to the Kingdom of Christ, *Chap. 3. 2.* and so on: But instead of all other, I choose out the Epistle of *Jude*, and in the next Paragraph shall, to this purpose, more insist on it, in which the Holy Ghost represents, as in a Glass, the differing Face and Condition of Professors in the last Scene of the Primitive Times, and holds up to our view the preserved in Christ, *verse the 1st;* and bears the Title of the whole Epistle oppositely to those multitudes that had withered and fallen away: His decipher of them takes up the greater part of that Epistle; but of this in the next Paragraph: So as upon the matter, though I will not say, That in all and every Epistle, this Argument should be insisted on, yet I may justly say, That of all the Apostles that wrote, they have in their Epistles, one or other, touch't upon, yea enlarged, this very Subject; and the Records thereof are for an admonition unto all succeeding Ages, especially unto us, upon whom the ends of the world are come; as that which ordinarily should fall out, especially in such Ages and Places wherein the Gospel should break forth with a brighter light and warmer Beams. *Paul* prophesies of this like different event of Christianity in the profession of it, *2 Tim. 3.* from *vers. 1.* to *vers. 14.* This know also, that

BOOK III. *in the last days perillous times shall come, &c.* And exemplifies the Character of such, by the like sort or gang, which in those times were then extant, whom he accordingly points unto *verse* the 6th. — *Of this sort are they, &c.* So as those Examples then were parallels of what in after Ages was to come, which differing sort of Professors extant together, will continue until the end, and be found to hold true, even at the very last: For at Christ's coming, *Matth.* 25. 1, 2. our Lord tells us, that *then*, that is, at that time, *The Kingdom of Heaven shall be like unto Ten Virgins, &c. and five of them were wise, and five were foolish:* There are as many of the one sort as of the other, and both had Lamps, and both slept; yet the one sort fell short, and were shut out, the other were preserved, and taken in.

C H A P. VII.

A Brief Exposition of the Epistle of Jude, by way of Confirmation of the Precedent Doctrine, that Gods discriminating Grace appears in the vast difference he puts between Enlightened Temporaries, and his Elect, that persevere ; with Uses and Directions proper to the Doctrine, out of that Epistle.

THis hath been the Doctrine, and here is a whole Epistle made on purpose for it, both for the Confirmation of it, by the greatest and most famous instance of all others (which I therefore reserved last) and plentifully affording the most pertinent Uses fitted unto the Doctrine.

An Introduction to the Exposition.

Before I can set out the Doctrinal Points, and Uses contained in this Epistle, I must first speak some things as to,

1. The Inscription.
2. The *Time*, or *Season*.
3. The Occasion of writing the Epistle.

1. The Inscription,

To the Preserved in Christ.

This Inscription or Dedication of the Epistle in General, speaks the Argument of the whole. [*To the Preserved in Christ*] which comes in after, *Beloved in God the Father*, [of which reading afterwards.] A strange and uncouth Title, and not found in other Apostolical Epistles : as *Beza* also Observes, he giving withall this witness concerning it, that this passage alone fully Testifies or Argues the Epistle to have fallen from an Apostles Pen. It is indeed full of a Spiritual Emphasis in it self, and also breatheth forth the Spirit and design of the whole Epistle, which is the sum of this Doctrine I have insisted on ; for the true reason and ground of his saluting the Christians under this Title of *The Preserved in Christ*, was the occasion of his writing against another Sect and company of men, *said to be fore-Ordained to a contrary condemnation*, *Vers. 4.* Which two sorts of men, He sets as in opposition each to other, as those words, *Vers. 20. But you, &c.* do expressly shew. Besides, the Evidence of the thing it self. And this so Glorious a *Preservation*, and that other so dreadful a *Condemnation*, do take up the whole. And the Epistle containeth nothing else, (I say nothing else) but what belongeth unto these Two ; we are therefore called the more deeply to consider this Argument ; in that one whole and entire piece of Holy Writ, should be on purpose Penned by the Holy Ghost upon this Argument, Even as *Solomons Book of Ecclesiastes*, was to shew the *Vanity* and *Vexation* in all Worldly things. I shall not be solicitous about any accurateness of Analysis, but will endeavour to give the Rays and Gleam of it under these Heads.

2. The Season and time of Writing thereof.

Jude lived the last of all the Apostles but Old *John*, and at this time when he wrote this, it may seem that *Peter*, and *James*, and *Paul* were Dead, with the rest of those Apostles, who did not write any thing, who yet in their Preaching, had foretold this great Apostacy *Jude* here speaks of. And this (as *Estius* hath observed) may not obscurely be gathered from his manner of citing the other Apostles, *Vers.* 17. *But Beloved, Remember the words which were spoken before of the Apostles of our Lord Jesus Christ*, as speaking of them now dead, and not then extant, as to whose living Testimony, otherwise he might have had recourse, and therefore also bids them *remember* their words as of Persons now gone off the Stage, whereas *Peter* when he wrote his Second Epistle concerning the same men that *Jude* here writes against, speaks in another strain, *2d. Epist.* 3. 2. *Be mindful of the Commandments of us the Apostles*, the most being yet alive as well as himself. Not so *Jude*. However it is certain our *Jude* wrote in the latter end of that Apostolical Age, or the last of those Primitive times, when the Profession and course of *Christianity* had now ran out well nigh, (if not the full) Forty Years since Christs Ascension into Heaven. In which space as perfect an Essay, and discovery had been made of what Period, End, or Issue, the profession of all, or any sort of Professors converted by the Apostles had come unto. Forty Years was long enough for such a trial, and it is very likely, That as the People of *Israels* coming out of *Aegypt*, and falling in the Wilderness through Unbelief, *Caleb* and *Joshua*, holding out to the end, is made in the *New Testament* a Type of those Primitive Christians, and of us all to the end of the World, and the issue of us all, one way or other, as *1 Cor.* 10. *Heb.* 3. 4th. Chapter, and is here likewise in the first and chief place of all other old instances remembered by *Jude*, *Vers.* 5th. *I will therefore put you in remembrance, though you once knew this, how that the Lord having saved the people out of the Land of Egypt, afterward destroyed them that believed not.* So that in the very space of time, there might some correspondency have been intended by God, that is, between that time of tentation then, and this of the first Primitive Ages, which was Forty Years to both.

Now towards the *declinings* of that Age it was, that *Paul* wrote to the *Hebrews*, and *Peter* likewise his Second Epistle after *Paul*, and then *Jude*, this his Epistle after that of *Peters*. For *Peter* therein setteth a Seal of Confirmation to all *Pauls* Epistles, and also to that of his to the *Hebrews*, in a special manner in his Second Epistle, Third Chapter; And both those Epistles touch much upon this Argument of *Temporaries*, and *Backsliders*. But *Jude* wrote alter *Peter*, for he in a manner cites him, if you compare *Peters* Third Chapter Third Verse, and this of *Jude*, *Vers.* 17, 18. As also because he takes up the Instances which *Peter* useth in his Second and Third Chapters. Yea, the very words whereby *Peter* had set forth those Apostates in that Epistle of *Jude*, following *Peter* herein as *Mark* in his Gospel doth that of *Matthew*.

3. As for the Occasion.

The thing being thus stated as for the Time, or Season, the *Occasion* now follows. That Age aforesaid of Christians which had thus enjoyed the Apostles Ministry whilst they were all or most of them alive; I may compare unto the season of a hot and bright Summer, such an one, as no Age ever since, can be supposed to have had the light and heat of.

I also might assimilate *John Baptists*, and Christs time, to have been as the Spring, or beginning of the Gospel, as Christ expressly calls it, *Matt.* 11. 12, 13. *Luke* 16. 16. But the very last of that Age wherein *Jude*, and *Peter*, wrote his Second Epistle, were as the *Autumn* at the end of the *Summer*; and this of *Jude*, was the last of that *Autumn*, and so the declining of that Age as the fall of the *Leaf*, which *John* calls the *last hour*, Namely, of that first day

day of the Apostolick Age, and not of the word only in the Evening of which he wrote, and he proves it by this very token, 1 John 2. 18, 19. *Even now, there are many Antichrists, whereby we know that it is the last time. They went out from us, &c.* Chap. 7.

And now to return to this my begun Allusion. This Age was as the *Autumn*, and so *fall of the leaf*, after that foregone *Summer*, in which the goodly Fruit of many withered. 'Tis *Jude's* own comparison, *Vers. 12*. He compareth these Apostate Professors, unto *trees, whose fruit withered*. *Δένδρα φθινεπωρινα*. The use of which words is to signify *Trees of Autumn* (as is well known.) *Which is Translated whose fruit withereth*; because Fruit and Leaves, and all fell off at the expiring of this Age, as *Trees in Autumn* use to do.

Now there having fallen out so great a falling away of many, as Christ also foretold should be afore the end of that Age, which was at the dissolution of *Jerusalem*, (which also fell out towards the end of this *Autumn*) *Matt. 24. 12, 13*. *Because Iniquity shall abound, the love of many shall wax cold. But he that shall endure to the end, the same shall be saved*. Hence these Saints that continued to keep *Faith and a good conscience to the end*, these were precious Saints indeed; as in the Account of God and Christ, so of these Apostles that were left alive. And *Peter* so stiles them in the beginning of that his Second Epistle, *Vers. 1*. *To them that have obtained like precious Faith with us*. That is, with us the Apostles of Christ, and called by the *communication of the Divine Nature, Vers. 3*. And *Jude* in like manner here. And the mind of this his Frontispice and Dedication, is as if he had said, Oh! you preserved ones in Christ, I congratulate you, and Christianity preserved in you, That but for whom the Christian Professors of this decayed Age, had been like unto *Sodom and Gomorrha*,. [Unto whom *Jude* compareth those other Apostates, *Vers. 7*.] But you remain as lasting Monuments of perseverance, let this be written on your Tombs, *The Preserved in Christ, and Called*. In you, and upon you, hath that other part of Christs Prophecy been fulfilled, *Matt. 24 24*. *For there shall arise false Christs, and false Prophets, and shall shew great signs and wonders, insomuch (that IF IT WERE POSSIBLE) they shall DECEIVE THE VERY ELECT*. And such are you; it is apparent, that you are them these false Christians could not deceive.

Willet, In *Autumnales aut extremi Autumni item finientis Autumni.*
περὶ τὸ φθινεπωρινα τὴν ὀπίσθησιν. *Afinientes Autumni.*

2. The weight and moment of the matter of this Epistle, which is industriously insinuated in his Preface unto it. *Verse 3*. *Beloved, when I gave all diligence to write unto you of the common Salvation, it was needful for me to write unto you, and exhort that ye should earnestly contend for the Faith which was once delivered unto the Saints, which hath been in these times vehemently opposed, and in danger to be lost*.

In which words, I do take notice of Three things.

1. That it was a more than ordinary impulse which he had upon him, caused him to write of this matter, and in this manner. 'Tis true indeed says he, *I had a great desire upon me to write to you as some other Apostles have done; I gave all diligence or study*; that is, 'I had a purpose and attention of mind, to write to you, and waited for the Holy Ghost to come with a stream upon me, &c. But this proceeds not meerly out of such an ordinary provocation, for when I did attempt, I found a necessity, *Ἀνάγκην ἔχον*, ('Tis under Translated to say, *I thought it needful*) I was constrained, or impelled, a necessity lay upon me (Thus *Calvin*.) And therefore seeing I was thus singularly carried on by the Holy Ghost to write what now I do; it is your part and duty, and a necessity lyeth upon you also, to attend unto it.

Quod ad scribendum propensus & sedulo intentus fuisset, Ad scribendum necessitas etiam eum coegerit.

Secondly, Whereas this my own desire of Writing, had pitcht upon matters of Salvation, as they did in common concern all us Christians, [*His word is the common Salvation*] that is, to have delivered such points of Doctrine about Salvation in a promiscuous way, as *Paul*, and other my fellow Apostles have done in their Epistles [*When*] says he, I began to set Pen to Paper by the impulse of the Holy Ghost, I was diverted by him from out of that common Chanel and General Road, into this particular Chanel, to write singularly

BOOK III. and alone of this Argument, the fatal Condemnation of many the Professors of this Age; and the Grace vouchsafed you that are sincere Christians. In the preservation of you, I found my Spirit bound up and confined to this; and this the Holy Ghost directed unto me, and this alone, yea and by a strong hand constrained me, as he did the Prophet; *Isai. 8.* I was, *επεμψτος*, carried as with a Stream, into this Chanel; and it is all the Message which the Holy Ghost hath, as by my hand, to deliver to you: Yea, and though *Peter* had written afore of the same sort of Persons, as dreadful things as I do, yet the Holy Ghost would have me to do it again; he would have this Word set on by two Witnesses; and therefore, Beloved, do you entertain and regard this with the greatest attention, as that which is more than ordinarily intended for you by God.

For Thirdly, These things which I write are wholly for you, and your instruction, and therefore *I write to you, vers. 3.* 'Tis to you only I wrote this. For as for those others whom I write about, I know it to be, as to them, but as a Sentence of Death and Condemnation (to which, he says, they were ordained) pronounced by the Holy Ghost upon them, except some few there yet may be, on whom he did show compassion with difference, *vers. 22.* as of whom there may as yet be hopes: And therefore take it all as yours, directed and intended for your admonition. And accordingly we may observe, how beginning with the Apostates, from *vers. 4.* he ends with the preserved Saints with divers Exhortations, from *vers. 20.* to the end: So as indeed, what he had so much enlarged upon concerning these Apostates, from *vers. 4.* to *vers. 20.* served but to afford the stronger Consolation, and more powerful Provocations to incite the Called unto those Duties he from the first had intended to exhort them unto. Those that he so declares against, had not been always profane Ones of the World, that had never been wrought upon, or that knew not God; but such as had been eminent Professors of Christianity, but now were corrupted in Faith and Manners, more than the worst of the Heathen. 2. The wrathful Vials of woe and destruction he denounceth against them, as determined and prophesied by *Enoch, vers. 16, 17.* and by the Apostles, *vers. 18.* This for the Introduction. The Exposition it self follows.

SECTION I.

The first part of the Exposition of Jude's Epistle, wherein is demonstrated God's discriminating Grace, as it appears in the vast difference God doth put between enlightned Temporaries that fall away, and his Elect he doth in Christ preserve.

These things premised concerning the Occasion, &c. I come to the Matter of the Epistle it self; which I shall divide into two parts.

Two Doctrinals.

And two Uses suited thereunto.

The first Part, and Doctrinal is,——The differing Fate and Condition of these two sorts of Persons.

1. Apostates.
2. Preserved Ones.

The Condition of which Apostates is set forth in

1. Their Sin.
2. Their Punishment, from *vers.* 4. unto *vers.* 18, 19.

What the Condition of the preserved in Christ was, is scatteredly and promiscuously set out up and down in the whole Epistle.

And as to this first Doctrinal Head, there is a singular Use made thereof by the Apostle, proper thereunto: An Use consisting of several *Directions* given upon occasion hereof unto those preserved Ones, of what their *Duties* are, that they may still be kept and preserved; and this from *vers.* 21.

And these two, 1. The Doctrinal Part: And 2ly, those *Uses*, do make up that which I call the *first part* of my Exposition of this Epistle.

In the Second Part there is,

1. The Doctrinal, which concerns the *different Fountain*, or *Original* (as in God's heart of old) of both these two, so vastly differing Conditions of these two sorts of Persons.

1. The Original Causes of the Preservation of the one, *vers.* 1, 2, 21. As 1. their having been *beloved in God the Father* (of which reading afterwards) And 2. given to *Christ to be preserved and called*, *vers.* 21, 22.

2. The Original of that Condemnation which befell those other, *vers.* 4. *Fore-written of old unto this Condemnation.*

2. This second Doctrinal, as the former, hath an *Use* shaped out for it, and proper to it, as had the former been to its Doctrinal specified, and that Use begins explicitly, *vers.* 24, 25. in the Close and Conclusion of the Epistle; *Now unto him that is able to keep you from falling, and to present you faultless before the Presence of his Glory with exceeding joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.* And this second mentioned Doctrinal, and this *Use*, I cast together, to make up a *second part* of this Epistle, and all serving properly and pertinently unto the main Doctrinal I at first proposed, *concerning discriminating Grace towards, &c.* and those two shall be all the *Uses* I mean to make thereof, these being thus made unto my hands by the Apostle himself.

As to the first Part, and therein the first *Doctrinal Head* setting forth the state and condition of these two sorts of Persons.

1. What concerns the Apostates Condition, which I reduce unto these three Heads.

- I. That these (he so inveighs against) had been Professors of the true Christian Religion once; Both, 1. Enlightned Professors: 2. Eminent Professors.
- II. Their Sin and Apostacy.
- III. The Judgment denounced against them.

I. They were *Inlightned Professors* once.

1. *Vers. 4.* speaks thus of them, *Men crept in, &c.* It would seem by that word, that there was a solemn Admission ordinarily in use amongst Professors of Christianity, which Admission was carefully heeded and observed with a strictness and wariness about them, when they were admitted. And the Apostles had given all Churches warning aforehand, that there would be such as would prove false Professors in the end, would notwithstanding *arise from among themselves*, and some that were *Wolves in Sheeps cloathing*, as Christ gave warning, and *Paul* warns the *Ephesians*, *Acts 20.* who yet pretended their having had a work of the Holy Ghost upon them, and had been received; yet on their part (they having never been truly Called) their Admission is termed but as a *creeping* in amongst the other that were sincere. For as Christ said to him that had not the *wedding Garment*, *How camest thou hither?* And as *John*, *They were never truly of us*; there is one respect for which they are said to be crept in: And it may perhaps be said that many did creep in through negligence and want of strict heed and vigilancy in those that ought to have taken them in upon a through knowledge of them. Elders and Churches should diligently enquire into whom they receive; which in those decaying Times they did not.

2. These Persons here in *Jude*, were such as have *known the Grace of God*; for so *vers. 4.* 'tis said, they *turned the Doctrine of Grace into wantonness*; both in loose Opinions and also Practices, which if they had not been enlightned in, the Doctrine of Grace more or less, they could not be said to have so perverted *the Grace of God*; that is, the Gospel way; for the Doctrine it consisted of is styled *The Grace of God*, which taught the contrary: 2 *Titus 11. 12.* *For the Grace of God that bringeth salvation, hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world, &c.* And especially the Doctrine of Free-grace revealed therein, and the love of God in Christ. Likewise they are here said to have once professed the true and only *Lord God*, and *our Lord Jesus Christ*, in the same *4th verse*: For now it is said of them, they had *denied him the Lord that bought them*, whom once they had owned. Professors then of Christianity these had been, and received into their Churches, though crept in.

II. They were *Eminent Professors*. Which the Examples he alledgeth to set forth, and paint out their Condition by, sufficiently shews. These Examples are only such as are taken out of the Old Testament (as the manner of the Apostles Allegations and Applications unto men, under the New, was to do) yet of such therein, for the most part, as had been of men enlightned in the Word and Law, and had been Persons eminent in their profession in their respective times. He compares them to such as *came forth of Egypt* at first, which is attributed to have been done by some light of Faith wrought in them, which *Moses* testifies of them, *Exod. 4. ult.* The Examples of these men whom he prosecutes the description of in the fore-front, *vers. 5.* of this Epistle; *I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the People out of the Land of Egypt, afterwards destroyed them that believed not.* Who indeed were lively Types, as 1 *Cor. 10.* of these Professors now, who through the light and power of the Gospel, by the Apostles Ministry, had come forth from under that common Bondage of Wickedness, in which the Heathenish World, or generality of men, *doth lye*; who, as *John* says, and as *Peter* says of them, *had escaped from them that lived in Pollutions and Errors of that World*; and this through the knowledge of Christ:

His second Allusion is yet higher, even to the Condition of the Angels that fell; *vers. 6. And the Angels which kept not their first estate, but left their own habitation, be hath reserved in everlasting Chains under darkness, unto the Judgment of the great Day.* His drift is to compare like sin and punishment of the Angels that fell from Heaven, with that of those Professors, having once shined in their Churches as Angels of Light, but out of their own Lusts and corrupt Free-will, have forsaken and fallen from that Station, as these Angels did.

Chap. 7.

Thirdly, Likewise to *Balaam*, the Man (as himself speaks) *whom the Spirit of God came upon; the Man whose Eyes were open, which saw the vision of the Almighty, Numb. 24. 2, 4. And knew the knowledge of the most High, Vers. 16.* And what affections he had from that enlightning, you know that Passage, *Numb. 23. 10. also shews, Let me die the death of the righteous, and let my last end be like his.* Who yet for a reward, gave that cursed counsel to intice the *Israelites* from God, by the *Moabitish* Women, drawing them also to Idolatry, and him, with that mischievous design, so to bring a Curse from God upon them, *Numb. 31. 16.*

3. And he also makes his Allusion to *Cain* the eldest Son of Rejection, yea, and of Profession; for he offered Sacrifice to God as well as *Abel*, (as I shewed,) yet in the End, hated and persecuted his Brother, as these also did the faithful Christians.

Likewise so *Korah* and his company (you have all these three together, *Vers. 11.*) Now you read *Numb. 16. Vers. 1, 2. Now Korah the Son of Izhar, the Son of Kohath &c. took Men, and they rose up before Moses, with certain of the Children of Israel, two hundred Princes of the assembly, famous in the Congregation, Men of renown.* So in like manner these were such as had been famous in the Congregation of the Saints in their times, but now were rebellious against their Elders, Churches, and all.

4. In the same *Verse* he says, they had once been *Trees*, that had had *Fruit* on them, and after their first death in *Adam*; had yet had some *Life*, *sap*, and *greeness* renewed in them, whereby they had put forth that fruit; but their fruit was now withered, and they were utterly become without fruit, and were now dead a second time, twice dead; and so incurably dead for ever, having no *Life* to come into them again.

5. His allusion is to *Stars* that had their place and station in the *Heavens*, and gave forth a shining light, and who had seemed in their motion to have gone the common course of the other *Stars*; so these of the profession and practice of the Churches they lived in, but now after some progress of time, were discovered to be but *wandering Stars*; and to have had another by and *Eccentric Motion* of their own; differing from the common course of the rest, *Crooked ways* (as the *Psalmist* terms the private path's of such, *Psal. 25. ult.*) To Instance in no more.

III. As to their *Apostacy*, and what sort of *Apostates* they proved, and how great.

1. As to the *Grace* of God, which they had entertained and professed, their ungodly Hearts turned this *Grace* into *wantonness*, their lust abused the Doctrine of Gods *Free-grace*, to warrant all licentiousness or liberty to Sin, which *Peter* in other words expresseth of them, they promised [as if they had had Gods warrant and encouragement for it] *2 Peter 2. 18, 19. For when they speak great swelling words of vanity, &c. While they promise them Liberty, they themselves are the Servants of Corruption, &c. Simon Magus*, they say, the first Heretick of the Primitive Times, began this Doctrine from the first, *viz. That believers were free to do what they would; for Men were saved by Grace and not good Works: And taught, that good had come in but by accident; through the envy of the Angels, that had laid Bands upon Men Consciences: Thus Irenæus.*

Liberos esse credentes agere quæ velint; secundum enim ipsius gratiam servari homines, & non secundum opera justæ. Iren. lib. 1. cap. 20.

Now

Book III.

Now indeed, this *Simon Magus*, having afore he professed Christianity, been, through his famed Sorceries, accounted the power of God, *Acts* 8, 9, 10. But there was a certain Man called Simon, which before time in the same City used Sorcery, and bewitched the People of Samaria, giving out that himself was some great one. To whom all gave heed from the least to the greatest, saying this Man is the great power of God. His pride became such, now under Christianity, as he took upon him to be the great God himself; yea, and in imitation of the commonly received Doctrine among Christians, of the three persons, he affirmed of himself, that he was both God the Father, and the Son that was Crucified at *Jerusalem*, and the Holy Ghost; and so, in Imitation of the Christian Doctrine, he taught, that Men were saved by his Grace, as being himself alone that God in three persons, which is a great confirmation also, that to be saved by Free-grace had been the Doctrine of the Apostles. But he cursedly added, besides his other Blasphemy, that all were at a liberty, as himself, to all sorts of Actions free (as the cursed Language of some in our Age hath been) be it Adultery, or any Action else, never so wicked, there being nothing, as they have said, in it self, evil or unlawful, nothing common, unclean; and though these latter Hereticks, in this Autumn of the Gospel, when *Jude* wrote against them, after *Magus* had broke his neck, were ashamed to own him as their Master (so *Irenaeus* expressly speaks) yet saith he, they taught his Opinions: that is, like Opinions unto the example of his; viz. That it was Gods Free-grace indeed that saved Men (not *Simon*, they were ashamed to own that) yet so, as that Grace did utterly set them that believed, at loose from any thing, in respect of its being sin to them.

Quamvis non
confiteantur no-
men Magistri,
attamen illius
sententiam do-
cent. Iren. lib.
I. cap. 30.

And the ground of this perverting so Glorious a principle as Gods Love and Free-grace, into so high wickedness, is that Monster of Self-love, which remaining in enlightned Professors wholly unmortified, and the power of it remaining entire, and only directed unto other new Divine Objects, but is in them suited to a gratification unto Self: Hence Self in them drinks in and entertains this Grace greedily; but like as an empoisoned Plant, perverts the Rain, yea, a Sovereign Cordial or Water, it is bedewed or watered with all, and by reason of its innate venom, turns all into Poison like it self; so doth Self-love the Grace of God.

Two principles there are in mans Nature, which (when a Man is once enlightned) do endanger him, though to a contrary way; viz. Conscience, — and ——— Self-love.

1. Conscience, not subordinated by Faith, sets a Man into a legal way, and calls upon him for strictness to satisfy Conscience, but then turns all performances into Legality, yea, even in Gospel-Duties, and makes them, as it were, *works of the Law*. Well if that Rock comes to be discovered, and the light of Free-grace comes in upon the Soul, then *Self-love* meets therewith, which receives the news thereof, that is, the Doctrine of Free-grace, with joy, but converts all of it into it self, takes all to it self, and Self is the most disingenuous abominable Principle that ever was. We daily see and find, even amongst Men one with another, how Self will take all the love and kindness that another Man shews it, and entertains all with selfish ends, and makes for a time, some returns answerable; But in the end proves unthankfull. But to God (whom to be sure, naturally we love not, no not so much as Men do one another) to him Self-love proves a *Devil*, and will take and swallow down all the Love and Grace that he declares and revealed towards Man; and not only proves unthankfull to return nothing again, but will in the end turn it all into an encouragement to sin and injuries to God, and a nourishment of Lusts, which are the darling natural Children of Self, and not into the service of God, *Deut.* 29. 13, 19, 20. *Left there be any among you, Man or Woman, or Family, or Tribe, whose Heart turneth away this day from the Lord our God, to go and serve the Gods of these Nations; lest there should be among you a Root that beareth Gall and Wormwood; and it come to pass when he heareth the words of this Curse, that he bless himself in his Heart, saying, I shall have peace, though I walk in the imagination of mine Heart, to*
add

add drunkenness to thirst: The Lord will not spare him, but then the anger of the Lord, and his jealousy shall smite against that Man, and all the Curses that are written in this book shall lie upon him, and the Lord shall blot out his Name from under Heaven. Your selves that have true love to God, yet having this bitter root *Self*, find such (many such) springings up: And these two Rocks Men most ordinarily split upon; the Circumcision did fall upon the first, these in *Jude* fell foul on the other.

II. You have next *THEIR SIN*, and *APOSTACY*. And therefore you need not wonder at that wickedness in practice that you here read of, as that they ran into, Sodomy, Fornication, *Vers. 7. Even as Sodom and Gomorrha, and the Cities about them in like manner, giving themselves over to fornication, and going after strange Flesh, are set forth for an example, suffering the vengeance of eternal Fire. Vers. the 8. Likewise also these filthy Dreamers defile the Flesh, despise Dominion, and speak evil of Dignities.* They were despisers of Dominion, Dignities, that is of Ministry, whether Ecclesiastical, as Apostles, or others set over them, as all civil Magistrates Power; and therefore are said to persist in the gainsaying of *Corah*, that rebelled against both *Moses* and *Araon*, *Numb. 16. 3.* And 3ly again, *Vers. the 10.* They sinned even against what they knew naturally, as it follows of them; But these speak evil of those things which they know not: But what they know naturally, as Brute Beasts, in those things they corrupt themselves. They sinning as freely as Brute Beasts do actions of nature; these having first sinned away their light, you may read the other Characters that follow, *Vers. 11, 12, 13, 15, 16. Wo unto them, for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Corah &c.* (as indeed what wickedness would not hereupon follow.)

Then 4ly, again in Opinions, in the 4th Verse, *Denying the Lord God, and our Lord Jesus Christ.* For Men began soon to turn or change (as the Apostles words is of the Heathens concerning their Religion) *1 Rom. 23. And changed the Glory of the uncorruptible God into an Image made like to corruptible Man, and to Birds and four-footed Beasts, and creeping things.* So these, the Glory of the person of Christ, which consists only of God-man in one person, (the Man crucified at *Jerusalem*) into multitudes of speculations and Dotages. They had begun to impose upon the Saints, to set up an other Christ, even in the time before *Paul* had wrote his second Epistle to the *Corinthians*, *2. Cor. 11. 3d and 4th Verses. But I fear lest by any means, as the Serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. For if he that cometh, preacheth another Jesus whom we have not preached, &c.* And to err in this point concerning the person of Christ; there is nothing more easie, nor nothing more dangerous: For his person consists in *Indivisibili*, that is, in what nothing must be detracted from, or added to; and so as by either we do un-Christ him, make no Christ of him; there is an unity of Faith concerning the Son of God, *Eph. 4. 4, 5.* in all Ages, which if any deflect from in the least, they spoil and evacuate the true Christ unto their faith, and imbrace a Cloud, and run into a Fancy or *Phenomenon*, which we see hath been Verified in the varieties of Heresies about his person in Elder times; and since he is the Son of God, God united into one person with a perfect Man, the Man *Jesus*, who was Crucified at *Jerusalem* in our Christ, add hereto, or detract from this, and he ceaseth to be Christ, a Saviour; as take away God, and take Saviour too, and so of the rest: And these Men did both, and so denied him, as the Text hath it.

in nihilo facilius in nihilo periculosus erratur.

Again 5ly, These were high-flown Seraphick Super-Celestial Professers, and were so much in spirit, as they professed, that as for all those Ordinances Christ had appointed and themselves had embraced and once joined withall, (as the word *Separating* shews) they pretended to be above them, being profited or benefitted thereby, and now needing no such things; And upon that ground it was that they separated themselves, *Vers. 19. These be they who separate themselves, sensual, having not the Spirit.* As being past a building

BOOK III. ling up by publick preaching, or the like action and means, as the *Lords Supper* &c. This you may discern to have been the Apostles meaning in that Expression, *Separating themselves*; by the opposite that follows; *But you, &c. Vers. 20. But ye, beloved, building up your selves on your most holy Faith, praying in the Holy Ghost.* From these therefore, and such Ordinances as these it was, they wholly sequestred themselves; and it was not a setting up these same Ordinances among themselves, as we do, but a total relinquishing of them. And yet observe, these would partake in the good Cheer of Church-fellowship therein, with the true Christians, and their Assemblings, as to such ends, when they had only Feasts of Love; and yet therein, they by their gluttony and riot, shewed and discovered they were utterly without all reverence, or fear of God, from whom those blessings came, *feeding themselves without fear, Vers. the 12.* But truly, I would say to all such, that surely while their Bodies needed those Ordinances of Meat and Drink, (the Ordinances of Nature) to repair their natural Spirits, that surely their Souls should need the *Lords Supper*, and all the Ordinances of Grace much more.

6. They pretended unto a living in the Spirit, and being filled with the Spirit; and hence it is, that the Apostle says of them, *Vers. 19. These be they who separate themselves, sensual, having not the Spirit.* As in perfect contradiction unto what they gave out of themselves, and what they pretended to the most of any other: And this their *life in Spirit*, they professed to consist, 1. In points of knowledge of higher Mystery than the Tenents of that common Salvation, *Jude* speaks of, did, (which yet were Generally held forth by the Community of Christians, and once delivered by the Apostles) but they pretended unto a knowledge more sublime, and farr more spiritual, which the Apostle *Paul* (it beginning in his time) aims at, whilst he reflects thus upon them, *Science or Knowledge (as they cried it up) but falsely so called, 1. Tim. 6. 20.* As also the Evangelist *John*, *Depths, as they speak, (says he) but of Satan, Revel. 2. 24. The common Salvation, as Jude here, Vers. 3. once delivered to the Saints; the common Faith, as 1 Titus. 4.* This they, as too common, despised, because of the commonness of it.

And 2ly they pretended to incomes of the Spirit, Revelations and Enjoyments, &c. which their Doctrines, and that Spirit raised them up unto, above what the Doctrine of Christ, and Faith in him, did elevate the true Christians unto (though that fills them often with joy unspeakable, and full of glory) so as they boasted themselves to be the only *Spiritual Men.* *Irenaeus* says, that they stiled themselves, *φύσει πνευματικοί*, naturally spiritual, and all other Men, *φυσικοί*, living but an animal Life, as appeareth by *Tertullian's* Title of a Book, and themselves to be spirited above all gracious actings or habits, beyond an having the Spirit communicated by Ordinances. *Sensual*, says the Apostle of them, *not having the Spirit.* And as to these their rants and high-flownness, the Apostle, by similitudes, fully expresth both them and their Doctrines: *Clouds they are, Vers. 12. that soar high, and the emptier the higher, but without water; that is, any solid Doctrine to make their Hearts, or others, fruitful: And Vers. 16. Their Mouths speak great swellings things, Supra modum turgida, ὑπερπόσηα, or like bubbles swelled with wind, which therefore, Peter. 2 Epist. Chap. 2. Vers. 8. Tearmed swelling words of vanity.* But as for this high pretence of the Spirit, we also find it in *2 Cor. 11. 4. For if he that cometh preacheth another Jesus, whom we have not preached; or if ye receive another Spirit which ye have not received; or another gospel which ye have not accepted, &c.* and the reason of it was, as in those words afore, *The simplicity of the Gospel, of the person, that is Christ, and the truths about him, which they look upon as too mean, and not high enough for them.* But what Spirit that was they had got in stead of ours, and which inspected them, and made a supply to them in stead of our Holy Ghost by Ordinances, and which blew them up above all Apostolical Truths, you may enform yourselves from the same Apostle, in the very same Chapter, if you read *Vers. 13, 14, 15. Raging waves of the Sea, foaming out their own shame; wandering Stars, to whom is reserved the blackness of darkness for ever, &c.* III. As This for their Apostacy.

III. As for the Judgments he denounceth against them, they are the most dreadful. For Capernaum's Case is an Universal measure, that the higher men are lift up in Enlightnings once, and in their Affections unto Spiritual things Heaven-wards, if they Apostatize, the lower they fall into Hell hereafter, and a Diabolical frame of Spirit hereupon: This *Heb. 6. 4th and 8th verses* shews.

Now the dreadfulnes of their Judgment is set out,

1. In General, *vers. 4.* This Condemnation with an Eminency and Transcendency.

2. Particularly. 1. *Destroyed, vers. 5.* 2. *Reserved* irrecoverably in everlasting Chains *under darkness*, to the Judgment of *the great day, vers. 6.* as the Devils, to whom in their Fall they had there been likened. 3. *Suffering the vengeance of eternal fire, vers. 7.* 4. *Wo to them, vers. 11.* 5. *They perish in the gain-saying of Corah.* And 6ly. *are Trees twice dead*, to be pluck't up by the Roots, *vers. 12.* 7. *To them is reserved the blackness of darkness for ever.* Not darkness only, but the *blackness of darkness*: If there be any place in Hell darker than other, these shall have it: And *Darkness* is attributed to Hell, as *the Inheritance of Light* is to Heaven.

The sole Observation I raise from hence is, *That in such Ages wherein the light of the Gospel shines brightest, and with most power, in that Age God in his Providence disposeth it so, that there shall be enlightned Professors to the highest eminency of Profession, that fall into the worst of Errors, and the most abominable of Practices.*

Where there hath been such a Summer, look for a great Fall of the Leaf: And this, instead of being a stumble or scandal to any against the Profession of the true Religion, doth rather give a witness and seal unto the soundness and power of it. Such an Age breeds up desperate Apostates, like as the excessive heat in *Africa* doth Monsters. The Primitive times produced this, and also the times of *Luther* and *Calvin*, and of those other holy Reformers, did the like, which the Papists object against us; and our own experience in this Age, in this Nation, hath seen the same; so as we may say, *as it was then, so it is now*: Nor could such hellish Abominations have been made even Principles of Religion amongst us, had not our light and priviledges in that respect been alike: Had not Heaven been let down amongst us, or that we had not been lift up to Heaven (as they were) this had not falln out. I could make a great and large Application of all these things, unto the Complexion of Twenty years last past, which was the Autumn of a glorious Summer foregone; and I believe that your selves, in these Characters I have drawn out of *Jude*, made by him of Primitive Desertors, have had your thoughts all along in this my Discourse of them, upon a reflexion on our Times past which you have seen, and your Experience had in your view; and the Monsters of our Times have been painted unto the Life, in these Portraitures of *Jude's* drawing of those of old, of many Principles, Doctrines, and Actings that have been found amongst us. The Devil hath read over his old Collegian Methods or Lectures anew, but did it with some refinements; that old Serpent growing wiser and learned every Age, and attempers his addition of falshood to the temperament of the Ages.

The Use of the Doctrine, from those words in *Jude 24, 25.* *Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy. To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever. Amen.*

To provoke you the called and preserved Ones in Christ, to give Glory to God, and Adore him for those differing Dispensations of his, with difference from those other Professors, this Doxology at the close of the Epistle, like a strong Whirl-pool draws down, and swallows up into it self the main Stream and Current of the whole Epistle, as matter of Praise to God; and that is the General Scope of these two last Verses: And it is evident that the main drift of

that Stream from the first to the last, had been to shew both how the Love of the Father, and the Mercy of Christ, had been the original Causes of the Calling, and the contriving Causes of the keeping and preservation of those called Ones; when as others had been not only left, but fore-written unto so sad a Fate; so the Epistle begins, *vers. 1, 2. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ and Called: Mercy unto you, and peace, and love be multiplied.* So it runs on to *verse the 4th, For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the Grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.* And appointed to this Condemnation that follows. Thus the Epistle begins: And so it continues in *verse 21. Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.* And thus drawing to a Conclusion, the Apostle celebrateth God for all these Specifications; the comprehensive drift of which Celebration, I take up and methodise thus.

1. He takes in all those Attributes, or Acts of God and Christ, mentioned afore, either in *verse 1, 2.* or in the *21st verse*; as *Love, Mercy*, which are all one with *Free-grace*; and that we should, for these, glorifie God and our Saviour, is implicitly intended.

2. Those Attributes and Acts which have had an hand hitherto, and must have, and still continue to carry on and perfect our Salvation; as *his Power*, to him that is *able*, *vers. 24.* which supposeth his willingness to do it, and which being engaged, it will be sure to perfect it to the last and greatest Act of it: Which last Act or Scene he sets forth to be a *Presenting them faultless, &c. before the presence of his Glory, with exceeding joy.*

3. That great Attribute of *Wisdom*, which had secretly and hiddenly in his foreknowledge, laid and contrived the whole of the Design, from first to last, so as to glorifie his Grace the most that might be towards us.

1. To the wise God.

2. The only wise God. And this as shewn in being our Saviour: *For all which give glory to him again.*

3. He mentions the Ends which God had in these several Designs in loving us, *calling us, and preserving us*: And to that end lays afore them the Demonstration of his 1. *Glory*; 2. *Dominion*; 3. *Power*; 4. *Magnificence*, as *Beza* renders the word *μεγαλωσων*; and with these, and for these also themselves, Celebrate him also, as those which eminently and above all appeared therein.

4. He specifies the Time and the Contrivance of our doing this: 1. *Now at present*: 2. *For ever*. The love out of which he did all this, was from everlasting; and therefore good reason we should adore him for ever. There is added, the whole of our Souls giving this Praise, contracted and poured out in an *AMEN*.

You will say unto me, Is not this Doxology or Praise given to God only upon that General account, that it is ordinarily elsewhere given, as intending only the setting forth of his Praise, *what a glorious, wise, powerful God he is in himself*? And upon that account only to give Glory to him, as the Apostle seems also to do, *1 Tim. 6. 15, 16.* in that Passage, *Which in his times he shall shew, 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 or can see: To whom be honour and power everlasting. Amen.*

My Answer is; 1. That this being so short an Epistle for the Matter of it, and that yet it should have in the Close a larger enumeration of Attributes (larger for number enumerated) in this his Doxology, than in the Close of great and large Epistles, we find the Apostles to have used, this must have some special reason for it, as relating to the Eminency of the drift and subject Matter therein.

2. And seeing every Tittle thereof falls in so aptly, and suits unto that foregoing Matter and Scope of the Body of the Epistle it self, which tends to magnifie God in his Love and Grace in Electing, Calling, Preserving to the end, in which his Wisdom, Power, Glory, Majesty, Dominion do appear.

And thirdly, Two of the Titles of God here, for which he gives him praise, do eminently relate to his Grace in Electing, Loving us, Calling us, and Preserving us unto the end; Namely, 1. *To him that is able to keep you, &c.* which begins the Conclusive Doxology, *vers. 24. And to God and our Saviour, vers. 25.* This shews particularly, that what went afore is here again considered; and therefore *to him*, as such a God, *be glory and power, &c.* And for this reason all the other of Glory, Majesty, Dominion, Power, as Contributors to this Salvation, are to be included, and Glory to be given for them.

4. The Instances of the like Doxologies, in other Epistles, warrant this; as *Rom. 16. 25, 26, 27. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ, according to the revelation of the Mystery, which was kept secret since the world began; but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all Nations for the obedience of Faith: To God only wise, be glory through Jesus Christ for ever. Amen.* In which the principal Matters of that Epistle is summarily wrapt, as the special ground of that Praise given to God therefore: And therefore that Epistle is a compleat Systeme of the Doctrine of the Gospel, which had been the great Subject delivered in that Epistle; and he winds in, (as you see) and contracts the brief or main of all, as Matter for which God is to be praised and adored by us. And *Jude* doth here the like, and exceeds that other Apostle in enumeration of Attributes and Praises. The like you find done by *Paul* to the *Hebrews*; he in a Prayer summing up the most material Matters of that foregoing Epistle in the Close of it, *Hebr. 13. 20.* for which, see my Sermon on that Text.

So as, although I will not wholly limit this Doxology in *Jude* unto the Matter of his Epistle, (though most eminently it is suited to it) but also allow it to be extended unto all of this Glory attributed to God in himself, (as was objected) yet upon this warrant I shall at least handle all the Particulars only, as they may and do relate unto the *Love and Mercy of God the Father, and of Christ, as the original and continuing Causes of our Calling, Preservation, &c.* As this Love is set off by those his differing Dispensations unto the other Apostles, as they have been opened; and thereby, by way of Use, I shall endeavour to provoke you to bless God for each one of them, as he doth here those he wrote unto; and shall briefly shew how all these Attributes are to be adored by us, in relation to these Dispensations.

1. Go up to the *Original Cause*. Take, Beloved, the Love of *God the Father, Vers. 1.* and bring it down hither, and say, and cry aloud, *To the only wise God and our Saviour, be Glory, &c. for that his love.* Bless him that he hath such, and so great a Love in him, that he can love some of his Creatures so well, who had not, nor could give any thing to him, to move him to it; with which the Apostle concludes his Doctrine of Election, *Rom. 11. 35.* That he hath Loved them so wonderfully, so immutably, so infinitely, in his Electing Love, that although you read he is willing, for his Glory, to pass by others, and to take an occasion to shew the Power of his Wrath on such, as have prepared themselves by sin, for Destruction; that yet he hath it in his Heart, Nature, and Purposes to Love some so singularly transcendently, who was bound to none, more than to deal with them according to the Law of their Creation, which was and is the Covenant of Works. Draw but a draught in your own thoughts, an Idea of what a Love, our Doctrine of Election, out of Scriptures hath given; a love so great, as everlasting as himself; so free, unlimited, absolute, peremptory, unchangeable, invincible, and the same in such respects wherewith he Loves the same; and then bless him that such a love is in him, which must needs render him lovely, though thou hadst no share in it; a Love of the greatest intimacy,

BOOK III.

Beloved in God the Father. Let *Beza* quarrel the Phrase, as improper, to my Soul; and that as it hath been opened, it is most expressive, importing that you lye next his very heart, you lay in his very bowels, Matrix, in the Womb, or Mother of his Will; as that word in the *Canticles* signifies, *Cant. 4. 9. Moses* says, his people are in his hands, as *Deut. 33. 3. Yea, he loved the people; all his Saints are in thy hands: And they sat down at thy feet, every one shall receive of thy words.* And afterwards he says they are in his Everlasting Arms. And being in his Hand, Christ says, *None shall pull them out.* Well, but you are nearer yet, you are in his Heart, in the very womb of God, his bowels; and a piece of that must be pulled out, if you be pulled out. The phrase imports, as I have shewed out of *1 Thess. 1. 1. and 2 Thess. 1. 1. The Church in God the Father, and in Jesus Christ.* You would be safe enough in either of them, but for sureness, you are in both.

2. Consider his Commending you, and giving you to Christ, as those that were his own, and whom he had loved; and had loved them with the same Love he had Loved himself, as *John 17.* tells you. And that therefore by all the love there was between them two God the Father and himself, he supplicates, that God would be sure to Love, and take care of them. Christ remembered it well, and it stuck with him when he was to dye. *Thine they were and thou gavest them me; and I have kept them in thy Name.* Things dear and pretious to us, we lay up in safest places. If a King hath a dearest Spouse, an only one of his Love, and there be Armies and Dangers round about in the Dominions where she is, he will be sure to stow her so, as to be preserved, in some Castle that is impregnable, if he have any such; and with a Garrison to defend her. Now God hath done so with you in Christ; he hath committed you to Christ; *you are the preserved in Christ*, and he is your Rock, Defence, strong Tower. Even all that the *Psalmist* so much and so often celebrates and inculcates, ——— that way is fulfilled in him: Nor are you kept in Christ only, as in your Castle, but as with a Garrison which is all the Power in God, *1 Peter 1. 5. Kept as with a Garrison*, as the word signifieth. If any have any Jewels, where will he bestow them? In a Cabinet, a strong Iron Chest. Remember who is your Cabinet: It is Christ, who yet is more worth than all your Jewels: In him are hid all Gods Treasures; as of Knowledge, and Wisdom, and Riches, of Merit unsearchable to save you; so also your selves, your persons, your Salvation are laid up in him, as Gods choicest Jewels; and as indeed for whom all those other Treasures are designed: Never fear Plundering, you are as safe as all: Yea, your *life is hid with Christ in God, Col. 3.* Hid as Treasures are, and therefore you are as sure and safely lodg'd, as Christ himself is.

3. You have the Mercy of Jesus Christ, both in *Vers. 2. and Vers. 21. The sure Mercies* of that *David, Christ*, as they are called, *Isa. 58. 34.* And adds, *13. 34. compared.* These are the Summity, the hight, the sum of Mercies, God hath to bestow; the Mercies of Eternity. Take all other Mercies, bestowed on the World, which yet are infinite Riches of Goodness, *Patience and Long-Suffering, Rom. 2.* that are spent upon wicked men, to whom also he vouchsafeth such pretious Gifts, Enlightnings, Tastings, which you read of short of Grace; yet if you could suppose all such Mercies that have been, from *Cain* the eldest some of wickedness, shewn and bestowed upon all of that sort, to the end of the World; if God should heap them all, and every one of them, in never so great measure, of such kind of Mercies together, with all those Gifts of Enlightnings, and that man also were to live as many Ages, as the years of each mans life, that have lived in a succession amount to, which would make a Great hole in Eternity to come, yet one call of his Grace and Loving kindness unto those, whom in Christ he terms the meanest, poorest, despicablest, miserablest of his Called Ones, is infinitely more worth than them all: For all that would not amount to the Pardon of so much as the least sin. O therefore, look to the Mercy of Christ, as *Vers. 22.* in *Psal. 36. David* having first discoursed at large of Gods common Mercies towards the wickedst of Men, whose wickedness he had set out from the 1st *Vers.* to the 5th he then stands admiring at the infinite vast heaps of Mercies which he

he leaves with them, notwithstanding that wickedness, of which I understand the next immediate words, *Vers. 5, 6. Thy Mercy, O Lord, is in the Heavens; and thy Faithfulness reacheth unto the Clouds. Thy righteousness is like the great Mountains; thy Judgments are a great deep; O Lord, thou preservest Man and Beast.* Which is to be understood common Mercies vouchsafed to Man, such as to beasts: That were he not a God that lives in Heaven, and in perfect Blessedness, from whom those Mercies came, he would never leave them with them, nor be in that manner good unto them. He then, in the Contemplation of those other so farr Excelling Mercies (we are speaking of) with which he peruses his Children that know him, breaks out, *Vers. 7, 8, 9. How excellent is thy loving kindness, O God! Therefore the Children of Men put their trust under the shadow of thy wings: 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 light; in thy light shall we see light.* O! therefore bless God for this his Mercy in Christ; and the Mercy of this Christ our Saviour.

4. Bless God for the continuance of these both from Everlasting, after they had been set upon their persons by the Father, untill our Calling, *Vers. 1.* and untill their being presented to himself before the presence of his Glory, as *Vers. 24.* The real import of the word multiplied, says *de Quiros*, in *Vers. 2.* imports three things.

1. A Continuation of them
2. And that by a multiplication.
3. Untill all be presented and compleated.

Bless him for the continuation of these towards you, His Love and Mercy, as hath been opened: The constancy whereof I have opened: For such, and so great a Love to continue the same, fixt and firm, from Everlasting to Everlasting, is of a long continuance: And for God to have you in his Heart, Eye, what can be more? No Lover that ever was, had him or them he loved, continually in his actual thoughts; much less for an Eternity of time: This is only proper to the Eternal and Unchangable God. And that God hath had his people thus in his Heart, *Isaiah 49. 16.* shews; *Behold I have graven thee upon the Palms of my hands; thy walls are continually before me.* God did Pourtray a Model or Draught of what he would make, and rear them up to be in Glory in the End, and he bore it continually in his Heart and thoughts;—And did set them, as a Seal upon his Heart and Arm, *Cant. 8. 6.* as the Church speaks of his Love, *Vers. 7.* Tis said of Christ, who had chosen them, (as God had done,) that *whom he loved, he loved to the End, John 13. 1.* It ceased not after it first began, *Isai. 64. 5. In those is continuance, and we shall be Saved.* [In those] what things are those? his ways of Mercy and Grace, spoken of before, which poor Souls remembring, and having recourse unto by Faith; though God be wrath for a while when we have sinned, yet in those ways of Mercy is continuance and we shall be saved. I quoted afore the 36th *Psalms* for the difference of those Mercies which God vouchsafes his Elect, that know him and trust in him, from those that are common to the rest of the World. This in *Vers. 7, 8, 9.* And then he continues *Vers. 10. O continue thy loving-kindness to them that know thee; and thy righteousness to the upright in heart.* The word in the Original, as also in the Margent, is varied, is drawn out at length. It hath been, one would think, drawn out unto a length, great enough in that it hath been continued from Everlasting; but these Mercies, and this Infinite Loving-kindness, will be drawn out to an Infinity of length further, even to Eternity in Heaven; which follows, *In thy light we shall see light: They will stretch and reach from Everlasting to Everlasting, Psal. 103.*

2. They continue and are drawn out at length, and so have been by their being multiplied; which was another thing I opened upon *Vers. 2. Renewed every Moment.* And this still proves a higher agrandising of this. As they say of Beams, or the Species's, or visual Images that flow from the Object unto the Eye, that they are a multiplication of the same Image, without interruption on falling upon the Eye; such as those rays and wings of the Sun, it is but one

one and the same Love multiplied in the Acts of it continually ; as Justification is said to be but *Actus unicus*, and yet is renewed all of the same every Moment; so both is Gods choice and Love, (which shews over abundantly) that is, what it appertained to ; yea there is not only a New Act of remembrance , but a [cannot forget] put upon it, *Isai. 49. 15. I will yet choose Jerusalem, Isaiab. 14. 1. and Zach. 2. 12. 17. O! At once comfort thy self, and bless and adore God: Thou multipliest to Sin, and he multiplieth to Love: Thou multipliest breaches between him and thee, and he multiplieth to pardon, Isa. 55. And the older you grow, the more you do need this multiplication of Love and Mercy the more: For your Sins, take them from first to Last, are multiplied: And all your sins of Youth, middle Age, are afore him, and would one day also compass you round about, as Psal. 7. 2. were it not that God multiplies to Pardon. Thus also Grace, continuing to Sanctifie, is renewed day by day, 2 Cor. 16. Yea night and day; yea, every moment, Isa. 27. 3. I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day. O bless him and adore him for this!*

3. It is continued untill all is perfected, even as here, till thou comest to be presented afore the presence, (*Vers. 24.*) of his Glory, and then thou art safe enough. Thus 2 *Thess. 1. 11. Wherefore also we pray always for you, that our God would count you worthy of this Calling, and fulfill all the good pleasure of his goodness, and the work of Faith with Power. And Psal. 23. 6. Surely goodness and Mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever.*

And Lastly, When thou art in Heaven, that is the time when Love and the Kindness of Love are drawn out, and drawn at length indeed; *That in Ages to come he might shew the exceeding riches of his Grace, in his kindness towards us through Christ Jesus.* Heaven is but the kindness of God, heaped upon kindness; Kindness indeed, and this continued in the fulness of it, to all Eternity.

Hitherto of our Celebration of God for those Attributes or Effects thereof, which we find to have an Hand and Influence into our Salvation, in the foregoing part of this Epistle.

I come now to those Attributes and Acts, which here in the Conclusion of his Epistle, he more directly incites us to give God the Glory of, for those his Dispensations towards us, that are Called and chosen with such a vast difference from others, as eminently appearing therein; which part of the Epistle begins at *Vers. 24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy.*

These words that celebrate his Power, &c. have two Scopes or Aspects, as *Estius* hath observed.

1. The one Implicite, yet strongly implied, *viz.* a support or Prop unto Faith, from what in God they should further Eye, besides his Mercy and Love, as which are engaged to preserve them, and that is his Power, *To him that is able, &c.* or as in *Rom. 16. 25. To him that is of Power to Establish you.*

The 2d Scope is Explicite, and that is, to give Glory to God for that his Power joyned with his Love, as that which would certainly keep them to the End; and that he should provoke them to praise God for this, afore the work was carried through to perfection (as in those he wrote to, as yet, it was not) imports withall Gods Faithfulness to be joyned with that Power, which they might be assured of, he would put forth, even all the Power that was in him to perform it.

Three particular things then you have further here to celebrate God for in this Verse.

1. His Power that is engaged by his Love to carry you through, *To him that is able, &c.* And that his Power is said to be engaged to be put forth, 1. In this life to keep us from falling. 2. When you come to dye to present you, &c.

Where secondly comes (as a new Head to be considered) the End or Issue of all, as that which his Love had designed (though 'tis his Power must effect it) which is to bring you to the presence of his own Glory faultless; for which so glorious End and Issue of all you are to glorifie God. Chap. 7.

Thirdly, The exceeding joy that will be in God and Christ's heart, when he hath brought you safe home to himself, which argues his great and constant Love. This as to the setting out that Division of the words, and the Heads drawn out from thence, which I am to enlarge upon.

I. Celebrate his Power; whereto

1. In General, *Psal. 59. 16, 17. But I will sing of thy Power; yea, I will sing aloud of thy Mercy in the morning: For thou hast been my defence and refuge in the day of my trouble. Unto thee, O my strength, will I sing; for God is my defence, and the God of my mercy.* Where you see Mercy and Power are still joyned; as also in *Psal. 62. 11, 12. In Ephes. 3.* having first pray'd, *vers. 19. And to know the Love of Christ which passeth knowledge, that ye might be filled with all the fulness of God,* he then adds this Doxology made to his Power, as that which must work and effect all in them, *vers. 20. Now to him that is able to do exceeding abundantly above all that we ask or think, according to the Power that worketh in us.* The Power that worketh in us, is all one as to say, The Power that is engaged in us, by having begun, is interested to continue to work. And you see how, upon the account of that alone, he gives Glory to him, (even as here) *vers. 21. Unto him be glory in the Church by Christ Jesus, throughout all Ages, world without end, Amen.* And as his Love passeth Knowledge, so for our Comfort his Power doth. The like to both you have, *Rom. 16. 25. Now to him that is of power to establish you, be glory for ever. Vers. 27. To God only wise, be glory through Jesus Christ for ever, Amen.*

But Particularly, bless his Power for two things;

1. For that it engaged to *keep you from falling* in this life; that is, both from Apostasie, which you have seen others run into; and in this life from falling into gross sins, which is Peter's sense of falling, *2 Pet. 1. 10. If you do these things you shall never fall;* that is, into any foul, scandalous miscarriage. As also Paul to the Galatians, *Chapt. 5. 16. This I say then, walk in the Spirit, and you shall not fulfil the lusts of the flesh.* And for that also, Secondly, That if they do fall, they shall rise again, and by Repentance shew themselves clear in that matter, as if they had never sinned. This is to keep you so, as in the End and Issue of all to be blameless: And to carry us in this manner through all Rocks, Hazards, and Dangers, as in respect of sinnings, is a far greater Miracle, than to steer a Ship through the most dangerous Seas that are known to be in the World, or to carry a Candle through a vast Heath in the midst of Winds and Storms, and to preserve it from being extinguished.

The second thing is at your Deaths, and at the Day of Judgment to present you faultless; which faultlessness must needs be understood of perfect holiness: For it is that faultlessness which is at your coming to Glory, and is a further degree than that of being kept from falling, or a being reduced again in this life; for this faultlessness at death is to be without all sin, made perfect. Is it possible, says the guilty and defiled Soul, that ever I should be presented faultless, especially on such a suddain as the instant of Death? Yes: God hath Power in him to do it, *Ephes. 5. 27. That he might present you to himself a glorious Church, not having spot or wrinkle, or any such thing: But that it should be holy and without blemish.* And there needs no Purgatory for it, but Christ's Blood, and the efficacy thereof, (so in the words afore) *who gave himself for his Church, that he might sanctifie and cleanse it with the washing of water, by the Word.* O glorifie his love, that this is and hath been the design thereof, *Ephes. 1. 4. According as he hath chosen us in him, before the foundation of the World, that we should be holy, and without blame before him in love.* Ye see that was the first of his thoughts, as the order of its placing there shews, and indeed it is a greater benefit, and more than glory. And again, Glorifie his Power that is able to effect this in you, when you look upon your
wils

BOOK III.

vile bodies now vile or base; or if your Souls could cast an eye into their Graves, and see how they lye in dust and rottenness, and then consider that God's Power is able, and will present them to himself as glorious as Christ's Body now is. The Shine that came from which, is and was more glorious than the *Sun in its strength*; as *Paul* testifies, *Acts 26.* who himself saw it. And you be assured his Power will effect this for you, *Phil. 3. 21.* *Who shall change our vile body, that it may be like unto his glorious Body, according to the working whereby he is able even to subdue all things to himself.* And now from off the present Condition of your Bodies, cast your eyes upon your Souls, with all the more abominable filth and rottenness in them, and believe that that Power that subdues all things it self, will change them into so glorious Souls in holiness, as they shall be able to bear the presence of God's own glory, without dazzling or winking. O blest in God his Power! *To him that is able thus to present you, To him be Glory, &c. Amen.* This the first main Head, To present you faultless in the other life.

The second thing proposed, was the presenting of you before the Presence of his Glory, and your enjoyment of it, which is the ultimate end that God aimed at to bring us unto, in his first loving us, calling us, and preserving us. *The end* (as 'tis called) *which he made with our Lord Christ, James 5. 11.* *You have seen the end of the Lord,* (says he;) as if it had been spoken in reference there, unto that which *Paul* says *Hebr. 2. 9.* *We see Jesus crowned with glory and honour;* that was the end God made of him: And this end of Christ is the enjoyment of the presence of God's glory; as Christ says of himself, *Psal. 16. 10, 11.* *Thou wilt shew me the path of life, in thy presence is fulness of joy, at thy right hand there are pleasures for evermore.* There is an enjoyment of God in and by effects of his, and means that manifest him, whether of his Law, our Graces, or Creatures. And there is an enjoyment of his immediate presence. And thus *Hales*, that ancient Schoolman (whom *Aquinas* and *Bonaventure* were Scholars to) did clearly and with evidence long since state and difference it: *There is a twofold knowledge of God,* (says he) *one by his Effects, the other by his Presence to and with the Soul.*—And he is present (says he) *to the Soul, in that he presents or makes present that Blessedness which is in himself* (which are the very words of our Text here) *And the one, the first he says, is not of Grace, but Nature; but the other of Grace.* That is, say I, the one was by the knowledge of God, which by Creation *Adam* was made for; the other is by *Christ* and *Grace* only in Glory. *Psal. 16. 11.* *Thou wilt shew me the path of life;* and is termed in Scripture the *Glory of God* which *Christ* receives us unto. Now this *Glory* of ours is not the issue, or event, or close which God's love brings us unto, but it was the Original design of all at first; both unto which he hath subordinated all things, (*All things are yours, and you are Christs, and Christ is Gods,* *2 Cor. 5. 19.*) as that which above all things his heart hath been in; this is the *eudokia*, or the good pleasure of his will.

Now therefore, that whereby I would provoke you to bless God for is *this*, That if our *Glory* (as it is ours) be not only the issue of *his Election*, but a *primary intended end*, and the direct ultimate end taken in for it self, out of pure and meer love intended; then there is all reason and obligation on our part, that we should give all *Glory* unto God for this, not only that himself intended it should be for his *Glory*, but that he in such a manner also intended it as your *glory*; yea, and his own *glory* to be the immediate cause of yours; and this end of all out of *Grace* to be the close and last Scene of this continued plot and story: There is all reason, I say, for this, &c. For nothing can be more proper or suitable, than that for *Glory*, thus intended and designed to us, we return *glory* unto God again, especially when God's *glory* is the very Principle and immediate Cause of ours, as here in the Text you see it is made to be. And therefore no wonder if in Heaven the whole of their time runs out, and is spent in glorifying God: For why? their *glory* riseth immediately from the *glory* of God communicated unto them as the cause. And his being glorified in us, ariseth not from the *glory* which he hath bestowed upon us, but from our being presented afore the Presence of his *Glory*; and so it is but the return

Dignitas est cognitio Dei, una per effectus suos, alia per presentiam sui apud animam. Praesens autem est in quantum presentat seu presentem facit beatitudinem que est in ipso. *Alexander de Hales. Par. 3. Quest. 61. Mem. una est sine gratia, altera per gratiam. Ibid.*

or the reflection of that to him and upon him, which they receive from him, glory for glory, not only given and received, but for glory given, as the immediate cause of that glory received. And therefore he provoked to give glory to God, as *vers. 25.* for his presenting you to the presence of his glory, the Fountain of them and all, as the design of his pure Love and Heart towards you, as out of *verse 1.* I shewed.

Chap. 7.

The third thing to bless God for is, That himself will present you to himself with *exceeding great joy*; which joy is mutual, not on your parts only, but on his also: (What joy will be on your parts, I handled in the Use of Direction). For as it is his joy he admits you into, *Enter into thy Master's joy*; so it is the joy of his heart to admit you into it, as well as yours to be admitted. And to testify this, he presents you to *himself*, and rejoiceth with infinite joy (when that time comes) in doing of it.

You may measure what this joy on God's part will then be.

1. By what joy is in his heart at their Conversion, which is indeed the first Calling of you into glory, as *Peter* hath it, *1 Pet. 5. 10.* There is one whole Chapter on purpose spent upon it, to declare the joy that is in God's heart at that time.

Both in the Parallel of the *lost Sheep and Groat*, which is spoken of the Lord himself, and Shepherd of that lost Sheep: Who also, *verse 6.* says unto his Friends, *Rejoyce with me.* So as it is God and Christ himself that are the *great Rejoycers*: For he calls upon his Friends to rejoyce with him. The *Bridegroom that hath the Bride rejoyceth* more than the *Friends of the Bridegroom.*

Secondly, In the Parable of the *lost Son*, *vers. 22.* The *Father said to his Servants, let us eat and be merry.* 'Tis the Father says it, *verse 23.* And these Parables are applyed unto what joy is in Heaven upon the Conversion of a sinner here in this world, *vers. 7.* Thus in that Parable, *I say unto you, that joy is likewise in Heaven*: And the Scope in both is therefore, chiefly to set forth what is the heart of God the Father, under the representation of the Father of a Prodigal. Now if this joy be at the *initiation and birth* of an heir of Glory, how much more is there in the heart of God and Christ upon his Coronation, and upon his first arrival in Heaven, afore the presence of God's glory, to be for ever made partaker of it.

Thirdly, There is this further manifest Reason for it, because *the fulness of time*, so long afore designed and waited for, is now come, and also the consummation of that which all his Decrees (about us) from everlasting, had center'd in, and primarily pitcht upon, as that which was the end of all aimed at, and that which he had from before the world so much pleased himself in with the thoughts of that day: (For his delights aforehand were in them, as *Prov. 8.* even so long ago, and still continued.) And to delight so long aforehand, must needs produce full and compleat joy, when the thing delighted in is accomplished, and did begin the first consummation of all their delights, as this first presenting us afore him is. Moreover, between his electing of them and this consummation, he had *called* them; which is indeed a kind of new Election, and the first beginning of the execution of the first Election, and bears the Image of it. Look as a Merchant having launched a Ship to Sea, (and such our Calling is) for a great, long, and dangerous Voyage, with certain hopes of great returns of Profit, if he come home safe in her, and proves also a Ship that hath run through many hazards and dangers of Shipwreck and Pyracies; (as we through manyfold temptations, &c.) And look as the Merchant or Owner rejoyceth when his Ship doth come home so rich laden, through such great Adventures, so doth God at our safe arrival in the Haven, to which Metaphor the Scripture once and twice alludes.

Now that God will entertain you with such an exceeding joy and *triumph* too, (as the word here imports) affords the highest ground unto you to bless him, and give glory unto him in the faith and confidence hereof aforehand. For nothing can more argue, that this glory was the design and longing desire of his heart, and delight of his soul from eternity, than that he so exceedingly rejoyceth when it is perfected. And it is a true and certain measure we

may make hereof, that so much joy as ariseth in any ones heart, in such a case, there was so much love; for these affections are commensurable. And therefore if God aforehand tells us he will present every particular person of us afore his own glory, with so great joy, as to himself, this infallibly argues the like proportion of an infinite Love to have been born by him towards us in his heart: Let us therefore, first casting our eyes backward unto his eternal Love that designed all to us, and then turning and setting our eyes forward unto that joy that will be at the accomplishment, retire in the view of both to bless and adore him for all, and sanctifie him in our hearts. And this for that third and last thing in *verse 4*.

SECTION II.

The discriminating Grace of Election, as it appears in the difference God puts between Temporaries, and those whom he finally Preserves, further illustrated in an Exposition of the other part of Jude's Epistle; wherein are discovered the different Fountains and Causes in Gods Heart of our Salvation, both Original and Continued.

1. **Y**OU have in *Vers.* first and second of this Epistle of *Jude*, the Causes of Salvation, and of our being kept, held up unto our view.

Then Secondly, The eminency of that Grace and Favour illustrated by the opposite thereof, *viz.* The Condemnation and Apostacy of others (ordained of old to this Condemnation.)

Then thirdly, a provocation of these saved and preserved Ones, to give Glory unto God for all his discriminating Grace towards them, *Vers.* 24, 25.

And that we all should adore and bless this God for all these, is my Second Use which I intend to prosecute at this time, founding all I shall urge upon you therein, upon what *Jude* hath spoke before me.

In the doing of which, I shall but open the remaining Passages in *Jude*, not spoken to the last time; and which, added to the former, will prove as some brief Exposition upon the rest of the Epistle.

You have the causes of Salvation and our Preservation in *Jude*, *Vers.* 1. *To them that are the beloved of God the Father, and preserved in Jesus Christ, and called.*

In this first *Verse* you have the original causes both of $\left\{ \begin{array}{l} \text{God the Father,} \\ \text{the Persons} \\ \text{Jesus Christ.} \end{array} \right.$ As also of the *Acts* in both which are the Foundation of our Salvation, &c.

1. *Love in God the Father*; which speaks his Electing of us. *Beloved in God the Father.* For which reading I shall give an account.

2. *Preserved in Christ*; which speaks his having Given us unto Christ out of that Love for him, to keep and to preserve us.

That third of being *Called*, is brought in as the first breaking forth of that Love of God upon us, at and from which Christ's actual performance in keeping of us, commenceth, and from thence is continued to the end.

Verse 2. Mercy unto you, and peace, and Love be multiplied.

In this *Verse* you have the *continuing and continued Causes* of our Salvation (as in the former the Original) by the multiplication of which, with their proper

proper Effects upon us, it is that we are *preserved* to Salvation, which yet for Substance are no other than the former, in *Vers.* 1. And these are 3. Affecti-
 ons and Dispositions in God's Heart and Christs. Chap. 7.

1. *Mercy or Grace* in Christ's Heart, who undertook the preservation of us.
2. *Peace* in God's Heart towards us, wrought and purchased by Christ. He is our peace, *Ephes.* 2. 14.
3. The *Love* of God the Father at first set on us. These being continued and multiplied in Effects suitable to each, I call the continuing Causes of our Salvation.

As 1. The *Mercy and Grace* in Christ multiplying the Attributes of Mercy on us.

2. *Peace* from God, being at peace with us through Christ, and multiplying the sense of that Peace in our Hearts with joy, &c.

3. The *Love* in the Heart of God the Father, multiplied in all Spiritual Blessings, as *Ephes.* 1, 2. by which we are carried on unto Salvation.

And although these come in, as a prayer or wish, such as is used afore Epistles, yet that here they are brought in with a pertinent Connexion with *Vers.* 1. and the General Scope of the whole Epistle, as the Causes of the Preservation there specified, I shall after shew.

1. As for the original causes of our *Salvation and preservation.* *Vers.* 1. *Beloved in God the Father, &c.*

Three things are to be performed for the Explication of this.

1. Some Reasons why I so read the words.
2. To Explain what the import of that Phrase should be; *In God.*
3. To prove that by that Expression, *Beloved in God the Father, is,* connotated that God the Father Chose and Elected us.

You have it indeed here read, and translated, *Sanctified by God the Father.* But if we consult both Commentators, and Greek Original Copies, as they are also cited by interpreters, we shall find that diverse, as Authentick Copies (as those that read it *Sanctified, &c.*) do write it *Beloved, in or of,* or *by God the Father, ἠγαπημένος, Beloved, instead of ἠγαπητός. And the Phrase ἐν Θεῷ πατρὶ, is all one, say some, with ἀπὸ Θεοῦ πατρὸς, Beloved of God the Father, or, διὰ, By God the Father; which reading *Pareus* justifies; and Commentators generally do willingly agree to take either.*

Now where there are found two such readings in so many Copies Antient, and but a small difference in the Greek words themselves, which might easily occasion a mistake in the writers; in this case, that which must cast it, is unto whither of the two the Scope, Series, and order of the Matter afore or after, rationally considered and compared with other Scriptures, do most incline: And therein (I take it) *ἠγαπημένος, Beloved, in and of God the Father,* hath far the advantage and appearance for it, to have originally fallen rather from our Apostles Pen.

For which there are these Reasons unto me of weight.

1. Their being Sanctified is apparently mentioned, and comes in afterwards included, under and in the word *Called,* as in like manner often our Sanctification doth; as in *Rom.* 8. 30. And *Saints by Calling* 1. *Cor.* 1. And I confess the reading as here it stands, *Sanctified* first, then *Preserved,* and after both of them, then *Called;* this did always, in former times, in the reading of it, breed some jar in my thoughts, as if the words had not been, at least rightly and orderly placed, but when I met with this other, *Beloved of God the Father,* it reconciled all to me.

2. I consider that the act or work of Grace here intended, is that which is properly God the Fathers, and so is to speak what his special Hand is in our Salvation and Preservation. Now to say, *Beloved of God the Father,* speaks what is most proper unto God our Father, and what his Hand and Original Act in our Salvation is; and is that which is more generally proclaimed throughout the New Testament, every where almost where he is spoken of in distinction from Christ.

For both, 1. *Love,* is in a way of eminency attributed to the Father, *the Love of the Father;* when the work of the three Persons are distinguished;

BOOK III.

2 Cor. 13. ult. 2 Thess. 2. 13, 16. and up and down every where.

Also 2. Election is peculiarly attributed to him, as his eminent work: And to be beloved of the Father, and to be Elected, are equivalent, and are put for each other, or are often joyned together; Love being the first and chief moving Cause of Election. Thus Rom. 11. 28. *Beloved according to Election*; that is, therein and thereby they are the Beloved of God indeed. And 2 Thess. 2. 13. *We give thanks to God for you (Brethren) beloved of the Lord, because God hath chosen you, &c.* And so therein and thereby hath manifested you to be his dearest beloved, and for that, and in that respect, bearing the title of *Beloved*: And joyn thereto Vers. 16. where his having chosen us that went afore, in Vers. 13. is here, *who hath Loved us.*

3. By this reading the Series and Order of the three things in Vers. 1. is set right, and rendred more clear at least: 1. *Beloved of God the Father*, who is the first person, as that of Election is the Original Act. 2. *Preserved in Christ*, which is the second persons part. 3. *Called*, which is the Holy Ghosts. Beza's Gloss and Interposition, is very observable upon that second; [*Preserved in Christ*] that is, (says he) *having been set a part, or chosen in and by Gods eternal Counsel; they who should be given to Christ to be kept by him.* So as he, though he inclines rather to the other reading of *sanctified*, and makes a difficulty of our reading it *Beloved of God the Father*, and is against it; yet he takes in the sense thereof, as touched in the other word, *Preserved in Christ*: He discerned both from the Scope of the Epistle, and the great Emphaticalness of that expression *Preserved in Christ*. So that Election by the Father must be supposed first, and necessarily taken in; and a giving us to Christ, (which accompanied that Election) to be the proper Cause of our being preserved in and by that Christ: And so that *Preserved in Christ*, referred unto the Fathers Act of giving; and therefore he would have it to be brought in some where, though but implicitly aimed at in that expression [*Preserved in Christ.*] But why then should we avoid this other reading of *Beloved of God the Father*, which more plainly and expressly denotes that Act of Gods, out of which, and together with which, God did give us to Christ; and gave us thereby with this *Commendamus* and Declaration of his will, that he the Father, having loved them first, and thereby made them his, and had now given them to him, and that therefore out of all that love to him, and between them, he would preserve them (which I shall by and by again speak to;) so then, that *Beloved of God the Father*, that is, Elected by him, should be said first to hold the most fair coherence of all other with *Preserved in Christ*, (as that which follows next) declaring therein the very ground and foundation of that our preservation, and that as *in Christ*, and so shewing the true order of Causes; God the Father's Love first, in choosing, &c. and Christ's next, to whom they were given, and is answerably in order here first placed, it having been the fountain and original of all, the source, and beginning of our Salvation, as the Father is of the Persons.

4. The Parallel of other Scriptures does favour this our reading of the words; The Apostle Peter in like manner annexing this benefit of preservation (as Jude here) unto Election: For whereas, Vers. 5. he says. *Who are kept by the Power of God unto Salvation*; he had first entitled his Epistle, as Jude doth *To the Elect according to the foreknowledge of God the Father*; Vers. 1. and then, *who are kept by the power of God*, Vers. 5. (and the word is the same that here.)

5. The opposite mention of God's rejecting and ordaining those Apostates to that Judgment, vers. 4. as the original of their Condemnation; this casts backward, and refers unto what he had said of these other, their having been ordained unto Salvation and Preservation. And therefore this reading, *Beloved of God the Father*, is rather to be supposed to have been his meaning. For 1. the Apostle's scope being to comfort and instruct the Saints in this Epistle, much more than to set out the fate of these Apostates, and the narration thereof being but to illustrate that state and grace to those Saints, surely of the two, he would to that purpose rather make mention of their Election, than of the others Reprobation. Especially, 2dly, seeing Acts of Grace do more readily

Τετηρημένοις,
(ic.) (positis
aeterno Dei con-
silio qui Christo
traderentur
custodiendi.

readily proceed from God than Acts of avenging Justice; therefore if the ones Reprobation be mentioned (as it is) much rather the others Election.

2. What the import of the Phrase should be [*in God.*]

Beloved [in] God the Father.

Beza indeed sticks at the Phrase *Beloved [in] God the Father*; as the Greek ordinarily hath it. This is an unusual Phrase to be used of the Act of the Father's Election, but it ordinarily runs, and much oftner, *chosen and beloved in Christ*: But *in the Father*, we no where read.

But this is so far from being an Objection, as it turns to be a reason to confirm our Interpretation.

For (besides what was said, that *ἐν* is put for *ἀπό*, *διὰ*, or *ὑπό*, and so it is all one to have said, *Beloved of*, or *by the Father*). The Phrase (*in the Father*) aptly notes out the eminency of that Act in God himself, rising up, and abiding within himself, in his own heart and breast, in himself alone, as from himself. And such Acts, his loving us and choosing us from everlasting, were and must be acknowledged purely to have been, and thus in like manner it is termed, *his good pleasure which he purposed in himself*, Ephes. 1. 9.

Nor is it an Objection of weight enough, that it is said, *Beloved and Chosen in Christ*, to exclude this of ours; as if therefore *Beloved in God the Father* should be improper, no more, than because in that place last cited, it is said, *which he purposed in himself*, speaking of the Father, that therefore it should be improper to say the same of Christ; which yet we find, Ephes. 3. 11. *According to the eternal purpose which he purposed in Christ Jesus our Lord*. For that Phrase (*In the Father*) denotes the Subject and efficient Cause, and that of *In Christ*, the Medium or Instrumental Cause. Yea, according to this Rule, their reading *sanctified in God the Father*, should be excluded also, because it is more often said, and in use, *sanctified in Jesus Christ*, than *in God the Father*.

3. The third thing for explaining this of [*Beloved in God the Father*] is, *That thereby is imported and connotated, that God the Father chose and elected us.*

Yea, these two are mutually put each for other: The very act of Election is express'd by God's *loving us*: *Jacob have I loved*, Rom. 9. 13. which is alledged, as a Proof of *Jacob's* being elected, spoken of afore, vers. 11. and is there termed the *purpose of God according to Election, towards him*.

Thus God's Election of Christ (whose Election is the pattern of ours) as he is God-man, is expressed by his having loved him; *John 17. 24. Thou lovedst me afore the foundation of the world*; that is, thou lovedst me, and out of love chosest me. And he speaks not of that love he bare to him, purely considered as second Person, but that of him as God-man, and Mediatour: Whilst Christ speaks it, he also says, *That God had loved us, as he had loved him*: Now between the love which God bare him, as second Person simply considered, there ought not to have been any such Comparison made of what his love is to us, so as to say, that he loved us as he loved him as second Person; but as Mediator it might be said; and therefore it was all one as to say he chose him: So that here for God the Father to be said to love us, is equivalent to say he chose us.

2. *Preserved in Christ.*

Between these two (*Beloved in God the Father*, and then *preserved in Christ*) doth rise up, as couched in each of them, and as the result of both in this Connexion,

Our having been given by the Father out of his love to Jesus Christ, for him to preserve; and that Christ undertook so to do.

This is strongly implied here, if withal we bring those other Scriptures which *Estius*, and diverse others (having observed this as connotated here) have sent us unto, to explain this passage, in which is set forth the original

multiplied are wish'd (even as here) interpreteth there *Grace* to be meant, as I did here; and *Love and Mercy* to be meant chiefly of the Effects of *Grace*, but of the Fountain of all, The Free *Grace* of God. *Per gratiam quidam μετανομιᾶς, intelligunt beneficia gratiæ collata: Sed rectius intelligitur Fons illorum beneficiorum omnium, viz. Favor Dei Gratuitus.* and for the proof of this sense in *Peter*, alledgeth this Parallel in *Jude*, Nam in parallelo *Jude 2. χάρις exponitur per τὸ ἔλεος.* Thus he citeth 1 Ep. *Peter 1. 2.* as also upon 2 Ep. chap. 1. vers. 2.

rise, the descent, and story of our being *Preserved in Christ*. 1. Love in the Father, made us to be his. Thereupon, secondly, proceeded a giving us to Christ; that as he loved him, he would keep us as the end of his giving us: Which thirdly, Christ willingly undertook and performs. All these you have fully expressed by Christ in his last Publick Prayer, *John 17*.

1. That they had been given him by his Father, as his own. So the Second Verse begins, that *He should give eternal life to as many as God had given him*. He pursuing this again, says, *Vers. 6. I have manifested thy name unto the Men which thou gavest me out of the World: Thine they were and thou gavest them me. Then Vers. 9. I pray for them, I pray not for the World, but for them which thou hast given me; for they are thine.*

2. Given him they were, for that end, for him to keep; and therefore he returns an account to his Father, how he had kept them: And indigitates it twice, *Vers. 12. While I was with them in the World, I kept them in thy name: Those that thou gavest me I have kept, and none of them is lost.*

3. That he had undertaken to keep them, upon his Fathers giving them, all and every of those words declare: As namely, his giving that account of the discharge of his trust therein; *Vers. 6. I have manifested thy name unto the men which thou gavest me out of the World. &c.* And that he had done (what in him lay to do) that which might preserve them; *I have manifested thy name, Vers. 6. I have given them thy words &c. Vers. 8.* And also by the effects he had wrought in them, *Vers. 8. They have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.* And then likewise by his Care to recommend them again unto his Father; *Vers. 12. While I was with them in the World, I kept them in thy name: Those that thou gavest me I have kept, and none of them is lost.*

4. And all this, and those other great benefits that follow, do run up into Gods having loved them, which is not only implied in his urging they were thine; *But that God had chosen them. Thou hast Loved them as thou hast Loved me, Vers. 23.* Now of himself, he says, *thou lovedst me afore the Foundations of the World*; that is, hast chosen me: Which I shewed even now. And he expressly gives it, as the reason, why he had so kept them, *Vers. 9. For they were thine.*

If you will take another Scripture they also referr unto, *John 6. Vers. 39. And this is the Fathers 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.* These words shew;

1. That they were given by Election; for he says, *All that the Father hath given me, shall come to me, Vers. 39.* and therefore given before their coming, and as the cause of their coming. And when afore, but at the date the Scripture placeth Election at? *Afore the World began.*

2. Given for this very end to be kept, and that to be Gods will, and intention in Giving them, and exprest at his giving them, doth as manifestly follow there, *Vers. 38. and 39. For I came down from Heaven, not to do my own will, but the will of him that sent me. And this is the Fathers 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.*

3. Their being called ariseth from their having been given by the Father, *Vers. 37. And all that the Father giveth me, shall come to me, &c.* And so you have in this one Scripture all those three things met, which are mentioned in my Text; and likewise the Prop, Order, and Connexion of all these; first, *Beloved of the Father*; and so secondly, *Given to, and preserved in Christ*; And thirdly, *Called.*

And this is a clear Reason, why *preserved in Christ* is set afore *called*, because it pre-imports that original act of Giving us unto Christ, and also is the cause of our being Called. For although indeed Christ's actual preservation of us, and his performance of it upon us, begins from Calling, and follows for ever after it: Yet because the Foundation of that preservation lay in God's having given

given us unto Christ out of his Love, and this from everlasting, as hath been said. Therefore this of preservation in Christ, is made conjunct with, and set next after *Beloved in God the Father*, and before *called*: For calling it self proceeds out of that love, and our being given to Christ, as out of those passages of *Jobn* hath been observed. There might other Reasons be given, why *called* is fitly set after *preserved in Christ*, as that because there were some new Converts, who had sprung up in that, though a declining Age, of old Professors, which young ones had not had time or continuance long enough to experiment the Grace of Perseverance, as those others had done; and yet they having been savingly wrought upon, with an holy Calling, were concerned both in the Comfort and Duties that he after gives, as well as those others that had been for a long time preserved. Alas! might some such Novices say, I have not had the trial of having been kept long; I am but of yesterday. Well, but says *Jude*, thou yet hast the blessed experience of having been called, and thereby maist comfort and assure thy self of thy being certainly kept against all the fears of falling away, which are incident to such Christians, from the examples of such apostated Professors: The Promise is as well unto the truly *called*, as it is to you that have been a long while preserved. But though this be a Reason of weight for this placing of *called* last, yet I conceive the other of more. And this for the first, the Original Causes,

Chap. 7.

II. The CONTINUING CAUSES of our Salvation and Preservation, in their being multiplied, follows in *Vers. 2. Mercy unto you, and Peace, and Love be multiplied.* And in *Vers. 21. Keep your selves in the love of God, looking for the Mercy of our Lord Jesus Christ unto eternal life.*

Three things are here to be explained.

1. What is meant by Mercy, and Peace, and Love.
2. That here they are prayed for to be multiplied as Causes, and the Carriers on of our Salvation and Preservation.
3. What is meant by the multiplication of them.

For the first, The Interpretation I give is, That;

1. Mercy in the heart of Christ.
2. Peace or Reconciliation having been made by Christ, and continued in the heart of God towards us by and through Christ.
3. That original Love in the heart of God born towards us, being for ever continued and multiplied with the Effects thereof; These are eminently intended.

I know Interpretators generally understand, Love in our hearts to God, Peace in our hearts, and all sorts of good things, which are usually wished, under the names of Peace; he wishing that these should be multiplied more and more in them.

But though I deny not these, as the Effects of the former, to be included, yet I take it that the more principal, the other as they are in God's and Christ's heart, are mainly intended, as being the Fountains of these Effects; and so the Effects with their Causes were at once prayed for.

And my Reasons are,

1. That look what is meant by Love and Mercy in *verse 21.* the same is meant here. Let *Jude* interpret *Jude*. Now there he tells us, *verse 21.* it is the Love of God, and the Mercy of Christ, which we keeping our selves in, and by Faith looking unto them to keep us, are the means of our being kept. Now in the first *verse*, he had named, first, God the Father, and secondly, Christ. Why then, his intention is to wish the Love of God the Father, and the Mercy of Jesus Christ to be multiplied towards us, as being the Causes of that Preservation and Salvation likewise.

2. For one of these, this of Mercy, all will acknowledge to be understood of the Grace and Mercy in Christ's Heart; and not of the Grace of Mercifulness in ours; nor yet meerly the Effects of Mercy: And therefore, by the same reason, why should not Love also be meant of the Love in God the Father's Heart born to us?

BOOK III.

The Query will be, How Peace should be meant in such a sense, which yet comes in between *Mercy and Love*?

For the multiplying of Peace, would seem to import only the Grace of Peace in our Hearts, as it is the fruit of Justification and Reconciliation with God, according to that in *Rom. 5. 1. Being Justified by Faith, we have Peace with God.* Also Peace imports all good things whatever, and so the Effects.

Answer. I grant this, and take them all in: But I desire it to be considered, that all those Effects of Peace do flow from this, that there first is a Peace in Gods Heart born towards us, which we may and must stile the original Peace of all, whatever that Peace may import in us, or towards us. When Christ was born, the Angels proclaimed this original Peace in Gods Heart *Peace on Earth, Good will towards Men, Luke 2. 14.* And his decrees and purposes of Grace, as to Sinners, are styled *Thoughts of Peace, Jer. 29. 11. For I know that the thoughts that I think towards you, saith the Lord, are thoughts of Peace, and not of evil, to give you an expected End.*

My third Reason why I interpret them of what is in God's and Christ's Heart towards us, as well as of the Effects, is, that elsewhere these three are mentioned together in the like Salutation as in the Second Epistle of *John, Verse 3. Grace be with you, Mercy, and Peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.* By Grace there, Love is meant; being distinct from Mercy; and withall, Mercy and Peace are added even as here, and thereby not the Effects of Mercy, &c. But the Grace and Mercy it self, which is in God's Heart and Christ's towards us, are also intended there. It is expressly added, *from God the Father, and from Jesus Christ, the Son of the Father:* And that as distinct from the Effects on us; for they follow, *In truth* (that is) Sincerity and Love, which are the Effects in us of the former, in our Hearts.

Per gratiam quam persequens intelligunt venifit ex gratia collata, sed rectius intelligitur Fons illorum beneficiorum omnium, videlicet, Favor Dei gratuitus.

II. But the Query will yet be, How is it that these are multiplied? *Gerard,* upon the Epistles of *Peter*, in both of which (*Grace and Peace*) are wished *to be multiplied*, maketh the same objection. For he there interpreting *Grace*, as I have here interpreted *Mercy and Peace*, not of the Effects of *Grace* chiefly, but of the *Fountain of them all, the Free-grace of God* (as I aforesaid him;) thereupon he puts this Objection, *How the Love in God, remaining always the same, should be said to be multiplied.*

1. Himself Answers it chiefly by this, That in respect of the manifestation of it to our Souls, and the shedding it abroad in our Hearts, it is therefore said to be multiplied: And to this effect he speaks in both those Epistles 1 *Pet. 1, 2.* and 2 *Epist. 1, 2.*

And unto this indeed agrees, what in that second Epistle follows: where, when *Grace and Peace* are wished to be multiplied, 'tis added, *In the knowledge of God, and of Jesus Christ:* Which (as he) is all one with *the knowledge*, &c. because through the knowledge of God and Christ, the Love and Peace that are in the Hearts of God and Christ, are come to be multiplied upon us. So as by this Answer and interpretation given, it is still more manifest, that it is the Love in God the Father, and Peace of Christ, which are the things multiplied in us, through and by the means of Faith in us taking them, and receiving of them thereby into our Hearts.

But Secondly, I should give a farther Answer; *viz. That even the Love and Mercy in God's Heart, and Christ's, are within themselves truly said to be multiplied towards us.* The word *πληθυνθῆναι*, signifies both a continuation of the same thing, and a renewal thereof, and also an increase, or the fulfilling of a thing unto perfection. Now the two first significations do fitly agree unto this love in God to us; For there is both a continuation of it, after it was once taken up towards us; and that continuation is maintained by a renewal, or repetition of the same, again and again, for every moment: I joyn both, and so it is continued by multiplication. Of Justification, Divines use to say, it is one Act at once, *Actus unicus & indivisus:* But yet because it is continued, yea renewed every day (as our Lords) Prayer teacheth us, and many other

Tum de multiplicatione in quantitate discretâ, tum de augmento in quantitate continuâ accipiatur. Unde quidam reddunt multiplicatorem, quidam vero aimplentur. Gerard. in 1 Pet. 1. v. 2.

other Scriptures) therefore the Scriptures expressly speak of it, as a multiplying to pardon; *Isai. 55. 7.* We multiply transgressions, by adding unto the heap new acts of sinning; and for our comfort, God multiplies to pardon by renewing the Acts of Grace in a full and perfect pardon every day; not only of those daily sins committed (which yet we are most sensible of) but of all our sins, as at first, *2 Col. 13.* yea, and correspondently hereto, the Scripture speaks of God's Election it self, which of all other acts of God's, is supposed to have been done but once, and that before the foundation of the World; and yet the Scripture, in many places, speaks of it as reiterated or renewed again and again, which repetition, or renewal of it, is spoken of upon solemn occasion of God's taking his people into his favour after some displeasure. Thus you have it, *Isai. 14. 1.* *The Lord will have mercy on Jacob, and will yet choose Jerusalem.* And in *Zach. 1. 17.* upon occasion of restoring them, he speaks thus, *The Lord shall yet choose Jerusalem:* and *Chapter 2. 12.* *The Lord shall choose Jerusalem again.* Nor is this meant wholly and altogether of a temporary choice (as yet in the Type I acknowledge it was) but so as that Type holds forth the substance towards his Elect people among them.) For it is such a choice as upon which his peoples sins are done away, and whereby Satan, that impleads them, which in the next words, *Chapt. 3. vers. 2.* is rebuked. The Angel, Christ, that pleads against him; answers him with this, *The Lord, who hath chosen Jerusalem, rebuke thee.* And it was by such an Election renewed, as by virtue of which, *Joshua's* filthy Garments were taken away, that is, his sins, *vers. 4. Chap. 3.* and so proper to God's Elect, which that in *Rom. 8.* fully answers to, *Who shall lay anything to the charge of God's Elect? It is God that justifies.*

Now as Justification and Election are thus renewed and multiplied, so I say not only, why may not, but that necessarily withal, *Mercy, and Love, and Peace,* as in God's heart, must be together with them supposed to be so: For these Mercies are but the thoughts and purposes of Grace, Love, &c. immanent in God born towards us, as well as those acts of Justification and Election, are acts of God upon us, and yet immanent first in himself; yea, and those Mercies, and that Love, are the Causes of those acts, and therefore are renewed together with them, upon his renewal of them within himself. And hence, in the same sense, may Love and Mercy in God's heart be said, by a multiplication, to be continued to us, as those acts are. And in this respect it is, that, *Psal. 40. 5.* like as the works of God, so his thoughts towards us are said to be many, and multiplied; *Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward: They cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbred.* It is Christ's speech of whom the *Psalms* is made, and that relating unto his Father's resolved purposes and contrivements from eternity, and those continued unto his sending Christ into the World to dye for us, as *vers. 6, 7.* It follows so, as although his thoughts and purposes were but one individual act at first, and never to be altered; yet they became many, through a perpetuated reiteration of them, wherein his constancy to himself is seen. The Prophet *David,* in *Psal. 25. v. 6.* imprecates God's Loving-kindness in these words, *Remember, O God, thy tender mercies, and thy loving-kindnesses: For they have been ever of old:* which Phrase imports *it is of old;* that is, from eternity: *So for ever of old;* that is, all along from eternity perpetuated; and therefore suitable to this meaning, he desires that God would remember them: It is good now to remember these; and remembrance is but a reiterated act of the Understanding with the same Affections that were taken up at first.

And the reason from all this is as evident; for such acts as are of pure, free, and absolute grace in God, are in their kind such, as though he doth act any of them towards us in this moment, yet to continue the acting of the same the next moment, or upon the next occasion, is from, and depends upon a new Grace in him; yea, the Promises of Grace have a fresh act of Grace to move him unto the performance. *Lament. 3. 22.* *It is of the Lord's mercies we are not consumed, because his compassions (those which in himself) fail not. They*

are new every morning both; the Mercies which are the Effects, and his *Corn-*
 BOOK III. *passions* which are the Cause; *great is thy faithfulness.* And thus much for
 how they are multiplied.

III. The third thing is, to prove that *Mercy* and *Love* thus multiplied, should here be mentioned and intended, as the Causes of Preservation and Salvation unto the end.

And indeed, that these are Causes hereof, none will deny: But the Question only proceeds whether here in this salutation and wish, they be intended by the Apostle? To which I answer, 2. *That they are so intended here.* Perhaps in other such Salutations (especially in *Paul's* large Epistles) they come in abstractly, or as altogether severed from a coherence with the matter afore or after; as Human Salutations among the Jews, and those Eastern Nations, ordinarily were wont to do, *Dan. 4. 1.* yet here in this short Epistle, I take it, they hold a strict coherence with what immediately went afore, and follows after.

And the reason in general of this difference in this Epistle, and in others is, because that the sole and entire subject of this short Epistle (I speak of what immediately concerned the Saints) is professedly the preservation of them unto Salvation, (as hath been shewn;) and also it was the Love and Mercy of God and Christ, that had hitherto been the preservers of them, as *verse 1.* And so as the Series and Order of things in those two *verses*, proceeds thus; 1. That a *Love* in God's heart had given them to Christ to keep. 2. A *Mercy* in Christ's heart had moved him to undertake this. And thirdly, in order thereto, he had purchased their *Peace* with his Father. 4. All which, *Love, Mercy, and Peace,* had broke forth in their first calling. And 5. from thence had been their *Custodes*, the Keepers of them thereunto. This is the substance or real sum of *vers. 1.* Hereupon, says our holy Apostle, in *vers. 2.* in a pertinent coherence hereunto, what other is my wish and prayer for you, but that the same *Mercy, Peace, and Love of God the Father, and of his Son Jesus Christ,* (as another Epistle in words supplies this) *be multiplied?* and thereby so continued on you, so as still to preserve you to the end, even all along, from the first being called, unto the being presented faultless afore the presence of his glory with exceeding joy, *vers. 24?* From this genuine coherence, I conclude, That this his Prayer for the multiplication of this Love and Mercy, holdeth a strict connexion with, and aspect unto, that Cause (*preserved in Christ*) as those which had been the Causes of that their having been preserved for time past. And to that end he prays for the multiplication of them for time to come.

John, Epist. 2.
 Vers. 3.

And that which more expressly shews them this reason, is the Aspect that *vers. 11.* hath upon this second *verse.* In *vers. 21.* it is and hath been made evident, that he points the Eye of their Faith to the *Mercy of Christ, and Love of God the Father,* as those, which for time to come, the Eye of their Faith was to look at, as the *primò moventia*, the Supreme Causes of all other, of their being kept. The words are, *Keep your selves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*

And that this interprets to us what Love, and in whom, or whose (even that of God's and Christ to us,) Love it is that in *vers. 2.* is intended; especially when we take in thereto the coherence of *vers. 1.* *Beloved in God the Father, and preserved in Christ,* hath been already opened. Now then, what is the difference between these two *verses*, but this? That this second *verse* is an Apostolical Prayer to God, that the same *Mercy and Love* might be multiplied; which in *vers. 21.* is an Exhortation to them to have the Eye of their Faith upon; but so, as both do agree and centre in this, that those are the primary Causes of their being kept, this being the common ground of either. And to shut up this, there being the same *Mercy and Love,* in both *verses* intended, the Argument proves strong from the latter to the former, *vers. 2.* that if the *Mercy and Love* in *vers. 21.* be directed unto, as the Causes of preservation, then that the same are intended in their being prayed for, as the Causes of our preservation, *vers. 2.* which is the point in hand.

Thus

Thus much of the Causes of Salvation, in *vers.* 1, 2. both *original* and *continued*.

Chap. 7.

I come next to discover,

II. The Original or Antecedent in God's disposement of the Apostates Judgment and Condemnation, as it is in *verse* 4. *There are certain men crept in unawares, who were before of old fore-written unto this condemnation, &c.*

That this Passage is set in way of opposition to, and comparison with the former, in *vers.* 3. *Beloved in God the Father, &c.* to the end to illustrate the grace of Electing, and discriminating grace the more, is evident at the very first view of both, to any intelligent Readers thoughts.

And how infinitely the grace of Election is magnified to us, by such a comparative way of setting that of Reprobation by it, I have remitted to another place or method. I shall now only give an Exposition of this Passage, and shew how this *ordained of old unto this Judgment*, is to be understood, this being in view, one of the harshest Speeches concerning God's dispensations, to the sons of men, that is found in Scripture.

We are first to inform our selves of these Two words therein.

1. *Fore-written*, translated *Appointed*.
2. *This Judgment*, translated *Condemnation*.

1. *Fore-written*, so the word in the Original. We must know that God's Decrees about the persons of us intelligent Creatures, the sons of men, (being the top of his Decrees) are expressed to us under the Metaphor of writing in a Book their Names; taken from what is usual amongst men, that is, of such as have power to dispose of persons and things at their will, for ratification sake, do it by writing, or setting their pleasure down in some Record: As when a man hath Goods, or an Estate to dispose of, he doth it unto persons by a written Will, or Record; or if Offices to bestow, he pricks down (as our Kings do Sheriffs) whom he thinks fit, and leaves out whom he pleaseth: As among the *Romans*, *Patres Conscripti*, of Senators; *Milites Descripti*, of Soldiers. Thus the Scriptures do attribute unto God a Book of Life, in which the Names of all his Elect are registred, and thereby we find Election it self expressed: *Phil.* 4. 3. *And I intreat thee also, &c. and with other my Fellow-labourers, whose Names are in the Book of Life.* They do set forth in like manner God's disposal of the rest of mankind, as *Rom.* 11. 5. they are termed under the same allusion. That in general, *Rev.* 20. 12. it is said, that at the day of general Judgment, *the Books were opened*; importing that there were other Books, concerning the rest of men, besides the Book of Life, which is there termed *another Book*, that is, a more special, and as it were, a more choice private Book, which God keeps by him. Answerably, there is a black Doomsday Book, in which, what concerns those *the rest*, is registred and recorded, as foreseen by God concerning them.

And in prosecution of this Metaphor, the Scriptures do more particularly set out what concerneth them, under two Acts.

1. Negative; That they are left out of the Book of Life, their names are not found *written* there; Thus *Rev.* 13. 8. *Whose names were not written in the Book of Life.* So that the first and main Act concerning them, is but a leaving them out, and not writing them in that special Book. And that Negative Act is indeed an Act of pure, and meer, and absolute Will in God, and is but this, That God did not love them so far, as absolutely to design them unto Supercreation Grace and Glory. Observe how I express it, it is but a leaving them out of that Book, wherein was an ordaining Men unto such benefits and blessings, as were purely Supernatural, and above the due of Creation; whether for Grace as the means, or Glory as the end: In such things they were left out, and it was but a meer leaving them out, as to such things unto which the other were Elected, and their Names set down to inherit. Those blessings are thus expressed, 1 *Ephes.* 3. *All spiritual blessings*; 1. In Heavens; 2. In Christ, which were not due by Law of Creation, in *Adam*, and in such only the rest were left out; But otherwise, as to Creation Grace, and what

Book III.

herein by any Law of their Creation it was meet for God to give them, he ordained to give them it to the utmost, and to deal with them therein according to that Law, even whatever; as to Creatures was any way requisite, all the good of Holiness, Life and reward, that by Creation could be meet for intelligent Creatures, endowed with Free-will, to have, [which was the Law of their Creation;] This God did set out for them; but mark what Holiness by a Supercreation title, was to be renewed in Christ, and by Christ, if they fell, the unchangeableness of that Estate in Holiness, which as I take it, is the Holiness which in 1 *Ephes.* 4. is said, That in Election [as there 'tis intended] we were chosen unto, what Life, and Glory, and a participation of God above the Law of Creation, or the attainment thereof, such as is in Heaven, these were Supernatural blessings in Heavens, and in Christ; wherein God was at full liberty to dispose thereof, where he pleased. 'Twas no part of that Estate which was due to Creatures, as Creatures, but as a third part of a *Londiner's* Estate, is by Law purely his own to bestow. Now these were the Blessings only which God left them out of his Will about. Now search the Scriptures, and you shall generally find, that the stress of Reprobation is put upon this Negative Act; as throughout the Scriptures of the New Testament, I might shew you how 'tis exprest by this Negative, of not choosing: As the Election obtained it, the Rest, *Rom.* 11. 5. that is the Non-elected were left out; So the one written in the Book of Life, implies the other not written: So of the one, the *Lord knows who are his*; of the other, *I never knew you*: That word [Never] reacheth backward to Eternity. So of the one, *they are my Sheep*, *John* 10. 14. *which my Father hath given me*, *John* 6. 36, 37. *But I said unto you, that ye also have seen me, and believe not. All that the Father giveth me, shall come to me; &c. And I must bring them, &c. Vers.* 16. *Because I know the Father, Vers.* 15. and whom he hath decreed to save. *But ye believe not, because ye are not my Sheep, Vers.* 26. It runs on the Negative.

Matth. 7. 23.

2. But now you will say to me, But here in this place there is a Positive act exprest, a being of old forewritten to this *Condemnation*, and that doth import, that God not only had a Book of Life, which they were left out of, but a Book of Death, their names were set down in.

I will not answer you here, as *Dr. Hammond* doth; they were fore-written, that is, prophecied of by Christ, *Matth.* 24. which Gospel was then writ in *Jude's* time.

I shall in few words give you my thoughts of this.

1. Those Men, as to this Act, are looked upon by God as fallen: For however Election, and Non-election, in the sense given, might have proceeded upon Man, considered as not fallen; yet fore-writing to Condemnation, necessarily importeth more. And in that their Fall, God used no Prerogative Will at all, no supercreation Act; only decreed to permit it: And that *Adam* sinned, was from the mutability of his own Will, and defect, unto which, as a Creature he was obnoxious; and for God to have kept him from falling, as here, *Vers.* 24. *Jude* speaks of us, had been supercreation Grace, and belonged to the rank of those Benefits, which are in Christ, as, to be preserved in Christ, is said here to be; God must have gone out of his line of Communication, to have kept him, and it had been an Act of supercreation Grace.

Then the first man being fallen, by the same Creation Law it was, that all Men fell, or sinned in him, as *Rom.* 5. 12. I say by the Law of Creation, the Law of our Nature, viz. that equal Law, that holds as justly one way as th'other; that he, being the first Father of all Mankind [as *Isai.* 43. 27.] if we should have received Holiness from him, by the same we should receive sin from him; it was the Law of our Propagation from him, such as was given to all Creatures, having seed of Life, *Gen.* 1. to bring forth in their kind; And in that sense we are *Children of wrath by nature*; that is, by the force of the Law of nature, *Ephes.* 2, 3. as well as by Birth.

Now then secondly, all Men being fallen, and their being fallen, having been at one and the same instant fore-seen by him, as all his own Works were, *uno*
actū

actu intuitus, by one intuitive act, thereupon all Men were now by Nature viewed prone to all sin; for so their Nature, being fallen, disposed them, even to all or any kind of sin whatever, of themselves, and still not by any influence of his. Chap. 7.

Hence thirdly, their running into sin is only of themselves, and from their own corrupt Nature and inclination, according to the outward Circumstances and Conditions, &c. which they should stand in, and all that of God is said [as to any positive influence of his into sin] you have well expressed, *Acts 14. 16. Who in times past suffered all Nations to walk in their own ways.*

Yea, and fourthly, they being not ordained to supercreation Grace in, and by Christ, by which their sin should be any way healed, in order to Eternal Glory, but left unto themselves, without it; hence that meer Negative, and not being Elected, that alone without any Positive Act of Gods ordaining, would have left them to all or any sin whatever. And hence you find that in those Scriptures, where but only that Negative Act of *Non-election* is mentioned, in the same places, the sins they commit are mentioned, as the consequents of it. I do not say the effects; for they flow from their own corruption. Thus 1. For their not doing Good, that they believe not, is attributed as the consequent of their not being Gods sheep, *John 10. 26. But ye believe not, because ye are not of my sheep, as I said unto you.* 2. For their Doing evil, their own corruption so carry them thereto. *Revel. 13. 8. and all that dwell upon the Earth shall worship him, whose names are not written in the Book of Life of the Lamb slain from the Foundation of the World.* Where plainly their giving themselves up to Anti-christian worship, and Idolatry, is attributed to the Negative, that their Names were not written in the Book of Life; for why supercreation Grace being restrained [which at no time was their due] their own corrupt Hearts, would of themselves carry them on to those sins. So in that other place, cited [for I instance in all I quoted] *Matth. 7. 23.* their damnation is ultimately resolved into Two Acts; 1. The Negative, *I never knew you.* 2. Their own, *being workers of Iniquity.* Which a meer negative Act of Gods could have no positive influence into; for out of a meer negative never did any thing positive arise; all this is but to them, whereto the said cause of Mens damnation is to be resolved.

Well, but you still urge, That here is a Positive Act of Gods, his *fore-writing* them to this *Condemnation*. Mr. Cotton observes, that the word *κρίμα*, signifies contention, as in that place to the *Corinthians*, [There is utterly a fault among you, in that you have, *κρίματα*, Contentions] 1 Cor. 6. 7. And that in like manner it should be here used of their opposition unto that faith, which upon that occasion he has exhorted true Believers, yet they should *contend earnestly for*, &c. And so that should come to this, that amongst the sinners of that Age, that were afore of old in Gods view, (when he was the *ἀγωνιστής*, orderer of those Contentions) He had wrote down their Names, as the Men and persons that should so oppose the Faith; and so it is an Allusion from the manner of those games, which was *conscribere*, to set down in writing the Names of those that offer'd themselves to enter into the Lists.

But Secondly, the strength of my answer rests upon this small word, *ὡς ἦν*, to this *Condemnation*, or sinful Contention; and it is to me a mighty word, to clear this matter in hand, that God did *forewrite* their individual Persons unto this or that particular way of sinning: Now consider, what that will amount to at the utmost, taking in what was aforesaid, but only unto this, how that all Men lying fallen in Gods view, and of themselves prone to all sin, he might leave them to their own swinge and corruption, to one sin as well as another; but he shews himself a God in ordering or ranking their actual sinfulness, and particular ways of sinning; some to this Sin, some to that Sin, that all might not run into any; and so 'tis but meerly the disposing of Mens sinnings, which of themselves they would commit. When all the World were sinners, and there was no difference, and all and every Man would be as Devils, and run wildly, headily, and as Horses into the battel. into all manner of wickedness, the great God in his infinite wisdom and goodness, leaves one

BOOK III. Man to such a particular sin, as those here to this contention; an other Man unto that, and not all to perpetrate every one, which of themselves they would do: As he turned the Heart of the *Egyptians* to hate his people, and restrained them from other sins, as he did *Abimelech*, *I kept thee from that Act of Adultery*: But then he suffers them to take a Liberty to such, or such particular corruptions, and wickedness: So as indeed this fore-writing these Men to this contention, rather than other sins, was no more than leaving them electively, to that, and not to another, and leaving *them* to that way of sinning, and *not other Men* of the same Age, and in the same circumstances with them; which particular way of sinning is purely their own way, and their own doings, without his Decree having any influence upon them, but setting them in such, and such circumstances: And this ordering thus some Men to this sin, some Men to that, though it be from Gods will, to order and leave them, thereto, yet the fact it self is not from God, and yet is justly stiled a *forewriting* appointing it so and so, and deserves the Name, because it is electively, and designedly, and truly done by him; and yet herein this appointment of his has no more outward influence, than of a Man that would draw water into such, and such a Chanel, he adds nothing to the propulsion of the waters, they run of themselves; and thus God is said to have turned the *Egyptians* Hearts, to hate his people, and to turn the Hearts of Kings as rivers of Waters.

2. This *fore-writing* to such great sinnings, is but by the way of punishment of other sins which they first commit, as *Rom. 1. Therefore God gave them up.* That these men, *Rev. 13. worshipped the Beast*, this account is given, *2 Theß. 2. 10, 11. Because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong delusions, that they should believe a lye: that they all might be damned, &c.* And so he wrote down these men to this contention and apostacy, upon the foresight of their sinning.

3. Let me add this to justifie God, that this fore-writing of men to several particular ways of sinning, when as they are all prone to all, or any, and every man would be as wicked as the Devil, to whom no sin comes amiss; to act or set that man to this, is so far from being that harsh act of absolute Reprobation, so exclaimed upon, that it is goodness and mercy to the generality of mankind. For, 1. it is done with a restraining them from other sins, which else would make this world an Hell. I may express it by this Comparison: Suppose a thousand barrels, full of either precious or poysonous liquor, that had each of them a thousand holes to let that liquor run out at, for a man that is the disposer of them, to stop with Pegs the most of those holes, in every such barrel, and to let out here and there as he pleaseth; some he lets run at the top, and there comes out weaker kind of poyson, others at the bottom, whence the most deadly flows; and he did all these in a Wisdom and discretion, and by an appointment with himself: Will any one say, that this Man is the Cause of those Effluxes of Poison, which he barely lets out, and yet he is the appointer of them?

Lastly, Hereby God shews an infinite wisdom, in the variety of those his appointments, so shewing every Man what is in his own Heart, whilst he lets it out in others; and in this manner, appointing all manner of sinners to be extant in the World, as in *Rom. 1.* as he doth all sizes of Grace in his own, and all by appointment.



O F
E L E C T I O N.

B O O K I V.

The mighty and powerful Grace which God dispenses to his Elect, in effectually calling them, in preserving them from temptations and sin, in strengthening and enabling them to persevere unto the end, and in bringing them at last securely to an Eternal Glory: By all which, the greatness of Election Grace is more fully cleared and proved.

I P E T E R V. 10.

But the God of all Grace, who hath called us into his eternal Glory by Jesus Christ, after that you have suffered a while, make you, or, [will make you] perfect, stablish, strengthen, settle you.

C H A P. I.

The Explication of the words. What it is for God to be a God of Grace? A Threefold Grace in God. His purposing Grace. That which he dispenses to his Elect. And the Riches of Grace that are in his Nature. What the Grace of his purposes is.

OUR Apostle Peter had himself greatly suffered for a while: Satan sought to winnow, and so devour him, but the God of all Grace did by Christ, and his fore-warning of him, and through his Prayer for him, graciously restore, strengthen, settle, stablish him, as the Story of the Evan;

Evangelists and the *Acts* record. So all this was exemplified first in himself; and he, who himself hath been exercised in temptations and sufferings, is the ablest fore-warner and instructor of others. You know our Saviour did thereupon take occasion to command him, that *when* he should be converted or restored, he should *strengthen his Brethren*, Luke 22. 31. And this our holy Apostle, you see, is carefully mindful of, and that to the utmost; and hath left it behind him, for all his *brethren* to the end of the world, the greatest Consolatory against Satan, and all Temptations, that hath in so few words fallen from any Apostles Pen.

And when I more seriously compare things together, I am strongly induced to think and believe, that *Peter*, in uttering these words of Exhortation and Comfort in the 8th, 9th, and 10th verses, had those very passages of Christ to himself, in his eye and view, And be your selves the Judges. Luke 22. 31. *And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat.* And observe the Parallel.

1. *Satan hath sought*] That is, obtained leave of God, by seeking, *Thee* (*Peter*) *to winnow thee*; and shake forth all grace out of thee: Thus Christ to *Peter*. Correspondently *Peter* here to us. [*Satan*] *your Adversary*, goes [*seeking*] *whom* of you he may (have leave to) devour: And as Christ gave *Peter* fore-warning there, so *Peter* here his Brethren.

2. *Christ prayed* that his [*faith fail not*]; That was the matter of Christ's Prayer for him on that occasion. Faith's not failing, is Satan's foiling: Answerably the subject matter of our Apostle also in his Exhortation here is, *whom resist stedfast in the faith*: As that which is the most effectual remedy and shield of resistance of all other. It is not [*in the faith*] as understanding the Doctrine of Faith only, as some would seem to restrain it, because of the Article *in nisi*, but [*in the Grace of Faith*] as *Calvin* more genuinely: And the *Grace of Faith* is so eminent in it self, and hath so great an hand, and bears so great a stress in this business of Temptations, that it deserved here the honour of this Article.

3. *Strengthen thy Brethren*] There are but two words, yet both are here *in terminis*. Knowing that the same Afflictions are accomplished in [*your Brethren*] in the world; so *verse 9*. There's the one: And then *verse 10*. *After ye have suffered God will [STRENGTHEN] you*; there's the other. So publisheth he the Comfort and Concernment thereof to all his Brethren in the world; and contents not himself to utter it barely in the very same word of *strengthening*, but further surroundeth that for the more abundant Consolation, with a multiplication of words to the same intent, He shall *restore you*, (see *Gal. 6. 1.*) *καταρτίσει*) that is, when you are fallen, set you in joynt again, which was *Peter's* very case; *stablish*, [*strengthen*] settle you.

4. Lastly, (which is not to be neglected) Christ in strengthening *Peter's* Faith against Satan, sets a [*But*] *I have prayed*, as in direct opposition unto all that Satan could do: And *Peter*, when he had set forth Satan as our professed Adversary in the greatest dreadfulness, he then in like manner of opposition, brings in his intended Consolatory with a [*But God*] *the God of all Grace by Jesus Christ, &c.* set in full array and counter against him on our behalf, as our Undertaker, Guardian, and the strength of our hearts for ever. — This for an Introductory Preface, and (it may be) not a little conducing to discover the main Scope of the words.

These words are *The Publick Faith of Heaven*, that is, of God and Christ, given for the safe Conduct of all the Called of God, through all Temptations and Assaults in this world, unto Glory.

Two things more at present requisite to our understanding this to be his Scope.

1. That under the Phrase of *Afflictions* in the ninth *verse*, and *Sufferings* in the tenth, not outward Persecutions only or chiefly are intended to be comforted against, but all inward Assaults, either from our own Lusts or Satan, and so all Temptations whatsoever: This the coherence, intent and extent of this Consolatory Exhortation shews; *Be sober and watch*, so the 8th *verse*;

verse; this respecteth Lusts: *Whom resist*, this relates to *inward Temptations* of Satan's unto sin; *Knowing the same Afflictions* or Conflicts do betall *your Brethren*. And then his setting afore the Eye of our Faith God, as the God of all grace, for our relief and help argues it. For his [*grace*] principally and more specially stands to help us against *inward sins* and *temptations to sin*; &c. And then that extent of it, the [*All*] of his Grace reacheth, not only unto all sorts of outward miseries, but unto *all sins*; which are our greatest miseries, which do need his *Allsufficient grace* above all other; and which *grace* in God chiefly respects: And therefore this is extensive unto all Evils that Grace may be supposed a remedy unto. These therefore are the Afflictions principally intended, wherein also those very Sufferings of *Peter* mentioned, did also lye.

Neither is the word Suffering averse to be taken in such a sense.

1. For *Temptations from Satan*] For of Christ the Head it is said, *He suffered in that he was tempted*, Hebr. 2. 18. where Temptations are plainly termed Sufferings. Nor yet 2. unusual to be understood of *sins* themselves in 1 Cor. 10. 13. *God will not suffer you to be tempted above what you are able to bear*: this is spoken of *sinning*; and the word [*to bear*] imports them to be *sufferings*; and indeed they are of all the greatest to them that are truly holy, and to such he there speaketh. And when it is said, *Christ was tempted in all things like as we are, though without sin*, as the Issue of the Temptation, yet he was tempted *unto sin* by Satan; which is the difference put between his temptations and ours, Hebr. 4. 15. and was no small part of his Sufferings.

The second thing is, that *the words do hold forth a promise* that God will strengthen and establish. &c. Besides that many original Copies, read the words in the Indicative, *καταστήσει*, he will perfect, and not *καταστήσει*, the Optative, by way of wishing it, or praying for it. And however, if they should have been intended as a Prayer, as they fell from *Peter's* heart, yet still that Prayer supposeth, and must contain a *Promise* which God is engaged in to perform, for so all Prayers are supposed to do: This being a sure Rule, that as we are to *turn Promises* into Prayers, so we may *extract Promises* out of all these Prayers which we find in Scripture, for Promises are the foundation of them; and so it comes all to one: We will take therefore the words *Promise-wise*, as Gerard and others do, to this sense, that *after ye have suffered a while, God will or shall perfect, strengthen, establish you*. To confirm which reading and intent, there are more reasons to follow, when that Clause comes particularly to be spoken to.

[The Division of the Words.]

The words being thus understood, the parts thereof are Two :

1. *The great Engagement*: The Engagement of God and Christ to relieve and carry all that are truly called, in and through all Temptations and Sufferings.

2. *The Promise of performance*, or the Execution of it.

I. In the *Engagement*.

1. The Persons, God and Christ.

2. The *Pledge* or *Gage* already given by both to assure the performance; *Who hath called us into his eternal Glory*: No less, not into the state of *Grace* meerly, as Rom. 5. 2. but of *glory*; that is, The undoubted right to it from the first step we set into our being called.

II. In the *Promise* to perform it.

1. That God will be sure, as he is a *God of grace*, to strengthen and uphold.

2. The Limitation or Manner of performance, *After you have suffered a while*, &c. And,

3. All these are propounded to Believers, in order to produce [*steadfastness in faith*] which he had pre-exhorted to in *vers. 8.* and unto which these words, and every word of them, do visibly look and refer, as a compleat adequate

ground set forth unto their Faith; and which, if we believe, we have abundant matter of steadfastness and security.

BOOK IV.

I begin with the *Engagement* of the two Persons, 1. *God*, 2. *Christ*, which was the first part of the Division; and accordingly the first words that present themselves, are the first of these Persons, *But the God of all Grace*.

Neither shall I insist on these words, nor any of the other, any farther than as they directly tend to, and issue in the proof of my main Subject, which I have proposed at first as the sum of all the words; and to serve unto that purpose, I do undertake for each and every word.

1. [*But God*.] You may observe in what a terrible manner he had set forth our Adversary the Devil, in all things that may render him dreadful to us; An Adversary for malice, a *Lion* for strength, a *roaring Lion* for dread; (*The Lion roars, who will not tremble?*) walking about, seeking, such is his diligence, whom he may devour, being able by one Temptation to drink up (as the word *καταπινη*) at one draught, any Soul suddenly, and at once as it were, making no bones of it, as he did *Judas*, and held him fast in his belly, as a Lion his prey, so as never to get out again; — and farther, (which of it self would encrease the trouble) he tells them that *all* and *every* Saint were in danger at least of being tempted sorely by him; if not *continually*, yet at some time or other every Saint, both *great* and *small*, the whole *Brotherhood* (as the word is) were ordained to *suffer* by his hand, so *vers. 9*. And when he had done this, then in full opposition unto all comes in [*But God*] as a *Carer* and *Undertaker* for us; so he is stiled, *vers. 7. But God, the God &c.* so setting him in full *Butt*, as we say, against the Devil and the fears of our own Hearts, as our *Preserver*, *Vindex*, and *Undertaker*, (as *Job*) and great *Caretaker* for us, as *Peter* here, *vers. 7*. So then take all these *Verses*, and joyn them together, that is from the *6th* to the *10th verse*, as meeting in this one great scope, and you may behold (and it is a pleasant sight to see) the Devil, our Adversary besieged, and every way surrounded; that if he but offer to meddle with us, God is presented ready to rise up on *every side*, against him, (as the *Psalmist* speaks, *Psal. 124. 1.*) There is God, *the mighty God*, that *careth for us*, on the fore-side, afore him; then, *but God, the God of all Grace*, on the other side, behind him: And what should we now fear?

If it were not for this [*But God*] what strange doings from mens lusts, yea in Saints hearts, yea and from Satan, would there be in the world? Parallel unto this is that of another Apostle, *The Spirit that is in us* (Saints) *lusteth after envy* and *revenge*, &c. And whether would these carry us? *BUT God giveth more Grace* to help us against these, *James 4*.

O that this [*But God*] were but always in remembrance with us, when the *iniquity of our beels*, and strong and various temptations do *encompass* us about round, to oppose this through Faith against them, as the Apostle here. The like coming in of a *But God* you have again and again in the New Testament, *Eph. 2. 4. 1 Cor. 10. 13. In the Old, Psal. 73. 26. — And if God be for us, who shall be against us? Rom. 8. 31.*

2. [*The God of Grace*] If *God be for us*, &c. But if moreover God, as the *God of Grace* be for us, who then can be against us? You may observe how proper and suitable the singling forth and mention of this Attribute of God's is, [*A God of Grace*] when you have to do with Satan in point of personal Temptations, &c. when elsewhere, the Church at *Rome* had to do with him, in respect of Divisions raised up amongst them by him. The stile the Apostle giveth to God, for their relief against him and them is, [*The God of Peace*] in full opposition unto *Divisions*; that is, a God who was able, and would one day therefore settle and compose them. *Rom. 16. 17, 20. The God of Peace shall bruise Satan under your feet shortly*: He speaks it in relation unto Divisions, as *vers. 17*. But when our Apostle here would raise up our spirits against Temptations, which are personal from Satan, or Corruptions of what kind soever, he then, as appositely, stileth him *The God of Grace*; nothing

so proper, nothing so sovereign a remedy for these, as is his Grace, no not in God himself. 'Tis that which we need in that case, above all other. When *Paul* was under Temptation, and a *Messenger of Satan*, or the Angel Satan (you may read either) was sent to buffet him, what was it that God did immediately suggest unto him for relief? *My Grace is sufficient for thee*; that is, the *Grace* that is in *my Heart* towards thee, and the *Grace* that is the effect thereof working in *thy Heart*, and both are ready to assist thee, and is sufficient for that present need; yea, all that could befall him: And this was an answer which God himself gave (for in answer to his *praying thrice*, it was that God made this return, *And God said my Grace*. &c.)

So then both Apostles, who had both run through temptations themselves, knew none more pertinent supports to Faith than this; yea, God himself could speak no greater comfort than this: 'Twas *HE* said, *my Grace is sufficient for Thee*.

3. You may further Observe, That though we find it every where else almost, The *Grace of God*, and that *God is Gracious and full of Bowels*, and the like; yet no where but in this place, this stile [*The God of Grace*] especially no where [*of all Grace*] but there only Man needed it, when Temptations are spoken of, especially when they come upon him: And the Holy Ghost reserved it for this special occasion. And it is not spoken only, to shew what God is in his *Nature* simply, but what he is to his *Children*. Even as elsewhere, when it is said that *God is Love*, 1 *Job. 4. 8.* it is not only intended what *God is in his Essence*, but specially what he is to his *Children*, out of his Love, and from his *Nature*; and the like is not said of any Attribute else. And what doth it signify? Verily that God is *All Love*, nothing but Love; is made up (in his carriage towards them) as a *God all of love*, and so here the like. That God in point of Temptations, Sufferings, Tryals of his *Children* (yea and in all things else) deals *purely* upon the Terms and Principles of *Free-grace*, and will in the Issue shew he was no other, but a *God of Grace*, and of *All Grace* towards us; *All, whose ways are Mercy and Love* (not one excepted) *Psal. 25. 10.*

What it is to have God to be A GOD OF GRACE TO US?

Now *Brethren*! Do you indeed know what this means, *The God of Grace*, or the *Grace of God*? or what it is to have *God to be a God of Grace* to your Souls? To know this in reality, as it is in God towards us; our Apostle makes it the Periphrasis, the very Character of a Man savingly converted, *If so be ye have tasted that God is Gracious*. 1 *Epist. Chap. 2. 3.*

My meaning is not to enumerate all Particulars, in respect of which, God is a *God of Grace* to us. It is not requisite to the Subject I profess to handle, (which is my main scope) and indeed it would be infinite: For that would comprehend all the ways wherein God is Gracious, all the benefits bestowed, all the Acts of Grace which God hath done or does for us; all the workings of Grace in us; the whole of what Christ did, which is stiled *the Grace of Christ*, by which we are saved; in a word, the whole Gospel, and all contained therein, is therefore entitled, *The Grace of God*. I shall first reduce all unto three general Heads, which I shall in time, and in their order treat only of, and that in Generals. There is a *threefold Grace* in God;

1. His *Purposing Grace* afore this World, and still continued in his Heart.

2. *Dispensatory Grace* in the World, or his Gracious dealings with, and giving forth of Grace to us.

3. The *Riches of Grace* that are in his *Nature*.

The *Grace* of his *Nature*, moved him to form up all sorts of *Purposes* of Grace within himself; and then he dispenseth Grace exactly according to those his purposes: And then again, the *Riches of Grace in his Nature* are such, and so vast, as they have wherewith to maintain and make good both these

— The *Grace* in his *Nature* is the *Fountain*; the *Spring*; The *Grace* of

his Purposes is the Well-head; and the Grace in his Dealings and Dispensations are the Streams. When I come to the next Head, his being The God of all Grace, I shall then speak to the first and latter of these; but in treating of this his being a God of Grace, I shall speak of the Grace in his Heart, or his purposes of Grace towards us, which are by the Psalmist, and the Prophet, termed his Thoughts of Peace and Mercy, which in his Heart he hath taken up towards us, or which he thinks towards us, as the Prophets word is—Nor yet shall I speak of all of these his thoughts neither; for as the Psalmist says, Thy thoughts, O God, which are to us-ward, cannot be reckoned up in order, Psal. 40. 5. But I shall insist but upon such Particulars only, as directly serve to the Point afore us, of his carrying us through all Temptations unto Glory.

Book IV.
Psal. 40. 5.

Jer. 29. 11.

And to speak of this his *purposing Grace first*, the Text it self invites, yea requires us: For it manifestly speaks of *that Grace* which God had in his Heart to us afore he calls us, and out of which he calls us, and which moved him thereunto, as that parallel place in 2 Tim. 1. 9. more expressly shews; Who hath called us with an 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: We are apparently then sent to consider *that purposing Grace*, which was given us in Christ afore the World was; For as here, so there it is declared to be that *Grace*, out of which we are called, with an Holy Calling, and is rightly styled his *Purposing Grace*: For according to his purpose and Grace, &c. And that of the Apostle, Rom. 8. concords with both, The Called according to his purpose. Begin we with that then.

1. The first Act of which Grace towards us, and by which indeed it is that he first becomes a God of Grace to us, is seen in the choosing and singling forth the persons of those he purposes to be a God of Grace unto; who are to be the Objects or Subjects, or rather the Creatures of Free grace, as I may so stile them: Election of the Persons therefore is stiled the Election of Grace, Rom. 1. 9. and this is the fundamental Grace and Act of all other Graces which are all built upon it: The Foundation of the Lord remains sure [The Lord knows who are his] And this the [us] not others, in the Text imports, who hath called US; out of his being first a God of Grace to us, which word, when I shall in its order come to treat of, I shall then enlarg upon this discriminating Grace.

2. To be a God of Grace to you, is to love you (your persons) meerly because he loves you: I say meerly because he loves you. The very word Grace imports so much, without any addition. Grace is the Freeness of Love: The import of it is a super-addition of freeness both to Mercy and Love, Rom. 3. 24. Justified freely by his Grace. Hos. 14. Receive us graciously, said the Church in her Prayer, Vers. 2. In answer to which, says God, I will love them freely. This is Grace: which freeness of Grace, because it was first put forth, and was primarily seen in that first act of the choice of the persons, afore they had done good or evil, to invite him thereunto, therefore 'tis that it is termed The Election of Grace; That is, 'twas such a choice of persons as Grace meerly swaied, it choosing according to its own Genius, frank inclination, nobleness and free disposition: And what that was, follows, Vers. 6. And if by Grace, then it is no more of Works; (distinguish you of works as you please, it excludes them all:) Grace affected therein to be so absolute, Entire, and alone, to and within it self, as it riseth up against all Works, and their intermingling any respects of themselves therewith, as those which should any way sway or move it in this its Resoluteness about persons, and as those that would Stain that Sole Glory that it affected therein; yea, as being opposite to the very being of it, otherwise Grace is no more Grace, says he. And he speaks all this of Electing Grace, as the Coherence specified shews.

Now this second Assertion, I stated it thus [He loved us meerly because he loved us] And Lo, this we have interminis, Deut. 7. 7, 8. The Lord did not set his love upon you, nor choose you because ye were more in Number: But because the Lord loved you. Where you have two things; the Act and the Ground of that Act; 1. The Act is his loving them, cleaving to them in love

love (as the original hath it) *Verf. 7.* ——— For in his saying, *The Lord did not set his love upon you for your Number*; there is the most pregnant Supposition and vehement Affirmation that he had set his love upon them, upon some other respect and ground: And that Negative [*not*] relates but to the removal of what was not the cause of that love. 2. *The ground* or motive to that act is set out not barely Negatively (as was said) *not for your Number*; (And by the same reason, not for any other qualifications in them, as of *Righteousness* or the like, which he after also doth as expressly name and exclude, *Deut. 9. 5, 6. Not for thy Righteousness, or the uprightness of thy Heart, &c.* For what then?

Chap. I.

The Positive Ground is, *But because he loved you*, which indeed is but what he supposed, and had affirmed sufficiently afore in *Verf. 7.* and yet comes in again with an indignation, purely to shew that this was the only ground or reason itself of that Act of his having set his love upon them, [*BECAUSE HE LOVED &c.*] and 'tis ushered in, and amplified with a *But*, as in opposition unto, and with an exclusion of all other things in the Elect themselves, that might have any supposition of being motives to him thereunto: So then, there being but that supposed Insinuation in the 7th *Verse*, *The Lord did set his love upon you*, unto these first words of the 8th, *But because he loved you*; that is, put the *Act* and *This* as the ground together, and the Issue and Result is, as if he had said, *The Lord loved you because he loved you*, and for no reason else as in you, but for this alone in himself, and in his Heart taken up towards you; and so loved you *meerly because he loved you*: That's his reason; which were the words of this third Assertion at first. And though it be spoken of the Election of them in time unto that good Land, as in the Type, yet as shadowing forth his Election to Glory, as the substance of both.

3. For God to be a God of Grace to you, is to resolve to love you, and that for ever; To be unchangeable in his love, and never to have his Heart taken off you.

There are two words in the Text, (for upon the Text I would found each and every of these Heads and all along.)

1. That he is such a God of Grace to us, as in Calling, he *Callefth us into his Eternal Glory*, no less, at the very first entrance: He doth not say, he hath called us into *Grace* only, or unto his *Favour*, but into *Glory* and *Eternal Glory*; that is, by calling he estates us into the whole and full right thereof for ever. The meaning whereof, what is it? But that he calls us out of such a Grace and Love, as he did, and doth resolve to be a God of Grace to us for everlasting; and therefore *calls us past recalling*, even into *Eternal Glory*. Rom. 11. 29.
A God of all Grace indeed!

The Second word is under-ground, and not rendered by our interpreters: For having said this first, that he is *A God of all Grace* who hath called us into *Eternal Glory*, then proceeding on, *and wills*, *He*, says he, the same God, *will Perfect you &c.* (which *wills* there placed) (repeats and draws in that former clause into it self, and carries it on to the rest) And so is, as if he had said *He*, *This same God of Grace*, whom I have thus set out, and who hath called you, *He will preserve you by settling*, &c. and so bring you infallibly unto that *Glory*. So then the mind of it is, that *first and last*, and *all along*, he is a *God of Grace in all*: He was a God of all Grace to you in loving you afore calling, and out of that Grace it was he called you, and he continues the same after calling, to restore and settle you, *semper idem*, always the same, from Eternity to Eternity *I am God, I change not*, (of which more afterwards upon *James 1.*) He speaks it of his love to his people, *Therefore ye are not consumed*; and the ground of this continuance and steadfastness of his love, is meerly because he is a God of Grace to them; *Whom he loved, he loved unto the End*, *John 13. 1.* Grace causeth him first to fall in love, and that fixeth his Heart: His Heart is said to cleave in love, *Deut. 7. 7.* (the word the same that is used of *Shechem* to *Dinah*, *Gen. 34. 3.*) But hear Free-grace it self speak in its own free and proper Language and Native Tongue; *I will be Gracious to whom I will be Gracious.* ('Twas spoken to God by Mo-

Book IV. *Moses* first, God thereby expressing his having chosen him, *Exod. 33. 19.* and then applied by the Apostle to all the *chosen of God*, *Rom. 9. 15.* 'Tis spoken-like Grace it self, which is moved by and from nothing but himself, and which hath no other reason but it self within him: He loves because he loves; so at first, *Deut. 7.* And he will love because he will love——*Stat pro ratione voluntas*; That's all his reason. There is will upon will; I will and I will: Grace is the most resolved, (I had almost said) wilful Principle in the heart of God. If in other purposes of his, you find his Resolution fixed, as *Isa. 14. 27.* *The Lord of Hosts hath purposed it, and who shall disannul it?* much more in this matter: And the reason is evident; for Acts of Grace are not barely Acts of his Will, but of *his good Will*, and of the *good pleasure of his will*, *Eph. 1. 5.* In which he is *delighted*, *Deut. 10. 15.* And *rejoyceth with his whole heart, and his whole soul*, *Jer. 32. 41.* The property of Grace is to love because it will, therefore to love whilst he hath a Will, or love to love withal.

4. This Grace, thus fixed in God's Will, is the most sovereign and predominant Principle in the heart of God, to over-rule all other things he willeth, so as effectually to carry on his Resolutions of Free-grace. Grace, as 'tis the most resolute, so the most absolute Principle in the heart of God; unto it belongeth the Dominion: What means else *The Throne of Grace*? *Hebr. 4. 16.* And why else is it said, *to reign unto eternal life*? *Rom. 5. ult.* You find this round about the Text, in the words afore, *vers. 6, 7.* *Humble your selves under* (or submit to) *his mighty hand*, (that is, his Sovereign Power,) *that will exalt you in due time*; so *verse 6.* After which follows, *Who is a God that careth for you*, *verse 7.* All which is carried down to this Head of his, being *a God of all Grace*. Then in the next words to those, *The God of all Grace will stablish you*, &c. it follows, *verse 11.* *To him be glory and dominion for ever*; that is, to him, as a God of all Grace, who professedly deals thus graciously with his People. The effect of both is, That he being *a God of all Grace*, to whom the *Dominion* belongs; Therefore give your selves up to him, as such a God, whose Grace in caring for you and exalting of you, hath the Sovereignty.

And this Sovereignty of his Grace is given to it, not only in respect of all things out of God, that should be supposed to stand in the way to its Resolutions, but is attributed unto it, as in a comparison to all other the Attributes in God himself, all which come in and give up their interest, as to the accomplishing Free-graces designs, which were the supream and top Designs that were to be found in the heart of God. Thus in the first and second Chapter to the *Ephesians*, where he mentions other Attributes, as having a hand in our salvation, he magnifies *the wisdom of God* discovered therein, *verse 8.* as also *the exceeding greatness of his power* therein, *verse 19.* yet he sets the Crown on Free-grace its head, *All to the praise and glory of his Grace*; so *verse 6.* And in reason, that must be acknowledged to have the Dominion, that hath the principal Glory, as that, for the glory of which, all was at first designed. Now the whole of all Spiritual Blessings, (particularly Election, Predestination, Redemption, &c. *Eph. 1. 4, 5, 6.*) are all said to be *to the praise of the glory of his Grace*, *vers. 6.* Yea, those other Attributes employed in this work, although they are to have their proper glory out of our Salvation, yet in the work of our Salvation, they have but as it were an acting under Free grace to effect what it designs: They put in their joint stock indeed, but are content that their glory should come in to them, so far as they subserve this glorious Grace in its contrivements.

If any hereupon shall Query, Is this the Prerogative of Grace which you mean, that it saves men, continue they what they will, and so saves them meerly out of an absolute Sovereignty, because it will save them?

Ans. 1. God forbid. We desie such a Sovereignty so understood, as if it saved any man without rule, much less against rule. The very Text that speaks as high of Grace as any other Scripture, yet when it styles him *The God of all Grace*, as in relation to our Salvation, adds, *who hath called us*,

as without which all the Grace in God would not be able to save a man; and that Calling is to be an holy Calling too, *Who hath saved us, and called us with an holy Calling, according to his Grace: Without holiness no man shall see the face of God.* The reason of this is, that this Dominion and Monarchy of Grace hath Fundamental Laws (as all well regulated Monarchies have.) Let this Foundation of the Lord be never so sure, that *The Lord knows who are his*; yet 'tis added, *Let him that calls on the Name of the Lord depart from iniquity, 2 Tim. 1. 19.* or, he cannot be saved.

Chap. 1.

Ans. 2. If by Prerogative and Sovereignty be meant an effectual, infallible, over-bearing, over-powering all in our hearts, and all things else for the bringing about of our Salvation, and enabling us to keep those Rules that are set us as essentially requisite to Salvation, then by such a Sovereignty and Prerogative we detract not to affirm, that it is attributed to Grace. And there is nothing that may be supposed to stand in its way, or in opposition to this; but, forsooth, man's Freewill; as if God had made a Creature, which himself, and all in him, could not rule; and that such a Sovereignty is in his Grace, as that it engageth all in God, and draws all in him, unto its Assistance; this we are not ashamed to affirm. And look as Grace complies with all those other Attributes, as with his Holiness, Wisdom, &c. in setting such Rules, so withal it draws those other Attributes into an Engagement, to undertake to assist it for the keeping us, and our otherwise perverse Wills, within the compass of such Rules, and to overcome all opposition to the contrary. And herein it is that Grace its Prerogative is seen. In the strength of which it is that *Jer. 32. 40.* God maketh an everlasting and so absolute a Covenant with us; *That I will not turn away from them to do them good.* But what, is this spoken in so absolute a manner, that let them continue to do what they shall or would do, however, he will continue to do them good for ever? No: *But I will put my fear in their hearts that they shall not depart from me*, and he adds, *for ever.* The result whereof is plainly this, That unless they have the fear of God preserved so in their hearts, as not to depart from him, God himself must turn away from them, and from doing them good: And so 'tis manifest that God considered that as one of his own Rules he could never dispense withal, and this whilst he uttered that everlasting Promise: For he cautioneth it there with a But (for with a But it comes in) [*But*] *I will put my fear in their hearts, and they shall not depart from me for ever*: The resolve of all which is to this effect, that That very same Grace, which at first had so fixed him as to say, I am resolved *I will not turn away from them*, the same Grace undertook to cause them to observe and keep to this Rule; and unto that end engageth all that is in God (for elsewhere it is said, *He doth this with his whole heart*) to put his fear in their hearts, that they shall not depart (that is, wickedly depart) from him. Now unless it were for this his undertaking to work thus in them, God by the mouth of the same *Jeremy* professedly declares, He would never save them. Thus *Chap. 3. 19.* *How shall I put thee among the Children: so wicked Wretches as he had described them in vers. 4, 5: Wilt thou not from this time cry unto me, my Father, Thou art the guide of my youth? Behold, thou hast spoken and done evil things as thou couldest.* God demurs as it were upon the matter; What shall I then do to put thee among my Children? Thy present wickedness is utterly incompatible with my Rule; therefore how shall I do it? But Free-grace steps forth, and answers it, And I said, Thou shalt call me Father, and shalt not turn away from me; and then God says, I will work on them at last: The effect of which Resolve of his is; I will cause him to keep my Rule, and so bring him within the compass of the benefit of it.

5. This Grace, this purposing Grace in God's heart, had the ordering and dispositive power of all left to it, that is, of what should prove opposite, to see to it that it should not hinder. Or, secondly, The disposing of all necessarily conducing to the Salvation of those God loved.

And

And in the general, there is this reason by way of deduction from the former, that it it had the Scepter, the Throne (as was shewn) then the disposing power of all, the Legislative or Dispositive power always follows the Dominion.

But particularly in reason, If Grace had all the power given up to it, then to be sure, it would continue and forelay all things so (as to this point of Perseverance) as to make sure work, *That the purpose of God, according to Election* (which indeed is no other than Free-graces purpose in God's heart) *might stand*, as *Rom. 9. 11.* and not be defeated, frustrated, or overthrown, or as elsewhere, It would lay such a foundation, as might not stand only, but *stand sure*, as *2 Tim. 2. 19.* Certainly Free-grace that sat in the Throne, among all the other Attributes of God, would see to this: It had all that God should purpose to do before it; all in its hands to dispose of: And the heart of God being, through his Grace, so full of those two great Interests mentioned, 1. Of such a love to those whom he was pleased to love: 2. The other of exalting the Glory of that his Love in their Salvation. Certainly, it would contrive all that should befall us so, as should advance these two Interests most. God was now to set down his Will; and gave to Free-grace the Commission to draw up all the Writings, Conveyances and Deeds, with this Charge, to be sure to make all sure. And all this, though *after the manner of men*, set out by me, you will find up and down in the Scriptures singly and apart. I shall single forth one place or two, which speak home, *in terminis*, to the substance of the words I have now delivered this fifth Assertion in.

In *2 Sam. 23. 5.* when *David* came to dye, and then had the prospect of all God's foregone dealings throughout his whole life, what doth he resolve the whole mannage of his Salvation, he now expected, into? *God hath made an everlasting Covenant with me*, ordered in all things and sure; *for this is all my salvation.* I quote it, as being a full and adequate proof to every word of this fifth Head.

1. This Covenant was the Covenant of Grace, as you ordinarily stile it, and it carries that name from all the other Attributes. For indeed, Free-grace made that Covenant, and contrived it, and brought God himself under the bond of it. To confirm which, compare *Isa. 55. 3. An everlasting Covenant: The sure mercies of David:* ('This passage in *Isaiab* eminently alludes to this speech of *David* at his Death.) 'Tis Mercy's Covenant then you see; and to say, 'Tis Mercy's Covenant, is all one as to say, Free-grace's Covenant: And observe, 'tis called *sure mercy*; and sure Mercy will be sure to make a sure Covenant.

2. This Grace (the great Covenant-maker there) having all in God to concur with it self, and all that should come from God at its dispose, it is said to have ordered matters, so as to effect and bring about its purpose. The three Versions render the word *made ready* and prepared; and what is Predestination but *Preparatio beneficiorum Dei*, as *Austin* of old hath it?

And thirdly, Ordered *ALL THINGS*, not a few Passages or Events only, but All that should concern *David*, or befall him, even all and every one: Which Designment, *David* in *Psal. 59. 10.* calls [*His Mercy*] properly and personally set out for him.

4. And all and each unto what End or Issue, but unto *David's* Salvation? *This is all my salvation.*

5. And All things ordered so firmly, as to make sure work to arrive at that, and bring *David* to that End, and Issue, and Period at the last. And this *David* had so clearly discerned throughout the whole course of his life, in the Chain and Series of things that befell him, as at his Death, upon the view of all, he saw by experience, besides his faith on the Promises, that the whole had been, and must needs be a plotted contrived Design by God, that it could be no other; and thereupon it is, that now he set his Seal and Testimony to this at Death. *I have found it so* upon the view of all the Passages of my life.

And in like tenour of speech to this, God speaks in general of all his works, *Known unto God are all his works from the beginning*; yea Eternity, *Acts* 15. 18. (which speech yet is spoken by the Apostle *James*, with a particular aim and relation unto his Decrees, about the Salvation of the Gentiles, and Casting off the Jews, as the *Verses* before and after shew:) As likewise that Speech, that he *disposeth the whole World*, *Job*. 34. 13. (a word neer of kin to this of *ordering* all things, used by *David* in his case) but in a more special manner. He useth this word, or what is equivalent to it, in other Scriptures; *viz.* That he *hath set in order* and *appointed* his own People, and what belongs to them, or concerns them.

You have this in *Terminus*, *Isa.* 44. 7. *And who, as I shall call, and declare it, and set it in order for me*, (and that he speaks of all his works;) but it follows, *since*; or *seeing that 'twas I that appointed the antient people, and the things that are coming, and shall come?* God here takes on him, to himself alone, the declaring things to come, upon this invincible reason that he had the setting in order of all things in his eternal purposes, and the calling of things that are not or were not into being; and therefore he alone can foretell them, none having been his Counsellor: For when he says, who shall set in order for me? It implies that himself did, and none for him, or besides him. And that word, *setting in order*, imports his having all afore him, even as now our Compositors or Printers have their Letters which they place, and cause to stand fixed every tittle in order to impression; and so things in his Counsels stand fixed, and ready to be brought into Existence, and are all so setly placed, as nothing can be added thereunto; and therefore, no wonder, says God, I can declare things to come.

But then Secondly, for a visible Evidence of this, he produceth this one singular eminent instance for all the rest, what he had declared and ordered concerning his own people, *Since I appointed the Antient people, and the things that are coming, and shall come.* The Antient People in the Hebrew, is, The People of Antiquity, or of Eternity; that is, in the time past, as the word is used in *Isa.* 44. 15. 17. and imports, how from everlasting, afore the World, He had singled them forth, and appointed them, and accordingly had set in order all things about them, as it there follows; and in respect unto this also it is, that in the *Verses* he had said, *I am the first.*

And herein lies Gods Argument; or the Evidence I speak of; lo! I have ordered by appointment, and decree from everlasting, all things about this my so antient People, and accordingly have in my Scriptures, which you all may read, things about them, which have come to pass many of them already, and many other I have appointed too, which shall assuredly come to pass; and therefore all the World may be convinced that I have set in order all other things, and only can declare them aforehand.

I understand the word translated *since*, not for a note of time, as if he had meant *since the Time* &c. but as a *note of Evidence*, or *Inference* alledged, or of appeal unto; that is, *since that*, or *seeing that* I have done thus and thus about my Antient People; you may be assured, says God, that I have ordered all other things else, and only can declare them.

And for the Confirmation of this, concerning my own People, I refer you, says God, to all that I have written in all my Scriptures hitherto, (and for whose sake it was I wrote them) from *Moses* to *Isaiab's* times, whereof a word hath not fallen to the ground; yea, and I began to declare fundry things about them when there was not one Man of them born, but *Abraham* himself, to whom I first declared it, *Gen.* 13. 16. and 15. 5. so as all the World may thereby see, that I alone have disposed and ordered all things else, having exercised my Grace and Wisdom so exactly herein towards these my Chosen Ones, and the First fruits of my Creation. I shall cast in another Passage of *David's* in *Psal.* 61. He having declared in his Own behalf, the purpose of God towards him for Everlasting Salvation; *he* (speaking of himself) *shall abide before God for Ever*, *Vers.* 7. he withal considering what he was to run through in this Life, and what it might require to keep him unto the End, and so for Ever, doth presently thereupon, in way of Prayer, subjoyn, *Ob!*
pre-

BOOK IV.

prepare *Mercy and truth*, which may preserve me. As if he had said, I have yet a long journey to go, and through many hazards, and thy Promise is, *I shall abide afore for ever*: Lord thou hast need lay up and aforehand, prepare an abundance of *Mercy and truth to preserve me* for time to come. I have cited this, and that other passage of David's, rather than any other Scriptures (which abound as to the effect of this Assertion) to gain the advantage and light which this word [ordering] first used by *David*, gives to this great Point in hand, and yet is indeed no other than in the plain-song of it, and in fuller terms more largely, you find in the Apostle, *Rom. 8. 28, 29, 30.* And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. And the real issue of all is this, that if God did thus appoint them afore the World was, unto Salvation, as *Eph. 1. 3. 2. Thess. 2. 13.* then also he ordered and disposed All that should fall out to them, or from themselves in this World, so as they should no way disannul their Salvation, but work together for it: So as neither life nor death, &c. you know the Triumph in the Conclusion of that *Rom. 8.* that as 'tis said of the Law, that coming four hundred years after the promise, *Galat. 3. 17.* it can never make the Promise of none effect: So here.

6. Now sixthly, If all things were thus ordered aforehand to the Salvation of them, then *specially all their Temptations, Sufferings, Distresses, Sins,* are so either prevented or precluded, (as *Psal. 59. 10. The God of my Mercy shall prevent me*) or so disposed, over-ruled, and succeeded with Repentances, Reducements, and Eluctancies out of them, and all so forelaid together with the Temptations, that there is a *sureness* (which is *David's* word) yea an *impossibility* (which is *Christ's*) that they should miscarry by all or any of these. And unto this his special ordering of *TEMPTATIONS*, our Apostle in these words of the Text, and in what is round about it, hath a special and particular Eye and aim; and as in the whole, so in several words points at it.

He first particularly and expressly sets out Temptations, &c. as the object matter about which His Discourse was intended under the name of *sufferings* from Satan, as hath bene shewn.

2. He then had presented God as aforehand, *Vers. 6.* to be a *God that careth for us* in reference unto those Temptations; as one whose vigilant and fore-knowing care is taken up, and busied both over us and those our sufferings: And it is the property of Care you all know, in one that is wise and able, to foresee, and order a prevention or relief, and it is accordingly often synonymously exprest by forecast to forelay and provide against.

3. To this Scope also it is, that he draws our Eyes upon, and would have us look at God in all these things that so fall out, as upon a sovereign God, that hath a *mighty hand* in bringing them upon us (with which accords that in *Acts 4. 28.* concerning Christ our Pattern; *to do whatsoever [they have] and thy Counsel determined before to be done*) and then in delivering us from under them, and who hath a prerogative, a power to order them, subdue them &c. And withal, a God of all Grace, which Grace makes him willing to exercise and use that Sovereignty towards us, and this in relation unto all that may depress us, or cast us down, as those words, *Vers. 5.* clearly shew; *humble your selves under the mighty hand of God, that he may exalt you,* &c. Such a prerogative hand it is, as he is said to have brought *Israel* with out of *Egypt*, and destroyed the *Egyptians*; whereof the same, and like phrase is used, *Exod. 14. 31. Chap. 32. 11. Deut. 3. 24.* and by which Christ was incarnate, and the blessed virgin conceived, *Luke. 1. 49. 51.*

4. And farther, he declares, how in those sufferings and depressments, that his Prerogative hath a design upon you to exalt you the more in the Issue. *Humble your selves, that he may exalt you;* with which that of *David* accords, *Thou hast lifted me up, and cast me down, Psal. 102. 10.*

Yea

Yea Fifthly. And hath in his Eye a time, a due time to exalt you again, in that he may exalt *you in due time*, in a set time to have Mercy; so as it follows in the 13th *Vers.* of that *Psalms*.

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6. He again tells us, God hath set both the time how long, and the measure how much, after ye have suffered, *ὀλίγον*, which is translated *a little: while*, as for time only, but signifies both a little space, for the time; and 2. but a little deal, for the measure: Yea, and he has so designed this, that you shall not be exalted afore, but after that ye have suffered first: All these having been thus ordered by him, out of his Prerogative or Sovereign Power, and out of his care moderating them.

And then Seventhly, He declares his Design to be to *perfect* and *stablish*, &c. after all these sufferings; not reduce you only, or bring you forth of them, but bring you to a perfection thereby: What can be more manifest than that this design is driven in all these?

But lastly, If you require the word *Appointed* to be given, as used hereof, you may discern and find it in the word *Accomplisht*; *Knowing the same Afflictions are accomplished in your Brethren in the world.* And an *Accomplishment*, we know, is but the fulfilling of what was afore designed, of which afterwards.

Gerard on that word.

So as the Text confirms every tittle of the Assertion, and so sufficiently, as I shall not need call in the help of any other Scripture.

The main Conclusion by way of Inference from hence is, That if things be thus, then there is an absolute sureness unto an impossibility of a miscarriage, which, as I said, Christ himself pronounced concerning the Elect in the very case of hazard from Temptations. One *Impossible* is used of Gods Promise and Oath pawned to his Covenant of Grace, and his Decrees thereof. *Heb. 6. 18.* And the other, or rather the same, is used by Christ his Counsellor in the very case in hand, namely, of Temptations, such as if it were possible the Elect should be deceived. And well he might; for God hath ordered and taken care of all, out of a prerogative and Grace: God foresees the objection and hath the answer ready. He permits the wound, the poison; and hath the Antidote, the Salve ready: This you have *in terminis*, *Isa. 57. 17. 18.* *For the iniquity of his Covetousness was I wroth and smote him, I hid me and was wroth, and he went on forwardly in the way of his Heart: I have seen his ways and will heal him, I will lead him also, and restore comforts &c.* Tis the worst extremity supposable. He suffers, and moderates the Temptation; and appoints the issue, the escape, the out-let of it; this is also *in terminis*, *1 Cor. 10. 13.* *There hath no Temptation taken you but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the Temptation also make a way to escape, that ye may be able to bear it.*

If a great and gracious Prince being to send his Son on an Embassy into a farr Country, where there are many dangers and hazards to run through from Thieves and Enemies; but with all if he did punctually foreknow all the Counsels of Enemies, their motions (as God speaks of *Sennacherib*) I know *thy abode* &c. at what passages they will lurk and lie in wait (as God did of the King of Syria, *2 Kings 2. 8.* &c. at such and such a place (as there) and then withall should send an invisible Guard (that is invisible as to the Enemies) stronger than they, secretly to accompany them, as he did to the Prophet *Elshar*, either to bring them off when in extremity, or to give them secret warnings to beware at such a time, as in that case, *1 Kings 6. 10.* the Prophet from God did the King; or in case they would be too hard for them, then either not to suffer them to assault at all, or to befool them, as the Prophet in the same Chapter did that great Host in the way, at *Dothan, Vers. 14, 15, 19.* &c. In this case if all be thus certainly forelaid, although they may hardly escape sometime, yet they will certainly come to their journeys end, be it never so long.

Now this is the very Case here, *1 Pet. 1. 5. We are kept as with a guard of* **BOOK IV.** *Souldiers unto Salvation*, says the Apostle there; and God knows how to preserve the righteous, as in *2 Pet. 2.* and suffers not the temptation to assault, unless there be need, as in *1 Pet. 1. 6. Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through manifold temptations:* and only to the end to glorifie his Grace in the Issue, as *verse 7.* it follows; *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.* And God hath infinite and strange ways to keep and preserve them from sin, and to deliver out of Temptation. *Sarah*, when in bed with *Abimelech*, as some have thought, *I restrained thee*, says God to *Abimelech*. So *Joseph's* Brethren were withheld from killing him; and *David* was kept from cruelty and rage by *Abigail's* wisdom, *1 Sam. 25. 22.* compared with *vers. 32, 33, 34.* *David* said to *Abigail*, *Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice; and blessed be thou which hast kept me this day from coming to shed blood, and from avenging my self with my own hand; for in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left to Nabal, by the morning light, any that pisseth against the wall.* In this case, though the righteous may be scarcely saved, as the same *Peter* speaks, yet they are surely saved: For all that hinders is ordered and contrived; — or to give another Instance.

The Authors and Contrivers of *Romances*, or feigned Stories; they usually design with themselves to exalt and magnifie such and such persons, whom they make great and glorious in the end, or conclusion and issue, but do tell you stories about them first, and all along of the greatest hazards, encounters, perils, difficulties and extremities by the way, which they run through; and those often such, as he that reads stands wondering, how and by what means they shall be delivered out of them: But still the Author of them hath aforehand invented ways by which deliverances, rationally supposable, should still be wrought unto a glory: And this is a Rule and Law observed by such, in framing such Stories, that they will be sure never to set down such or such perils, or put them into writing, if they had not aforehand the thoughts and Ideas of rational ways of delivering them out of them, and themselves being the Fictioners and Framers of all those Stories, both of the one and the other, have all afore them of what they do invent to set down, as their pleasure is; they can and may aforehand order and frame a thousand distresses, and still as many strange deliverances, as they will, yet so as to be sure to make a pleasant and joyful close at last.

Now the Great and Sovereign God had the sole power and sovereignty of ordering and disposing of all about his People of Antiquity, afore the world was, or themselves were: And to be sure, he could unto a reality of effect, contrive, and with an infallibility dispose of the various Conditions, and the Issues and Events of them, and of all things about them, with such an interchangeable mixture dispersed amongst them, as his Wisdom saw meet: And his Grace designing Glory at last invincibly to be the Goal or Price to be attained, his Wisdom and Grace can and will order all, so as to be sure of that Event; and he doth, and could do this, and effectually carry it on with more facility and easiness, than ever the greatest Wits can or have done their Projections and Intentions, concerning those Issues of their Fancies, as they set themselves to magnifie and exalt them. Our very thoughts and purposes are far less the Creatures and Figments of our minds, (which yet they are stiled, *Hebr. 4. 12, 13.* compared with *Gen. 6. 5.*) than all things that really are come to pass and exist, and are brought into being, (as the Apostles word is) which he calls into being, *Rom. 4.* and that in their Existencies, than are or were the Creatures of his Infinite Power, Wisdom, and Sovereignty, for whose pleasure they were created, *Rev. 5. ult.* and he can and doth bring all his resolved thoughts and contrivances that come into his mind, his will and purpose, more easily to pass, than the greatest Understanding can invent, or having invented,

can

can set down in writing the Imaginations and Fictions of his Brain; yea, and God can and doth so order them, as to be sure to bring it to pass, *For who hath resisted his will?* And 'tis as certain (for 'tis the grand Proviso and work committed to Free-grace to see to it in this disposement) That no Temptation should be brought upon any of his, which he had not in his purpose a sure and effectual way to bring them out of.

Chap. 1.

You have had a brief Doctrinal Scheme, what it is for God to be a *God of Grace* in his purposes about us, specially in his fore-ordering sins, Temptations, and then Reducements and Deliverances forth of them, or preventings of them hitherto delivered, but as in an Assertory way.

And the two or three latter of those Assertions were (as you have seen) founded chiefly upon that Speech of *David's* on his Death-bed, uttered to God; *Thou hast made a Covenant with me, order'd in all things, and sure &c.*

In which you have heard of *David's* faith about this great point in hand, [*This is all my salvation*] (said he) and so closeth up his eyes. It may not be amiss to take in *David's* Experiments also, upon the view of which it was that he uttered this at his death. And for a further encouragement unto this, let us have recourse unto another Speech of his a little afore his death (for 'twas upon the occasion of one of the last acts he did, that he spake it) wherein he indeed refers us to the whole story of his Life, as a most magnifick Exemplification of the truth of the performance of that Covenant: And hereupon, as we use to subjoyn Examples unto Rules, in teaching Arts, which add no small illustration to those Rules, so I shall produce and joyn unto those two latter Assertions or Maxims before given about Covenant Grace, *David his Trials and Emergings* out of them throughout his whole life; in which will rise up and appear an ocular demonstration of what hath been but assertorily delivered, specially in those two last; and in the whole, of the main Conclusion which was from them last inferred.

The passage is in *1 Kings* 1. 29. *And the King sware, and said, as the Lord liveth that hath redeemed my Soul out of all distress, &c.* Wherein, in this last publick Scene of his Life, which was the crowning of his Successor, his Son *Solomon*, he sums up the whole in a general Protestation or Oath made, both unto God and for God, the Matter of which in effect is this, That look as God had promised him in that Covenant of Grace, that even so he had exactly performed for him, in every point and tittle, and therefore would perform that remaining part of his Promise, concerning his Son *Solomon*, yet left behind to be fulfilled.

Concerning which, take it as it is an Oath for God, and about his faithfulness to him, I shall afterwards enlarge in the Close of this Head; but in the mean time, it fairly leads us into the examination and view of the passages of *David's* whole life, that are recorded (for he refers us, as you see, thereunto) in the Narrative of which, you will perceive and discern all things about him, had been indeed ordered and made sure, in the manner we have been discoursing.

Now in the Story of *David's* life, his ordering Grace appeared both,

1. In his being preserved in the midst of all *outward distresses* and *hazards* to his Person, which were and had been Temptations to him to try his Faith.

And secondly, In his Sins, which were his greatest Trials, together with Repentances and Returnings out of them.

The first had been from Satan and his own heart; the other from God; and yet all so ordered, as he was safely and surely carried through unto Salvation in the issue. *1 Chron. 21. 1.*

I joyn both these Two together: For his very outward distresses and deliverances from dangers were a Type, and Pawn, and Pledge to him of his being kept unto Salvation, which the promise of the Kingdom shadowed out, and yet besides, were in themselves also great Trials of his Faith, as to the point of Salvation; and both involved in that Covenant of his which hath been insisted upon.

BOOK IV. 1. In his being preserved and brought unto the Kingdom: What a multitude, and variety of Hazards, Dangers, Distresses did he run through? 'twere infinite to reckon up all, much more to enlarge on each; and as strange Deliverances had he; He sums up all, *Psal. 18. from Saul, and all other enemies*; as in the title of that *Psalms*. Afore his flight from Court, in the first Chapter of *Samuel*; and then after his flight, from other enemies besides Saul; as from *Doeg* that informed Saul; from the King of the *Philistines*, whose Champion *Goliath* he had killed: And the Courtiers informed the King, 'twas he of whom that triumph for it, was made, *1 Sam. 21. 11. And the servants of Achish said unto him, is not this David the King of the Land? Did they not sing one to another of him in Dances, saying, Saul hath slain his thousands, and David his ten thousands?* Which is as much in effect, as if they had said, *This is he that killed Goliath*; Then from the people also, that ever and anon ran and told *Saul* where he was quartered, *1 Sam. 26. 1*, and when some among them would, to gratifie *Saul*, have given him up, yea from his own Party, that followed him at *Ziglag*, *1 Sam. 30. 1*. who speak of stoning him, *Vers. 1*.

But above all from *Saul*, from whom he was in jeopardy every Moment, and had been so oft in danger, and so often had escaped, that his carnal reason concluded at length, *I shall one day perish by the hand of Saul*, *1 Sam. 27. 1*. The Pitcher will be broken at last; and these all were purposely designed by God, who would have it so, whereof this is one sufficient evidence: For when he had got into a safe Hold, with his Father and Mother with him, and with the favour of the King of *Moab*, in whose Dominion he was, he was commanded out of it by God, and his Prophet *Gad*, sent on purpose for that End, bidding him come into the Land of *Judah*, yea and confined him to that Territory, where he was in *Saul's* Power and Dominion perfectly: God would have it thus; and him to be within the Power of this Lion, who hunted him as a Flea, and a Partridge: As if he had been too safe, and would have been too quiet and secure in *Moab*, for God to shew forth his Grace towards him: But God would have him in continual danger, to enact his Grace in Deliverances of him; *yet have I set my King, &c. Psal. 2. 6*.

Then after he was King:

1. *Absolom: The Conspiracy* ('tis said) *was strong, and the People increased continually with Absolom*, *2 Sam. 20. 2*.

2. Then *Sheba*: *2 Sam. 20. 2. Every Man of Israel went up from after David, and followed Sheba*: 'Twas as great a defection (of the Ten whole Tribes there) for the time present, as that fatal one from *Rehoboam* afterwards: But God brought in the Tide again to *David*.

3. Then at last *Adonijah* was made King, against *David's* mind, and against his Promise, and Gods also; which was for *Solomon*: *And all the Kingdom was for it, and against David in it*, *1 Kings 2. 15*. Yet God delivered *David* out of this, and all his distresses; there was none he was not delivered out of: And why? For all these dangers, and the deliverances were part of Gods sure Covenant, as the pawns, and pledges of it: and so were one and the same time forelaid, even from Eternity; and there was no distress designed then, but there was also a deliverance out of it foreset; and so all was ordered, and made sure.

II. In the personal preservation of him unto Salvation: What are the dangers, and hazards about that, but sins; and if ever any Man put free Grace to it, in that respect, 'twas *David*: I may say of it, he did make bold to try whether the sure *Mercies of David* would hold, or no: Hold tackling, or no: He put them to it: Yet all was ordered, and his reducements out of them therewith; and not barely to bring him off within the compass of the Rules of Salvation, but with an addition of a Glorious issue, and advantage; yea, and of Triumphs unto Free-grace.

His eminent sins were his Murther, and Adultery, and Numbering the People.

1. His Adultery, and then Murther of *Uriah*, as bad, as bad could be: But God not only ordered the means to bring him out of it, sent *Nathan* the Prophet to him, but his repentance also upon his Ministry: The accomplishment whereof you have in *Psal.* 51. I say, God not only forelaid these, that his Salvation might not be prejudiced, but brought him off with an Overplus advantage: for what were the eminent Mercies of *David's* Life?

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His Son *Solomon*; (for that any other of his Children had Grace, we read not) how ever he was *Jedidiah*, the eminently beloved of God, and to whom the Promise of his House was made: Now behold, and stand astonish! If *Uriah* had not been kill'd, he had not married *Bathsheba*; and by her, in lawfull marriage, it was he had *Solomon*: Yea, and his Repentance was so accepted by God, that (stand astonish't at it) he had *Solomon* for a reward; (see *Psal.* 127. the title, compared with *Vers.* 3.) to be sure not of his Sins, but of his Repentance that was fore-ordered to follow his Sin.

2. A second Sin was his Numbering the People, and provoked thereunto by Satan: And how many more we know not. This was ordered, and his Repentance; and the issue of it as glorious as the other. One of the most famous things, or promises spoken of, was God's choice of a place, whither they should bring their Sacrifices, where the Temple was to stand, and where God was to meet his people worshipping of him; the highest Type of Christ: And where that place should be, was reserved as a great secret for four hundred years: Loe, and behold how God ordered it; *David* comes to profess a publique Repentance, with the Elders; the Angel directs him by God to go, and set up an Altar in the Threshing-floor of *Aravnah*, 1 *Chron.* 21. 18. and *David* Sacrificed there, *Vers.* 28. though the Ark was at *Gibeon* *Vers.* 29. But what was the issue of this? read *Chap.* 22. 1. *Then David said, this is the House of the Lord God; and this is the Altar of the Burnt-offering for Israel.* And it was so revealed to him; and from that time it was he began to prepare materials for the Temple; *Vers.* 2. &c. *And David commanded to gather together the strangers that were in the Land of Israel; and he set Masons to hew wrought Stones to build the House of God; and David prepared Iron in abundance, &c.* And compare with these 2 *Chron.* 3. 1. *Then Solomon began to build the House of the Lord at Jerusalem in mount Moriah, where the Lord appeared unto David his Father, in the place that David had prepared in the Threshing-floor of Ornan the Jebusite.* Were not these ordered Mercies? Sure Mercies? and yet the issues of his greatest sins; by which you may judge of all the rest of the Passages of his Life.

Well; you heard what about the Covenant of Grace it self he had declared at his Death, which was his Foundation, and hath been of our discourse: Let us now see in another place how at his death, having the view of his whole life, both of his distresses, and deliverances, both in respect of dangers, and sins, (which are our greatest dangers) he sums up the experience of all, 1 *Kings* 1. *Ver.* 29. *And the king sware, and said, as the Lord liveth that hath redeemed my Soul out of all distress: David* was now to dye, and this was his last act, and one of his last Speeches, whilst he wrote the Psalms in his life-time: He had again, and again said, *many are the troubles of the righteous; but the Lord delivereth them out of All:* But he seals it by experience at his death. And it is as if said, If you ask me what a God he hath been to me? He hath been a God hath redeemed me out of all distress: He hath left me in the arrear of none; not one. At their deaths Saints have used to entitle God by what they have eminently found him to be; and under the Title and Notion thereof, have recommended that God to their Friends to serve: And *David* here entitleth God by this; and *Jacob* at his death had done the like, *Gen.* 48. 16. Yea, and as *Dr. Preston* had wont to say, That he often tryed God, but now he would trust him; *David* here goes further, he swears for God; He takes his Oath upon it for him: *And the King sware, and said, as the Lord liveth that redeemed me; &c.* You have had confirmation enough of this Head; both, from the Covenant to *David*, and from *David's* Example, and from his own Testimony, both of Faith, and Experience at his death, given in by one of the most tryed Saints in the World; Even this, that
God

So *Dr. Preston*
did to some of
his Friends.

God orders, and contrives all Distresses, Temptations, Sins, afore-hand; together with such Issues of them as shall make Salvation sure.

Use. For You that be old Disciples of Christ, let me speak to you first: (The Apostle calls them so with Honour, *Act. 21. 16.*) there are some of such among you: You have heard all that hath been said, and you have professed the Truth a long time, it may be thirty, it may be forty years; Come hither, let me speak freely to you: You must subscribe that God is true in this his dealing and promise, or study your Case that you may subscribe it; I use that phrase *Subscribe to the Lord*, for you have it, *Isa. 44. 5.* One that was a dying said, *Is there not such a promise?* specifying a special Promise had taken his Heart; pray turn to it, *Bear witness*, said he, *that this Promise is true; God is faithfull, and hath fulfilled this Promise to me.* The like do you, according to your experiences of his having ordered all, and carried you through hitherto, as hath been related; that as David says, *Psal. 92. 14. The righteous shall bring forth fruit in his Old Age, to shew that the Lord is upright;* that is, that he is a God of all Grace, who having Called me so many years ago, hath carried me through all my Temptations, and through my Sins, and hath kept and brough me hitherto. I do not enquire, what your sins have been: But some may have run into sin more than others, and perhaps scandalous ones; But I demand of you, hath not God still reduced, settled, stablisht you more in the end? as *David* also says, *Psal. 71. 18. 19. Now also when I am old, and gray-headed, O God forsake me not; untill I have shewed thy strength unto this Generation, and thy power to every one that is to come. Thy righteousness also, O God, is very high, who hast done great things: O God, who is like unto thee?* God exalts pardoning Grace to some more, and sanctifying Grace to others; he is the God of Grace. Those ships that have been in long Voyages at Sea, three or four years out, have gone through hot Climates and Cold, past the Equinoctial again and again, and have run through many a difficulty, and great storms, and yet have been kept alive at Sea (as they speak) when these shall meet one another at Sea near the Haven, how will they Congratulate? And Old Disciples should do so, that God hath kept Grace alive in their Souls. And I would ask you how many thousand Ships have you seen cast away before your eyes? How many that have made *Shipwrack of Faith, and a good Conscience*, as the Apostle speaks? This and that Professor, that has run into this and that errour damnable, or false opinions and teachings, though all of smaller moment; others that have struck upon Quick sands of Worldly preferments, and many split upon Rocks, and yet you have been kept: This should move you to bless this your God, *The God of Grace*, the more. Come, let me knock at your Hearts; Are none of you Old Professors, like old hollow Oaks, who stand in the Wood among Professors still, and keep their stand of Profession still, and go to Ordinances, &c. but the *Rain they drink in*, as the Apostles word is, serves to no other end but to rot them—*These are nigh unto cursing*: Or, have you green Fruits still growing on you, as quickly and lively Affections to God and Christ, and Faith and Love, as at the first, and more abounding? O! Bless God you are so neer the Haven; and lift up your Hearts, your Redemption draws neer: And withall raise your Confidence, that That God of Grace who hath called you into his eternal Glory, will keep you for it, and possess you of it shortly.

CHAP. II.

That God is *THE GOD OF ALL GRACE* dispensatorily. He gives supplies of Grace proportionably to the Needs, Distresses, and Temptations unto which his Elect are obnoxious in the course of their lives here on Earth. He is the God of all Grace essentially; In that his Nature contains Infinite Riches of Grace.

HE is the God of all Grace dispensatorily, or by way of performance, and execution, and gracious dispensations of all sorts: This differs from that other last dispatch'd. There was shewn how God had decreed, permissively at least, all sorts of needs, and wants, sins that may possibly befall Saints, Miseries of all kinds, on purpose, and with a purpose to shew himself a *God of all Grace*, in giving supplies and reliefs thereunto: But in this Head is to be shewn, that there is in God that Grace, which *in actu exercito* will supply the needs, and *de facto* doth it: He is a God of all Grace executively, and in respect of the Effects: He hath decreed, and is ingaged to be the effecter and giver forth of an All of gracious Reliefs and Supports; Supplies of all sorts of wants, needs, temptations, sufferings his Elect can be supposed capable of.

I shall dispatch this Head by three things;

1. By proof out of the Text, that so it is intended.
2. An Explication.
3. A Confirmation of your Faith added to these proofs.

I. For the first: That this sense is intended in the Text, I take my Observation from the fifth *verse*, where 'tis said, *God gives grace to the humble*; and it leads on to the matter of this Text. That word *giveth grace*, speaks the performance, a dispensing, or bestowing of grace, by way of gracious effects. In his fellow Apostle *James, Chap. 4. 6.* there you find it, *He giveth more grace*; quoting the same words of Scripture which the Apostle *Peter* doth, *God resisteth the proud, but giveth grace to the humble*: And observe the occasion of it in *James*; it is spoken in relation to subduing his peoples lusts, particularly *lusting after envy*: So in the 1, 2, 3, 4, and 5th *verses*. And truly that's *grace indeed*; that when lust grows high, the grace in God should provoke him to give the *more grace*, whereby to destroy it; unto them that humble themselves for those lusts, *he gives more grace to the humble*. And therefore, when here in the Text, he goeth on to give this promise of *perfecting, stablishing, strengthening*, it is in further prosecution of what he had begun with, and relates unto God's *giving grace* in the fifth *verse*. And so by this coherence, his being stiled *the God of all grace*, is to be understood, as in relation unto all sorts of *gracious effects*, that flow from him as *the God of all grace*.

That other stile of his, when he is said to be *the God of all comfort*, as in *2 Cor. 1. 3.* helps likewise to clear the sense of this here, how he is called *the God of all grace*, in the like manner: Now that is spoken in relation to effects of Comforting, and *what he doth*; (as in the *Psalms* 'tis said, *He is good, and doth good*:) and so it follows, *Who comforteth us in all our Tribulations, vers. 4.* And as we may say of that Attribute of Goodness, That he is a God of all comforts *dispensatorily*, the like we say of this. And again,

you have it *Chap. 7. 6.* of that Epistle, *God that comforteth those that are cast down*: It is an Attribute, *ab effectu*, as that when he is said to be, *A God bearing prayer*, and a *God of pardons*, *Neb. 9. 17.* (so in the Hebrew) from what he doth, *He is a God pardoning iniquity*, &c.

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Although this is to be added, That when in *2 Cor. 1. 3.* he is called the God of *all comforts*, this may take in his being *the God of comforts objective*, as to us; *i. e.* That our Souls may find in God, as our chiefest good, all sorts of Comforts, and in him alone. And that as God is *subjective* in himself, a God of all blessedness in himself, unto himself; so all that is comfortable in him, is for our comfort: But still the direct and proper scope of that place in its coherence, respects what he is in *giving forth comforts* to his People. This parallel hath been alledged for the clearing the sense of the Phrase, *the God of all grace*, that it is in respect of *all gracious effects* which the grace in God doth afford.

Secondly; Let us next come to *the thing it self*: Look as when it is said, *He is the God of [all] comfort*, in that place afore, you easily understand that it is spoken *respectively*, in relation unto all sorts of distresses and discomforts, &c. which the Saints at any time have, and are capable of: And so Paul interprets himself in the fourth verse, *Who comforteth us in [all] our tribulations*. And then the meaning of that title, *the God of all comforts*, is, that he hath *in apparatu*, in a readiness, a particular special comfort to give forth to every discomfort, and that in due time, *de facto*, he doth it. And then in like manner, when he is said here to be *the God of all grace*, it must be understood as spoken *respectively* to every want, to every need the Saints may be supposed to be in; and that God hath a proportionable grace for the supply and relief of it.

Only in the third place I add this, as touching these two which I alledge as Parallels, *the God of all comforts*, and *the God of all grace*, that though that of his being *the God of all comforts*, serves, as I have alledged it, to clear the sense of the Phrase, *viz.* that he is *the God of all grace*, unto all sorts of gracious effects; that yet (which tends to magnifie) this his stile of *all grace*, above and beyond that of *comforts*; (and yet that tends to our comfort too) is that these two are not adequate, or of the same commensuration: But of the two, his being *the God of all grace*, is larger in respect of its gracious effects; for God's dispensations of grace, are larger than his dispensations of comfort in this world: He gives grace in cases wherein he doth not give comfort; and so he is *the God of all grace*, in a far larger extent than of *all comforts*, though still both are alike to be understood in respect to effects; yea, and often he gives most grace, when not comfort, (further than so as to uphold the Soul from sinking.) He carries on some Souls as he did Christ at his Death for a while, unto the highest gracious Acts of Obedience, whilst yet he vouchsafes no Comfort; witness that doleful Expression of Christ, *My God, my God, why hast thou forsaken me?* when yet he was in the highest performance of Obedience, *Obedience unto death*, as the Apostle agrandiseth it. Thus in thy temptation God influences thee with grace, secretly assisting and strengthening, when he affords not comforting Grace, to thy own sense. Carry this home with thee, thou who hast so many years been *afflicted, tossed with tempest, and not comforted*.

Fourthly; And take that other Epithete coupled with this already mentioned in the same place of the *Corinthians*, namely, *The Father of Mercies* too; for that is parallel also with this, *the God of all grace*, as to the interpretation and sense given in relation to the effects of Mercies; for *Mercies* there so called, are the Works of Mercy, the Effects of Mercy, and so often and usually stiled in Scriptures. And it is not spoken in the *singular* only, *the Father of Mercy*, but of *Mercies*, which imports a multitude, and variety of them. Now *Grace* here, and *Mercy* there, are all one; and the *God of all grace*, is all one as to have said, *the Father of Mercies*; that is, of all merciful Dispensation.

This for the proof of this sense which I have given,

II. Next for Explication of the thing it self.

1. That when 'tis said, there is all of dispensatory Grace to be given forth; the consecratory that followeth from thence is, that there is no temptation that doth, or can befall a Saint, that's under the dominion of Free-grace, but God hath a Grace prepared, to be applied in due time: It speaks that he hath a Grace fitted, and suited, to give it forth, as need and occasion shall require: There is no Sore in the Heart, but he hath a Plaister ready spread for it, to be laid on in due season: He hath cut out his Grace into single Plaisters. The reason of this Consecratory is, that look as the word *Grace* in the thing it self, is a Relative to need, and to temptation; so *all Grace* must needs be a Relative to all, or any needs whatsoever. If there were any want, which the Liege-subjects of Free-grace, (so I shall still call them, as in relation to the dominion of Grace,) are capable of, and God had not a special Grace for it, he were not *the God of all Grace*: For than the misery of these his Subjects of Free-grace, would be more extensive, and larger than his Grace, which to be sure shall never be said of God, when God is said to be Almighty, (which is by interpretation, *the God of all power*;) what's the import of that? That all matters of extremest difficulty, are possible to him; yea, *nothing too hard*, as *Jeremy* first, *Chap. 32. 17, 27.* And an Angel to the blessed Virgin afterwards, *Luke 1. 35.*

But you will say, God may be Almighty, and nothing is too hard for his power, when yet I may not be relieved; for God is said to be *Omnipotent*, but not *Omnivolent*; and so he may be *the God of all Grace*, and yet I for ever be denied in my particular case. But I reply; when you shall say he is *the God of all Grace*, who is in himself also *the God of all Power*, put but all Grace unto all Power, and the result will be, that he hath a gracious will to put forth power; and put forth all his power; and it is at Graces disposal: That he is the God of all Grace, makes him all-willing: And that he is the God of all Power, speaks his ability to help according to his will, which Grace hath ingaged: Joyn, I say, but these together, according to that of the *Psalmist*, *God hath spoken once, twice have I heard it, Power belongs to God: Also unto thee O Lord belongeth Mercy, Psal. 62. 11, 12.* And thou that art a dependent upon, and Liege-subject of Free-grace, must needs be secure in all thy Temptations, for a gracious Issue: For if all Grace did not serve to help in all cases that Grace serves for, Grace were not Grace: Joyn God of all power, and God of all Grace, and what will not be done?

2. The second thing; As he hath Grace for all needs, so he is a God of all Grace to give forth help as the need and occasion shall require: For need is the time and season for Grace to shew it self, *Heb. 4. 16. Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help, in time of need.* And as *Solomon*, *1 Kings 8. 59.* frames his Prayer, *That God would maintain the cause of his People Israel at all times, as the matter shall require*: This is full to my joyning the former, and this together; for he saith *at all times*, as well as in *all matters*: If God should let slip any one due time and season for help to any one need, he were not the God of all Grace. For it is one part, and a great part of being gracious, to relieve ones need, in time of greatest need.

3. That God is a God of all Grace, in respect of dispensation, shews that God takes not this Title upon him, Potentially; that is, that he hath Grace in him which is able to help; But it speaks that he is a God that, *de facto, in actu exercito* doth, and will manifest himself to be so, And that by Instances of all sorts; he will actually give full proof of his Ministry, or Oeconomy of Grace: (That I may allude to that Speech of *Paul* to *Timothy*, *2 Tim. 4. 5.*) That so at latter day, he may have the honour, not only of having been the God of all Grace Potentially, but the God of all Grace Actually, and in the performance of it: And this is seen in sin, which is the worst of all Temptations, and Miseries; There is one Temptation, or sin indeed that is excluded from this Grace; *1 Cor. 10. 13. There hath no Temptation taken you, but such as is Humane*; so in the Greek: The sin against the Holy Ghost, is the Devils

BOOK IV. vils sin; a settled revenge against God; and so is distinguished from all other sins that are humane, or common to Men. As *Beza* upon *1 John* 5. 16, 17, 18. hath observed: And the Apostle in giving that exception in that distinction, hath confirmed the general rule of all sins else, that they are capable of pardon: And the place shews that all such Humane Temptations may befall, and *de facto*, do befall some or other of the Elect. Christ expressly saith of sins, that *All manner of sins shall be forgiven*: And then he adds that exception: And not sins committed before calling only, but also after; for who shall limit it? And the reason of that speech of Christ there, is the same that's here; that *God is the God of all Grace*; and therefore will shew all sorts of Grace, in pardoning all sorts of sins. And as this holds true in pardoning Grace, so in supporting, and relieving Grace. Some will be apt to say, their Temptations have been such, as never befell any that have been saved: Why truly as some persons must be the chiefest of Sinners, and yet are in Heaven; so some must be miserablest for outward trials. I go further, if thou hadst no instance of any that ever was under the like, and knewest no particular Promise, or Example for thy case; yet this one Manifesto of Gods, that he is *the God of all Grace*, speaks home to thy case fully, and sufficiently: God said but to *Paul*, *my Grace is sufficient for thee*; and that was enough: If no Man or Angel could tell thee of any, yet this is in stead of all; that he is *the God of all Grace*; that would reach it.

III. I shall add Confirmations unto your Faith, to help you in the belief of this.

1. God, *who is the Fountain of all Grace*, hath given to all, and each Saint, all Graces, in their several degrees; yet all for the kind thats proper to make them Saints, to exercise towards himself and their Brethren; with command, to exercise them as opportunity and occasion shall be offered: And draws forth in some one Saint or other all sorts of Graces; though in some, one sort of grace more, and other Graces in others: So as take the whole Body of them, we may call them *Saints of all Graces*, as to the exercises of all Graces amongst them: Hence therefore it invincibly follows, that God, who is himself *the God of all Grace*, in his kind, and the *Father and Fountain of all Grace* that is in us, that he will be sure to do, and perform this.

1. That he hath given each, and all sorts of Graces to every Saint habitually, 2. *Pet.* 1. 3. informs; *He hath given us all things belonging to life, and godliness*: And 'tis spoken in imitation of God himself, of his Divine nature, That as he is the God of all Grace in his Nature, so we have all Grace in ours: And so it follows, *Vers.* 4. *Being made partakers of the Divine Nature*.

2. He hath furnisht his Saints with all, and each Grace, to the end, that as occasion is, they should exercise, and put forth these Graces: And accordingly in the same Chap. *Vers.* 5. He exhorts them to *add grace to grace*: And in *2 Cor.* 8. 6. he exhorts *that as God had begun, so he would also finish in them the same Grace also*: He speaks of a particular Grace of liberality, to the poor Saints; and means that they should exercise that, and (by the same reason,) *every grace*, as occasion, and a fit opportunitie, and just matter is offered to draw it out to others, as their need shall require.

3. Take the *whole Body of Saints*, and God doth give opportunity to draw forth every sort of Grace among them, all sorts of ways that Grace is extendible unto, from the lowest sort, to the highest: So there is no kind of Grace, no strain, or vein of Grace, no disposition of Grace, but God will give the experiment of the acting of it, in one Saint or other. Shall I give you an instance of one sort of Gracious Dispositions, and that of the highest sort, which was put forth in one Saint, as an evidence not only of what Grace in any other might be raised up too; (for if any one had such a high Elevation of his Grace, that none ever had; yet it being the acting of his Grace, the principle whereof is common to all, it will follow, that the same might be raised up in any other:) But also it is an evidence that any other Grace of lower sort may be educed and acted in the Heart of some other; and in like manner every Grace in some one, or other, and that God will in such a like manner cer-

certainly do it. The note, or strain which I shall mention, being as the note *Ela* in Musick; the highest that one Mans voice could reach to, it will readily be yielded, that all other degrees lower, may much more easily be reached by some, or other; and that they are, it will shew how farr the Divine Nature in us, that is, Love to God, will stretch and extend: Think with yourselves, how high! Will it be ordinarily thought, and imagined, that to wish a Mans self accursed from Christ, should ever have been found in the Heart of any Saint; which yet upon occasion, and a fit ground presented, hath been found in the Heart of one Saint, who yet professed to Love Christ, and did Love Christ more than any other Saint we read of, to be accursed from Christ, whose Injoyment he so long'd for, and so impetuously desired to be dissolved, *and to be with Christ*, and had been with him in the third Heavens; yet having before his Eyes, a meet occasion, and opportunity, as he judg'd it, to put forth this act upon; God did draw it out of him, *Rom. 1, 2, 3.* The occasion was the Glory of God (as he thought) in the Salvation of *Israel*, which would arise to God more than out of his own particular Salvation alone; in this juncture he wished himself accursed from Christ: And we may interpret his Heart in it by what was Christs, who was made a *Curse for Man* that sinned, which was his own flesh; and in being made a curse, was not separated from acting Grace, and love to God; for his Grace towards God never wrought more than when on the Cross; but it was a separation from all present comfort: And thus it was in *Paul's* Heart, who was content to have all the comfort, he should have had from Christ, debarred him for ever; but not the exercise of Grace; for this was of the highest: And that so he might for ever have glorified God in the highest manner; it being with the greatest self-denial that ever was.

Now what do I inferr from hence, but 1. That there being so full and proper an occasion, or ground for *Paul's* Grace to rise up to this Elevation; and that God did draw it out accordingly; that therefore in like manner God will extract from out of the Hearts of the rest of his Saints, (some or other,) all, and any other sorts of graces, when the like meet Occasions and Opportunities shall be, to draw them forth, to the end that he may give a full experiment of all grace in the exercises of them, upon All such occasions? The Second thing I inferr is, that on Gods part there can be in us no temptation, or need; no case so desperate in any one that is called, but that there must be supposed that he hath in him a grace, and a Love to extend and apply it self thereunto, and overcome it: Shall *Paul* rise up in the way of the exercise of his grace, unto the highest strain that is supposable, and exceed God in the exercise of the grace that is in him towards us? There is no case, but God can find in his Heart, a suitable grace for it; yea, he being *the God of all grace too*, if there were any case more extraordinary than other, he would greedily take the advantage thereof to choose, and not slip so great an opportunity of shewing his grace to the utmost, to such a Soul; and then certainly for the glory of his grace will do it to all, or any other need, in some of his Saints, or other.

I might illustrate this by that which is the greatest opposite unto grace in us, and that is self-love in its reign and height: Do you know, or can you Imagine into what Shapes this *Proteus*, this Monster, this Devil Self-love, will be turned into, as occasions, and circumstances, one is put into, may and do draw it forth in some or other; unto what heights of wickedness, it may by occasion, be broach'd forth into; what Infinite varieties of its workings there are of all sorts? We may say, that every Mans Heart in this respect, is the seed of all sin; and yet withal we may say, that every Mans Corruption is not drawn forth to all, and every sort of evil: And yet likewise, that there is no sort of sin, or wickedness, or strain of inordinate acting of self-love, but hath been acted, and shewn it self in some manner or other: So as take the whole Body of Mankind, and we may say, the Body of sin among them hath had a compleatness, as a Body in the Community of them; And for this you may read the Scriptures: Look about you throughout the World, Stories of all Ages, and read your own Hearts; If God should seal up to any Man, as he hath

Book IV. hath done to the Devils, that he will never be merciful unto the m, even any Man that hath had the light of the Gospel with any power upon his Heart, he would certainly flie in Gods face, fixt with an eternal revenge against him, as the Devils also do; and this is but the effect of self-love, though the highest; which is all wickedness in the nature, in the principle of it, and dispensatorily, (if I may allusively use this word, in this matter,) is all wickedness in the exercise of it, in the Body of Mankind. And certainly self-love cannot be drawn out to more varieties of sinfulness, and higher Actings of it, than the Divine Nature may be in the Saints, in contrary dispositions of Ingenuity to God: And therefore, as all Sins, so all graces have acted in some Saints or other towards God, and their Brethren Saints; even so as to die for one another, (as *John* speaks,) as the opportunity hath been. God will be as sure to give the experiments of the workings of graces of all sorts as well as sins; and though not in the parallel perfection for degrees, yet for kinds.

Now parallel to these things, bring your sins, and temptations, all ye Saints, before the God of all grace: Will grace in us, and will sin in us, stretch to all sorts of the actings of each supposable, and shall not Gods grace, who hath the title of *the God of all grace*? He is said to be *the god of all grace*; and his grace being the pattern of all ours, and infinitely exceeding it, then how much more shall he do the like, by the exerting of his grace upon all occasions of it, in all cases, yea the worst? Doth God declare himself in this manner to be *the God of all Grace*, in the high Divine principles thereof, and shall he not to those to whom he hath said *I will be gracious*, put it forth upon all occasions, which are his opportunities to glorifie his grace by?

Consider, Secondly, How that not only our Graces will thus extend, and may be thus acted, as hath been said, but further, himself Commands us poor Creatures, who have yet but little grace in us, (narrow Vessels are we in this respect) yet to *abound in every grace*, 2 Cor. 8. 7. *Therefore (as ye abound in every thing; in faith, and utterance, and knowledge, and in all diligence, and in your love to us; see that ye abound in this grace also.* Observe how 'tis spoken concerning the relieving of the necessities of others, in their wants; concerning which he gives this particular Command, *See that ye abound, as in every thing, so in this grace also*: And however poor Creatures fall short in the performance of these Commands, yet the scope and intent of Gods Command is and there is that in our grace which might be wrought up to it, that it should be drawn out as any occasion and opportunity is offered to exercise it: Nor is there any way supposeable, for so I state it, wherein to shew forth any grace, of any kind, but the intent of the Command reacheth it: And do you think that God himself, that commands this of us, and that professeth this stile of himself, that he is *the God of all grace*, in order to the relieving of our wants, whom he hath taken care of; do you think he will not abundantly supply you? As in the seventh verse of this Chapter in *Peter*, the Apostle had aforehand assured us; for in that he saith, he declares himself to be *the God of all grace* to his called ones, it doth not only shew what he is in himself, but it intimates, and insinuates a Promise of shewing himself *the God of all grace* to them: And if in these his Commands he doth bind, and oblige us unto Obedience, then surely he himself obligeth himself by his Promises to perform them: The very same thing that he commands us towards others, the same he will himself certainly fulfil. Alas! we are Creatures ungracious, and have no grace but what he puts into us: And shall God, that is the Fountain and Original of all Grace, that requires this of us, not execute it himself? Certainly yes: God saith, as it were himself, I am a holy God, true, just, faithful, (as was said to us before) I abound in all these, and in every Perfection else; Shall I not abound in this Grace also, to relieve the spiritual needs of my poor Children, that have declared my self to be a *God of all grace*? What doth the Apostle *John* say, 1 *John* 3. 17. *Whoso hath this worlds goods, and seeth his brother need, and shutteth up his bowels of Compassion from him; how dwelleth the love of God in him?* If God speak thus to us concerning a Brother, to us, I say, that love but in part, and O how little! yea, and in the verse before, he commands us, if the case so calls for it, and require it of us, *to lay down our lives for the bre-*

brethren: And shall not that God, of whom the same Apostle *John* saith, that *He is love it self*, Chap. 4. 16. *God is love*; that is, He is all love towards his own Children; for that is the meaning of it there: And of whom he also saith immediately, afore the aforecited Spech, in the sixteenth verse of the third Chapter, *Hereby perceive we the love of God, because he laid down his life for us*; and thereupon he obliges us, and we ought to lay down our lives for the Brethren: Shall not he, I say, if he seeth a Son of his in pure need of spiritual grace, and deliverance out of Temptation, shall not he draw out his bowels towards him? Or else it would be said, How doth this Love, this All-grace, by which the Apostle *Peter* here sets him forth; how doth it dwell in him, the Fountain of all Grace and Love? And he perswades and obligeth us to lay down our lives for, and relieve our Brethrens needs, because he hath professed to love us so, as to *lay down his life for us*.

Now to Apply this: Suppose that Christ himself were alive, or that any were alive that were commissioned by him to *heal all manner of Diseases*, as the Apostles were, *Matth. 10. 1.* would any of you that had (I'll make the supposition) the worst Disease that ever any man had, yea, that you had never heard of to have been since the World began; wouldst thou refuse to make trial, whether he would, or could heal thee, or no? Now God hath set up his Bills, as I may say, upon every post, proclaiming himself to be *the God of all grace*, the God that *healeth thee*, *Exod. 15. 26.* and elsewhere hath applyed it unto Souls, *That healeth all thy diseases, and forgives all thy sins*, *Psal. 103. That healeth thy backslidings*, *Hos. 14. 4.* and often backsliding is the most desperate case of all other; yet *the God of all grace* hath undertaken to heal them. And as bad a case as a Saint is capable of after Calling, is that in *Isa. 57. 17.* *For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth; and he went on frowardly in the way of his heart.* He did not only fall into interrupted or intermitted Acts of backsliding, but he went on, as in a course for a while, *in the way of his heart*, and that *frowardly*: Well, but what saith the God of all grace to this? *I have seen his ways, and will heal him*, verse 18. And *Hosea* gives this his reason of it, even because *he is a God of grace*, verse 2. and loves freely, verse 4. *I will heal their backsliding, and I will love them freely*; that's the reason of it: *And receive us graciously*, say they accordingly, verse 2. when they return to him; *so will we render the calves of our lips.* The Love that is in the heart of God, will in the end cause him to turn all Anger, towards them, away: *For mine anger is turned away from him*, as it follows in the same, verse 4. *And I will be (anew) as the dew unto Israel, and he shall grow as the Lilly*, and so forth; *Who is wise, and he shall understand these things; prudent, and he shall know them: For the ways of the Lord are right, and the just shall walk in them*; though they may often fall in their way: *but the transgressors, that were never savingly called, shall fall, if they persist, therein.* It is the Conclusion of that Chapter and Prophecy, and serves to prove this other place in *Peter*, That God is the *God of all grace* in dispensing supplies answerable to the needs, distresses, temptations, and sins of his Elect Children.

III. He is a *God of all grace essentially*; or in respect that in his Nature he hath *infinite riches of grace*, which is the Root and Fountain of these his designs, to maintain and make good this his All-Dispensatory of Grace: *He is the God of all grace*; that is, he is an *All-gracious God* in himself, even as well as that he is said to be a *God Almighty*, which is an essential Attribute. He says not, that *God is all grace*, for he is just also: As when 'tis said he is *Almighty*, it imports not that he hath no Attribute else: But he says, he is a *God of All Grace*; that is, that no Perfection that should make him essentially gracious, is wanting in him: He is an All-gracious God, and so in his Nature: There is a Sea of Grace in him, to feed all the Streams that his *purposes* or *dispensations* of Grace are to issue forth: And so our Consolation from hence is, That all the Grace that is the Nature of God, is in this Promise, of his being a *God of all Grace* to his Children, declared to be engaged to afford supplies unto his poor People, even to the utmost expending and layings forth of those riches

BOOK IV.

riches upon them, as their need shall require: And further, that in all his *dispensations of Grace*, he will shew himself gracious as *God*, and to be a great God of Grace; that is, he will be gracious suitably, and at the rate of the greatness of his being God, or of so great a God: This *David* (the greatest Subject, and Favourite, and Adorer of this Grace, that we find in the Old Testament) was apprehensive of, and it took his Heart and Faith, *1 Cor. 17. 19. According to thine own heart hast thou done this: And it follows, O Lord! there is none like thee; none besides thee: that is, Thou art a God of Grace; (For it was a point of Grace, and of high Grace he there speaks it of) and shewest thy self so to be; for he speaks it of his Covenant of Grace with him in Christ, then newly declared to him. And verse 18. he says, What can David say more? As if he had said, The favour, the thing it self is too great for me, that I can say nothing to it: But if God will have it to be, even as Paul, What shall we say to these things? If God be for us, &c. for David here; He speaks as an astonisht man that could say no more: The greatness of the thing made him silent; but he considered that God had done it out of his Greatness, as God: Thus if he pardons, he pardons after the rate and manner of a great God: He will abundantly pardon; not according to your thoughts, (saith he) but my thoughts: Isai. 55. 8. As the Heavens are higher than the Earth, so are my thoughts in pardoning: (For 'tis of pardoning abundantly that he utters this, verse 7.) for this sets his Children a wondring at him; Who is a God like our God? pardoning, &c. Micab. 7, 8. Yet withal there observe, how his pardoning mercies in the exertings, and dispensings of them, are limited to the remnant of his inheritance; Free-grace's Subjects, as I call them.*

And as it is thus in pardoning, so in all other exertings of pure grace, what ever they be, towards the remnant of his inheritance: He doth them all, as a great God. Thus *David*, *2 Sam. 7.* speaks of the advancement of himself and his House to the Kingdom; which ended in the promise of *Christ*: Which in *Vers. 18, 19.* he spreads afore the Lord, *Then went King David In, and sat before the Lord; and he said, who am I, O Lord God? and what is my House, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God! But thou hast spoken also of thy servants house, for a great while to come; and is this the manner of Man, O Lord God? The latter clause that I take hold of, is, is this the manner of Man, O Lord God? The Law of Men, as in the original, the intendment of which is, to discriminate Gods manner of dealings (in point of Grace) from Mans: And Grace being the sovereign in God, enacteth its Laws as well as Men-Sovereigns use to do: And with God, the purposes of his Grace to save his Children, are *suprema lex*, of all other with him; and all his wonted decrees of Grace, are made according to his Divine Greatness, or as God; and are infinitely differing from, and superiour to those of Men, though never so gracious: The height of our comfort, (which is the result of this passage of *David's*) lies in this; That in all his dispensations of grace, he is gracious as God, and as becomes the great God to be, and whom he takes on him to be, a God of all grace; and therein to act, and do for them, and to shew himself in such a manner and measure, to be a God of all grace, as is worthy of so great a God in himself, and that he may be owned as such a God; And how farr this will reach, never yet entred into the Heart of Man.*

Now for me to set forth the infinite Ocean of the Mercy and grace of his Divine Nature, is not, shall not be the main part of this Discourse: But how this may minister support to us, comming in the rear to all the former; and how all the grace that is in God, is engaged to succour us against Temptations; and that it will extend it self to the utmost, to carry us through them; this I shall insist on a little.

It is observable, to the end to shew, how this of the graciousness of his Nature, is that which engageth it self to make good the two forgone Assertions, about his Purposes and Dispensations; that then when God uttered that great Charter of Grace, *I will be Gracious to whom I will be Gracious; (And that is the sum of his decrees, or purposing Grace we have been speaking of,)* he

He prefaceth this unto it, *I will cause All my goodness to pass before Thee*: That is, All the goodness that is in my self and nature; *And I will proclaim the name of the Lord afore Thee*: that is, all that whereby my Nature, as to the point of Grace and Mercy, is to be made known to men: Then, and after that, come in, [*I will be Gracious to whom I will be gracious*:] The resolve of which two Passages, thus joyned together, is, That on whom God's Heart and Will, (which directs his Grace to the Persons whom, and how,) is set to be gracious by Election, (which is called *the good pleasure of his will*, or *the gracious purpose of his will*,) there he interesteth all the Goodness of his Nature; and it remains ingaged for their good. And to make demonstration of this, he therefore caused the whole train of his goodness to pass afore Moses, to let him see, and to hearten him by seeing of it, how great a Strength, Magazine, and Treasure of Power in Goodness, was stored up in him, to maintain that resolution of his Will, when he said, [*I will be gracious to whom I will be gracious*:] And to make good that speech, further observe, That whereas at first God had there begun to declare his Grace, but particularly and personally unto Moses his person, *Thou hast found Grace in my sight*; Vers. 12, 13, 16, 17 of *Exod. 33*. Yet afore he did proclaim openly and publickly, all that his Goodness thereafter specified, Chap. 34. or caused it to pass afore Moses, he, before it, declared this the Common Interests of all his Elect to be the same that Moses was, in that matter of Grace so proclaimed; *The Lord, the Lord gracious*, &c. declared first, I say, in that clause, *I will be mercifull, to whom I will*, &c. thereby shewing, that what was said and done to Moses herein, concerned the Bulk and whole Body of the Election; that they all, (being called) might view and take comfort in that Proclamation of all his goodness in that Proclamation, Chap. 34. 5, 6, 7, *And the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord: And the Lord passed before him and proclaimed, The Lord, The Lord God, mercifull and gracious, long-suffering and abundant in goodness and truth: Keeping mercy for thousands, forgiving iniquity, and transgression, and sin; and that will by no means clear the guilty: Visiting the iniquity of the Fathers upon the Childeren, and upon the Childrens Children, unto the third and fourth generation*: Just as in *Rom. 8. vers. ult. ordine inverso* (though in an inverted method) you find the unseparableness of God's Love to the whole lump, Vers. 35, 36, 37. loudly proclaimed in the single Name of Paul, Vers. 38, 39. *for I am perswaded that neither death, nor life, nor Angels, nor principialities, nor powers, nor things to come; Nor height, nor depth, nor any other creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord*: The just Inference from both which Instances is, That what God in point of Grace is to one, that He is to all of his Elect; and what He is to all (as to their interest in Grace,) that he is to every person of them: yea, and withal, That that his Proclamation there to Moses, is to shew, that he is Gracious as He is the great God; (which is that I have been a saying all this while:) for in the forepart of that Proclamation he first stiles himself, and that three times; 1. *The Lord*; 2. *The Lord*; 3. *God*; to shew that he is Gracious as God, as the Great God: And that Grace and mercy are inherent in his Divine nature, and his being; and also to shew, that all in him as God, is turned into Grace and Mercy towards those he will be Gracious unto: As when the Apostle says, *God is Love*, all Love; So then, you have all the essential Grace in God, which is rooted in his being God, the whole of the goodness that is in God, and that turn'd into Grace, to back and uphold your faith: And what ingagements greater can your Souls desire?

Consider then, thou Called soul; called with a holy Calling, (I speak as to this point only now to such) that through that little chink, or narrow passage from death to life, thy Effectual calling, which was thy first enterance into thy Eternity, thou maist (as through a small Cranny we use to view the Sun;) first contemplate that *purposing Grace* of Gods Will set on thee; (for by Calling, Election is made sure;) And then again, through that being thus fixt on thee, thou maist behold an Infinite boundless Ocean of Grace, and Love, beyond that

Book IV. that of his Will, and Purposes, which is in his Divine nature, and maist draw into thy Soul to fill it: Enlarge (and a little of God soon fills us) All and the whole thereof, for thy comfort and support, *haurire Dietatem* (as he said). *Calling* will bring thee to *Election*: And therein if by thy *calling*, with the spirit of God shedding abroad his Love into thy Heart, thou findest *God knows thee by Name*, (as he said to *Moses*; And *Christ knows his sheep by Name, and is known of His*;) thou wilt further find this little word, or sentence of God, *I will be gracious, to whom I will be gracious*, will be as a Sluce set open, and all the Grace and Mercy in Gods Nature will through it flow in upon thee as thine, for thy Heart to Swim in the abundant Consolation of.

May I take the boldness for an improvement of this Head, to make a Supposition; (which yet is not truly to be made on Gods part, but which in case thy unbelief should make; and how wicked supposals that Forge will make, and bring out, we find too much by experience;) we will therefore make it, and give thee a support beyond it, drawn from this Topick Head; The Engagement of the Grace of God in the Divine Nature, where Calling and Election have once for ever fixt themselves: The supposition which thy unbelief might make, is this; That thou fearest, lest God in his purposes of Grace, had been too narrow, as to thy particular Allotment: And thou shouldest imagine they may have been too scant, and fall short through thy too prodigal expensiveness in sinnings, or remis neglects of *so great Salvation* since thy Calling; So as they should not have been large enough to serve thy turn as to the discharge of what those infinite arrears arise unto, beyond that particular portion of Mercy, his Will made at first, and *allotted* thee; (I alluding to that of the *Prodigal* his portion;) but that thou hadst sin'd beyond the extent of purposing Grace. As if God had not set apart Grace and Mercy enough in those his Legacies and bequeathments, in his Decreeing, or Purposing Will; and that it had not Clauses so full, and large enough, nor proviso's for number, or variety sufficient, that may reach all thy Cases, and Aggravations of sinnings: And so out of the dreadful view of these, or such like vain Imaginations, thy Faith and Spirits sink, and despond.

Though this would be in thee, or any, a most wicked supposition, and derogatory to the foreknowledge of God, who knew all thy thoughts aforehand, and what thy sins would be; Yet if thou wouldest but farther suppose, and believe, that He hath bound over All, and the whole of those vast, and boundless, unsearchable *mines of Grace*, that are in *His Nature*, to afford wherewith to discharge his called and chosen ones of sinnings, though never so grievous; and that his purposing had kept them from so falling, as is utterly incompatible with Grace: Certainly this engagement of the Grace in his Nature, may beyond the former, ensure thee against all such fears and suppositions: For to be sure this Grace can afford Assets, and sufficient enough to relieve against all; against whatsoever hath falln out, or shall fall out, to forgive what is past, and to prevent for the future what threatneth to destroy thee, as thou Judgest.

Use 1. You call Uses Applications; I will give you one properly so called, which presseth you to seek to apply all this to your selves. That God is a God of *all Grace*, is as I have handled it but a *general* to, and among all Saints. But the Query may be, what may *I*, or *You*, or any particular Saint apply to our selves of all this? You find an Example of the Application I intend, made to your hands by *David*, it is in *Psal. 57. 10. The God my of mercy shall prevent me. God the God of all Grace*, that is the *Doctrine*; but *The God of mercy* says *David*; And again, *Vers. last, He is the God of my Mercy*, That's the *Application*. And this usage of Speech is no where else in Scripture. *The God of all Grace*, says *Peter, to the Brotherhood*; But *The God of my mercy* says *David* for himself. The greatest Application you can make of any thing, is to be able to say, *This is mine*. All the stirs in the World, are about *Meum* and *Tuum*, *Mine* and *Thine*: As *Luther* said, There is more force in Pronouns, *Meum* and *Tuum*, than in any words. If a man be absolute to say, *The Grace of God is mine*, it is no matter what else thou canst say is thine, if thou canst say, *the God of my mercy*.

mercy. I will give you what senses either are, or may be put upon that passage to comfort you in this way of application. And they are reduced unto those Three Heads, which in the Doctrinal part I have gone upon, of *Grace in Gods Dispensations*, of the *Grace in his Purposes*, and of the *Grace in his Nature*.

Chap 2.

1. The first sense may be, Take mercy as it signifies the mercies given from or bestowed by God, dispensatorily. Thou mayst say to this God, *He is the God of all the mercies, that any way belong to me, or that I ever have need of*; Begin we there. Brethren, it is a wonderful condescension, that God should make this an Attribute of Himself, *I am the God of the mercy of every particular Saint of mine*: That as he is thy God, the God of thee personally, so also of thy Mercies, it notes out that He hath taken this on him as an Office.

When any one takes a Title upon him of a particular thing, it argues his undertaking the charge thereof, and that he puts himself under a trust, and enters into the Bond of Faithfulness to perform it, as to say, One is a Guardian of a Child, or Steward of ones House, it betokens an Office, a trust, and engageth to faithfulness: For the great God to say, *I am Deus tibi à misericordis*, I am the *God of all thy Mercies*, it imports a devoting himself to take care of all the mercies that shall any way concern thee. And when God takes a title upon him, it becomes his Name, and God will not take *his own Name in vain*; to be sure He will perform his trust. That's one sense, and it is a comfortable one.

2. The second is this, That every Saint hath in purposing grace a set and sufficient portion for him of grace and mercy set apart and allotted to him, which he may call *his mercy*, [*My Mercy*]. Suppose thou shouldst not need all the mercy that is in Gods nature for thine own particular, yet be sure God in his Decrees, hath set apart a portion big enough for thee, and that is *Thy Mercy*, a portion so large, that it shall never be exhausted either by thy sins or miseries, which is Gods meaning to the Apostle, *2 Cor. 12. My Grace is sufficient for thee*; And Pauls meaning in that speech of his, *Phil. 3. [THAT] for which I was apprehended by Christ, THAT is, THAT* which was allotted me by God for Christ to give forth to me, it was his portion; there is a Phrase carries it to this sense in *Psal. 59. 10. The God of my mercy shall or doth prevent me, or hath prevented me*.

1. If we read it, *He hath prevented me*, the meaning is, there is no kind of need I can have, *but the God of my mercy hath prevented me in his purposes from Eternity*; As a careful Father, he lays up plaisters ready spread against the time, knowing that his Children will cut their fingers. In the Text it is said, *God careth for you*; *care* is that which forecasts what will fall out, and orders what may prevent it. He hath made provision beforehand by his mercy for whatever I shall need of any kind, and in that respect, *He is the God of my mercy*. That's the first.

Or, 2ly. *He shall or doth prevent me*, I am in a distress and I pray, and God oftentimes *prevents* me, and my Prayer. He comes in the Nick, in due time, as if he had laid in wait. I can no sooner pray, yea, often before I pray, he doth the thing for me: Why? for *he is the God of my mercy*, He prevents me. In the confidence of which, *Vers. 8. says he, God shall laugh at them*, speaking of his Enemies deliverance from them, was the mercy he speaks of. If one stood on the top of a Watch-Tower that belongs to a City (as in *Holland* they are wont) and saw an Army coming against that Town, and withal saw a stronger army (as *Elisha* did) that would certainly prevent them, he would in that case certainly laugh all the while to see what a stir the one kept, and what a do they made, and all in vain, and in the like confidence hereof *David* concludes, *he is the God of my defence, the God of my mercy*; For he hath prepared a defence for every assault of the enemy; And the same holds true of spiritual enemies.

3. You may interpret it of the *Mercy in the nature of God*, and in that sense you may say *all the mercies that are in God are my mercies*, carry it home with thee. In this same Psalm, you find him saying, *I will sing aloud*

BOOK IV. *OF THY MERCY, vers. 16.* he calls it God's Mercy; and yet *verseult*. The meaning is, that all the *mercy of God is my mercy*, I can lay claim to it as need is. And the reason of it is pregnant; for, Is God our God? If so, then all the mercies in God, upon the same account, are our mercies; yea, it was mercy in him that moved him to become our God at first, and that made him make himself over to us: So that, if thou canst say, (poor Soul) *The God of my mercy*, this doth contract the whole of God's being, and all the grace in him to thy self. *Art thou called?* Do but lay thy eye through that little hole of Vocation, as through a *Perspective*; that is, through this Consideration, I am one whom God hath called with a Holy Calling, and saved; and so thou maist draw in all of God through that little hole; even all the grace in God's Nature hath an inlet through that Sluce, and comes in upon thee, and thy Faith may take it in this one expression, *I will be gracious to whom I will be gracious*, sets open (as I said) the Flood-gates of all in the Nature of God, to a poor Soul, to whom God hath been gracious in calling him. Shall I speak a very big word to you, and so end? You heard, God is the *God of all grace to the Brotherhood*: I tell thee, if any one Soul had all the needs that all the Brotherhood have, if nothing would serve his turn, but all the grace of God that he hath for the whole, yea in the whole of himself, he would lay it out for thee. The Lord help us to consider these things, for they are true. Poor Soul, thou usest to say, *This or that is my sin*, and it is so; a grievous sin perhaps, and I am prone to it: And again, *this is my misery*, but withal, I beseech thee to consider, that *God is the God of thy mercy*, and that all the mercy in God, upon occasion, and for a need, is thine, and all upon as good a title as that sin is thine: For the free *donation* of God, and of his Will, is as good a title as the inheritance of sin in thee.

Use 2. You have heard *what God is* in his Grace: Shall I invite you to the latter part of an Intercourse, which as great a Subject, yea indeed a Favourite of Free-grace, as ever any, had with God, when his Soul was fill'd and flush'd with the apprehension of God's Free-grace towards him, when he hung as a little Globe of glass in the Sun, as full of glory, shining through and through him, as he could take in or hold? Shall I bring you where you may listen to, and over-hear at what a rate such a Soul talks and speaks to God, when he is in such a frame? You find it in *2 Sam. 7. 8.* to the 23d. *David sate before the Lord, and he said, Who am I, O Lord God! and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy Servants house for a great while to come, and is this the manner of man, O Lord God? And what can David say more unto thee? for thou Lord knowest thy servant; for thy word sake, and according to thine own heart hast thou done all these great things to make thy servant know them; wherefore thou art great, O Lord God, for there is none like thee, neither is there any God beside thee, according to all that we have heard with our ears.*

God had first begun with him, and had thereby set his Soul thus on fire: God had said his say by *Nathan*; which that Conclusion unto what had foregone in *verse 17.* *According to all those words, and this Vision, so did Nathan speak to David from God*, shews. It would be too long to enlarge on the forepart of this visit made by God, in that of the foregoing Chapters; only this I will say, There was never any Favourite so courted and carell'd by any great King, as *David* had been by God before this. The occasion God took to express what he did to him was, There came into the heart of *David* a motion to build God an House, and it was Free-grace from God that put that into *David's* Heart too. For God doth but pump, (if I may so say) 'tis but as putting in water to draw out more, he puts in Grace, and we return it; and God took this kindly: *Vers. 2.* *David* had said, *I dwell in an house of Cedar, but the Ark of God dwelleth within Curtains.* So he would build God an house; God took this kindly, for God takes advantage to express his love to us. *David* had spoken this as to day, God took it so kindly, and his heart was so full of it, that that *very night*, as you read *vers. 4.* he says to *Nathan*, *Go and tell my servant*

servant David, &c. he would not defer one moment Answer. The grace of God is often seen in swift returns, and answers to our Prayers; and the Message is all of Grace. God pours out his heart upon him, from *vers.* 8. to 18. And let me only add this, That in all this Message of Gods about building, to *David*, an House, and about his Son, *David* eyed Christ, and understood it so; for *Hebr.* 1. 5. what God says here of *David's* Solomon, *I will be to him a Father, and he shall be to me a Son*, refers unto the 14th *verse* of this very Chapter, and yet is there plainly applied to Christ, and that *David* understood it so, that of *Peter* warrants, *Acts* 2. 30. *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, &c.* Therefore he eyed Christ, and his eternal Salvation in him, as *Abraham* did in *Isaac*, and saw Christ's day: And *verse* 21. of this Chapter insinuates this; *For thy words sake*, says he, (that is, for thy Christ's sake) *and according to thine own heart hast thou done this.* Nay, there had been no former word delivered unto *David* about this, which he should here refer to, therefore that word is Christ, ὁ λόγος, like that of *Daniel*, Chap. 9. *For the Lord's sake.*

What God is to us in point of grace, is not my business now, the Doctrine hath cleared that enough. It is the *after-part*, *David's* reception and entertainment of all this from God, and how his heart took it, that I would make you to over-hear, and work an impression of upon you answerable thereto. Thus is it will concern you for a pattern and example to you, and will serve as a proper Use of this Doctrine.

Now then, thou that professest thy self a Subject of Free-grace, come and sit down a litle with *David*, for as, *Vers.* 18. *David* sat down when he uttered this, and let his Meditation be thine; what *David* says of his House and Kingdom, apply thou to thy Soul, for that was chiefly in *David's* Eye: *My house* indeed is *not* so, as I had hoped (says he) *but this is my* (personal) *Salvation*; *2 Sam.* 23. *yet God hath made with me an everlasting Covenant, ordered in all things and sure, for this is all my Salvation and all my desire.* 'Tis true, thou hast no Messias to come out of thy Loins, as *David* had; thou hast no earthly Kingdom to be advanced to; but thou hast greater things; though thou hast not Christ to come out of thy Loins, yet thou hast Christ to dwell in thy Heart, and that is more; *Christ to be formed in thee*, as the Apostle says in the *Galatians*; and thou art more intimately one with him, than if thou hadst been his Forefather, yea his Mother, or hadst had him in thy womb; for that alone is but an outward privilege of the *Flesh*, as *Rom.* 9. yea, and as Christ speaks it of his Mother and Brethren: And though thou hast not an earthly Kingdom, yet thou art interested in the true *Kingdom of David*, as that of glory is called, *Luke* 1. 32. *The Lord God shall give unto him the Throne of his Father David &c.* And what *David* here speaks of his House, *Vers.* 19. as *for a long time to come*, thou mayst apply to Heaven, *thou hast a House, not made with Hands, eternal in the Heavens*; *2 Cor.* 5. 1. And (as I said) the truth is, *David* is fain (as for his own person) to betake himself to this at last. Now this premised, I will go over *David's* speech, and do thou in such a way apply it to thy self all along.

1. Says he, *what is my House*, that thou hast brought me hitherto? Alas had God said; *Thou wert a Shepherd*, *Vers.* 8. *I took thee from the Sheep-cote; from following the Sheep, to be Ruler over my People, over Israel, and have made thee a great name, like unto the great Men that are on the Earth.*

Now, what in lieu of this canst thou say? *I was dead in sins and trespasses, an Assyrian ready to perish. By grace thou art saved, and he hath caused thee to sit in Heavenly places with Christ Jesus.* To *David* God only said, *I have made thee like unto the great Men that are but in the earth*; but he hath made thee a greater name, *like unto the name of those that sit with Jesus Christ in Heaven.* The Lord called and converted thee, when thou wast in thy Blood and filth, and cast out to the loathing of thy person; and he said unto thee, *live*; and he called thee the first moment of thy being called into eternal glory, into as perfect right of it, as ever thou shalt have when thou shalt have been millions

ons of years in Heaven, and God hath hitherto kept thee, and thou maist say as *David* did here, *Lord thou hast brought me hitherto*: How many temptations hast thou had to sin? How many reducements and deliverances? And the more thy Temptations have been, the more of his Power has been expended in keeping thee. Thou hast been like a Ship at Anchor, held by a straw, as to thine own sense, and yet held. Thou hast reason to thank God thou hast been brought hitherto, that thou hast escaped so well, and hast had so good Quarter in the World: Thou hast escaped many sins and scandals, thou mightest have fallen into, but God kept thee: This the first.

BOOK IV

Then Secondly, *David* being overpowred with Free-grace in his Soul, said *WHO AM I, O LORD?* Do thou also put these two together, *Who am I, O thou great God!* Set that dust of the Balance (*I*) a Creature, and (*I*) a Sinner, with the great God, *the high and lofty One that inhabitest Eternity*; and humble thy self to the dust in the sense of thy nothingness and baseness.

Then thirdly, take the next words of *David*, *and this was yet a small thing in thy sight, O Lord God, but thou hast spoken also of thy servant's house for a great while to come; and is this the manner of Man, O Lord God!* (the word is, *is this the Law of Man?*) His purpose in that phrase is (as the opposition shews) to set in comparison the *wont*, the *Law*, the *usage* of Gods Free-grace, with the *manner* or *Law* of Mens kindneses, so to aggrandise it. God comes with some one, and that so great a kindness, that shall make a Man think, and justly, what can be more? And yet before he hath done with him, he will make that but a small thing in comparison with others. Free-grace, after calling, loves to exceed it self, outdo it self in what it hath done. God will still do as *Christ* said to *Nathaniel*, *Dost thou wonder at this? Thou shalt see greater things than these, thou shalt see the Heaven opened, Job. 1. ult.* I shall give you some instances.

1. Look to thy first calling; wer't thou called with seeing thy sin? And was thy Heart changed then, and sanctified withal, and didst thou find the Image of God spick and span new in thee? Thou thoughtst this wondrous great—
But then,

2. Thou foundest that all this would not justifie thee, and thereupon all thy Sanctification became but a small thing to thee; and O! Then did thy Soul cry, *Blessed is the Man whose sin is covered*; and O that I had *Christ's* righteousness to cover my sin! And then thou esteemest all thy sanctification but as *droß and dung* in comparison of *being found in Christ*, not having thine own righteousness, but the righteousness of Faith, &c. And what a do hadst thou after that first work of Sanctification, to work thy self out of that thy new-created righteousness, and to obtain that of *Christ's*?

3. When thou hadst pursued thus after Justification through the Blood of *Christ*, and hadst obtained some quiet and easment, and perhaps thereby assurance, then *Adoption* appeared, and thereupon Justification alone and Pardon became but a small thing to thee, when you were assured of being a *Son*, an *Heir*, a *Co-heir with Christ*; and then your Soul began to rejoyce with a new joy, as *Rom. 5. 2, 3. we rejoyce in hope of the glory of God.*

4. Then *Union* with *Christ* and being one with him came in to view: And then how did thy Soul value this above all, and pursued after it accordingly, even to know, that *as the Father lives in the Son, so that the Son lives in me*: As *John 14. 20.* And upon this, all those former priviledges simply considered, became but small things, *John 17. 22, 23.* you will find union with *Christ* preferred to glory; *And in the glory which thou gavest me, I have given them, that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one, &c.*

5. And not only so, but *we joy in God, Rom. 5. 11.* through *Christ*, *God is to become all in all.* And thus still as thou goest on farther and farther, so Free-grace presents thee with new things, greater and greater; and although thou maist have known and heard of all these priviledges at first, yet they were not set on with an impression worthy of them, but that was done by such a gradual succession, as hath been shewed. Yea I add,

6. Suppose

6. Suppose thou hadst been millions of Ages in Heaven, and there been satiated with the fullness of God and Christ, yet thou wilt then say, *Lord hitherto thou hast brought me*; but this is but a small thing, a finite portion of time of enjoyment hitherto, compared to *Eternity*; *Eternity* is for a long time to come indeed, (as *David* here;) the thoughts of which do multiply our joys by every moment wherein we are yet to enjoy them.

So as I may really say of this series of Dispensations, what your new Projectours of Philosophy have feigned; Say they, Every fixed Star is a Sun, and if we should travel over and through the infinite Heavens, we should meet still with new Suns, which at this distance seem but Stars, and then this Sun itself would become to view but as a Star, when they are ascended up so far above it: Now 'tis certain that Christ himself considered as God-man, & as now shining in his Dispensatory Kingdom, is but as the *bright morning Star* unto God himself, *when he shall be all in all.* — But to return again to *David*.

Chap. 2.

Rev. 22. 16.
1 Cor. 15.

4. What doth *David* further say to all these things? even this, *what can David say more unto thee? For thou Lord knowest thy servant.* He speaks as a man nonplust, his thoughts swallowed up his words, as *Jobs*; he could go no farther, seeing that as a Creature he could make no proportionable return, nor acknowledgment, no not in words: And the Apostle also doth the like *Rom. 8.* when he had run his Course through all the Progresses of Free-grace, *Vers. 31.* He stops with this, *What shall we say to these things?* I use to say, *Faith is never nonplust*; but we see that *love is.* *Faith* and *Love* divide that Verse between them. *If God be for us, who can be against us?* That's the Voice of Faith: And therefore it hath still to reply against all can be said to the contrary; *What shall we say to these things?* For *Love* sits down overcome and silenc'd therewith, and hath nothing to say, but to embrace them.

3. Says *David*, *thou knowest thy servant*, that is, 1. Thou knowest what my Heart is to thee, as *Peter* said to Christ, *Lord thou knowest I love thee*; 2. He also resolves all the grace of God bestowed upon him into God's fore-knowledg, *Thou knowest me*, and that *by name*: As of *Moses* God said, *I know thee by name*, *Exod. 33. 12. 17.* and what else is the intimate intent of his inserting his own name in his speech to God here [*what can DAVID say more,*] for *Thou knowest thy servant*: What was it to tell God his name? No; but it is as if he had said, *Thou hast known David of old*, whose name is sweet unto thee; and therefore I am bold to mention it. Yea 3. And thou knowest my sinfulness too, *Thou knowest our frame, and that I am but dust*, dust mingled with sin, and that over-whelmeth me, that thou shouldst have respect to such a wretch, so as that I can say no more, but *Who am I O Lord God!*

6. And lastly, do thou as he, fully admire afresh the infinite greatness, freeness, and nobleness of his grace. For there are these three things farther in his Speech.

1. A knowledge of the freeness of that grace, that is, that God doth all this out of no principle, but his own Heart; (and that is properly grace) so says *David*, *thou hast done all these things out of thine own Heart*, and from no other motive, and for thy Word sake, *Vers. 21.* that is Christ; for that these Promises respected Christ, I shewed afore.

2. The Nobleness of this grace. For no other End, says he, hast Thou done this, but to make thy servant know them. When God shews mercy, He doth it but that you may know it, and bless him for it: As I said, *he loves*, but because he loves; so he shews love, but that we may know how much he doth and can love.

3. There is the greatness of this grace, *vers. 22.* *Wherefore thou art great, O Lord God, for there is none like thee*: [Great] that is, in thy acts of grace, for in such God had declared himself: Thou dost all like the great God. Thou comest upon a Soul with thy greatness, but it is with the greatness of thy grace: And he compares it also with what man useth to do, *Is this the manner of men?*

You

BOOK IV.

You have now seen this Man in his heights; and it is a very high, and a gallant frame of heart that he was in; all mere Ingenuity toward God that he expresseth. — And who in such a case would not have wisht to have died? For thou couldst not have died in a better time.

And let any Soul be but thus spirited; and hung as a Globe of glass in the Sun, as I said, during this; and how will that Soul shrink, and faint, and sink, but to think *I shall sin again*, it would rather dye ten thousand deaths.

But lo, as it is said, *2 Kings. 23. 16. Josiah turned himself and spied the sepulchers, &c. then said he, what title is this I see?* I mention this but by way of Allusion. Oh my Brethen, I turning but two pages off, no more, from this of *2 Sam. 7.* which I have insisted on (as you may also do the like) and *what titles are these I see?* Over the 3 page *David's Adultery*, that's over the first Colume of it; then *Uriah slain*, that's over the second. Is this the man we found even now in the 7th *Chapt.* in so great glory, and so sublimated with the grace of God, and that here we see in mire and filth? *David* had said that when he was in his Elevation, *what can David say more?* But say I now, what could *David* do worse? as the Prophet *Jeremy* said *Chap. 3. 5. Thou hast spoken and done evil things as thou couldst.*

And now I will again take up the Apostles words to another purpose, *Brethren, what shall we say to these things?* I will tell you what your Workmongers and Legalists that are opposite to Free-grace will say, Here's your Doctrine of Free-grace, you see what it comes to, and ends in: This would they say. Nay I'll tell you farther what God would have said, if he had considered *David* as in a Covenant of works: My Covenant he hath broken, and I regard him not; yea, I will swear against him, he shall *never enter into my rest*; I will never have to do with him: And Give me this man, would Justice have said, to make a Trophée, an Example of to glorify this my Justice upon, which would have been more glorified on this man, than on a thousand other sinners who never knew what Free-grace meant.

But Let us hear what says Free-grace to these things. Consider every one of you, though you have not had *Bathsheba's* to lye with, nor murdered *Uriah's*, yet you have had those, or other such lusts and passions, Envies and strains of self-love, unto a monstrosity; and bearing your selves high upon your Estates, Names, &c. in this world, and *reigning* therein, as the Apostle speaks: Well! but what doth the God of all Grace say to these things? I desired you but even now to view *David* in these two Chapters, *Chap. 7.* and *11.* Now I desire you first to consider what God had said for his part to *David* in that very same 7th *Chapter*; And then secondly, what a punctual performance of it you read of, notwithstanding all this, from the *11th Chapt.* to the end of the story.

First Whereas you often have heard out of *Psal. 89. 35.* how Free-grace had said, *Once have I sworne by my holyness, that I will not lye unto David, my Covenant will I not break, nor alter the thing that is gone out of my lips, nor fail David.* (But *David* fail'd him.) Now stand and wonder: Where is it that this Covenant is to be first found; where but in this very 7th *chapter* we have been upon? There it is, and there first it was that God did give it forth [that once] for all; so *v. 11. The Lord tels thee, that he will make thee an House, and when thy days be fulfilled, I will set up thy Seed after thee, wich shall proceed out of thy bowells, and I will establisth his Kingdom; he shall build an House for my Name, and I will establisth the Throne of his Kingdom for ever. I will be his Father & he shall be my Son; if he commit iniquity, I will chasten him with the rod of men, and with the stripes of the Children of men, but my mercy shall not depart way from him, &c.* Here's the very Covenant the *Psalmist* speaks of, and this was the first Revelation of it before *David* had expressed himself so, as I have been opening.

And here let me but remind you but of that one passage of *David's* thereupon *Chap. 7. 20. Thou Lord God knowest thy servant*: He knew him indeed, and knew not only how he had served him afore this Covenant, but also how he would serve him, even so as in the *11 Chapter 5*, you find he did. Indeed *David* spake

spake that speech, *Thou knowest*, &c. to another purpose; but God knew all this his Sin also that followed, and yet knowingly exprest, and made this Covenant with him. I may say by allusion to illustrate God's grace, what *Daniel* said, to aggravate *Belshazzars* wickedness, *Thou, O God, knewest all this*: After that fatal Chapter, the 13th *Chapt.* we shall see the performance, and how Free-grace went on notwithstanding to make good all this, & is as busie at work about him to perform his promise, as if he had never sinned; nay, when he was in that Eclipse, *David* was as the *Moon* in the Heavens, and he was in motion to get out of it as the *Moon* also is. Therefore,

Chap. 2:

Secondly, Let us consult the *Chapt.* which follow after that: What Titles then do we see next? *Chapt. 11. Nathan's parable*, and *David's repentance*. And the what next that? *Solomon's borne*. That was a good lump of mercy, upon his repentance, at one birth after all this; for what was it but the beginning of performance of what he had promised and foretold in *Chapt. 7. I will raise thee a Son, and I will be his Father, &c.* The truth is, though God punished *David* in most of the rest of his Children; you know *Amon* ravishd his own sister, and *Absalom* killed *Amon*, and *Joab* his kinsman killed *Absalom*, *Solomon* put to death *Adonijah*, and so they killed one another to the end of the story, yet God took *Solomon* for his. Go on and look over the 22th *Chapt.* you have *David* there transfigured again, and as much in his robes of Glory as ever he was in: The Moon, that was in the eclipse, is not only out of it, but shines as bright as ever.

This Psalm was penned by *David* when he was old, as Interpreters generally say, and

the order of placing it in this story together with, and just afore his last words, *Chap. 23.* and the title of it. *Psalm 18.* [in the day when God had deliverd him from All] his enemies, *Absalom*, *Sheba*, as also the comparing one of his last speeches, *1 Kings 1. 29.* and the passages of the *Psalm* do shew. They all, says *Muis*, do refer unto his deliverances all along, and though from *Saul* is especially mentioned, and last, yet it was because that was the most eminent: and so now afore his death he having those deliverances through thirty years past, fresh on his heart, having been the greatest of any of the latter, he puts all together into one summary.

And then you find him, *1 Chron. 29. 11, 14.* gathering materials for the Temple, which was the last work he did, and the best work that ever he did; better than *killing of enemies*, though in lawful war, which in the Type caused God to say, *that he should not build the Temple*: and there again you shall find *David* in as gallant a frame: upon that his offering, *Vers. 11.* He is again at his acknowledging *God's greatness*, and at *Who am I? Thine, O Lord, is the greatness and the glory, but who am I, and what is my People, that we should be able to offer so willingly after this sort?* And this was not now for *Kingdoms*, or for an House to succeed in them, which are the great things man is taken withal: No, but that he had wherewith to offer, and then for having an heart to offer so willingly; and though he gave God but *his own*, as he also there says, for the mercy hereof alone and simply considered, it was, that he humbled himself so deeply, even to dust, whilst he acknowledgeth this, and utters that great Thanksgiving for this alone. This proceeded from pure Grace in his heart, and from a more clarified and spiritualler habit of heart than the former, which might have much of Self mingled with it, and shews that by his sinnings, he had learned to value serving and glorifying of God, more than his own exaltments.

I need not now insist on that excellent Spirit of Faith we find him in, when he came to dye, *2 Sam. 23. 5.* There he had seen somewhat to abate, and fall indeed, in the hope of his House; I shall tell you my private opinion on it: When God had first talkt of making him an House, besides what God intended and performed in *Solomon*, &c. I conceive that he might have enlarged his thoughts about it unto this, that every one of his present Children should be godly: You are all apt, when filled with the grace of God, or under great drawings near of God, to run out in your thoughts too far in some thing or other, and to form up some private Faith of your own, of having such or such a privilege, as perhaps perswade your selves that all your Children shall be saved (having prayed for them at such time, or the like;) but says poor *David* now, *my house is not so*; that is, such as I had hoped they would have proved: *Solomon* and *Nathan* were good, reckoned in *Christ's Genealogy*, but for the rest, we know not what they were: But yet says he, *Though my House be not so with God, he hath*

H h

made

made with me an everlasting Covenant, orderd in all things and sure, for this
 Book IV. is all my salvation, and all my desire, although he make my house not to grow, as
 I once supposed he would.

And now let me once again repeat, *What do you say to these things*, when put thus alltogether? This I shall only say, *Oh what is his man! the best of men? and what is God?*

1. What is Man , a base unworthy, mutable, and ungracious Wretch? And
 2. the second is greater than this first; O what is God, even *the God of All Grace!*
 And so give me leave also to usurp that speech of *David*, and close with it,
What can thy servant say more?

CHAP. III.

God is the God of all Grace, with a discrimination to [US,] not to others; especially such others as have an imperfect Temporary work wrought in them; or he is the God of all Grace only to his Elect, whom he effectually calls and invincibly saves; not to others, whom he leaves to fall away.

I PETER V. 10.

—hath called [US]—

I Undertook for every word that it should contribute to our Subject, either some addition unto the Illustration of the grace of God, the God of all grace; or the confirmation of our Faith in God's carrying US through Temptations unto glory, or unto both.

[US] here may seem to serve to no further use, than to denote those to whom he wrote to be the persons whom God had called, &c. and as lightly to be past over.

But I hope to make it appear, that it hath besides this a further eminent and most emphatical importance; as if he had said, God hath been to [US] a God of grace in our Calling, and in preserving [US,] but so he is not [to Others] whom yet he calls, but leaves to fall away; and this will bring forth a new and great point for the exaltation of Free-grace towards us.

This Intention of Discrimination in this Expression [US,] not [Others,] by the Apostle, will appear,

1. By the reality of the things here spoken by Peter.
2. By the import of the Phrase [US].
3. From the Occasion whereupon Peter uttered this Consolation to the Church of God.

I. This Discriminating intent will appear from the Reality of the things spoken here by Peter in the Substantials of them, according as they have been already opened, when put together.

For, 1. That God doth, out of special Grace, call [US] as a God of grace to [US,] this in Scripture language elsewhere imports, that there are others whom he calls not out of grace, but from some other Principle in himself: Thus expressly Rom. 8. 28. *The called according to his purpose*; which in 2 Tim. 1. 9. is further explained to be, as in the Text, *A Calling according to his own purpose and grace*, and the other part of the distinction is added, *not according to works*. These both are in those Scriptures intended for apparent Notes of distinction of a Calling of [US] out of Grace as the cause, from calling of Others from out of his Providence; and which is carried on according unto works. These note a difference in the Tenure of Callings; the Original Tenure which they hold of, ours holds *in capite*, in Free-hold of Grace; but others have theirs in Copy-hold of Works, and but *Dum bene se gesserint*, If thou dost well, thou shalt be accepted. So that [US] here the Subjects of the God of grace calling them, doth in that respect secretly imply and connote with it, and a Not Others, who yet have a sort of Calling.

BOOK IV. 2. Those words *hath called*, taken as the effect of Grace as the Cause, note out a difference of calling for the kind of it, and that these are some others that have a Calling different; and this difference we also have in 2 *Tim.* 1. 9. expressly, *Hath called us*, [*with an holy calling*] It is a Discrimination that too, which likewise doth implicitly note that there are Others called, but not *with an holy calling*; and so still [*US*] not Others, is the voice of both these Apostles, and is to be understood in the reality of it, to be *Peter's* intention. Now the priviledge promised to the [*US*] here, who are thus called is, that we should be perfected, strengthened, &c. which notes out this difference from those others in the Issue and Event of calling, that others, though called, yet are not perfected, but left in the end to their own wills and ways, to fall away; for 'tis a calling according to Works, and accordingly it is managed.

And whereas it may be said to be intended with a Commotion of difference from all others of the World.

I grant you may take them in also as a further amplification of the grace of God towards us, yet I would further add,

1. That this discriminating Grace is more conspicuously seen by those others that are called, as well as we, whom yet God leaves to fall away. And indeed, if you understand it only in the way of the before-mentioned Distinction (as hath been said) then so conceived there needed no such distinction, as in the word *Calling* is intimated; for the generality of the World are of such as never were, or shall be so much as called; it must therefore be mainly intended of those others that have had some work of calling upon them, as well as this [*US*] themselves.

Moreover, secondly, his Scope being to fortifie and comfort this [*US*] from fears of falling away, and the fears of falling away being occasioned by, and using chiefly and mostly to arise from the Examples of others, that are in their apprehensions called, as well as themselves, whom yet with their own eyes they daily see to fall away; whom should he in this case, by way of discrimination, intended (if he intended any at all) other than these?

In the last place, although [*US*] seems to come in without any Emphasis at all, and to serve but only as a Noun that follows the Verb *hath called*, as if denoting barely the person; yet elsewhere you find, when it is (as here) joyned with Calling, that there is a special Emphasis set over the head of *US*, *Rom.* 9. 24. *Even US whom he hath called, not of the Jews only, but also of the Gentiles.* Where observe,

1. He says not barely who hath called *US*, but even *US* whom he hath called, the accent is set over the head of the *US*; and the effect of *Peter's* Speech here comes all to one with that there: For it is no less than as if he had placed his words also thus [*US*] *whom the God of all grace hath called.*

And secondly, To what purpose is it that the Accent, the Emphasis there over *US*, but to shew the infinite vast difference which Grace and Mercy puts between that [*US*] whom he hath called, and others? 'Tis as if he had said, even *US*, and not others, through discriminating Grace; for which read the words afore, and you will acknowledge as much, *Vers.* 22, 23. *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the Vessels of wrath fitted to destruction? And that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory?*

And if any say, That this difference there put, is but that which is between the Elect, and all others of Mankind that are the vessels of wrath.

I answer: Read and annex *Vers.* 15, 16. *He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion: So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* So that from that [*US*] there thus indigitated that are called also, that attempt to *will* and *run*, and to obtain Salvation thereby, it is apparent that there is intended a more special sort of men, from whom even [*US*] by a true Calling are distinguished, unto the greater magnifying of God's grace thereby.

And 3ly. You may observe the [Us] there to note out the whole Church, for so it follows, *Even Us whom he hath called, not of the Jews only, but also of the Gentiles, which two divided the World.* This for the reality of the thing it self in *Peters Scope*, That [Us] is intended in a discriminating sense from others Called. Chap. 3.

II. If we consult the peculiar *Phraseology* and *Use* of the word [Us] or [We] as in the Apostles mouths it sounds, when they speak of Saints, *whom God hath called*, we shall find it notes forth the whole Body of the true Church, as a set and fixed number that shall not be diminished in any one of them; and who are specially called forth out of the World, yea, and discriminated from another sort of Professors, *called out of the World, together with them who fall away.*

I might, yea, I shall I think to give an account of every title of this significancy of the word [Us] as applyed unto true Saints by *calling of whom* only here *Peter* speaks.

1. [Us] Sets out and denotes the whole bulk and Body of the true Church of God, *first called out of the whole Mass of Mankind by the Election of Grace, then called forth by effectual vocation from the rest of the World*; From whence it is indeed, it bears its name, and is stiled by way of Eminency, *ἐκκλησία*, or the Church. Inasmuch that every Saint being a Member of that great Corporation may speak of himself, and of or to another, in the language of [We] and Us, by way of apartment from all the World.

2. They are termed an [Us] in a far narrower discrimination than that from all the World, even from them that are called out of the Community of the World, by a real work of the Spirit upon them, as well as upon these Saints themselves; Yet but with an Abortive imperfect work of Calling, and Profession, that proves vain, as *James* speaks, as to the issue thereof. Thus expressly you have it, *1 Job. 2. 19. They went out from [Us] but they were not of [Us] for if they had been of [Us], they would no doubt have continued with [Us]; but they went out that they might be made manifest, that they were not all of Us.*

1. He Entitles the whole Body of *truly called ones*, that had received that *Uction from the Holy One*, in the next Verse, where there is an [Us] four several times.

And 2ly. *Those*, in difference from whom he terms these the [Us] were such as through a work of Calling had once joynded themselves unto them, as those words, *They went out from Us, and continued not with Us*, do manifestly declare; Yet (says he) of a differing kind and sort from Us; for *if they had been [of Us] they would have continued with Us, but went out that it might be manifest they were not of Us*; that whereas they had been accounted and reckoned to be of [Us]. Having made a separation from the World as well as we, and professed Christ and Christian Holiness, as well as we; Yet to the end that vast difference that was betwixt that work of Calling which had been upon them, and that which was upon Us, and which did as really distinguish Us from them, that that might appear, they were left to fall away, and so to go out from Us.

By which, 3ly. It also there appears, that this true Us, (genuinely and rightly so stiled) are (as was said in the Assertion) a fixt and standing and durable Company, or Body, *whereof not one shall be diminished*; And observe how peremptory and conclusive he is in it; for, says he, *If they had been of [Us] truly called, they would [no doubt] have continued with [Us]*. As if he had said, All of the right Breed and Calling, or of the right Company of the true [Us] they do continue together for ever, they are a standing durable Body to Christ, and every one of them continues so; and he doth not barely affirm it (which being an Apostle, were sufficient) nor doth he only bring it in by way of a reason, or certain evidence, that therefore those other were none of Us in those words, *For if they had been of Us, &c.* But he would have us out of all doubt, or questioning of it, [*without doubt*] says he, there must never so much as a thought be entertained to the contrary, nor ever any question by any of you be made of it.

And

And 4ly. He tells *Us* that those other were therefore left thus to fall off in
 Book IV. and through a special design on Gods part who had this end or design in his
 thus so ordering of it, *that they might be made manifest*, they were not of *Us*.
 Now where there is an *end*, there must be a design guiding to that end, and
 whose was this but Gods? Who in his Providence brings it to this issue, like as
 elsewhere you have it, *that they that are approved may be made manifest a-*
mong you. The manifestation of these in both places, *was not the work of man,*
but Gods, who knowing who are his, accordingly doth call them, *whom he hath*
Predestinated, them he hath also called; And therefore full well knows who are
 his own true [*Us*] as I may so speak: And he knowing also that those other were
 never in reality and truth of his [*Us*] or owned by him for such, none of his right-
 ly Called Ones, as Christ knew *Judas* all along that he was a Devil, *Hence he who*
is a God of Holiness and truth cannot always bear with them, Rev. 2. 2. (As of
 the Angel of *Ephesus* 'tis said) but (as there also) tries them that day, *They*
are called, but are not, and proves them *Lyars*: God ordinarily at the long
 run leaves them to discover themselves in this World, and *they that are other-*
wise cannot be always hid, 1 Tim. 5. 25. *Likewise also, the good works of some*
are manifest beforehand, and they that are otherwise, cannot be hid.

And this import or signification of the word [*Us*] is (I think) in all things
 home to the point we have been treating of and pursuing, and justly inferred
 from the Apostles language and use of the word.

III. And more *Particularly*, That *Peter* should upon a special peculiar Mo-
 tive and Consideration, use this word in this sense in this passage of his, we may
 perhaps be easily induced to think, if we consider. 1. That, this word [*Us*] in
 this very importance of it did first of all the Apostles fall from *Peters* own
 mouth. And 2. Withal consider the occasion of it then, and how near it
 came home to *Peter*; And then, 3. The near relation and correspondency
 that the matter of these *Verses* doth hold with that occasion.

1. It fell first from *Peters* mouth in this sense, and that in the first Sermon
 we read of after Christs Ascension, *Acts* 1. 13. 16, 17. *In those days Peter*
stood up in the midst of the Disciples, and said; This Scripture must needs
have been fulfilled concerning Judas: For he was numbred with Us, Verse,
17. The Scripture he means that was fulfilled, is afterwards rehearsed by him,
Vers. 20. In the mean time he Prefaceth concerning *Judas* in these words,
He was numbred amongst [Us] whom doth he mean by [*Us*] but amongst
 [*Us*] Saints the Church of the New Testament, whereof One hundred and
 twenty were present? as also amongst *Us* Apostles, whereof Eleven remained
 and were present, and not one of them ever to fall away, as Christs Prayer, *Job.*
17. 12. shews, *None of them is lost but this Son of Perdition.*

2. The occasion of the [*Us*] in that sense, was upon the first and most noto-
 rious discrimination from that [*Us*] that ever shall be made, and so famous an
 one as the New Testament rings of it to this day, of one who in an instant fell
 from the most eminent Calling, having been called by Christ himself, and by
 reason of that his Calling thus numbred and unquestioned by any of them a-
 mong the first Saints, and the highest rank of Saints the Apostles, and had ob-
 tained part of this Ministry; So it follows *Vers.* 17th. In *Job.* 18. 4.
 you read it signally noticed, and studiously observed by the *Evangelist* him-
 self; *And Judas that betrayed him stood with them,* that is amongst those, or
 that Company who came to take *Jesus*; and says *Peter* here, *Acts* 1. *Vers.* 16.
Who was guide to them that took Jesus; Yea, it would seem he was become as
 the Captain of them, *Job.* 18. 3. *Judas then having received a Band of Men*
and Officers from the Chief Priests and Pharisees, cometh thither with Lan-
terns, and Torches and Weapons: What a dismal standing with these his new
 Acquaintance and Companions was this? For from henceforth for ever ac-
 cording to his own choice, he was to take his Lot with them for ever, who
 stood with him then. He till then had been numbred amongst *Us*, but
 from thenceforth was numbred amongst the [*Us*] no more. This is *Peters*
 Scope there, and the Story shews it; then and there it began to be manifest
 that he was not of them, and in the very literal Historical sense, 'tis said, He
 went

went out from them, Joh. 13. 30. To go to these other never to return again, or be of that company any more.

Chap. 3.

And how near unto *Peter's* Heart this eternal separation and discomuning of *Judas* must needs come, at the same time, even whilst he was uttering of it, we may easily apprehend, when we recall that his own fate had been to deny his Lord thrice, with Oaths and imprecations, within two or three hours space, after that *Judas* had betray'd the same his Lord and Master also. His sin came as near (in the kind of it, though not in degree) unto that of *Judas*, as near in that respect, as it did in space of time from *Judas* his committing his: Whereupon we may well conceive, that any, or all of them that heard him that day, might presently say within themselves, dost thou talk of *Judas* his having been once numbred amongst *U S*? and in thy saying so dost take upon thee still to number thy self with *U S*? (for in saying [*U S*] he included himself amongst that number still.) Yea, but who and what was it put this difference, and kept thee among the number of [*U S*] whilst *Judas* was eternally cut off? I shall answer for him out of his own words here in the Text (and his own Heart for certain, if he were here alive, would beat and speak the same) it was *the God of all grace* who had called me; and for that he had called me with an holy calling, and had given me saving Faith, as he hath done to the rest of you, the [*U S*]: 'Twas he who did restore, strengthen, stablish me, the very same night; and it was *Jesus Christ* that lookt back upon me, (by whom God calls and strengthens, as in the Text) who had prayed for me, that my Faith, which had been in my first calling wrought in me, should not fail.

And his speech being thus understood; the mind thereof hath this reflexion and rebound back again upon all the rest then present, and upon the whole Church of Christ, to the end of the World; and it is as if *Peter* had said, that I who am the first and highest example of discriminating and unchangable grace under the New Testament; that is, of one set thus in comparison with another of so eminent a station, that I should be thus kept, and still able (through grace) to number my self amongst you; this may you all interpret to be a blessed hanel, and an everlasting good omen, earnest and gage unto you, the whole of [*U S*] and the whole Church of the New Testament to come, that God will in like manner keep all you, that are of our [*U S*] unto eternal life, as he hath done me, maugre all Temptations that may endanger the contrary, and nevertheless, that you have seen with your eyes (and the Churches in all Ages will see the like) another that was called thus to Apostatize, God having exemplified in him, and me, the Fate and Condition of two sorts of called Professors, as leading Cases under the New Testament.

This for the first occasion of using the word [*U S*] in this discriminating sense and how near it came home to *Peter*.

But if we shall add to this the third thing, *the near correspondency and affinity that the matter of my Text doth hold with that first occasion*, we may perhaps be yet further induced to think that *Peter* intended this sense of discrimination in the word, [*U S*].

It is evident, that his full and fervent aim is, in this close of his Epistle, to leave behind him a strengthening Comfortatory unto the whole Church of the New Testament then in the World, and in them unto the whole Catholick Church to succeed to the end of the World, against the fears of falling away; which those called ones are obnoxious unto, from the experience of their own Hearts, temptations, falls, and of the falling away of many, that are called as well as themselves. And it is as evident that this matter of comfort given the whole Church against such fears, is but one and the same with what himself had been comforted withall, from the experience of that difference put by God between him, and *Judas*; and indeed was the necessary inference, consequent, and lesson learned therefrom; which as he did ever carry about with him, and could not but have the prospect of often in his thoughts; so in a special manner it may (if not that it must) be supposed (if at any time) to rise up in his Heart upon this occasion, and so that in the sense thereof he penned this; and not less rational it is to think, that upon these coincident

appre-

Book IV. apprehensions within himself, and falling upon his own Heart, he should intend here [U S] that are truly called in the same sense of discrimination from others abortively called, in which he had at first uttered it in *Judas* his case, when he said, *he was numbred amongst U S.*

But you will (it may be) be more fully perswaded unto it, if you cast but your thoughts back and recal that observation which I cast in at the entrance of the exposition of this text, which I then said conduced much to the illustration of *Peters* scope and Heart herein, how that certainly it had been Christs Admonition unto *Peter* upon the foresight of his fall——*Satan hath desired to winnow thee, but I have prayed thy Faith fail not, wherefore when thou art converted, strengthen thy Brethren:* That charge (I say) left upon him by Christ, gave fire and vent to his spirit to insert this consolatory conclusion, and administered the materials to him, yea, and many of the very words which he forms his speech in; And accordingly having first given them warning, as Christ had done him in the *verses* just afore, that *Satan* did seek to devour and drink up at one draught (which was *Judas* his perfect case) any of the *Brotherhood* in like manner; He then presently comes in with *But the God of all grace, by Jesus Christ, shall strengthen, stablish, &c.* And you may review what a set and formed up parallel in many particulars there is found between the one and the other, as I then shewed. *Peter* here going about to strengthen his Brethren, and that in writing now in the same or like words, when he is restored and converted: So as I doubt not to affirm, that *Peter* had a remembrance of, and an eye thereunto in this of his.

And upon all this we will find good reason, that he having that Command of Christ in relation to his fall afore, in perfect attention at the penning of this, yea, and as provoking him thereunto, that he should have withal in fresh remembrance, *after his fall and recovery*, that narration of his own, *Acts 1.* (for *Judas* his being cut off and himself restored was one of the greatest occurrences that ever befell him, and must needs stick with him the most,) and that passage especially, *he was numbred amongst U S*, wherein at once are summed up and bespoken his own restoring (according to Christs words) and the preservation of the rest, the whole Church to be continued on [U S] to Christ for ever; together with *Judas* his everlasting exclusion from them; and in all these the discrimination that the God of Grace did shew thereby, does eminently appear: For why? both this of his own, as well as the other of Christs, relate to and concern one and the same thing: So as indeed he could not remember the one, but he must needs call to mind the other: And thereupon in the Idea and impression of them all, he could not but set down these words of my text, which do correspond with the matter and scope of either.

And look, as in my text, and in the *Verses* afore, immediately leading to them, he makes use of the very words Christ gave his command in, and unto the same purpose that Christ intended them: So in like manner it must be supposed; that he makes use of and intends this word [U S] in the same discriminating sense (which Free-grace puts between U S and others) which him self had used it in, in that first leading instance given between *Judas* and himself, and the rest of the Church there, and here in like manner applies it to discriminate the whole Church of truly called ones, that then was, and is to come, from all others that shall profess, as *Judas* did (whose instance was *primum in isto genere*) without an holy calling: And all this he did to the end to magnifie the God of all Grace, and the Grace that is in that God the more, which alone puts that difference, and illustrates his Grace by this Difference: *To whom be glory and Dominion for ever.*

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Effectual Calling the fruit of Election-Grace. It is also the Foundation of all the following Acts of Grace. The Calling of the Elect different from the common Work of Calling that passes upon others, who are not finally saved. The difference between them not only in Degrees, but in Kind, in what that difference of Kind consists. Calling according to the Purpose of Election is a work of that excellence for Kind above all other, that God is engaged to carry it on to Perfection. This Manifested from the Special, and Unchangeable Love of God towards us, which produces in us that Good and perfect Work.

I PET. V. 10.

Who hath Called Us.

MY former Discourse of Gods being a God of Grace, and a God of all Grace hath run mostly upon *what* God is in his own heart, in his Purposes, in his *thoughts* (as the Prophet) *towards us*, and in his *nature* made over to us by his Grace. But these having been hidden within himself (although the *foundation* of all, 2 Tim. 2. 19.) it is his *Calling us*; that is, 1. The first outward effect or fruit of that his Grace. 2. And the first manifest token, or visible marking forth the Persons whom this Grace hath pitcht upon. 3. And thereby farther made by God as a Pledge, Gage, and earnest that he will carry them on, continue that Grace, and perfect that his Work begun in them.

My purpose is is not at all to engraft large Common-place Heads on this or any other of the words, as not to insist on what Effectual Calling, or what that Glory is, or how great it is, he calls us unto; but punctually to keep to this Scope, how each and all of these words have that in them as doth conduce to strengthen our Faith in this great Point of Perseverance, and the engagement that God hath hereby both put and taken upon himself to carry us *through to the end*.

There are Five things here in this parcel of words, [*Who hath called us into his Eternal Glory*] that do exactly serve to confirm our Faith in this great Point.

The 1. Is, That he hath *Called*, therein Working a work of such a kind, as his Grace that wrought it is interessed to carry it on. The effect of which is that the God of Grace, when he calls out of Grace, worketh such a Kind of work as the same Grace doth engage him to perfect it.

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2. [Who] hath called — *Even the God of all Grace*, and therefore will certainly carry it on.

In the first of these the weight of the Argument rests properly upon that respect which God hath towards the Work, which out of Grace he hath wrought, *He hath called*.

In the Second shall be considered, that he *Calling Us as the God of all Grace*, and shewn himself so highly to be such, even in calling, that therefore we may be sure he will carry on all other workings which are necessary to bring us to Glory.

3. That he hath called us into *Glory*.

4. Into *Eternal Glory*.

5. Into [He] *Eternal Glory*.

The Handling of which as they Explain the Text so, each and all of these make for *Us*, and ascertain *Us* that God will carry us through all Temptations, &c.

I begin with the First, *That he hath Called*.

There are two things under this Head to be Handled.

I. Some things concerning the work of *Calling*, necessary to be premised.

II. That a true and *Effectual Calling of God*, is a work of that kind, and Perfection for kind, and proceeding from, and out of that Grace which I have spoken of, as God hath engaged himself to carry it on to perfection.

As to the First I shall only say these few things.

1. A Saints being Called, is the first immediate fruit and breaking forth of *Electing purposing Grace*. The River ran under ground from Eternity, and rises and bubbles up therein first, and then runs above ground to Eternity: It is that first and great difference that God puts between man, and man; the first mark God sets upon his Sheep, whereby he owns them, and visibly calls them *HIS*. Rom. 8. 30. *Whom he hath Predestinated, them he hath also called*: That's the first and next benefit unto that in Gods heart, *viz*, Predestination: You have the same in 2 Tim. 1. 9. *who hath called us according to his Purpose and Grace*; and hence *Make your Calling and Election sure*, 2 Pet. 1. 10. He singles forth *Calling* of all things else, calling upon us to make it sure, and thereby Election will be made sure, that is, made sure to your Faith. It is not that Election is not sure without it, *The foundation of the Lord standeth sure* before he calls; but it is not made sure to our Faith thereby. The Apostles therefore do speak one uniform Language, of one Woof and Thred; and of a like extent, either when writing to Saints, they say men *called to be Saints*, that's one Title, as 2 Cor. 1, 2. *Unto the Church of God which is at Corinth, called to be Saints*, or Saints by Calling. As also when they write to them under the notion of *Elect*, as 1 Pet. 5. 13. *The Church*, says he, *Elect*, together with you, &c. and you know that of the *Elect Lady*, 2 Joh. Vers. 1. These are made terms equivalent in men Called, and thereby the Apostles signify that they acknowledge no other calling to be true Calling, but what was the immediate and proper fruit of Election, of which I have been Discourfing: For there are terms commensurate, that is, of equal extent to be truly and Spiritually Called, and to be *Elect*, Commensurate, as to the same Persons; None are *called* in their sense of Calling that are not *Elect*, and there are none *Elect*, but either such as are, or shall be Called.

A Second thing I premise, is, That a true and Spiritual Calling (so I shall hereafter call and notifie it) is the foundation of all the Actings of Grace which afterwards do follow, and thence it is that the weight and stress of this whole matter of making *Election sure*, is put upon this Calling: For every Spiritual acting of Grace, to the end of a Mans life, evidenceth that first work of Calling to be found and saving, and so conduceth to make a mans Calling, and Election Sure. This is evident in that forecited place of *Peter*, *Make your Calling and Election sure*; He hath that at the 10th Verse. But he had before Premised

two things; the first at the 3. Verse, according as his Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and vertue: From whence it is plain, That God when he calls, doth endow the soul with all and the whole of the Principles, and Seeds of all Graces whatsoever, and which it shall for ever act: And this he doth through the knowledge of him who hath Called us, that is, a knowledge of God; and at Calling all this is for to signifie, why it is those words, *Through the Knowledge of him* are added unto *who hath called us*. He works not on us as Stocks, but through a knowledge of God, who is the Caller: For my Brethren, know it for a great truth, that the first light you have in your Calling, is a new light of God (who is *Primum credible*) which is the Original Seminal cause of all that work that accompanies Calling. It may be Objectively your thoughts were not taken up with God so as with nothing else, no, but yet light of him came in, and in the strength of that you began to see what sin was, as it is in it self against an Holy God, and so to see what Holiness is; and this knowledge of God is that which is so eminently, and in the first place mentioned in the work of the *new Covenant of Grace*, Jer. 31. *I will teach them all to know me*, and when he hath done that, thereby the Law becomes written in their hearts. And thus he doth give us all things that pertain to life and Godliness, even together, with, and through the *Knowledge of him who hath called us to (all) glory and vertue*. He gives the whole Cluster, the whole lump, whole Principles of Graces at first. The Second thing he had said before is, That when he hath thus inlaid the Principles of all Graces at first, he then acts them, he draws them out, and he doth it in what order he pleases, and is a doing it all a mans life; and this second follows in *Verf. 5, 6, 7*. *And besides this, giving all diligence, add to your faith vertue, and to vertue knowledge, and to knowledge temperance; and to temperance patience, and to patience godliness, and to godliness brotherly kindness, charity*; And thus adding of these Graces in acts and Exercises of them one to another, is that I mean by drawing of them forth all a mans life. Now observe as to the Point afore us, That the effect or fruit of this Adding or Exercising of Graces all a mans life is in the following 10th *Verf.* said to be a *Making your Calling and Election sure*. Wherefore Brethren says he, *Give all diligence*, (that is, by thus acting your Graces, whereof you received all the Principles at your Callings) *to make your Calling and Election sure; for if you do those things you shall never fall*.

Brethren, you use to have recourse to the first work only, and what flaws you find in that, if you have not the whole of what Ministers set out to you, you are apt to Scruple and question the truth of your Calling; or if you have them not in that method in your discerning, wick they set them out in, you narrow your comforts thereunto. But give we leave to say to you by the Apostles warrant, That God, when the *light and knowledg of Himself comes in*, impresseth withall on your hearts all Principles of grace wick he is a broaching, and drawing out all your life time, and hence every Act of grace you perform is, and may become an evidence of your Calling, as well as what was wrought at first. The measure therefore of your judging of your Calling, is not simply to be confined to what work thou hadst at first, but to be extended to the whole progress thy life, in the course of which thou findest ever and anon such and such an holy, and gracious disposition of heart-breaks forth towards God, that is certainly grace. Now you are to take these as evidences of your Calling, as well as that first work; and this that passage in *Peter* shews, put but the 5th *Verse* and 10th together, and it will rise up to it. And it is a thing you are much to take in for your comfort,

Suppose thou hadst at first (I speak to them that are wrought on by degrees) for thy actings of grace, but some few particulars, thou discernedst, which yet are substantial to the state of grace; yet for thy help and comfort, take in withall what thou hast thy whole life since to view, and survey, and therein all thy self denials, and dispositions of ingenuity towards God, &c. And there are all evidences of thy being truly Cal-

led, & of thy having received all things *pertaining to life and Godliness*, which by degrees God hath drawn out of thy heart.

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Only I must add this, That in the Calling of some, there shoots up very suddenly an apparent visible *Election-Conversion*; (I use to call it so) You shall, as it were, see Election take hold of a Man, pull him out with a mighty power, stamp upon him the Divine Nature, stub up Corrupt Nature by the roots, root up Self-love, put in a principle of Love to God, and Launch him forth a New creature the first day, both in the spiritual sense of himself, and visibly to the observation of others. He did so to *Paul*, and it is not without Example in others after him, as you shall see.

First in *Paul*, *1 Tim. 1. 14. The grace of our Lord was exceeding abundant in faith and love which is in Christ Jesus*; the work of both which was perfected in the first four days, that you read of in his Story in the *Acts*, and so in his Epistle to the *Galatians*, *God revealed his Son in me*, says he, *Gal. 1. 12.* And it is not without example of the like in others; as of the *Thessalonians*, the Apostle instances in them, *1 Thes. 1. v. 4, 5. Knowing Brethren beloved your Election of God: And why? The work that was upon you was so apparent and sudden; For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; that is, an assurance of the things delivered, as well as in an assurance that they had an interest in them: As ye know what manner of men we were among you for your sakes; And ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: And Vers. 9. And How ye turned to God from Idols to serve the living and true God, and to wait for his Son from Heaven, &c.* There were such visible Conversions then, and sometimes now adays, I call them *Election-Conversions*, and they are undeniably such, and visible tokens of Election, by such a work of Calling, as all the Powers in Heaven and Earth could not have wrought upon a mans Soul so, nor changed a man so on a sudden, but only that Divine Power that created the World, raised Christ from the dead: And the soul that feels it must say so.

3. I must yet come in with this, That the Scripture speaks of a Calling, a work of the Spirit upon men that is called a Calling, and yet is not that Calling the Apostle here speaks of, and which we seek for. That speech, *Many are called, but few are chosen*, which our Saviour Christ hath repeated again and again, but especially *Matth. 22. 14.* where if you look to the Coherence, you will find it punctual to this point: For there came one in that was called, but wanted the wedding Garment, upon occasion of whom it was Christ says, *Many are called, &c.*

My Brethren, you shall observe in the very places I have in the former Sermons insisted on for the proof of purposing Grace, that the Apostle, when he speaks of saving Calling, he inserts this by way of distinction, *Called according to purpose*: The Apostle is fain here to distinguish upon it, because there is another sort of Calling, that is not according to purpose: You find it in *Rom. 8. 28. All things work together for good to them that love God, to them that are the Called according to his purpose*: Which distinction evidently shews (the Apostle would not have so sedulously put it in else) that there is a Calling that is not according to his purpose, but according to the pleasure and menage of his common providential Grace, which accompanies the word, about which is all the Controversie under the name of *sufficient Grace*.

There are some, both Protestant and Popish Divines, that hold Election as strongly as any, and do as fully profess that there is a Calling proceeding from that Election, and that those that are so called according to his purpose, shall never fall away; and that of such this place *Rom. 8. 28.* is to be understood: But withal, say they, there is a sufficient Grace vouchsafed to many others, who are thereby savingly called, and have, by being called, obtained as true Grace as the other; nay, and some of them go on to be saved by the same sufficient Grace continued to them, or revived upon them, and improved by them; and in those that do not so persevere, there is yet no difference in the work of Calling it self they once had, from that in the Elect, take the meer work of it, but only in the event or issue, that some such do finally fall away; whereas
none

none of those that *are the Called according to his purpose*, do so fall. And the reason of that difference they give to lye in this, that Election, and the God of all grace that wrought it, do maintain and carry on the one, but free will grace having the keeping of the other, it squanders away that work in them, though it may fall out that some of such as improve that, are saved: Thus they compound the business.

But I should only ask of those of that Opinion, this Question, which the former Discourse suggests, How can any man make his Election sure by his Calling, if this Opinion hold true? For the works, you say, in Calling are the same, and there is no Characteristical difference: And to those that are Elect, are still left as much, yea, utterly to seek to make their Election sure by their Calling, that's certain, unless there should be something in their Calling, which is not found in the others, that should put the difference.

The Papists therefore to salve this, plainly say, That no man can be assured but by a special Revelation, and by that they mean a Vision from Heaven by an Angel, or the like, which is their way of Revelation: And as for the Testimonies of the Spirit in the case, they account that to be Fanatical.

I demand again, if things be thus, To what purpose is this Scripture (my Text) and many other Scriptures exhorting to steadfastness of Faith, and assurance in this point, That God, as the God of all Grace, will carry his Called on to the end, as having given us this pawn and pledge, that he hath called us (*the God of all Grace who hath called us*, says the Text) will therefore perfect, establish, &c. with which multitudes of other Scriptures joyn issue in the point, and give their suffrage unto, whereof some I shall have occasion after to mention? This Opinion of theirs, enervates such Scriptures, and makes them void.

That's the third thing concerning Calling (for I am yet but upon the first Head, to premise some things concerning Calling.)

4. And now you will ask me some differences between such a Calling from Election, and the other. Truly it were infinite to enlarge upon differences: I shall give you first a general Answer, and then mention two or three particular Differences after.

For a General Answer, I shall only say this; There being in every *true Calling* (as you heard) *all things given pertaining to life and godliness*, the trial of which, and the drawing forth of which, is throughout the whole course of a Mans life; that therefore there is throughout, from the first of a true Calling, a difference in all Actings that do spring from that root; that is, in all acts whatsoever that are spiritual acts, exercised about any sort of spiritual things and objects: And truly this is to me a great truth; I shall give you some little account of it.

If you demand; Have not the Non-elect, and the Elect, from their very first saving workings, many actings about some things spiritual that are merely common to both, that is, both go so far and so far, and thus far together, as in historical Faith, and the like; so as that the actings of each, which they exercise towards several Divine Objects, are without any difference at all in the acts themselves, having both but one and the same kind of working, till they come to some such or such special act or acts; that puts the first difference, as of Faith justifying as justifying, or the like, purely Evangelical? I confess I am perfectly of another mind.

I shall give you two grounds for this my general Assertion.

1. Perhaps the very having said, they receive all things pertaining to Life and Godliness, at first might carry it; in that having received all these in order unto the bringing forth all sorts of Actings about Objects pertaining to Life and Godliness, whatsoever they are; that therefore, as they all do spring from that one universal root and principle received, so they do all of them differ from what other Men have or act, who have not this root of the matter in them; for the fruit always answers in kind unto the root, and therefore as there is a new root differing in all things, so must the actings of it differ also; conform to which, and confirming which, is that 2 Cor. 5. *All things are become new in the new Creature*: As for the principle, *he receiving all things*
be-

BOOK IV. *belonging to Life, &c.* So suitably, all things become likewise new for *actings*, even the knowledge of the Person of Christ; and that not only in the point of *Faith justifying*, or when put forth for justification in him, but the knowledge of his Person and of all in him; *if I have known Christ after the flesh, henceforth I know him so no more*; all his knowledge of him, as he was the Messias, was wholly new.

My Explication of this first ground is, that whereas you may think and judge that a Man that is savingly called, and a Man that is otherwise wrought upon, they both believe that *God is*, but only in common, from one and the same principle, which serves both alike to act so far: For this, you'll say, is but a meer Historical Faith, and the acts thereof are common to both of them. But give me leave to tell you, that to believe that *God is*, this in a Man truly and spiritually called, is a different act and thing from the Faith that is in the other; and you have *Heb. 11. 6.* plainly for it, *he that comes to God must believe that he is*, &c. From this I would infer, that to believe that *God is*, (which is the *A, B, C,* of a Christian) he that is called, begins to believe it anew: He begins even there anew, that is, he hath another kind of act of Faith about it, and upon another light and ground than another Man hath, be he never so much enlightned, (if not savingly.) So likewise to believe *that God made the World*, in which the Apostle instances also in the same place, and my argument from that place is, that the Apostles scope is there to give instances of saving Faith, and that as with difference from others: For to speak of such a Faith as is saving, he had professed to do, and of no other in that foregoing speech, which leads on to that whole discourse of Faith, in *Chap. 11.* in these words, in the last verse of *Chap. 10.* *But we are not of them who draw back unto perdition; but of them that believe to the saving of the Soul;* he therefore speaks altogether of saving Faith, and throughout in the following *Chap. 11.* and then all those instances which are there given, must belong all of them unto saving Faith, flow from it: And saving Faith we are sure, is proper to them that are called: And then all the Acts of such a Faith must differ in kind from what the same are in others not saved; even as saving Faith it self differs from Faith that is not saving in others. And these, to me, are undeniable things, that therefore from the very bottom or foundations of Faith, a true Believer begins a new.

To instance likewise in the Works of Humiliation for Sin, and Sanctification of Nature, which we say are preparatory for Faith, they are far different from what are wrought in any other.

Brethren, Consider for this but what was the eminent effects of *John* the Baptist's Ministry, of whom 'tis said, That he did turn *men to the wisdom of the just, &c.* that is, he truly converted them: Yet what was the most eminent effect of his Ministry? Truly he did but point to Christ, and in like manner unto *Faith in Christ*, as *Acts 19. 5.* hath it, and as the Story of his preaching shews: But the main business of his Preaching, and the above-ground Fruits of it in mens hearts was, That he but *prepared the way for the Lord* in humbling and emptying men, which a Spirit of Sanctification went along with, and fell upon them. You find it prophesied of, *Isa. 40. 3.* *Prepare ye the way of the Lord, make streight in the Desert a high-way for our God: Every Valley shall be exalted, and every Mountain and Hill shall be made low, &c. The voice said Cry: And he said what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it.* Observe what I shall say hereupon: That which you call the Work of Humiliation and Repentance, which his Ministry set their hearts on work upon, and which was the preparing the *way for Christ*, and which above ground did more appear, and grow up highest in their spirits, were yet as true Evidences of an effectual Calling, as any of those actings that followed in those Converts upon Christ's preaching that followed. As that all flesh was grass, because the Spirit of the Lord had blown upon it, and had withered the World, and all things in it; yea, and all the fruits of flesh in a man's own heart that he trusted in, so that he did then see an emptiness in Creatures, in legal Works, Duties, Abilities in a man to

to help himself as to Salvation; to have all Valleys fill'd, Hills cast down, all Conditions laid level in mens eyes; these are and were proper Fruits of Election, and pieces of true Calling: And when our Saviour preach't, *Matth. 5.* (*John* having prepared a People for him) observe but what he at first preached to that poor prepared People, who had, I say, (*John* having spoken to them of him) withal some sparks of Faith in them towards him; Now, how doth Christ apply himself to these? *Blessed*, says he, *are the poor in Spirit*: He speaks to these very Hearers and Converts of *John*, (as some of his Apostles had been) that were utterly emptied, and the eminent Grace appearing in them, was this emptiness and poverty of spirit likewise: *Blessed are those that mourn*, in that they have sinned against a holy God and from whom now they are a seeking pardon and forgiveness: And *blessed are those who hunger and thirst after righteousness*; for they saw no right grounds of their own to rely upon. And *blessed are the meek*; they lay at God's feet, and at his dispose; they put their mouths in the dust, if there might be hope God might do any thing with them, and they not repine. So also *Blessed are the Peacemakers*; that is, such as having seen themselves to have been in a state of wrath from and with the great God, and seeking peace and pardon at his hands for their own Souls, do out of pity unto others, whom they see to continue in that Condition, endeavour to convert their Souls unto God, to make *peace with him*, as he in *Job* speaks. Such dispositions as these were the eminent Effects and Impressions from the *Baptist's* Ministry, and preparatory unto their being baptized with the Spirit by Christ as fire; and yet they rose not up to *prevailing faith*, and righteousness was not distinctly brought forth to victory. *John* pointed them to Christ, as *Acts 19.* tells, and their Faith had him in their eye, but was not bloomed; and in the mean time these dispositions were wrought, and they were effectually called. Now then suppose (as it falls out ordinarily) that mens minds, at their first being wrought upon, are apt to be so intent upon it for a while, as thereby to be retarded in their going out of themselves so fully to Christ, and that a great deal of Legality doth accompany the work in them, yet still there's the root of the matter a working up in them; and although Self-love may be so much stirred in a man together, and mixt with these actings, that a man cannot discern the difference, and that a legality also cleaveth to them, that doth much divert the Soul, or at least obstruct it in the clear, and pure, and abstract actings of Faith, as justifying upon Christ: Yet these inlaid principles have their spiritual workings proper to them; and being in their spring and root Evangelical, do work themselves out of that legality, and self, and come in the end to breath in the open, pure, and free Air of Free-grace, and Justification in Christ, &c.

These Hearers of *John* had received all things belonging unto life, and godliness in their first work, and their Calling began with these Dispositions fore-mentioned, and yet a great legalness of spirit cleaved to them, and much darkness about Christ and his *righteousness*: And we see now adays, men that are called and converted, what ado they have to get themselves out of themselves, and out of Self-righteousness, Ability, or from acting from themselves, and their own Graces, as a new Nature in them, and from doating in any manner upon that new Grace they have received, and long it is e're Christ comes to be formed in them, and yet there is a true spiritual Gospel-root that shall and will work it self out of all. And in the mean time there is a true spiritual difference in those its actings from all workings whatsoever in any other, though mingled and covered with so much of self and legal dross, as hath kept them from a clear emergency, and working of them out of themselves with a prevailing victory; but they lye in such dispositions as those afore-specified, in which spiritual life works like a Mole under ground, that is still heaving and casting up the Earth it is covered withal, until it gets above ground.

Only I add this, That they receive little certain comfort in any or all of these, till Christ doth come more sensibly into their hearts, and until Faith that is in the bud, mixt with all these, begins to blow, as we say: As indeed Faith did not in those Hearers of *John Baptist*, until Christ himself came, and preached

BOOK IV. preached to them, for whom, and whose Ministry it was they had been prepared by *Jobn*; though in it self it was not a bare Preparation, but a saving Work of Callig in them. And thus much for my first ground.

My second ground is this, No man can pitch upon any act, which he would have first to put the difference, but there's a Counterfeit of it; so as you must distinguish upon that also, and so you must upon all the rest. Let a man called effectually, say he hath Assurance, that other sort of Professor will say so too; Therefore it is not such or such a particular act that begins to put the first difference, as if all athings afore it were but such as are common to others with them, and no other: No; but it is the kind of that and all other that puts the difference.

And if you ask, What is that kind of them all, or wherein lies it?

I Answer; It is the *Spiritualness* of all acts flowing from the new Creature wherein the difference lies, if we could discern it: Our very Historical Faith, whereby we believe the things themselves, as that there is a God, &c would, and may serve to make a difference between a man called, and one not called, only we cannot so readily discern that difference, it is not so sensible. I found this Answer upon that of our Saviour, That which is *born of the Spirit is spirit*; the Spirit begotten is the whole bulk, cluster, and lump of Graces in our first Calling-received, (we have spoken of) the whole Seed infused when first born and begotten, all of which, and throughout, is *Spirit*, says he, and it hath not one only, or a few particular Objects to be drawn out unto, but all sorts of Divine and spiritual things prepared for it to exercise it self upon both in the first workings of it, and afterwards.

Now one that is not Elect, he is wrought on so as to be manned and carried out to Divine Objects that are spiritual; and one that hath this *spirit* begotten in him, he is carried out to the same Divine spiritual Objects also; how then, you will say, shall we distinguish them?

I will give you it in as few words as I can. What is the Root of all? That Root you see is *Spirit*. What doth that import? That he is made a *Spiritual Man*: And to discern that, let us go to 1 *Cor.* 2. 14, 15. *The spiritual Man discerneth all things [spiritually;] the natural Man receives not the things of the spirit, because they are spiritually discerned, but he that is spiritual judgeth all things.* From whence I learn, that to have spirit begotten in a Man, is to make him a spiritual Man; And what doth his being a spiritual Man capacitate him for? To take in all *spiritual* Objects *spiritually*. It is the Apostles own distinction that he puts; a School-man could not distinguish more exactly, and it is one general distinction which serves to distinguish all acts of a spiritual Man in the goings forth of his Soul unto spiritual Objects whatsoever: You will then ask, What is it for a spiritual Man to take in spiritual Objects spiritually? I answer when he considering them all, or any of them, as they are simply in their own *Spiritual nature*, is then acted spiritually towards them, and hath suitable spiritual actings upon them in every power of his Soul; whereas one that is not savingly called, though he be exercised about spiritual things, yet being not born Spirit, the whole of his Soul is not acted or carried forth to them, as barely apprehended in their spirituality; and so he doth not do it spiritually. But still how may we discern the difference between these two? It is easy, I do not say to discern it, but to give the rule for it: It is this, when our Understandings take in, and consider any spiritual thing, as it is in its own spiritual Nature, and thereupon we find something throughout our whole Hearts suited to that spiritualness of it taken in under that apprehension, or consideration of it, so as to be affected, moved, stirred, carried on according as it is thus apprehended, then there is a spiritual acting: For instance; let thy Understanding take in the spirituality of God or Christ, or of *Christ's Righteousness*, (to instance in *that*) what it is in it self, in the excellency of it, above thine own, as *Paul*, who counted all his but as *dross* and dung in comparifon of this of *Christ*; yea, although thine own should be made up as compleat as that which is in the Holy Angels in Heaven; yea, and as perfect for degrees as the righteousness of all the Angels in Heaven; if that which is in them, all were put into one, yet the Soul would rejoyce it had

had such a righteousness to throw away, and trample upon, to glorify this of Christ's unjustifying of thee. And so as this thy valuation, and affecting to have this righteousness made thine, is not only or merely because it saves thee; but because the way of thine, and a Sinners Justification, by it alone, tends so greatly to glorify God, and his Grace: Now findest thou an Heart suited to, and thus heartily affected towards it, under these Apprehensions about it, or such like to these? Here is a spiritual acting towards that object: And as a liberal Man will devise liberal things, so a spiritual Man will be devising such spiritual things as these, and his Heart will work after them accordingly. Yea, take sin, as it is set out in the Spiritual Nature, and as a Man considers sin, as it is contrary to the purity and Holiness of the Great God, and contrary to his righteous Will, and he finds withal suitably a contrariety in his Heart; not only in his Conscience, but in his Heart against that sin, upon the account of this contrariety to God and his Holiness, this is a spiritual acting towards that Object. The 7th *Chapt.* to the *Romans*, from the 14th *Vers.* to the end, confirmeth this: Doth he speak of a godly Man there under the person of himself? Yes, yet he abstracts in that view of his Heart there set forth the workings of Sanctification against sin from Faith in Christ: The issue indeed is to drive the Soul to Christ, *Vers. ult.* but yet in all the foregoing passage he had barely viewed and considered *sin* and *Holiness* in his Heart, as they opposed each the other; and his own words tell us his Eyes were fixed thereon alone, I see, (says he) and I do what I hate; and it is not I, but sin that dwelleth in me; I see, (says he) in my mind, a Law contrary to the Law of sin; that is, take sin as sin, I have the contrary Law in me enacted in my whole Man. Have you the like? This is from the Spirit of Grace; this is Grace wrought in a true Calling.

So that my Brethren, from all these Instances set together, I collect and gather, that from the first to the last, from bottom to top, there is a difference in all and every Spiritual acting whatsoever, since in these forementioned there is.

Only this I again add, that till Faith blooms, or blows, as you say of a *Rose*, we cannot have firm comfort in any of those things; Yet however such a difference there is in the things themselves: Also where those with these differences are found, there Faith upon Christ is always in the bud, though it should not be fully bloomed: Also though there is this difference, yet if we rest in these things without acting Faith on Christ immediately every day, there's so much Legality; and the Apostle had much ado (and we all much more) to get out of himself, and was all his life time jealous of his own Righteousness, and of his own heart, lest it should at any time turn in to that Righteousness he detested, and lest his heart so much as for any one moment, should be taken and found out of the exercise of pure and clear faith on Christ, as you read, *Phil. 3. 9.* — And be found in him not having mine own Righteousness; which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by faith. Thus much as to a general Answer, what difference there is in Callings.

2. If you ask me Particular differences, I shall give you two, which I find annexed unto such a Calling, as is according to Gods Purpose, and the proper effect thereof; and shall add a third.

You know I mentioned two places for this distinction of being called according to his purpose, *Rom. 8. 28.* *2 Tim. 1. 9.* We will have recourse to both these places, and only take those Characters, which we there find; First, *Rom. 8. 28.* We know that all things work together for good to them that are the Called according to his purpose; so far we cited it for our purpose afore; but observe what comes between as a Character, whereby we may be able to distinguish, [to them that love God] to them that are the Called according to his purpose.

So that, 1. True and sincere love to God is a proper note, and fruit, and effect of being called: The Apostle you see puts that in when he would make a distinction, and absolutely pitches it there; They are those that love God:

Book IV. You plainly see, the one is Exegetical, or Explanatory, or Characteristical of the other, *Them that love God, them that are the Called according to his purpose.*

But you'll say, Is this that that will infallibly distinguish a true calling from another calling of one that is not Elected?

Yea, and I will give you the greatest Evidence for it that the Scripture hath; It is in *Heb. 5. 12.* compared with the *6th. Chapter, Vers. 4, 5, 9. 10.* It is a great instance, and punctual to the point of difference afore us; and therefore the greater, because in the one, he speaks the lowest things of these *Hebrews* that could be spoken of sound Professours, *For when for the time ye ought to be teachers, ye have need that one teacheth you again, which be the first Principles of the Oracles of God, and are become such as have need of milk and not of strong meat, [you are become such] as if they had been otherwise once: Here's as low as low can be, for men that had professed Christianity for Thirty years as they had.* On the other hand he speaks the highest things of the work upon, or calling of a man not Elected, *Chap. 6 4, 5. Who were once enlightned, and had tasted of the heavenly gift, and were made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the World to come. And at the 9th Vers. He yet says of the true Believers amongst them, But, Beloved, we are persuaded better things of you, and things that accompany Salvation, though we thus speak.* Now what Grace is it that the Apostle, to choose, singles out to instance in, as that which was and argued *better things* in them, than all that other work upon the others rehearsed, *Vers. 4. 5. and things accompanying Salvation; But this very thing of love? So Vers. 10. 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.*

But you will say, How shall I know how I love God? *Would you have me give you a sign of a sign?* Suppose *Jesus Christ* were here, what course would he take? I cannot take a better. If *Jesus Christ* were here (and I in his stead, as you know the Scripture speaks) what course did Christ himself take? He asked *Peter* the Question, *Peter lovest thou me?* Nor did he go and rifle his heart by signs of that; but *Peter, lovest thou me?* I beseech you but turn over your own hearts in all that hath past between him and you; have you never found intermingled with other workings on you, any true strains of love to Him? No dispositions of Ingenuity towards him? None? Think again; If Christ did now himself appear, and did put but this Question seriously to thee; I know his Presence would awe thee to speak what thy heart doth at the bottom ultimately conceive and apprehend, though thou canst wrangle it out, and dispute it with Ministers, (as your manner is) that you have no love to Christ, none. Christ is now here present, and we in Christs stead, do put that Question to thee.

2. The Second Character averred (for I take only such as expressly and setly annexed) unto a Calling according to Purpose, in that other, *2 Tim. 1. 9. Who hath called us with an holy Calling, according to his Purpose and Grace.* So then, hath God stamped *Holiness* on thy soul? Hath thy soul again and again considered this, how he is an holy God; *Whose pure eyes can endure no iniquity;* and thy heart cleaveth to him under this thought, and apprehension of him, though thy heart and life abounds with that which humbleth thee, and causeth thee to mourn, as contrary to that his holiness? Doth thy heart approve of all his Commands in all things as holy and good, because this Holy God hath given them, though never so contrary to thy lusts? And, is it thy constant wish, Oh that this Holy God would make me partaker of this Holiness! and that I might live with this Holy God for ever! I should have an happiness in him: Are there any such buddings? any such secret pulses, and strings, or veins of heart as these flowing in thee?

But you will say to me, Holiness is but a Legal thing, a conformity to the Law of God, and was in the heart of *Adam, who was under a Covenant of Works;* and will you say that it is a certain evidence that the God of all Grace hath savingly Called me? I do not say that is without Faith; but where true Ho-

Holiness is, there must be Faith, as where smoak is, there must be fire; and being so understood, I do avouch, and will give you an invincible Scripture for it, that true Holiness in the least degree is a proper fruit and effect of the Covenant of Grace, and a certain evidence that God will perfect and stablish thee: Take *Heb. 10. 14. By one Offering he hath perfected for ever them that are Sanctified.* The effect of these words is the same with that I am upon out of *Peter*; *Paul* says, Them that are Sanctified, are perfected for ever; and *Peter* says, He hath Called us into Eternal Glory, and you will see the God of all Grace engaged in it. Thus *Paul* also speaks, *Them that are Sanctified he hath perfected for ever*, that is, He hath put them out of all danger of miscarriage as for Salvation.

Obj. Well, but you will say, may we build upon this, That those that are truly Sanctified are the Persons are thus perfected, and in the Covenant of Grace?

Ans. Yes, you may build on it: For it hath a Duplicate of Evidence for the ascertaining of it: 1. That the Holy Ghost by *Paul's* Pen hath uttered it, which single witness were enough: But, 2. *Paul* expressly says, That the Holy Ghost in another Scripture hath testified it, whereof the Holy Ghost is a Witness, says he, (and his proof is most punctual, and invincible) as also that it is the commensurate effect of the Covenant of Grace, *Vers. 15, 16, 17. Whereof the Holy Ghost also is a Witness to us; for after that he had said before, This is the Covenant that I will make with them, after those days, saith the Lord, I will put my Laws into their hearts, and in their minds will I write them, and their sins and iniquities will I remember no more.* Observe the accurateness and exactness of this proof. There were two Branches of that his Assertion in *Vers. 14.*

1. *They that are Sanctified,*
2. *Are Perfected for ever.*

(Even as here, Called into Eternal Glory.)

And the Scripture he cites, punctually speaks and joyns both these together, even as the Apostle doth.

1. *Them that are sanctified* in those words, *I will write my Law in their hearts*, and so true Sanctification is exprest in Scripture, *My people in whose heart is my Law.*

2. *Perfect for ever*, in those other words, *Their sins he will remember no more*: And I hope they whose iniquities God remembers no more, are perfected for ever.

Unto which I add (that which I intimated afore) That the God of all Grace would appear interested in it, *viz.* That this Holiness, which this Promise, *Thus to be perfected* is made unto, proves to be the proper fruit of the Covenant of Grace, and of that alone; For of the Covenant of Grace it is he speaks; when the Holy Ghost in the Prophet prefaced unto it, *This is my Covenant after these days*, namely, under the Gospel, that Covenant whereof the Apostle had afore said, *Christ was the Minister*, with difference from that legal Covenant, *Heb. 8. Vers. 6. But now hath He obtained a more excellent Ministry, by how much also He is the Mediator of a better Covenant, which was established upon better Promises; And Vers. 10. For this is the Covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my laws into their mind, and write them in their hearts, and I will be to them a God, &c.* There is no other, nor no better: All truly Sanctify'd are in that Covenant; and none that are truly Sanctify'd, are Sanctify'd otherwise than by vertue of it.

I might add a Third, that I may not leave out the Principal Verb, as we say, *viz. Saving Faith*, and it is found in the same, *Jer. 31. 3. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.* Hath God drawn thy

heart to him? specially was it his everlasting kindness wherewith he hath drawn thee? I do not ask whether with Assurance of that his love; I am not so severe: For there is another Drawing, even in the way of Faith, of Adherence, and Recumbency; wherein he hath proposed to thy Soul all that which is said of his eternal Love to his People, to allure thy Soul to himself; yea, and thereby hath allured it, and hath strengthened thy heart to spread it and plead it afore him blind-fold, That he would accept and wrap thy Soul in that bundle. Eternal Love hath herein found out, and owned thy Soul, and thy Soul hath owned and laid hold on, or rather refer'd it self unto. And hath God *caused thee*, in this manner, *thereon to trust*, as *David* speaks, and to give up thy self thereto, as to be saved, to the conduct of it, so to be carried on by it, and to fulfil in thee the good pleasure of his Will, even the will and the deed, according to his good pleasure, thou working out thy Salvation in a subordination and dependance thereupon; and do the drawings and motions of it in thy heart still recover thee from sin when thou art fallen, break thy heart, and humble thee for falling; and the little holiness thou hast, hath come in this way? And dost thou owe the greatest part thereof (at least) to these drawings by God, and pleadings of thine with God about that his everlasting Love? (or *his Free-grace*, as we usually call it) and thy interest in it? Dost thou grieve that thou art not made altogether holy by it? Hath God indeed drawn thy heart (shall I say even out of thy self) thus, and taken thy heart thus with this his everlasting kindness, and canst thou think that this God will leave thee? What, and have drawn thee with his Love? No, he will never do it. He can never find in his heart to do it; his Love hath engaged it self to thee, and himself thereby. And what is this *drawing* by loving kindness in *Jeremiah*, other than in the *Text*, *The God of all grace hath called thee*? And in drawing thee with loving kindness, hath drawn thee to Christ, according to that of our Saviour, *None comes to me but him, whom the Father draws*.

I will but further cast in this for the comfort of some, which this place in *Jeremiah* suggests: O! thou maist say perhaps, I was thus drawn and affected once; and for a long time was carried along thereby in sweet and free accesses to the God of all Grace, as sitting upon, and reigning in his Throne of Grace; having together with these Accesses, some holy Obedience suitable, which I carried away with me, from those near Accesses unto Grace: O, but Wretch that I am! I am greatly fallen and decayed in those respects: For thy comfort, read but the words afore in that Prophetical passage, *Again, I will build thee up, and thou shalt be built*. I know in the letter it is spoken of restoring their outward Condition; but his everlasting love being alledged as the cause of it, and *his drawing them* as a conjunct Effect, I may warrantably apply it unto their Souls, as God also would have those his *drawn* or *called* ones among them to understand. What do I then infer from hence?

Hast thou run into Dilapidations and Decays of that former work, when it was a time of Love, and when thou wert thus first *drawn*? Lo, *Again*, says he, *I will build thee*; And why? For my love is everlasting, and continues the same: *I will heal their backslidings, and love them freely*, as in *Hosea*. And what is this also, other than what *Peter* also here farther says, *The God of all Grace who hath called Us*, will *perfect*, the word is *restore*, when fallen set in joynt again, when laxated or out of joynt through falls, as *Gal. 6. 1.* it is used. This for the first Branch of this first Head, [*Hath called;*] which was intended by me but only as *some few things premised about Calling according to God's purpose*.

II. That *Calling according to purpose* is a work of that *perfection* for kind, with difference from all other works found in others, as thereby God is engaged to carry it on unto perfection. This is added to the former, and is home to the point afore us. I put, you see, God's maintaining of this his work upon these two things.

1. His special Love that works in us a work of such a kind as hath a perfection in it.

2. That

2. That his Love continueth an unchangeable respect unto it for the kind and perfection of it, as bearing the peculiar stamp of such a Love. These two, in this Argument, have a *Reversus* or Recoil, a running back again one into the other: 1. His Love works the work: That work wrought, hath that hold on, and interest in his Love, as it is engaged to carry it on, because it wrought it, which indeed is no other than what is in the Text. 1. The God of Grace hath called: 2. This God of Grace having called, will perfect, stablish it.

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I shall single forth but one Scripture, which alone speaks fully, and to the whole of this Assertion; it is *James* 1. 16, 17, 18. verses, *Do not err, my Brethren: 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, that we should be a kind of first fruits of his Creatures.* Upon this passage it is, I shall center my Discourse, as being proper and adequate unto every tittle of the Assertions, which were,

1. That there is a good a perfect work of Regeneration and Calling, which proceeds out of God's special good Will.
2. And this with difference from other *gifts* and works bestowed upon temporary Professors.
3. Unto which work God bears an unchangeable respect, without shadow of turning from it; and that both because,
 1. It proceeds out of his good Will at first.
 2. Because it is accordingly a *perfect Gift*, wholly differing from all other Gifts whatever that he doth bestow upon the Sons of Men.

And a glimmering of all or most of these do appear out of the Text in the very reading of the words; especially if their Coherence with *James* his whole Discourse before (which I shall presently set out) be weighed and considered.

Although I shall land in this Passage, *Vers.* 17, 18. as the Conclusion; yet in order unto the greater illustration of the Apostles set scope in these words, I must fetch a compass about, and run over, as briefly as I can, the fore-part of this *Chapter*, unto *vers.* 10. which may perhaps cast some light upon the whole Epistle, as to what is the main design of it, which hath not been so fully observed.

And the Reason why I am to do this is, I did necessarily put in this Clause into the Assertion, That Regeneration or true Calling is *Ec.* with difference from whatever other works or gifts God bestows on any others; and indeed, one great end of God's, in bestowing other gifts upon men Non-elect, is to set off the more, that his special Grace shewn to his only called Ones, in the perfection of that work on them, with difference from all other works that are but the Counterfeits thereof; and therefore the Consideration of both these together, set in view one by the other, serves greatly to illustrate this great point in hand: And this (I say) is one eminent scope in *James*, which I must punctually keep unto, and not digress; so as you are not to expect handling particular Differences of these works further, than as in the opening of *James* any such shall start forth, and discover themselves there to lye: But the *in* of it, *viz.* that such a difference there is, and that this is *James* his design, is all my present business.

I shall draw the Current of *James* his Discourse into these rills.

I. He at first breaks in abruptly upon them, with the greatest Paradox to the World that ever was uttered, and which true Christianity only can receive and imbrace, *vers.* 2. *My Brethren, count it all joy when ye fall into divers Temptations.* 1. All joy, Count it matter of joy, and of full joy: 2. When ye fall as into a Precipice, that is, suddainly, without warning or being lookt for: And 3dly, at once, not by degrees or succession: 4. Into Temptations, not one, but *many*, in the plural: 5. And those of *divers* sorts; for Persecution draws a train with it, as of Poverty, All taken away, Imprisonment, Banishment

BOOK IV.

nishment (as *John* often, and *Aquila, Priscilla,*) Sickness through ill usage, Death, Miseries on Wives, Children, Families.

Now for an Apostle, God's Herald, to proclaim this with so great a triumph to all joy and glorying (as *vers. 9.*) thus aforehand, when they were but putting on their Armour, when men use to do, that when Victors put it off; and to inculcate this as the best news, and greatest happiness and blessedness that could befall them, *verse 12. Blessed is the man that endureth temptation, &c.* All this must have this supposal or thing taken for granted at the bottom of it, That the God of all Grace had afore designed a most glorious issue, and would most infallibly and certainly uphold and carry all, truly called, through all these Temptations to the most glorious issue and achievement at last that the heart of man could conceive or expect; for so he inserts, *vers. 3, 4. [Knowing this, &c.]* that is, laying down this for a certain truth, take it for granted, and be assured of it at the very entrance into them: And indeed, to have made this Proclamation without this Foundation for the bottom of it, had been the most weak and uneffectual Exhortation, not to say the greatest Vanity, in the world: For otherwise, without this Assistance and undertaking from God, such Temptations do work upon flesh the clear contrary; and it is impossible, at least an infinite hazard and danger, but that they should do so, and so they would be matter of the greatest discouragement as could happen unto man; only understand all this to belong unto sound Christians, and to none else.

Now what is this, but the same, and no other than the grand point we have been upon all this while out of *Peter* here in the end of his Epistle, and with which also himself had made his entry in the beginning of the Epistle, *Chap. 1. vers. 6, 7. Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heaviness through manifold Temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be try'd with fire, might be found unto the praise, &c.*

'Tis true indeed, *James* speaks of outward Temptations; yet these are always, we know, for a season, accompanied with inward Temptations many ways, as in the same ways *Peter* acknowledgeth, in those words, *Though now for a season, ye are in heaviness through manifold temptations:* And our *James* gives a set and solemn Admonition about them also, *Vers. 13. Let no man say when he is tempted, I am tempted of God, &c.* Of which more afterward.

But although this about Temptations was *James* his entrance, and he begins with that as a necessary exhortation for those times, yet it served but to lead on to another greater, and more principal design, and that was a discovery of false and unsound Professors, who fill'd their Churches, of whom in Temptation, many already had, and others would fall away: And indeed, the very design of God himself in sending these Temptations was, and is to try and discover the sound and unsound, by enduring Temptations; so *Vers. 4.* that the trying your Faith, viz. of you, and the Faith that is in you, whether it be sound or no. And *Vers. 12. Blessed is the Man that endureth Temptation.* Hence, though this about Temptations was his Preface, yet it gave but the Occasion and Introduction to that other more general Scope now specified; and this Discovery to have been the set general drift of the Epistle, *Aretius* was well aware of, though few (if any Interpreters else) that although there are (says he) many other particular Propositions handled by *James*, yet there is no general one, which you may find (says he) in *Vers. 22. Be ye doers of the word, and not Hearers only, deceiving your own selves:* And often (in effect) again repeated in the Epistle. And the occasion was, says he; that there were many that profest Religion in their Churches that were not found, of whom the Apostle gives many and shrewd Characters, through this Epistle, which other Interpreters smother, noting them only under the notion of vices or corruptions in practise among them: These Characters are such as these, *A double-minded Man is unstable in all his ways,* *Vers. 8.* And *Vers. 23. If any be a hearer of the word and not a doer, he is like unto a Man beholding his natural face in a glass, &c.* Then *Vers. 26. If any Man among you seem to be religious, and bridleth not his Tongue, but deceiveth his own Heart, this Mans Religion is vain.* In the 2d Chap. an allowed

Flures sunt particulares propositiones, tamen una generalis, quam sumo ex capite 1. v. 22. que deinceps hinc inde aliquoties rejicitur. See his Prolegomena, &c. to this Epistle.

allowed Partiality in keeping Gods commands, *Vers. 10, 11, 12. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all: For he that said, do not commit Adultery; said also, Do not kill: Now if thou commit no Adultery, yet if thou kill, thou art become a Transgressor of the Law. So speak ye, and so do, as they that shall be judged by the Law of Liberty: Also of those that would put their Religion in Faith, without works, from Vers. 14. to the end. In the 3 Chap. 14. he speaks of Professors whose zeal, though about matters of Religion, was bitter, Vers. 14, 15, 16. But if ye have bitter envying and strife in your Hearts, glory not, and lye not against the Truth; This wisdom descendeth not from above, but is earthly, sensual, devilish; For where envying and strife is, there is confusion, and every evil work: Which he discerns from that wisdom which is Truth or Grace, whose character you find, Vers. 17. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy.* In the 4th Chap. he gives like Characters of worldly Professors; the vigour and strengt. of whose intentions and contentions was spent upon seeking things of this World, *Vers. 1. and 2. and who if they prayed for them, yet 'twas to consume upon their lusts, Vers. 3. which sort of Men he terms in downright terms, Adulterers and Adulteresses, Vers. 4. for there were of both sexes such: Ye Adulterers and Adulteresses, know ye not that the friendship of the World is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God: And at Vers. 8 he gives them that counsel and direction which alone was proper to their condition, even to begin an initial Repentance and conversion from out of a state of sin, which they yet lay in, Vers. 8, 9, 10. Draw nigh to God, and he will draw nigh to you; cease your hands ye sinners; and purifie your Hearts ye double-minded; Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness: Humble yourselves in the sight of the Lord, and he shall lift you up: And it is certain that the double-minded there, was one that was hitherto in his sins, and not hitherto in the state of Grace.*

Chap. 4.

Now though *Aretius* seems first to descry this at *Vers. 22. of Chap. 1. yet I hope you will discern the mystery of this Discovery to work from the beginning of this first Chapter, and to have had a good progress all along unto Vers. 19.*

II. Hence flow's then the second Rivulet, the fore-part of this Chapter runs into, that James doth industriously set out two sorts of Professors, sound and unsound, or Temporaries; and also two several works upon them, although intermingledly; sometimes speaking of the one, sometimes of the other; and all to shew that the falling away of the one, ariseth from the imperfection of that gift, or work that is upon them; and the enduring of the other from the Perfection or Goodness of that work wrought in them.

For the Demonstration of which, I shall cursorily run over from the *Vers. 3. to the 19th.* and then mainly center in the Perfection of a true work, out of *Vers. 17, 18.* which is the point, for the sake and proof of which, I was induced to this Exposition of this first Chapter of James.

I. Begin we with his beginning at *Vers. 3, 4.* which we have a little already opened, *Knowing this that the trying of your Faith worketh patience; &c.*

I. To what sort of Christians doth he speak this?

Certainly to none other but the sound: For it is,

I. To them that have such Faith as will bear the trial, and will, being tried bring forth that patience which we have been a setting out. 2. They are each as have already had some knowledge and experience in lesser trials and skirmishes, that their Faith hath begun to bring forth Patience in some measure.

2. It may be seen, by what a Character of Perfection it is, (as opposed to Counterfeit and Imperfect, says *Beza*) that he sets upon their Faith and the workings of it.

I. The

BOOK IV.

Ille per patientiam exercetur fides, ut per hanc, quam se perfectam probetur. Beza in verba.

Κατὰ τὴν ἀσθενείαν παρασκευάζεται, ἰ.ε. πλεονεξία [perfecte] operatur. A Lapide in verba.

1. The Faith it self he there speaks of, is a true and perfect work of Faith for kind; for so, the Operations and issues of it are such.

2. The very word [works] *Patience*, in the greek signifies a through and a perfect working, and not by halves; if you will english it, say [perfecteth] *Patience*; that is, begets such a *Patience* as is true, perfect, genuine, this true Faith doth. Then again,

3. Let that *patience* have but its *perfect* work, as when *Patience* is of the right breed it will have, either in a lesser or greater degree. And then,

4. The effect of all these will be to make you, (the persons in whom these things are,) *perfect*, that is, will bring you to that perfection of thirty, sixty, or an hundred fold, which God hath appointed to bring you to Heaven with all. Here is *Perfect* upon *Perfect*, and *Perfect* and *Perfect* again; and Faith it is that is the great Grand-mother of all these, and therefore it is a *Perfect* or sound Faith only he aims to speak of, which begets in its kind still what are perfect even as it self is. And what doth this other then point us to, and indeed withal interpret that very point of difference, which he centers in *Vers. 17*. Even as this thus begins it, *every good and perfect gift; viz.* in true Believers, as in distinction from what are counterfeit and imperfect, as which will never make him, *that hath them, perfect*, as the Laws weakness and imperfection the Apostle speaks; which true Faith, you see, (he says) doth. And is not this the very point of difference also, which Christ in the Parable gives between the *Thorny* and *good* ground; the one brings not forth *fruit to perfection*, *Luke 8. 14* but the good with *Patience*, *Vers. 15*. of which afterwards.

III. The third Head or Rivulet is, That in a special manner those words of this first *Chap. Vers. 11*. *For the Sun is no sooner risen with a burning heat, but it withereth the grass; and the flower thereof falleth, and the grace of the fashion of it perisheth: So also shall the rich Man fade away in his ways;* These words, I say, are in this Coherence intended as an Admonition unto a rich Professor, who being unsound; would certainly wither and fall away, if he repented not: And although the former general Scheme might sufficiently evince *James* his Scope, to have been to set out these two sorts of Professors; yet I do further single out this *Vers.* more largely to insist upon; because the opening of it will both give further light to this Epistle, and also because that the words taken with the words afore in *Vers. 9, 10*. contain in them a foundation of difference, in this sort of Professors, of the imperfect work wrought on them, from that good and perfect work of Regeneration, *Vers. 17, 18*. and Gods different respect had thereto, which is the main point in hand; and so I set this *Vers. 11*. and *Vers. 17, 18*. in a comparative opposition one to the other.

I shall expedite the opening of this *Vers. 11*. by three Heads.

1. Why, under the instance of rich Professors, he should express the state of Temporary Believers, rather than under that of the poor, of whom he had spoken *Vers. 10*. as well as of the rich? Or why not under the Persons of both? Why should he take the advantage to bring in this Admonition concerning Temporaries upon the score rather of the Rich?

I shall give an Answer to this, to prevent an Objection that had been obvious to be made upon the sequel of my Discourse.

The account I give of the Reason hereof is,

The Case stood thus: He writes to the Jews, to the twelve Tribes scattered abroad, *Vers. 1*. The Jews were then scattered over all Countries, and among all the Nations.

And observe, 1. That the Apostles in those few Epistles which they write to the Jews, give more frequent and sharp admonitions and characters about Temporary Believers; than all else that were written to the Gentiles. There are 3. Epistles written to the Jews, *Peter's*, *Paul's* to the Hebrews, and *James's*: *Peter*, you see how he deals with them in his second, Epistle, *Chap. 2*. towards

wards the latter end. *Paul* wrote to the *Hebrews*, and no Epistle speaks so much, so oft, so home, to temporary Believers, and of falling short of the grace of God; of mens being enlightned, and tasting of the powers of the World to come, &c. and of being sanctified by Christs Blood, and yet falling away from Ordinances first, and then proceeding to do despite to the spirit of Grace, *Chap.* 10. and the like Admonitions to take heed of such a State, *Chap.* 3. and 4. not all the Epistles so much. And 3ly *James*: He in a manner chiefly pursues this Argument. Whatever might be the reason of it, I know not; yet this argues there were amongst the Professors of Christianity of the Jewish Nation there, *de facto*, extant, more Temporary Believers comparatively, than in other nations of the Gentiles.

Again, 2. That Nation of the Jews were generally rich, and more given to seek riches than any other Nation; and to that end they were Merchants; or following Merchandise, as they are to this day, full of griping, greedy of gain; and this *James* in this very Epistle insinuates, *Chap.* 4 v. 13. *Go to now you that say, we will go to this City, and continue there a year, and buy and sell, and get gain; εμπορευόμεθα*, that is, we will Merchandise, Trade, and Traffick: In so much that *Dr. Hammond* thinks that this their course of Merchandise was intended here in this 11th vers. *So shall the rich man fade away in his ways; εὐσεβείας*, here may possibly be (says he) a change of the Transcriber for *εμπορίας* Tradings, or Merchandisings, as *Chap.* 4. 13. 'Tis the rich mans speech, *εμπορευόμεθα*, we will Traffick, &c. The Vulgar hath it, *in itineribus; Piscator, ut Professionibus*; They lost Religion, and withered whilst they tumbled up and down for Gain from City to City. He here speaks their hearts and the course; and this was their sin; and this their sin to this very day; and they are apt to heard up Riches. There is no People in the world, where they are not kept down, that do so strangely grow rich, as they do: And they tumble up and down the world, as these did: Now it fell out in Providence, that in these Churches *James* writes to, there were many of such rich Professors that were but Temporaries, that despised the poor Saints, *Chap.* 2. 6. that were *Misferly men*, &c, *James* speaks of them, *Chap.* 3. 1. who butted in on the Congregations, thinking with their greatness to carry all afore them; Men of unruly tongues, that did set on fire their Churches; and of which, in relation to disturbances in their Churches, *Grotius* interprets those passages in *Chap.* 3. *Vers.* 4. 5, 6, 7. These had Religion in respect of Persons, *Chap.* 2. v. 1. *My Brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons;* and sought themselves for all the respect in the Congregation, because they were rich and great; and it was the measure they went by in giving of respect, as *Vers.* 2, 3. *If there come unto your Assembly a man with a Gold ring, in goodly Apparel, and there come in also a poor man in vile Raiment; and ye have respect to him that weareth the gay Clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot-stool, &c.* To confound them; *Hearken*, my beloved Brethren, let me speak a word in your ear, says *James*, I will give you a *Memento*, and mind it well, *Chap.* 2. 5. *Hath not God chosen the poor in this world, rich in faith, and heirs of the Kingdom?* This is full *James*: The Collection from hence is, That though; as the Apostle elsewhere says, *Not many Rich*, yet some; there are some of them that are called. Yet there were many of rich People amongst these Temporaries, for the reason I have told you; and the Temporary Believers lay most among that Heap: There were fewer of the poorer sort that were Temporaries: The Holy Ghost knew this, and therefore directs the point and dint of his two-edg'd Sword against the Rich, and speaks more comfortable things of the Generality of the poorer sort, as of those in which heap Election lay: And therefore, above all others, do you examine the work of your Calling wrought in you, and the sincerity of your Profession: Do you take heed you do not err and deceive your selves, as *Vers.* 16. and 22. Take heed therefore, says he, you rich men; you are in most danger; yea, and your rank consists more of such as are unfound.

And thirdly, You find in the Parable of the Sower in all the three Evangelists, where these different works on Professors are spoken of, you will find in all the three our Saviour Christ to indigitate that it is Riches choaks the Seed, and though he mentions other things, yet all mention Riches, *The deceitfulness of Riches choak the Word*, *Matth. 13.* Himself foretold hereby, That it would prove the fate of rich men in a special manner. So that truly, James had reason to speak to rich Professors among them, as such, to warn them of this above all other sorts of men, as being those, among whom the most of Temporaries usually lay.

The second thing for the understanding of this 11th verse, is the manifest Allusion and exact Parallel that is between Christs' words in that Parable of the Sower, and James's here. This James, whether he were James the Son of Zebedee, an Apostle, or James surnamed the Just, the Brother of our Lord, was one that followed Christ up and down, and heard his Sermons, and so was well acquainted with Christ's Parables.

1. Our Saviour utters his Parable of the difference of Professors under this common stile, *Hearers of the Word*, as in all the Evangelists; the close of them all is, *Take heed how you hear*; (and to this day you call Professors, *Hearers*;) James doth the like, *vers. 19, 20.* He describeth Professors by this Title, *He is one that hears the Word.* Thus also in *Matth. 7. 26.* *Every man that heareth these sayings of mine, and doth them not, &c.* And here in James 1. *vers. 22.* *Be not hearers only, deceiving your own souls.*

2. James expresses falling away by *withering*; so you have it in *verse 11.* *The Sun is no sooner risen with a burning heat, but it [withereth] the Grass:* Look the Parable, *Matth. 13. 6.* and *Mark 4. 6.* Christ useth just the same expressions.

3. The Parable expresses their *withering* to be caused by the Suns rising and heat: *When the Sun was up, Matth. 13. 6. they were scorched, and because they had no root, they withered away.* How doth James express it concerning those rich Temporaries? Says he, *The Sun is no sooner risen with a burning heat, but it withers the Grass:* It is exprest the same in terms.

4. What doth James interpret this Sun rising, but of Temptation? So in the following *vers. 12.* *Blessed is the man that endureth Temptation;* which is his Inference brought down through this 11th verse. The Parable in like manner thus expresses it, *When Tribulation or Persecution ariseth for the word, Matth. 13. 21.* And in *Luke 8. 13.* more exprelly, *And in time of temptation fall away:* The other call it *Persecution* and *Affliction*, but Luke plainly useth James his word *Temptation.*

5. James instanceth in the rich, so all the three Evangelists instance in that above all other, *Riches choak the word, Mark 4. Luke 8. 14. Matth. 13. 22.*

6. How doth James express the opposite Saving Work? 1. By a good Work. 2. By a perfect Work, *vers. 17.* He had said *vers. 4.* *Let Patience have her perfect work:* In what Language doth the Parable speak? They are the good Ground (says he) that first, *having good and honest hearts*, they do 2. *bring forth fruit with patience*; and 3. do bring forth fruit to *perfection*: For that is one difference whereby the *thorny ground* is diversified from the good ground, *They bring not fruit to perfection, Luke 8. 14.* Oppositely says James, *Let Patience have her perfect work*, and it will make you perfect. That which is perfect Faith, and of the right kind, will, when tried, bring forth *Patience*; and let Patience have its *perfect work*, it will make you perfect.

7. And lastly; Whereas in the close of the Parable, Christ says, *Take heed how you hear: For whosoever hath not, from him shall be taken even that which he seems to have*; thereby meaning those imperfect Gifts and Impressions, and Profession thence arising. Now come to James, *If any man among you seem to be Religious, &c.* This for the second Head, The Parallel of the Parable.

IV. You have the elegant Similitudes whereby he expresth the unchangeableness of God's Love and Dealings with and towards this work. The Comparison is made between God and this Sun which you see; He calls both the *Father of Lights*; therein they agree but with a dissimilitude; 'tis a Comparison from an unlikeness, as the word [without] *variableness*, &c. shews. As if he had said, *God the Father of Lights* is not in these respects as this Sun: Also this Comparison, with an answerable difference, may be extended unto those *Grassy* fruits, *vers. 10.* which the Sun brings forth out of the Earth, as bearing in this Comparison the resemblance of that work on Temporary Believers, as will appear. And on the other hand, he opposeth to them, and sets in *comparison with them*, these super-excelling good and perfect fruits, which *God the Father of Lights* brings forth in the hearts of sound Christians, which he likens, not only unto the best first fruits of the Earth, but of the whole Creation.

1. In General, That his Scope is to institute a Comparison between God and *this Sun*; that the Phrase, *Father of Lights*, manifests, which yet some do understand simply and singly spoken of God, without any Allusion unto the Sun at all, and interpret it by the like Titles given to God in other places, as *Father of Glory*, *1 Eph. 17.* and so to be all one as to say, a *Father full of Lights*, *Pater luminosissimus*, and so to import only what elsewhere is said, *God is Light*, and *in him is no darkness at all* — and *who dwells in light inaccessible*, &c. But that this Title of *Father of Lights*, is,

Erasmus,
Vatablus,
Dr. Hammond.

1. Not spoken only of what he is in himself, but in respect to *his Effects*, that *come down from him*, (though what he is in himself, must be understood to be the Foundation of it) is plain: For he is termed *Father* in respect of his Gifts, as these words shew, *Every good and perfect Gift cometh down from the Father of Lights*, *James 1. 17.* And *Father*, we know, is all one as the Author or Creator, as *Father of Spirits*, *Heb. 12. 9.* and elsewhere often; and here in respect of begetting us, not out of his Nature, but his *Will*, *verse 18.*

And secondly, That it is spoken in Allusion to the Sun, appears, 1. Not only by this, That this Sun is known to be the Principle and Fountain of Light, both in the Moon, and in the Stars, and in the Air; and so God is of all Lights in Angels, who are called *Angels of Light*, *2 Cor. 11, 14.* and his Saints *Children of Light*: He is also the Author of that Light which is in the universality of Mankind, *who enlightneth every man that cometh into the World*, *John 1. 9.* Now then, the meaning is this, That God, He who is the *Father* of all *Lights*, in all these owns himself, to be in a special manner, *Father* of such *Spiritual Lights* as are a *good and perfect gift*, which regenerates and makes men *Children to him*, as in *vers. 18.* and enlightneth them with the *light of Life*, as Christ by way of distinction speaks, *John 8. 12.* 2. This Allusion also that of *first fruits* confirms: And, 3dly, many of those Interpreters that would have him stiled thus, in respect of being *Light in himself*, and so *quasi Pater luminosissimus*, as *Father of Glory*, &c. yet are fain to acknowledge the next words, *No shadow of turning* to bear a Comparison with the Sun in a way of Dissimilitude. This as to the general import of the Similitude: 'Tis a Comparison with the Sun which the ensuing Particulars will more fully clear.

Pater luminum,
says Beza, *quæ*
est Fons & Au-
thor ISTIUS
Lucis seu noti-
tiæ, that Light
which is per-
fect and spiri-
tual, which he
had afore dis-
couraged of.

Piscator,
Beza,
Grotius.

[The Particulars of the Comparison.]

1. He expresth the difference of the two *Works*, *perfect* and *imperfect*, under the Similitudes of the *FRUITS* which God and this Sun produce. This the Similitude of the *first fruits* of the whole Creation, *vers. 18.* on the one part, to which he compares *Regeneration*, and all *perfect Gifts* accompanying, doth shew; being set in comparison with those imperfect *Grass* fruits, spoken of in *verse 11.* on the other part; which he stiles but *Grass*, and the *flower of Grass*, which, though they have an outward *Grace in the fashion of them*, yet are but *Grass*, as his words there are: And by such he sets out the most glorious Gifts that are in *Temporaries*.

And the Comparison of those two words is exceeding elegant.

BOOK IV. 1. These common imperfect Gifts had been most aptly compared to those grassy, earthly Fruits, which the Sun brings forth, in the *stony* and *thorny Ground*: For indeed, how is it that the Sun doth bring forth these, or indeed any other other, not immediately, but out of the Principles which are in the womb of the Earth, only the Sun quickens and enlivens them, and draws them forth, by the influence of his Being, Light, and Heat; but creates them, not immediately, but educeth them as forms are out of the Principles in the Matter, as Vapours that it draws up out of the Earth.

And although Christ in the Parable instituted his Comparison only between these Fruits that are but Grass, and those other good Fruits of the Earth that are Grain and Corn rising up to perfection; yet *James* his new Comparison, *Vers. 17.* riseth far higher (as in the sequel will appear,) and further sets out these first fruits by their high descent (as I may term it, in allusion to *James* his Phrase of them) as being in their original meerly celestial, and in that respect no fruits on Earth to be compared with them, and this heavenly original of them; the Parable took no notice of, but compared them only to those pretious Fruits of the Earth, of *Corn*, &c. So as the comparison here, as *James* advanceth it, runs between such fruits as are but meer Grass, and such as are supposed heavenly and celestial: And this their original is here emblaſoned in three several Phrases.

That they are *from above*, which is all one as to say, from God; yea, and from God wholly, as of Christ 'tis said, in *John 3. 31.* *He that cometh from above is above all*: He that is of the Earth is earthly, and speaketh of the Earth; he that cometh from Heaven, is above all. And such, in respect of their origine, are these first fruits, in comparison to those others. And to this very purpose doth *James* himself use the Phrase in this Epistle, when speaking of the difference of *true zeal*, and counterfeit *zeal*, about matters of Religion, he sets that difference forth by their different original, as well as by their effects: That *true zeal* is a Wisdom (or Grace) *from above*, &c. *Vers. 17.* *The Wisdom that is from above is first pure, then peaceable, gentle, and easie to be entreated, full of mercy and good fruits, without partiality, and without hypocrisie*; but *bitter zeal*, *πικρὸν ζῆλον*, which we translate *bitter envying*, *Vers. 14.* and *strife in your Hearts*, though about matters of Religion; *This Wisdom, Vers 15. descendeth not from above, but is earthly, sensual, devilish*; It is but the acting the corrupt Principles, that are in the Heart already, Principles of *Flesh*, &c. which the Devil also will strike in withal to make divisions; and therefore, says he, *Glory not in such a zeal* (as *Jehu* did,) and *lye not against the truth*, in judging that to be true Grace: No. The like may be said of other Graces, and of their Counter-faith, for all have their Counter-faith. These differ thus in their original, and therefore in their kind, and in their effects.

2. These perfect gifts are said to *descend*, *καταβαίνειν*, as the Holy Ghost himself is said to do, *Joh. 1. 33.* that is, wholly and purely comes down from God, and nothing of it is from what is beneath.

3. These first fruits are wholly by Creation, yea, and by a second Creation, being the first fruits of the whole Creation, and so excelling the first; and yet the first Creation was *totius entis*, of the *whole* being of what was then created; and therefore hereby these are imported to be wholly from him, in the whole being, or entity of them. 'Tis the Seed of God which is let fall into the Heart from above, and so wholly Heaven-born for kind, though in degrees imperfect, and though accompanied in the Heart where it is, with innumerable mixtures of Self and Corruptions.

Now as to those other imperfect gifts, this visible Sun brings forth Common Herbs, as Dazies, Primroses, and such as grow alone in the Wilderness; and such, and no better, are Moral Vertues, which are produced in Heathens, and without the Word, and are but Grass, as all will acknowledg. And the same Spirit produceth, with and by the means of the Word, Enlightnings, and Affections stirred by these enlightnings towards these Objects or things held forth in the Word; yet still, the work it self, if it be examined to the bot-

tom, springs and arises but from the Principles that were in the Heart before, only are now elevated, lifted up, and raised and taken up about new Divine Objects by a new light presented to them.

Chap. 4.

If you Object, are they not said to be partakers of the Heavenly Gift, Heb. 6. 4?

The Answer is, There is indeed a Participation of a Gift from Heaven, but 'tis but in respect of an influence from Heaven, without which they would never be drawn forth; and in that there is a word that comes from Heaven, which moveth and affecteth them, by the instrumentality of which, there being a light to direct them to new Divine Objects, above what Nature or Reason, &c. would any way reveal, or so far enlighten them in, these new Objects are set on with power, yet so as the Principles in the Heart are not radically or intrinsically changed.

1. The Understanding hath not a new Principle, a spiritual Faculty to capacitate it to take in those spiritual things spiritually, and as they are in their own Nature. And so, though there seems to be a great Change, because both a new Light is let in, and new Objects presented that never were afore; yet, as a piece of Glass remaining red or green, gives every beam of light let in, a tincture of that colour that is in it self; so that the Objects that come to the eye through it, are died and tinted also, and so discoloured; whereas through a pure Christal Glass, they appear in their own native hue and excellency. Thus is it here, a new Christalline is put in to take in all spiritual things in their own true native hue and glory:

2. Self-love, which in corrupt Nature that is not truly regenerated, is the spring of motion unto all the wheels, the Affections, which rise and fall no farther than as self, that possesseth, informs and spirits all these, doth find it self concerned; that Principle in the Heart meeting with such things in the Word, as do so deeply and neerly concern a Mans self, and such things in the Word, are now set upon the Soul with power (which are therefore stiled the *Powers of the World to come*;) hence the Will, and all the Affections that are seated and rooted in Self, are awakened, stirred, acted; and they receive the *Word with joy*, and so other things in the Word, with other Affections, according as the things revealed do concern Self, but no farther then as that is the spring and mover.

And 3ly, from these the Counterfeit of all Graces will soon arise and spring up, and a zealous Profession for a time

2. And yet, secondly, all these are (as you may easily discern) in their Root and Principle, but flesh, though produced by an assistance from above, and so are accordingly to be reckoned but amongst fruits of flesh; and that the best, if you compare them with the fruits of the Earth, as Christ doth, but as the *flower of the Grass*, as both *James, Verse 10.* terms them, and *Isaiab* also, *Chap. 40. 6, 7.* and *Peter* likewise, *1 Epist. Chap. 1. 23, 24. Being born again, not of corruptible Seed, but of incorruptible, by the word of God, which liveth and abideth for ever: For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away.* And what is there termed flesh and grass, &c. by *Peter*, is not meant only of worldly Glory, as of Riches, Honours, &c. (as, nor that of *Isaiab*) nor chiefly so, but also and more principally of all Excellencies and Gifts that are short of true Regeneration, which he opposeth to them, and which is wholly a right Seed, and incorruptible, but all other are of a corruptible Seed or Principle, as hath been now explained, and as the Apostle stiles them there in distinction from that incorruptible Principle and Original let down into the heart; and the knowledge of this distinction answers a great Objection I shall afterward have occasion to mention. This the comparing of *verse 23.* shews, *Being born again, not of corruptible seed, but &c.*

And indeed, Christ himself in the Parable, speaks at such a kind of rate, of these bringings forth on the *thorny and stony Ground*, of which *James, verse 11. and 13.* speaks, and how that indeed, and in reality, all their Gifts and Graces were *not Fruit*, they deserved not so much as the name of Fruit, nor doth he thus vouchsafe so to stile them of the *thorny ground* (who were the highest

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highest sort of those Professors) and intended in *Heb. 6. vers. 4, 5.* as appears by comparing *vers. 7, 8.* (as I have elsewhere shewn;) For it is impossible for those who were once enlightned, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; If they shall fall away, to renew them again unto repentance; — 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. Of the thorny ground, I say, it is expressly said in the Parable, not only that they bring not forth fruit to perfection, *Luke 8. 14.* the Root and Principles not being perfect, nor are the Fruits such: They have neither perfect Gifts, nor bring forth perfect Fruits. But more expressly both in *Mark* and *Matthew*, 'tis said, That they became unfruitful; but yet more expressly in the *παραβολαις*, or fore-part of that of the thorny ground, as by *Mark* it is recorded; *Mark 4. 7.* 'tis said, *It yielded no fruit.*

Now then, if all the gifts and profession in such Professors be not *Fruits*, though never so goodly, and deserve not so much as the name, what must they be accounted then? Why truly, no other than *Grass*; as those *deaf ears*, as you call them, that grow upon House tops, although they have the same shape that stalks and ears of Corn have, as growing out of Chaff left in the Straw, yet they have the name of *Grass*, *Psal. 129. 7, 8.* *Wherewith the Mower filleth not his hand, nor he that bindeth sheaves his bosome. Neither do they which go by, say, The blessing of the Lord be upon you: We bless you in the Name of the Lord.* So these here; only they are the flower of the *Grass* indeed; the highest and greatest Excellencies and Endowments that this Earth affords, yet but *Grass*: And the reason is, *God loved, &c.* and his Glory aimed at the heart, as the pith and substance of all godliness: Take these out of all Duties performed by us, or out of Gifts wrought in us, and they are but flesh as well as any other Excellencies of Honours, Learning, Wisdom, Vertues, &c. For why? If the Kernel, the Grain, the Corn be wanting, the Stalk and the Ear are no other than *Grass* and Chaff. The most goodly Flowers that the Earth affords, as Lillies, (which indeed are our Tulips, and brought from those Countries) so glorious, as Christ says, *Solomon in all his glory was not cloathed as one of them, Matth. 6. 29.* yet, *verse 30.* he stiles them but *Grass*, which to day is flourishing, but cast into the Oven the next day. And thus all such Profession, it is but *Grass*, and will wither here, and be burned hereafter, as *John 15. 6.* *If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.* This for the first part of the Comparison, Gifts in unsound Professors are not *Fruits*, but *Grass*.

But opposite hereunto, he sets true Regeneration, *Vers. 18.* and those Graces flowing from it, specified by him, of Faith, *Vers. 3.* Patience, *Vers. 4.* Prayer, *Vers. 5, 6.* Humiliation, and the blasting of all outward Glories, a valuation of things at their own rate, *Vers. 12.* and then Love, *Vers. 12.* These, and such like, he compares to the first fruits of the whole Creation; by the extent of which similitude, he prefers them, not only unto the best Fruits, as of Grain and Corn, arrived unto full perfection, unto which Christ in his Parable had only compared them: And so that, look what difference of worth or valuation Corn or Grain, do bear amongst the Sons of Men, in comparison of what is but *Grass*, and the flower of the *Grass*; such a difference do these sustain in God's esteem: And what an high rate such Fruits of the Earth have, or ought to have, and would have in times of want amongst Men, Our *James* also hath prompted us to consider, honouring these with the Epithite of the *Pretious Fruits of the Earth*, *Chap. 5. 7.* as the *Psalmist* had afore him compared the Tears and Prayers of the Saints unto *pretious Seed*, *Psal. 126. 6.* *He that goeth forth and weepeth, bearing pretious Seed, &c.* and compare with it the other, *Psal 129. 6.* *Let them be as the grass upon the house tops, which withereth afore it groweth up.* But

But, observe that here he doth not compare them simply to the best or *First fruits* of the Earth, as our Saviour afore him had done, (which are yet more precious than Gold or Diamonds, which the Earth also affords, for they preserve mans life; but you cannot eat Gold or Jewels): But unto the first Fruits of the whole Creation, which is a far wider Territory than the Earth, and so takes in Angels and all, as *Austin* hath extended the Comparison, *Gratia Dei non solum omnia Sidera, verum etiam omnes Angelos supergreditur*; The Grace of God surpasses not only all the Stars, but also all the Angels; and *Aquinas* his reason is *evictive* of it, *Mijus opus est quod terminatur ad bonum aeternum divina participationis*, That is a greater work which is ordained for, and terminates in such a good Eternal in the participation of the *Divine* nature; *quam quod terminatur ad bonum naturæ mutabilis*, than that which is terminated in the good of a changable nature.

Chap. 4.

Lib. 2. ad Pō-
nifacium Ep. 2.

Now take that Grace of the Angels which they had by their Creation, and it was in the termination and tendency of it, take it as it was by Creation only, but a mutable, and changeable good, as was sufficiently seen in those that fell; and the same might have fallen out, and would yet fall out in them that stood, had they not more than their Creation Grace.

If therefore these gifts be for their perfection the first Fruits of the whole Creation, then more excell'g in their kind than the whole Creation: Even as when our Lord is said, *to be the first fruits of them that sleep*, 1 Cor. 15. 20. And again *Vers. 23. Christ the first fruits*, and afterwards them that are Christs, as Christ is there so stiled, in respect of his transcendent Excellency, in comparison of *them that are his*, so likewise are these the *First fruits*, so stiled for the like reason of Eminency unto the rest of the whole Creation. Perfect gifts then these these are, and the most perfect God can produce, and therefore perfect, because they make us the chief and top of the Creation: *Deus suis Donis facit illos perfectissimos*, and at last, they do make us most perfect.

De Quirōs ēnī
verba.

There is this further in this similitude which *James* useth above that which Christ had imported, that he likens the producing of these his First fruits to a Father his begetting his Children; For as, *Vers. 17. He stiles God, The Father of Lights*, that is of these lights of Grace: So *Vers. 18. he says, He begets us*, that *we might be the first fruits of the Creation*. Now mark this. These precious Fruits of the Earth, which the Earth brings forth, the *Sun* is never stiled *the Father of them*, they are but the Effects of his benign Heat which accompany his light. He is termed indeed, *The Father of all those lights that are in the Heavens*; As *the Stars, the Moon, &c.* but not the Father of the Fruits of the Earth; For they no way wear his Image, his Beams, as we see the Stars, &c. do those of the *Sun*: But *God the Father of lights*, begets these Graces in *Us*, as a Father that conveys his Image; so that look as himself is *The Father of Lights*, so those that are born of him, are Light in the Lord, and *Children of Light*, as many Scriptures in the New Testament speak. And their Graces have the perfection and glory to be the Image of that light and holiness that is in himself. So that if you would fill up this new comparison of *James*, to the full of it, you must first fancy this Visible *Sun* to bring forth not earthly Fruits only, as in the Earth we see it doth, but that every one of those fruits bore, and had the Image of the *Sun* it self shining, and sparkling, with light in their proportion as it self doth, as if he caused new Stars to rise out of the Earth instead of stalks, as well as in the Heavens we see Stars are enlightned by him: And this is the every case here, *Phil. 2. 15. That ye may be blameless, and harmless, the Sons of God, without rebuke, in the minds of a crooked and perverse Nation, among whom ye shine as lights in the World; Let there be Lights in the Firmament*, said God, *Gen. 1. 14. אור*, say the *Septuagint*, the same word that is used here: Our Graces are such in their Original, and ought to shine as such in this World; and it is, as if *Paul* had said, Look what the Stars, and those Lights are in the Superiour World, that you are, and ought to be in this lower World, and as far exceeding of them Stars, as your *Heavenly Father*, the Father of these lights, doth exceed the *Sun*, that is the Father of those other. And observe farther in that 2. *Phil.* how they are termed at once both *Sons of God*, and *LIGHTS*, even as here likewise they are

are said to be begotten of God, as the *Father of Lights*; both places agreeing in this import, that such Sons doth God beget, *even Children of light*, and such products as their Graces are. And thus much for the first comparison between the works of themselves, with the difference of them, as in our *James* it is held out in Temporary Professours, and those that are truly Regenerate.

The II. Comparison holds forth the Respect, or Regard God hath for an! towards his First fruits for ever after they are brought forth by him, different from what he beareth unto the other, The Work on Temporaries. Which different respect he elegantly sets out, and amplifies from and by what this visible *Sun* bears, and holds towards these fruits forementioned, which are but Grass which it brings forth.

1. This Visible *Sun*, *James* tells us, *Vers. 11.* and Christ also, no sooner ariseth, but with a scorching heat it withers such Grass, &c. but not so God's *First fruits*; he permitteth not Temptation to seize on them, unless need be, as *Peter* tells us, and but so far as need is: He restrains the roughness of the *East Wind* that would hurt them, *Isai. 27.* Takes care *the Sun shall not burn them by day, nor the Moon by night, Psalm 121. 6.* This in the Eleventh *Vers.*

2. In respect of its Courses, Motions, and Influences towards them, in *Vers. 17.* clearly different from what *God the Father of Lights* holdeth towards his; of which by and by. For (as I said) it is a comparison of God unto the *Sun* with difference.

And my Brethren, be aware of this once for all, and take it along with you, as the Measure and true Rule of Interpretation to these words; That his chief end here, is not to compare *God* to the *Sun*, in respect of the purity and unchangeableness of his Nature or Essence, as if it run thus, That though the *Sun* should be subject to a Variableness, and to a Shadow, and Darkness in it self (which to our view it is not, as we daily may observe) yet that *God* is not: And yet unto this do Commentators ordinarily carry the scope of *James* in this passage; and in the very reading you ordinarily apprehend this meaning of it. But the Apostle's scope is to compare the *Sun* in the variation of his Courses and Motions to and fro, up and down, towards the Earth, and towards the Fruits it hath begotten thereon; and thereby, as by the contrary, to set out what an unchangable posture and carriage, and dealings, *God* holds towards these his First fruits, that it is without variableness, or shadow of turning, namely, of turning off from them; no, never in the least.

1. That it is not so much to set out the Unchangableness that is in himself, as the Unchangableness of his love towards these his perfect gifts, which having once come down from this *Father of Lights*, he never turns off from them however, but carries himself without variation towards them everlastingly.

That this is his meaning, 1. Not only the very terms of the Similitude here used do shew, for they signifie the various Courses and Motions of the *Sun* (of which by and by) of which he says, *God is without them*, and therefore it must be understood, he intends to signifie, that *God* is without such a variation of Motion, Posture, or the like, towards his Children: But, 2. The next words do expressly explain them of his *Will*, and so of the motions thereof: Of his own *Will* he begat us at the first, and accordingly in like manner continues the same, *his good will* after the production. This is it that these words, *Without variableness, and shadow of turning*, principally point us to.

Though indeed it must be added, That this Unchangableness of his *Will* towards them, proceedeth from the unchangableness of his nature, according to that of the Prophet, *Malachi 3. 6. I am the Lord, I change not*, This is the foundation of all; And therefore it is, that *You the Sons of Jacob are not consumed*. Yet still so, as it is his Free-will that flowing from his Nature, cometh between Us, and that his unchangable Nature, which is the immediate Cause of it: For that is also one of the differences here made of *God* from this *Sun*, That the *Sun* begets its Fruits, *necessitate naturæ*, out of a necessity of nature, but

Solem illum immutabilem à sole illo volubili fecerit.

De Quirós on v. 17 Num. 100 and many others.

Præterea Sol illum naturæ necessitate, at Patet Luminum amore & benignitate impulsus.
De Quirós on the 12. v.

but God this Father of Lights, out of his Will, in whom, and as he pleaseth.

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Also this is to be taken in, that though it be his meer good Will moves him to beget us at first, yet that after he hath begotten it, that then ever after his Will bears a respect unto his own gift, as it is a perfect gift: For those words, *With whom there is no variableness*, &c. are spoken as in respect unto those perfect gifts that came down from him as *Father of Lights*, and so do import a respect unto the perfection of them. These things premised,

To come to the Comparison it self. The terms here used without variableness and shadow of turning, are perfectly *Astronomical*, and express the various motions of this *Sun* toward this Earth, and the fruits of it. *Hierom* was the first that discerned this, and *Erasmus* after followed him; and some other late Interpreters having the sent of it, have acknowledged it, and pursued it: And yet, which is strange, Though they agree that the various courses and motions of the *Sun* are meant, yet they fall cross, under which of these words, the one, or the other should be meant; That whereas to all mens knowledg, and observation, the *Sun* varies in respect of two sorts of courses, and motions, The first Rising and setting every day, which we call his *Diurnal* or *Dayly* motion; the other from the *Northern Tropick* to the *Southern*; The first in *Winter*, the second in *Summer*; in the one descending lower to the Earth which makes *Winter*, whereby he hath less influence of Light, and Heat; the other in ascending so high again in the heavens, which makes *Spring* and *Summer*: And this Course of his in the whole reciprocation of it, is performed in a years space, and we call it his *Annual* or *yearly* motion.

These are the various Courses of the *Sun*: You see accordingly here are two different words to set these out by.

1. Variableness, παραλλαγή. 2. Shadow of turning τροπή αποσκίασμα, and yet Interpreters that assent to this, that both are intended, differ about it which of the words should import the one, which the other.

I will not much trouble you about it. *De Quiros* he peremptorily says the first word παραλλαγή imports the yearly motion of the Sun, that *recessus hyemalis*, that departure of the Sun that makes Winter, and quotes *Proclus* for the Import of the Greek word; and that other word *shadow of turning*, he interprets of his setting and turning into the other part of the Earth every night, by which he casts a shadow, which causeth night.

Verax enim Græca παραλλαγή apud Proclum in sphaera Solis reciprocationem significat. De Quiros op. v. 17. num. 100.

Doctor Hammond is for the clean contrary signification of the words; yet agrees that both these motions are meant; to Him I refer any that will read him, for he is largest upon it. However, between both, I have what I aim at, That both these motions of the Sun are intended; though I for my part encline to think with *Piscator* and others, that by *shadow of turning*, or the shadow caused by his turning, is meant, That his nightly Turning off from this or that part of the World, by setting into the other, and so leaving cold night and a shadow behind him.

But the Application of this gallant Similitude unto the unchangeableness of Gods love and motions towards us, is that I aim at, and which this hitherto hath made way for.

1. This visible Sun by reason of these its motions and turning leaves a damp upon the fruits forementioned, and indeed all other which it brings forth; In Winter these fruits dye, and shrink into the root; every night casts a shadow on them, and a coldness which is prejudicial to them, the Sun thus as it were carelessly leaving them.

Visdetur esse metaphora ab occasu solis; tunc enim Sol ad oppositum Hæmisphærium se convertens obumbrat Hæmisphærium quod relinquit. Piscator in verba.

But 2. not so God in his courses towards those his First-fruits.

1. He never alters in the least degree his good will towards them; (and in respect of the unchangeableness of his Will it is that this comparison is made) we or selves may change as, poor creatures, we do; but God changeth never towards thee; his heart towards thee is what it was: Thou indeed mayst have clouds come between thee and sin, a dark and cloudy day, as the Prophet *Ezek. Chap. 34. 12.* but it is day still; yea, there may be tempests and storms upon thy

thy soul, but it is *D.ay* still; as in Countries where the Sun is at the highest, there
 BOOK IV. are; and most there of all other Countries; but his Love is in its Zenith,
 stands as *Ioshua's* Sun at the top over thee, fixed and perpetually) It alters not,
 removes not a degree, the fixedness of its station is pitch and taken up towards
 thee, in respect of everlasting kindness. He may let thee feel the effects of his love
 less one day than another, in comforts, quicknings (for he works the will & the
 deed of his own good pleasure) but his love substantially and solidly is one and
 the same, and varies not, whatever you may think: I know, says God, *Jer. 29. 11.*
the thoughts I think towards you, thoughts of Peace, and not of evil, in all
 tryals.

Nor 2. Art thou to reckon of this love, either by the yearly course, or long
 run, as if thou having been in the state of Grace for so or so long a time, yet
 then for the other half year, or more perhaps, thou shouldst be out of it again,
 (I mention that space of half a year, because it was about that space some
 would have *David* to have had a total intercession of Gods love until *Na-*
than came to him) and then the other half year this Sun should come back a-
 gain unto thee in his love, and good will. But take the whole course of God
 from first and last, and he is thine. Make not thy *Almanack* by such uncertain
 Rules; Gods *Calendar* is otherwise: Remember that God is here said not to
 be like the Sun, neither in respect of its yearly motion, and the alternation and
 variableness thereof, nor yet his Daily: Gods *Almanack* calculated for Eter-
 nity, varies not his love in either respects. Count up then with thy self that
 God loves thee not by the year only, that is, as if thou take the whole of thy
 life in gross by the great: No, but God loves thee by the Day; He varies not in
 his Love; It is unchangable in respect of any daily recess or leaving of Thee, I say
 his love is. Jesus Christ, this Sun of Righteousness, his Love never sets when once
 it is risen, but as, *Heb. 13. 8.* *Jesus Christ the same yesterday, and to day, and for*
ever; I confess, that place is mainly to be taken, of his being the same in his
 vertue and efficacy in the yesterday of the Old Testament, and the present day
 of the Gospel, and for the *for ever in the other World*; but withal when I cast
 my eye upon the *5th Verse*, where he had newly said to every particular Soul,
I will never leave thee, nor forsake thee, (the five-fold force in that Speech you
 have often heard of) you shall give me leave withal to take in this high Con-
 solatory, that Jesus Christ is to every particular soul in respect of his love, in
 no wise, nor in no degree leaving, or forsaking them; The same to day that
 yesterday he was, or at any time of thy life, and will continue the same for ever.
 And therefore go and carry home this for thy comfort, every one of your
 souls that have been savingly Called for your particular, first cast but your eye
 on the words, *Vers. 5.* *I will never, &c.* And then on the *8th.* *Jesus the*
same, &c. and see if they do not directly look one upon th'other. Again,
 when *Paul* says, *My inward man is renewed day by day*, *2 Cor. 4. 16.* Our Spirits
 would be in a miserable plight, if in any day, even of sinning most, we should
 not be renewed, for then we should fall back instantly into Unregeneracy, but in
 the worst day of greatest sinnings we do not; He upholds by renewing some-
 thing of his Grace, and gracious conflicts against sin in us: And though we feel
 not these renewings, yet I promise you said Old Mr. *Dod*, in my hearing once,
 I believe I am thus renewed every day, though I discern it not. Yea, God
 loves thee not by the day only, but by the *Moment*, *Isai. 27. 2. 3.* *In that day*
sing ye unto her; A vineyard of red Wine. I the Lord do keep it; I will wa-
ter it every moment: lest any hurt it, I will keep it night and day. Remem-
 ber but out of the Text, how that Gods good will varies not as the Sun doth,
 neither in respect of a yearly motion, nor a daily motion off from these; but
 not so to a Temporary work with which he deals Providentially, and as this vi-
 sible Sun doth towards the Fruits which it brings forth.

Use 1. Hast thou had such a work upon thee, as even here out of *James*,
 hath been scatteredly set out? 1. That of *Humiliation*, *Vers. 7. 10.* through
 which by the *power of the Spirit* this world hath been blasted to thee, *the Spi-*
rit of the Lord having blown upon it for ever; that this Valuation of things
 hath been for ever changed, and withal thine Interest changed from things of
 this World, that thou makest thy *Height*, *140s.*, the height, the top of thy de-
 sires,

fires, esteem, pursuance, the things of the other World, so as thou gloriest not in any Excellency, as *Jer. 9. 23, 24.* *Let not the Wise man glory in his wisdom, neither let the Mighty man glory in his might, let not the Rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth, and knoweth me, that I am the Lord, &c.* which words do particularly speak the very sum of *James* his aim in these 9th, and 10th Verses.

Chap. 4.

2. And then hast thou had Faith wrought in thee, laying hold on the love of God in Christ Jesus, As, *Vers. 3.*

3. And that Faith when tried, thou hast found to work patience in thee, submission to God, quietness of heart upon this ground, that thou waitest upon God, and leavest the issue of all unto him. As *Vers. 4.* Though perhaps Patience hath not yet had its full perfect work which it shall have in thee.

And 4. In all Distresses thy heart cleaves unto God, which it shews in earnest addresses unto him for Grace, and Wisdom, to carry thee through, and seekest that wisdom, more than deliverance, especially when thou fearest to be called to suffer for Christ, which whensoever it falls out, thou still resolvest to cleave to him, and adhere to thy Profession in all truths and duties revealed to thee, which thou shalt come to be tried in, as those which thou art to hold fast in such a day; to confess and not deny, as it is said of *John*, and as the three Children, *Dan. 3. 16, 17.* *Shadrach, Meshach, and Abednego, answered and said to the King, O Nebuchadnezzar, we are not careful to answer thee in this matter; If it be so, our God whom we serve, is able to deliver us from the burning fiery Furnace, and he will deliver us out of thine hand, O King: And so thou waverest not, hast not so much as wavering thoughts whether to cleave to God and the times, and though all this is come upon us, Yet have we not forgotten thee, neither have we dealt falsely in thy Covenant; Our heart is not turned back, neither have our steps declined from thy way: Though thou hast sore broken us in the place of Dragons, and covered us with the shadow of death; If we have forgotten the name of our God, or stretched out our hands to a strange God; shall not God search this out? For he knoweth the secrets of the heart: Yea, for thy sake we are killed all the day long, we are counted as Sheep for the slaughter.* *Psal. 44.* from 17. to 23. (for this is that not wavering which *James* intends in those times of Distress, and Temptation, and not only or mainly a doubting in respect of an Assurance that God will hear my prayers in this or that particular.)

5. And then lastly, hast thou love to God, which *James* inserts in *Vers. 12.* *When he is tried, he shall receive the Crown of life, which the Lord hath promised to them that love him?* (Of this I spake something when I spake to that of *Calling.*)

And this is the frame and pulse of thy heart? Let me tell thee from *James*, or God rather, These gifts are of the sort of perfect and good gifts for kind, as will in the end make thee perfect; continue but in the exercise of them, and let them but have more time and scope in thy heart, let them have their perfect work. Yea, and they are such gifts as God out of his Eternal Good Will hath begotten in thee, and which in the end will rise up to be, and cause thee to be the First fruits and perfection of the whole Creation; and for which God hath an unchangable respect, and will follow and prosecute without variableness, or shadow of turning off from thee; and having wrought these good gifts in thee, he hath an everlasting regard unto them, and out of his faithfulness will continue to preserve them.

For the Close, and for your further consolation and confirmation, I shall here cast in this further Consolatory. You may observe in several Scriptures where this good and saving Work of Calling is spoken of, that there God's faithfulness is brought in, and laid afore you, as the Pawn and Gage to perform it, that Attribute of all other is staked thereat, as that by virtue of which God hath called us, and is obliged to preserve that work of Calling by a more special kind of Obligation, and there must be some special thing in it, and reason for this their Connexion; but thus you do find them joyned together, *1 Cor. 1. 8, 9.* *Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faith-*

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1. By *faithfulness* in these places, is understood first, That God is constant to himself, and to his own purposes of Grace, in that *whom he predestineth, he calleth; and whom he calleth he glorifieth*: And he having in Calling given a most full demonstration of the constancy of his everlasting good-will towards us, this may fully assure us of the continuance of it: For, the Case understood thus, That he had close kept those purposes in his own breast from everlasting; and the persons now called, could never have known of them, nor enquired after them, had he not, in meer constancy to those purposes, called them at first, and thereby discovered himself in his intention to them, which therefore afterwards he will bide by; for *the foundation of the Lord is sure, &c.*

Or secondly, You may refer this faithfulness unto those Promises which had gone before in the Old Testament, whereof you read *Jer. 31. 33.* and *32. 40. I will write my Law in their hearts, (there's Calling;)* And then follows, *I will put my fear in their hearts, and they shall not depart from me.* And so in respect to those Promises gone out of his mouth, wherein the Promises of Calling have annexed Promises of Preservation; in that respect also he is said to be *faithful who hath called, &c.*

But this is yet further improveable for our Comfort, and steadfastness of our Faith.——Faithfulness, you know, is the performance of a Trust committed to one by some other that relies upon him, or the discharge of some Obligation that ariseth thence.

Now upon Calling there is a twofold Trust committed unto God; one by *Jesus Christ*, and another by the *persons themselves that are Called*; and so an Obligation ariseth upon God thereupon.

1. Between *God and Jesus Christ*, whose interest in the Promise I have good reason to draw in; for the Text hath it, *Called by Jesus Christ.* Christ is our Covenant between God and us, and unto whom the Covenant was indeed first made, and given by God as for us, and on our behalf; and so the performance of it by God is justly termed *Faithfulness* on his part. God trusted Christ to dye for us, promising him that he should *see his Seed, the travel of his Soul, and be satisfied, Isa. 53. 10, 11.* which comes to pass by God's calling them, and making them his Children, as the phrase is, *Jer. 3.* you have the same likewise in *Isai. 49. Chapt.* throughout; Christ died upon this bare Promise of God's having millions of Souls, that he bare in his Womb upon the Cross, that were yet unborn, much more that were uncalled and unsaved. Now hence therefore, whensoever God calls any of these to himself, and begins to work savingly upon them; this being the first and fundamental performance of his Promise to Christ; hence therefore in a singular respect, God is said to be *faithful*, and shews by this his good beginning, he intends faithfully to carry and bring them throughout unto Salvation.

You may find, *1 Cor. 1. 9.* when this *faithfulness* of God is spoken of, the Expressions run thus, *Who shall confirm you to the end; God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.* I understand part of its meaning to be this, That *Jesus Christ* was, by Covenant made to him by his Father, to have Fellows or Companions, Partakers of the same Grace and Glory with himself: The Man, God's Fellow, was not to be in Heaven alone, *John 12.* but to have fellow Copartners, *Psal. 45. 14.* and to mediate and procure this was the end of his Dying, as in *John 12. 23, 24.* *The hour is come that the Son of Man should be glorified: Verily, verily, I say unto you, except a Corn of Wheat fall into the ground, and dye, it abideth alone; but if it dye, it bringeth forth much fruit:* and unto that end it was he died. Now Calling is the first Foundation act of performance of this by God; and then first we are actually admitted unto Communion with *Jesus*, and into the right of Copartnership with him of all his Priviledges; We are then

then drawn by the Father unto Jesus Christ; we are then coapprehended by Jesus Christ, *Phil. 3. 12.* and have all blessings in Christ estated upon us for ever, to be given forth as need is, and as the time appointed by the Father comes to give them forth unto Eternity: And therefore, God that hath done this in faithfulness after so long a time since his Covenant with Christ, will perform it to the end. For *faithful is he, &c.* and Christ lives and sees to it to see this done, and calls upon him for it. You may find all this most lively set forth by Christ himself, in *John 17.* at a time when he was within less than a days space to offer up himself by dying, when it is he leaves behind him (and 'tis now upon Record) with his Father, what he expected to be performed by him in Answer unto his end and Covenant in dying; there you find Christ telling his Father, first that those his Disciples, whom he had from Everlasting given him, had been Converted and effectually Called; *Verse 6. I have manifested thy Name unto the men thou gavest me out of the World; thine they were, and thou gavest them me.* *Verse 7. Now they have known that all things whatsoever thou hast given me, are of thee:* *Verse 8. For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou hast sent me:* And then he commits them to him at his farewell, and as his Farewell, *Verse 11. I am no more in this World, but these are in the World: And now I commit them unto thee; Holy Father, keep them through thy Name. Whilst I was in the World I kept them in thy Name: Those whom thou gavest me I have kept, and none is lost.* And *Verse 20. Neither pray I for these alone, but for them also which shall believe on me through their words.* This is Christ's last Prayer at his death; it was the terms upon which he offered up himself, and it is made for all who should believe and be called, and it is you see, *That they should be kept.* He trusts his Father with them, and those thereafter to come in, to call and preserve them, and he prayeth these things in the preintuition of, and as foreseeing their Temptations, *Vers. 15. I pray not that thou shouldest take them out of the World, but from the evil;* as if he had said, they are to live to serve thee yet in the World, only preserve them from what ever evil it is their Lot to conflict withal; and rather than they should not be kept from the evil, even take them out of the World. These things having been thus transacted between God and Christ, therefore God, the God of all Grace, now when Christ is gone to Heaven, both did then, and will be sure to perform all this exactly, according to Christs word, and the full Tenure of this his Prayer; and as he did keep those Disciples he before had called, and then commended to his Fathers care, and made holy Apostles of them, whose Fruit remains to this day, and themselves are now in Glory, so he hath performed the rest of Christ's words, both in effectually Calling the rest of those Souls Christ died for, and were to believe, through their word, to the end of the World, whom also he keeps and preserves, as we know God did these disciples unto the end of their days; and all this God hath, and will be sure to perform in very faithfulness unto Jesus Christ. And this is the discharge of the first Trust made by Christ.

2. God is engaged in very faithfulness unto the very Souls whom he calls: For not only their Conversion it is an espousal of them unto God, *2 Cor. 11. 2. I have espoused you to one husband:* And this God doth in very faithfulness; *Hos. 2. 19. I will betroth thee unto me in righteousness, and in loving kindness, and in mercies,* *Vers. 20. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord.*

But truly, besides that God is pleased thus to engage himself of himself, it is further considered by God how great a trust the Soul of every poor Creature, when God called it, and it effectually answered to his Call, did then commit unto God: And consider well the terms of your Calling, (Brethren) even on your part. A poor Soul at its first coming to God, gave up all to him, not yet knowing whether God would save it or no, even upon bare hopes, *It may be God may be merciful,* casting it self upon him, *if there might be hope;* and it did this really and in earnest; *We have forsaken all,* says Peter, *and whither shall we go;* and thereupon the World began to hate them, because they

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 they began to profess, and it will never heartily love them again; (as it doth not, no not an Apostate, because once a Professor of Christ) yea, they adventured upon, and did take on them this profession of his Name, seeing their own inability to think so much as one *good thought*, knowing that all their *sufficiency is of God*, and that he it is that must *work in them to will and to do according to his good pleasure*; and they knew, and considered, that the World would be sure to scandal and reproach them for any evil they shall run into, and expect and exact great strictness and exactness from them, or take advantage against them to speak *all manner of evil of them*; for they did it even for what is good in them.

Now if this be the Case, (as it is) for a Soul to give it self up unto the Lord, and his ways for ever; this is the greatest, the purest trust that you have ever heard or read of: And can you think that God will not be faithful? *Faithful is he that hath called you* and drawn this self-forfaking, and so high an undertaking from you. Trust on your part draws out Faithfulness on his: One Scripture, and no more for this, *2 Tim. 1. 12. I know whom I have believed, and I am perswaded that he is able to keep what I have committed unto him against that day*: All that could fall out between his first believing, and that day, he committed to God; because that *he was able*, was one ground and that he was *Faithful*, was the other [*I know whom I have believed*] this referreth to faithfulness, and that other [*I am perswaded*] unto his *Ability*, as *Grotius* hath observed.

CHAP. V.

The second Topick or Head of Arguments unto our Faith from God his Calling us, The God of all Grace hath Called us: Or, that in our first Calling, God hath shewn himself A God of All Grace, and therefore will carry us through all Temptations unto Perfection.

I PETER V. 10.

WHO hath Called Us.

TWO things are in this Head to be spoke to :

I. That in that one Work of Calling God shews himself to be a *God of all Grace* towards those whom he calls.

II. The Arguments and Inferences from thence, for our support, that God will carry us thorow, &c. which is the Point I shall pursue.

This here you will find, not only distinct from what hath been handled in the foregone part of this Discourse about *Calling*, but to add a great encrease to the Confirmation of our Faith herein by new and great Considerations.

I. *That in that one work of Calling, God hath shewn himself to be a God of all Grace, &c.*

In handling this, my purpose is not simply to set out the greatness of God's Grace shewn in Regeneration, and how it so exceeds, in many respects, all other Works else which God after doth for us, even Glory it self: I have done this in another place. I will retrieve nothing I then handled about that Subject. But what I shall now treat of, will be a going over the eminent Particulars of God's Grace, and demonstrating that God hath shewn himself a God of all Grace in each of them, in and at his Calling of us; and then I shall bring them all, and each of them, down into the second Branch, and draw Inferences from thence for the Point I am pursuing.

1. I begin with *pardoning Grace*. God shewed himself then to be a God of all Grace in pardoning *thee*; he shewed a plenitude, a fulness of Grace, yea an *All of Grace*, in the forgiveness of thee. Thou hadst run on the score of sinning, from the first thought in thine Infancy, and every thought from the first dawning of Reason, had been evil continually; and thy sins lay all on heaps, piled up as high as Heaven, and stacked down as low as Hell; and this for many years continuance. Suppose that for twenty or thirty years thou hadst done no good, but all thy ways were abominable; and lo, then at thy Calling by one act at once, God forgave thee all thy Trespases, *Col. 2. 13. And you being dead in your sins, and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses.* And in that lump perhaps all sorts of sinnings, in respect of Concupiscence at least, or the imperfect puttings forth of them were found in thee, for so *Paul* speaks of himself, as at his Conversion he found it, *Rom. 7.* And thus he was the God of all Grace in pardoning *thee*.

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2. Also in bestowing on thee then a *righteousness*, and that of Chr. It's, which had all Obedience in it, and he bestowed it then on thee wholly, and at once, and not as by parcels afterwards; not some of it at one time, some of it at another; no, but in one entire single gift: So, as well might the Apostle, comparing this gift of Christ's righteousness and obedience imparted, with that one disobedience of *Adam imputed*, (which yet Divines say, had in a manner all sorts of sins in it,) declare that gift of Christ's infinitely to abound, not in merit or worth only; but even as containing a full and perfect righteousness of all sorts for parts, *Rom. 5. 17, 19.* compared: *For if by one man's offence, death reigned by one, much more they which receive abundance of Grace, and of the gifts of Righteousness, shall reign in life by one Jesus Christ.* Verse 19. *For as by one man's disobedience many were made sinners: So by the obedience of one shall many be made righteous.* God in his heart and purposes, is a God of all Grace, as I shewed; and Christ in his righteousness is fully adequate to all the purposes and designs of Grace in God's heart. And all, and the whole of this thou receivedst at thy Calling, and as much of this as all the Saints put together do receive; for Christ is not divided in the gift of his *righteousness*. The least Called one hath the whole. And this made *Paul* so to extoll the Grace of our Lord Jesus Christ bestowed on him at his first Conversion; *1 Tim. 1. 14.* *And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus.* 'Twas exceeding abundant, *ὑπερπλεοναστος*; *superabundavit*. It was more than full, or more than enough.

And in both these respects he was a *God of all Grace* in justifying thee at thy Calling.

2. He shewed himself the God of all Grace in *sanctifying Grace*, which consists of two parts, *Mortification of sin*, and the *new Creature* that is wrought in the room of Corruption then mortified: And in each of these God shewed himself then a *God of all Grace* in that kind of Grace also.

1. In mortifying Grace, in that every Lust had its death's wound at thy first putting on Christ; *Galat. 5. 24.* *And they that are Christs have crucified the flesh, with the affections and lusts.* A Crucifying death it was, like to his, which reacht to every Vein, Artery; and thus this extends unto all the Members of Sin, inward or outward; they are all put into a dying condition, *Rom. 6. 6.* *Therefore we are buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.* 'Tis the whole Body of sin, and every Member of it, which his mortifying Grace extends unto.

2. In respect of the *new Creature* wrought. It was then at thy Calling that his Divine Power gave and furnished thee with all things, *Ec. 2 Pet. 1. 3.* *According as his Divine Power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and vertue.* I cited it afore, but for another purpose; in like manner, when of the *new Creature* 'tis said, *That all is made new, 1 Cor. 5. 17.* *Therefore if any man be in Christ, he is a new Creature: old things are past away, behold, all things are become new.* Though imperfectly, yet *ALL* is of the new Creature. As *Adam* conveys all sorts of Lusts, so Christ begets for kind his own Image compleat for parts: And *grace for grace*, *John 1. 16.* as the Child from the Father receives Limb for Limb.

Thirdly, Usually at Calling, he acteth and assisteth that new Creature (as new Converts often find) with all sorts of assistances, *viz.* resisting Lusts, quickning Affections, carryings on in Duty, and all sorts of Enlargements, *2 Tim. 1. 14.* *Paul* speaks of his first Conversion, *The Grace of our Lord was exceeding abundant in Faith and Love. In faith*, for Justification; *in Love*, in raising and stirring up Affections unto God.

Yea, Fourthly, The Foundation of all Glory was then laid, which the Text hath; as also *Rom. 8. 30.* *whom he hath called, them he also justified; and whom he justified, them he also glorified.* Why should I instance in any more? Adoption and right to eternal Life is then given, *According to his mercy he saved us, by the washing of Regeneration, and renewing of the Holy*

Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour. That being justified by his Grace, we should be made Heirs according to the hope of eternal Life, 3 Tit. 5, 6, 7. Chap. 5.

II. Now for the second thing, viz. The Arguments of Comfort and Support from hence, That then God will, as the same God of all Grace, carry thee on through all Temptations.

Consider he having thus begun as a God of all Grace, to justify thee in this manner, and to sanctify thee at once; what is it that now should divert or interrupt this great God of all Grace from this going on to carry thee through? He must be directed either,

1. By the Guilt of Sin rising up, and committed after calling. Or,
2. By the Power of Sin, recovering again its strength in thee.

1. Not by the Guilt of Sins afterwards (if any thing they did, they would provoke him not to continue his Grace to thee:) And it is they must begin to turn Gods Heart off from thee, if any thing else do: But none of these shall be able to do it.—For consider, if he justified thee at first from such an heap of sins, as a God of all Grace, and that he thereby becomes engaged to continue a God of all Grace even after to thee, then surely he will not stick at pardoning thy after-Sins, and therefore they shall hinder.

But to demonstrate this, by comparing matters as they stood in this respect afore Calling, with the state thereof after. *Compare we things with things afore and after.*

1. Then before Calling he pardoned a continued course of sinning for many years, wherein there had been laid up heaps upon heaps; But the pardoning of thy Sins after Calling, is at worst but of backslidings, repaired and filled up with many great Repentances coming between: And if, as a God of Grace to thee, he pardoned a tract or course of Sinning, he will much more, and may more easily continue to forgive such backsliding (so entermingled with serious Repentance,) although they have been reiterated Sins, fallen into again and again: *Turn O backsliding Israel, for I am married to thee, says God, Jer. 3. 14. Married she had been to God afore, but had gone a whoring from him: And though in that case, Man had not mercy enough to receive a Wife again, but would stand upon point of honour in it, as Vers. 1. They say if a Man put away his Wife, and she go from him, and become another Mans, shall he return unto her again? Shall not that Land be greatly polluted? But thou hast plaid the Harlot with many lovers, yet return again to me, saith the Lord. Yet, says God, Vers. 12. yet return, O backsliding Israel, for I am merciful.* Besides that, I am already engaged by marriage, (and when is that but at ones first conversion, then it is that God was espoused to thee) and did then give up my self to be a God of all Grace to thee: Moreover, I am as merciful as ever I was, and I cannot, but I must forgive thee, and that upon the lowest terms thou canst desire, and I can with honour grant; *Only do thou acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and that you have not obeyed my voice, saith the Lord, Vers. 13.* As if he had said, so easily am I prevailed with; for it must be acknowledged the least of requisites unto reconciliation in so high a breach; yea, and even that also this ^{Avds.} he that same God of Grace in my text, doth promise to give them an Heart to do so, and moreover to heal their backslidings also, out of the same love and Grace, that so he may honourably come off to pardon them, he performed the Condition himself thus in the same *Chapt. Vers. 19.* though he sticks at it, and makes a demur upon it (it being the highest act he could perform in a cause so grievous) within himself. *How shall I put thee among the Children, and give thee an Heritage, &c.* yet himself soon thinks how to bring it about; *And I said thou shalt call me Father, and shall not depart from me.* He might well say at the 22d Verse, *Return, O ye backsliding Children,* when himself gave them power to return; and withal farther promiseth, *I will heal their backslidings, so in the same verse.* And their Hearts were accordingly

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moved to do it, and to answer God's Call, as in the following words of that 22th verse, *Behold, we come unto thee: For thou art the Lord our God.* God, you see, continues to own them, after their most desperate backsliding, and to do all in them, and for them, and then they return to own him. You have the same, *Isai. 57. 17, 18. For the iniquity of his covetousness was I wroth, and smote him: I hid me and was wroth, and he went on frowardly in the way of his Heart. I have seen his ways and will heal him: I will lead him also, and restore comforts unto him, and to his mourners.* As also *Hos. 14. 4. I will heal their backslidings I will love them freely:* And truly, this happy issue of healing in the end, what is it other than what is in the Text, *After ye have suffered a while, I will strengthen, &c.*

From all which passages this conclusion will remain for me, that if God hath married himself, by Calling us once, and then hath forgiven us, as a God of all Grace, so many years sinnings contrived in (for which a Man never so much as once repented all his life) then how much more will he forgive those, which thou intermingledly humblest thy Soul for, and appliest the Blood of Christ for? Which is of as much force to be sure, under the New Testament, as it was under the Old, to make *reconciliation and atonement* between God, and them that are the called according to his purpose in all such cases.

And thirdly, he can do all this with more ease, (as I may so speak) than what he did for thee at the first.

For first, At the first thou hadst an Heart that was wholly hard and impenitent, and did God then break it, and melt it, and withal, forgave thee all thy Sins? How much more easily can he, yea, and doth he, break thy Heart, that hath been broken already? Melt and soften the Heart that hath been melted, and which never yet came to be wholly cold, after its first melting? And though it should be so, yet one can more easily set that Coal on fire that hath been in the fire so often already, than kindle a green Stick that never was kindled.

And as he can more easily melt thy heart, than at first; So secondly, He can in this way of dispensation more easily forgive thee, than at the first he did: For at the first Conversion he pardoned all, and all at once; but his course of pardoning thy sins, after Calling, is but by *driblets* (as we say) or by lesser Sums. For he now pardons you afresh every day as thou committest them, and humblest thy self for them: And so that of *John* is fulfilled, *The blood of Christ cleanseth from all sin.* Which words note out a continued act; for such it is to a Soul after Calling, that Blood becomes a Fountain. *Fons perennis*, that daily runs and washeth, *Zech. 13. 1. In that day there shall be Fountain opened to the House of David, and to the Inhabitants of Jerusalem for sin, and for uncleanness:* that is, It continues to be such after it hath been first opened, as at first Conversion it begins to be. Afore Conversion Christ was as the Rock which *Moses* struck, it had stood long in the *Israelites* view, it flowed not at all till *Moses* applied his Rod to it; but when once struck, it became a continual River that followed them; and that Rock was Christ, as *1 Cor. 10. 4.* and that Water was his Blood, which when once opened, it runs continually, and runs with ease, without any force or violence used, and in that manner washeth out the stains of daily sins with far more ease and expedition (if any such difference may be supposed) than it did those Guilts of a deeper dy, that had continued from man's Infancy till then, and which at first Conversion a man was found guilty of.

And did God do this then for thee at thy Calling, and will he not afterwards; especially when thou art found to humble thy self all along as thou sinnest, and continuest to seek grace, as a man condemned useth to do for life, and hast a daily recourse still as thou failest, unto the Throne of Grace for grace and mercy in time of need? Thou confessest, acknowledgest thy sins, applyest the Blood of Christ to them, and pleadest forgiveness for his sake, and thorow his Intercession; and though it is not for these (that is, these humblings and seekings, as thy are they doing) that God pardoneth thee, yet this way his course of pardoning doth run.

I will only leave this great word with you, as to this point, That if this mixed state, intermingled state of sinnings and repentings, which are the conflictings of *flesh* and *spirit*, should have been ordained by God to continue to Eternity, *and*, *be*, this God of all Grace, could and would have continued to pardon thee to Eternity, and that in this way forementioned, much more easily than he hath given a præ-universal pardon, as he vouchsafed first to thee, when thou hadst continued so long unregenerate, or any other one that hath long continued in an unregenerate state, with a perpetration of great sins, as some or other have done.

Chap. 5.

If this, that sins after Calling shall not hinder, but still be pardoned, let it be inferred from hence, That God, as a *God of all Grace*, did call and pardon, so as at the first we have seen he did.

Object. But perhaps some of you that have yet been effectually called, may be ready, yea and have cause to say, alas! My sins since my Calling have been greater and grosser than any I committed afore.

Ans. 1. It may have fallen out that they have been more and more heinous, as to the outward act of some sins; besides, thou hast perhaps lived years double, since thy Calling, unto what thou didst afore; and also the greatest part of that former time was past in Childhood and younger years, but since thou art grown up, and according to the course of Nature, Lusts with them; and though those Lusts did receive a death's wound at first, they may yet exercise more strength than thou perceivest such Lusts had when thou wert younger.

Ans. 2. The Circumstances thou hast been set in, may have occasioned, for the acts of them, some worse sins, than thy unregeneracy ever knew. *Job* and *Jeremiah* were certainly more impatient, even almost to Blaphemy, than ever in their younger times; for the Temptations grew higher.

Ans. 3. As thou considerest thy sinnings all along, thou must consider thy Reducements, thy Repentance, thy humblings of thy self, that have run all along with them, and have come between thy sinnings, and still have broken the force and extream violence of them: And these to be sure God remembers, and thou thus crying daily to him against them, and confessing of them, the Blood of Christ hath secretly all along cleansed thee still from all those sins.

Ans. 4. As thou considerest thy greater sort of sinnings, so thou shouldest withal consider the different manner of sinning, which hath accompanied thy committings of them, from what there did afore, which do really make that great difference between thy sinnings now and afore, that though the outward acts may have been greater and more grievous since, than any were afore, yet the difference in sin might testify to the sincerity of thy Grace; yea, may and doth serve as an Evidence of the Spirit of God his continuing to dwell in thee, and so of Gods having still continued to pardon thee all along through the Tenour of the Covenant and state of Grace first made by him, and entred into *by thee*. Yea, and take thy lesser sins, and compare them with thy sinnings then, in them then thou sinnest with thy whole heart, whereas now in thy grossest sins, but as with half thy heart. Sin hath not had dominion over thee, that is, not the full rule of thee, as afore it had, thou hast still sinned with a lame heart, thou hast gone halting about it, as one which hath a broken leg; though thou maist have had many foul miscarriages against light, yet in thy perpetration of them thou hast been as a man that wields a weapon with a broken Arm, nor dost thou ever come to lay the weapon of Resistance down, or to give thy self up as a *Servant* (whose ear is boared thorow) unto any of those Lusts thou still runnest *whining*, *Gemens* after them that prevailed with thee; as a *Prince* that is led captive; neither have thine over-comings been as theirs, whom *Peter* speaks of *2 Pet. 2. 21, 22, 23*. They are, as the Dog returns to his vomit again, with the whole of his appetite, as greedily as ever, when the sickness of his stomach once is over, his desire to what is vomited is the same. And so the Sow lies down in the mire with her whole delight. A Sheep may fall into the mire, but the Sow lies down in it, and wallows in it, with her whole delight.

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delight. I appeal to all the experience of thine heart, if ever thou didst so. If not; then God hath maintained an opposition against sin in thee; and if so, how easie is it for him to pardon *thee* in comparison to and above what thy rate of sinning was in thy former condition?

Object. But thou wilt further say, I fear my Condition is much worse than in my former condition of Unregeneracy.

Answer. There I will grapple with any of you that ever have had true Grace; if any be otherwise, what I shall say will not reach them, or concern them.

Come on, take the worst Condition thou hast ever been in since, and consider the frame of thy heart therein, and compare it with the best of thy condition afore Calling. I put *thee* to it: Durst thou exchange this now, with that then? Consider how then, afore Conversion, 1. Thou hadst not as then a dram of the least holy Affection in thee, no aim at the glory of God: Thou wholly didst set up thy self, and thine own Lusts; thou hadst no respect *nor fear of God afore thine eyes*, none at all: but since thou hast (take the whole of thy course) carried all along afore thee an eye unto God, though as *David* says of himself, *Psal. 119. ult.* thou hast as the lost Sheep gone much astray; *I have gone astray like a lost Sheep, seek thy servant: For I do not forget thy Commandments.* Thou then calledst not upon God, unless in a formality: Thou hadst no reluctancy against sin, no pursuing after holiness, as now, though thou fallest short of what thou wouldst be. Thou talkest of Devils hurrying *thee* with Temptations; ay! but then thou hadst a Devil *dwelling in thee*, as in his own House, in peace, ruling effectually in thee, and taking thee captive at his will. Thou complainest of thy deadness now too, and in duties, and yet performest them with some Affections; why, then thou wert wholly dead in sins and trespasses. It may be thy graces are not so shining; but lay thine hand on thy Pulse, it doth still beat, though faintly; there are in thee, longings after God, and desires to fear his Name, and there is a Spring of such dispositions *in thee*: There is a Spiritual Living Creature in thee, which like the Mole under-ground, is working up towards the free air, heaving up the Earth, and breaths Heaven-ward. Come, be ashamed to talk thus; Are there seven Devils entred into thee worse than the former? Is thy latter end worse than thy beginning? O No!

2. For the other part of Justification, Gods justifying thee, and covering thy sins with Christs righteousness. It was that whole righteousness which was then imputed to thee at thy Calling (as was said) by the God of all Grace. And if he had not been a *God of all Grace*, he would never have bestowed that gift upon *thee*, of all other; and *having bestowed that once*, thou maist build upon it, that he will continue to justify *thee for ever*. It would be the highest dishonour unto that so Infinite perfect Righteousness of Christ, if where and when it were once imputed, it should be once frustrate, and made of no effect unto that person: For where once the whole of it is imputed (as the whole always is, with all the priviledges or consequents that do accompany, and are entailed upon it) it brings with it the purchase of an eternal imputation, to whom it is imputed once, never to be taken off, or made a Non-imputation. Where it sealeth, it makes an end of, and seals up sins for ever, with a Seal never to be broken off: And *makes reconciliation for iniquity, and brings in an everlasting righteousness* to whom soever it is applied, which our sins shall never out-do, *Dan. 9. 24.* That righteousness is so extensively transcendent, as it will not permit it. It shall never be said, that sin imputed, was too hard for Christs Righteousness imputed, or that it hath more interest with God against one to whom it is imputed, than Christs Righteousness hath; No; *Heb. 10. 14.* *For by one suffering he hath perfected for ever them that are sanctified:* Which being perfected, is seen (as the Apostle himself there interprets it) in Justification, (the Point now afore us) *in that it causeth sins to be remembered no more, as in the following Verses.*

And

And this for this Inference from the imputation of Christs righteousness at first, that therefore God will continue to pardon and justifie for ever.

Chap. 5.

2. The second thing that may be supposed (if any thing) to obstruct and interrupt the efflux and course of God's Grace begun in any of us, in carrying us thorow all Temptations, is the power of sin within a Mans own Heart, lest that getting head again, God's Heart should be diverted from us.

But if God did sanctifie us at first, as a *God of all Grace*, in the manner that hath been specified; this affords a new Head or Ground of Confirmation of our Faith, that notwithstanding the hazards with which our remaining Corruption might seem to threaten us, that yet God will assuredly preserve Grace in us, maugre all Temptations.

1. God sanctified thee at the first, by inlaying in thy Soul the Seeds of all and every Grace and gracious Disposition that ever was to be, or shall be: This we shewed in the fore part, and therefore *vids*, this God, as a *God of all Grace*, is engaged to all and every such Grace in particular, wrought and inlaid in thee by him then, to preserve it and them unto a perfect consummation. All Temptations whatever, that have any thing of danger in them, and that do or can befall thee, are the opposites unto some or other of those Graces wrought in thee at the first. For the Law of Sin, and the Law of the Mind, that is, Grace in us, and Sin in us, are adequately, and commensurately opposite, and contrary in every Soul in which Grace is wrought. Hence therefore every particular Temptation and Lust in us, must be considered as that which opposeth some particular Grace or other; as *James* mentioneth *Envy* as opposite unto its contrary Grace, *James*, 4. 5, 6. (of which anon:) Now then, when any Temptation falls out, or any particular Lust ariseth, *vids* (He) that *was the God of all Grace* in Calling, and who is therefore the God of that Particular Grace in his working it at the first, is engaged, and will in a particular special manner, as occasion still shall arise, look unto the Preserving of that individual Grace, and maintain it, and uphold it against that Temptation, so far as that it shall never become extinct by it, but in the end and issue, sooner or later be brought forth to Victory.

And indeed, the whole interest or universal stock of all Grace lies every way at the Stake, upon this issue of God's maintaining each and every Grace in the day of its Distress, against the Temptations that would destroy it, as will appear by putting these four Particulars together.

1. On Grace's Part: For if any particular Grace should be made extinct by any particular Temptation and Lust, then the whole of all the rest of that Charter of Graces would also fail, and be dissolved, as it was in *Adam* by the prevailing of one Temptation. Graces, they are all of a knot, break one, and all fall asunder; they were given all together at once at the first, and they would, and must depart all together at once, if any one doth fail.

Hence secondly, On God's part, he having as a *God of all Grace*, been the Author and Founder of all those Graces, and they his work; hence his Heart works in him, and doth concern it self whensoever any particular Grace comes to be in danger, and according unto what proportion in his Wisdom he sees meet, he doth relieve it, and that upon the account, or in the strength of his being a *God of all Grace*, as hath been said. Yea, and the whole of his Grace, comes still into the Field for the succour and relief of any one Grace, so as if all the Grace that is in God thus interested, will be able to maintain and preserve that one, yea every Grace, the least; it shall have, in its due season, all in God to raise the Seige of any, and every sort and kind of particular Temptations whatsoever, set down about it: *I say in his due time*, as *Peter* doth Provide it, *Vers. 6.* of his *5th Chap.* So as though a Temptation may prevail for an act, or many acts, yet it shall never, uninterruptedly *finally* or *wholly*: For even that very Grace, when it is most put to the worst, is yet in some degree *renewed day by day*, as our whole Man is said to be. What would you think, if all the power of such an Empire as that of the Turks, yea, the strength of the whole Empire, should upon all occasions, come into the Field, for the relief of any, or every small City that is besieged, which belongs unto its Dominions or Protection: Now so it is here.

3. Con-

3. Consider, that the Graces in thee have to do and to conflict but with particular Temptations singly at once, or but with few, though sometimes with *diverse*, yet never with all, as two Apostles tell us.

Now to draw a Conclusion from all these things: How easie is it for God, that is *the God of all Grace*, and who wrought all Grace, *De novo*, that is, anew at the first, still to strengthen any one grace, or graces that are already wrought, and are extant in being in thy heart, against what is, or are but a particular temptation or temptations, when Grace is thus but singly set upon and assassinated? And this Inference is most strong from the Premises; Namely, That he that created all Graces wholly *De novo*, or a new at the first, should certainly be both *able* and *willing* to maintain particular Graces still as they are all along assaulted. And his being *a God of all Grace*, doth make him as *willing*, as he is able for it. This as for the point of his upholding and *maintaining* thy Graces.

II. Seeing that in such temptations, thou hast to do with such or such a corruption in particular; I bid thee take or single forth any one *particular corruption*, or Corruptions, which thou findest, are, or have been most *prevalent* to endanger thee: Consider that if God, as *a God of all Grace*, at Calling first gave an universal wound, *a crucifying unto all and every lust in thee*, (as was shewn) and that he did this when he found the body of sin whole, and in its full strength *and vigour*, and unbroken, hardned, accustomed, and habituated unto evil, as the Prophet states the Case; And withal that this God continues to be the *same God of all Grace to thee*, (*Αυτὸς*) Then certainly he is afterwards able and willing much more to help thee out against, and in the end to strengthen thee against that corruption, or corruptions, that have been already thrust through, and go limping with a mortal wound, though they rise up with a renewed strength at the present: For it is both a more easie work to him thus to assist thee, and likewise his Grace engageth him more afterwards to this, than it did at first to work the whole of all Grace in thee; especially when thou findest that he continues to work in thee some hatred of that corruption, some mourning for it, with a desire of the contrary Grace, running all along with thy being overcome by it.

Shall I give you one place of Scripture to confirm the most of what have been lately said, It is in *James*, Chapt. 4. *Vers. 5, 6. Doye think that the Scripture saith in vain, the Spirit that dwelleth in us, lusteth to envy? But he giveth more Grace, wherefore he saith, God resisteth the Proud, but giveth grace unto the humble.*

It supposeth that our most bloody conflicts are still with some particular lusts, and temptations, for so his instance carries it, mentioning only a lust of Envy, which Saints had then, and have at this day too much of in them one against another, the Spirit that is in [*Us*] *Us Saints* (for of those *he speaks*) *lusteth after envy.*

A Second Is, that when a soul being sensible of that corruption, doth humble it self under it, and for it, and bewail it unto God; and hath already a Grace begun actually working in opposition to it, that is, to resist that envy and pride, (from whence it is that envy riseth) that hath an heart to seek for humility, which is the contrary Grace, where God, says *James*, hath wrought, and continues these oppositions thereto; He, the same God, will (as *a God of all Grace*) give more Grace unto that soul, and these two are most expresse, either in the Words, or their Coherence. For,

1. In *Vers. 6.* He says, *God will give more Grace*, whereby in the first place is meant, that he will give more of that particular Grace, which is contrary to that lust of Envy, though together there with a further encrease of all Grace also: For they do still encrease together.

And 2ly, It is as expresse that the Persons he promiseth to give this *more Grace* unto, are those whom he hath begun to have wrought some of this Grace in.

1. For the word *More Grace*, imports an addition unto Grace already *supposed* to have been received, which this is to be an addition to : And also that he will give *more Grace* in respect to the subduing that corruption in the end, which is a distinct thing from the other, and a special Grace of it self for God to do it.

And 2ly. The Promise for this out of Scripture, runs thus, *Vers. 6. He giveth Grace to the humble* ; It supposeth therefore, Humble already, and that qualification of Humility, is also the very radical opposite Grace to Envy.

And 3ly, So the Promise must be understood to mean this ; That where God hath wrought some beginnings of any Grace contrary to corruptions, continued with conflicts against those corruptions (as the word *Lusteth* implies, compared with *Gal. 5. 17. 21.*) As of Humility, against Pride, and Envy, there God will give yet more, or farther supplies of *Grace*, unto that Soul. And [*More*] either so as to prevail over that lust, in the continual assaults of it, or at least to afford that soul, during that present assault, such supplies so far as to enable it to continue to resist it ; but in what degree it shall be, is as himself pleaseth to dispence, yet always so far, as it shall be said, that that corruption had not dominion over it, but so as still in its highest carrying away the soul, it never obtained that full power it had when a man was unregenerate.

And 4ly, That God who is the God of this, and of all Grace, and at first wrought it, will certainly, effectually in the end, give more Grace : For as he refers unto the Scripture, for the one part, that there is an envious Spirit working in us, so to hearten the poor soul that conflicts against it, he refers him unto other Scriptures that speak as loud, that God will certainly in the end give more Grace to such a soul. So *Vers. 6. But he giveth more Grace, wherefore he saith, God resisteth the Proud, but giveth Grace unto the Humble.* As certainly then as the Spirit that is in us, lusteth after Envy. (And truly we are all sure enough of that, for we find it daily working in our hearts) as certainly and much more may we be assured, *That the God of all Grace*, having by calling begun any Grace, will give yet more Grace to prevail against the temptation, whatever it be. And as for this latter, besides the places of the Old Testament, which he refers his Reader unto, two Apostles, *Peter*, and *James*, have asserted the same, so as we may confidently rest upon it.

Use. You see your Calling (Brethren) as the Apostle speaks in an other case, consider then in all your discouragements, the terms and priviledges of it, as they have been now laid open, to strengthen your hearts, to have a free and bold recourse unto this *God of all Grace* ; *Who sits on a Throne of Grace in Heaven, and hath Christ also as our High Priest, Officiating by him for us, as Intercessour, Heb. 4. ult.* Dost thou perceive in thine Heart some *Ru-dera*, some foundations of a true Calling, though appearing but a little above ground, like as the ruins of some old Building, that is rased, use to be, yet some Foundations of a further new begun Building there are.

First know this, that it is the *God of all Grace*, that hath wrought any of them, and if any, all, and so is engaged to be a *God of all Grace* unto thee, and that for ever ; he that is the *God of all Grace*, will never deny what is true Grace in thee ; He never denied his word, but much less will he deny his hand, or any part of it. And though thou canst not see *all*, and each particular that is wrought, nor read every letter of Gods writing, that is written in thine heart, yet God knows his own hand. Yea, some Graces perhaps may be written but in short hand, or Cyphers, and not drawn out into Letters at length. They having not as yet been exercised ; yet they all are, and were written by him at the first. *Quod scripsi, scripsi, what I have written, I have written* : It will be for ever owned by him ; be assured that this God, who hath been at such cost in laying a foundation of all Grace, will be sure to see to it to perfect it ; you heard afore in the former Head, and Sermons, that because the Work of Calling, or Regeneration, was a good and perfect Work for kind, that God had therefore an Unchangable respect to it ; but when from what hath been said, you shall add this to it, that it is, though for degree, an imperfect work, that yet is

BOOK IV.

a compleat work for kind, of all sorts of Graces, bearing the whole Image of God himself in that respect : And that as himself, *the God of all Grace*, is the Author of it, from hence also he is the more engaged to perfect it.

If you shall see a great and withal a wise Master-builder, to have laid a compleat and Universal Model, or Area, (as Builders call it) though yet but in the Foundations of it, perhaps not a foot high, yet universally and entirely compleat, and so rich for the matter of it, as to be supposed of Pearls, and precious Stones, laid in every part of that Foundation, and also so intire in the parts of it, that it will serve for the Foundation-work of all, and the whole of a Glorious Pile, and Fabrick, whereof that is the Model and beginning; so as all that is to follow, or shall be erected, and superstructed over it, hath a full Foundation of it: You would in this case conclude, that certainly he that had laid such a Plat-form, and bestowed such a cost on this Foundation, will not lose all this, but carry it on, and will build it (though the Builder which he Employs in it, which are our particular selves, *build with a Trowel in one hand, and a Sword in th'other*, as *Nehemiah* did, least it should be said he was a foolish Builder, that was not able to finish it.

This is the case here upon Called Ones, for not the *wise God only*, but he *who is the God of all Grace*, hath begun a good work in you; he will not lose the Glory of his Wisdom, but be much more assured, he will never lose *the glory of his Grace*, much less the glory of his being the God of *all Grace*, who as such hath laid this foundation; *'Twas the glory of his Grace* carried on to perfection the Fabrick of the Temple (which was one Type of this very Building) of *Zerubbabel* his building of it with a multitude of difficulties, and interruptions; it is said, *Zach. 4. 9. That he having laid the Foundation stone of it.* (Though it were but one stone for all the rest) (as you know the manner of Master Builders is) that he should have the honour to lay the Top-stone. So *Vers. 7.* And why? That in the end and final finishing of all, the people all might shout, and cry, *Grace, Grace to it.* That is, Grace had begun it, and Grace had perfected it, and Grace had carried it all along throughout those difficulties: Now Brethren, so'tis here, you shall one day have each of you *a building made without hands in the Heavens*, *2 Cor. 5. 1, 2.* And in the mean time the foundations of it are laid in your hearts; according to what the Prophet foretold, *Isai. 54. 11, 12. O thou afflicted, tossed with tempests, and not consumed: Behold I will lay thy stones with fair Colours, and lay thy Foundations with Saphirs, and I will make thy Windows of Agats, and thy Gates of Carbuncles, and all thy Borders of pleasant Stones,* speaking of the Church of the *New Testament*: And such every Grace, and the exercises and encreases of them are, and so it is reared and ariseth up above ground in this World, and the whole work and Fabrick of it is undertaken and carried on by God, *the God of all Grace*, who laid not one, but every Foundation-stone with his own hands immediately, and hath left out no one of saving Graces, having done it as *a God of all Grace*. Oh ye Called Ones, shout, and shout aloud for joy, and cry not only *GRACE, GRACE TO IT*, as they at the finishing of the Temple, which was but the shadow of the Temple of God within you. But cry you this Note, if any, *THE GOD OF ALL GRACE, THE GOD OF ALL GRACE*; that's the New Testament language, so far exceeding that of the Old, and therein bless him for his All-Justifying Grace, bless him for his All-Sanctifying Grace, bless him for his All-Glorifying Grace *which he hath called you into*, as the Text hath it thereby, and by all these he hath given you the full right and security of his Eternal Glory already.

C H A P. VI.

God's calling us unto his Eternal Glory, is an investing us with a right to Heaven. And therefore, though yet we do not actually enjoy it, yet we may be assured, that he will preserve us safe and secure, until he has brought us to the possession of that Glory. Our being called unto an Eternal Glory, imports, That a spiritual Life which is eternal, is begun in our Souls; and that by being Called we are put into an eternal right of Glory. The Reason of it, because he is The God of all Grace who calls us unto this Glory. What his Glory implies: That it is a certain Engagement on God's part, that he will carry us through all Temptations and Difficulties unto it.

I PET. V. 10.

Who hath called us UNTO HIS ETERNAL GLORY.

THE Scope of these words in the tenth *Verse*, being to insure us, That God will carry those whom he hath Called, through all Sufferings and Temptations safe unto eternal Life, my professed Design hath been to draw Arguments for this out of every word of the former part of this *Verse*, *But the God of all Grace, &c.*

I having dispatch'd what Arguments *God's having called us*, do contribute; I now come unto these other words, *Into his eternal Glory*. There are three words, which do serve as three Heads, to reduce these Arguments unto.

1. He hath called us into Glory.
2. Eternal Glory,
3. His Glory.

1. He hath called us into Glory; that is, though not into the possession, yet unto as full a right thereunto, which upon Calling we are instated in, as ever we shall have in Heaven.

He saith not barely, He hath called us into Grace, or into the state of Grace; though that is elsewhere said in exprefs terms, *Rom. 5. 7. We have access by faith into this grace wherein we stand*: which is all one as if he had said, into the state of Grace, as we may rightly from thence stile it; And for our Apostle so to have here spoken, would seem the more sutable to have followed upon that Title he had given to God the Founder of all, in the words after, *The God of all Grace*. Yea, and for him to have so spoken, might alone have served sufficiently to secure us: Because this alone for us to be put into the dominion of that estate of Grace, affords abundant Fortifications and Securities unto us against the power of Sin, or whatever else, according as the Apostle in *Rom. 6. 14.* speaks; *Sin shall not have dominion over you, for ye are not under the law,*

Book IV. *law, but under grace*: that is, if you be admitted once into Grace, and under its Dominion, and are become Subjects thereof, ye are thereby taken into the protection of Grace, and the Sovereignty thereof, and it is the greatest Sovereign, (as you have heard) and will be sure to take care of you.

But our Apostle contents not himself to speak thus low, but fetches his main strength wherewith to hearten us against all assaults from a higher Region of Arguments, he flies up to the highest that can be, *The God of all grace, who hath called us into glory*: No less. The first foot we set upon, after our Calling, is into glory, and not into a state of grace only: He hath settled that upon us irrecoverably, and hath engaged himself, as he is *a God of all grace*, to see to it, to guard and bring us to that Glory, as with a Garrison, all along; for the whole of that Glory is become our right; and sure, if you have the God of all Grace as the Estator, and then the Assurer of it to us, to maintain his own act; and then as for *Glory* it self, the thing estated into, you are sure enough of that in all reason every way, upon the uttermost of Securities that can be given, that is, virtually upon all and above all Security whatsoever. And because this affordeth us the highest Arguments, therefore it was, he chose rather thus to express himself, *Who hath called us into glory*.

This Glory was the first-born of God's thoughts, and of his intentions towards us, this was the first thing that rose up in the heart of the God of all Grace, in his good will to us, for it was the end and upshot of all his designs, and all other in this life, are but as the means and the way thereto. This was his end, and his supream end, next his own glory, and therefore first in intention, which moved him to call us, *Acts 13. 48. As many as were ordained to eternal life, believed*. And accordingly, *being glorified* is placed lastly, as being the ultimate upshot of our being *called* and *justified*, which, as the means, are in execution placed first. *Rom. 8. 30*. The ordaining of us to his glory, was his highest rest and Complacency. *Luke 12. 32*. It is (and was) the Father's pleasure to give you a Kingdom, and the place where it is to be enjoyed was the first of all his works. *Matth. 25. 34. Come ye blessed of my Father, inherit the Kingdom prepared for you, from the foundation of the World*. It is that Heaven which was created the first day, *Gen. 1. 1*. Hence, when Election comes to break forth first in calling, God's heart is so intent upon this glory, as his first and last end, that although he suspend the giving us the possession for some years, yet he will not suspend the giving the full compleat right of the whole, and that from the first, he cannot forbear that, but instantly upon calling, gives forth a Patent of it, which is here expressed by a Calling us into Glory.

And as God then estated us into it, so Christ also as then receives us into it, *Rom. 15. 7. Receive ye one another, as Christ also received us to the glory of God*. He hath now received us into an indisseizable right thereunto, although that when we come to dye, we all still cry out to him for another receiving of us, as *Stephen, Lord Jesus receive my spirit*; that is, into the actual possession of what, as to right, he had received us into before. And we find the Scripture elsewhere, at the same, and no lower rate, to speak, than that when we are called we are saved, *2 Tim. 1. 9. Who hath saved us, and called us with a holy Calling*. The whole of Salvation is stated upon us then.

And when you consider this, you will readily acknowledge it eligible to follow after his stiling God *the God of all Grace*, than to say, *who hath called us into glory*, rather than into grace, as that which was most becoming the great God of all Grace: For he that is the God of all Grace, should give the whole, and all of that Grace he ever intended to bestow in the first moment wherein he began to make a discovery of his Grace unto us. This is to act like the God of all Grace indeed, and therefore its most properly said, *The God of all Grace hath called us to Glory*.

And here let us stand and wonder at this his dispensation, that after he should have done this so great and so strange an act, once for all, that thereafter his design and ordination should be to set out at once, *Temptations, Oppositions, Difficulties* to encounter and conflict withal; and for him to overcome for us, and by us, and this for the space of many years to come after, between this his

his estating us into glory, in respect of right, and that other of our possession of it. Such Temptations, as in no appearance might, and were likely, yet would put the possession of it, so long yet to come, into all hazards, discouragements, and misadventures, and yet he designs it thus to illustrate his grace the more.

I shall give but one Parallel Instance of the like dealing, which doth illustrate this by way of Similitude, and indeed was intended as the Type of this very thing. God sent *Samuel* to *David* whilst he was yet young, keeping of sheep, and anointed him King, 1 *Sam.* 16. 13. in the open view of all his Brethren; and by that one solemn act, invested him into a visible, and yet irrecoverable right of the Kingdom of *Judah* and *Israel*; and it was the outward part of *David's* sure mercies, which was the pawn of all the rest, and of his right to the Kingdom of Heaven. And thus God did, as then, so long after, although he suspected the possession of it many years, yet gave it him in the right; and when God had done this, and therewith ingaged himself to make it good, and sware not to repent of it, Then said God, let *Saul*, and all the Power of his Kingdom, and that whole People that were his Subjects (who were generally wicked, and took part with *Saul*) let them do their worst; and thereupon God exposes this Flea, this Patridge upon the Mountains, that skipt from place to place upon *Saul's* hunting of him with all the Power of that Nation; and with all the interest he had in it; yet still he keeps him and preserves him in open defiance of him and his *Benjamites*, and the men of *Kilab*, and the rest of that Rabble, and they might all go cast their Caps after him, but take him and destroy him they could not. *The Heathen raged, and the People imagined a vain thing, and yet I have set my King upon my holy Hill*, as the Psalmist hath it. And just thus it is that God serves the Devil and all our Enemies within us, and worldly enemies without us; he first anoints us by his Spirit in that great solemn act of Calling us into glory, and then it is that he poures his Spirit richly on us, and creates us *heirs of eternal glory*, as it follows there, *Tit.* 3. 7. He gives his Spirit commission to dwell in us, to look to us, but reserves our possession of it unto a further time, and the attaining thereof shall be a work of time, and in that interim or space he lets loose all those Enemies upon us, leaves us to the hardest wrestlings and fightings with them, and those accompanied with innumerable hazards of our being overcome; and yet so waking and Omnipotent is the eye and hand of God over us and upon us, that still he either strengthens us at the instant, or restores us if we be led Captive.

Now let us see what Arguments and Powerful Inferences of Security this one Topick will afford us.

First, All grant that if we were in Glory and the possession of it; that then sin and Devils could not dispossess us, nor indanger us. Now in truth, it comes all to one, as to point of certainty and security (although right to, and Possession of that Glory, are infinitely distant, as to the matter of Joy and Injoyment;) for by giving us the right, God hath ingaged all that is in him, to bring us to the possession, and not to suffer an act which was done by him, as a God of all Grace, ever to be frustrate.

2. *Argument.* If at first he gives the greatest and utmost, (the greatest that can be given, as right to Glory is) then certainly he gives all that serves to the attainment, unto the uttermost he can give; and the reason thereof further is, Because all that which conduceth to bring us thither, is less than the right to that Glory. Now as in 2 *Thess.* 2. 13, 14. *Beloved of the Lord, because God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit, and belief of the Truth; whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.* Faith and Holiness they are the Means; Glory and Salvation the end of those Means. God chooses to carry us through those Means, unto this, as the end of all. Now if God, besides his choice of us from the beginning unto the end, will be pleased to instate us into the right of that Glory, by calling us, this being infinitely a greater matter, and a priviledge far beyond the giving us those Means

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Thirdly, how little a space or while there is between thy Calling (especially thee at the present) and the Possession of that Glory; and how the Scriptures, speaking of this space, how small a matter in Gods account, they make it, for him to keep thee in that mean while, though to us it is a greater while; and therefore it is said, we have need of Patience, *Hebr. 10. 36, 37. For ye have need of Patience, that after ye have done the will of God, ye might receive the Promises: For yet a little while, and he that shall come will come, and will not tarry.* It is but a little space wherein thou art in danger, and which thou shalt be tempted in. Now our great and All-wise God relieves himself thereby against thy present sinfulness, that doth fall out in this mean time, and against thy falls and thy backslidings. For thinks he with himself, yet a little while and I shall have thee perfectly holy with me in Glory, a Spirit made perfect shortly, and it is but my own dispensation to have thee thus imperfectly holy in the mean time, and thus sinful: But, if there had been an absolute danger in it, I would instantly rather have taken thee up to my self, as I have done many Children of mine, soon after their Conversion. And if God calls upon us for Patience, for that little while we are to live, as in, *Hebr. 10. 36, 37.* himself will have it much more. And for the glory of his Justice, God can and doth bear with the Vessels of wrath, whilst they are fitting for destruction; much more can he, and will he have Patience on a Vessel of mercy, whom himself is fitting and preparing by all those Temptations all that while for glory. As *Rom. 9. 22, 23. What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the Vessels of wrath fitted to destruction: And that he might make known the Riches of his glory on the vessels of mercy, which he had afore prepared unto glory?* Pure grace is of a much more long suffering temper and disposition, than mercy mixed with eternal Justice in the end: And he hath to relieve him that Idea or Picture of what thou shalt be shortly to him; and besides, hath the foresight of thy returnings back again to him, from all thy back-slidings, with a Heart broken, and made more holy ere thou diest.

Let us please our selves a little with so delightful a view, as the Prospect of that one place, *Ephes. 5.* as to these purposes, *Vers. 25, 26, 27. Husbands love your Wives, as Christ loved his Church, and gave himself for it: That he might Sanctifie 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 without blemish.* I shall take up the series of these words; so far as they serve to this purpose, thus. 1. The Church in this World is supposed to be full of loathsomeness and filthiness to Christ, and therefore Christ is fain continually to be cleansing it, as with Water, by his Word, virtuous, Spirit-full Water, which searches into, and fetches out all sorts of Corruptions, though never so inward, of which also the Prophet *Ezek. 36. 25.* speaks, *I will sprinkle clean Water upon you, and you shall be clean from all your filthiness, &c.* and Analogously to this; in the 26 *Verf. A new Heart also will I give you, and a new spirit will I put within you; and I will take away the stony Heart out of your flesh, and I will give you an Heart of flesh.* And it is spoken of cleansing us by Sanctification as is there expressed, and as by Water with the word. It Imports it also, as distinct from Justification, as elsewhere when it is said *he came by Water and Blood;* Water is specified as the Cause of Sanctifying, and as made distinct from

from his Blood, as the meritorious Cause of Justifying us. 2. He in the mean time hath in his eye and thoughts, how glorious a Church he means to make her one day, not having one spot or Wrinkle, or any such thing; which is spoken, 3ly, to insinuate how much he relieves himself, with what will be the end of his work of cleansing her, as all Artists use to do. And 4ly, he hath in his eye the time, and the few years, untill that day, namely, at death, for then it is he means to present us to himself, and to his Father with great joy, as you have it in *Jude's Epistle*, and *Coloss. 1. 25. Whereof I am made a minister according to the dispensation of God, which is given to me for you, to fulfill the word of God.* 5ly, The Apostle puts in that clause, not having any such thing in reference unto our relief also, and unto what discouragements the Spirits of Believers are apt to have by reason of some such, or such special Corruption; in saying so, he doth as it were, point at such or such a thing, the Eminent unto the Soul, with Christs declared intention to cleanse that especially; and he puts that in, because the Soul is apt to lay its finger, as we say, on such or such a sore, such or such a lust, that is so prevailing, of which the Soul sighing says, O, will this ever be cured! as my Pride, my Uncleanness, my Enmity, &c. Well, says the Apostle appositely to those sayings in our Hearts, the day is a coming, that thou shalt have no such nor such, no nor such a thing in thee; no not the least wrinkle in thee, which is less than a spot, not so much as the appearance that ever there was such a thing in thee. For Christ will scower and cleanse and fetch out all unevenesses perfectly.

I shall further insist and inlarge out of these words, as to the purpose in hand, these things.

First, That Jesus Christ foresees this glorious Issue to come, and hath it in his eye and thoughts, in the midst of all thy horrid and amazing Corruptions that are suffered to break forth, concerning which thou art like one that hath a Sore (unto which the Apostle also alludes) that still and anon, unto thy thinking, grows worse and worse, and according to the course yet held, what hopes is there 'twill ever be cured? But Christ, thy healer, he knows what he is a doing, foresees all means to make a perfect cure of it, whatever discouragements thou maist have now in the mean time, and hath that in his mind and intention all the while. And as it is said of a wicked man, that God sees his day a coming, and relieves himself in his present forbearance, that there is a day coming in which he shall recover his glory on him by a just Destruction; so on the contrary, he sees thy day a coming, the day of the Restitution of all things. He knows punctually when thou shalt dye, as well as he knew *Peter's* death, and as well as he knows where thou livest; and thou maist know and be assured of this, That Christ doth thus know and foresee that at death thou shalt be made perfect; for he takes up into glory, every day, some Souls belonging to him, that were in his eyes, as full of Corruption, whilst they were in this life, as thine is now. I say, this very day (for that Gate is always open too for some Passengers or other) there were some that came to Heaven, whose hearts were full of Corruption the day before, yea, this very morning before they died, even as well nigh thy heart is now: As how full of Corruption was the heart of that Thief, of whom yet Christ saith, *This day shalt thou be with me in Paradise?* Which Souls, e're they came up to him, were made glorious Souls, having no spot or wrinkle in them.

2. It appears from that Scripture also, that this is Christ's dearest interest, and the most pleasing thing to him, to bring Souls at last faultless and spotless into his own Presence, though now they are full of Corruptions. He longs for that day, as much as a Bride-groom doth, or can do, for his injoyment of a spotless Bride. And the Reason is, for he greatly delights in the Beauty that is, or shall be, in the Saints, *Psal. 45. 11.* And look what Beauty in a Spouse is to a Husband, that is full of love and fancy, the same is perfect Holiness to him. And there is one word, yea, two inserted, which vehemently Argues as much, first *To himself*, that speaks this to be the highest indearment to himself, that the Church shall be made perfectly holy, it shews that she was given him by God so to be made, and that for Christ's own pleasure and delight,

delight, as a Mans Wife is for himself, so is the Church and her perfect holiness, which is Christs, for his own self. And the Apostle alludes to that similitude, for he speaks before of his Church being that to him, which a Wife is to a Husband, before and also after. Then that other word, to present to himself *a Church without spot, or wrinkle*, this Argues it to be his greatest interest; also thy perfect holiness will be the Richest Present to him that can be presented, yea, and to shew it so much, himself will be the presenter of himself to thee, so much doth he delight therein.

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3. Knowing and foreseeing this, and delighting in the view of this, of what thou shalt be to him, he must needs certainly relieve himself in the mean time against thy present Corruption, and your selves would do it, if you did believe it as he doth. You commonly use to do it in matters which for a while go contrary, whereof you know not what will be the certain issue. All wise men bear up themselves against any present evil, as a false report or scandal, when they know a few days will clear them, we do it as to our Servants, when they are to go away, we say it is but for a while, and are therefore content to bear many things in them. Thus also Christ in case of his Enemies, and his expecting them to be made his Foot-stool, supports himself in that expectation, that he sees *their day a coming*, as the *Third Psalm* hath it. And in the mean time *laughs them to scorn* upon that account, as the *Second Psalm* hath it, and if he doth thus relieve himself towards his Enemies, then how much more against the present Corruptions of his Spouse, whilst he sits expecting her coming to him blameless, to sit down as his Queen by him self, having prepared a Place for her?

And then the smallness of time much conduces to lighten and alleviate the trouble of that forbearance in his heart; nay, the fore-thought and fore-delight of what will shortly be, swallows up his trouble for thy infirmities in the mean time. He thinks many years as nothing, *If a Thousand years be but as one day*, what are a few years of thy life yet to come before this happy presentment of thee to himself? How long did God bear with those Godly Patriarchs after the Flood, who were for certain subject to the same Passions, and prevailed often upon with the same Lusts that thou art prevailed upon with? How did he bear with *Methuselah*, almost a Thousand years, yet he held in with them, for he saw the day a coming in which they should be taken up to himself, and be perfectly holy. Why shouldst not thou think that he can and will bear with thee for twenty, thirty, or forty years, of thy life (if it be so long) and and with this mixt condition of sin, and grace, conflicting? *Jacob* accounted his *Seven years Service but a few days, because he loved Rachel*, *Gen. 29* *Jesus Christ* can Pardon thee all along in the mean time, and ever and anon reduce thee, and now and then come, and not only strengthen thee against temptations, but visit thee, and comfort thee, as one that art a Candidate of Glory, and hast a right to it, and sittest with him in Heavenly Places in that respect, and art to be a Companion with him in that Glory for evermore.

4. This place therewith insinuates, that he hath an Idea of what thou art to be, continually before his eyes, which wonderfully takes up his heart, and pleases him. *Thy Walls are ever before him*, (as the Prophet speaks) as one day *they shall be built according to the Pattern he hath in his heart*. Great mens Wives use to wear their Husbands Picture on their Breasts, in that form or freshness they were in, when they were Married to them, from which in time, they alter to the worse, and grow out of that shape, to what at first they were, and were Pictured in. But it's otherways in this of Christ, he Married thee at thy worst, when thou wert altogether deformed, yet he had taken a Picture of thee, as thou wert at first presented to him by the Father from Everlasting; but what thou shouldst be, and the beauty thereof, had such an impression on his heart, and stickt so with him, as he carries that in mind as the perfect Idea of that Holiness, and Glory, thou art to be restored unto, and that by means of himself, which is his Glory, as the Author, and Recoverer of thee unto that beauty, which he bearing accordingly in his eye, as it is yet to come, or as it is yet to be his own work upon thee, so at last therein, to present thee to himself; and he having these two Pictures of thee, both of what his Father first

first presented thee to him, when thou wert given to him, from Everlasting, which made him first in love with thee; and then having the hue of what according to that Original, himself is a drawing on thee and means to perfect, this we see takes his heart, especially the latter, because it is to be his own workmanship: As it lessens, if not altogether swallows up the present thoughts of thy deformity, especially when that is to continue for so small a time.

If, as some Romances have feined a Lover, a King suppose, had a Beautiful Wife betrothed to him, whose Picture (as the manner is) were sent over aforehand to him, before himself did see her; but when she is Shipt to come, or otherwise in her Journey, she falls sick of some loathsome Disease, as the *Small Pox*, suppose, or *Leprosy*, and yet suppose you imagine that he knew before she should come to him, she should be restored to her first primitive Beauty; though he would be troubled for her present disaster, and distemper, or disease, yet he would easily quiet himself, for that little space of time, in which her infirmity, though greatly disfiguring her, is to continue: Or, if we further suppose him present with her, to be her alone Physician that cureth her, and restoreth her unto that first perfect beauty, which he knew certainly he could, and should do; He would shew all love and peace towards her, though her Disease were loathsome, in hope of her recovery; and this is perfectly the case here between Christ, and the Church, *Verse 25. Husbands love your Wives, as Christ also loved the Church; he that loveth his Wife, loveth himself. For no man yet hateth his own flesh, but nourisheth it, and cherisheth it, even as the Lord the Church.* If a mans own flesh be diseased with the worst and fowlest of Diseases, though he hates the Disease, yet he loves his own flesh, and seeks out for the Cure of it, he nourishes it, and cherishes it; now so doth Christ, much more upon that Ground, *that we are his own flesh, that we are members of his Body, Vers. 30. Of his flesh, and of his bone*, much more then Man and Wife are, to whom this Exhortation is directed, *Vers. 31, 32, 33.* In this case therefore Jesus Christ is so far from hating us, who are his own flesh, that he applies all sorts of Remedies, with a strong patience for the Cure of our Infirmities, and is moved to do it with the greater Patience, because he knows we shall be restored to perfect health and soundness indeed, and himself shall be the healer, and then with an infinite Love, and joy, and Glory to himself, he presents us to himself most Glorious, without spot, or wrinkle, or any such thing.

To conclude, I may say of this Argument, what the Apostle doth, *1 Joh. 2. 1. Beloved, now we are 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.* Doth he not speak this to quiet them under their *unlikeness* to God, and Christ, in this World? And do not God and Christ satisfy themselves, and satisfy their hearts towards you in the midst of all your Complaints of, and about your selves? I may say of this, even as they, *Beloved, now hath God called you into Glory*, and though it doth not appear to us what we shall be, nor what we are in respect of our Title to this Glory, but we are full of contrary hateful iniquities, yet it appears to Christ what you are, and what you shall be; and there is that time coming, *wherein he shall present you glorious without fault*, and in the mean time bear with him, and if, as *John says, To them we know, Vers. 1.* then to be sure GOD and Christ knows this much more.

2. Called into [ETERNAL] Glory.

Hereby is implied not simply that the Glory is Eternal, as an adjunct of it, but that our Calling and Estantment thereby is into the Eternity of that Glory, as well as into the Glory it self. *We are Called into Eternal Glory as such.*

That imports two things, as other Gospel Scriptures explain it to us.

1. First,

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1. First, That he that is Called, hath a Spiritual life begun in him, which is Eternal, or if you will, a Glory begun in his Soul, which is Eternal. (For so the Image of Christ wrought in us in this life; is stiled Glory, 2 Cor. 3. ult. *But we all, with open face, beholding as in a Glass the glory of the Lord, are changed into the same Image, from glory to glory, even as by the Spirit of the Lord.*) And you find it every where by Christ and his Apostles, to be said, *He that Believes hath Eternal life.* I need name no more Scriptures but that one, *John 11. Whosoever believes in me shall never die;* that Spiritual life begun, is one degree substantial of the life Eternal, and being begun in us, shall never die, Rom. 6. As Christs life is said to be Eternal, which he hath now, being raised from the dead, so is ours, *Vers. 9. Knowing that Christ being raised from the dead, dies no more; but in that he liveth, he liveth unto God.* Likewise reckon ye also your selves alive unto God through Jesus Christ our Lord. Adam's Grace was not a degree of Glory, but according to the best account that hath been given of it, by those that hold, *he should have been taken up into Glory in the end;* As to that present Grace, that he had before he fell, they reckon him but as one standing for his Degree, that is not yet a Graduate, or as a Messonary in order to his Reward.

2. The Second thing imported hereby is, that when a Man is Called, he is put into an Eternal right of Glory, not into a present right to Glory only, but a perpetual right (at present) or a right that reaches to Eternity; and this the Scriptures strongly and plainly declare, whilst they express it to be our having a Title to it, as to any Inheritance, and that upon Calling, or whilst they make a Conveyance, not a Covenant only, but a Testament by Will, upon the death of the Testator, which shall, nor never will be forfeited, if it be but a Mans Testament, no man Disannulleth it, &c.

Now upon our Calling (which is all one with our New-birth) this Glory is conveyed and settled upon us, as an Inheritance, and it being Eternal, as an Eternal Inheritance. You know that the Tenor of Inheritances is for Ever, as we say to you, and your Heirs for ever, and this Establishment is at our New-birth, or Calling, *Tit. 3. 5, 7. Not by works of Righteousness which we have wrought, but according to his mercy hath he saved us, by the Washing of Regeneration, and renewing of the Holy Ghost. That being Justified by his Grace, we should be made heirs, according to the hope of Eternal life.* At, and by our New-birth, we are made Heirs according to his Mercy which saved us.

There is this difference between an Inheritance conveyed, and a Reward for Works done, which is bestowed as a Reward. That an Inheritance goes by Birth, and not by Works, and yet is for ever, because an Inheritance. A Kings Eldest Son is the Heir the first instant he is born, at the first Moment he hath Right to that Estate and Kingdom, whereof he is the Heir, and this for ever. *Who are born again of God,* its said we have *θεωσια*, a Dignity by Patent, to be the Sons of God by Adoption, *Joh. 1. 12. As many as received him, to them gave he Power to become the Sons of God, which were born not of blood, &c. but of God, Vers. 13.* If we were made Sons by Patent, then Heirs at the same time, *Rom. 8. 17. If Children then Heirs, Heirs of God, and Joynt Heirs with Christ:* And therefore we also find our being Born again, and this Inheritance Eternal joynted together, in the *1 Pet. 1. 3, 4, 5. Blessed be God who hath begotten us again to an Inheritance incorruptible, &c.* It was not so with Adam, and his Grace, which he had by Creation, not in his most perfect Estate. Even those that hold, that if he had continued in Grace, he should at last have gone to Heaven, (which I confess I do not,) yet they do set out his Pretentions unto Glory but in this manner, That after some set time by God's appointment (*a Thousand Tears* suppose) as many of them say, he should have been taken up into Glory, if he had continued in that Holiness he was made in; Yet this withal they do professedly declare, That he should not have been during that time, an Heir of that Glory, no not till the last moment of that set time: But the State he should have been in, was but of an Hireling, to whom the Reward was due by debt for Working, during which time, he should have been an Expectant for Heaven, but upon his good behaviour, but not an Heir
until

until that time was out, and that he had been admitted into the full possession of it. But those that are called, they have a right instantly as Heirs thereupon, which right depended not upon Works foregoing, as that Third of *Titus* shews us; but upon birth, and upon their being called; only good Works are ordained as the way thereunto, as that we should walk in to come to that end. And during that whole time of their being in this World, they are as the Son of the Prince under Age, as *Gal. 4. 1, 2.* who hath a right, though not the possession; and we are here as Children under Age, as the Apostle in his Similitude, while he speaks of Heaven, shews; *When I was a child, I spake as a child, and understood as a Child; when I came to be a man, I put away childish things, 1 Cor. 13. 11.* It's spoken in reference to our Estate in this World from that in Heaven, as the words before and after shew.

So then, put these three things together: First, That that Glory we are called unto is in it self Eternal: Secondly, That that Person that is Called, hath a degree of that Glory begun, that shall never dye nor perish: Thirdly, That withal, he hath a right unto the Eternity of it, and from that time of Calling unto Eternity; and so, as that that Eternal right doth not begin, when first the full possession of it begins, but then when we are first estated into the right of it, as the manner of Inheritances is. And this put together, will make the Argument compleat. Now if we would be satisfied in the bottom reason, how it should come to pass, that at, and upon Calling, we should be thus estated into Eternal Glory, we shall not need to go far off to seek it, for it is in the Text: It is plainly thus.

That it is the *God of all Grace* that calls us, which speaks it not only to be an act of Grace, and not of Works, and grace is grace, and will be grace, and shew it self to be such. In all its Gifts it gives like it self; and therefore when it gives, it gives the whole, and for ever, without Repentance; and it knows in it what it doth when it does so, for it hath wherewith to maintain and make good its own act; but besides that, it is an act of the God of all Grace, he calls us as he is such to us. All Grace, in so great a God, born towards us, what will it not effect, maugre all and every thing, that should be supposed to hinder? All Grace extends to all times; it hath no bounds of time set it, wherein it should be gracious and no longer; it were not at all Grace, if so: It imports, that when a Man is called out of God's grace, God had such a love he bears to him he calls, as is made up of all love and grace, for intention and extension. And if so, then the indowment into all benefits of Grace and Priviledges which he hath or had to bestow, must needs be then conferr'd. It imports, that he had a heart replenisht with all Eternal grace, and the intentions of it towards him, he had a stock or riches of Grace to maintain all he should bestow, to Eternity, and to keep thee together therewith; the conjunction of these two, the God of all grace hath called, can produce no other than a perfect and compleat Donation to be a full effect thereof, as of a perfect and compleat Cause; this Cause could bestow no less, and such an effect could not have followed but upon such a Cause: We do and must suppose his heart then to have been at the time of Calling, fraught with, and to contain within it self such and so great riches of Grace, if it were all Grace, as would be sufficient to hold out, and to extend to Eternity, and so as to maintain an Eternal right and state of glory all the while.

Now if it were at Calling, can we imagine that his heart should not retain as much love and grace after thy Calling, as to keep and preserve thee for that little space, unto the possession of that glory?

Nay, my Brethren, God had not thus all Grace for every one of us for an Eternity that should but then begin, when our Calling began; but there was another Eternity, *à parte ante*, before, out of which he did call us, an Eternity of a higher date, than what was the present Grace, he bore thee at thy Calling, *Jer. 31. 3. Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee, or, therefore have I extended loving kindness unto thee,* as in the Margent; and therefore no wonder that he calls us for an Eternity to come. And here let us stand agast, to think that our Calling is the Center of two Eternities, and how there are two everlasting

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Arms, as Mountains, *Deut.* 33. 27. which meet to grasp us then, when God's grace by Calling first takes hold on us: There was, nor never will be, such an instance in all Eternity.

We must needs suppose withal, That such a grace must have grace enough in it to continue to all Eternity: As, suppose we a River had run under ground with continued streams of Water from Eternity; which began to break forth, and to empty it streams into a new Chanel, though through but a small Sluce at first, which when once it is broke forth, must needs, and will run to Eternity in that new Chanel, for it hath water enough to do it to last unto another Eternity to come, one stream following another stream *in omne volubilis ævum*. Now Calling is that Sluce, the state of Grace and of Glory, that new Chanel; and if indeed any thing could fall out so strong, as to mud up, as to indanger the cutting off that Course of Water, then indeed it might cease; but it being a stream of Grace from Eternity, and that of all Grace, continued all along, this must needs be so strong, and so full, as to carry all afore it that should resist it, or obstruct it; yea, it will work out all that doth oppose it in its Current, and swell over. It's a Spring, as *John* 4. 14. *that shall spring up unto eternal life*; and such is the grace in God's heart, and such the Spirit in Calling hath given us.

I have said it with my self, and to others, and shall never recall it, that if we could suppose such a fulness of glory to come had not been God's Ordination, but that his Called ones were to have lived upon Earth in a state of grace only, such as now we are in, mixt with finnings, corruptions, and grace working one against the other conflicting: That God had love enough in his heart to save us thereby in this mixed condition of sinning and repenting, and to hold us on so to Eternity. How much more then, when he hath provided a Glory to possess us of, and a presenting us so glorious to himself, within so little a while, that he shall not have cause to put himself to that trouble of a Patience for so long time: How much more, I say, according to all that hath been argued taken together, in this may we support our hearts with confidence, that he will continue to hold in with us, and reduce us to himself again, out of finnings, and give that glory at the last?

I conclude with that in *Ephes.* 2. 5, 6, 7. Having spoken first of calling, *who hath quickned us together with Christ, by Grace ye are saved*, *Verf.* 5. *And hath made us sit together in Heavenly places in Christ Jesus*, *Verf.* 6. *That in the Ages to come, he might shew the exceeding riches of his Grace, in his kindnes towards us, through Jesus Christ. By the Ages to come there, is meant Eternity, which Chap.* 3. 21. *shews, where he useth the same phrase, Glory to Christ throughout all Ages World without End*: This place shews us this Issue or Conclusion, that God having given us a right to sit in Heaven after calling and quickning, such and so true a right unto Glory, as that we are said already to sit together with Christ in Heaven, the result is this, That God having infinite Riches of Grace, out of which he called, he hath ordained an Eternity of time, to spend them Riches in upon us, and to make Declaration of the Exceeding great (and as the Text tells us) all Grace, which he hath in his Heart for us; and Ages to come, and Eternities, are not enough for him to do all this in, the Grace is so Rich and so Abundant.

Now then from hence to Argue and make an inference from the Point in hand: Will he not preserve us in this Life, and carry us through Temptation having so much Grace in his Heart laid up for us? Suppose a Father that hath a Great Estate to leave his Child, if his Child lives (and truly those that have Riches, desire Children to leave them unto, as well as *Abraham* did) and this his Child is weakly and consumptive, and yet but so, as some bitter cost extraordinary, would preserve, restore, and recover him to perfect health in some short time, would not that Father spend some of that Estate which lies by him, thus to recover him, that he might possess all? I think he would. And dost thou think that this great God of all Grace, and thus rich in Grace, would pinch it for a little while, when he professes that he sets apart this Inheritance from Eternity to them that are Called. Let me tell you, that as we say in Nature, rather than there should be a *Vacuum*, or Emptiness in any parts

parts here below, a piece of Heaven would come down to supply it, and make it up. So may I say, in this Case, which is but a supposition, though thou shouldst have less Grace than what is necessary to keep thee, (if you could suppose he should have stinted himself, of bestowing but a measure of Grace in this World, in an ordinary way, which yet he hath not,) he would rather spend upon the stock of Glory to supply thee with Grace to keep thee, than that thou shouldst miss of all the whole substance of Glory.

Chap. 6.

U S E S.

Do the Scriptures speak at this rate, that we are Received into Glory, when we are Called into a perfect right unto Glory. Oh that we Could live at any proportionable rate,

1. In the comfort of it and actual expectations thereof; this the holy Apostle and Primitive Christians did, after the Holy Ghost came on them, as a Comforter breathed, and had their life in this air. Let us but go to the first *Verse* of this very *Chapter*, wherein my *Text* is; you may there overhear our Apostle *Peter* thus speaking of, or rather, entitling himself, *I, who am Partaker of the Glory that shall be revealed*. When Persons of Birth or Quality write Superscriptions of themselves, they use to add their special Titles; and our Apostle writes himself a Partaker of the Glory that is to come, and *John* doth the like, *Rev. 1.9*. And in my *Text* in the 9th *Verse*, *Peter* calls all his Brethren to the Faith and Comfort of that, which was as really true of them all, as of himself, *The God of all Grace hath called us into Glory*; both me and you alike: Are ye Called? ye are all partakers of Eternal Glory, even as I. He hath it up again in *Chap. 2. Vers. 1, 3*. In the first *Verse* he speaks this of all Saints, that they *have received like precious Faith with us Apostles*; and at the third *Verse*, that *God hath Called us to Glory*.

Oh how infinitely is this beyond the first thoughts of our aims, that we in our first Conversion had, our Primitive aims, as I may so call them; the aims of us poor Souls that live in this last Age of the World. As if we were, as *Paul* speaks of himself, *born out of due time*, in Comparison unto those first Christians. Alas! What do we groan and sigh after all our days, and cannot so much as obtain the sense thereof, even after no higher matter in our Addresses to God than we did in our first Conversion. Oh! Thinks the Soul, if I could have but my Sins forgiven once; (which therefore *John* comforts Babes with) 1 *John* 1. 12. *I write unto you Children, because your Sins are forgiven you*; He speaks thus unto them, because this is the chiefest thing they are usually intent upon; but whilst we have these low thoughts and pursuits, and at our Calling we have not usually much higher, Lo, our God, the God of all Grace, hath at the same time had in his thoughts an Estating us into Eternal Glory, and will in time shew thee greater things than these, of forgiveness, and being made more holy, and the like; he hath Called thee into Glory.

2. If at present we be Called into the right of the Glory of God, how should we walk, and be *holy in all manner of holy Conversation and Godliness*; looking for, and hastning to the Possession of this Glory, as our *Peter* also urgeth, 2. *Ephes. 3. 11, 12*. And *Paul* also upon this very intendment, 1 *Thess. 2. 12*. *That ye would walk worthy of God, who hath called you to his Kingdom of Glory*: It is not to walk worthy of the Gospel only, he is exhorting them unto, but which is higher, that they should *walk worthy of God who hath called us into his Glory*. They have under translated the word into the Glory of God. When our Saviour Christ was entred into a state of Glory upon his Resurrection, (although, not ascended, or possess of it, you read with what a difference he conversed from what himself had done before: And should not we, in some Conformity, appear to those whom our *Peter* speaks of in his first Epistle; *Chap. 1. Vers. 14, 15*. *As obedient Children, not fashioning your selves according to your former Lusts in your Ignorance; but as he which hath Called you is Holy, so be ye Holy in all Manner of Conversation*. And still let us think

think with our selves when we Sin, or are tempted thereunto, Should one Called
 BOOK IV. into Glory do this or this?

3. Into [HIS] Glory.

For explanation; 1. *Whose Glory* this is? God's, and God the Fathers, in distinction from Christ's, as is evident, in that Jesus Christ follows. 2. [*His Glory*] although we are the persons who are to be glorified by it, as those words, *Called us &c.* import.

The Particulars to be treated on from hence are,

1. That there is a glory of God the Father's, which we are called into; and what that is, and will be to us.

2. The glory which will arise therefrom to us, will be a glory revealed in us, and so ours: Yet that it is *His* glory, rather than ours, and *why* it is so termed, *His*, rather than our glory.

3. That the bestowing this glory upon the Creature, is a pure act of Grace in him; and proceeds from him (as in respect of the donation of it) as he is a *God of Grace*, and of all Grace, and could proceed from no other motive or consideration else.

4. Our being called into such a glory of his by grace, is an assured engagement on Gods part, and a security to us, that God will carry us through to the possession of it, maugre all Temptations. And this is a corollary from all the three foregoing; and the General Scope of *Peter*.

I. That it is the glory of the Father, and eminently *his Glory*, there is this abundant evidence for it, that even the glory, Jesus Christ hath, though it also be in a most *proper* sense his own glory, *Luke 24. 26. ought not Christ to have suffered these things, and to enter into his glory?* yet it is his Father's glory; thus *Matth. 16. 27. He shall come in his Fathers glory.* Whilst yet all the Angels are said to be his Angels, as his proper right, and therefore his glory also; yet even he comes in his Father's glory, which yet again, *Chap. 25. 31.* is said to be his own also: *And when the Son of Man shall come in his Glory, and all his holy Angels with him, then shall he sit upon the Throne of his Glory.* But so it is never spoken of us; the meaning whereof is, that Christ's personal glory is such a glory, as it shall be manifest at first sight, that he is the only Son of God, the natural Son of so glorious a Father, and that it is his Father's glory that shines in him, communicated to him, that he is the second Person by Eternal Generation; also as Man, God the Father gave a glory to him, as in *John 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: For thou lovedst me before the foundation of the World;* Christ acknowledgeth. Who as he gives him to have *Life in himself*, *John 5. 26. For as the Father hath life in himself: So hath he given to the Son to have life in himself.* And so hath he given him to have glory in himself: And it is therefore that it is said to be his also, whilst it is but the Fathers: For after Union, it then becomes his own, and natural to himself, being the natural Son of God. The full effect of all which you have in that speech of *John, Chap. 1. 14. We behold his Glory, the Glory as of the only begotten Son of God:* That is, as of the Son of such a Father, who is originally *the God of Glory*, *Acts 7. 2. The Father of Glory, Ephes. 1. 17., His Father, who is the Lord of Glory, James 2. 1.* at which very time, when they beheld that his glory in his transfiguration, *Peter* says of it, *2 Epist. 16. We were eye-witnesses of his Majesty.* For, *vers. 17. He received from God the Father honour and Glory, when there came such a voice to him from the excellent glory, &c.*

I added, as a Branch, this first Particular, what this Glory of the Father's, as it is to be communicated to us, is, and how to be understood, as distinct from that of Christ's to us, and in us. For the opening of which, let us run over these Scriptures that follow, from one to the other. In *1 Theß. 2. 12.* it is stiled both the *kingdom and glory of God*, as in relation to us. *Walk worthy of God, who hath called us into his kingdom and glory.* From thence go we to *Ephes. 5. 5.* where you have the Kingdom of Christ, and of God, mentioned

tioned apart and distinct; No Idolater hath any inheritance in the Kingdom of Christ and of God. And to shew that the Father hath a Glory and Kingdom, as in relation unto us, and eminently and distinctly [His] you find them both set out as such, even two distinct Kingdoms or Glories successively one to the other, that all men might first acknowledge the Son, as eminently shining in his glory, and then the Father in his, and we, the Called ones, partakers of each of them, in 1 Cor. 15. 24, 28. where, as for the glory that Christ shall come in at the Day of Judgment (of which you have heard that he then comes in his Father's glory) it is said of it, that after Christ shall have exercised, or appeared in that his Kingdom and Glory, that then he shall deliver it up unto God, even the Father; that God may be all in all, both in Christ and his Saints for ever, shining in, and to the Saints in a far more excelling glory then that he had shined to them through the Person of Christ, or his dispensations: I do not say then he doth in the Person of Christ himself, but then to us, either afore the Day of Judgment, or in and by, during the Day of Judgment. And this is the ultimate glory and manifestation of God himself unto the Saints, and therefore the highest, surpassing all the foregoing, as God's last works use to do: And though the Saints shall enjoy it by Christ (as the Text here hath it) yet it is, as to the dispensation it self, immediate from the Father, when God shall be all in all both in Christ and Us; and is by Peter, in his second Epist. 1. 17. stiled as I take it) the excellent glory; For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, &c. For if you observe it, that glory out of which, and from which (he dwelling in it) the voice came, is attributed to the Father; for he it was that uttered, This my well-beloved Son, &c. All Glory imports the goodness of a thing, as rising to an excellency, as the Sun we say is glorious, but this is a glory excelling, that surpasseth all glory; and yet while he uttered it of him, the Man Jesus appeared, as he shall do in his glory: But that which the Father will manifest himself in, is, a Glory far excelling that which appeared in Christ, then glorified, below, to be discovered one day in the highest Heavens to us, beyond what that of Christ's will be to us; I do not say then, is in and to Christ himself communicated, but then is by him unto us. And unto this Kingdom of the Father it is, that Christ in his last words when his Kingdom is given up, at the shutting up of the Day of Judgment, invites us to the possession of, Matth. 25. 34. Then shall the King say unto them on his right hand, come ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the World. Where, in the very place he mentions, he means to erect and exercise that last Kingdom of his unto Eternity, and wherein he will manifest and display, that his glory ultimately, in that he says of it, that it was prepared from the foundation of the World. That very place (which Isaiah stiles the high and holy place, Isai. 57. 15. which he hath dwelt in since the Creation) was the first work he did create, Gen. 1. 1. and so at the very first foundation of the World: So his bringing the Saints into it, and therein possessing them of his immediate glory, is the last, or τὸ μέγα, in execution, and therefore his heart was, and is from first to last, so intent upon this ultimate Act and Scene: But though the place be of his creating, and but a created glory, yet the glory he meaneth to display therein, is his own immediate glory, God shall be all in all. And whereas it had been before communicated to us by other things, as in the Man Jesus, &c. he will, besides that of Christ's, (whose glory shall still shine) now unveil his own glory immediately, which shall therefore be all in all, and in stead of all; Rev. 21. 23. And the City had no need of the Sun, neither of the Moon to shine in it: for the glory of God did lighten it, and the Lamb is the Light thereof. In comparison unto which glory of the Fathers, that glory, shining in the Man Jesus, shall be but λύχνος, the Lamp, as the word is; but God the Father is the light of it, Rev. 22. 5. And there shall be no night there, and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever. Yet Christ himself, the Man Jesus, says of himself, when he proclaims his own coming, Rev. 22. 16. I Jesus have sent mine Angel to testify unto you these things in the Churches. I am the Root, and
the

Book IV. *the Off-spring of David, and the bright and morning Star.* But the morning Star; although the brightest, yet God the Father himself is the Sun, and so as the morning Star is the *Prodromus*, or fore-runner of the Sun, thus is Christ's Kingdom of God's, though he shall still shine with the Father in that personal glory, which he ever did: But the Father's glory is the glory that excelleth, even whilst Christ himself appeared in glory; as *Peter* styles it, 2 Epist. 1, 17. *For he received from God the Father honour and glory, &c.*

And in this Kingdom of the Father's it is, that the Bodies of the Saints shall shine with such an extraordinary brightness; that had yet shined wonderfully afore, during the Day of Judgment, and were spiritual Bodies, raised in *power and glory* at their Resurrection; yet this glory of God shining through their Souls, breaks forth from their Bodies, and causeth them to shine as the Sun in the Kingdom of their Father; *Mat. 13. 43. Then shall the righteous shine forth as the Sun, in the Kingdom of their Father, &c.* [Then] points to a special time. Observe, it is the Kingdom of the Father that is spoken of, and that as it takes place after the Judgment, as the *Verse* afore shews; for it is after the Saints see the wicked cast into Hell, *verse 42.* My purpose is not to set forth the greatness of ultimate Glory, which the Angels themselves know not, nor could their Tongues utter; Christ only is as yet possessed of it, the *Lord of Glory*, and it is *hid. with Christ in God*; nor can this Glory otherwise be set out than by a comparative made with the glory that precedes it, afore and at the Day of Judgment. This I must forbear, for this is extravasal to the direct scope of the Text.

II. I come therefore unto the second Particular I proposed, which is more proper to the Text; which hath two Branches.

1. That it is *His Glory*, not ours, though we are the Persons glorified thereby.

2. *Why*, or in what farther respects, the glory to come, is stiled *His glory*, rather than expressed by our being glorified by it.

For the first, It is not barely to denote, that God, the Father of all Glory, is the original of that glory to us, or (as the Apostle says) *that shall be revealed in us*; but that indeed we are but received and admitted into it, and glorified by our being so called into his Glory, as here: And also in 1 *Thess. 2. 12. Received into the glory of God. Rom. 15. 7.* We are but as Strangers admitted into the enjoyment and use of anothers Propriety. The like tenure of Speech is used when they come to possess it, *Matth. 25. 32. Enter thou into thy Master's joy*, not ours; we did but enter upon his Ground and Propriety, as I may so speak.

Secondly, *Why*, or in what respect it is *His glory*, not ours.

1. We are wholly poor empty Creatures, as Vessels cast into his Ocean of Glory; which he fills with the *riches of his own glory*, as the Apostle speaks, *Rom. 9. 22.*) at the Day of Judgment — *Dum Christi regna manebunt*, in the height of Christ's Kingdom; it is rather said, that he is wonderfully glorified, than the Saints in him; 2 *Thess. 1. 9, 10. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his Saints, and to be admired in all them that believe, &c.* It is rather Christ's glory in them, than theirs. So the new *Jerusalem* is said to have *the glory of God, Rev. 21. 11.* rather than a glory of its own. As the Stars glory is that of the Sun rather than that of Stars, that have no such light in them, God's glory appears by this, *viz.* how glorious he can make Creatures.

III. The third general Head was, That the bestowing of this Ultimate Glory, wherein God is all in all, the Donation of it is from God, as the God of grace, and not at all by Works: And when I say Works, I mean not only to exclude the Works of Regenerate Men since the fall, but even *Adams Works* in the state of Holiness: And the reason is undeniable; because the Ultimate Glory we have been speaking of, lieth in an immediate Communication, Participation, and Injoyment of God himself: *Cohairs with Christ,*
and

and heirs of God, he being the Inheritance it self. And certainly God hath absolute power over the Gift of his own self, where he will to bestow himself thus immediately, when he gives his whole self up unto the Creature. If he may, (as himself saith,) *do what he will with his own*, speaking of other things and gifts, that are not himself, then surely it is his absolute Sovereignty, and Grace to give and bestow himself.

Chap. 6.

IV. That our being called into this transcendent Glory of his, is a certain, and not failing Ingagement on God's part, and security unto of his carrying us thorough unto the possession of it: This I have still made the burden of every particular; and so of this.

First of all, you see your Calling, as the Apostle saith, *He hath called you into his Eternal Glory*: That is, there is a right accrew's by calling, unto this ultimate glory; which is therefore termed *the hope of our calling*: Not the hope that is in our Hearts only, wherewith we hope; but the thing hoped for, so often in the Scriptures: And the reason of this is, that if God lays at the stake all his own Glory, to do the matter of ours, will he not carry you through? Let that washy, vanishing glory, promised *Adam* for his works, be laid at the stake unto Free-will, to play its prize for it, to win and run for it, and let that glory be so far undervalued, as to be exposed to the uncertainty of Free-will, in its own guiding itself, with the mutable Principles in it self: But let not this glory, this ultimate glory, that God hath to bestow, be pawn'd and engag'd unto an uncertainty: If all in God immediately, & his glory, be the thing promised, then all in God shall be the pawn to bring us to it: *Philip. 4. 19. According to his riches in Glory, he shall supply all your needs*: He pawns the whole riches of his own glory to do it: 'Tis a round, and a full Argument of the Apostle, *If he have delivered his Son up unto death; how shall he not with him give us all things*, in like manner with him? And if God makes God himself over, by the Covenant of grace to us, then take all with him: And he gives all that is necessary to the obtaining of it: 'Tis a great inheritance, as well as a free; and, as Christ saith, *a goodly Inheritance*; and surely 'twill maintain the suit: You know how, upon another occasion, *God is called their God*: Speaking of *Abraham*, and interpreting the tenour of the Covenant of grace which in that place is spoken as to this sense: The sense of it is, That his being their God in that manner, as under the Covenant of grace he is, was so big a word, as he should have been ashamed if the glory he promised them, had not been answerable: But I now alledge it for this, that God would be ashamed to have it said, that he is a God of all grace to any, and that he out of that grace should have called us into that glory, and yet to fail by the way in bringing us to it. This is not a making a glory over from God, but a making over of God himself, the glorious God; and therefore all in God, if need should be, would bestir it self, to make the gift of himself good, and as sure to thee, as to himself.

A second consideration, It is a *life hid in God, with Christ, Coloss. 3. 6. Hid*, for the security of it, as Treasures use to be: And it is not said to be hid in Heaven, as a place, that's no such security, as to be hid in God himself: For the Angels were in that place, and had an enjoyment of God, by vertue of the Covenant of Works; but our Life is *hid in God with Christ*: Thou thinkest Christ sure enough, in that he is hid in God: your Life is as sure as Christs, with whom it is hid in God.

A third consideration of security to us, is, that 'tis that ultimate glory, after the Day of Judgment, when God shall be all in all, which yet the Saints are now called into, as to the full right of it; yet so still, as if they be called into the right of that state now, which takes place after the Day of Judgment is past and over; then certainly nothing can fall out between, which shall hinder: For if any thing in this World should fall out to hinder, it must be told, and so come in against thee at the Day of Judgment: But if thou be called into the full right of that glory, which supposeth that Judgment first past, and such is this glory here, I before shewed, then nothing can be supposed, that shall
pre-

prevent it: For thou art as called, and estated now, into the full right of it, as then any one shall be into the full possession of it.

BOOK IV. 2. 'Tis true, a Judgment must pass, and come upon thee; yea, and a Judgment of all, and every work, good, or evil; as *Solomon, Ecclesiastes 12. 14.* assures us: Yet that God of all grace, that called thee into this ultimate, and after-Judgment glory, (for till then it doth not take place,) he will order thy steps so, as possession it self shall not be frustrated: *Fear not little Flock,* saith Christ to them, while they were in this Life; *for tis your Fathers good pleasure to give you the Kingdom.* Luke 12. 32. *The Kingdom,* by way of Eminency: That which is properly the Fathers to give, his glory, (as we have opened,) when he shall be all in all: And it is not his pleasure only, but *his good pleasure*; which nothing shall be able to resist: And he gives you it now, and estates you into it, as if you had it: And therefore fear not that you shall be ever dispossessed of it: That God that keeps it, will keep you for it; as the Apostle *Peter* saith: And as for the interim time between now, and that Day, we may expect that Jesus Christ, during his reign, and whilst his Kingdom is in force, as till then it is, hee'll see to it, to keep thee, and raise thee up at the Latter Day: So as that at the Judgment ended, thou maist assuredly expect that blessed voice, and invitation from him, amongst the rest of Saints; *Math. 25. 34. Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World.*

CHAP. VII.

The security that Jesus Christ gives us, as well as God the Father, to assure our Faith, that we shall be strengthened, and Enabled to persevere. God is a God of all Grace to us by Jesus Christ; all his Acts of Grace towards us, are in and through him. He Elected us at first, and then loved us only, as considered in him. He loved and chose him for himself, and us for his sake. God having thus laid Christ as the Medium, or rather, as the Foundation of his Grace, it is a sure Ground of its continuance to us. All his Purposes of Grace were made in him. All his Promises of Grace are Established, and performed in and through him.

I PETER V. 10.

[BY JESUS CHRIST.]

THere are two Persons engaged for Preservation of us unto Glory; *God the Father, and Jesus Christ*; which was the General Division I gave at the Entrance. I have dispatched those Securities, which the Interest that *God the Father* hath in us, doth afford our Faith. I come now to *Jesus Christ*, and the Interest that he hath herein, which added to the former, will afford us compleat Consolation.

And truly, let me say this of him, as the Preface to what follows, That if he be good for any thing (as he is for all things) he is certainly good at this, to make our Salvation sure, and steadfast, against all opposition; it being founded on him, and committed to him. He is a sure Christ—A Rock of Ages to build upon. *Isaiab 28. 16. Behold, I lay in Sion (saith the Lord God,) for a Foundation, a Stone, a pretious corner-stone, a sure Foundation: he that believeth on him, shall not make haste; That is, not to be confounded, As Pet. i. 2. 6. Expounds it to be,*

By Christ Jesus.

The aspect, and extent of these words, to the rest in the Text, is the only thing as for Explanation afore me, which I shall dispatch briefly.

Some Interpreters would shut up the extent of it, unto the influence Christ hath into Eternal Glory: Because that was the thing had been immediately afore spoken of. Others do permit them to stretch themselves farther, unto the words foregoing; [*Who hath Called us by Jesus Christ*]. And so to take in the influence Christ hath in Calling us.

But let the wings of this *Son of Righteousness*, spread themselves so far through the Horizon of this Text, as possibly from warrant from other Scriptures, they may be found efficacious to extend; even from the first words, *The God of all Grace*. As also unto the latter words, the utmost ends of the Text.

1. But, (say I) *The God of all Grace*, and by *Jesus Christ* together, and understand it as Interpreted, that clause at the first, of Gods Purposes, and dispensations of Grace, to us-ward: And so it will be no derogation to *God the Father*, to say, and say aloud, *that he is a God of Grace*, yea, of all Grace, towards us, in and by *Christ Jesus*: God his Father, *the God of Grace*, and *Jesus Christ*, do run one joynt stock, and interest, in all, and every Act of Grace.

2. Put together, *who hath Called us by Jesus Christ*, understanding Calling, to be that which *Christ* hath an hand and influence in, as well as his Father, Thus *Rom. 1. 6. The called of Jesus Christ*.

3. Then further say, *that the God of Grace*, by Calling us, doth estate us into the full right to Glory; but withal add, that he doth it *by Jesus Christ. The gift of God is Eternal life, through Jesus Christ our Lord, Rom. 6th and last.*

Then 4. Carry them unto the words that follow after, the same *God will stablish, strengthen, settle you*. And therein take along with you [*by Jesus Christ*] too, and *Christ* to be as the Authour, and Founder of our Faith in Calling, so the finisher of our Faith, unto the end thereof, *even the Salvation of our souls*; or if you desire rather to have it confirmed to you, in the very word of the Text, *Stablish you*, take it from *2 Cor. 1. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God*. So then *God* in and by *Christ*, (as here) *strengthens, stablisheth*.

And therefore it is that, *by Christ Jesus* is placed in the midst (as the Sun) to extend its influence unto all; and read but the words thus, *The God of all grace; who hath called us unto his eternal glory*; (And so make a Colon, or stop, or part the sentence there; and [*By Jesus Christ*], will without any rub to the Readers thoughts, take in and spread it self over, all these. *The God of grace: The God of all grace, &c.*

You know the way, and course, I have ran in handling each of the former Words, have been,

1. To Handle the Doctrinal part, that each word in their Coherence affordeth.

2. To shew how each of those Doctrinals, do make good this main Inference; *viz. a Security to us, that we shall be carried on to the end, &c.* I must in like manner, follow the same Method in Handling these words, which convene about *Christ's* interest; and shall make that main Inference, That *God* will *stablish us*; and I shall intermix it with the handling of those first Three Heads, mentioned at the end, and Application of each, and every of those Doctrinals that follow: For it is as the burthen of every thing in this Discourse.

Now as touching my making out this high engagement of *Jesus Christ's* in this matter: There are Four Doctrinal Propositions, that come round about, and cleave to this Clause, as broken pieces of Steel, would do to a Loadstone.

1. That *God is a God of grace*, yea, of all Grace, *by Jesus Christ*.

2. I shall consider *Christ's* Person, Office, and Relation to us, in this distinction which is here set out, 1. As *Christ*, 2. As *Jesus*: *By Christ Jesus*, saith the Text. And the distinct influence that each of these have into our Salvation, will contribute something apart unto this security, or steadfastness of our Faith herein.

3. The engagement, and interest of *Christ*, to carry us through, as it ariseth from this, that he hath *Called us*. And that *God* hath *Called us, by Jesus Christ*.

4. The Interest that Christ hath in that Glory, into which the Father hath Called us by him, *who hath called us into Eternal glory by Jesus Christ.* In which Glory of ours, and our being brought into it, Christ having an hand, as well as the Father; from thence doth a great interest, and concernment of his lie, to see to the preservation, and strengthening, and perfecting of us, to the end, as well as the Father.

Chap. 7.

There are a multitude of other Considerations might be drawn from Christ, to Infer this main Conclusion: But these are natural, and proper to the Text: And I confine my self to them, and them alone.

I. *That God is a God of grace, yea, of all grace, to us, By Jesus Christ.*

God forbid, I should say, or you understand, as if God were not *a God of all grace*, as in himself, in his nature, or essentially; or that he were so only by *Jesus Christ.* The Man *Jesus*, adds nothing unto him at all. *My Righteousness extendeth not unto thee, says Christ unto his Father,* Psal. 16. 2. But this it is I affirm, that it is by Jesus Christ he is such a God to us. When I Handled that part, *The God of all Grace*; I gave this distinction, how he was, *the God of all grace.*

1. Essentially in his Nature.
2. In respect of his Purposes of Grace.
- And 3. In his Dispensations unto us.

Now this is that I here affirm, That all his Purposes of Grace, and all his Dispensations of Grace, they are all in, and by Jesus Christ. He would not have been a God of Grace, much less of all Grace to us, but for, and through Jesus Christ. And for a General proof of this, look, as he is here said, to be the *God of all Grace, by Jesus Christ*; So elsewhere, that all the blessings, (which *Rom. 5. 15, 16, 17.* are stiled, *the gifts by grace*) or, which Grace bestows, these are all said to be in, and by Jesus Christ. Nay, there is no Act of Gods either Immanent, in his own heart, or breast, or purposes towards Us; or Transient, and Emanant, of himself, conferred upon us, but he hath founded it, and seated it in Jesus Christ. *Eph. 1. 3. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ.* So in General, he enumerates the particulars, even from that of *choosing us in him*; which was an immanent Act in him, *Vers. 4. Unto our obtaining an Inheritance in him, Vers. 11.* And whilst he says, [*All*] blessings in General, and then gives a bill of the chiefest, and greatest particulars of those blessings; and that they are all the blessings of Grace, as *Vers. the 6th. To the praise of the glory of his grace*, and so on in the rest of the *Verses.* Look how far the Grace of God extends, so far doth the influence by Christ extend; Christ is left out in none. We owe all to God, and we owe all to Christ. As God is in his Grace, *all in all, so Christ is all in all,* 3 Coloss. 11.

I use to say, Free-grace, Christ, and Faith in us, are adequate, that is,
 1. There is no blessing that Free-grace hath to bestow, but it hath given, and bequeathed it to the *Elect Sons of men.* 2. There was nothing Free-grace had designed, and given, but Christ comes as the *Medium*, the Instrument of it: And is Gods perfect Servant to accomplish it. 3. There is nothing wherein Gods Free-grace towards us, hath manifested it self; or wherein Christ hath any way appeared, but that Principle of Faith in us, is fitted to apprehend it, and to take it in, in such a manner, as to give both Free-grace, and Christ the right and proper glory; according unto the way of Gods grace, and intention therein, which no Grace in us else was fitted to do. Like as no sense but the eye, is fitted to take in all the visible World at once.

I divided this first Head, into Two *Propositions*.

1. That the very Grace, and love he shews us, was placed upon our Persons, as we were considered in Christ: God did never love us out of him, yea, and all his love is through him. I grant, that Christ considered as *Mediator*, or *God-man*, was not the Motive that swayed God, why he chose these, and these Persons, and not others. In that respect it is, that Christ says, *thine they were*. Yet I say, that God no sooner thought of choosing, and loving any so, but that the love in *solido*, he resolved to convey upon them, was in Christ. He had Christ not only as Mediator, in his eye, in whom he chose us then; or, that Christ as Mediator, was considered at, and with the Election, and as in whom we were chosen, so as we were not considered out of him, when chosen; which is express, 1 *Ephes. Vers. 4, 5, and 6. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love: having Predestinated us unto the adoption of children, by Jesus Christ to 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*. We were not only Elected, *cum Christo*, together with Christ, but *in Christo*, in Christ, when Elected. And not only the benefits which we by Election were Predestinated unto, but Election it self, as a distinct benefit, is made one of the first of blessings, which in Christ, *Vers. 3. we are blessed withal. He hath blessed us with all blessings in Christ, according as he hath chosen us, Vers. 4.* But I would say farther, that the love, or grace, which in Electing, was the fountain of all those benefits, was in, and with the love, he loved Christ withal: He being the *Beloved*, in whom God graciously accepts or loves us, *Vers. 6.* Which I farther make out thus.

Christ being his natural Son, he loves him indeed immediately for himself, and chose him simply for himself: who is therefore stiled by God the Father in a way of Singularity, both *mine Elect*, and also in whom my Soul *delighteth*, (*Isaiah 42. 1.*) That is, *Delighteth in him for himself*; for though the Man *Jesus* by Personal Union became his natural Son, and so beloved for himself, yet that this man should have this Dignity, was from Gods having Elected him, and thereunto that Speech in *Isaiah*, is Interpreted by God himself from Heaven. *Matt. 3. 17. This is my Beloved Son in whom I am well pleased.* Which two, both of his *Elected*, and *Beloved*, Christ hath a respect unto, in citing that place of *Isaiah*, *Mat. 12. 18. Behold my Servant whom I have chosen, my Beloved, in whom I am well pleased.* And then God himself again, *Mat. 17. 5.* in repeating his former words, adds, *hear him*, which was, as if he had said, with him my Soul is pleased, as my Son in himself; but in you, only through him, and that he was only Elected for himself, for God to delight in, and who became the immediate receptacle of all the Love of God; and we but Elected in him, because beloved in him; and so he was both *Caput electionis*, the head of Election, and *Caput dilectionis*, the head of being beloved. And it is certain, that he that is the one, is, and must be the other; he that is head, or first receptacle of all Gods love for himself, must needs be the head of Electing, or of the Estating the whole of Gods love upon others.

And truly, if we farther consider the infinite distance, that is between God and meer single Creatures, that are but nothing, they were not meet, and fit matches (in themselves) or Objects, for his so immediate Love, as with, and by Election, is bestowed on them, and is as the Original of all the benefits and purposes of God therein. Nor perhaps could the Creature have born the weight of such an one, singly themselves alone, (*no not the Angels*) immediately, as they cannot bear his wrath; and therefore it was transmitted through his first Beloved, who was able. Hence therefore, God met those that were to be meer Creatures, half the way; and descended, and came down into the Man *Jesus*, who by Personal Union, was made more than a Creature; and then God could pour out his love in the fulness of it, on us. But the chief of the reason, lies in this, that God, of whom were all things else, and in his Counsels

fels were ordered in a due Number, and weight, and measure by him; He did observe in this of Electing, a due ness or comely proportion: And it became him thus to love meer Creatures, in an other, whom he should have cause to love for himself, and who, when chosen, was worthy of it; yea, and chosen for his own delight first, and by him to estate them into that his transcendent Love, and to give them a right unto it as to glory. This was a most wise and orderly ordination, I might shew out of *John* 17. 23. *I in them, and thou in me, that they may be made perfect in one, and that the World may know that thou hast sent me, and hast loved them as thou hast loved me.* Whereas other Creatures he Loves, but because they are his Creatures, and that he made them, and *Artifex amat opus*; this to shew the peculiarity and transcendency of it, it is a love born us in Christ, and a loving us as he loved him, yet for his sake. And this for the first, *that he is a God of Grace to us in Christ.*

Chap. 7.

Now secondly, As to the main Conclusion, that therefore we shall be invincibly carried on to Glory, you find the fixedness of God's love put upon this very thing, *Rom.* 8. *ult.* *Who shall separate us from the love of God? He stops not here, but adds, which is in Jesus Christ.* And it is there added as the ground of its unchangeableness, over and above God's love in predestinating of us; of the which he had before abundantly discoursed in that *Chapter, vers.* 29, 30. § 33. *For, whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many Brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.* The love he bears to Christ is such, and so unto us as beloved in him, it is so strong and prevalent: And it is as if he had said, Although God's love would have been of it self unchangeable, and most constant unto those it should fix upon, yet God thought meet to take in Christ his Son, and to put him as a *Medium*, or midst, or if you will use *Isaiab's* word, (for we cannot have a fitter) laid him as a *foundation* first, and a sure foundation between his Grace and Us: As for other ends, so on purpose for this, that his Grace in all the emanation of it, might have a just and consistent ground and foundation for the continuance thereof to us, that as there might be a sureness of his good pleasure in his own heart, so of due ness and equitableness in it, upon which that unchangeableness should be grounded in our being loved, not in our selves, (which was creation love by works) but in his Beloved, wholly out of us, as even that love of his had no respect at all to what was in us, but it was purely in his own heart, and now founded on our relation to his Son.

II. *As he is a God of Grace to us in Christ, so he is a God of all Grace to us in Christ.*

For, 1. Take all the purposes of God's heart towards us, which were the first bubblings up of Grace, and of love in his Will, as from the Spring, and which were the Matrix, the Womb, the Mother, in which Calling and Perseverance, and all lay. Now although in the first of the *Ephesians* he is said to have purposed all in himself, *Vers.* 9. § 11. *ex mero motu*, yet *Chapt.* 3. 11. withal telleth us, that his *eternal purposes* (towards his Church and Calling the Gentiles, whereof he had spoken, *vers.* 8, 9, 10.) *were purposed in Jesus Christ*; nay, the Original hath it, *ἡν ἐποίησεν*, which he *made, contrived, or framed in Jesus Christ*; even as well as we are said to be his *workmanship in Christ*. They had a foundation, as in God's heart, so in his Christ's, and they are the whole of his everlasting purposes he speaks of, *πρόθεσιν ἡ αἰώνων*, the purposes of Eternity, the purpose or purposes of Ages, as from everlasting and to everlasting they have their firmitude, their subsistence from him.

And .

Book IV.

And that God made all his purposes in Christ, hence it is that firmness and sureness accrued to them. Christ strengthened God's heart in them, and his hand (he being God's Arm, *Isai. 53. 1.*) to perform them; and surely, if he served to fix God's heart in them, then the faith and consideration of his engagement in them, may well serve to secure, fix, and stablish ours. And particularly, Perseverance was one great design of God amongst the rest, as hath been shewn.

Heb. 6. 18.

2. Take all the Promises which are the adequate, indefinite expressions of God's purposes, and the Channells or Cisterns all his purposes run out into, and as God is (as he is stiled here) *a God of all Grace*, so the Promises, what are they but the Contents of all and every of that Grace, whereof those of keeping us and preserving us are an eminent part? and these also have a firmitude, a sureness given them in and by Christ. And although God's bare promise, and his Oath added thereto, are said to be *two immutable things*, which do shew the *immutability of his Counsel*, to the Heirs of thy Promise, that they *might have strong consolation*, and have an *Anchor of Hope sure and steadfast*, (that is, of steadfastness against all Temptations, Storms, and Tempests that threaten casting us away; as the Allusion of casting Anchor doth withal import;) I say, although his Promise and Oath were alone sufficient, and indeed either of them, as the Apostle there implies; yet his Christ comes in also as a third, to add a farther immutability to them, yea to each of them.

1. To make all the Promises sure: *2 Cor. 1. 20. All the Promises of God in him, are Yea, and in him, Amen* He is God's Yea, and he is God's Amen. When God made all or any of his Promises, Christ stood by, and said *Amen* to them first, or they had never been promulged to us: And that to affirm this is no derogation unto God, that which follows, as if to prevent any such an imagination, is added, *Unto the God of Glory.* For it is God's glory, that he should have a Son, so great a Son, as in the very words afore, *Vers. 19.* he had on purpose stiled him, *The Son of God, Jesus Christ*, who is always the same, and whose *years fail not*, *Hebr. 1. 12.* In him was and is God's Yea founded; you may build on him. For an Instance of all other Promises, the Yea and Amen particularly gives this for all the rest, even in the very word this my Text useth, *Vers. 21. Now he which stablisheth us in Christ is God.* God stablisheth, but in his Christ. *And the God that hath called you by Christ, shall stablish you by Christ*, saith the Text here.

Then secondly, Christ comes in to make his Oath sure (which was the second) but that will pass into a third Particular, wherein God is a God of all Grace.

3. In his performances, to assure us of which his Oath was added to his Promise, and Christ comes in to both, as undertaking the performance of all, though his Oath made all sure, yet even the performance of that Oath depended upon our Christ to make good. Now look into *Zacharias's Song*, *Luke 1.* which was made upon occasion of Christ's being born a Saviour, *Blessed be God* (says he) *who hath raised up an horn of Salvation for us*; that is, Christ a strong Saviour; and to what end it is that Christ comes in, *Vers. 73.* tells us, *To perform the Oath which he sware to our Father Abraham, that he would grant unto us.* And it is Christ, you see, that must perform all, and the sending of him was the great matter of God's Oath. And last of all, the very Point we alledge all for, and in the Conclusion of all, is made the thing which God sware, and Christ came to perform, *Vers. 74, 75. That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him with fear, in holiness and righteousness before him, all the days of our life.* I might here insert a critical Observation upon that very Oath that God swore to *Abraham*, which we heard even now, the Apostle also speaking of it, *Heb. 6. 17. ἠυσθησεν ὀρκῶ*, he mediated by an Oath, saith Paul there; so shewing that God in his very taking the Oath had an eye to the Me-

Mediator, as in the intuition and contemplation of whom, God took it and swore it, he it was that was to make it good; and to this sense the Greek Scholiast hath also interpreted it, and it is to be greatly heeded, those words *Gen. 22. 16. By my self have I sworn*, should have been rendred by the Chaldee Paraphrast, *By my word, do I swear*; that is, by my Christ, who is the Word, as *John* after declared him. The Oath of a King runs in the word of a King; Gods Oath runs higher, not barely in a verbal word, but in his word, that is, Christ his substantial word, who is also God himself, *for my name is in him, says God to Moses, and by my Name have I sworn*: So the *Syriack Translation*. The effect of all which comes to this, that in the virtue and strength of this my Son, and my Christ, as a Mediator, and in whom is my Name, it is that I do make this Oath, and he shall see to perform it.

Thus much for the first General head, *That he is a God of Grace, and of all Grace to us by Christ Jesus*: And the Inferences from thence to strengthen our Faith in the main Conclusion.

CHAP. VIII.

What Security the consideration of Christ's Person, his Relation to us, and Office for us, affords to our Faith, that we shall be strengthened to persevere unto the End. As he is Christ our Head, we are Elected in him to all those benefits of Grace which were above the Dues of Creation. As those Benefits had no dependence on the Fall, Christ considered as our Head, was a sufficient Ground for God's bestowing them upon us in Election; viewed as we stood in that Relation to him, as he is our Head, God Loves us in him, and with the same Love he does him, and therefore he will love us unchangeably, and never cease so to do. As Christ is Jesus a Saviour, our first Calling into Grace, and our continuance and perseverance in it, is the purchase of his Blood. Supplies of Grace and Strength for him to give us Ability to strengthen us against Temptations and Deliverance out of them, is the price of his Sufferings.

SECTION.

The second Head proposed was the Consideration of Christ's Person, Relation to us, and Office for us, [by Jesus Christ:] And see what they will afford for Consolation and Security herein.

1. **C**onsider his Person and Relation to us, as he is *Christ*. In his Person, you know he is the Son of God in our Nature, God's Christ: And as considered such, constituted and made an *Head* and *Husband* unto us, who are his Fellows, chosen to be one with him, as God's Christ, or appointed over us, and to us, as an *Head*, *Psal.* 40.

2. Consider him as *Jesus*, and as he undertook to be a *Saviour* and a *Redeemer* to us, and who hath by his Merits purchased all for us.

I know that both these two Titles of his are often mentioned, but with an intent only to design forth who it is that is spoken of, when mentioned, namely, that individual Person *Jesus Christ*. But his mention here being with a [By] *Jesus Christ*, as a Note of Influence & Accusation unto the things here spoken of. Give me leave therefore to enquire what each of these, and particularly what the consideration of *Christ*, so far as it may be from Scripture warrant, conceived distinct from *Jesus*, will afford to secure us the Elect of God, of our perseverance, or being carried through Temptation both.

1. By his Influence thereinto, and engagement thereupon, as he is *Christ*.

Chap. 8.

And 2ly, As he is *Jesus*: *By Christ*, and by *Jesus* each.

I undertook that every word in the Text would contribute something to our main Point; and truly these two will contribute a great deal; and indeed, more then I am able to grasp, or mean to fetch in. I shall but give you a small taste of these, and that will perhaps afford some light, comfort, and strength unto our Faith in this grand Point.

You will first ask me, What my meaning should be to put this difference between his being, 1. *Christ* to us, and 2. *Jesus* a Saviour, as you know it signifies; *He shall save his people from their sins*. I shall open my heart in this particular, as God shall vouchsafe to enable me.

1. I find this distinct Consideration of him, as *Head* or *Husband*, and then of *Saviour*, made by the Apostle, *Ephes. 5. 23. Even as Christ is the Head of the Church, and he is the Saviour of the Body*. And by *Head*, is meant his Relation of *Husband* unto his Church, as to his Body, as the words afore shew, *For the Husband is the Head of the Wife*; and it is exemplified and prosecuted by the Instance of *Adam* and his Wife, considered afore the Fall in their Marriage, as then typifying out *Christ* and his Church, *vers. 31, 32.*

And he is first said to be the *Head*, and then the *Saviour*: And *Saviour* as an additional unto that Relation of *Head*, as those words carry it, *And he is the Saviour, &c.* As if he should have said, *Farther, or moreover, he is the Saviour of his Body, besides that of his being an Head*. *Adam*, his Type, was not the Saviour of his Wife, though her Head. And according unto this double Relation there, I do take the boldness here, and warrant to make this Distinction and Apartment, 1. By *Christ*, as he is *Head* to this Body, which is, in a reciprocal Relation to him, again called his *Body*, and both together *Christ*. 2. By *Jesus*, as *Saviour*, which Title is proper to him alone. In *1 Cor. 12. 12.* both he, and his Body, if you observe, are called one *Christ*: *For 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*: But to be stiled *Saviour*, is proper to him alone; and therefore his relation to us, as *Christ*, is distinct from that of *Saviour*.

There is a Controversie among those that are Orthodox in point of Election, Under and in what view in Eternity the Elect came up before God, whether in their faln or unfaln Estate, when they were the Subject of his Election. Those that are called *Supralapsarians*, they say, *Man came up into God's mind first without the consideration of the Fall; and that the Creation, and then the Permission of the Fall, were but as means to bring about the designs of Election, which were ordained before the Fall*. Others, whom you call *Sublapsarians*, Account the Creation and the Fall but a matter of common Providence, not intended as means to accomplish Election, but only as Antecedents; and that God began his Election, having first foreseen man would fall. These are two extream Opinions: But there is a third, and that is, *That both man unfaln and faln, and all things that did, or could fall out concerning man, being in one entire view before God at once, (whose infinite Understanding grasps and comprehends all in one prospect, as he doth all time into an instant) being all present to God, (though of the things themselves one succeed the other in execution) that God had respect to both Estates in his Election, and that some sort of his Decrees of Election respected man as unfaln, and some as faln. Now it is certain, some must respect man as faln: For to appoint man to Faith in Christ his Redeemer, to appoint man to Repentance, such Decrees must be upon the consideration of man as faln.*

Give me leave to be of the latters Opinion, and I explain my self thus in it, That there is an Election to the End, which is to the utmost glory which I have spoken of: And there is an Election to the Means, as Christ's Redemption on his part, Faith and Repentance on ours, which are in the way to that Glory. This Notion I have elsewhere enlarged upon, but as to my present purpose, as God's Election had these two respects, so suitably Christ bears a twofold Relation

tion to us through God's Ordination; The one of being Christ and an *Head* to us, which suits his Decrees of Election, as to *the End*; and which considered man as *unfallen*: The other, of Jesus, a *Saviour*, which wholly respects man *fallen* into sin, and to be restored out of it.

I shall take my first rise from this distinction given you, from what is in the Text, *That God is a God of all Grace* to us men, in and by Christ, taking the word *Grace* in the utmost Latitude of it; and so that all kind of Grace is in and by Christ, as hath been handled. This is a sure Maxim, That there is no sort nor kind of Grace that is in the heart of God to any of his Creatures, that he did not bear to the elect Sons of Men. The Reason is, because he is a God of all Grace to us: Now consider this, that Grace doth not (take it in the Latitude of it) only respect Creatures as *fallen*, but had respect to Creatures, as *unfallen*; for *Grace was extended to the Elect Angels*.

And an Evidence of it is, That if Grace in God towards us after the Fall, were only said to be Grace in respect of what man is, or can do after the Fall, then Grace in God were only such a Grace, as must have the advantage of man's sin, and became Grace only in a respect to man's unworthiness, by reason of sin first laid, as the foundation for it, and that this Consideration must come in to make it grace, that what he gave, was therefore grace, because man had deserved the contrary: But that were to lower grace, as it is in God, and to make it to need, and to be beholding to man's sin to make it esteemed grace. That which is, and we call *grace* in a King, a Mortal, scorns to be so lowered. He is not said to be gracious only to Traitors, and those that have incur'd the Penalties of the Law: No; but he hath Favours to bestow on his best Subjects over and above their Deserts; and he is said to be gracious in that respect also. So then, grace in God is not only to be esteemed as grace in respect towards his Elect, considered as *fallen*, but it is Super-creation grace that is above what is due to the Creature by the Law of Creation. Super-creation grace also, as of a God so great as he, hath power in his hands to bestow gifts of Grace on man considered as not *fallen*; and this appears evidently in the example of the Angels: They were kept by Election, and therefore are stiled *The Elect Angels* in *Timothy*; And that they never sinned, what kept them? A Grace above their Creation-grace; for Election is an order of Decrees above Creation. Election prevented their sinning, and that was an Infinite grace bestowed above the due of their Works, or of their Creation: And it was a Grace that flowed from, and accompanied Election; and all Election hath a Grace above the Law of Creation for the foundation of it; *Rom. 11. 5, 7.* 'tis stiled *the Election of Grace*; and again there it is opposed to Works, according to which Creation only proceeds, for 'tis a Covenant of Works. Whatsoever is of Grace, goes by Election; and whatsoever goes by Election, is by Grace, and therefore is not to be narrowed unto grace shewn after the Creature hath sinned, but may as well be bestowed and terminated on the Creature afore. And although this Grace broke no way forth upon man afore the Fall, but was a reserve left to be discovered afterwards: For Grace had a second design, an ampliation of it self unto man as sinful, and so God forbore to discover that first design, until the other was accomplisht: Now if God be a God of Grace to man Elect, then we must not think that Man, God's darling, did partake only of that Grace which was discovered upon his having sinned, but had a share and allotment in Super-creation Grace also; and that Man, considered as *unfallen*, as well as the Angels, and being God's Darling, God's *Benjamin*, in point of Grace, had a double Mess of Grace designed him, had the lower Springs and upper Springs too, *Superlapsarian* and *Sublapsarian* Grace; for all God's Springs are on and towards him; all that the Angels had designed them, was intended to Man afore sinning, except only that of being kept from falling; and all that Grace, that after sinning was requisite to restore him, to the end that God might be a God of all Grace every way unto man, as hath been explained, and that he might come behind hand in no sort of Grace (as the Apostle says of us) that was in his heart:

Now you will ask me what benefits of Grace are there (for we measure grace by what good God had to design to man considered as unfauln, and whereby to magnifie that sort of grace, to him as well as to Angels) that were not due by Creation or works, nor never should have gone that way ?

I Answer in general all Benefits that answer the design of Election :

1. Immutable Holiness, which is above Creation-dues, was, as you know, bestowed on the Angels by Election.

2. Adoption of Sons, which was above Creation-dues; for it consists in a relation unto Christ. *Adam* was but a Son by Creation, as having Gods Image; but Adoption is an higher thing and depends upon a Relation to the Natural Son.

3. That Glory (as I shewed) or immediate Communion with God himself.

4. A Gracious acception and loving them simply, their Persons, without a respect to Works, this also was above the due of Creation: *For if thou do well shalt not thou be accepted*, was the language of Creation due, and of the Covenant of Works; but to have my person it self loved, and *irrespectively* to works simply and absolutely, this was Supercreation Grace.

Now of all those kinds of Benefits, Man considered as unfauln, was capable of; yea, and grace will be more illustrated and magnified to have had them designed to Man considered as not fauln, more than that simply after the Fall, as you may discern and might be shewed.

And that the bestowing of those depended not at all upon the consideration of the Fall, is evident, the thing it self speaks it; and as Bishop *Davenant*, and others, have acknowledged, Sin was impertinent to the bestowing of those, they no way depended upon it. God could love with an absolute love, and graciously accept our persons out of that love, without the supposition of sin.

Lo, all these four benefits we find to have been designed unto Man by Election of grace, and that as distinct from and antecedaneous to those that necessarily suppose the fall, *Ephes. i. 4, 5, 6. Verses. According as he hath chosen us in him before the foundation of the World, that we should be holy, and without blame before him in love: Having predestinated us unto the Adoption of Children by Jesus Christ to himself, according to the pleasure of his will: To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved.*

1. Here is immutable, unchangable Holiness: He hath *chosen us that we should be holy and blameless before him in Love*. What doth he mean, the holiness we have in this World, imperfect? No, it is that Holiness that is faultless; and a holiness that is faultless before God. And afterwards (it is) he, speaks of that imperfect holiness in *Vers. 8.* which in Calling is given us again,

2. He tells us of Adoption: *He hath predestinated us to the Adoption of Children.* A Son-ship beyond Creation, and such as did not depend upon our having sinned, God could make and therefore decree us thus Sons without our sinning; he could design for us an Adoption in our relation to Christ, which gives us right to utmost glory.

A third benefit that he hath predestinated us to *himself*, yea, and to Christ, for the words bear both respects; the meaning is, to *immediate Communion with himself and Christ.* He hath predestinated us to enjoying himself, even God, his being *all in all*; This depends not on the Fall. God could have taken Creatures immediately unto himself, and communicated himself, as he will do, after the Day of Judgment to them.

Again 4ly, *Wherein he hath made us accepted in the beloved*: This is still a Supercreation grace, not supposing Man fauln, and another thing than to be accepted by Creation Holiness, which was to be accepted by Works.

And secondly, all these are distinct from those Benefits which come upon the consideration of the Fall: In *Vers. 7.* he begins as in a new Edition, *In whom we have redemption through his blood, the forgiveness of sins; according to the Riches of his Grace*; Then he comes to calling, *Vers. 8, 9. Wherein he*

BOOK IV.

bath abounded towards 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. Which are bestowed on us also, as by the Decree and the Means, afore the Fall, in bringing us to glory; and for the bestowing of these, the good pleasure of this Will, which he had purposed in himself, again comes in, as a farther decree to bestow them; and then To the praise of the glory of his grace, is brought in in the close of his Enumeration of the first sort of Benefits that depend not on the fall; for grace is seen in them, as well as in those other of Redemption, unto which also apart, the Riches of his Grace are ascribed, as the fountain of them.

Our Election, &c. unto both sorts are in Christ, so expressly of the first Superlapsarian Benefits, *Vers. 4. We are chosen in Christ, &c.* And indeed, if of Grace, then in Christ. Christ is as large and extensive in his Instrumentality, as Grace is in ordaining. Now then here I clap in this, that Christ, as Head, is considered as the Foundation of those first sort of Benefits bestowed upon Man considered as unfaul; and Christ, as Jesus, or Redeemer, is the Author of the Benefits of Redemption.

I shall only End in this, That as all those first Benefits do not depend upon Mans having sinned first, so that this Foundation of Christ, considered as an Head to us, might be, and was a sufficient ground to bestow them upon us in Election, upon our relation to him, as given of God, as he is Christ, and as he is an Head and Husband to us.

For first, to make us holy and immutable before God in Love, our relation to Christ, as an Head, was a sufficient, though not the whole ground for it, as I have elsewhere shewn. If Christ takes the pure Creature to relation to himself, he being the *holiest of holies, avointed of God*, we shall be made unchangeably holy in and through Christ; for by that Relation we are called his, *1 Cor. 15. 23.* It was Christ first the Angels and made them unchangeable.

Secondly, Our being Adopted Sons to God, will in a dueness follow upon our being given to Christ as Head; for as he is the Natural Son of God, therefore by virtue of our relation to him simply, as such we may well become Adopted Children by marriage with him, as a Spouse becomes the Daughter of the Father to whose Son she is married; there needed not the fall nor his redemption.

Likewise, thirdly, to see God face to face, which by the right of Adoption we have, it is but being made Members of Christ, of him as of an Head, to be brought to that utmost glory, to have it designed for us, it did not depend upon Christs being a Redeemer only, because it was natural to Jesus Christ to see God face to face, and we having Relation to him, come to the same Interest.

So that in the 4th Place, *That we are graciously accepted in the beloved:* This depended not upon the supposal of the Fall, nor upon Christ considered as Jesus only, but the very Relation of our persons to him as an Husband; *Thine they were, and thou gavest them me,* will do all this.

These things to clear my meaning being premised, I come to that which is proper to the Point in hand, which is,

What doth this our Relation to Christ, as Christ and an Head, and God's Love to us in Christ as such, contribute unto our security, that we shall invincibly be carried on to glory, maugre all Oppositions?

For Answer; I lay this for an unquestionable Maxim, That that in Christ which fixeth Gods Heart most firmly unto us, That that must needs see the strongest and firmest motive to God to carry us on unto Salvation: For in the Text he professeth himself engaged to do it, as he is a God of all Grace or of Love to us, through Christ. That thing therefore, which in Christ fixeth him most firmly, must needs be supposed to move him most to perform this. Now consider when in that *1 Ephef. 6.* he is said to have *graciously accepted us in this his Beloved;* whether of the two, his being a Redeemer unto us, *Jesus*, or his being his beloved Son and Christ, which of these two must be the Principal Motive to Love and accept us, and which of them is intended in that place?

place? It being put upon Christ his being his Beloved, and our Relation to him, as such, I would put the question, for which of the two it is that God Loves Christ most, whether as he is his Christ, and our Head? Or whether, as he is our Jesus, undertaking to redeem us? 'Tis true, he Loves him because he died for us at his command; Therefore the Father loves me, because I laid down my Life: But let me tell you, he loves him more, because he is Christ, that he is his Son dwelling in our nature, that it is that makes him the eminently beloved of God. Now if God's Love to us be in through Christ, and our Relation to him, then that in Christ, for which God loves him most, will prove a Foundation upon which he Loves us most.

We find that this was it which Christ twice useth in the 17th of John, to move his Father to Love, and save his Elect, first, in *Vers. 23.* *That they may know that thou hast sent me, and hast loved them, as thou hast loved me.* And *Vers. 24.* *Father I will, that they also whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me, for thou lovest me before the foundation of the World.* I ask the Question, What do you think of Gods loving Christ here? Did he love him from the foundation of the World chiefly, because he foresaw he would die for us, and be *Jesus, a Saviour*? No, it was, because he was his Son in our Nature. Then say I, if he loved us in his Beloved; then he loved us most in, and for that, wherein, and for what he had loved him most, *from the foundation of the World*, and us with that kind of love, he had loved him withal; and for the relation we had to him, upon that his love to him; and he contents not himself to have said this once, but at the conclusion of his Prayer, he speaks thus, and it is, as if he had said, these are my last words; *That the love, wherewith thou hast loved me, may be in them, and I in them.* Whereof I take the meaning to be, that, as in the thing it self, Gods love to us, was founded upon his love to him, it was but the overflow of Gods love to the Person of Christ, that flows on to us; so therefore he prays that we might understand so much: And upon what it is, that the love of God towards us, through him, is especially founded, That the love in God, wherewith he had loved him, may be in us; this he prays for, as a matter of the highest moment, and concernment for us to know; and then add we this, that if he loves us, as he loves his Son, *who is his beloved*; that then he loves us unchangably, *Vers. 23.* Yea, and this unchangableness, and fixedness, is grounded on a due, and equitable ground; for the relation we have to his Son, is it that makes us Sons; and so God loving him so naturally, so strongly as he doth, it becomes him so to love them that are his, *as they are called*, 1 Cor. 15. 23. *Those that are Christs*, and so are in a near and strong relation to him.

That as Christ said of his Fathers love to him, that it is greater than all, that nothing can fall out to remove it, so it is here, his love being fixt in Christ, he may as well cease to love his Christ, as cease to love us. And hence it comes to pass, that sin doth not, nor cannot work his heart off from us, but it provokes him to destroy it in us. And there is this equitable ground for it; it is certain, he hates not sin so much (which yet he only hates) or so intently, as he doth love his Son for himself, (for then some contrary affection about what is in the Creature, should be as great, and as intense, as his love to his Son is.) And therefore, he can never be brought finally to hate our Persons for sin, (or because that sin is in us, for what is in us distinct from our Persons as sin is) more than to continue to love our Persons, because we are in his Son. Observe but the proportion between the one, and the other, and it will invincibly hold; for else he should value his love to his Son at a lower rate, than he doth the evil of sin, which cannot be. I will not deny, but that to forgive our sins by Christ was necessary; yet this I will say, that sin could never have wrought his heart off from us, but love to his Son, that caused him to work sin out of us: And yet what a valuable consideration there is for all this, even in the thing it self, of loving us in Christ.

II. *BY JESUS*, A Saviour of us, as Sinners, through Redemption, and Purchase; which falls in with what the most Interpreters give the account of, as to what purpose [*By Jesus Christ*] should come in here, ascribing it to what he *meritoriously* wrought for us, and purchased for us at Gods hand. As when we are said to be Called, we are said to be Called by Jesus Christ, because his Merits, bought or purchased our Calling; and that God by the virtue, and intuition of his Merits, Called us: So likewise, *that we are called into Glory*, that he intendeth, *It is by Jesus Christ*, who purchased all the Glory which God estates us into.

Now as to that main Point, and drift afore us; there are two eminent Particulars I shall insist on, *as the purchase of the Merits of Jesus*; the consideration whereof, may inseparably secure our hearts for his preserving, and carrying us through all temptations.

1. That Christ hath bought, and purchased our *first Calling into grace*; and together therewith, our continuance, and perseverance in that grace.

2. That he hath Meritoriously also bought off all our Temptations, and purchased withall an ability to himself, to succour us, and strengthen us through all temptations, and stablish us in the end. This I add here, not only because our greatest hazards, and dangers, are from our temptations: But because the scope of the Text (as hath been shewn) is to relieve us against temptations, in a more special manner.

I. For the first, there are Three *Particulars*, which make up the *Conclusion* I aim at.

1. That Christ's Merits have purchased our first Calling into Grace.

2. That together therewith, he purchased our continuance, and preservation in Grace.

3. What an Obligation there is lying upon Christ, that ariseth from both, that when once he hath Called us, as that which is the first payment, and purchase of his Death, he should then be engaged to see to it, that we be strengthened and preserved in Grace to the end; as being the second payment, or latter part of that purchase, without which, the first of Calling, would be ineffectual. These, all three of them, are proper, and pertinent to the Apostles scope.

1. He hath purchased our Calling, by which we are first Estated into Grace, and that is, our Conversion, which hath the name of *calling* given to it: It being *a calling* of us out of the World; and *a dedication of us*, as *First-fruits unto God*. Now *Gal. 1. 4.* this is expressly attributed to that Merit, of the purchase made by Christ: *Who gave himself for our sins, that he might deliver us from the present evil World*—Which, *Verse 6.* is Interpreted, *Our being Called into the grace of Christ*; or in the Grace of Christ, *ἐν χάριτι*, as being that which cost Christ dear; and wherein he shewed his love, and Grace towards us, whom he bought; (his soul found an hard Penny-worth of it) *for as unto God he gave himself for our sins, to Call us, Vers. 4.* But as unto us indeed that are Called, it was meerly out of his Grace. Thus also *1 Pet. 1. Gods Calling of us, Vers. 15. Is made the price of his blood*, in *Vers. 18, 19. For as much as ye know, ye were Redeemed from your vain conversation, with the pretious blood of Christ.* Their vain Conversation was that course of life, and state they had been in all that time afore Calling; the delivering them out of which by Calling them; and making them Holy, was by *Redemption*, and that *Redemption* was by the charge, and price of the precious blood of Christ.

2. Our Continuance in Grace was cast into his bargain, together with our Calling, and inseparably annexed thereunto; for it imports, he bought out the whole of our time in the World. The manner of speech these used, is such, as if it were said of a Father, he had bought out the remainder of his Sons time, at a valuable consideration, who is an Apprentice to a vain, ungodly Master, and who had a claim, and interest in him for such a term of years: For when he says, *he Redeemed you from a vain conversation*; the meaning is, that it had a power over you, and an interest in you, so as otherwise you would have

have continued therein to the end of your days; such an hold had it of you. So then Christ bought out of Gods hands, with your first Conversion, your whole time to come, and thereby your preservation, and continuation in that Grace, in as sure a way of bargain, as your first Calling (which by experience you are sure hath been wrought in you) and this against all Claims, and Recoveries, your old vain conversation, or your old temptations, should ever be able to make unto you, so as never to endanger his losing of you again. Thus also, *Tit. 2. 14. Who gave himself for us, that he might Redeem us from all Iniquity, and purifie unto himself a peculiar people, zealous of good works.* He speaks of Redeeming us from the power of sin (as the opposition shews) to purchase to himself, an addicted people to him, *zealous of good works.* So then all those sins, which we should have been carried out into, in the whole of our lives after, in the dominion of them over us, which they afore Calling had; from this, and these, he Redeemed us; and so bought out our whole time at one lump, at one entire, and whole bargain.

You have all this fully, in that Song, *Luk. 1. 68. Blessed be God, that hath Redeemed his people, Vers. 69. And hath raised up an horn of Salvation, for us; namely, Christ, Vers. 70. That we should be saved from our enemies, (specially Spiritual) and from the hand of all that hate us. To perform and remember the Mercy, Oath, and Covenant, which he sware, Vers. 72, 73. He sent Christ to Redeem, and lay a price down, that God might be able to perform his Oath: And what was that Oath, Vers. 74. That he would grant us, that being, (once) delivered out of the hands of our enemies, we might serve him without fear; (of our coming into our Enemies power, and conquest of us again) all the days of our lives, in Holiness, and Righteousness.*

I Observe there, 1. How he bought our Calling; for *Then*, and at Calling, it is, that we are delivered from the hand, or power of all our enemies; from all as well as any one: We heard out of, *Gal. 1. 4. That our Calling was a deliverance out of this present World, as here, from all, &c.*



2. That he withal, bought out all the rest of our time, after our Calling, or first deliverance, or enfranchisement, from our enemies, even all the *days of our lives* to come.

And 3. He purchased not only for us, that we should have power in our selves, to be able to preserve our selves, if we will look to it, as we should do to our selves: No, he fixed it more certainly; he bought this of God, that he would *grant* us it; the very effectual bestowing the thing upon us.

In so much, 4. As God in the foresight, and contemplation of the invincible efficacy thereof, took an Oath to grant it to every Son of *Abraham*: And God never breaks an Oath, it is irrevocable.

So as, 5. We may in this Point be perfectly secure, as the words, [*without fear*] assure us; and so turn all our care, and sollicitude (which tears, and wears the hearts of many, *viz.* That few shall be able to hold out,) upon this, how to *serve* him the more acceptably.

The Third thing proposed, was the force, and strength of the Obligation that lieth on Christ, and riseth from hence; that he, having thus bought both our Calling, and preservation in Grace; that therefore he should be more careful, and heedful to keep us; and accordingly to strengthen, settle, stablish us in Wisdom: It is his concernment, Christ is a wise Purchaser, as well as a wise *Builder*; now for one to make sure of one part of a Purchase, (which is but the first payment, as we say) and not to make all the rest as certain; how great a folly, and oversight, would it be accounted in any Bargainer, or Contractor, especially, when the condition of the Bargain is such, as if the latter part faileth, and cometh not in; that then also, the first is null, and void; and so as he must lose all benefits, and use of the first part, after it is paid in, and so lose the whole? To be sure in this case, a wise man will look more narrowly (of the two) to the latter part of his Bargain, than to the first. I exemplifie it thus: If in the *8th Vers.* of the Second Epistle of *John*, He Exhorts his Christian Converts, wrought upon by his Ministry, to look to themselves, (*that we*)
(Ministers



 (Ministers and Apostles) as well as Christians, lose not those things which we
BOOK IV. (and you) have wrought, but that we receive a full reward. You find also
 how vehemently Sollicitous to a jealousy, the Apostle *Paul* was over those he
 had converted, lest they should in any degree have faln: Do but read the
 first Epistle to the *Theff. Chap. 2. Sc.* The like you have in his Epistle to the *Co-*
rinthians and *Galathians*: Yet his concernment was, but his having been a
 poor Instrument in the hand of Christ, to work on them. Without doubt
 then, Jesus Christ will be sure to look to this; he will look to this himself, for
 it is his own interest and concernment, which is infinitely greater then what
 was the Apostles; he being both the Owner and Master-Workman, he will look
 narrowly to us, and to the thing he hath wrought in us, to *succour, stablish,*
strengthen, Sc. That he have his full bargain out, especially seeing he
 hath obtained one great part belonging to it, *hath called us* already, and so
 hath received the first Payment, and so is in possession in part, both of what
 he hath bought, and what he hath wrought in us: Above all, when the Con-
 dition or Rate is such, as he must forefeit that too, and so both his whole work
 and his whole purchase become frustrate, as if he had never laid out a penny
 upon either. 'Tis certain, Christ will not lose one farthing, not an *idra* of what
 he paid; *Heaven and Earth shall pass away* rather. God held him hard to
 it, and would not abate a farthing; and he will hold God as hard to it, and
 will look to it, not only to have every individual Soul he purchased, but
 to have also every degree of Grace which he purchased for every
 Soul.

2. As he bought thy first calling and continuance in Grace thy whole time,
 so he hath paid for, and bought off from thee, all thy Temptations that
 should any way befall thee, or that should any way endanger thy continu-
 ance in grace: And hath procured Succour, Strength, Settlement, and Establish-
 ment for thee.

This is certainly the full scope and direct meaning of that passage, *Heb. 2. 18.*
In that he himself hath suffered, being tempted, he is able to succour them that
are tempted. He had said he was a merciful High Priest, to pity us, in the
verse afore, and so hath an heart and willingness to pity us; but in this *Verse*
 he adds, that he was able; now mark it, he doth not term him able, in respect of
 his personal Abilities, as he is God; but he intends a farther acquired Ability, and
 acquired by this, That he being made a frail man, subjected to temptations, as
 in *Chapt. 4.* He was subjected to all temptations; yea, and in the 17th *Verse* of
 this 4th *Chapter*, he gives this Reason why he was made a frail man, even to
 make him the more tenderly merciful to us, *It behoved him, Sc.*

So that besides his mercies, as he was God (as if that they fitted him not e-
 nough) he also became a Man, a tempted Man, to engage his heart to faith-
 fulness, and to soften his heart to pity us with such a kind of pity, with which
 one man useth to pity another, of his Nature, in distress: This was an addi-
 tional acquired mercy in his heart unto that which he had, as he was God. Now
 in a like sense this Speech here is to be understood, that he was made able
 thereby to succour us.

You may ask of me concerning this (as of the others also) Was not our Sa-
 viour able to succour us, being God-man, though he had never been temp-
 ted?

I Answer; 'Tis true, he had that radical or fundamental Power, both of
 that, and of all things else, as God: But it was this of his having been him-
 self tempted, which gave him the immediate next Power, the *potentia proxi-*
ma, as we say.

And then you will next enquire, How came it that his having been temp-
 ted, should give him power and ability to help us; such as he else had not
 had?

That Scripture resolves you clearly, *In that himself hath suffered, being*
tempted, he is able, Sc. So then it lay in that all his Temptations were in him
 all pure and meer sufferings to him; (In conformity unto which here in this
 Text of *Peters*, even our Temptations are termed *Sufferings*, *After you have*
suffered awhile, Sc.) All Christ's Temptations were grievous Afflictions and
 Vex-

Vexations to his Spirit, he suffered in them ; and not only his hanging on the Cross, but all his Temptations from Satan in the Wilderness, were his Sufferings. All the oppositions, reproaches, and contradictions that Sinners and this wicked World made against him, they were part of his Sufferings, *Hebr. 12. 3. Consider him that endured (mark it) such contradictions of Sinners, (such as never no man else) they were part of his endurements.* Now this is a certain Rule, that whatever you can reckon and account to have been his Sufferings, they acquired and merited (in every tittle of them) a redeeming power, a purchasing power of something of like nature for us: And the emphasis, force, or reason of that, lies in those words in *Hebr. 12. 3. Against himself, &c.* which is as if he had said, That he, so great a Person, should submit to bear it, expose himself, and suffer himself to suffer, to be tempted by Satan, and the World, who could have flung them backward, and destroyed them, as in the entrance to his last Sufferings he gave Evidence. So then, as elsewhere it is termed, *the blood of God*, so these were the Temptations of God, not objectively only, as we are said to *tempt God*; but subjectively, so as he suffered in them all Personally, as we poor men do when we are tempted. So *Hebr. 4. 15. Was in all points tempted like as we are.* He in his Person, as we in ours.

Now all these Sufferings being *for us*, and as the Scripture speaks, *He therein giving up himself for us*; and a piece of himself was concerned and toucht upon in every Temptation; they therefore aim to have a redeeming, purchasing Power and Ability in them for us; as *Titus 3. 14. Who gave himself for us to redeem us.* And according to that Maxim of his, he uttered, when he came to suffer, *Here I am, take me, let these go free,* John 18. 8.

And again, add this, which is as certain a Rule, That whatever Christ did particularly suffer in, that suffering hath a special virtue and ability of redeeming us from the like particular, wherein we suffer, and he thereby did buy help and succour for us therein. So then, his being tempted bought off all our Temptations, either not to befall us, or if they befell us, in the end to leave us. Have we a Temptation of Shame comes upon us, that is, a business that is matter of *Shame*, *Psalms 69. 6, 7. Let not them that wait on thee, O Lord God of Hosts, be ashamed for my sake: Let not those that seek thee be confounded for my sake, O God of Israel; because for thy sake I have born reproach, shame hath covered my face.* 'Tis a Psalm of Christ, if ever any was made for him: For it is quoted four or five times of him in the New Testament. Now observe from thence, with what intentions Christ transacted things with his Father: And what was the scope and intendment he directed his sufferings in any kind unto, you may learn it by this one instance farther; *I suffer shame,* says Christ, *I have born reproach, &c.* For what end and fruit was it? *Let not them that wait on thee be ashamed, &c.* and he adds twice, *for my sake.* The meaning is not as to this sense, Because they cleave to me, and adhere to me, and are of my Party, and so that though I were foiled, yet let not them be shent or ashamed for my sake; no, but the clean contrary: As *Ephes. 4. ult. As God for Christ's sake hath forgiven you.* He there pitcheth it thus, because I, for their sakes, do at thy command bear that shame, which they should else have done: *Lord! take it off from them, because thou hast laid it upon me:* So it expressly follows, *Verse 7. Because for thy sake I have born reproach, shame hath covered my face.* The clear resolve of it is this: Now what is spoken of matter of shame there, the same holds true of any particular thing which Christ suffered, or which befalleth us: We may say of each of his sufferings, that it hath procured of his Father, that we, for his sake, should be relieved in it; and that, because *he suffered in being tempted*, therefore he is able meritoriously, and by way of merit and desert at his Father's hand, he comes to have power to help and succour us in that particular, be it what it will be. I have elsewhere given other Instances of like kind, out of *1 Cor. 8. 9. and Matth. 8. 17. and 1 Pet. 2. 24.* speaking to Servants beaten and abused, *By whose stripes ye are healed.* Now so it is in the point of Temptations in any kind; he bore our Temptations, he was tempted, that for his sake we might have, either no such Temptations, or have them moderated, and

BOOK IV. in the end struck off. He may be termed *a man of temptations*, as well as *a man of sorrows*.

Yea, and thou art but so far tempted, as therein to be conformed to him, and meerly for that conformity; so as look upon thy Temptations but only as his after Sufferings, *Coloss. 1. 24. Who now rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is his Church.*

Add to this, That as he bought off all our Temptations at his Death, so he is meritoriously able, and received ability to succour us when he first came to Heaven, and so was habitually enabled. This is a certain Rule, That look whatever thing he purchased here on Earth, by his suffering, the like he had ability to perform in Heaven; and so meritoriously is enabled thereunto, as one that hath deserved it: The dispensatory power thereof, or power to give that forth, did he receive, when he came to Heaven; yea, it was his first entertainment there. God was honest to him, and faithful to him, as he had been to God; and gave him not only *all power in Heaven and Earth*, by way of meer Commission to mannage all, as *Matth. 28. 18.* as a King hath all Sovereignty by Law; but he supplied him with that, which was compleatly able to effect whatsoever he pleased: The Holy Ghost is able to comfort thee in all thy Temptations and Tribulations: You know he is called *The Comforter*, which is spoken properly in respect of discomfort and temptations. Christ knew what he did when he promised to send him to them, as need should require; as afore his Death he did: For no sooner did Christ arrive, or set his foot in Heaven, but he for us did receive the whole of the Spirit, and all his Comforts, and whatsoever he was able to do. Thus *Acts 2. 33. And with great power gave the Apostles witness of the Resurrection of the Lord Jesus, and great grace was upon them all.* He had bought all the Cordial Succours the Holy Ghost had by him ready prepared for every Malady; he had the whole at once given him; for Christ, the Head, was made at that once compleat: God Anointed him, as in his own Person, with the *Oyl of gladness above his Fellows*: So with the whole of that Oyl, which was for ever to be poured forth upon all his Fellows, even upon the whole Church. And what he then received by whole-sale, he pours out and gives forth to every Member of his Church, as occasion is, and their need doth require.

Use. Had Christ an Issue out of all his Temptations, then shalt thou, because *he suffered, being tempted*, for thee, and in thy stead. In the Wilderness he was tempted, and the *Devil left him*, and the good *Angels came and ministered unto him*. In the Garden he was tempted, and in *Agony*; the issue was, *an Angel came and comforted him*, and God gave him counsel and support, *Luke 22.* And he was heard in what he feared. *Heb. 5. 7. On the Cross* he was put to it; *My God, my God, why hast thou forsaken me*: And he was heard in what he feared, not knowing by what he felt, unto what height the wrath of God would rise. *It is finished* (says he;) that is, This great Brunt is over, and here is an end of all. God delivered him out of all troubles, and he will deliver thee out of all: *God delivers the righteous out of all their troubles*, (says the *Psalmist*;) Not leaving one which he is not delivered out of.

Yea, (I say) thou shalt much more easily be heard and delivered than he was. It is a sad thing, and may affect any ones heart, to hear the great Saviour of the World complain, as in the next words to those just now mentioned, *My God, my God, &c. Psal. 22. 1.* In the next words, to hear him go on to complain, *O my God! I cry in the day time, but thou hearest not; and in the night season I am not silent.* And then, to aggravate his grief the more, adds, *Verse 4. Our Fathers trusted in thee: they trusted, and thou didst deliver them; they cried unto thee, and were delivered.* Thou art more hard and difficult to me in my Distresses, than unto them in theirs. But above all to have him then add, *But I am a worm, and no man*; whom thou having cast below the condition of other Men and Saints, as a Worm is below a Man, takest freedom to trample on me, so as never on any: Yea, and that yet it was so, that for his very sake they all had been heard

heard and delivered in their Temptations. The truth of it is, we shall be sooner, and more easily heard, than he was; for he bore the stress, the brunt, for all the rest, to suffer being trampled, to procure audience and dispatch for thee. Therefore be of good courage, for he hath overcome for thee, and thou shalt more easily get off than he that made way for thy succour.

And whether thy Temptations be small or great, thou maist by viewing what Christ suffered, comfort thy self against either: For in that it is said, *He was tempted in all things like as we are*, it comprehends all sorts and varieties: As he was a man of sorrows, so of temptations. Our spirits are oftner exposed to temptations and disquietments from things that are in themselves small, though great unto us. Gnats trouble us oftner than Wild-beasts. A Mote on the Eye frets it: An hair, lying upon the heart, eats into it. And when we look to Christ, we considering him as we do men of great Spirits, think that small things made no impression upon his great heart: But O! he had withal the softest and tenderest heart that ever was, more than of any man: For the same temper of softness that makes him merciful to us, also rendred him most sensible of all that befell himself; and he was left to the infirmity of his Flesh in sufferings; he was affected with the meanness of his Parents, disesteemed in his own Country, *Matth. 13. 55, 56, 57*. And at his Death, when they cast Lots upon his Garments, it was a trouble to him, and he passionately complains, and of the mouths they made at him, *Psal. 22. vers. 13, 18*. It is much, that a man dying on the Cross, in his cruel pains and tortures, forsaken of God, and conflicting with his wrath, and so wholly swallowed up therewith, should have room in his heart and thoughts to mind parting his Garments, and casting Lots for his Vesture, after he was devested of them; yet he lays to heart so small an occurrence; it was his tenderness. In tender flesh, as in that of Children, Fleas make a great knot and mark with the least of their bitings, which on others make no impression.

C H A P. IX.

The Engagements of Christ, and his Interest, to preserve us, which arise from his having actually Called us. In our Calling he owned us, and took charge of us, as a Trust committed to him by the Father. The thing for which we are apprehended of Christ in our Calling, is, that he might give forth unto us, our whole design'd Portion of Grace and Glory, which was allotted to us in Election, and purchased by him upon the Cross. Phil. 3. 12, 13, 14. Explained. Christ by Calling us, secures us in safe Custody, and by a strong Guard: From the time of a Mans Calling Christ begins actually to intercede for him, and then takes him into his Prayers, as well as into his Cares.

I PET. V. 10.

Who hath CALLED US BY JESUS CHRIST.

I Shall mention such Interests only as are proper to Christ, from that share and influence which he hath in his actual Calling and Converting us, such (I say) as are proper to him therein. And from thence I shall (as from the former) infer how greatly he is engaged to continue his efficacious influence to *strengthen, stablish, and preserve us.*

In General, it is one great difference of the first and second *Adam*, that though God would have used *Adam*, if he had stood, to have conveyed Holiness, or that Image of God by Generation to us, which himself had by Creation; he who was but a meer Creature (and constituted the Head of all the rest of his kind) could have done *that*, by the Law of the first Creation: But still, if *Adam* had stood and thus had begotten Children; never so many, in the Image of God, yet he should not have conveyed a Confirmation of them in that Estate, not a perpetuity or an everlasting certainty of their not falling. That affirmation, by whom ever it is asserted, is without warrant: For such a perpetual establishment is of Grace only, and above the Law of Creation. Those so born in him, should still have been left to the mutability of their own wills for the continuance in that Holiness conveyed: But Jesus Christ, the second *Adam*, serves not only to beget us in his own Image, then when sinners, which is done by Calling of us; but as invincibly to preserve, and continue, and uphold it in us, even to bring forth dimmest, or but *smoking weik unkindled, unto victory.* Called in Christ, and preserved in Christ too, as you heard; are one. But more particularly to speak to this.

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There are four or five *Acts*, or *Things*, which are proper to Christ in his Calling of us, and what he doth then for us, that have a binding force upon Christ to preserve you.

I. The first is, *A Solemn owning of us by Christ then at our calling*; John 17. 6. *I have manifested thy Name unto the Men which thou gavest me out of the World: Thine they were, and thou gavest them me; and they have kept thy word.* Speaking of his Disciples then living, whom he had converted, First he declares to his Father, how he had manifested his *Name* to them, and the ground of his so doing, *Thine they were, and thou gavest them me.* He gave them to Christ, both from everlasting, and in a renewed act, at that time when he first began to manifest his Fathers Name to them: Both which were mighty Engagements for him to plead with his Father, his keeping and preserving them, as also that according to the Trust himself had then committed to him, he should be careful to give an account of their perseverance thitherto, as that which was the Obligation of him upon their Calling; which there follows, *They have kept thy word: And Vers. 12. Whilst I was with them in the World, I kept them in thy Name;* that is, I have hitherto performed my part: And his care in Heaven for all whom he doth manifest the Name of God unto, is the same, yea greater, as his Power also is now, when he is in Heaven. And so, as by what he said on Earth, counting those few, shews what his care will be to us all, now he is in Heaven; the same Obligation is for ever upon him.

II. Together with this *owning* of them at their Calling, There was also, a *taking the charge of them* from that time: In the 10th of *John* there are two sorts of *Sheep*, some *uncalled*, and as yet going astray, *Oves palantes*, Vers. 15, 16. *I lay my Life down for the Sheep; and other Sheep I have that are not of this fold;* that is the *uncalled* of the *Gentiles*, who after his Assension, were in all Nations Converted to him: Of whom he says, *Them also I must bring in* (as well as I have called Disciples out of the *Jews*) *and they shall hear my voice.* Now he says two things of those, as yet, *uncalled Sheep*: 1. That 'tis a Duty of necessity which lay on him to call them, *Them also I must bring.* And they being his *Sheep*, he laid his *Life* down for them; and so, whom he purchased of the Father, *They shall* (say he) *hear my voice;* that is, they shall be effectually Called by me; that's the first. 2. Then after they shall be thus Called, observe what he as resolutely and peremptorily says, concerning them so called by him, *Vers. 27. My Sheep hear my voice, and I give unto them eternal Life, and they shall never perish; neither shall any* (it is translated any Man, but it is, *not any Man or Angel*) *pluck them out of my hand.* Now as he was engaged by his Father to turn them, when they had gone astray, so being turned to them, he becomes anew engaged to them, as becomes the *Bishop of their Souls*, 1 Pet. 3. 35. *Ye were as Sheep going astray, but now are returned to the Shepherd, and Bishop of your Souls.* And look as of these, whilst they went astray, *uncalled*, he had said, *Them I must bring in;* so after their being turned, they, having put themselves under his Charge, as their *Bishop* and *Shepherd*, he must much more look upon himself engaged to keep them, and preserve them. It lies upon Pastours to take care of their *Sheep*, much more upon *Christ, the great Shepherd*, as the same Apostle tells him: And therefore add to this, that solemn Profession of his, *John 6. 37, 38, 39. wherein he says this care and charge of such was committed to him by the Father, All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out: For I came down from Heaven, not to do my own Will, but the Will of him that sent me. And 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.* And when he says, that it was his *Father's will*, and his *own*; his meaning is not, as if it were not his will, but that his Obligation and Indearment lay not chiefly in this, that it was his own will, or first will-beginning in and of himself, so much as that it was a matter of Trust committed to him, and therefore the more engaging him to faithfulness: And the Trust is, to *raise them up at the last day*; and therefore to be sure he will, to his utmost, look to them unto that day. And matters

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 matters of Trust to faithful Spirits, are matters of greatest moment to them. **Book IV.** And whether the Parable intend the first Calling of a sinner, or some new Conversion, after one that is Called has been going astray, *Luke 15.* it is all one to this my purpose, to shew the special care of Christ after, more than afore, to turn them. And if the former Expression, *None shall pluck them out of my hand,* be not expressive enough of this, you have yet a farther one utter'd by himself, which argues still more care on his part, *Luke 15. 5. And when he had found it, he laid it on his shoulders rejoicing;* he unfolds his heart there also, under the Metaphor of a Shepherd: And that as I observe, is, That when he hath found his *lost Sheep,* after his much seeking it, he then takes the safest and most sure way that could any way be thought of, to express a Shepherd's keeping fast such straying Creature from ever getting loose again; *He lays it on his shoulders:* And that is the most securing way that could be taken, for a Shepherd to have the fore-feet in one hand, and the hinder-feet in the other; *He hath it in his hands,* saith *John;* *On his shoulders,* says *Luke.* And it is as if he had said, Have I found you? I will make sure of you from going utterly astray again; I will not leave you loose in my hands, holding you by a foot, or a leg, which leaves the whole Body free to wring or wrest it self away, but I will lay you on my shoulders, and therewith retain your stragling feet in my hand, as in *tutâ custodiâ,* in sure custody.

III. There was a most solemn Act passed by him, in the presence of his Father, of *Apprehending us;* and this done by him at our *Calling,* with this *intention* and avowed *engagement,* to give forth to us the *whole,* (whatever it be) that is our designed Portion in Grace and Glory, and purchased by him on the Cross. This we have in the instance of *Paul,* *Phil. 3. 12. I follow after, if that, I may apprehend [that] for which] also [I am apprehended of Jesus Christ.]*

This is a matter of very great moment, both in the knowledge of the thing it self, as also to our present purpose.

1. That this Christ's apprehending him was performed at the time of his Calling, is evident; not only because he had been afore relating the story of his own Conversion, *vers. 7. & 8.* which on Christ's part he terms *Christ's apprehending him,* because it began, and led on all that was to follow, but chiefly because he termeth that thing for which Christ apprehended him, to be, as in the *12th Verse,* the *mark, price, of our Calling of God in Christ Jesus,* as in *Verse 14.*

2. That this is not an extraordinary act of Christ towards him alone, (as converting him himself from Heaven was) but it declares what is common to us also. Christ, in like manner, and for the same purposes, and with the same intendments, *apprehendeth us* also at our Callings. And therefore now he calls *that,* for which he was apprehended, the mark of *our Calling,* as well as of his own.

Now 3ly, The thing for which Christ had then at Calling apprehended him, was, that which hitherto as yet he had not fully and compleatly received, although he had been Converted long afore he uttereth this: So *Verse 13. I count not my self to have apprehended;* namely that for which I was at first apprehended of Christ; I have indeed received part thereof, but it is so little, *That I forgetting those things which are past, still reaching to those things which are before; I press towards the mark, &c.* so as says *Paul,* I now mind not so much, what at the time of his Calling me I received by Grace from him, nor what I have received since, as if that had been the whole, or the main intended me by Christ then apprehending me: No; but there is yet a farther thing behind, which the intendment of that Act takes in.

4. The thing therefore he was apprehended by Christ, for himself to apprehend, was All, and the *whole,* that was his particular Portion for ever to be received from God, which Christ on the Cross had purchased for him: And all that God had in and by Jesus Christ intended towards him, and *in Christ* bestowed upon him by Everlasting Love, as his particular Allotment. And that the *whole,* the Total of these is meant, is plain, besides from what hath been

been said, that what he had received was but in part, he still pressing for more, upon that ground that Christ had apprehended him for more: I say, besides this, he in the 13th Verse doth farther express the whole of his aim to be —

Chap. 9.

If by any means I may attain to the Resurrection of the Dead. Now the state of the *Resurrection of the dead* supposeth and includes the whole of our Salvation, and supposeth us kept and preserved all along in Grace until that time; and our being arrived safe ashore in the other World, as that part which the state and perfection of all the Resurrection from the dead ultimately brings us into. And this comprehends the whole stake and portion of a Christian, which is therefore termed the *mark* and *price* of the *high Calling*, as that which was aimed at, and set upon, by Christ at our Calling, to bring us unto, when he first apprehended us.

5. And this was accordingly the great intention of Jesus Christ himself, at the time of Calling, and that which by that act he engaged himself to perform, even to give forth the whole of Grace necessary to our Salvation until the *Resurrection of the dead*: Which well agrees with his own expression, *Job. 6. 39. I will raise him up at the last day.* And it is as if he had said, I mention this of *raising him*, for then I shall have discharged my *Engagement*.

And as it is *Finis operantis*, so also *Operis* of the whole of Calling it self: And in relation unto both it is, that it is stiled the *PRICE* of our *high Calling*, That Epithete is given to our Calling, because it hath this whole and great Portion and Inheritance annexed to it as a Birth-right, as you say *an high-born Prince*; so here.

You may further come to understand the importance and intendment of this act of Christ's apprehending us at Calling, by comparing it with two other acts of his of like importance, which do precede, and were done by Christ for us afore our Calling, and which in their kind were done for the whole of our Salvation.

I. The first Act was, That at and by his death Christ purchased all, and the whole of Grace and Glory, *That even the God of all Grace, &c.* had designed unto us: That is clear by Scripture; *Heb. 10. 14. For by one Offering he hath perfected for ever them that are sanctified.* Alas! for us poor Creatures: We, for a long time after we are sanctified, are imperfect, lacking all and every thing in comparison. *How then are we perfected?* Because that Jesus Christ, by that one Offering, perfectly purchased all that ever shall go to make up our perfection. It is finished in that sense. He so abundantly thereby procured all, as he needed to offer himself but once: And if there could be any thing supposed to perfect a Saint, which Christ had not purchased, his Offering had been imperfect.

II. A second Act preceding this of his apprehending us, was, That when he first ascended into Heaven, he as an Head, received every whit, and the whole of all that should be given us by the Spirit from God, even for all the Saints that were as then unborn: All, even all at once, that shall be given forth unto us but by parcels unto all Eternity, *Acts 2. 33. Therefore, 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 see and hear.*

III. And by what was the intendment of those preceding acts, you easily may understand what the intendment of *Christ apprehending us* then was, when he beging actually to apply to us that which he, 1. *Died for*; 2. *Received* upon his Ascension. At our Calling (which is the first beginning of the application of our Salvation) it is, that Christ doth begin *actually to apprehend us*, which he had never done afore, nor is said to have done afore Calling. And this is his *Third* great Solemn Act, subsequent to, and executive of the other, and carries with it the whole of the same intendment in its kind, that the other two did in their kind, which lies in this, that he then takes hold of a
Soul

BOOK IV. Soul which he purchased this [*All*] and received all for , actually to give it forth to that Soul. He begins but as from that time; and what Christ doth first work in Calling, is not all, or the whole for which he apprehended him; no, Christ doth but now begin with him, but will not have done with him so soon; but continues the work unto all Eternity: So as *Paul* thus thought and counted with himself; Christ's having received the whole of my Portion into his Hands, as a *Feoffee* in Trust, it lay by him, no part disposed of, untill the time came that I was called: Then it was, that he took fast hold of me, to the end to bestow what was mine upon me. And I now knowing this, that he hath my Portion in his hands, and that at my Calling he took upon him the Executorship about me, I press him to have this whole out of his hands.

And because this is the true and real intendment of God's Calling us, he therefore termeth it the *price* of the *high Calling*. There is no action of Gods so high towards us, as that, for it is the final Issue of all.

And it being there added also [*In Christ Jesus*] this shews that Christ Jesus being engaged by having Called us, that *HE* doth perform it accordingly, which the Text falls in with, *He having called us by Christ Jesus*, by the same Christ he preserves and stablisheth us.

IV. A fourth Act, which from the time of our Calling, and his then apprehending us, as also from the other two, is, That he instantly thereupon, at and upon Calling us, and ever after, puts us into safe Custody; he claps a Guard upon us. As all Power is committed to him in Heaven and Earth, so he placeth it about a Man, extends it and tends it forth as need requires. The Phrase that we translate, *Jude 1. Preserved in Christ Jesus*, and called, *τηρηθησθαι*, is four several times in the Book of the *Acts*, used, and translated *put in hold*, or safe custody; as *Acts 4. 3. They laid hands on Peter and John, and put them in hold*: that is, Secured them with *watch* and *ward*. Yea, *1 Peter 1. 5.* The Saints are described to be *kept by the power of God unto Salvation*; the word used is, *kept as with a Garrison*: Look *2 Cor. 11. 32. The Governor under Aretas the King, kept the City with a Garrison*: It is the very same word that *Peter* here useth. Let the Soul go whether it will, though it seem to be at a loss, yet it always hath a guard about it, to go with it whithersoever it goes. All the power of God, yea the *Spirit*, who is its Governour under God and Christ, is sent by them to dwell in their hearts, as a Guardian over them. When Christ says, *John 14. 18. I will not leave you comfortless, I will come to you*: The word in the *Greek*, and so in the *Margents*, is *Orphans*. And when he says, *He would not leave them such*, his meaning is, I will commit you to a good, comfortable, and safe *Guardian*: For to such, Parents dying, are said to leave their Children. And that Guardian he had told them, *Vers. 16.* was his Spirit: *And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of Truth, &c.* who comes with Commission, never at any time to leave you. Which *Vers. 17.* he repeats with additions to confirm it; *He dwelleth with you, and shall be in you.*

In a Treatise called, *The Heart of Christ in Heaven toward Sinners on Earth.*

V. A Fifth Act is, That from the time of a mans Calling, Christ begins actually to intercede for him from that time forward; he takes you into his *Prayers*, as well as into his *Cares*. I say from thy Conversion, as I have elsewhere observed. Our Calling is in a more eminent manner attributed to his death, (though his Intercession procures it also, as it did for these, whom he prayed for on the Cross, *Father forgive them*, who were, according to that Prayer, Converted, *three thousand of them*; *Acts 2.*) yet our preservation in Grace, is more eminently ascribed to his *Life in Glory* after his death; and therein, unto this, which is the end, and eminent fruit of that his life, *his Intercession*, as appears, by comparing those two Scriptures, *Rom. 5. 10. For 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.* And *Heb. 7. 25. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing*
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he ever liveth to make Intercession for them. In which words, also it is inserted, That the Persons for whom this his Intercession is employed, *are those that came to God by him*: Art thou come to God by him? (that is done by Calling, He then first drew Thee :) he will improve his Interest to save thee to the uttermost, that is, to carry on thy Salvation to the uttermost of cases that shall fall out, to the uttermost of time; that is, to the end of thy life; and all along in that place in the *Romans*, he had in brief coucht it up in those words, *We shall much more be saved by his life*. And in both places, he puts the greatest efficacy upon this his Intercession, as to the effectual carrying on of our Salvation, comparatively to what his death effects, *much more*, (says he to the *Romans*) *able thereby to save to the uttermost* (says this to the *Hebrews*.)

Chap. 9.

Nay, if he takes thee once into his prayers, he will never leave thee out, but prevail for thee, whatever thy case be, or whatever thou fallest into. A man may be cast out of Good Mens hearts, and prayers, as *Saul* was out of *Samuel's*, and the People out of *Jeremy's*; but no man was ever cast out of Christ's Prayers, whom he once took in. If there be a danger in any case, it must be in thy so sinning, for which God should cast thee off: But Christ's prayers will see to that, and prevail to prevent thy falling into such sinnings, as of which, God hath said, *they shall never be forgiven*; as well as to pull thee forth out of the fire, in respect of such sins that are capable of being pardoned, if thou fallest into them; to which full purpose, is that of the Apostle, *If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous*, 1 Joh. 2. 1.

And the Priviledge, and benefit, which a Christian hath by the means, and virtue of Christs Intercession, is unspeakable, and not enough considered by Christians, to give him the Glory of it, and to comfort their own hearts. He Intercedes upon all occasions, as the matter doth require; as *Solomon's* in that so solemn prayer of his speaks, 1 King. 8. 53. Nor do I impertinently cite that prayer, or that passage of it; For look as *Solomons* Consecration of the Temple, was the Type of the Son of God his dwelling one day Bodily in an Human Nature, Consecrated to all the Offices of his Mediation; so in that high, and comprehensive prayer which *Solomon* made at that Consecration, he performed the Type, or Representative part of Christ in his Intercession, which he discharges in, and by the Temple of his Humanity, now translated into the Heavens. And as *Solomons* prayer was, that the prayers of the people should be heard, upon this his general Prayer made afore-hand for them; So Christs Intercession precedes ours upon all occasions, and ours are as the Echo, or the rebound of his.

This constant care of Christ, thus to intercede upon all such emergent occasions, that might obstruct our perseverance, Christ shewed when he Personally prayed for *Peter*, in a case of the greatest need, that ever *Peter* had, and it was done by Christ out of foresight: *I have prayed for thee*, personally, and particularly, upon that occasion of his being tempted, *that thy Faith fail not*; Do we think that *Peter* alone, had the good hap of this priviledge, because Christ was present on Earth then with him? Nay, for all our sakes it is written, *strengthen thy Brethren said Christ* thereupon, so speaking thereof, as of a matter that nearly concerned them all, for their comfort, as well as his own. And in the execution, and performance of this, of interceding for us, as the matter shall require, it is, That he continues an High Priest for us in Heaven, even to put in for us in and upon all our needs, especially Spiritual; and thereupon it is, that we are bidden, to *come boldly unto the Throne of Grace, to find help in time of every need*, Heb. 4. 16. And we may in the Tenth Chapter of that Epistle, go into the *Holy of Holies*, and pull (as it our High Priest by the sleeve to remember it, in such and such a need. *And he is a faithful High Priest*, as Chapter, 2. 17, 18.

And he heartly and to the utmost, improveth all the interest he hath in his Father, wholly for them, lays it all out this way. *I pray not for the world*, Joh. 17. 9. And as his Righteousness, so his Intercession extends to the benefit and behoof of the excellent ones on Earth, and them alone.

And if whilst he was on Earth, his Father *always heard him*, Joh. 8. when he had not yet finish'd his work, then much more, now he is in Heaven, when he hath done the work his Father appointed him, and hath done it in all things to the utmost required by God of him. You heard how he purchased all Grace, and relief, against all temptations, and now he is in Heaven, he sues out that Purchase by parcels, as we have need; and when we are in any Distress, he then vigorously urgeth his own having been in the like. Thus *Heb. 4.* it is spoken of him, as of an High Priest, whose Office was, to intercede for the people, *Vers. 15, 16.* *We have not an High Priest, which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin: Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find Grace to help in time of need.*

BOOK IV.

And an Intercession thus founded upon and seconding that Purchase of all which we speak of, and which he had so dearly bought, can receive no denial.

And that which may yet further confirm us in this matter, is those Prayers of his in *Psalms 69*, which was a *Psalms* made for him: And it shews he pleads the like unto this day, upon all occasions for us, urging what, and how in particular himself had endured of the like kind; and that because I endured it (says he) Free this and that soul from the like; the words of his you find, *Vers. 6, 7.* *Let not them that wait on thee, O Lord, the Lord of Hosts, be ashamed for my sake: Let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have been reproached, shame hath covered my face.*

You Read at the Creation, God said no more, *But let there be light, and there was light*; Christ in Heaven, is able through his Interest, to speak the same language, and at no less rate doth he speak, *Father, I will, &c.* *John 17. 24.* And then it is so, and is effected. I assure you his word in Heaven is taken for a greater matter, than delivering thy soul out of temptation. For his [*I will*] there in that place, was that Heaven Gates should be set open, to let in those he interceeds for: So it follows, *Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the foundation of the World:* And if his [*I will*] thus easily and with a word, breaks open Heaven Gates, then certainly it will avail against Hell Gates, *that they shall never prevail against thee.*

I might also add, and enlarge upon two further Securities, and Engagements of Christ to us, at, and by, and from our Calling.

1. *That then we begin actually to be united to him by his Spirit, engrafted into him, to the end, that as Root, and Branches, he, and we should live; and (if it should be supposed) die together, which on his part is impossible; but such his undertaking is, Job. 14. 19. Because I live, you shall live also: For he adds, Vers. 20. I am in my Father, and you in me, and I in you; inseparably, indissolubly: For himself is in the Father, inseparably, and indissolubly; it is impossible to pull him out of his being which he hath in the Father; and it is the same of our being in him, and therefore conclude of it, He that believeth on him shall never die.*

The Second *Is*, *that we are called into fellowship with Jesus Christ, 1 Cor. 1. 9.* That is to be Partakers of all, and the same things in our proportion, that Christ hath been and is partaker of himself, to have all *accomplished*, and *fulfilled* in us, (as the Phrase is in *Rom. 8. 4.*) *That was, or is, or shall be done in him from first to last, for this is a declared Rule of the Apostle, that if we have fellowship with Christ in one thing, then we must and shall have it in all the rest. Rom. 6. 5. For if we have been planted together in the likeness of his Death; we shall be also in the likeness of his Resurrection.* And this is founded on this foregone transaction between God and Christ; that what Christ *was, or did*, or hath been done to him, it was all as *in, and to, and by* a common Person Representing us therein; which makes all, and every particular thereof (which we are capable of) as well as any part to be legally ours, and indissolubly

sibly must be bestowed upon in the end, so the same Apostle Argues *Vers. 6.* *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.* Which he speaks not of that imperfect work of mortification begun only in us, but of all of that, which was reckoned as done by Christ in our stead, perfectly, and compleatly when he hung upon the Cross; and from thence he comforts them. That if they had the least fruit of what he had done, and wrought in them, they might assure themselves of the whole, so *Vers. 8.* *Now if we be dead with Christ, we believe that we shall also live with him.* And why so? But because as the 9th and 10th Verses, *Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him: For in that he died, he died unto sin once, but in that he liveth, he liveth unto God.* And therefore you, in whose stead he did all this, may reckon upon, and may count with your selves, the same of your selves; So it follows, *Vers. 11.* *Likewise reckon ye also your selves, to be dead indeed unto sin; but alive unto God, through Jesus Christ our Lord.* You may build upon it as done, and all this is Sealed up by Baptism, *Vers. 3.* and *4th.* which you know, is the Seal more eminently of Regeneration, or Calling, and accordingly administred but once; And why? But because at our Regeneration, and Calling, (whereof Baptism is the Seal) the whole that is to come, is as certainly Sealed up, as that now we are Called, and *Baptized.*

Chap. 9.

CHAP. X.

The Engagement on Christs part for our preservation, that ariseth from his Interest in that Glory, we are by him called into. That it is his Glory, as he is our Head, and communicated to us only, as we are his Members, and therefore He is the first, and Grand Proprietary of it. This Glory is above the natural dues of Creation, and therefore we must be rais'd up into it by another superiour right. The Glory of the immediate vision of God, was only the natural due, and right of Christ God-man. We have our right to it, and the participation of it, only by virtue of our relation to Christ; as it is his Glory, he is engaged to bring us to it, and maintain us in it. This Glory is his, because he bought it with a price; and he would lose his purchase, if we did not come at last to the enjoyment of it. He hath taken Possession of this Glory for us, and therefore will take effectual care, that we be not defrauded of it. His Glory is enlarged, and greatned by the bringing us to Glory, whom he hath thus called unto it; and therefore since his own Interest is so much concerned, he will sufficiently look to it, to preserve, and bring us safe to Heaven.

I PETER V. 10.

Who hath Called us INTO GLORY BY JESUS CHRIST.

THe Concernment of Christ in this Particular is so great, that we may be sure of him, that he will do the utmost to bring us into, and so to keep us until the Actual Possession of this Glory.

I. It is Christ *his Own Glory*, which we are to be brought into; and it is especially Glory to him to keep us for it; and upon several accounts, the Text only speaks of his Glory, as being the Fathers, who hath Called *us into his Glory*; but other Scriptures do as expressly term our Glory, the Glory of Christ, by whom we are Called into it; and therefore it full well concerneth him to bring us into it, for else he should lose so much of his own Glory, as would accrew to him, *in us, and by us.*

Now

Now that Christ is the great Proprietary of this Glory, the Scriptures are express. In the Second of the *Thessalonians*, 2. 13, 14. The Glory we are called into, is expressly termed, the Glory of Jesus Christ himself; *But we are bound to give thanks always to God 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, whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ.* Also *John* 17. 22. Christ assumes unto himself, both that the Glory he shall have, is his Glory, and that it is his gift also, as well his Fathers. *And the Glory which thou gavest me, I have given them, that they may be one, even as we are one.* And it is His upon many accounts. I shall content my self in this only, with those two Particulars I pursued in that first Head. Namely,

1. That it his Glory as he is *CHRIST* our Head, the Natural Son of God, dwelling in our Nature; and so is communicated to us, as we are Members of, and a Spouse unto him; and in that respect, he is the *first*, and *great*, and indeed, only Proprietary.

2. As *JESUS*, or the Redeemer, as who hath purchased it, and bought it for us.

1. As *Christ*, that is, as he is *God-man*, or Man personally united to the Son of God, so it is *his glory* by a proper and sole right. Understand this thing aright; *To see God as we are seen by him, to know God as we are known by him, to love God as we are beloved of him*: In a word, to see the *Face of God* immediately: These things are above the natural due, either of Men or Angels, by the Law or Covenant of their first Creation; and so they must come to be elected or raised up thereto by another Superiour Right. This is evident by this; That if, suppose the Angels, the highest rank of meer Creatures, and created Inhabitants of the Heavens (as for the place of their Station) had been created under this immediate *seeing the face of God*, it is certain then that they had never, nay they could never have fallen: I may say, *None ever saw the face of God and died.* And the state which the fallen Angels had, was the same which the Angels had by their first Creation in common together: And that the good Angels stood when the other fell, was because they were raised up unto a state above the Law of their Creation, or any Promises that did belong thereto: And they are immutable, because admitted into such a new state made manifest in them, and upon them at their standing, and that was by *Grace and Election*, and not in their natural Covenant. *Election* (which glorious Prerogative, with difference from those that fell, is attributed to them, *1 Tim.* 5. 21.) broke forth, and was discovered then upon them, as it is, and doth at our Calling in and upon us. If therefore God bestows this Glory in an equitable way upon any meer Creatures, though never so pure, it must be by some other right than that of their Creation (suppose the best state that Creatures could be created under) Now what or whose right might this be? What Person might there be, or was there found, to whom these Priviledges aforesaid of *knowing God, and enjoying of him, as in himself might naturally belong unto*, and of due belong, and whose Interest with God might be such, as to obtain and procure, through his own personal interest in God, any meer Creatures participation with him of those high Priviledges which hold purely of *Grace*? I Answer: These belonged naturally and of due unto *Christ*, and to him, *as Christ*, that is, supposing him united to the Son of God, and considering him as the Man now made God's Fellow, by being made one Person with the Son of God: For otherwise, that this individual Man was united unto the Son of God, that indeed was as meerly of *Grace*, as our *Election* is; but suppose him united once, and thereby we must acknowledge him to have been taken up into the Priviledges and Prerogatives of one that was the Natural Son of God: And thus, though a Creature, yet now in right and dues, he was advanced above the rights of any meer Creature, by the Law of its Creation. And take we him as *Christ* singly in his Person of *God-man*, there must be this difference in his Priviledges, above what is any way the natural due by Creation to any meer Creature whatever; and that therefore, if any of them

BOOK IV. be made Partakers thereof, it must be by means and virtue of him, and their relation to him.

Now his right, as a natural due, rose thus, That the only begotten natural Son of God was in the bosom of the Father, and saw and knew God immediately and in himself essentially, and thereby it came to pass by the Personal Union, that there should be an answerable capacity in Christ's Human Nature, so to know God, as no meer Creature by Creation could: For otherwise, there had not been between meer Creatures, by the Law of their Creation, and him, by the Law of this high Union, any difference as to their Priviledges: Whereas now this high Priviledge and Glory became a natural right of that *Man* united to this Son of God; and so *John* 1. 18. we find it, *No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.* To have God himself to be our Inheritance, as immediately to be enjoyed by us, is the height of Glory, we are called unto (as I shewed;) Now this ariseth to us but at the second hand, and upon a new relation both to God, and unto the Person of the Son of God, namely, of a relation as *Sons to God*, by union and marriage with this natural Son of God, as an Head and Husband. And thus it is originally only the right of Christ; and ours (suppose us (if you could) the purest Creatures that ever God did or could make) but by a borrowed participation: That like as the Wife is admitted into a Jointure out of the Husbands original Estate, and into all sorts of rights and comforts with the Husband, which she enjoys in a lower degree, and secondarily; so we at second hand are received into the same Glory with Christ.

Two or three Scriptures confirm this.

The first, *Rom.* 8. 17. *And if Children, then Heirs; Heirs of God, and Joynt-heirs with Christ.* Observe it, for God himself as immediately enjoyed, to be the Inheritance of the Creatures, this is originally Christ's right, and becomes ours by virtue of being *Coheirs with Christ.*

2. Answerably you find in the 16th Psalm (A Psalm, saith Peter, *Acts* 2. 25. made so of Christ, as of no other) this is made Christ's Prerogative originally, Verse 5. *The Lord is the portion of mine Inheritance, and of my Cup: thou maintainest my lot.* Vers. 11. *Thou wilt shew me the path of Life: in thy presence is fulness of joy, in thy right hand there are pleasures for evermore.* It was Christ brought up that way of enjoying God, with fulness of pleasures at his right hand. And as it is a new way as to sinners, *Heb.* 10. 20. so to the Creation of God.

A third Scripture is *Rom.* 15. 7. *Wherefore receive you one another, as Christ also received us, to the glory of God.* Where this Glory of God is made originally and naturally his Propriety, which he might have kept and received to himself. And if it 'tis said [*He received us*] secondarily, namely, as brought in by his right unto it, ours is a derived, his the original natural right.

And upon this account (as *His*) he is engaged to maintain us in it, and bring us to it, as much as an Husband is concerned to maintain his Wives Estate in all things suitable to his own condition, so far as she is any way capable; either her Jointure made out of his own Estate and natural Inheritance, and settled upon her by himself by Marriage, or her Honour, and honourable Estate, as is seen by the Marriage of a Queen unto a King.

Thus by Christ, as Christ, we are called unto Glory; and thus deeply is he concerned in our Glory, and so in his bringing us into it.

Secondly, Consider him as *Jesus a Redeemer*, or Purchaser of this Glory, and upon that account also it is *his Glory*: For, *Quod emi's possis dicere jure tuum*, what a man buys or purchaseth, is by just right the Purchasers, and whose he will please to give it to. As I shewed, Christ bought our Calling, our whole time after, and all our Temptations, &c. and with the same price he purchased this Glory, as the end and issue of all, so as he loseth his purchase, the last ultimate Bargain in and of that purchase, if we should not arrive at the enjoyment of it, even as was urged concerning all the former, *Ephes.* 1. 14. *Which is the earnest of our Inheritance, until the redemption of the purchased possession, unto the praise of his Glory.* Look as he in his Person is termed *Jesus* and *Christ*,

Christ, so that Glory answerably to each, is stiled both an *Inheritance*, as Christ, and a purchased *Possession*, as Jesus.

Chap. 10

And do you consider how he purchased it? even by the laying down of all that Glory naturally due to him as Christ, and even as it is said, *For our sakes he that was rich became poor, that we might be made rich*, by his laying down those Riches of Glory which were his due.


Though he had it by a natural right, as was declared, yet by purchase also all his Glory became his, as by a new right; for it is no more absurdity to say, Christ hath a double right to his Crown in Heaven, than for a Prince to have a natural right to his Throne, and a Title by Conquest also. This *Phil. 2. 6, 7, 8, 9.* confirms, *Who being in the form of God, thought it no robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant; and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.* And as to himself, so in a more full and proper manner for us, even as *Jacob* speaks, *Gen. 48. 22.* to *Joseph*; *Moreover, I have given to thee one portion above thy Brethren, which I took out of the hand of the Amorite, with my Sword and with my Bow.* And what Christ hath given away, and feoffed us in, as purchased with his Blood, and won by Conquest, he will be sure to maintain, as setting a value accordingly upon it, even as *Jacob* there did upon what he had won and conquered.

Thus much for this, that our Glory is *HIS*, and he the *Proprietary* of it.

Secondly add, That as he hath called us into it, so he hath *entred into the possession of it for us*, as in our names, in our stead, and in our behalf, and is gone to Heaven to take up our places, yea, and to keep them for us, and so is engaged to keep us for them. It is certain, That as he himself, upon both those *rights* fore-mentioned, entred into Heaven, and possesseth it; so also, under the name and investiture of both, that is, of being an *Head* to us, and *Redeemer* for us, he is entred into Heaven, as a *Fore-runner*, and that for us. *Heb. 6. 20.* *Whether the Fore-runner is for us entred, even Jesus, made an High Priest for ever, after the order of Melchisedec.* Mark it, [A *Fore-runner* for us] to take up Lodgings and Rooms for us against we come thither, to keep places for us. Possession is (you say) eleven Points of the Law, whether taken by your selves, or your *Fore-runner* and *Representer*; yea, and upon these Considerations of his being an *Head*, a *Redeemer*, it is that 'tis said, *Ephes. 2. 6.* *That we are made to sit together in heavenly places in Christ Jesus.* It is a point of Honour to him to keep our places for us, and not suffer us to be jostled out; a point of faithfulness to make good our Estates for us, which he was entrusted with, as it is in any that is so trusted, to see to it, that those the estate intended for, be not frustrated of it. And it is certainly Christ's Honour to make our places good to us, and see us perfectly settled in them; we sit as sure as he; if he be able to keep his Station, he will be sure to keep ours.

Thirdly, Add to all these, That as he is the great *Proprietary Founder* and *Purchaser* of our Glory, so that his glory is increased and enlarged by the bringing us to glory, whom he hath thus called into it. That is, not the *Glory*, which Christ reckons on so much, that he should be able to say, *I did my part in dying for them*, though many of them are now in Hell; but that himself, being made perfect, through sufferings, God had many SONS actually brought to glory by him, as the *Captain of their Salvation*; as in, *Heb. 2. 10.* As it would be the highest glory of a General to bring off and carry his Soldiers through Armies without the loss of a Man, through great Conflicts and Hazards unto a glory and Victory; and to make them more than *Conquerours* in the end. And this of Christ is said; and this is the very Scope of the Apostle there, for Christ glories in it, as it follows, *Heb. 2. 13.* *Behold, I and the Children thou hast given me: When at the day of Judgment he shall present them to his Father with great Joy* as the Apostle *Jude* speaks: And at that time, when

this


 this shall be eminently spoken by him, he will have all gathered *about him*:
BOOK IV. Therefore of that day it is said, in *1 Thess. 1. 10.* *He shall come to be glorified in his Saints, and to be admired in all them that believe, in that day.* The glory of the *day is his*, and our glory at that day is *His*, being *glorified in us*. It will not be our own glory, as it is ours, that will be counted of by us, as the glory of *that day*; It will be *His* glory, *as in us*, and that will lie in this, that he hath brought unto that glory all which believe; for indeed all our glory makes up a Crown of Glory to him; upon which very ground it is, that Holy *Paul*, that was zealously inflamed for the glory of Christ, is emboldned so vehemently to pray for their preservation, whom he wrote thus unto in the next *11th Verse.* [*Wherefore*] *we pray always that our God would count you worthy of this Calling, and would fulfill the work of Faith, that is, to keep and preserve you untill then,) that the Name of our Lord Jesus may be glorified in you, and you in him.* So that the Apostle, by what his own interest was in the perseverance of his converted ones, shews how infinitely more Christs interest was in their glory there farther declared to be the *end and price* of our Calling and ultimate and furthest product, and aim of the *Grace of God*, and of our Lord Jesus, which are there brought in as the great Effects of all this: So he concludes it, *According to the Glory of our God, and the Lord Jesus Christ, even as here, the God of all Grace which hath called us into his Glory by Jesus Christ.*

You see clearly from that Scripture, that as our Glory is designed but for the greatning of his, so also our continuing in Grace, to the end that he may be then glorified in us, (having been so kept by him) is made a great additional unto his honor: Therefore our preservation in Grace, and being carried safe through Temptations, is of an absolute concernment *to that his being glorified then in us*, as without which he should be frustrated, and lose of his designed Glory, and as by which on the contrary he will be so infinitely exalted.

I observe also, as to this same issue and purpose, that elsewhere our being kept and preserved in Grace, runs in our Deeds for the term of years of our Lives, after Calling: And the Period thereof to run in the stile of *keeping us to that day.* And to **THAT DAY** is still exprest upon that occasion, either *by the day of the Lord Jesus, or the Coming of the Lord Jesus*, and these words of *preserving us*, and *unto that day*, are still joyned, as having some special inference and aim, and influence upon each other. You may observe it in all those places where those famous Promises to *confirm us, preserve us, keep us*, are recorded; and how neither of these two were left out in any one of those places: As for Instance, *1 Cor. 1. 8.* *Who shall also confirm you unto the end, that you may be blameless in the day of our Lord Jesus Christ.* The like, *Phil. 1. 6.* *Being confident of this very thing, that he which hath begun a good work in you, will perform it untill the day of Jesus Christ.* And *Thess. 5. 23.* *And the very God of peace sanctifie you wholly: And I pray God your whole Spirit, and Soul and Body be preserved blameless unto the coming of our Lord Jesus Christ.*

And amongst other reasons, why the Period of our being kept, is said to be that *latter day* rather than the *day of death* (of which I have elsewhere spoken;) And why that *latter day* also (when these two are mentioned) is still stiled the *Day of Christ*, and the *coming of Christ*, the reason thereof is manifestly this, because the keeping us unto that day, doth in so eminent a manner, and above all things, so infinitely tend, and make for the Glory of our Lord Jesus Christ at that day, even this, that we have been *carried through all, and preserved.* The discovery and laying open of this will make a **DAY OUT** indeed, as we use to speak, a *day of Christ, His day, a day of Glory* unto him, who upon this consideration of having *called us, and preserved us*, will above all other be glorified in all our Glory, and *we in him*: How strongly then must we all conceive Christ to be obliged to perform this for us, upon the account in hand, that we are *called into Glory by Jesus Christ*? If in the second *Chapter* of the same *1 Thess. Vers. 19, 20.* *Paul*, a poor Minister, (whose care and sollicitude you may read to have been so great in the forgone parts

parts of that *Chapter*, to keep them in that holy calling they had been brought into by his Ministry) thought with himself, and so deeply considered his Converts wrought upon by his Ministry, that they would *persevere to that day*, and that upon this account, as appears by those words, *For what is our hope, or joy, or crown of Rejoycing? Are not even ye in the presence of our Lord Jesus Christ at his coming? for ye are our glory and joy.* How much more may we think that Jesus Christ is concerned (take in all the Interests forementioned, that he hath in us and in our glory) to look to it, that we be thus kept? For we may through his Grace towards us, say it, that we are his *Crown, and his Glory, at that day*, and he will then with glorying say, *Lo here am I, and the Children which thou hast given me.* Lo, I have brought all, and every one of them, safe to this other side of Glory, and not one of them is perished in the way and conduct hitherto. And as a Poor Minister shall have a Personal glory for his personal Holiness, as a Christian, and a superadded glory as a Minister, so hath Christ at that day: One *Personal*, as he is the Son of God dwelling in our Nature, of which *John* speaks, *John i. 14. We saw his glory, as the glory of the only begotten Son of God:* And another *Additional*, as he is Head and Saviour of *his Church, which is his body*, who are the Glory of Christ; as *2 Cor. 8 23. The fulness of him that filleth all in all; Ephes. 1. 23.* So as although his Personal fulness is such, as out from it he filleth all as an Head, yet considered as to his Body *the Church*, that Church is said to be his *fulness*: And so if he should want but a Member at that day, or any of his Members want a degree of Grace or Glory designed unto him, Christ should, as in that respect, as an Head, be rendred imperfect: For as we are compleat in him, so in this he is reciprocally compleat in us; which interest of his, is his own so highly, that it sufficiently causeth him to see unto the *Perfecting, strengthening, stablishing of us.*

And to conclude; If this that follows be found so effectual a motive to him, as by what himself, *John 17. 24.* utters, doth appears, *Father, I will that they also whom thou hast given me be with me where I am* (he loves to see them *afore him*) *that they may behold my glory, which thou hast given me.* If this moved him thus to pray for them, *that God would keep them from the evil of the World, Vers. 15.* If this moved him to have them kept, and be brought to Glory, that they might (as it were) be but spectators and beholders of his Glory; and because he would not be in Heaven alone, but be seen and beheld by others; how much more may the interests and Considerations we have mentioned (especially all of them put together) be judged to have power and efficacy upon his Heart, to preserve and bring us unto the participation of that Glory himself hath called us into?

Make you sure of Christ, and he will be sure to make you sure, and your Interest in *G L O R Y* to you.

The Engagement of God and Christ by Promise for the carrying on his truly Called Ones through all Temptations, unto Eternal Glory. These Promises of perfecting, stablishing, strengthening, settling, as to the time of their Accomplishment, have not only respect to their gradual performance in us here in this Life, but also to our being consummated in the Life Eternal to come.

I PET. V. 10.

The God of all Grace make you [or will make you] PERFECT, STABLISH, STRENGTHEN, SETTLE YOU.

The Occasion of this Paragraph from verse 8. to vers. 11.

E're I enter upon this *other Part*, I judg'd it meet to give a brief Summary Account of what hath passed in the *first*. Our Apostle *Peter*, having himself been a great Instance of Temptation from Satan, and of falling through that Temptation, and so of the danger, that all truly called Saints are in, to fall away, if God and Christ come not in to preserve, and if fallen, to recover them: And Jesus Christ having thereupon set him up as a common and publick Example, of both the Danger and Preservation, did purposely, and as it were prophetically forewarn him thereupon; 1. How that *Satan had a desire to winnow him*: And, 2ly, that *He had prayed that his faith fail not*: And, 3ly, Commanding him, that when he should be *converted and restored* again, he should take opportunity to forewarn, *strengthen, and confirm* the rest of his Brethren.

This Command of his God (and ours) he faithfully performs in the close of this Epistle, unto all the Saints in the World, and that in words conformable unto that which was used in that Command of Christ, that we might discern this to have been in the Apostles eye, and his very intent.

1. In giving warning to all the *Brotherhood*, of Satan's going up and down, *seeking to devour*, verse 8. Even as he had *desired* of God to *winnow* him.

2. As Christ had said, *Thy Brethren*, so he here admonisheth *All the Brotherhood*, that they must be for some while tempted, as in *verse 9*. some way or other, as he had been.

3. In the very same word, wherein Christ had exprest what he should do, to and for his Brethren; [*strengthen thy Brethren*]; The very same word doth *Peter* use here; adding withal, *The God of all Grace shall strengthen you*, after awhile, even as I was.

So as the words, in the scope of them, are *Peter's Consolatory to all Saints*, or the Publick Faith of Heaven, namely of God and Christ, given to conduct us through all Temptations and Sufferings safely to Heaven.

The managment and carriage of my handling in the foregon *first Part*, hath been reduced to these *two Heads*: The *first*, *The Ingagements of God and Christ to perfect, strengthen, stablish us, unto a bringing us to glory, maugre all Temptations*: The *Second* thing hath been the *Arguments* that that fore-
part

part of the *Verse* affords, to work in us a *Stedfastness of Faith*, (as the next words have it) or a *Security*, that God by Christ *will* carry us on: This hath been the way and course of my handling these words; and that so, as all those Arguments have issued in comfortable Supports and Encouragements, that God will carry us effectually on unto Eternal Glory.

Which Arguments, drawn out of those words, have been, 1. From God's Interest herein: 2. *Jesus Christ's*,

Chap. 11.

I. *Gods.*

1. That God is *the God of Grace*.
2. That he is *a God of all Grace*.
3. That *he hath called us*: And therein I shewed that the true and perfect work in Calling, is such a work, as he will certainly carry it on.
4. That he hath called [U S] Us, whom he *called according to his purpose*, with difference from *others*, whom he leaves to fall away; having wrought but an *Imperfect* work of Calling in them.
5. That he *calls us into Glory*.
6. *Into Eternal Glory*.
7. *Into his Eternal Glory*.

And how all these afford Arguments to confirm our Faith, and assure us that God will certainly carry us through: This I have still shewn all along; and it hath been the burden (as we say) or Conclusion of each of them all.

II. The Second is from Jesus Christ; *The God of all Grace, who hath called us by Jesus Christ, &c.*

I come to the Second Part; *The Promise of Performance* in all this, which is contained in the latter part of the *Verse*.

ἄλλος, *He*, (or the same God whom he had thus described;) after that ye have suffered *a little*, (or) *a little while*, (make you perfect, or) *will* make you perfect; *will stablish, strengthen, settle you*.

There are two things to be attended herein.

1. The *necessary Pre-requisite*, by God's Ordination, to precede the performance of the Promise, *After ye have suffered a while*, which is spoke by way of *Limitation* to the full performance of the Promise.

2. *The Promise* it self, set forth in four words: He will *Perfect*, *Stablish*, *Strengthen*, *Settle you*.

I. I speak first to the *Promise*: For though in the current of the words, it comes in last; yet that is the ultimate thing intended: That other of *Suffering a while*, is but a Circumstantial requisite thereunto.

I shall unfold it by Questions and Answers, and then by particular Expositions of those *four words*, which contain the Materials of the Promise, and do express the things promised.

Question 1. Whether these words be a *Prayer* of the Apostles unto God, or a *direct promise from God*? And whether to be read, *God shall*, and that *he will perfect, &c.* or that it be a desire or wish of his, that God *would perfect, &c.* Those that are for making it a *Prayer* of the Apostle for them, say, that here he begins the Conclusion of his Epistle, which in other Epistles is usual with a *Prayer*, shutting up the whole: But that is a mistake; for, 1. As *Gerard* well observes, He brings in these words, as a new Particular Argument of Encouragement, specially directed unto and against *Satans Temptations*, spoken of *verse 9*. And so refers not to the matter of the whole Epistle, but singly to this. And Secondly, He begins the Conclusion of the whole Epistle afterwards, in *verse 14*. But especially in that, 3ly, That Particle, *But God, &c.* (with which he begins this Clause) shews it to be a Promise of

Whether the words be in the Indicative Future Tense, *καταρτίσει*, God shall perfect, and so of the rest or in the Optative, *καταρτίσαι*: there are Copies for either reading; and Interpreters for either: The like Query hath befallen other places in the New Testament, as *Phil. 4. 9*. See *Calvin* on those words; but particularly for this reading it here in the Future. *Beza* mentions three of his Copies for it. *Robert Stephens* the like: The two Spanish Copies have it so: Likewise the ancient Manuscript sent by *Cyril* into England, so reads it: The Vulgar Latin Translation, and *Prosper. l. 1. de vocat. Gentium, cap. 4.* reads it, as doth the Vulgar; and urgeth perseverance from the words, as being promises. As for Interpreters there are many so understand it, that it is a Promise; and divers take in both to be a *Prayer*, and a *Promise* too, as *Gerard, Lorinus, &c.*

BOOK IV.

Relief, against the Temptations spoken of afore; for thereby he positively declares how God would oppositely strike in, and prevent Satan our Adversary in his malice, and all his attempts against us; he promising seasonably to succour and strengthen us against him: And it is as if he had said, *But God* hath took order and care about us, and faithfully promised to help us, &c. whereas if only it had been intended as a Prayer of his, This [*But*] God had not come in so properly; yea, it had been superfluous; he might only and barely have said, *The God of all Grace strengthen you*, &c. and left out his [*But*:] And 4ly, That Description of God that follows that [*But*;] *The God of all Grace that hath called*, &c. so largely premised, though indeed it be a just ground of Prayer for these things, yet deserved, shall I say required, to make Promises of these that follow; and what was premised of God's being *the God of all Grace*, &c. was to stamp a Sanction upon them, they being so full, so compleat an Head of Topicks to make Arguments of, to confirm and assert the certainty that God will and shall perform these; specially when I consider and compare this with other places, where the same words that are here used, are uttered Promise-wise, and that upon less grounds premised, than what we find here in the very point of Perseverance, which is the scope of the words, as in *2 Thess. 3. 3. But the Lord is faithful, who shall stablish you, and keep you from evil*: Here is the same word, that is here the second, and it is rendred in the Future, and is a Promise; as also that there adjoyned, *shall keep you*, with these here, and both Promises concerning the same thing, Perseverance; and the same in sense and effect that these here; and they are both Promises that concern Perseverance as these do: The like, *Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ*. Which is uttered in the future, as a Promise, he was confident, was certain of the performance of; why therefore should not those Copies that made it so here, be esteemed Genuine? Upon this further Argument it is, that the Description that precedes, forementioned, *The God of all Grace, who hath called*, &c. and the rest that follow, speak higher, fuller, and stronger engagements of God, that *He will do thus*, than what in these places now mentioned, did precede unto those Promises there; where but one Attribute singly in each, is made the Gage, *viz. Faithful*: And therefore *will* in the one, who *hath begun a good work*, is *shall* in the other: But here *All the Grace that is in God*, (that is, the Original of that *faithfulness*) who *hath called*, (answerable to that, who *hath begun a good work*, in the other,) and then superadding, *hath Called us into his Eternal Glory*: And lastly, The emphasis of which hath been opened, He calling in the Engagement of his Son, as his Surety too, *BY Jesus Christ*, (which hath been opened; these thus accumulated, and heaped up in this place, suitably, and justly required, (as I said at first, if in those other, or any other place) no less than that he should make a promise of them, rather than meerly a prayer of his own for them: And thus understood, there is an even line runs through the whole, and connects those first words, *God of all Grace*, unto the latter, *will strengthen*: And to that purpose, inserts *αυτος*, (which you find in like manner, *Phil. 1. 6.*) that he the same God, that is, *a God of all Grace*, promisseth he will perform all these, argues it not to be Precatory only, but Assertory, and a most emphatical Binding, Sealing up of the Promise of it; and to be *a speaking of God to them*, rather than *a speaking to God for them*.

Σειζεται.

Ἐπιτελεσει,
He will finish:
It is in substance of signification, the same. Beza on Matt. 21. 16.

αὐτὸς ὁ ἰσχυρὸς ἰσχυρὰ ἔχει τὴν ἐπιφάνειαν. Gerard, in Locum.

Tam certa sunt beneficia conferenda ut gratias agit.

Gerard farther observes out of the following Verse, that hereupon He concludes with a Doxology, *Vers. 11. To him be Glory, and Dominion, for ever, and ever Amen*: Because that these benefits (here mentioned *Vers. 10.*) in these four words, were so certain to be performed, that he gives thanks to God aforehand: And those that would have the words a prayer, (says he) yet would have him give this Glory thereupon; because God had heard his prayer, and had assured him that he would perform it: Moreover the same Author says, That because the words might be taken, either for a prayer, or for a promise; that therefore it is indifferent whether to put in [*eis*] *To whom Glory is*, as assuring us, and confirming the forgoing Promises, or [*eisω*] *To whom be Glory*: Willing it, as it is a prayer: And further, the scope being, (says he) to assure them

them of the performance of them, the Apostle mentions his *power*, above any other Attribute; So signifying, that as he had begun with Gods being the *God of all Grace*, *Vers. 10.* So in the close, that his *power* being by *Grace* engaged for the performance; all *Glory* be to God of so infinite a *Grace*, and *Omnipotent* a *power*. He thought meet not to let so great a matter pass by un-veil'd unto. He strikes Sail to that, *to whom be Glory for ever*; and to do this upon this eminent occasion, is usual with him in his Epistle; so great a matter is the carrying on his Called Saints effectually unto Salvation: Thus likewise in *Heb. 13. 21.* *Make you perfect, by working in you, the good pleasure of his will, to whom be Glory, &c.* So he Crowns it at the conclusion: The like in *Rom. 16. 26: Ephes. 3. 17. Jude 24.* But that which comes fully home to a correspondence with this my Text, is, his ascribing the like *Glory* to God, upon the occasion of Gods effectual carrying on his own Salvation: Which he first utters in the future, [*The Lord shall*] in the same manner as here, *The Lord shall deliver me from every evil work, and will preserve me to his Heavenly Kingdom, 2 Tim. 3. 18.* And then shuts and binds the promise of it up, with this Doxology, *To whom be Glory, for ever, and ever; Amen:* Just as here, *the God of Grace, will make you perfect, &c.* To whom be *Glory*, and *power* (for his so doing) for ever. Lastly, this *His for ever, and ever*, stretcheth it self beyond all Times, and Ages: Even to the length of Eternity; considering that his *Grace*, and *Love*, out of which he doth all these, will be continued to his own, during that length of *Evers*: And will be in Heaven for ever acknowledged by the Saints, for his having so preserved them, and brought them thither, to be Glorified with him, by his Eternal *Glory*: Which he therefore do's mention, *as that he had called them into.*

But this small difference, (if it should prove any,) may be easily reconciled: For if it be a *prayer*, it tacitely implies a *promise*; there is never a *prayer*, but it includes, and supposeth a *Promise*, as the ground, and foundation of it.

If any Quere, but how can the construction of the words, bear both a *prayer*, and a *promise*? I Answer; That if that Reading it in the Indicative future, be received as *Genuine*; it may well bear the one, and th'other: *Nam sicut Hebraei futura pro praecipitivis usurpant; sic & interdum pro optativis:* As *Estius*, upon the words, hath resolved it.

Only I must still adhere to this, that the words should rather be intended for a *direct promise* from God, this is more his aim; seeing it is to work confidence in them, and to assure them of the performance: And it is certain, that a *direct*, and *positive promise*, doth conduce more to comfort, and strengthen, (as Christ Commanded him,) *His Brethren*, than a *prayer* of the Apostles own, a single Person, though an Apostle, and never so Holy a man: And was far more assuring of the performance, especially when fortified with such Super-excelling Elogies, and decipherings of God, *The God of all Grace, who hath called us into Eternal Glory.* From the first of his Calling Us; *This same God will perfect, &c.* on purpose, 1. To confirm us, so as we should no way doubt of it.

The Second Question, may be about the *time* of perfecting, when these Promises are intended to be fulfilled: Whether during this *Life* only; and so to carry us through all sufferings whatever; or after this life wholly ended?

Some Interpreters, would have the fulfilling of them, to be in Heaven, after all the sufferings of this life perfectly ended: And the *Syriac*, stretcheth them in *aeternum*, to Eternity: Others are for the performance of them during this life, with some sufferings past through: I take in All, and do state, and compound the whole matter thus comprehensively. First, that as for this life, during the term of it, these promises are begun to be fulfilled in us, upon, and with sufferings still all along accompanying them: And ordered so, as still after sufferings running along, God will and doth interpose strengthenings, stablishments, according as our sufferings, and needs are; Yet as a special favour often vouchsafed, after we have been exercised with sufferings, inward, or outward,

BOOK IV. for I take them both : For some times past in our lives, he doth give us, though not a freedom, yet a more settled, established frame of Spirit, in respect to, and in comparison of what we were most sufferers in : This, for this life : And Secondly, for the other ; that having carried us through them, to the end of our days ; He then to be sure, promiseth to Crown us, with the performance of all these in a more Transcending manner in Heaven.

I. As to Gods performing these in this life, as hath been stated. The opening each particular of the four, will abundantly clear, that the more frequent use of all these words do intend it : *Beza* runs so far into this sense, as he seems to limit the words thereunto ; however that is certain, which he says, that the Apostle here *treats of what is during our race* in this present life : I might for the present Instance in each of the words ; *καταρτίσει*, The first word which we Translate, *will make perfect* : It is used of advancing the Saints to further degrees of Faith, and Holiness, *after a while*, in this life, *1 Thes. 3. 10. To perfect that which is lacking in your Faith*, Heb. 13. 21. *Make you perfect in every good work* ; (as the Apostle prays there for them :) *to do his will*, and it is added, *working in you, what is well pleasing in his sight* : All which are a doing, whilst we are in this life. 2. The next word, *συνεξει*, Translated *stablish*, its the same word which Christ used to *Peter*, in that his command *to confirm the Brethren* : And that in relation to Temptation, and after falls ; for it was upon occasion of *Peters* own fall, as hath been opened : God having established him after his Fall, he bids him to *establish, strengthen his Brethren* : And the like in *1 Thess. 3. 2. To stablish you, and to comfort you, concerning your faith* : And this in relation to Temptation, *Vers. 5. lest by some means the Tempter have tempted you* : Likewise the Third word, *σθενώσει*, which imports *strength against weaknesses*, which we are incident to in this life : And answers unto *giving strength in the inner man*, Ephes. 3. 17. Then the last word, *συνιδώσει* ; He will *found us*, as the word signifies, namely, in faith in Christ, and Gods love ; these are spoken of as in this life, apparently, as *Colos. 1. 23. and in the same, Ephes. 3. 17.*

This for the *import of the words, that they relate unto this life* : But for the manner how, and in what cases they are fulfilled in this life ; (which I put into my stating the Assertion,) of that hereafter.

II. As for the other life, which was the Second thing proposed, I do not wholly limit the extent of the words to this life, so as to exclude their reach to Heaven.

1. 'Tis certain, that the like promises, that are in effect the same which there do reach us, and accompany us till they have set us in Heaven, *1 Cor. 1. 8. Who shall confirm you to the end* : That is, of your lives, yea, perform or fulfil it until the day of *Jesus Christ*, Phil. 1. 6. The day of Judgment.

2. Some of these words, if not all of them, serve to express our fixed condition after death, in Heaven : The first word, *καταρτίσει*, is used to express the compleat finishing, perfect consummation of Gods works ; so of the first Creation, *Heb. 11. 3. The Worlds were framed by the word of God* : (framed is the same word,) and you may read it *perfected*, if you will : That is, He compleated *both Worlds*, in this perfect settled frame they now exist in ; which although they were by peace-meal framed in six days, yet we see them they are brought unto this perfection ; and by faith believe they were thus made compleat by the word of God, which *Gen. 2. 1. at the conclusion of the work*, tells us, *Thus the Heavens, and the Earth were finished, and all the Host of them*, and so finished, as nothing can be added to the perfection of them : And as this word is thus used of the first Creation, *Heb. 11.* so it is, and may be most aptly applied to the Second Creation, or *workmanship in Christ Jesus* : Which in this life is a framing, (as the World was in six days), by degrees, but shall be finished, and made compleat in Heaven : And it is evident that the word, *καταρτίσει*, doth signifie both a gradual framing of a piece of work, and then afterwards

terwards fully to make it entire, and consummate every way, so as nothing can be added to the perfection of it, as Criticks have observed: and we may take *Chap. 11.* *Heb. 12. 23.* to confirm that of our full perfecting in Heaven, *The Spirits of just men made perfect*, or *Spirits consummated, finished*, as to *Holiness*, and *Righteousness*: And the word, *καταρτίσει* here, doth in the ultimate sense of it comply with that in *Heb. 12. 23.* such a perfecting as brings to a consummation.

that *τελειώω* used there: So *Beza* on *Matth. 21. 16.* *καταρτίσω, idem quod ἐτέλεσας: τὸ ἀρπύριον, idem hic valet, quod Τέλειον: Ita ut nihil desit, neque supersit: In Matth. 21. 16. Perfecisti laudem: i. e. Summam esse insigniter declarasti: See Capel, also on Heb. 13. 21.*

The Second word, *ἐπιζητεῖ*, Translated *Establish*, is applied, *1 Thes. 3. ult.* *That your hearts may be [established] in Holiness, before God even our Father, at the coming of our Lord Jesus Christ, with all his Saints*: For indeed notwithstanding all the Glory our separate Souls shall have had before; yet when we shall have every thought, word, &c. of our whole lives laid open, and made known before all the World, (as at that day they shall be,) our Hearts will need a most special strong sulchrum, support, and sustainer (as the word imports,) to establish, or bear up their Hearts, before the Great God, and all the Saints: And yet withal take this in, that it is that exercise of Holiness only, which we shall attain in this life; by which Christ will stablish our hearts in the Day of that great Account: And it is not that Holiness our souls shall have had whilst they were separate, though that only will be perfect: *That Holiness* between Death and Judgment, the Apostle there intends not, nor speaks of to be that which should be the matter of support, and establisher of our souls, at that Day: No, he singles forth that Holiness we had here, though imperfect, consisting in sincerity, and truth: As appears by the Coherence with the Verse afore, *Vers. 12.* *The Lord make you to encrease, and abound in love*: Then follows, *[To the End] He may establish your hearts in holiness at that Day*: So as we see it is a work which God doth for us after this life, as well as here; even as in like manner, *to forgive sins*, and *to shew mercy*, is said to be at that Day: Yet still seeing the matter, whereby we shall then be stablished, is that Holiness we obtain here; hence therefore we may see God can as well, and doth by the same Holiness, made evident, to our hearts by his Spirit, stablish our hearts in this life: And so the Promise fitly serves to both, that God will stablish us in this World, as in the World to come, though more imperfectly here.

3. The last word here, which signifies to *found*, or *settle, as in, and upon a foundation*; (of which afore,) it falls out that this very word, in *Heb. 12. 23.* lately cited, is in one Copy, and that an eminent Original Copy found, and used to express the Consummation, and Perfection of Just men in Heaven; and signifying *fundatorum*, the Spirits of Just men *founded*: Which Reading, *Beza* thought worthy to put this Gloss upon, *[of Spirits founded,]* says He, that is, of them who are out of all danger of vacillation, (or change by frailty,) *being now actually received into that City, which* in the foregoing Chapter, *Vers. 10.* *Is said to have foundations*; (which is Answerable to that word, *founded*;) By which it appears, that the word it self may, and will fitly refer to that Heavenly unalterable Estate, without any possibility of turning in Heaven: So as although it should not have been the very Original Word, there written by the Apostle himself; yet we see the word it self, may fitly serve to that sense, and therefore may be well so understood in my Text.

As for that other word in the Text, placed before this, *viz. δυνάσει*; which signifies to *give strength, power, vigour*; though I find it not directly used to set out our Heavenly state; yet it being opposed unto all sort of *weakness, impotency and want of strength, and vigour, ἀδυναμία, without strength*, Rom 5. And so imports the cure of weakness, or a restauration from a weakly condition or a state of *impotency* unto perfect strength, and vigour: And therefore the one may be judged of by the other; for the positive is known always by its privative, and *è Contrà*: And I finding not only the Spiritual *weakness*, and *impotency* in the soul, to be stiled *ἀδυναμία*; (as that, *when we were without strength, Christ died for us*, Rom. 5.) but the state of the body by death (that

Τετελειωμένων: I h. word *καταρτίσειν* there, doth in the ultimate signification of it accord with

Θεμελίωσει,

Claro Montanus Codex,
Τεθεμελιωμένων: *Fundatorum, eorum quæ jam sunt extra omne vacillationis discrimen, in eam civitatem jam recepti, quæ habet fundamentum: ut supra C. 11. 10. Beza in Heb. 12. 23.*

last

BOOK IV. *last enemy of ours to be yet destroyed,*) to be likewise expressed by that very word, 1 Cor. 15. 43. *It is sown in weakness,* that is, it is sown a *dead Body: viribus cassum*; utterly void of all strength; and oppositely [*But it is raised in power*] endued, filled, and furnished with all abilities of power, even such as the Angels have, who *excel in strength*: And ours shall be made a *Spiritual Body*, (as 'tis there,) finding also Christ (our pattern) in his death on the Cross, and his opposite Life in Heaven; and his Resurrection, to be set out by the same words, 2 Cor. 13. 4. *Though he was Crucified in weakness, yet he lives by the power of God*: And we (says the Apostle there, as in conformity to him) *though we are weak, yet being in him, we shall one day live with him*; namely, in Glory, *by the power of God*: And finding, as all grant, and 'tis certain, that the word here in our Text imports a renewal of strength Spiritual in our souls in some degree in this life, in opposition to Spiritual weaknesses of the soul, which are our sufferings; therefore I thought, why might not, or should not this word of the Promise here, reach unto that Perfection in power, and Glory, which are in substance all one, with the import of this word here?

And when further considered, how this is most proper, and pertinent unto the Apostles Scope in the whole Paragraph; his direct purpose, being to hearten them against all sorts of *Sufferings*, whether from *Temptations*, and *Infirmities* in their Souls; or from *Persecutions* upon their *outward man*; against which, there is not a stronger Cordial, than these Promises of that Glorious Estate, which both Body, and Soul shall have in the other World: And seeing the body, and outward man hath a great share in sufferings for Christ's sake; we may well think, that amongst so many words heaped up for their comfort, one of them at least, should be found to glance at that State; yea, more directly to aim at the Reward, and reparations made to the Body at the Resurrection: And seeing that other Apostle doth give this very Title of *ἀδυναμίαι, Infirmities*; unto that large Catalogue, and Inventory of sufferings in his Body, in the Second of *Corinthians*, the Eleventh, and Twelfth Chapters, again, and again; and at last sums up the sorts of them, in Chap. 12. 10. under that denomination; *Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong*: And that this word here Translated *strengthen*, is the direct opposite unto all such Infirmities, we may I say, very readily conclude, that it extends to the qualifications of *power*, and *glory*; which the body shall have at the Resurrection, in lieu of those Infirmities, as a recompence of those Sufferings; considering withal, how the Resurrection of the Body from death, is expressed in the same words, 1 Cor. 15. 43. as hath been shewn.

Beza mentions this Objection: That if the Glory of Heaven were aimed at, that one first word had been sufficient, [*will make you perfect*]: He needed not have heaped up so many more.

1. *Ans.* If indeed that Glory in the perfection of it, had altogether, and alone been intended, this might have had some force in it: But the Apostles scope is, to comprehend what is in this life, gradually a performing in us; and then at last to be consummated in the other: And there being many several sorts of Sufferings, *Temptations*, and *infirmities* of soul in this life, there needed a multiplication of comfortable words, more than one, for our more abundant Consolation: Which comes in the next *Question*, to be spoken to.

2. *Ans.* Our Miseries, and Sufferings in this life, being many and various; the blessedness of Heaven it self, is set out to us by several words, opposite to those miseries; and expressed to be a freedom from them, so to comfort us particularly against each: As when 'tis said, *All tears shall be wiped from our eyes: They shall hunger and thirst no more: The Inhabitant shall not say he is sick*, and the like: and we use to comfort our selves with the privation of, and deliverance from such miseries, and therefore it is termed *Redemption*, and *Salvation*, *Glory and Immortality*, *fulness of pleasures*, and the like: And so here,

Amaking us perfect; in opposition unto our imperfection in this Life: A *Stablishing*, in stead of unsettlement, and aptness to change; (as in this Life:) A *strengthening us with a Glorious power*; In respect of those weaknesses we are here obnoxious unto.

Chap. 11.

Thus much for clearing the second Particular; That these words do concern our State after this World: Which I have been the larger in, because, if on the contrary hand, we should limit these Promises only to what God doth in this Life, there would be this objection, which I have not known otherwise how to solve, than by what hath been now asserted: For it might be said, if these Promises be to relieve us against sufferings, &c. and as to be performed only in this Life, and performed *after we have suffered a while*; How is it that Persecutions, and outward Sufferings continue, and abide upon the Righteous, even unto death? And encrease perhaps more, and more! Yea, and *sufferings from Satan*, and *Temptations to sin*, continue so long, and sharp, unto some, even throughout their lives? And if so, how doth God perform these his Promises? *If* (as the Apostle says) *they have hope only, for relief in this Life*? Hence therefore I was enforced, out of tenderness to any that are in such a case, to the end of their lives to entertain, and take in, that other Opinion mentioned, That they shall be accomplish'd in the other World to the utmost; though in this World the performance of them is so slender; yet with a sure, and safe carrying on the Soul through them all, to an *Overcoming* at least, by continuing so as their faith fail not, which Christ in his Speech to *Peter* prayed for; And to continue Faith and Obedience, though with some conflicts and prevailings at times of Temptations, is yet by Christ himself interpreted to be an *Overcoming* when it continues to the End.

But, my special design upon these four words, Is to open, and apply them, as reliefs against the Temptations of our Souls, *whilst we are in this Life*; without any further insisting on their Accomplishment in Heaven: Which is an universal and general reserve for all Souls; but particularly of those, upon whom a continuance of their Temptations in this Life, with any extremity, shall happen, to abide to the last of their days; that however then, amends and repairs will be made for all: I therefore have limited this next prosecution, *unto Soul Temptations whilst we are in this World*.

And indeed, even those Interpreters who restrain the Sufferings Intended by *Peter*, in the former verses, unto *Persecutions*; yet are fain to take in the Temptations, and spiritual Infirmities of Mens Souls, which they are incident to in their undergoing Persecutions; and often in seeking to escape them: And to understand these to be Promises, for supplies, and supports against such failures, and incidencies: And these are of far greater danger and damage, than barely the outward Persecutions themselves, simply considered: So as the comfort in these Promises, must be understood chiefly to respect the Evils which Mens Souls are obnoxious unto, other Interpreters, reading with the Vulgar Latin, but three words, in stead of four; (the Vulgar Latin putting the two middle words into one word, as all one:) Would have them intended directly for our overcoming our Three Enemies in this Life, The *World*; the *Flesh*, and the *Devil*; in respect of their tempting us to sin: Others, to be three several Salves, or Remedies; for the three Eminent powers of our Souls; as they are vitiated, and corrupted: As namely; The Understanding, Will, and Passions: Others to distinguish them, apply them severally; one to the *Lusts of the Eye*, the other to the *Lusts of the Flesh*, the other, to the *pride of Life*: As *John*, hath summed them up: I confess I like not these their discriminations of them; yet this I make use of, that they agree with me in this; that they respect our Souls, and the corruption, and evil of them and Temptations incident to them: And I would not confine them unto the mischiefs incident to Mens Souls, by reason of, or from outward persecutions only: But I would extend them unto all sorts of Soul Temptations whatsoever; one as well as another, suitably unto the Interpretations I have, and shall give: That by sufferings, Temptations of all sorts are to be intended by the Apostle

See *Lorinus*, who hath sum'd up the several Interpretations the most briefly, and fully of any. *Cornelius à Lapide* in his Interpretations of the first word *καταρτισει, ut si quid in patientia, vitio impatientia, & pusillanimitatis sit lesus, instaret, &c.*

CHAP. XII.

Whether these four words, PERFECT, STABILISH, STRENGTHEN, SETTLE YOU, intend one and the same in a various manner of Expression, or whether they have severally a peculiar import answering particularly to Temptations of a differing sort to which we are obnoxious. The meaning of the word Perfect explained: Sometimes it is understood of the compleat accomplishment of a work, when applyed to the work of Grace, as here it denotes the supplying or making up of Imperfections and Wants: And that it imports either the adding further degrees of Perfection unto the imperfect work of Grace first begun in us; or it reaches the Case of lapsed Christians, and signifies their being recovered and restored again. That there are such Cases of Backsliding, which is not a total Apostacy. To make such fallen Souls, is to repair what was torn and broken in them by their Sin. Those who fall into grosser sins are made perfect again by a new Conversion.

Quatuor illa
verba pene Syn-
onima. Estius.
Hæc omnia idem
vel quasi idem
sunt. A Lapide.
And whoever
will read Ge-
rard's Allega-
tion of the use
of these several
words in the
Septuagint, will
find their sig-
nifications
much do run
into one ano-
ther, and prove
in sense much
one and the
same. See his
Comment. in loc.
p. 794, 795.
And A Lapide,
and Lorinus do
cite Gagnys
on the word;
Item eandem
verbis multis i-
dem significan-
tibus exaggera-
ti.

A Third Question will be, Whether for our support against all such Temptations, the accumulation, or heaping up of so many words, (four) should be intended by the Holy Ghost, as signifying only one and the same thing, and so to be made up, so many Ingredients, into one Dose, as a *Catholicon*, or general Medicine and Antidote, which may altogether be applyed, and taken for relief against any, or all Temptations, as they befall us? Or whether there may not be some specifick, particular, distinct sort of Cordial in one more than another, in reference unto some special sorts of Temptations, as they shall occur to us.

Some Interpreters do make them up into one *Bolus*, or Lump, and to import but one and the same thing; and yet to be thus multiplied into four, for an *exaggeration*, (as their word is) or more vehement and deep asserting the same; to shew, *quam magnæ difficultatis sit, nos perseverare*, of how great difficulty the matter of our Perseverance is: I would further say, that this is done to the end, to give all Believers full assurance of Faith, that God will infallibly perform it, he would never have made so many words about it else: And truly, if there were found no other, or further end and use herein, this favourable Construction might content us, That God should give four words for one, when one might have been enough; it argues he would have us have abundant Consolation from it: That as Lawyers multiply words, though to one and the same purpose, thereby to make all sure, and to bind, and fetch in, and comprehend all, that there might be no exception, nor any doubt left; so
here

here the Apostle: which, if there were no peculiar distinct meaning to each word, had been a great security unto us: A fourfold security and obligation, by four words: And the rather, because whereas Jesus Christ our Lord had, in his Command to *Peter*, mentioned but one of these words, *συνίξον τῆς ἀδελφῆς σου*, *stablish*, or *confirm thy Brethren*; and no other. And the Apostle enlarges to four, when he comes to perform the Command. By one word of God was Heaven and Earth on the first day made, and founded upon nothing: And sure, so many words as these may well serve to found, stablish, and settle our unbelieving, unstable hearts, in this so great a matter of concernment to us.

Chap. 12.

Yet over and besides this general Use to be made hereof, I desire it may be thoroughly searched into, what peculiar Comfortatives and Cordials, in reference unto particular Cases in our Lives, from Sins and special sorts of Temptations, the singular and proper import of each, in their use, in the New Testament will afford us.

I dare not undertake to demonstrate the Particulars of this; How the proper and distinct significations of them, of one from another, do respectively promise, and speak an answerable proper relief to any and every Temptation in their particular variety; although I am apt to think with *Gerard*, That not only *whatever belongs to our Salvation*, (namely, after Calling) is summarily comprehended in these four words: But further, That all sorts of Temptations whatever, are reducible, and might be referred under some one of these Heads of Succours and Remedies: For, it is apparent that each of these words do not simply express a positive Promise, as of *strengthening*, *making perfect*, &c. but do connote the privative, or want in us, of the thing promised, for the use of which the Promise is intended; as that he will *strengthen* us against weakness; he will *perfect* us out of Imperfection, and against former Imperfection: (As in the Prophet *Isaiab*, Chap. 61. 3. *He will appoint beauty for ashes*: And verse 7. *For shame you shall have double*, &c.) The Remedies here do intimate the Maladies they are the Cures of, and out of which he promiseth deliverance.

Summatim, quicquid ad salutem nostram principium, medium, & finem pertinet; illud omne Petrus quatuor hinc verbis comprehendit.

And for the genuine meaning of each, I take this Rule which *Gerard* pitcheth on, That *Omnium optima explicatio sumitur ex emphasi Græcorum verborum*: The best Explication of them all, (or of all others, given by others) is to be taken from the *Emphasis* which the Greek words have, as in the Sacred Language of the New Testament they are used.

Will make you Perfect, Stablish, Strengthen, Settle you.

This word *κατεργάζω*, is sometimes used for the perfecting and compleating a work, simply, absolutely, and at once, and without having any respect to a former imperfection, it being once had. And thus it is spoken of the Human Nature of Christ; *Hebr. 10. 5. A body hast thou perfected me*: (It is the word that's here:) And that body was formed, or articulated, (as the word also signifies) by the Holy Ghost, with the Human Soul, in all the parts of it, in one Instance of its Union with the Son of God, for it subsisted not alone a moment. And *Hebr. 11. 3.* when 'tis said, *God framed, or perfected the worlds*; 'tis the same word: And the supream World, the highest Heavens, were in one instant created absolutely perfect the first day: But when in the New Testament it is applyed to the works of Grace, as it is in the Text, it takes into it a connotation of, and a relation to, an imperfect degree of being; which is further to be perfected, and out of which God makes perfect.

And unto such a sense, the word in general expresseth a *Supplement*, or making up of *wants*; as *1 Thessal. 3. 10. Might perfect that which is lacking, or deficient, in your faith.* And the word *ἐπισημαίνω* (there used) is in its proper signification, *want*; and elsewhere is used to signify *needs in outward things*, *2 Cor. 8. 14.* and *Chapt. 9. 12.* which we usually term *want*: But is there in the first to the *Thessalonians*, applyed to spiritual wants, and fallings short therein. Now spiritual Sufferings being included in the *Sufferings* here in the Text, as well as outward; and spiritual Imperfections occasioned by

BOOK IV. outward, being intended; this word therefore imports a meet supply, and making up of *spiritual wants*; even as there, in *1 Thessal. 3. 10.* it is meant of the perfecting of Faith, and what is wanting in it.

Now, this perfecting of what is wanting in Graces to us, may receive a double intendment: 1. Simply; *viz.* That the work of Grace begun in any of us, being at first short and imperfect, in its degrees, which are requisite to make it fully perfect; in respect thereunto God's Promise here is, That he will go on to perfect that work begun; as *Phil. 1. 6. Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ.* 'Tis said of the Person, who walking up to the Grace received, is without any wilful failure or neglect in his course, and is not guilty of gross or perverse Imperfections: Which was *Paul's* case after his Calling; who yet says, he was not already Perfect, after a long stage in Christianity; *Phil. 3. 12. 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.*

And this is the Case which the Text respects: For it may, yea and doth befall several Christians, who have had the special privilege so to have walked from the first, who yet need further additions to make them perfect; and to whom God will, above all other Christians, perform this promise, of making them perfect more and more on Earth, unto a Consummation of them in Holiness in Heaven; yet so, as the common law of Sufferings first must take hold of them: A Law common to them, with all others of their Brethren, as in the Text: and those Sufferings, either outward, wherein the Apostle *Paul* abounded; or perhaps inward Assaults from Satan, though still resisted, so as not to be overcome by them: After which Conflicts, God comes anew, wonderfully to perfect and establish such in Faith and Holiness. And this seems to have been the Case and present state of those *Thessalonians*, when the Apostle wrote that Epistle to them: (For we we read of no Church he wrote to, whom he so commends; for having kept their first Conversion work so pure, and without the least defection, as by his rejoicing in them, in that Epistle appears:) And yet he tells them in the words fore-cited, that there were things wanting in their Faith, the supply of which he expresseth by this word, (which is the end I cite it for) *That we might perfect that which is lacking in your faith.* Let men Called have had never so great and eminent Conversions, (as these had, as in *Chapt. 1.*) yet God hath in store reserved, and in design laid up for them, great and glorious Accesses of Grace to perfect them, which they all afterwards attain, in their resistance and overcoming of Temptations, and strickt walkings with him: Whereof there is an instance likewise in that decaying Church of *Sardis*, (of which by and by;) A few Elect, choice Christians in God's account, were found even there; who are mentioned in *Rev. 3. 4. Thou hast a few Names even in Sardis, which have not defiled their Garments; and they shall walk with me in white, for they are worthy.*

The word, *ὑστερούμεθα*, in that to the *Thessalonians*, translated *lacking in your faith*, is the same that is used by the Apostle, *Coloss. 1. 24.* of our Sufferings for Christ; which, as it is Translated, runs thus, *To fill up that which is behind of the Afflictions of Christ:* And the filling up of these, is the matter of the Promise here in *Peter*; as if he had said, *The God of all Grace that hath called us, will fill up what is behind in his Ordination; and lacking to what we received at first Calling, unto an higher Perfection:* Besides, what is wanting in the Doctrinals of Faith, there are Additionals to the special Faith of Christians: God hath *an all riches of full Assurance*, to be added unto our Faith of Recumbency received at first: And to that rich assurance of understanding, he hath *joy unspeakable, and full of glory*, to be superadded; and unto making our Election sure, he hath *an abundant entrance into Heaven*, begun in this life: For which compare *1 Pet. 1. 10, 11. Wherefore the rather, Brethren, give diligence to make your Calling and Election sure: for if you do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.*

Christ. And as thus, in point of Faith, so in Holiness: As we receive at first the Spirit to regenerate us, so there is the Promise of *pouring out the Spirit* after: As we read in Christ's Speeches, and the story of the Apostles times, there is an adding of *one grace to another*, as our Apostle in his second Epistle exhorts, *2 Pet. 1. 5, 6. And besides this, giving all diligence, add to our faith, vertue; and to vertue, knowledge; And to knowledge, temperance; and to temperance, patience; and to patience, godlineß.* And they are degrees of the same Grace, as each is to have its *perfect work*, thereby to *make us entire, wanting nothing*, James 1. 3, 4. *Knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* And these Accesses are not always wrought anew insensibly, as Plants that grow *we know not how*; but sometimes sensibly, discernably in the Addition, with a notoriety to themselves, and others: There ariseth up a new Autumn Spring in some, which is as a first Conversion, and is by Christ stiled a second Conversion, *Except ye be converted, &c. Matth. 18. 3.* says Christ to his Disciples, that were converted already. There are great windfalls of the Spirit, who *blows when and where he lists*, after Regeneration, that do befall some Christians, and especially such as have kept their Garments pure from the first; *For to him that hath, shall be given.* And Disciples growing up in such Additaments as these, are termed a *Perfection*, Luke 6. 40. *The Disciple is not above his Master: but every one that is perfect shall be as his Master.* And therefore let such Christians expect eminent fulfillings of these Promises, in this manner as hath been spoken, after they have suffered a while.

But yet, lest we should restrain the Promise here, solely, and only to such Christians, as have continued to walk up to their Conversion Principles; and so exclude all those that after Calling have foully fallen into grosser Evils against light; or declined, and swerved greatly from the first zeal; I shall therefore shew you out of the Scriptures, That,

2. This same word, *make Perfect*, under the import of which the Promise here runs; doth in the significancy of it, yea, and the application of it also, reach and extend unto such cases, unto this of lapsed Christians also: And if to such, then certainly to all, or any other sort, that may be supposed to fall out, in Gods true Called Ones. The God of all Grace hath in store for such, Riches laid up, to restore and perfect them again; although it usually costs them very full dear in Soul sufferings, and sad Trials, for and from such extravagancies e're they attain it. For of such sinnings of his People, God hath said, *it is bitter, and reacheth to the Heart, Jer. 4. 18.* And every one doth, and will feel them such, sooner, or later, whom God hath called, e're they arrive at the performance of this Promise, of being made *perfect, stablished*: But after they have so suffered a while, his Grace will perfect, and stablish them: And yet perhaps, when they are restored to that perfection God intends to them afterward, it is but in respect of some greater measure of substantial Spiritual Faith and Holiness, than ever they had afore, without those superadditions, and overplusses of Glorious Toyes, &c. that themselves once had; or others that have kept their garments pure, have the priviledge of.

I need not stand long in shewing that there fall out such cases of backsliding, that yet are not sinking into a total falling away, or extinction of Grace: As, 1. *The case of Leaving ones first Love*, and declining from that Spiritual fervent Zeal of good works, which a Christian had once at his first calling, or afterwards: And therewith a cooling, and deservescency in holy actings, inward, and outward. This was Christ's charge against the Angel and Church of *Ephesus*, *Rev. 2. 4. I have somewhat against thee, because thou hast left thy first Love: Vers. 5. Remember from whence Thou art fallen, and do thy first works.* and that this is said to them that had true Grace still, in an eminent measure abiding in them, and who continued still to Act holily, though in a lower degree, I need not stand to prove: Read the *Verses* afore and after. Again, 2. You read of a far deeper defection in the Angel of the Church of *Sardis*; even to the lowest degree; next to a total loss of Grace, and the State of it;

Rev:

Book IV. *Rev. 3. 2. I have not found (says Christ) thy works Perfect afore God: This* also is spoken unto them that were true Believers, that had some Spiritual Life remaining in them: *Vers. 2. Be watchful, strengthen the things that remain, that are ready to dye:* And they were not those Principles you are wont to call, *the remainders of pure nature in Adam*, as natural conscience, &c. But of that Life they had received by Regeneration from Christ. For we may not think that all conscience was a dying in these Professors; for Christ writes to them as a Church that had many good works, which they still exercised, though comparatively dead to what they had been. But their condition was fallen to this, that their Spiritual Life was ready to dye: And like a Snuff or Wick, sunk into the Socket; (which Christ's Comparison reaches) was ready utterly to go out, and expire its last with the next attempt, which it made to shine. And this befell them, through a drowsiness which their Wills had entertained, by degrees come on them: So as they were greatly declined through that negligence, which a willing, and indulged sleepiness brought upon them: Although the second Verse, *Be watchful, and strengthen the things which remain, that are ready to dye: For I have not found thy works perfect before God:* This insinuates that they had Life, but were next degree to death: In a dead-hearted frame as to Spiritual Actings; especially Inward; so the words *Be watchful, and strengthen*, do import. Now when 'tis said of them, *That their works were not found perfect afore God*, or not full; it notes that they omitted some Duties which they had afore practised; or were declined so far, as not to perform them: Or if they did 'twas formally; customarily, deadly; without much agitation of spiritual Life in the exercise of Them: Not from out of renewed, inward Principles stirred up, and exerted, and put forth in them, (though habitually they remained in them) of Love to God, zeal for God, faith unfeigned; continually exercising it self upon Christ afresh every day, both for Justification, and for deriving new strength for the Acting of them, (*without whom we can do nothing*) accompanied with holy aims at the Glory of God, and *that* proceeding out of a pure Conscience, without the predominancy of By-ends, prevailingly influencing the good works they did, and carrying them on to those Duties more than the Energy and provocation of Gods Glory in their Hearts thereto. And this Liveless dead frame of heart, had not been for a spirt or a short paroxysm, or fit, but by the reproof Christ gives, it appears it had been for some long space, and continuance of time.

Yea, 3. We further find, that not only such a privative Cessation, and depraved Omission, and Obstructiveness in the motion, and circulation of Good Works, but Convulsion fits of falling into the Commission of grosser acts of Sinning, do some times befall true Believers, that have been called, whereof there are many Instances in Scripture; But we need no further than the case of our Apostle *Peter*, and which was the occasion of Christ's Command to him; in Obedience whereunto he wrote this comfortatory or consolatory of our Text. You know, how he did with Oaths, and Curses, thrice deny our Lord, after he had true Faith; and yet that principle of Faith was not utterly extinct by his so grievous a transgression. His Heart poor Man throbb'd within him; and beat some inward, though faint resistances to the contrary; even when his Will gave consent to perpetrate that high wickedness. And both these things of him our Saviours words insinuate, *Luke 22. 32. But I have prayed that thy Faith fail not:* therefore he had Faith afore, and that Faith not extinct, but smothered as in a smoke; which a Look of Christ's blew up into a flame of the deepest, and most vehement *Repentance*; And Christ fully recovered, and restored him again, and made him perfect, and strengthened him more than ever; and it was a new conversion to him, as Christ there terms it.

But my business is to enquire for the support and comfort of such Christians; whither none of these four words in the Text, be not in their signification applicable to these cases, and so the Promises thereof to reach them: And although many other promising Scriptures, may be intended to that purpose, yet my design is, and undertaking hath been all along my handling this Text,

to keep my self to the words thereof; and take only such supports, as they give a Ground for: And I look upon this Scripture as an Abundary, and Magazine, as to *perseverance-comforts*, to make a Christian compleat therein: And I shall therefore invite them but *to drink and taste the waters out of this one cistern*; and *draw them forth out of this well of Consolation*; And if this Promise of perfecting, reaches the Cases of these Christians, then any other, the worst supposable, that of total Apostacy excepted, which God never suffers his Called Ones to fall into; but setting that aside, these forementioned cases are the worst, that do befall any of the true Saints, after Calling, in the Course of their Lives, between their Calling, and their Deaths.

Now for the whole, or total of these cases, and as touching them all at once; It is certain that the word *καταρτισω*, imports a *making whole*, or *perfect again* of what is any way *rent*, *torn*, *tattered*, *maimed*, *broken*, *disjoynted*, or the like; and signifies an *Instauration*, a *Restitution*, or *Restoration of any thing dispoyled*: And in the proper, and original use of it, signifies the making *whole* of any thing that is *endamaged*, or *spoyled*: And from hence this its proper signification, fitly in a way of Metaphor, comes to be translated here to Mens Souls, and the sinful empairments thereof; that sense being used in the Text; and so it doth most aptly include the foresaid cases, and imports the *setting up again*, and *restoring* of a Soul or Person once truly called (for of one after Calling he only speaks) that yet after Calling hath been both greatly wanting, decayed, and deficient in good works, and also fallen into great, and Enormous Crimes, or both, (for both these do oft times accompany one the other;) as well as of the carrying of the Soul on in an unblameable course of uninterrupted strictness: And for this the proper signification of it, Interpreters (and it is a famous instance among them,) do for expounding of this word in the Text, alledge and apply out of two Evangelists, what is more properly spoken of the Apostles *mending their nets*, whilst Fishermen, when *broken*: From which they take occasion by way of Metaphor, or similitude (which is the form of Language used in all these four words) to explain this particular word; it being one and the same word that is used by the Evangelists, that is here. And the Subjects of this Promise of making perfect by God, being our Souls, in respect of sins, the sense of it comes to this, That in some likeness and analogy, God's Promise is to *mend* and make our broken Souls whole again, after they have been rent and tatter'd in the empairment of their Graces, begun in them either by decay, or more grievous sinnings, so far as to be fitted again for their wonted use and service, (as we say) *or meet for the Master's use*, as the Apostle speaks, *2 Tim. 2. 21.* and to that end to make them as tight and as strong as ever: That first of their mending Nets, being the proper signification of the word; and this, in our Apostle, the Metaphorical: And it is the Law of the use of Metaphors, or borrowed Speeches, by way of likeness thus to apply them, according to their several kinds, and therefore must be admitted in this. And here I need not tell you, how much more obnoxious our sinful Souls are to miscarriages in their kind, than Fishermens Nets are to Ruptures and Breaches in their kind; (which yet is as great, as of any other thing a man makes use of) as from falling upon Anchors, or through Wrecks in the Sea; yea, by multitudes and bigness of Fishes when drawn up. It is use enough to make of this Similitude, and to my present purpose, That whatsoever the Breaches be on our parts, God's Promise here is to them that are Called, to make them *perfect* again; and not to suffer them to run into such, as shall utterly destroy them.

I shall further but cast in this, agreeable to my general Scope I have all along prosecuted, that if *Art and Nature in empty Mans*, (as in *Job 11. 12.* man is stiled) have skill, and are able to repair the *works of their hands*; surely the *God of all Power*, and the *God of all Grace*, knows how, and is able much more; yea, and by Grace, and the Engagements thereof, most willing to restore the *workmanship of his own hands*, (which he cannot but love) which he hath on purpose *created unto good works*, *Ephes. 2. 10.* And this then, when his and our Adversary Satan, (whose work and endeavour it is to

*Tyguina ver-
tit, instauret, ut
si quid vitio
impatientia, &
pusillanimitatis
sit laxatum, les-
sum, divisum,
fractum, hiul-
cum, distortum,
debilitatum;
Deus instauret
conformet, uni-
at. A Lapid
in verbum.
ibidem.*

Matth. 4. 21.
Mark 1. 19.

*Verba hæc qua-
tuor, sunt omnia
metaphorica.
Ætius in ver-
ba.*

Luke 5. 6.

spoil

spoil that new Workmanship, which God by regenerating of us, hath begun in us) attempts to ruin us, by stirring up our Lusts in us; and with whole Temptations those Corruptions being irritated, do joyn: Whereupon yet, God is so far from being provoked to destroy us, or forsake us, (which is Satan's aim) that he is provoked through his Grace that he bears in his heart towards us, to repair what Satan in malice, through our weakness, had attempted to undo. And accordingly, in full opposition to Satan, and the strength of Lusts in us, he sets himself [with a [But God, &c. as here] to undo this ruining work of the Devil, notwithstanding all our sinfulness: And further, hath been most graciously pleased thus aforehand to relieve us by such a Promise, made under the significancy of this most Elegant Metaphor, to mend us, and restore us, and make us perfect again; and our Souls as strong, and fit for his service, as ever. O! how often doth the Devil in our lives break in upon us, and upon what we have wrought, and in a manner undoes what we have done; yea, when for a long while together we have walk't more strictly, and our hearts have been kept up in a holy frame, and close communion with God, and gone on in a constancy, performing Spiritual Duties with much Spiritual Life; How doth a wretched Lust rise in us, stirred up by some occasion, and then strongly withal enforced and impregnated by Satans Temptations and Insuffusions; (as in David, Satan is said to have done, when he numbered the People;) and so in a great measure mars what we have been so long a working, insomuch that we are apt to think our selves utterly undone; and in reality, are wonderfully cast behind hand thereby? Ay, but this God of all Grace here in the Text, sends them his Holy Spirit into our Hearts, who provokes us to, and renews unfeigned Repentance in us, (as there he did in David) lifts us up when we are fallen, and restores us to our former, yea, and often to a much far better and holier constitution and disposure of Spirit than ever. And oh, how often is it that God visits us, and renews such gracious Dispensations upon our sinnings! Verifying that blessed Manifesto of his gracious heart in the Prophet, Thy destruction is of thy self; but in me is thy help.

This from the proper use of the word, as it is appliable, by way of Metaphor, unto Gods perfecting our Souls in the cases afore specified; but as yet only in the General.

Significat ergo Apostolus, Telam bonorum operum & justitiæ quam teximus; cito, & facile in hac vitâ rumbi; nisi accedet Dei. ἡγεῖται Ἰσραὴλ: say: Girard in applying that of mending their Nets, unto this word here.

See 1 Chron. 21. 1.

† The Allusion which this word hath to the setting right a member dislocated, is further confirmed, in that it is used in the case of a Church fallen into divisions, whereby the members are disjoyned one from another, and by consequence from Christ their Head:

Thus 1 Cor. 1. 10, 11. Now I beseech you, Brethren, that there be no divisions among you; but that ye be [perfectly joyned together:] for it hath been declared to me, that there are contentions among you. It is the same, both word and metaphor there, that is used in this Gal. 6. 1. taken from the members of a body that are

out of joyn among themselves, and their reducement to their right order again, it is termed a being perfectly joyned together, or compacted together again: Now what is there spoken of the members of Christ's body, considered as a body, is in the Galat. 6. 1. Text applied to the Soul of a particular Christian, a member of that body, that sets loose unto Christ the Head. And divisions in a Church as a Church, the body of Christ, among themselves, are in their kind as great disjunctions as gross sins in a particular soul, as a soul, in its setting loose unto Christ. The same use of this word to this sense and purpose also, you have 2 Cor. 13. 9 in v. 11. be perfect; in v. 9. I wish your perfection: ἡγαπᾶσθαι ὑμᾶς, spoken in relation to their disjunctions; as also other sins which particular members were fallen into, Chap. 12. as appears by the words following.

Bone, a *Limb* or *Limbs*, which by some grievous dangerous fall is become loosened from its joynt, or perhaps (which is worse) *broken*, or bruised; and the word *παραπτώματα* there also suits to, and complies also with this other. *Metaphor* of a broken joint. It is translated indeed a *fault*, but signifies properly a *fall*, and but metaphorically a *sin*: yea, and sometimes is *δυναμιμῶς*, and by way of eminency put to signify some singular great sin: As when we say *Adam's fall*, as it was to the ruin of himself, and us all; and accordingly his sin and disobedience is in that singular sense termed by the Apostle *παραπτώματα*, *Rom.* 5. 14. which is the word here, and sounds some noticed sin fallen into. And this is a worse matter than the Case of that spiritual drowsiness to *good works* we speak of, out of *Rev.* 3. Now his Exhortation is to such as were more grown, & able Christians, whom he terms *you that are spiritual*; that is, comparatively to others; and these he exhorts with *meekness* and all *tenderness* of Spirit (such as we use to say Surgeons hands ought to be) to set him into joint again; or if it were broken by the fall, to set it again. A Member thus dislocated, and out of joint, or a Limb and Bone broken, are not yet thereby quite severed, or cut off from the Body it is in, or the Head it joynted to; but its Union still with the Body continued; but it is loosened or misplaced, or not in its right Socket: So it is with such a man in respect of his Union with Christ, and with his Mystical Body: And it cannot be that he should mean sins of ordinary Infirmity, (of which the Apostle *James* says, *In many things we offend all*;) these have not so dangerous an effect, as to bring a dislocation upon a Member; no, nor do ordinary streins and wrinches, though violent, produce such an effect, as this Fall here spoken of is said to do. And from which Falls also, the Apostle supposeth these that are *spiritual*, to be free in their ordinary Christian course; for he says, *Lest ye also be tempted*. 'Tis therefore an heinous sinning he means; (however some Interpreters would lessen it). And from hence I infer, That,

If the word of my Text be thus there applied, unto such a case of falling into sin, (as it is) in the way of a command from God, given unto Men, who have but a little mercy in them, that yet with meekness and tenderness they should *restore such an one*; then surely *the God of all Grace*, who hath pickt and chosen out this same word, and put it into a Promise here, against all Temptations of them whom he hath called; (as the current of the Text runs) surely he himself will perform it, through Jesus Christ their Head, to whom they remain united still; though out of joynt, and unto whom God hath engaged himself to do this, as well as promised it to us; to whose Heart (namely Christ's) it goes, even the falls of every Member of his, more than their Persecutions; who is sensible to the quick of these Infirmities of ours, as well as of other Miseries, and pities us under them: As *Heb.* 4. 15, 16. *For we have not an high Priest which cannot be touched with the feeling of our infirmities: But was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of Grace, that we may obtain mercy, and find Grace to help in time of need.* And if to that purpose the Holy Ghost hath in that place, *Gal.* 6. 1. made use of this word, to signify a *restoring* one from such gross Lapses; when it is spoken by way of Exhortation to what Men should do one to another; shall we not take, and receive it in the same sense from God and apply it unto such Cases wherein it is spoken of him, by way of promise from himself? Of God, I say, who hath all Grace, and power, and faithfulness within himself, to effect; and perform what he promiseth? Certainly; yes.

There cannot be a greater case of sinning that befalls a regenerate Man, than what God himself says he did, *de facto*, find in an obstinate sinner against himself, who yet was his Child; *Isai.* 57. 17. *For the Iniquity of his Covetousness I was wroth.* And thereupon, God expressing his displeasure by some Eminent Correction; (And by the Context in the *verses* immediately afore, it seems (as I have elsewhere opened the words in a discourse long since printed) it was an impressing his wrath immediately upon his Spirit,) *I was wroth, and smote him; But he went on (notwithstanding) forwardly; in the way of his Heart*; that is, he added a perverse obstinacy after that; and against that

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} Book IV.
 that severe Correction : His first course of sinning, which occasioned that Chastisement, and was committed afore it, the Lord terms *An Iniquity*: That is, a sin of an high kind in it self alone considered. And further, this his sinning was not a transient Act, that passed from him, out of which he presently was recovered; but *a way of his Heart*, says that Text; which notes that it had been continued in, yea, and still continued after that great rebuke; and therefore for some long time: Yet, in this case God doth upon a most deliberate full notice, view, and cognisance taken thereof, utter himself thus, *Vers. 18. of Esai. 57. I have seen his ways, and will heal him; I will restore Comforts to him*: And this, God, *the God of all Grace*, promiseth, and peremptorily declares he *will do*: He is resolved to do: I say he *peremptorily* resolves it: For it is set in opposition against the obstinacy of this sinner: As if God had said, I am as resolute in Grace, and Mercy for him, as he is in sinning against me: And God will *overcome*, when he will be merciful, as well as when *he Judgeth*. And do we find God thus resolute in the Old Testament? Certainly he is not become Less gracious in the New, unto those he hath out of Grace Called, *now, when* his Christ, our Saviour Jesus is come, and God hath called them through him. Therefore even in such cases, (and these are the worst,) when through his permission Mans wilfulness throws him into such direful miscarriages as these; he proclaims it, *I will be merciful, unto those I will be mercifull*; Unto those whom first Grace by calling hath took hold of, and maintained a principle of life not extinguisht, though ready to dye: We may warrantably conclude with applying this as a promise here, that God *will make perfect*, restore, (*instaurare*, as the Text) such a Soul unto that *perfection* again, as shall *fit him*, or make him *meet* for the Actual possession of his Inheritance in light, into which he had called him.

Phil. 51.

And the Reason which the Text gives, is powerfully convincing of this: For having said that his *Calling us* at first was from out of the whole Graciousness of God, it was of such who before calling were *wholly dead in sins, and trespasses*; Ephes. 2. 1, 5. compared. *And you hath he quickned, who were dead in trespasses and sins. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)* And then that *words*, this *same God*, (which word I put a mighty weight upon, though not taken notice of by our Translators, as bringing down the full of that foregone description of God, *The God of all Grace, &c.* upon these following words of *Promise*) *This same God will restore and perfect* from under these dangerous falls, that would prove mortal indeed, if Grace undertook not this restauration of them; and yet they bring not the Person into a *dead condition*, utterly dead as before; but as that *Rev. 3. 2.* represents it, *ready to dye*; a spirit of some life yet *remaining* in them (as there): And the force of the Reason lies in these two Things; 1. That he being not fallen into so desperate a state by sinning, as he was in afore Calling, the Principle of Life yet remains unexcused by his Fall. 2. And that yet all the Grace, out of which God at first call'd him, is avowedly declared engaged to *restore and perfect* him again: Insomuch, as if it could be supposed (as our Apostle speaks in any other case) so, that if need were of as much Grace to renew him again, as he had laid out upon him in calling and converting him at first, God doth engage himself to spend it upon him again. Yea, further, If all the Grace that is in the Heart of God, were requisite to be drawn out, he would set the whole stock thereof upon it to effect, no less than the whole work of Calling entirely anew, and rear it from the very foundations afresh, rather than fail (as we say;) and the whole of that Grace which first called us, would move him to make perfect again such an one.

And in such Cases of foul Lapses, God often is wont to make such perfect again, by a *new conversion*; for by *that name* they are in that case termed, and really are; as to the substance of the work, they are such; although indeed they be but the revivals of *fresh acts* of Faith and Repentance, such as at *the first*. And so in our Apostle's Case of denying his Master, (which I alone afore have instanced in) his *restoration* is termed by Christ, his *conversion, when thou art converted, &c.* And that the same things are acted over again in us, that were at first, *David's* repentance for his so heinous Transgressions,

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in *Psal. 51.* shews. And you that know what it is to be converted, may trace the prints of a new conversion in all the parts of Conversion, to have been supplicated for by him, to be wrought in him, as *humiliation for sin, vers. 3, 5, 14.* a seeking out for pardon of sin, and righteousness of justification, *vers. 2, 7, 9, 14.* and as vehement petitions for holiness and sanctification to be renewed, and that in the very terms which are used of its being wrought at first; *verse 10. Create in me a clean heart, O God! and renew a right spirit within me.* And he imploreth Grace in the same manner and terms also, as any new Converts use to seek the favour of God in, and to express themselves by; yea, and that therewith God would [restore] to him *the former joy of his salvation, vers. 12.* and [stablish] him with his free Spirit; (which last word *stablish*, is the same with the second word here in the Text, and so Translated by the Septuagint, and used by Christ to our Apostle :) yea, and lastly, (if you will admit it) he utters himself in the very Allusion, which in the way of Metaphor, this first word in my Text did prompt us to, towards the exposition of the word it self, namely, of setting right a broken or disjoynted Bone or Member. And truly, *David's* language runs thus, *That the bones which thou hast broken may rejoyce;* only *David*, by his broken bones, in that *verse*, means those dolours (and therefore opposed to joy in the Text) and heart-breakings for sin, set upon his Conscience, together with Impressions of the finger of God, which were to his Soul as affective, as the breaking of the bones to the body, and which God himself had done, and brought upon him, which *thou hast broken;* whereas the Metaphor in the *Galatian* Text, connotates *our having broken* our own bones, or put our souls out of joynt, by willing falling into sins, wherein God hath no hand; and so we bring upon our selves another manner of breaking, *God's breaking* our bones, by way of Correction, in taking away our former peace, and following us with the saddest Tortures. But this word in my Text, takes in and comprehends all, and imports a making all whole again; whether in respect of restoring former peace and joy again, instead of pain; or of making all sound again, of those bruises, disjunctures, or brokenness of bones, made by sinnings in our souls, unto a new perfection of Peace and Holiness, that is, which is comparatively such.

This for the import and application of this word *καταπέρας*, unto God's restorings after great lapses into sin; which is one of the Cases forementioned,

CHAP. XIII.

That this Promise of perfecting, extends to another case of decayed Christians, who decline from their first love, and good works: That even in them God will restore and revive the Principles of Spiritual Life, which languishes and is dying, This proved by comparing Heb. 13. 20, 21. with Pet. 5. 10.

I proceed now to the other two Cases of Christians, concerning declinings in good works, such as a falling from their first love and slackening to do their first works: And further, for some time to omit, and cease the doing of some good duties, which they once had strictly been frequent in, through a drowsiness, and negligence of Spirit, that was come upon them, (*Awake thou that sleepest; Ephes. 5. 14.* which is spoken, as I conceive, to a decayed Christian,) from out of which if they be not recovered, their Salvation is in hazard, as those exhortations to the Church of *Sardis*, imply, *Rev. 3. 2, 3.* *Be watchful, and strengthen the things, which remain, that are ready to dye: For I have not found thy works perfect before God. Remember therefore how thou hast received, and heard, and hold fast, and repent, i. e. or they will dye.*

Now this same first word here in my Text, is made use of to that case also, as appears by what the Apostle prays for the *Hebrews*, and in them for all other Christians, *Heb. 13. Vers. 20, 21.* *The God of peace make you perfect in every good work, to do his Will: working in you that which is well-pleasing in his sight; through Jesus Christ, to whom be Glory for ever, Amen.* Hence I conclude, That for God to make his *Called Ones* perfect, is to make them perfect in every good work, to do his Will: And a supply of these words should therefore in this Text be understood, as if our Apostle *Peter* had in like manner, and in so many words, also said, *The God of all Grace, (as there of Peace) will make you perfect in every good work, to do his will:* And it is certain, that it is good works, and the doing of Gods Will; thereby is that wherein that perfection, (so far as in this Life) doth in one principal manner consist: And therefore although this be not here expressed, yet it is justly to be supposed: as if our Apostle had explicitly uttered it in words at length, so that *Paul* is but explicative of *Peter*: And the Holy Ghost who guided the Pens of both these Holy Apostles, doth but instruct us out of that to the *Hebrews*, how, and of what to understand his mind in making us perfect to be here; for though he says no more, but *God will perfect*; yet he leaves it to us to search other Scriptures to seek what that should be in the full latitude of it, and to extend it unto all those things whatever, wherein God is said, and useth to make his Children perfect, as to his workings of Grace in us after calling; for of that kind of Perfection it is that *Peter* speaks. And for evidence of this, to be his intent in this Particular word, look as he leaves this first word, without saying wherein, so he hath done the other three words, indefinitely referring us to such Scriptures, to find out the particulars, wherein it is he is said to *stablish, strengthen, and settle us*: And this is a received just law of interpreting such like passages of Scriptures, and therefore also this, and will hold in every one of these four words.

And

And certainly if you would attempt to make a Supplement of any other particular matter, or thing, wherein it must be supposed God should make us perfect; (And it must be some particular thing or other, that is intended God should make us perfect in, and by; and it must be such things also as are Spiritual too, and belonging to Salvation after calling) Then if you will joyn any such thing, to explain it by, it must be such as is in some other Scripture instanced in, and is adjoyned to this same word of *perfecting* us by God, as a thing wherein God is said so to make us *Perfect*: And what occurs more plain and suitably, than what this unto the *Hebrews* is so express, and punctual in? And that which is also so main a matter wherein our perfection lies: And therefore was so precisely mentioned in that prayer by the Apostle for the *Hebrews* and for all Christians. And it being a perfecting in point of Grace, and the working thereof in us, which is evidently intended in *Peter*, and an *evangelical perfection in Good works*, with that allowance of imperfections cleaving to the best, being that which throughout the Scriptures is reckoned our *perfection*; and without which we are not accounted *perfect in Gods sight*: Therefore surely when God says *he will make us perfect*, as by *Peter* he doth, he intends the very same.

But it may be said, That there is not the least mention of any of these cases in either of the passages of these two Apostles: And on what Ground then will you apply these Scriptures to them? The Apostle to the *Hebrews* prays indeed for *perfecting* them he wrote to, *in every good work*; but speaks not of this, that after a remissness, or discontinuance of good works, he would again perfect them.

My Answer is; 1. Who shall limit the intention of the words, to say, that in the *Hebrews* he prays only for those that had continued in all and every Good work, without faltering, or making halts in their progress; or that in my Text, the promise should only be unto such, and so to exclude those who have not in that constancy walked in such strictness? These Scriptures, each of them, are a comprehension, or a General, applicable unto all persons that are truly called, and involving all cases they shall by Gods permission fall into.

And as for my Text, if you observe the Ground of the Promise there, it is not founded upon Mens having continued in an exact walking all along after Calling, *in every good work*, all along from their Calling, without any falterings or incorruption, (which yet was their duty to have done;) *to be sure there is no mention of that*; But it is founded upon this, that the God of all Grace having effectually called them, he will see to it to perfect that work in them, in the end, and to the end; and so to bring them back from their wanderings, and strayings aside, if they fall out; and to take care not to suffer them so far to stray, as not to be reducible: So as prove the case, what it may fall out to be in some of these Called (and there is not a greater variation, and deviation from the North-point in the compass, in the several Latitudes those that sail, run through, than there falls out in variety of cases to these, that yet are a carrying on to Heaven, and will certainly be brought thither,) over and besides their driving up and down through several winds of Temptations, that like Gusts come upon them; whilst yet, take the general Steerage of their Course, and it is to their desired Haven. And the Ground of that foundation, namely that they have been called, lyes yet deeper; even in the *Heart of God that calleth* (as *Rom. 9.* the Apostle states it) even in this, *The God of all Grace who hath called*; And the strength of that lies in this, that the same Grace that God put forth in Calling them, when they were utterly void of all *good works* at first, and destitute of the Principles thereof, *Dead in sins*, and *Trespases*; hath engaged it self to perfect it, (and *will do it*, as the promise is, *1 Thes. 5. 24. Faithful is he that calleth you, who also will do it.*) he retaining the same Grace in his Heart towards them: And withal, can more easily do it, although there fall out such casual remissnesses in good works, &c. seeing the *principle of Life*, the Seed of God still remaineth in them, though *ready to dye*; as in that *Rev. 3. 2.* which *principle* shews it self more or less, in the worst of Cases that God suffers to befall them, by still exerting some
Acts,

BOOK IV. *Acts*, or other, *inward* or *outward*: In *inward*; As in *Lustings* against that sin that outwardly prevails; and so a *servicing* in the mind the Law of God is kept up, whilst in the meantime, with *the Flesh*, they serve the Law of sin: And *outwardly*; though he do withal fall into an *outward neglect* of some good works, and duties also, and to an *inward remissness* in all, yet he continues still in the outward exercise of other good duties, and that not wholly in Hypocrisie; that is, such as in unregeneracy and not wholly for self ends, but out of a *principle* of Life remaining, though so faint, and low in activity, as that he hath not strength enough to perform all and every good work: Which is the case of a Man become weak in bodily Life; he can, and doth exert some Acts of Life, when yet he is not enabled to do some other; much less every Act of Life with vigour. And those, which such a Christian doth, may be called *Actions of Life*, though that Life is not vigorous enough to exercise all; and therefore must not be accounted wholly, or altogether *Hypocrisie*: For though that Life in him prevails not to do all, through decay of strength, or lameness, or weakness in ones Members; as that word in *Revel. 3. 2.* imports, *strengthen that which remains*: And it insinuates withal, the want of *stirring up that strength* was the cause why *their works* were not full; (as the word in the *Greek* there is;) *not full* in the sight of God; And shews that they cease not to do any good works: But as there was a principle of *Life remaining*; though ready to dye, so there were some *Actions of Life* exercised by them; but they were not full, or extensive enough: And what such a Christian doth, hath some Life shewn in it; and so far also it is acceptable to God, though with a blame-worthiness that he neglects any. This was *Solomon's* case, during the time of his declination, and variation of the Compass, he continued in the worship and Ordinances of God notwithstanding, and he grew not into an utter prophaness of Spirit, to cast off all. Nor did *David*, his Father, whilst yet his Mouth was shut up to holy discourse, and his wonted fervent desires to turn others to God, grew flaccid, and were cooled in him; which caused him to pray, *Psal. 51. 15.* O Lord, open Thou my lips, and my mouth shall shew forth thy praise: And again, *Vers. 12, 13.* Restore unto me the joy of thy Salvation, and uphold me with thy free Spirit: Then will I teach transgressors thy ways, and sinners shall be converted unto Thee: And Gods promise here is to revive, and restore such unto every good work again; and unto a Life, and wonted Spiritual vigour, unto, and in the practice of them.

2. As for that other Scripture, to the *Hebrews, 13. 21.* Make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

1. This is certain, that the matter of that Prayer, or thing prayed for, and the Materials of the cases in *Rev. 3.* do fully Answer one the other: The matter prayed for Answers by way of supply unto that defect specified in the cases: The matter of those cases is, a blame-worthy Imperfection, or falling short in Good works, of what they ought, and formerly had done: And the matter or thing prayed for, the *Hebrews*, is to perfect those that had been called, in every good work: I have not found thy works perfect, says Christ; speaking it even to many of them, that had been truly called in that Church: And the words of the prayer here oppositely are, that God would perfect them in every good work: That is, in what those in the Revelation were wanting: that is, fill up in all sorts of good works, and known duties that which any of them were wanting in: Moreover in that case, *Rev. 3. 2.* there is this clause added by Christ, that he had not found their works perfect [afore God] which aggravation [afore God] imports not only that God saw, and took notice of their failures, neglects, and wilful omissions in the strict Holiness of Good works; but therewith had conceived a high displeasure against them for it, untill they should repent; as tis there, that is, untill they should fill up again, (as the word implies) and make the circle of their former exact walking, according to their knowledge, compleat, orbicular, and entirely round, and perfect again; without such gaps and vacancies: And oppositely answering hereunto in *Heb. 13. 21.* there is this addition, that God would work in them

them [*what is pleasing in his sight:*] which two opposites set one against the other, shew, that in those Saints which walk exactly, there is such a full gracious acceptation of their holy walking, in their whole course, even when they are worst, as hath an acceptation, and a well-pleas'dness in the eyes of God, although accompanied with the ordinary defects of sinful infirmities, imperfections, though common, cleaving thereunto: Which God testified of *Job*, and others: Whereas in others that are more loose, and wilfully, or at least indulgently negligent in good works; there is a blame-worthy guilt lies on them, that provokes God to a partial sore displeasure against them, for so walking: Only let me add this, that so far as such negligent ones, that are called, do perform during that while, any good works, and holy duties, and that so far as there is any good in what they do in sincerity; that so far they are accepted of God: Whilst yet a partial temporary displeasure from God lies against them, in that their whole course is not filled up with every kind of good work, incumbent on them; which was the case of *Jehoshapat*, as appears by the Prophet *Jehu*, in his message to him from God, 2 Chron. 19. 2, 3. *And Jehu the Son of Hanani the Seer, went out to meet him; and said to King Jehoshaphat, shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord: Nevertheless there are good things found in Thee; in that thou hast taken away the Groves out of the Land; and hast prepared thine Heart to seek God.*

Thus oppositely Parallel is the matter of these two Texts that are afore us; and in the very words in either, a corresponding one with the other: There never was a plaister so perfectly suited to a sore, and extensively adequate in compass, and breadth to overspread it; and in vertue, and efficacy to heal it; as the matter of this prayer is unto that lapsed case: As if it had been made, and penned for this very case in a more especial manner: So as if God in, and at his good pleasure, will but apply it, and lay it on, the malady will be healed.

Thus in the matter of them, they being one and the same; and therefore this Prayer fitly applicable to those cases. So

2. There were such Persons truly called, among those very *Hebrews* the Apostle wrote to, who were in such a condition, whom therefore the Apostle prayed thus for, and who must have been in an especial manner in his eye: And that if he prayed for any, then surely for them: For (as by and by) they had most need so to be prayed for: We read of such in that Epistle, who after their effectual calling, had made little, or no proficiency in many years profession; either in knowledge, or good works: (And if not knowledge, when they might, as he tells them they might, then not in good works:) This appears by his complaint of them, *Heb. 5. 12, 13, 14. For when for the time ye ought to be Teachers, ye have need that one teach you again, which be the first principles of the Oracles of God: And are become such as have need of milk, and not of strong meat: For every one that useth milk, is unskilful in the word of righteousness; for he is a Babe: But strong meat belongeth to them that are of full Age; even those, who by reason of use, have their Senses exercised to discern both good, and evil:* And yet he verily judged of these, he speaks thus of, that they were truly called, and continued still in the main, true Christians: As *Chap. 6. 9, 10, 11. But, beloved, we are perswaded better things of you, and things that accompany Salvation, though we thus speak: For God is not unrighteous, to forget your labour of love, which ye have shewed towards his name; in that ye have ministred to the Saints, and do minister: And we desire that every one of you, do shew the same diligence; to the full assurance of hope, unto the end:* And to the like purpose it is, he revives in them the remembrance, of what a glorious work of Grace, and zeal they had in them at the first; *Chap. 10. 32. But call to remembrance the former days, in which after ye were illuminated; ye endured a great fight of Afflictions:* Moreover you find another mention of a sort of sunk, declined Professors, (or perhaps the same) amongst these *Hebrews*, so far gone in a spiritual Consumption, that they were almost a turning out of that good way of a Christian Profession, and even a giving up Christ: (one great scope of

of that Epistle, both in the Doctrinals, but especially in the Exhortatory part, all along interweaved with those Doctrines, was to keep them to hold fast that Profession :) his words in *Heb.* 12. 12, 13, 14. concerning such, are these: *Wherefore lift up the hands which hang down, and the feeble knees: And make straight paths for your feet; lest that which is lame be turned out of the way; but let it rather be healed: Follow peace with all Men, and holiness; without which no Man shall see the Lord:* And it is certain, that if his Exhortation were directed in so special a manner unto such, that this his Prayer must be supposed to comprehend the cases of such, in like proportionable manner.

And further there is one word inserted in that Prayer, which doth prompt no less; 'tis in the forefront, among what he makes the ground or argument of his Prayer, which always hath the force, and influence upon the matter prayed for; as upon consideration of which God grants it: As the Preface to a Statute law, hath upon the Body and matter of the Act commanded: The passage is, *The God that brought back again Jesus Christ from the Dead,*] He *make you perfect, in every good work:* Which is in the effect, as in the Text, that God, who at first called you out of an Estate of death, and dead works, the same God perfect you, if at any time after you wander and are gone astray, dead-hearted in good works, he will bring you back again to the *Bishop of your Souls*; by virtue of Christs Resurrection from the dead, till he hath fully *Perfected you in every good work*, the virtue of which bringing back of his, extending not only unto his first begetting of Life in you, but in a lower and lesser comparative, it takes in all the after Revivals of Spiritual Life in us: For all such remissnesses, (which are those we are speaking of) are but as fits of Convulsions, Falling-Sicknesses, Apoplexies, *Lesser deaths*, and wider steps of reeling towards *death*, as of that Angel, and Church of *Sardis* it is said, both that they were *dead*, *Rev.* 3. 1. and yet that there was life in them, as those words, but *ready to dye*, shew: Which two Speeches compared, can have no other meaning, than that they were not utterly dead, as they had been in their Unregenerate Estate; but retained still in them a true Principle of Life, continued from their regeneration; only in respect of energy, and operation, it was but as a dying Life; and such are all swooning, fainting fits, that befall Christians: Such is spiritual *sleepiness*, (Sister to death) which was the case of that Church: Therefore 'tis said there, *be watchful*; that is, awake thou that sleepest: And it was not a meer drowsiness out of weakness of Spirits, but a Lethargical Disease contracted, which, if not cured, would prove a *sleeping in death*; (as the *Psalmist's* phrase is, *Psal* 13. 3.) and in which these were even ready to expire: And answerably, every recovery from forth of these, is a fetching us again: And much ado God hath to *keep* many Saints Souls in Life, as the *Psalmist's* word is: And further, the word it self, *make perfect*, signifying withal a *Restoration*, which respects decays; &c. It must needs be supposed to comprehend, and reach to a making perfect in every good work, after a decay, as well as a keeping from declining: That our first Calling is *a bringing us back from death to Life*, bearing the Image of Christs Resurrection, and wrought in us by the virtue thereof, none may deny: The Apostle *Peter* doth express both, in his first *Epistle*: The former *Chap.* 1. 3. *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope, by the Resurrection of Jesus Christ from the dead:* The Latter, *Chap.* 2. 25. *For we were as Sheep going astray, but are now returned unto the Shepherd, and Bishop of your Souls.* And the Apostle to the *Hebrews* had in that Clause inserted in his Prayer, a respect to signify that their Calling: As if he had pleaded thus; Oh God! Thou that hast brought these Sheep of Christ back again from the dead, in calling them by vertue of him that is their Shepherd, and in him, of his being brought back again, so at the first; And now that Christ hath taken the charge of them, and that the virtue of his being brought back, continues after their being called, in the same vigour, and with the same efficacy, to all like purposes, as well as this; and that these his Sheep, thy Children, are after calling, subject to such disasters, and decays, as are spi-

ces of Spiritual deaths, Oh Lord, perfect therefore those whom thou hast called, in every good work; the work that thou hast begun, perfect to the end all along; If thou seest them depart, and go astray, restore them, (as the word signifies;) bring them back again into the right way; by virtue of that bringing back thy Son Jesus from the dead; the same virtue continuing in it; for all events after Calling, as well as for afore: Yea, and the aim of his Prayer being directed for them that were called already; (as hath been shewn, and the word *Perfecting* argues, which is an adding to what is begun;) he must be supposed to have an eye in his urging Christs being brought back; that in resemblance thereof there will be need of bringing back again some of those, yea, many of those that after Calling will have need thereof, and therefore in a special manner to have aimed at the case of such as are backsliding, or turn'd out of the way, to reduce them again: And thus the Apostles Argument unto God in his Prayer, looks both forward and backward: Forward, unto their first Calling, making an Argument of it, that God, who had already called those whom he prays for, that he, as he had done, so would continue much more to work the like after, even because he at first began it, through the virtue, and according to the Example of Christ, his being brought back from the dead; which yet continues for them, in as much force as ever: And therefore if any such occasion, or need, falls out amongst them that are called; (as there doth too often;) yet the same virtue, and the same Pattern, Similitude, Example of Christs being perpetually in Gods eye, would move him much more to fetch such languishing, and almost dying Souls, back again to Life: So as this his Argument is most pertinent, and proper unto this case of all other; although it reacheth unto all other also, whose lot it may fall out never to be, but to be kept, and preserved by the same vertue, in every good work unto the end.

This Consideration of such a decayed, sunk Soul, that hath been called, hath the most *need* of any other after Calling, to have this Restauration made good to it, and wrought by God, (who works all our works in us and for us) in him and for him: Now we have in the Text God that is to work it, *the God of all Grace* to his Called. And in the same Epistle to the *Hebrews*, *Chapt. 4, vers. ult.* 'tis said, his grace, and mercy, is to help in time of *need*, and that against sinful Infirmities as well as other; and to be sure, that Case of Professors we have recited, had most need to be prayed for.

This to shew the warrantable applying these Texts to the forementioned Cases of lapses into sin, and remis neglects in good works.

But it may perhaps be still queried, That this in the *Hebrews* is but meerly a *Prayer*, that God would be pleased to perfect them; not a Promise that he will.

To answer this, and confirm what I assert.

Answer 1. If both, or either, should only be a Prayer, yet that must be founded on a Promise, as was afore observed: And there are to be found Promises of the Covenant of Grace that do expressly utter what here the Apostle to the *Hebrews* prays for.

2. That this of *Peter* should be intended as a direct Promise, that God will perform it, rather than simply a Prayer that he would, I have at large before given an account of. The matter of the Prayer in the one, is the same with the matter of the Promise in the other; only put into a several mode. The one prays God would perfect, by working what was pleasing to him; the other promiseth from God that he will work it. *Peter* in his Promise says, but in one general word, *God will perfect*, but names not wherein: But *Paul* to the *Hebrews* tells us wherein it is God will perfect us, whilst he prays for his *Hebrews* that God would perfect them. And so it is but supplying those words of *Paul's* Prayer, *In every good work, &c.* unto this Promise of *Peter's*, *That God will make perfect*, and we have what I assert, namely, that he will bring back again, and restore, and perfect every decayed, lapsed, truly called Christian, after they have suffered a while, in every good work, and to do his will, &c.



BOOK IV.

3. But further, in the third place, consider, That if there be a Promise at the bottom of either, (as none may deny but there must be) this Promise must be a Promise of *the Covenant of Grace*; a Branch growing out of the main Body of that Covenant: And the Reason general to both those Scriptures, is, because the matter promised or spoken of in either, is wholly a matter of *eternal Salvation*: And for the carrying us on thereunto, therefore it must necessarily be referred to that Head of Free-grace, and the Covenant thereof, as well as *Calling* at first is; which springs from the same. But particularly, 1. In my Text in *Peter*, the matter of it is clearly resolved into Grace, &c. for it flows from God, as a *God of Grace*, yea, and as a *God of all Grace*. If therefore there be a Promise included in it, it must be a Promise of Grace; and a promise of the same kind and tenour with any of the rest of those Promises we use to call Promises of Grace, and of the Covenant of it: Yea, I say further, That take we the Covenant of Grace in the whole thereof, or any other single part or branch of it whatever; as that, *to write the Law in our hearts, to teach us to know him, &c.* And this one here may not only take upon it the high born Title of a Promise of Grace, as any of them do; but may lay as full a claim of Interest in the heart of God for a performance of it self by him, as not only any other part or branch may, but as the whole Covenant it self may any way put in a Plea for the same: And the Reason is as clear; for the whole Covenant it self, or any part of it, can have but *all* and the whole of *God's Grace* by promise bound over to make it good: And this, this one Promise hath to plead, even all; *The God of all Grace who hath called us*. Which God having once done, the Promise is, that *alike, the same God of all Grace* will perfect us: For that whole Covenant of Grace can but have all the Grace that is in the heart of God to put it in execution; and surely, that is a sufficient engagement; and look what there is for the whole, this here hath for its part alone; and though the performance of it hath our Calling to precede it, yet God having called us out of that Grace, it is as sure for the future that he will *perfect us*, as that he hath *called us*.

And, 2. As for that Text in the *Hebrews*, though formally it be only a Prayer, yet materially it contains and refers to a Promise of the Covenant: There is mention made of the *everlasting Covenant* which Christ shed his blood to ratify the Promise of; it is a superaddition unto that other Clause even now instituted on; which was, *That God, who brought again from the dead, would perfect them*; and then there is this added, through the *blood of the everlasting Covenant*: The great Covenant, which we call of Grace, you see is mentioned. But you may demand, Unto what purpose it is it comes in here in a Prayer? There are two parts of this Prayer, (as generally almost in other of the Apostles) 1. The *Prefatory part*, which contains the Arguments or Motives to move God to grant what is petitioned. 2. Then follows the *petitionary part*, the thing petitioned; and these two are always suitable to one another. The first expressing the proper grounds of granting the thing supplicated for; and so it must be found, and applied here; every Sentence in the Argumentative part, *verse 20. Now 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*; is in a special manner influential unto the following *petitionary part*, in *verse 21. Make you perfect in every good work to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever, Amen.* The main Petition is, *That God would perfect them in every good work*: Now upon what proper and pertinent account this Clause in the first, *The blood of the everlasting Covenant*, should be an Argument to move God to *perfect them that are called, &c.* That is our Enquiry.

How proper unto this very thing, all the foregone Sentences are, is or may be obvious unto any: As, 1. How God's being *the God of peace*, should move him to do this for us, (who are the persons for whom this Petition is framed;) That God being at peace with us, through Christ our Peace, should move him to go on to perfect his work begun in us; we may readily conceive and find it particularly so applied unto the like Petition, in *1 Thessal. 5. 23.* being compared

pared with 2 *Ephes.* 13, 14, 16. Then the second, *who brought back again Jesus Christ from the dead*; that this is a most proper ground why God should bring us back from the dead, by Conversion at first; and then reducing us back from wandering alter, and securing us to Perfection; the account of that hath been even now given: And I may add this to what was then said, That although Christ in his Person is alone made mention of, yet it is Christ as relative to, and representative of us: For in his Resurrection he is said to be the *first born from the dead*, *Coloss.* 1. 18. Importing unto us, that were dead, to be born, or brought back from the dead after him, and by virtue of him. As also in 1 *Cor.* 15. 45, 46, 47. the Apostle argues; and that third Clause in the Text itself, argues it; *The great Shepherd of the Sheep*; What doth that mean? but that Christ in his bringing back, was viewed by God in his relation to us, as the *Shepherd*, and we in him as his *Sheep*, who must be brought into the Fold to him, and none lost; from this Argument, Because he as the Shepherd was brought back first, and so we included in him therein; and not as considered singly in his own Person, or personal respects alone: And then he, after his Resurrection, was perfected in the other world, *Luke* 13. 32. *And he said unto them, Go ye and tell the Fox, Behold, I cast out Devils, and I do Cures to day and to morrow, and the third day I shall be perfected.* So must we his Sheep be carried on to our designed perfection in this Life, and then perfected compleat in the other. Now if we, and this our Concern, be thus still involved in all these former passages, then certainly the latter Clause, *Through the blood of the eternal Covenant*, doth take in us, and our Concerns likewise: And that as to this Sense, that Christ's bringing back after his Bloodshed, being by that Covenant made with him by God; that if he could dye, he would raise him again, &c. so that according to the same Covenant struck with him for us, God's promise to him also was that he would bring us back, and especially bring us to perfection also: And therefore he prays, *Perfect them*; according to that Covenant made for them, through the merit of his Blood, and in the virtue of his Resurrection. And the Reason of this is, because God's Covenant with Christ was not singly, or only for himself, and as to his Person only; for if so, singly considered, he should not have needed to have died, or shed his blood; and so not to have needed a being brought back again, for he needed never have died: But it was of him as of a Shepherd, (as the Text in *Hebr.* 13. 20. shews) and to the end to bring back again by the merit of his Death, &c. his Sheep that were gone astray. And therefore the Covenant here with him, must necessarily include the Covenant made with him for us; that is, that God covenanted with him, at the same time, to do the same for us: Wherefore this of perfecting us in every good work, is here specified in the main Branch, and requisite to our Salvation; and therefore it is a part of that Covenant made with Christ for us, and so a main Promise of that Covenant. And indeed, the Scriptures do elsewhere represent the whole Covenant for us, and the Promises thereof to be a Covenant with Christ as our Head; and the whole of it, both with him and us, to be but as one entire Covenant: And even that part of it, for us; his Covenant rather than ours; and all the mercies of it Christ's mercies; *Isai.* 55. 1, 2, 3, 4. *Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye buy and eat, yea; come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people. And mercy to him, whilst yet ours is spoken of; *Psal.* 89. 28. &c. *My mercy will I keep for him for evermore: and my Covenant shall stand fast with him, &c.* So then, the Resolution of all this issues in this, That God should perfect Christ's Sheep, whom he hath called into his Fold, is one direct and express Promise of that Covenant which God made with Christ when he undertook to dye for us, and one Article of that great Treaty, and one Condition thereof*


 with him, That if he would shed his blood, and save them, God would do this
 BOOK IV. 
 for his Sheep : And is as if he had in plain words said, Lord here's one Branch,
 and Promise of thy Covenant made with Christ for us, which Christ sealed and
 ratified with his blood; and thou hast performed the other part; thou hast
 brought Christ himself back from death, and raised him as our Shepherd to the
 height of glory; and thou hast also performed already, as to these his Sheep;
 I pray for one main, and the first part of thy Covenant with them too: Thou
 hast called them, O Lord; perform the rest by virtue of the same Covenant,
 and the Blood thereof, and cease not until thou hast perfected them in every
 good work to do thy will, working in them what is pleasing in thy sight; and
 for which Christ hath shed his blood, as well as he hath done for his own, being
 raised up and perfected, and as effectually for this Branch, and part of it, that
 yet remains to be accomplished: So that the Apostle urgeth this, *That God*
would perfect them, &c. as a Promise of the Covenant of Grace made with
 Christ, ratified with his blood. And to this purpose further observe, That it
 is that Covenant here he means; that is, *The eternal Covenant*, (so in the
 words) made with Christ from Eternity: And those Promises, and that Cove-
 nant which were made and given to Christ, and in Christ to us, afore the world
 was; as *Titus 1. 2. In hope of eternal Life, which God, that cannot lye, pro-*
mitted before the world began. And *2 Tim. 1. 4.* and in that sense here styled,
The blood of the everlasting Covenant, as well as a *Covenant to everlasting*:
 And accordingly this, which is a part of that Covenant, of God's perfecting
 us, was from everlasting promised with the rest, and is a Promise to everlast-
 ing; and hath this Seal annexed to it, *which God promised*, who cannot lye,
 or fail in the performance of it: And thus understand the true and genuine end
 and reason of the Apostles bringing in, in this place, the mention of the *eter-*
nal Covenant; nor can any other be supposed a more prevalent Argument un-
 to God, as thus stated and interpreted.

CHAP. XIV.

What Sufferings we must necessarily undergo, before that God settles and strengthens us in any eminent manner. The Reasons why we must pass through such Sufferings before we are perfected. The Example of our Saviour. The wise appointment of God, who has so determined it to be for the trial of our Grace, and to glorifie his own Grace the more in strengthening, recovering, and delivering us. What Encouragements we may draw even from this, necessity of our Suffering.

I PET. V. 10.

[*After you have suffered a while*]

I Come now to the limitation annexed, or the necessary *prerequisite* for us to undergo, before that God strengthens, settles us, in any eminent manner in this Life.

And therein,

1. That God hath set down with himself a necessity of our *suffering*, and undergoing *outward sufferings*, and also *inward Temptations* to sin, and from sin, I shall after treat. 'Tis strange that the Apostle should not make an Absolute promise of it, and roundly to have said, *he will strengthen, &c.* but he must clog the Promise with a Proviso, (for such it is,) *After ye have suffered a while* : Nor that Peter (if it be a Prayer) should not have the Heart to pray for any one of his Brethren, the Saints, absolutely and directly; that God would *perfect them, settle them, &c.* but his Prayer in the course of it, must be interrupted, and check't, as it were, with this Interposition, which his wish could not step over; not as for any one Saint; but that he must first put in, *after ye have suffered* : It must be because he knew it was the will of God, (which he had told us was the sole Arbiter of our sufferings,) And that not as to some few, but to the *Brotherhood*, or Fraternity of Saints *in the World*, That *live any while after calling* : (for that restriction also the words do suppose, *who hath called you; and then suffered, a while after.*)

The necessity of this must be wholly resolved into the will, and determination of God : He will have it so.

There needs no other proof for it, than the instance of our Lord himself, Christ, that was set up, *as our Pattern* in all things else; and so in this necessity of suffering, Heb. 2. 10. *It became him, for whom are all things, and by whom are all things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect, through sufferings* : That God, who ordained Christ, the Chieftain, the General, the Leader of all his Children, whom he bringeth unto Glory, was himself led this way : Both they, and he are, and was to pass the Pikes : The Captain, Christ himself, broke through, and then carries us through an opposite

posite Army of sufferings; under which Temptations are included: (as *Verf.* 18. of that Chapter shews:) *For in that he himself hath suffered being Tempted, he is able to succour them that are Tempted.* Yea and Christ himself is made *Perfect* by it; Consummate in Glory.

When one would train up a Person of worth, and fit him for great affairs, he gives him all sorts of breeding, to make him compleat every way; and (as you use to speak) *a Compleat Man, a Perfect Man*, as the Apostle speaks: But when the Great God would give his *own Son* an *Education*, worthy of such, and so great a Person, and fit him to rule, and be over *all things*, he chooseth to Train him up *through sufferings, so to make him Perfect, through sufferings.* A strange Education, and way of bringing up the *King of all the World*; as in that Chapter the Apostle had afore proclaimed him to be. But look, as there 'tis said, *he was made perfect through sufferings*; so we here, *after ye have suffered a while, he will perfect you.*

And truly the grounds and bottom reason why God so ordained for his Son, is resolved by the Apostle into two things.

1. Gods Sovereignty and Will: He would have obedience from him, in the way of suffering at his command:

2. And secondly, though he might have saved us by him another way, yet he would have our Salvation carried on, and accomplished that way; even through *Sufferings and Temptations.*

For the first; God's Will was to teach even *him*, his so great a Son, *Obedience, Submission.* And to know he was a Son unto so great a God, you have it express, *Hebr. 5. 8. Though he were a Son, yet learned he obedience by the things which he suffered. Though he were a Son;* that is, though he were so great a Son; (And how great a Son he was, and is, you may see in *verse 5. Thou art my Son, this day have I begotten thee:* Which *Chap. 1. verse 5.* he says, was never said to any meer Creature:) And his Father had *a will* to this, that he should shew this Obedience in Suffering; which therefore was in him the highest *obedience and submission.*

And truly, in that very place cited, *Chap. 2. 18.* You see how that God resolves his Will in this matter into his own *Greatness*, as the reason why he did so will and order it; *it became him for whom are all things, and by whom are all things;* that is, he being so Great a God that was his Father, he would be thus regarded, and respected, revered, and in this way obeyed, by his Son: And it became God to enjoyn this on him.

For the second: That however God would have our Salvation so carried on, is evident; so as if Christ would undertake to be the leader of us to Glory, he must do it by sufferings, and be himself our leader and Chieftain therein: I will not say this was absolutely necessary for God to order it so; (though the word here comes near to this elsewhere; as *Heb. 7. 29. Such an high Priest became us;* that is, was necessarily requisite for us:) But 'tis certain it was *comly*, and above all things else a *Glory to God*, to have it so: Says God, I that am the *End of all things*, and the *Author of all things*, I have one design my Heart is in above all, concerns me more than all, and that is, the bringing of many Sons to Glory, and I will have it done by sufferings; and though I might accomplish it otherwise, yet I think it meet to have it *so*: And both he that is to undertake to be their *Captain*, to bring them to *Glory*, (termed the *Captain of their Salvation*) he in conducting, and leading them on to that *Glory*, must and shall suffer; and they also that are conducted, must march and go the same way, and that of *Suffering.*

To confirm this, we find a *must* is put upon Christ's Sufferings: So Christ says of himself, *The Son of Man must suffer, Matth. 16. 21.* And *Luke 17. 25. He must suffer many things:* And *John 3. 14. The Son of Man must be lift up:* And an *ought* is put upon it, *Luke 24. 26. Ought not Christ to have suffered these things; and to enter into his Glory?* And wherein lay the necessity, the strength of that *must*, or *ought*? meerly in Gods so ordaining it: *Acts 4. 28. To do whatsoever thy hand, and thy counsel determined before to be done.*

You would think with your selves, sure if Christ were ever tempted by the Devil, it would meerly and only arise from the Devils malice: But the Evangelist expressly tells us, *Matth. 4. 1. Jesus was led of the Spirit, to be tempted, &c.* Christ was our Leader, and so suffered being tempted: So the Spirit of God was his Leader, the Leader of him into Temptation.

Now look as there was this necessity laid on him, to be made this way perfect; so also the like necessity laid upon us, by the same will and hand; *Rom. 8. 29. For whom he did foreknow, he also did predestinate, to be conformed to the Image of his Son, that he might be the first born amongst many Brethren:* And this is particularly spoken in relation to sufferings: And as Christ had his [ought, and must] so have we; *Acts 14. 22. Confirming the Souls of the Disciples, and exhorting them to continue in the Faith; and that we must, through much tribulation, enter into the Kingdom of God:* A strange way of comforting, strengthening, and confirming the Brethren: But it was the common Principle the Primitive Christians were trained up unto.

The reasons for this, which in the Scriptures are more usually rendered, are drawn *à consequenti*, or *à parte post*; that is, from the good consequence and fruit of them; as from the usefulness, and profitableness: *Heb. 12. 10.* And that he delights to try our Graces; *Prov. 3. 12. For whom the Lord loveth, he correcteth; even as a Father the Son, in whom he delighteth:* And he trieth the righteous; *Psal. 11. 5.* And *1. Pet. 1. 7. That the trial of your Faith may be found unto praise, and Honour, and Glory, at the appearing of Jesus Christ:* Which *Job* also hath, *Chap. 23. 10.* God therefore boasted of his servant *Job*, *Chap. 1. 8.* as a General useth to boast of a great, and noble Champion: There are these, and many the like, which the Scriptures hold forth.

But these are not those I am in the inquest after at this time: But the great Query is, *à parte antè*: That is, what should move God, who might have brought us to Salvation another way; yet so, as no way would, or did please him, but this: They must be very great Ends: I shall take those that hold correspondency with the Text.

1. He is set forth in this, as a God of *all Grace*, (you will wonder perhaps at this reason, of all other,) and therefore ordained it to choose to bring us, and Christ, through sufferings, and Temptations to *Glory*: *Grace* had the first choice of us; and therewith of the way of bringing us to Salvation: And where *Grace* sets it self most to love, there it ordains the most of *Afflictions*, and *Temptations*: So of *Paul*, (the next Man in Heaven to Christ;) *Acts 19. 15, 16. He is a chosen vessel to me:* some strange preferment sure befell this Man, whom Christ doth so set out: But in *vers. 16. For I will shew him how great things he must suffer for my names sake:* You have in this, Gods everlasting design upon him, in bringing him to *Glory*; as contrived in his first Choice of him: And you see a *must* falls upon him too; and 'tis Free *Grace's* passing it upon him, when it chose him to Salvation.

But still you will say, why is it that *Grace* should do this? to expose those, whom it loves thus, to Sufferings and Temptations? Truly,

1. Because *Grace* is seen, and discovered most, in helping us, and relieving us: *Heb. 4. 16.* You read of a Throne erected, and it is a *Throne of Grace*: But what is it that doth establish, and exalt that Throne? Truly, *Helping us in time of need*: In the execution thereof is exercised much of the Dominion and Sovereignty of *Grace*: Seen even in sending seasonable succour, and relief, unto Men suffering, and distressed; in giving forth *Grace* and *Mercy* suitable to their Needs in sufferings.

And together herewith God affected to confound his enemies, that would be opposite to us: This of *Grace* is a *Monarchy*, as you see in that Text: And Great Monarchies use to shew their *Greatness*, by *victories* over, and subduing *Rebels*, and *Enemies* that are incurable: Says God, I have set up *Pharaoh*, to shew whether he or I be the greater King: And leaves him to do his worst: And so in the Text, you have the Devil your Enemy; And God lets him range up and down, as if he were loose: And he is at one end of every Temptation or other: Our Lusts are the Sea that trouble, and tofs within us; but the Devil is the wind that stirs up those waves: Christ by curbing, restrain-

ing, rebuking him, defeating him by us weak Creatures, shews his Power: And God to shew his Grace towards us, affects not barely to save us, and that effectually; to shew himself a God of Grace to us; But in the doing of it to *still*, and *foil* the Enemies, and *Avengers*: He put this very thing into that first Gospel which he preach't; *He shall bruise thy Heel*: But thou shalt *break his Head*.

A *second reason* the Text holds a correspondency with, is, That *we are called into Eternal Glory*: So Great a Glory, as that God thought it meet we should *know evil first*, e're we arrived at that height of Happiness. I have often considered concerning the Man Jesus, That whereas the Prophet *David*, prophesying of his Exaltation, had only exprest what was matter of Glory, *Psal. 68. 18. Thou hast ascended on high*, &c. what it should be from which the Apostle should infer; as *Ephes. 4. 9. Now in that he ascended, what is it but that he also descended first into the lower parts of the Earth*; And my best resolve of it was chiefly from this, That Gods ordination was, that e're he would have the Man Jesus, (whose right yet it was upon his Personal union, to have been in Heaven, the first moment of his being Man,) to ascend to that height of Glory, not only *in the Heavens, but far above all Heavens*; as the Apostle *there*; That e're he did it, he would have him *descend first into the lowest parts of the Earth*; the lowest condition: And this was so strange, and wonderful a dealing of God with him, that in the next *verse* he proclaimed it as a spectacle for God, Angels, and Men, to view, and behold: That *He*, one and the same Person, so abased and lower'd first, should be after, so exalted: Thus *Vers. 10. He that descended is the same also that ascended*: And he seems to point to him; that [*He*] the same individual Man should be the subject of both: And as if he had said, *was ever the like seen?* The Apostle doth the like, *1 Tim. 3. ult. First, God manifest in the Flesh*, in an humble, frail condition; so he begins: Then *received up into Glory*; so he ends: And *seen of Angels*, placed in the middle; as Spectators, and Admirers of this so vastly differing a contrariety of condition.

As for us Men, *It is the Law of Sons*, *Heb. 12. 6. 2. Sam. 7. 14.* 'Tis the Law for an Heir to the Crown of Life; the Common Law for obtainment of Glory; *James 1. 12. Blessed is the Man that endureth Temptations; for when he is tried, he shall receive the Crown of Life; which the Lord hath promised to them that love him*: And this notwithstanding; Gods love to them, which is the Fundamental Law of that Law; yea, and this because of Gods Love to them; so it followws, *Which the Lord hath promised to them that love him*.

And the further reason of this is, That Heaven is not simply joy and Happiness, but a *Glory*; a *Glory won by conquest*; to him that *overcometh*: As in every one of the seven Epistles of the *Revelation*: It is a *Crown won by Mastery*; *2 Tim. 2. 5.* And so by *striving*, according to certain *Laws* set to be observed by those that *win*: as it follows, *And if a Man also strive for masteries, yet is he not Crowned, except he strive lawfully*: Whereof this is the most eminent, and chief, *Vers. 11, 12. It is a faithful saying; for if we be dead with him, we shall live with him: If we suffer with him, we shall also reign with him*: This is a true, and as faithful a saying, as the Gospel of Salvation it self is: Even the same he had spoken in his first Epistle, *1. Chap, 1. 15.* And look what *Glory* it is that by conquest and masteries is won, is more valuable, as *Jacob* said, *The portion I won with my sword, and my Bow*; This he gave to *Joseph*, above his Brethren; *Genes. 48. ult.* which he therefore esteemed above any other: And thus saith Christ of us, and that *Glory* he hath purchased for us: And so shall we of that *Glory* to be revealed; *we are more than conquerors, through him that loved us*, *Rom. 8.*

You have seen the *necessity* of the Apostles putting in this Clause, *After you have suffered*, which our Flesh would perhaps have had left out; but he could not pass over and omit it, because God had not: Let us now, notwithstanding, see what *Comforts* and *Encouragements* this very addition will afford us.

As I fetch Arguments of Support and Encouragement from each word in the Text, so I shall add some from these words (as they have now been opened) of this Limitation, *After ye have suffered a while*. You will find, that out of the strong and sower Carcass of this dreadful Lion, (and to a Lion, the chief Instrument of our sufferings is compared, *verse 9*;) will come sweetness.

To which purpose, my

First Observation is, That God, *the God of all Grace*, looks at Believer's Temptations of all sorts; not *Persecutions* only from without, but *Temptations from sin*, or *unto sin*; by Satan, and *Conflicts with Satan our Adversary*: And they are considered by him, under the *notion of our sufferings*; which is a great matter unto us, and a part of deep Consolation.

Our Apostle, to put an Observancy upon this, chooseth to give that very name and denomination of *Sufferings* unto our Temptations: He hath put it up twice; first in *verse 9*. *Knowing that the same affliction*: and again, in *verse 10*. *After ye have suffered a while*; namely, under Satan's Temptations; (It is all one and the same word in both verses:) So then, if your Souls have been brought to look at the Temptations you have to sins, as your greatest Afflictions; *The God of all Grace* is pleased to reckon them such also. Many Interpreters, because the word *Sufferings* and *Afflictions* is used of *outward miseries*, would limit it unto *outward Persecutions* for the Profession of the Faith, which the Devil stirreth up against all the Saints throughout the world. But *Gerard*, with *Calvin* and others, are full in it, That all sorts of Temptations, even unto sins, as well as *Persecutions* for the Faith, are intended, and that principally.

Now unto the Reasons, at the first entrance of that first part of my Discourse, on this Text, which shewed that it was a common Engagement against Satan in point of sin, I shall add, as further strengthening to those then given, some other out of the Text, by drawing a Line, or kind of Coherence through the whole Paragraph, from *verse 8*. to *verse 12*. And the Series of a Text affords the strongest Arguments: Here is, 1. An Exhortation, 2. A Danger, 3. The Encouragement against this: And these three are all commensurable.

1. An Exhortation, *Be sober and watchful*: And,

2. A Danger proposed, *Because the Devil goes up and down seeking whom he may devour*; namely, if this watchfulness be neglected: And the danger must be understood in respect of that which we are to watch against, and as largely: Neither indeed can Satan indeed truly *devour* us any other way, than by drawing us unto satisfying those Lusts, which we are to watch against; to be sure not by *Persecutions*; and then only by our yielding unto sin.

Then, 3. Look how far sobriety and watchfulness do reach, and the danger set before them to back that, extendeth; so far must also that other Exhortation that follows thereupon; namely, that *resist steadfast in the Faith*, also reach. And what is that resistance, but to oppose him in all Assaults, which shall be contrary unto that former sobriety: And indeed, wherein is the Devil resisted by us, but in resisting his Temptations to sin: Yea, says *Calvin*, be sober and watch; *attenti ad resistendum*; heedful to resist: So as he brings down that former Exhortation unto this of resisting. And interpreteth also, 1. These words, *steadfast in the faith*, not of the Doctrine of Faith, but of the Grace and Exercise of Faith, by which it is that Temptations to sin are most resisted, called therefore *the Shield of Faith*; and this the Parallel of *James* and *Peter* do further manifestly confirm; *God resisteth the proud*, saith *Peter*, *1 Pet. 5. 5.* and *giveth grace to the humble*; that humble themselves therefore under the mighty, or sovereign, supream Hand, or Government of God; *verse 6*. *Be sober and watch; because of your Adversary*; *verse 8*. *whom resist steadfast in the faith*, *verse 9*. Thus *Peter*. To confirm this by parallel Scripture,

Compare we *James*, *Chap. 4. 6, 7*. *God resisteth the proud*, (says he) *but gives grace to the humble*: *Submit your selves therefore to God*: *Resist the Devil*, &c. Now it is evident, that the Scope of *James* his Exhortation, is to resist the Devil in his Assaults, in point of Lusts; read *vers. 1, 2, 3, 4*. and particularly that Lust of *Envy* and *Pride*, *vers. 5, 6*. which were the special

Book IV. Lusts of those he wrote unto: Now Peter's Exhortation is the same in this Particular.

Add to this, that we find that *Sobriety*, which is in the Head of the Exhortation, respecteth *Abstinence from Lusts*, every where; yea, in our Apostle Peter also, 1 Pet. 1. 13. *Wherefore gird up the loins of your minds; (that is, your loose Affections;) Be sober, &c.* Sober, in respect unto what? It follows, *Not fashioning your selves, according [to the former lusts] verse 4. Watchfulness* also, which is the next, is to be understood as chiefly intended against all sorts of Lusts; so Luke 21. 34, 36. *And take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.* 1 Thess. 5. 6, 7. *Therefore let us not sleep as do others: but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.* Hence therefore this Exhortation that follows, *whom resist*: reacheth unto his stirring up of lusts, and tempting us to sin thereby.

4. Here follows this Encouragement unto all these, *Knowing*, that is, considering, *that the same afflictions are accomplished in your Brethren that are in the world*; that is, to be tempted by him, as you are, is the common lot of all the Saints. Now if the Encouragement were limited only to Persecutions, (as those Interpreters would have us understand it,) and that yet the Exhortations foregoing, which occasioned this, should be meant of *resisting Satan* in all his Temptations unto sin and lusts, (as hath been shewn) then this Encouragement were too short, if not altogether clean besides, and no way affording any such matter; that should hearten them to resist Satan in point of sinning, and about lusts; it had been utterly forraign; it afforded, to be sure, not a correspondent and adequate ground *thereunto*.

Lastly, Here is a Promise, (as I shall shew) or Prayer, (call it which you will for the present) superadded, to back the whole, and every whit of these things foregone; *But the God of all grace, after ye have suffered a while, shall make you perfect, stablish, strengthen, settle you.* And the extent of this Promise coming in to back them, shews the extent of these Exhortations: And mutually the extent of those Exhortations, do likewise argue the extent of this Promise, specially of that latter Exhortation afore it, which this Promise doth immediately follow and succeed, and hath respect to it.

And from this last, (the Promise) it being added to the former, and making the Series of the whole Paragraph compleat; I shall argue, 1. In the General, from the compleatness of that Series: 2. In Particular.

1. In General: Here are three things found in the whole; 1. The Exhortation, 2. The Encouragement, 3. This Promise: And these evidently are all commensurable, of one length and breadth in their extent: And so large as the matter and drift of the Exhortations do enlarge, is the scope and matter of the Encouragement; and so large as both, or each of these are, so large is the scope and drift of the Promise: For the scope of the Promise is, to hearten unto *sobriety, watchfulness, resistance to Satan*: And these are specially to be understood, as in point of Lusts and Temptations from Satan unto Sin.

But this will further appear, if we consider the Particulars in the Promise, and how the words of it do suit, and answer to the matter of the Exhortation.

1. In his stiling God, *The God of all Grace*, which is the foundation of the Promise; and that, as he had said, *verse 5. He giveth grace to the humble*: And what is the Grace there meant? but Grace contrary to the lust of Pride, (which is there also mentioned,) and by like reason every Lust else: And the opposite Grace is intended therein; so as *the God of all Grace* is that God, who is ready, and will give, all sorts of Grace and Assistance against all sorts of Lusts and Temptations thereunto; God having a variety of all Grace, suited as a remedy to every Lust and Assault; as I have at large expounded: And there-

therefore Temptations to all sorts of sins must be meant, commensurably to all Grace.

Now observe how these are stiled sufferings; *After ye have suffered a while*; namely, by and through these Temptations, of what kind soever; and specially in sins: For those are the Temptations his Grace is the succour unto: And what, shall we after all this, limit this Clause, *after ye have suffered*, which is in the very midst of all, unto sufferings by Persecutions only? Nay surely, in all assaults from *Satan*; wherein it is God shews himself, to be a God of Grace most, and of all Grace; and promiseth so to be; yea, and in our being foiled by him: Therein we are reckoned by this God of Grace, to suffer most; and we our selves look on them so to be; (as also hath been said).

Finally, to conclude this, the things promised, or the Particulars of the matter of the Promise, in the next words, (which are so many heap'd up, to include all) do evidently argue the same; which are, that *after you have suffered a while, he will make you perfect, strengthen, stablish, settle you*: You may discern one contrary from, and by another: These all speak supplies of Grace, *from the God of Grace*; opposite to what those sufferings were, or to what was in those sufferings; for they contain the remedies against them. *To make us perfect*, is certainly by giving us more Grace; as in many places of the New Testament; *Heb. 13. 21. Make you perfect in every good work, to do his will; working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be Glory for ever, and ever: Amen.* To name no more: It is mostly seen in working opposite Graces unto our sins; causing us *to grow up to perfect holiness*; (as the Apostle speaks, *2 Cor. 7. 1.*) which in Scripture sense is brought to pass, by further advances thereunto: And such are stiled *perfect*; that is, comparatively to what they were, or others are: And so by helping us to overcome those Lusts, which did formerly so mutiny and war in our Members: The other of *strengthening*, is spoken in relation to our weak hands, and feeble knees, that make us apt to turn out of the way, and to be prevail'd upon by *Satan*: Also *settling, stablishing* our Hearts, in confidence and assurance of his love against doubts, and fears of our acceptance in Grace; as also, waverings of Spirit, and tossing with winds of Doctrines and Opinions: All these are Temptations to sinning, and prevailings of sin, which the Saints are incident unto: And as reliefs, against all which, these words of the promise are directed and intended.

So then, we have gained this high and great point of Consolation, out of the Text: That our God, *The God of all Grace*, who is the looker on in all our conflicts; that as he doth look upon *Satan* as our adversary, so upon us his poor Children, (who are the Brotherhood, that are said to have that one Father, *Matth. 23. 8, 9.*) as sufferers under all his Temptations; yea, and as such, and under all our weaknesse, to resist him; (or being exposed, and apt to be prevail'd against by *Satan*, it is, that God thus considers, I say, our weaknesse; for thereunto *settle, strengthen, stablish*, must needs refer; even so it pleaseth him to do; than which nothing can be of greater Consolation or Encouragement.

See but elsewhere how the Scripture speaks as concerning this matter.

Is *Peter* tempted, and prevailed upon, as to deny his Master? Christ in his love terms it a *winnowing*, as by *Satan*; (so out of infinite tenderness to him he expresth it, he might have given it a fouler word;) a being tost and tumbled by *Satan* as a Sufferer; rather than of a foul and scandalous dishonouring of himself: Hath *Paul* a messenger to deal with him, whither with horrid, and blasphemous injections, or puffings up of spiritual pride, or both? see how the Holy Ghost calls it a *buffeting*, and that of *Satan*; makes him a Sufferer, a Patient in it: *2 Cor. 12. 7. And lest I should be exalted above measure, through the abundance of the Revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure*: He being as truly a sufferer therein, as a Father reckons his Child to be, when he is beaten in the Streets, by his Child's Adversary, and



his own; and so is provoked to pity and relieve him. The like you have, *1 Cor. 10. 13. no Temptation hath taken you: They had fallen into Gross sins; yet he calls them by the name of Temptations.*

1. And the reason is, as because he is *the God of all Grace*, and loves our Persons; which makes him to account sin, (which is our greatest real misery) so it causeth him to look upon it as 'tis a misery to us, whom he loves. Shall I say more than he hates sin? I may say *rather* than as it is a sin against himself; especially when he considers how much, and how it is occasioned by *Satan*, that hurries on to it.

2. As also because his Grace, that is wrought in our Hearts, (which is but a drop to what is in him,) causeth our selves to look upon our sins, and Corruptions, and Temptations, as our greatest miseries: Do you know the Heart of him that cried out, and said, *O miserable Man that I am! who shall deliver me?* And why, and whereupon said he it? Even for having been held captive. Why should I enlarge upon a Point, which all the Saints with one consent will give their verdict in upon experience; who use to look upon every Temptation, the next which they fear to fall into, or be cast into, with as dreadful an eye, as a Man that is apt to Fevers, and Agues, doth upon the next Fit that is like to come upon him.

And this affords to us great, and high consolation: For then it follows that our sins and infirmities under Temptations, and *Satan's* hand, do move God to pity us, and help, in point of proneness to, or falling into sin, more than under any other misery that can befall us: Why? For they are the greatest miseries (which his Children have) even in his eye, who is their Father. Well might *Paul* say, *who shall be against us, if God be for us?* For if sins, as they are Temptations and Miseries, do move God for us, what is it else can be against us?

Of Envy, it is said, that it is more fierce than wrath or anger; *Prov. 27. 4. Wrath is cruel, and Anger is outrageous; but who is able to stand afore envy?* Wrath hath Crimes, and Injuries usually for its Object to incense it; which yet the consideration of some goodness, or worth in the Person, may allay, and turn away the fierceness of: But Envy, having for its Object, other Mens worth and excellencies, the greater they are, and the higher their place is for a Man, the more doth envy swell. But the contrary is in God, by reason of his love and Grace to us: If his love is pleased to account our sins through Temptations, our greatest misery, so as he is afflicted in all much more than we, a poor battered, humbled, bruised sinner, a Child of God's, whom he hath so loved, and so long, coming and crying out to God against his sins, and shewing him his wounds, and sores that fester; this moves all that is in God, who is a *God of all Grace*, to this kind resolution, *I have seen his ways, and I will heal him.* I ask, how shall any thing be able to stand up, against such a Soul? What will become of *Satan's* Accusations against such an one? Or his renewed assaults, though again, and again, they prevail? The Grace of God towards him will break his Heart again, and bring him in again: And Christ, he will strike in, and intercede for his restoring, when fallen; And then for his Pardon, when restored: And in the end, God will give more Grace to overcome, as is promised in the Text. *After you have suffered a while, the God of all Grace by Jesus Christ, shall strengthen, make you perfect:* And where is *Satan* then; And what is become of all his Temptations?

^{Emphatically}

Another Encouragement concerning these sufferings is, that they are said to be *accomplished, or perfected, in all the Brotherhood in the World:* There must be some great thing in this, importing this to be a matter wherein God drives on a glorious, and mighty design, which he hath *to accomplish and perfect:* And that 'tis a General, and an universal one, wherein every Saint in the World hath a share and lot.

There

There are no passages fall out in the World, that have more confusion in them, than *Satan's* Temptations, in the varieties of them, exercised on the Spirits of Holy Men, Believers. A poor Believers Heart in Temptation, hath the *Face* of the Chaos; and darkness and deformity covers and overspreads it: The Devil sits a brooding upon the Surface of it; And yet there are no passages out of which God brings forth a greater Light, and Glory, in the issue; even as he then did *Light*, yea, this whole World out of that darkness.

To break open this small Box of Ointment, I have afore opened the significany of this word, here used, but Doctrinally then: What I shall now add, is in Application, by way of Comfort; 1. The word here used hath respect to God's eternal decree and appointment, as laying forth and setting out all and every one of them, Sufferings in particular, which each shall suffer; as likewise, as having ordered them all in a glorious wisdom, to the greatest good. Thus *Gerard* on the place, quoting *Rom. 8. 28, 29.* *And we know that all things work together for good, to them that love God; to them who are the Called, according to his purpose: For whom he did foreknow, he also did predestinate, to be conformed to the image of his Son; that he might be the first born amongst many Brethren.* The coherence whereof with the former, speaks this, That therefore all things, and so Temptations, *work, and work together for good,* 'tis the common task and work of all, and that because they are so aforehand appointed and designed by God so to do; by that God that chose us, and foreknew us, as there; *The God of all Grace,* as here: So that the Apostles scope herein is, Quiet your selves by Faith as concerning them; let *Temptations,* or rather let *God* have the *perfect work* of them upon you, by them in you, and the end will be glorious: Satan is in all your Trials, but working out God's great ends, to his own greater confusion, and your good. Know (says he) that it is God's work which is a carrying on in all these; and his *work* is always *perfect,* *Deut. 32. 4.* and if ever he shewed his skill, his artifice, in any work, it is in this; for there is nothing he ever aimed at more, than the Devil's Confusion, and your Salvation; and that as they are both carried on together in and by every Temptation of yours.

And there is not one of them, no not the least, but tend to make *perfect* the whole of God's design, upon the whole Body of his Elect, and no one can be wanting to the *compleating* of them: And at the latter Day, thy self wouldst not have wanted one of them, how grievous soever they are at present, when thou shalt see how each of thine conduce to the *finishing* an whole, *perfect,* and exact story of the Body and Spouse of Christ, to be joyned as a Supplement to that great History of Christ's: *And blessed therefore is the man that endureth Temptation.* 'Tis strange, that the sending of Satan should be termed a *Gift,* yet so it is; *There was given me the Messenger of Satan,* or, *the Angel and Messenger Satan:* The words bear both. *2 Cor. 12. 7.*

2. For thy comfort in thy Sufferings, this wore *ἐπιτελειῶμαι*, (as I have shewed before) hath a respect unto the perfecting and finishing Christ's Sufferings. 'Tis *Calvin's* observation on the words; *Perfici in fidelibus quotidie, quæ desunt passionibus Christi:* that is, That hereby are perfected in the Saints (I rather say with the Apostle) which are behind of the Sufferings of Christ; and do rather understand them to be a new addition to Christ's Sufferings, in a conformity unto him, which yet he is pleased to reckon his: And here, of our *Temptations,* there is an *ἐπι* added, so making it a compound, which may, and here doth import, a *making perfect a thing that had gone afore;* and so an adding a new perfection unto another former *finishing,* thereby to render the former yet *more perfect.*

The only difficulty in this point is, That whereas I include *Satan's Temptations to sin,* and the fallings of the Saints into sin, upon his Temptations, to be a part, (and if a part, the greatest part) of the *Sufferings* here intended; How these can be accounted the *perfecting,* or an addition to the *Sufferings of Christ,* as our Head.

My Solution is,
 BOOK IV. 1. That look what is simply *matter of Temptation* in it, as from Satan, on his part, that also was Christ's lot to bear, as well as ours, and in like manner to be tempted by him. The place is express, *Hebr. 4. 15. Who was in all points tempted as we are; yet without sin*: His Exception [*without sin*] is to be understood, that the Temptations, (whatever they were) were without sinning on his part, as to the Issue of the Temptation in himself. But as for the *Temptation* it self, as on Satan's part, *He was tempted in all things*; (that is, all sorts of ways) *like as we*: And therefore for us to be followed with the same Temptations, by the same Devil, (that apart and alone considered) is but a conformity unto Christ as our Head; and so to accomplish, or make perfect the *after Temptations of Christ*.

2. But secondly, Consider them as *sins* which do accompany them in us; yet such is the Grace of our God, that although, as now we are Creatures, and Persons in our selves considered, he looks upon all our sins as great guiles and defilements in us, and abominations loathsome to himself, yet he, *considering us as Members of his Son*, (though not as Members of him in our sinning; God forbid: For that is *the Devil's work*) he looks upon us who *do so sin*, and whilst we sin, as Members *appertaining* unto Christ; and in this respect he accounts *our sinnings*, our *sufferings*, (such is his goodness) yea, and the *Divine Nature* in the Saints too, (which in its kind, though with imperfection, is affected in things as God is) doth cause them to look upon their own sinnings, as their *sufferings*; and of all the greatest: And each cries out, *O miserable man that I am!* And they do cast them into that account and head of Sufferings endured in their lives: And thou that reckonest them not among thy *Pleasures*, but thy greatest *Afflictions*, thou shalt have in the end a *Victory*, from *the God of all Grace*, and he will support, and in the end *perfect* thee: And Christ, that was himself tempted, and who overcame Satan *for thee*, will overcome Satan *in thee*: he will cause thee to *triumph* in the end, and to be more than a *Conqueror*.

Unto both which I may add further, for our comfort and relief, as touching this Particular; that not Christ, whilst on Earth only, hath suffered from *Satan*, as well as we, in the manner specified; but to accomplish this his Fathers great design in us, and upon us, it is, that he suffers himself now in Heaven to be, though not tempted, yet I may say troubled with this Devil, (Pardon the word, till you hear how I mean it:) But it is wholly for us, and on our behalf, and for our sakes, for whom he there appears an advocate; that is, that although Christ hath already, *de jure*, despoiled *Satan* of all his Power, against us; further then as God gives new, fresh, and occasional leave; and himself, now in Heaven, is no way exposed to be *tempted* by him, as whilst he was on Earth, nor in any such respect may be said so to be in his own Person; yet he hath left so much power to him against us, as doth occasion much work to himself; which after the day of Judgment he shall be eased of: Himself is still greatly exercised upon occasions from him, in behalf of us: That very office of *Advocateship* of his, which he hath undertaken for us, was in a great measure set up, and on purpose occasioned by God to oppose *Satan*; and to take our Parts; and maintain our lot against him at the Throne of God: He obtains leave of God to tempt, and winnow us; and then goes and accuseth us unto God: And upon all such Accusations, Christ is put to pray full hard for us now, as well as whilst he was on Earth, for *Peter*. And in *John 17.* for all the Apostles, *that our Faith fail not*: Because *Satan* thus both *winnows*, and then accuseth us to God; I may say as *Paul* of himself to the *Galatians*, *Gal. 6. 17.* in another case, *Christ is put to business*: Yea, unto *much business*, by reason of *Satan* and that by means of our sinnings, and corruptions: And he hath also great-ly

So the word signifies, *Gal. 6. 17.* translated *Trouble me.*

ly to do with *Satan* about the ruling of this World: A great deal of work to overthrow *Satan's* designs therein: And both in that too, and which is for our sakes, in this other of his Assaults upon us, &c. Christ exposeth himself to a kind of Tryal with him, upon multitudes of occasions; that is, tries it out with him: Because *Satan* will still be meddling, and opposing him, and putting it to the vye, who shall carry it and prevail; *Satan*, the *Prince of the Air*, the God of this World; or he the King of Saints, and Lord of Lords: Christ disputes every inch of Ground he wins from him, in our Hearts, and in the World. I have spoken this to the end, that if Christ, not only when he was on Earth, but now he is in Heaven, hath, and hath had so much to do with him, then may you comfort, and quiet your selves, though you continue to be exercised with him, in sore vexations whilst on Earth: For now it is that your turn is come of sufferings, to bear your part on Earth, (after Christ had first gone through his upon Earth;) as a fulfilling the after sufferings of Christ, and since now, whilst in Heaven, he is still exercised thus; and is fain to wait till this his enemy be actually, and *de facto*, perfectly subdued, and made his footstool: We should then be heartned under them, and against them, expecting that happy Issue, which Christ himself doth.

Chap. 14.

CHAP.

CHAP. XV.

The actual performance of those Promises of perfecting, stablishing, strengthening, settling us. The manner and means whereby God preserves us, and carries us on to persevere unto the end. His particular care over us, how expressed in Scripture, by the vigilancy of his Eye in all our ways; by accompanying us continually with his Presence; by his guarding us in Safety; by his having us always in remembrance. What it is concerning us, that his Care is most exercised about. His principal Care is of our Souls: How it is that he preserves them in Life.

I P E T. V. Verses 7. and 10. compared.

Casting all your care upon him, for he careth for you. But the God of all Grace, who hath called us into his eternal Glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.

WHEN I handled those words, *The God of all Grace*, I shewed how *the purposing Grace of God*, (which takes up the principal part of the meaning of that Clause) had before all worlds, *ordered* and contrived *all things* about us, both Temptations and Sins that should befall us after Calling, and the Issues out of them by Repentances and Returnings back again unto God: And that all these were *so fore-laid* and *disposed*, as all was thereby *made sure*, as *David* expresseth it in his own Person for us all, *A Covenant ordered in all things and sure*, 2 Sam. 23. 5. Now then (as the Counterpane unto this) I am to shew how after *Calling, executive Grace*, (the other was the *Legislative or Dispositive Grace*) or as the seventh Verse, *God's caring Grace* doth according to his former purposes laid, perform this all along. And unto the fuller carrying on of this, I shall call in the Suffrage of the seventh Verse, *Casting all your care upon him, for he careth for you*; as being in the General most fitly expressive of this Point in hand: For to a steady eye that exactly observeth the Series of one Speech after the other, the words of the seventh Verse do pour forth their stream into the Chanel of the tenth Verse, and both streams there meet in this one Scope, namely, to comfort Believers against all Temptations of sin, or from Satan, &c. The Apostle first sending out that Promise there in the seventh Verse, as in the fore-front; and then follows this other in the tenth Verse, as in the Rear and Conclusion.

Cast all your Care upon him, that is, your Cares of all sorts, your Burthen, says the Psalmist, *Psal. 53. 22.* (whence the words are taken :) *For he that is the mighty God, (says Peter, verse 6.) careth for you, verse 7.* Which words are at no hand to be limi'd unto outward Afflictions only, but do more specially concern our cares and burthens about Temptations: For what doth immediately follow, namely, *Be sober: For your Adversary the Devil walks up and down, &c.* It is his temptations, and the insobriety of our own hearts, and inordinacy of our own lusts, that afford the sorest burthens, and most heart-eating cares of any other Sufferings: But our hearts being supported by these two strong Pillars of Consolation, may have full stedfastness of Faith, to which he exhorts them, *verse 9.*

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And whilst thus you view the words in this Coherence, you may behold Satan, and all your Spiritual Adversaries, as in a Toil, surrounded, and every way encompassed with a God that careth for you in all your Cares, that on the one part he is before Satan; and, A God of all Grace, that will perfect you on the other part, behind him. What then should we fear?

The general Observation I single out of all, is,

That as you have a God of all Grace that called you, and engaged to preserve you; so you have, after your Calling, the same God of all Grace; a mighty God, that careth for you, to perform it, and to make it good.

God's care in the Execution is the Point in hand.

In prosecuting of which, my chief design shall be to draw forth into view the Particulars of God's care herein; and therein not barely relating to Experiences, but as we find Scriptures withal confirming them. All which Particulars put together, will arise to as effectual and comfortable a Satisfaction in the Point of the Perseverance of the Saints, as any other way of arguing it that is used.

First, Let us consider how the Scriptures represent the strictness of his care over us: As,

1. By the *Vigilancy of his Eye* in all our ways. Our Peter, out of many places in the Old Testament, where that saying is found, hath inserted it once for all in the New, in this Epistle, *Chap. 3. verse 12. The eyes of the Lord are over the righteous:* It is spoken in respect of an eminent Care had to them: For otherwise we find elsewhere, *That the eyes of the Lord are in every place, beholding the evil and the good; so Prov. 25. 3.* But yet so, and in so special a manner over the Righteous, as if he minded none else; *Isai. 66. 2. All these things have my hands made: But to him will I look, who is of a contrite Spirit.* He professeth (as it were) to overlook all the other works of his hands; fixing the *Acies* of his Eye on such a Man; that is, *so to look on him, as to look to him;* and as if he had none else to look to in the world. In *Jeremiah, Chap. 24. 6, 7.* you have it thus, *I will set mine eyes upon them for good, to take care of them, and bring them back again: to build them, and to give them an heart to know me, and to return to me with their whole heart.* Yea, where as we here in the Text, *verse 8.* are exhorted to watch, who, poor Creatures, fall asleep often: The very same is said of God, always to watch over us. (So in the same *Jeremiah, Chap. 31. 28. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict: so will I watch over them, to build, and to plant, saith the Lord.* As a Nurse-keeper, whose eye and wakeful attention is upon a Child. There is a whole Psalm on purpose made to express this, *Psal. 121. The Lord is thy Keeper, verse 5.* that is, the burthen of it. It is three times repeated, to infix the security of it on our Souls; and with a *Behold* the second time to awaken our drowsiness to the observation of it, *Verse 3. He that keepeth thee will not slumber, Verse 4. Behold, he that keepeth Israel, shall neither slumber nor sleep. Verse 5 The Lord is thy Keeper.* Poor wandering Soul, thou hast a Keeper takes care of thee, and that Keeper of thine is the Lord.

Who also takes this as a *peculiar stile* and office to himself in a special manner, to be *The Keeper of all the Israel of God*. And it that be too indefinite, he particularly brings it home unto every Saint for their comfort twice, *The Lord is thy Keeper*; that is, of the whole *Israel* of God in general, and of every Soul of that number, and *so their Keeper*, as of none else in the World: A Keeper so vigilant continually, that he never so much as *slumbers*, or shuts an eye, much less *sleepeth*. The strength of which attention is spent on this, *To keep thy Soul from evil*. So Verse 7. *The Lord shall preserve them from all evil, he shall preserve thy Soul*; that is, from such evils as would be destructive thereof, and of that state of grace thou art in, that is his chiefest Charge. And with this attention thus to preserve thee, he hath an eye upon thy *goings out, and thy comings in*. So Verse ult. Go whither thou wilt: Yea, and he adds, *From this time forth for ever more*; that is, either from the first of that time, when he took charge of thee, and thou didst begin to give thyself up to his care, ever after, even for ever. Or rather, do thou begin to reckon at any time since thy Calling, *Even from this now, this present time*; and so for ever. Now when thou art so old, and he hath kept thee so long; and thou hast (as to thy thoughts) so often forfeited his protection of thee; yet he renews the Guard over thee; his Care sets his watch continually as strict as ever, even *from this time, &c. and that for ever*. If indeed, as it is said in the Gospel, *Whilst the Husbandman slept, &c.* so that there were but one moment, the twinkling of an eye, in which his eye might be off from thee, or careless of thee, there might be Supposition, That this our *Adversary the Devil* might have an Advantage to devour thee, to chop thy Soul up in a moment; but God never slumbers: *The Lord keep it day and night, Isa. 27. 3*. And if that be not enough, he adds, *every moment*.

Nor, 2. Is it his Eye only that is intent upon them, as at a distance; but his Presence continually *accompanies* them. Yea, it is further expressed, as by a continual *attendance* on us, *Psal. 23. 4. Though I walk through the Valley of the shadow of death, I will fear no evil, for thou art with me*. Sheep wandering in dark places, (to which that whole *Psalms* alludes) are obnoxious to be preys unto *wild Beasts*: But if the Shepherd be with them, there is no danger to be sure. If God (*my Shepherd, verse 1.*) that is *greater than all*, be with us, none need be feared.

Yea, so watchful is he, as wherever we go, he is said to *follow us*; even as one whose place (or duty) it is to *attend* a person committed to him. Thus *verse* the last of that *Psalms*, *Surely mercy and goodness shall follow me all the days of my life*, to see to me, and look after me.

And if Mercy and Goodness it self undertake this task and charge, we shall be as surely kept. Thus *Paul* also; *Not I, but the grace of God that is with me*. He so speaks of it, as his Guardian Assistant that accompanied him. The Phrase is first used of the Patriarchs: And indeed next, to that Fundamental of the Covenant, *I will be your God*. The usual Promise to the Patriarchs was, That God was and would be with them. An Heathen observed it of *Abraham*, *Gen. 21. 22. And it came to pass at that time, that Abimelech, and Phichol the chief Captain of his Host, spake unto Abraham, saying, God is with thee in all that thou dost*. After that, he was the same to *Isaac*; *I will be with thee, and bless thee, Gen. 26. 3, 24*. After that, to *Jacob*, *Gen. 28. 15. Behold, I am with thee, and will keep thee, in all places whither thou goest. And I will not leave thee*. To mention no more.

3. Not by his Presence only, but taking us into sure and safe custody, which *Peter* mentions here also; speaking of the *mighty hand*, *Vers. 6.* of that God that *cares for us*, *Vers. 7*.

1. Holding us by the hand, and that continually; see *Psal. 73. 23. I am continually with thee; thou hast holden me by my right hand*. Nay, and it is his *right hand* too, that holds thee *by thy right hand*: So *Psal. 139. 10. Psal. 18. 35.* and that to *save thee*, *Psal. 138. 7*.

And to be yet more sure; he is said to *take us into his hand*, grasping us therewith, *Deut. 23. 4. He loved the People*, (or, *is the lover of the People*, the great lover;) *all his Saints are in thy hand*; as Christ also, *Job. 10. 28.*

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And not in one, but in both. This Speech in *Deuteronomy* is not of a Shepherd holding his Sheep, but of a loving Husband embracing his Spouse, holding her not in one arm only, but in both: So twice in the *Canticles*, *Cant. 2. 6.* and *Chap. 8. 3. His left hand under my head, his right hand doth embrace me.*

4. The Scripture expresseth this his care by the attentiveness of his *memory*; *Psal. 111. 5. Therefore is ever mindful of his Covenant*: His Covenant, that is, that of *Grace*, which he had from everlasting ordered in all things concerning us, that whereas it might be thought or feared, though he took sure order for all things aforehand, yet in process of time, may he not forget something or other of necessary concernment to us? No; he hath all those things continually afore him punctually; forgets not one tittle; but performs all in that manner as he did forelay them: He is ever mindful of his Covenant. The Lord will *perfect* (says *David*) or make compleat, *that concerning me, Psal. 138. ult.* which he speaks in relation to that *Covenant ordered in all things* as to his peculiar, which he now believed would be all punctually performed as hitherto it had been: As when he had finished his Course, and was to dye, he professeth.

If it be Objected, do not the Saints run into Evils, and go astray; How then is God's eye and care, &c. so continually over them, every moment as you have spoken of?

The Answer is; 1. During all such times even of going astray, his eye and care is over them; yea, and over them most then: To moderate the Temptations and to take care that they themselves exceed not the bounds of the State of Grace in sinning, and be swallowed up and devoured of them. Our *Peter* himself, Christ's care was most about him then, when he was to be foiled by Satan: *I have prayed for thee, that thy Faith fail not, Luke 22. 32.* So aforehand; And *in the Temptation* his heart ailed for him; and at last *his eye* was upon him to purpose: He *looked back*, and you know what followed. In *Isai. 57. 17.* When he *went on forwardly*, (says God) *in the way of his heart: I have seen his ways, Vers. 18.* He saw him all the time of it, and took care not to let things go on so long as they should be past cure and remedy according to his Rules. *I have seen his ways, and I will heal him.*

There is another clear Scripture for this, *Psal. 73. 2. But as for me*, (says he, and you may wonder at me for it, who might be judged to have been better instructed?) *My feet were almost gone, and my steps had well nigh slipped. Vers. 3. For I was envious at the foolish*; that is, at the prosperity of the wicked: I even wisht my self one of them. Yea, and was greatly tempted to throw off all Religion upon it, and turn Atheist. Yea, and the Temptation therein rose up to a Verily, to a Conclusion in his own heart. *vers. 13. Verily I have cleansed my heart in vain.* And again, he fretted and had boiling thoughts, and angry litigations with God himself, as *Calvin* comments on the words, *Vers. 21. Thus my heart was leavened* (as the Original) *totus in fermento, filled with an angry sourness: And I was pricked in my reins.* Such motions and Affections of heart impetuously rose up and enflamed me. *Vers. 22. So foolish was I and ignorant, and as a Beast, with thee, or afore thee, in my carriage towards thee.*

But where was God in respect of the eye and presence you speak of, all this while? In view, he seemed to have as little eye to or care of this good Man this while; even as in governing the World, whilst he suffered the wicked to prosper, which was his Temptation.

Well, but when the Prophet was come to himself and the Enchantment was dissolved, he now clearly saw, that God had had as strict and waking an eye over him all along as ever: Yea, and the care which God shewed him, even during this Temptation, as in the Issue appeared, became the greatest

BOOK IV. pawn and pledge to him; assuring him, that God would preserve him for ever. Read from the 23th verse (where the Stream begins to turn into another Chanel) unto the end of the *Psalms*, *Vers. 23. Nevertheless, thou art continually with me, thou hast holden me by my right hand.* That nevertheless comes in upon the Narration of, and in Relation unto all that Miscarriage of his mentioned; so foolish was I, &c. nevertheless (which is the wonder of it, says he) or notwithstanding this, yet *I am continually with thee.* What! As to his own sense and apprehension, as if that he had held and kept up entire Communion with God all that while? No: For what he had said afore of the Evil frame of his heart is a contradiction thereunto. It is spoken then in respect of the eye and presence on Gods part, that God had towards him, which is evident by what follows, *Thou hast holden me by my right hand:* And so thereby had puld him forth of that horrible Temptation. And the experience he had learned of Gods care and preservation out of these passages towards him, assured him that God would preserve him for ever. *Vers. 24 Thou shalt guide me with thy Counsel all my life long; and afterwards receive me to Glory.* This is an inference as to the future, from that Experiment.

Yea, farther this place shews that at such times and Seasons wherein our hearts seem most loose, and left to themselves, God hath then the more steadfast eye; as the Mother of the Child, when sick, or as a Mariner hath most care and sollicitude of his Ship in a Storm; a Father the most wary regard to a little Child, he hath let go, to see what way of it self it will take. And therefore this acknowledgment is brought in by way of thankfulness and blessing God; as *Calvin* observes, for his presence with him and support of him then: That he was not wholly overturned or faln headlong, as off from a Precipice, as those words, *Vers. 2. My steps well nigh were poured out, import.*

The second Branch I make of handling this his care in the general, is, What is the principal Subject of his care? What it is taken up about?

First, His principal care is over our Souls, *Psal. 121.7. The Lord shall preserve thee from all evil; The Lord shall preserve thy soul.* The latter is by way of Emphasis and Notoriety added. So that he that keeps thy Bones, thy Body the sheath, will be sure to look to thy Soul. And therefore God regards not so much to what he gives thy Name, thy Body, thy Estate up unto; what detriments and diminutions in thy outward Man befall thee therein, if they subserve to renew thy inward Man. Our *Peter* here, *1 Pet. 2.25.* telleth us for our comfort, that when we are converted to God, *we are returned to the Shepherd and Bishop, (or Overseer) of our Souls.* His eye is specially upon them, they are his Charge and Flock.

2. His care is principally exercised about preserving you, that no sin have Dominion over you. When Grace first takes hold of us, and calls us, it sets up a Dominion over us. *Grace reigns to eternal life, Rom. 5. ult.* even till then: And then we begin first to give up our selves to the Government of it. Which *Peter* here exhorts them to renew and continue to do; *Humbling our selves under his Sovereign Hand or Power.* Which we no sooner begin to do, but from thence forward the Sovereignty of Grace takes us into its Protection and Conduct. And the Fundamental Principle by which that Dominion of Grace stands and is continued over us, is, *that sin never come again to have that Dominion which once it had.* So *Rom. 6. 14. Sin shall not have Dominion over you, for ye are under Grace.* And the Reason of it is clear and plain; for *Sin* and *Grace* have and seek two opposite Dominions, and the Dominions of each are destructive of the Dominion of the other (and what an interest Dominion is, we all have seen and know) so as if ever sin should come to have its ancient Dominion and rule, as once the Grace of God, that now hath taken the Dominion, were Dethroned; or to use *Paul's* word, *Gal. 2. 21. frustrated.* But this the Interest of Grace it self, as it is contrary to sin, but specially in that it is an interest of Dominion, will never suffer or endure. And in this sense are the Promises of *Keeping us from all evil,* and *Preserving us blameless,* and the like, to be understood, (that is, blameless according to the

the Rules and Principles of the State of Grace) and so as in the end , to bring forth Judgment unto victory.

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And to that end 3. He takes special care of our feet, our steps , and goings, 1 Sam. 2. 9. He will keep the feet of his Saints. And whoever will undertake to keep himself (as it follows) by his own strength he shall not prevail.

Our Saviour Christ when he was to go out of this World, John 13. 1. (and then at death we shew what our cares towards those we love , are most upon) he shewed his greatest care to be of this. He would needs make that one of his last deeds, to wash his Disciples feet, Vers. 5. The mystery whereof he gives, Vers. 10. He that is washed needeth not save to wash his feet , for being justified by the blood of Christ (which is termed a washing, 1 Cor. 6. 11. and is total and at once) all the need and care that now remains is to preserve and keep a Man's steps and walkings , to keep him holy.

And again, Christ in his last prayer, John 17. 15. shews this was his care ; It is one of his great requests , to keep them from the evil of the World , namely (as the words afore shew) from sinning as they of the World do sin.

Likewise Psal. 37. 23. it is said (which shews Gods eminent care herein) That the steps of a good Man are ordered by the Lord : And the Lord delighteth in his way : The latter is a reason of the former , that because God loves their persons and so desires to please himself in their ways , (and one we love , we desire should please us ,) therefore , God doth studiously and with avisement , order all his steps.

Which ordering of our steps is in a special manner so to be understood , as to see to us and our steps so , as at least sin may not have Dominion over us : For which you may observe that joyning together of these two, Psal. 119. 133. Order my steps in thy word : And let not sin have Dominion over me.

Or if you will take another Expression of David ; (which since I met with it hath much pleased me as to the point in Hand.) And therefore I will somewhat enlarge upon it. Psal. 66. 9. 10. 16. Which holdeth our Soul in Life, and suffereth not our feet to be moved. For thou , O God , hast proved us : Thou hast tried us , as silver is tried. Come and hear all ye that fear God , and I will declare what he hath done for my Soul.

There are two eminent benefits , or blessings Spiritual ; and but two , that comprehend all other that take , and fill up the whole space of a Christians Life , from his first conversion to his death : 1. The work of Conversion , or estating him into Life , at first : 2. The preservation of that Life , and conduct of him unto Glory , through all the passages of his pilgrimage : And each of these in their kinds , wonderfull , and great : And if a controversie , and debate were admitted , which of them should be the greatest ; it would be found that no jury of Mankind , could determine on either side ; but must return , and leave it to Gods free Grace it self , which is the Author , and finisher of our Faith , to decide : And perhaps both will be found alike redounding unto the Glory of that Grace : For look as the works of Creation at first , and upholding all by his power , and providence , are yoked together as works of a like wonder , vouchsafed the Creation in common , Heb. 1. 2, 3. So just in the like manner we find Regeneration , and perseverance joyned , as the sum of all other works in this Life : Thus , Begotten again ; And kept by the power of God to Salvation ; are joyned by the Apostle , 1 Pet. 1. 3, and 5. called, and preserved in Christ Jesus : So in Jude Vers. 1. And Paul the same, 1 Thess. 5. 23, 24. And the very God of Peace sanctifie you wholly , and I pray God your whole Spirit , and Soul , and Body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you , who also will do it. And in the Old Testament ; I have made or formed you ; and I will bear, and support you : Isai. 46. 4. And I have made, and stablished you, Deut. 32. 6. by both of which he shews himself a Father , as in the words afore : And accordingly the Saints are called upon to bless God more eminently for these two Grand and comprehensive Benefits: Blessed be God, says Peter, 1 Pet.

1. 3. *who according to his abundant mercy, hath begotten us again, unto Like:*
 Book IV. And Oh! Bless our God ye people, which holdeth our Souls in Life: So the
 Psalmist here: Yea, if we do narrowly eye the words in either, both Peter,
 and the Psalmist do bless God for both at once: Blessed be God for *begetting*
us: Who are also kept by the power of God: So it follows in Peter: In the
 Psalmist, both are comprehended in this one word: 1. Which [*putteth*] our
 Souls in Life: [So the margents, out of the Hebrew:] that is, who puts
 Life into your Souls at the first, as he did into *Adam*, when he made him a
 living Soul: 2. And then, which *holdeth*, that, is continueth our Souls in that
 Life: So the Translators render it also, according to the Psalmists Scope: And
 Oh! Bless the Lord, saith the Psalmist there; for these, and both these.

This *Psalms* is supposed to have been penned by some holy Prophet, upon occasion of God's preservation of his People under the great Trials they underwent from the *Babylonians*, and under that Captivity.

And this holding their Souls in life, may be understood in two respects:

1. As respecting *bodily Life*, and the concernments of it, continued all along from great dangers that might have come upon them from so cruel an Enemy.

2. In relation unto the spiritual life of Grace in their Souls, (which is and was to them the infinitely far greater Mercy of the two;) And this life, as preserved in the want of Ordinances, and living in the midst of an Heathen Idolatrous Nation, and a wicked Generation ruling over them.

And the hazard of the extinction of either, and their Trials and Temptations in both respects, is represented here to have been very great: For, 1. He compares them unto the trial *whereby Silver* is tried; which Phrase is used to express the sorest of Trials: *Ezek. 22. 22. As silver is melted in the midst of the Furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you.* Yea, when our trials are of a lesser sort and degree, and more tolerable, they are said to be, *not as silver, or with silver, Isai. 48. 10.*— 2. They are further set out in *Verse 11. Thou hast brought us into the Net, thou hast laid affliction upon our loins:* that is, the affliction God laid on their loins, was as a Net, that encompassed them round, wherein they had lain tossing and tumbling, *like Bulls in a Net*, (as the Prophets phrase is, *Isai. 51. 20.*) and found no way out whereby to escape. 3. He caused men to ride over their heads, *verse 12.* that is, they were in a manner perfect slaves, at the will and pleasure of wicked and cruel men, their Enemies; for by that very Phrase is *slavery* expressed: For the manner was to use Slaves thus, to carry them on their necks and backs, as riders on them, resting themselves mean while over their heads; *Isai. 51. 23. But I will put it into the hand of them that afflict thee: which have said to thy Soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.* 4. There was a great variety of such perils, and not only of several, but of contrary sorts; *verse 12. we went through fire and water;* either of which single and alone, when but one of these befall men, note out extremity of evils. Thus *through water*, *Psal. 69. 1, 2. Save me, O God, for the waters are come upon my soul. I sink in deep mire, where there is no standing; I am come into the deep waters, where the floods overflow me.* Or *through fire;* *Ezek. 15. 7. And I will set my face against them, that they shall go out from one fire, and another fire shall devour them, and ye shall know that I am the Lord, when I set my face against them.* But when through both successively, one after the other, this notes out an Accumulation of miseries or trials indeed; as we read *Isai. 43. 2. with God's Promise to his People in such Conditions: When thou passest through the water, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* Which Promise is here, you see, acknowledged by the Psalmist, to have been performed. God was with the three Children when they walked through the fire, in the very letter of
Isaiab's

Isaiah's Speech: And with the Children of *Israel*, when they went through the *water of the Red-Sea*: And now that they were delivered, and were returned into their own Land, they were, as it is expressed, *brought into a wealthy place*, out of those streights and pressures; that is, into a roomy, open, and enlarged condition, in outward respects. And in the view, and sense of all these various dealings of God with them, he blesteth God, that God had as yet kept them alive; (which was the Promise made the Church, as in it self alone mercy sufficient in such a sense,) and restored to them the Comforts of Life.

But the second mercy I mentioned is, of holding the Souls of his Saints in Spiritual Life: This as it was the mercy of mercies, so I take it, is the mercy chiefly, and above all intended, for which he thus blesteth God: And my Reasons are,

1. The dangers they had run through, are not here simply considered as perils to the outward Man alone; but further as *Tryals*, and *Probations* of their Faith: This the words shew; *For thou Lord hast proved us, and tried us as silver is tried*, *Psal. 66. 10.* Now take them as trials from God, and so they must be understood to relate to the inner Man, as *Temptations*, and *Probations* thereof; even as when they are called *Chastnings* of the Lord, they likewise do: Now look what life it was, which these dangers, considered as trials, did respect and endanger; that *Life*, and the preservation of it, was it which he chiefly aims at, to bless God for: And it is our spiritual Life, the Life of our Souls, which Trials, and such Probations (considered as such) do wholly respect: and the enduring of which it is, makes the mercy so Great; to have that Life which God and the Saints do most respect, maintained in the midst of them: (For in themselves they do endanger that Life) The rich Carnal Professor *fadeth* and *withereth*, *when the Sun is up*: *Blessed (therefore) is the Man that endureth Temptation*, *James 1. 12.* And it is our Faith which is the principle of spiritual Life; which is said to be the Subject of such Trials and Temptations, considered as such: So *Peter 1 Epist. Chap. 1. 7. The Trial of your Faith is much more precious than of Gold*, (says he there;) even as here, *the trial of silver*: And again, in the Old Testament, the spiritual profit that accrueeth thereby in spiritual refinings, is that which the Trial of the Soul as Silver, is compared unto, *Zach. 13. ult. I will bring the third part through the fire; and I will refine them as silver is refined; and will try them as Gold is tried: They shall call on my Name, and I will bear them: I will say it is my people, and they shall say the Lord is my God*: The Issue of their trial is made not a refinement only, in respect of Corruptions purged out, (which *Peter* also speaks of, *Vers. 21.*) but a rising up to an Assurance, (through experience in those trials) That God was their God; even as here he calls upon them as they were Saints, and tried Saints, *Bless our God*, says he, *ye people*, *Psal. 66. 8.* The like you have in *Malachi. 3. 3. And he shall sit as a refiner and purifier of Silver: And he shall purifie the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an offering in Righteousness.* So that this Scripture of the *Psalmist* is for substance Parallel, (though under other Allusions,) unto that you read the Profession of those Saints to be, in their acknowledgments of God therein, in the like case; *Psal. 44. 17, 18. All this is come upon us, yet have we not forgotten thee, neither have we dealt falsely in thy Covenant: Our Heart is not turned back, neither have our steps declined from thy way*: Which is in effect, and substance the same, with the preserving of their Souls in Life, and of their feet kept from being moved, from out of the ways of God; as you find here in the Text.

2. The like here intended, is eminently the life of the Soul; in his saying, *Bless our God, that holdeth our Soul in Life*: Which *Peter* also, in the same *Chap. 1. vers. 9.* in like manner expresseth: And although I know the word Soul, is taken for the Person sometimes, yet comparing this with the use of the word, *Vers. 16.* of this *Psalms*, (of which in the next following reason,) and observing the parallel, and correspondency, these words of blessing God, have with the special care of God, as it is set out in keeping our
Souls;

BOOK IV. Souls, in *Psal. 121. The Lord is thy keeper; Vers. 5. and vers. 7. The Lord shall preserve thy Soul*, as the Subject of his care: And then taking in *Vers. 3. He will not suffer thy foot to be moved*; And all this there being spoken in relation to their Souls; and how withal the very same individual Phrases are here used; *Holds our Souls in life; and suffereth not our feet to be moved*; This induceth me to judge, that the aim, as to the spiritual Life of the Soul, is in this passage intended, as well as in that *Psal. 12.*

3. He that penned this *Psal. 121*, having blessed God thus in the behalf of all other Saints, and invited them thereby to do the same, at last offers to cast in the experiments of Gods dealings with his own Soul, as a provocation, and a pattern unto other Saints, to recollect with themselves the like dealings of God with them; to the same end, and purpose: Thus *Vers. 16. Come and bear, all ye that fear God, and I will declare what he hath done for my Soul*: Where the words [*for my Soul*] do certainly respect the spiritual dealings of God with *his Soul*, in distinction from such outward mercies, as concerned his Bodily Life: And so doth clearly expound what he had meant, by keeping our Souls in Life, in this 8. *verse*: Now this passage of his, being the conclusion of the *Psal. 121*, and as it were the summary of it, I therefore take to look backward to these foregone passages; and to be as his setting his Seal to the truth of them, in his own Experience; Having this coherence with the former: As if he had said, *come and bear, I will declare what God hath done for my Soul; namely in keeping, and holding my Soul in Life*; during all this long Tract of Tryals, I have passed over, and gone through, together with you, all the rest of my fellow sufferers: For which I in my particular do bless God; and for which you, in your particulars have cause to praise God also: And thus, that which follows to the end of the *Psal. 121*, I understand to respect what exercises, and gracious Issues of Spirit, by prayer, and self examination of Spirit, had befallen him, under those common Trials forementioned, that he had found: The chief whereof, were, *I cried to him with my mouth, and he was extolled with my tongue*: And so to the end of the *Psal. 121*: And so his Scope in *Vers. 16.* issues in this; as if he had said, *Lo here I, who am but one among you all that fear God in the World, (and perhaps in his own eye he was the least,) come, and behold the course I have run through, from the time of God his first putting Life into my Soul, unto this day: And if I did but tell you, or could rehearse all the Experiments which my life since affords; and give so large, and ample a declaration, (as his own word is) as I could from experience make; enterwoven with so many varieties of rich dispensations, of Gods having preserved me still in Grace, and kept Life in ure in me, especially by prayer, Vers. 17. and not having regarded Iniquity in my Heart; Vers. 18. from time to time, in the midst of all the Temptations, and changes that have past; you would stand agast at them, as I my self do: And I would do this, to the end that you would all be provoked thereby, to view and remind the several courses of dealings which God hath taken with each of you, to the upholding and carrying each of your Souls through, with Spritual Life still continued in them: And that you would set down, and tell the like stories too, at which we shall all be astonished one at another; and fall down afore God in all, and ever and anon adore him, and cry out; O Bless our God, all ye the people of God, which hath thus wonderfully, and miraculously held our Souls in Life, for these ten, twenty, thirty, forty, fifty years: And if my own single Experience would, yea and doth afford so much, (and Oh! how little of Gods Grace to me, am I able to declare,) what would all, and each of yours, when all shall be fully told, rise up unto, as at the Day of Judgment it will?*

This I take it, is the Prophets intimate Scope; who ever he was that wrote it, from the Experience of what himself had found, and observation of others Saints, his companions, all along that captivity out of *Babylon*: Which when come forth of it, he writes.

My Brethren, you have often heard perhaps with much delight and sympathy, the strange relations of one anothers conversions; strange in the variety of dealings God taketh with each Soul, and in some, unto a wonderment: And which enhaunceth the wonder of it, that in all it ariseth to the same substantial work of Humiliation, Faith, and Godliness: Well but let me again tell you, that if you could but recall, and dilate upon the whole, or principal passages of your *perseverance* in Grace, and the dangerous rocks, the strange Meanders and Labyrinths, the tossings, and tempests you have run through in the courses of your lives, your dangers of falling off from God thereby; together with Gods dissolving the charms, and machinations of Satan, laid there in against you, shewn in his recoverings of you after fallings long continued, Backslidings, and revivings from dead frames of Heart, and so strange preventing of you from fallings, what by providences, what by his Grace inwardly working, and thereby preserving of you; and then his Gracious supports and comforts vouchsafed your Souls, and renewals of your inward Man day by day; his mighty breakings in upon you in communion with himself, and his Son; his chastisements, and sore afflictings of you, to the Issue of them; the changes of condition, and emptyings from vessel to vessel he hath made, still sanctifying them, to leave none of your dregs behind; his leading you through great, and terrible Wilderesses, and then again through variety of green Pastures; and further, discoveries by all, of your own hearts to him, and of his to you when you make such reflections on the several passages, and experiences of your Lives; you will find that it is matter and cause of the Saints, their greatest blessing of God, the keeping, or preserving their Soul in Spiritual Life.

I shall set the unspeakableness thereof out in no other consideration than this, by which *Austin* so magnifies this Grace, above what *Adam's*, in his best, and perfect Estate was, that considering the infinite variety, and number of Tryals, Temptations, the Body, and strength of Corruptions, still remaining, damping, opposing the power, and Life of Grace by corruption, and the Law of the members; it is a wonder of wonders, that Grace should be continued, and not driven out: As great a wonder as to see a small Cock-boat kept alive, (as Mariners speak) in the midst of so many Seas and Storms, and Waves of corruption that overwhelm it; or to carry a small Candle lighted, yea in it self, but as yet a smoking week, as Christ calls it, ready of it self to dye, and expire; when snuft every minute, in a rainy and Stormy night, through *New-market-Heath*: But Christ, and his Power, is the lantern, it is preserved in; *Preserved in Christ; As Jude 1.*

CHAP. XVI.

That the Decrees of God in Election are of such sure Efficacy, that we may be ascertain'd of their Infallible performance. That nothing can hinder or frustrate their success in working, because God works all things according to the Counsel of his own Will. What Assurances we have, that his good purposes concerning us, shall be invincibly accomplished; both from the nature of Election Decrees, and the Interest which the Attributes of God have in the performance of them.

AS the Decree of Election, or Predestination, is the efficacious Will of God, which for his own good pleasure intends our Salvation, and has prepared such means, by which, *and through which he brings his Elect unto that end, efficaciously and infallibly.*

1. This efficacious Will of God, in this matter, is to be distinguished from other Decrees. We call this the efficacious Will of God, because it does not leave a man in the hands of his own free will, as *Adam* was left; and because it also respects and decrees the very event; for it is such a Will of God, as is joyned with his Power to effect it. As for instance, *Eph. 1. 11. In whom, in Christ namely, we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own Will.* And this is backed with two other Scriptures out of the Old Testament, *Isai. 14. 27. For the Lord of Hosts hath purposed, and who shall disannul it. Psal. 115. 3. But our God is in the Heavens, he hath done whatsoever he pleased.* And this distinction might be cleared by many Instances; as by *Saul's* being chosen King, whom he did cast out; and that of *Jeroboam*, to whom God made the same promise of establishing his Kingdom, as he had done to *David*, but left it in the hands of his own will, *1 Kings 11. 37, 38.* as the event shew'd how it succeeded. And thus before he had done as to *Adam's* state, which is perfectly the state the *Arminians* put God's Election and Promises into, which the event also shewed how fatal it proved. And this was the case of the *Israelites* present in the Wilderness, whom God promised *Canaan* to, but left the Issue to the counsel of their own Wills, and thereupon God destroyed them in the Wilderness, and then twits them with it, *Numb. 14. 34. After the number of the days in which ye searched the Land, even forty days, (each day for a year) shall ye bear your iniquities, even forty years, and ye shall know my breach of promise.*

But God's Decrees of Election and Predestination, as expressed in that place of *Eph. 1. 11.* are not such, they are absolute and infallible, and all along so described to be, they have their effect, which if it be proved to be the genuine Scope of the place, there is no more to be said, there is an end of the Controversie for our side.

I shall prosecute for the present first, but this one Argument, the spirit of which lies in this, out of that eleventh Verse, That the Decree concerning God's Election, is the Decree of God, as he is an effecting God, of what he does determine in the counsel of his own Will; which words, and the sense thereof is plain, that it is of God; not a contemplating only what he desires to be done, but of a God that actually works and effects, according to what his

his counsel was to do, not leaving it to the counsel of our will; *but working according to the counsel of his own will*, and therefore considered as infallibly working what he had decreed. Working and effecting his counsels of Election according to the measure of his working all things else, which he hath peremptorily resolved to do: And as such a God, a working God, and effecting what he will, he is described here to be, and therefore is to be look'd upon as a God so effectually working. I shall take up a more comprehensive Discourse, infer'd from the general Scope, and argued from divers particulars of the words, which will evince almost from every word, That God's Decrees of Election and Predestination are efficacious Decrees that do attain infallibly their event.

Chap. 16.

First for the general Scope, the Fabrick of the *Arminian* Doctrine, with its Enlargements since, does not so much as necessarily suppose the Foundations the Apostle goes upon; yea, lies cross, and thwart unto the main design the Apostle has in his Discourse.

As first, The Doctrine of Election itself, which the Apostle makes to be but one grand Fundamental Act at once passed in the Counsels of God and Christ themselves, between them; upon which the particular blessings that follow, spring, and have their course, and that Act to have been before the world was; this grand Act they nullifie, and make nothing of: Whereas the Apostle says, *That he has chosen and predestinated us before the foundation of the world*; They place instead thereof their Foundation to be, that which is no Election, no Predestination: For Election, as Nature teaches us, is a choice of some persons segregated from others passed by. Instead of this fundamental and total Act of God, compleated and finished at first, and determinately pitched upon particular persons, They substitute in the room of this Act another, upon Condition, which they make their Foundation, which is so far from being an Election, that it is a general choosing of all, which is a manifest Contradiction: And it is but upon Condition neither of what may never fall out in any one person, the whole depending upon man's will, which they say, God doth not, cannot rule; and so at best, is but an incompleat Act held in suspense, and left utterly uncertain, and intermitted with its contrary, that in one and the same day a man is elected, if his Freewill has consented, and then becomes Non-Elect, if his Freewill falls off; and this happens a thousand times in the course of a man's life.

Secondly, The Apostle supposes, in asserting an Election, a Church unto Christ under the New Testament, at least, a Church design'd out by Election, and formed out to Christ by the following blessings, with which he blesses them. He necessarily supposes such a Church to be elected under the New Testament, *against which the Gates of Hell shall not prevail*, as Christ has promised: But this their Doctrine supposes may not be, and so not only the Scripture, which were on purpose writ for their sake, that they might have comfort and hope, may not only be frustrated, but that Christ himself may be said to have died in vain, and so to frustrate the whole of the Grace of God toward his Church, and of Glory to Christ, whose glory it is to have at latter day his full Church about him; *The Children which thou hast given me*, says he in *Joh. 17.* who are said to be *the glory of Christ*, *2 Cor. 8. 23.* *Whether any do enquire of Titus, he is my partner and fellow-helper concerning you: or our brethren be enquired of, they are the messengers of the Churches, and the glory of Christ: and Christ to be glorified in his Saints.* And if we find Paul triumphing so much in the thoughts of them he had converted, that they should be his joy and his crown in the latter day; then how much more will Christ's joy and crown depend upon the same event; how much will Christ's joy be augmented or lessened according to the success?

This in general, as to what is their whole Doctrine: But this Paragraph in *Eph. 1.* from *verse 3.* to the *15th*, may easily be discerned to be divided into two parts; the one a Discourse of Election and Predestination, and the Effects of it, as it is common to all Saints: And secondly, The execution it self, which we have asserted infallibly to follow the said Act of Election in the Doctrine describing it. And the Reader may as readily observe, with a cast of his eye, that he handles the Point of Election twice; first, in the Doctrine of it, as was

said; secondly, in the Execution and Application of it unto the two sorts of persons that are elected. 1. The performance of it upon the Jews, *verse 11, 12. 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: That we should be to the praise of his glory, who first trusted in Christ.* In whom also the *Ephesians* and the *Gentiles*, unto whom he speaks, trusted, *verse 13. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy spirit of promise.* He contents not himself to have delivered Election in the Doctrine only, and to apply it there in particular, but he goes over the two sorts that were elected, like two great Arms of the great Body of a Tree; yea, and which is most to be observed home to my purpose, this second applying of it is to shew the accomplishment, the effect upon either; So as you have the Performance infallibly following the general Doctrine, and that both upon *Jew* and *Gentile*, which divide the whole breadth of the sorts of Mankind between them. So as nothing can be plainer, than that the Apostle should conjoyn these two together, as Cause and Effect, and that the Apostle would have the Saints to take notice of this Universal Conjunction.

In the forepart, the Doctrinal part, he puts in the word *us*, and he has it up again, *we who first trusted in Christ*, *we Jews*, and so carries it all along, as including himself, his own person, as the eminent instance, purposely to include himself, as one that in common was elected with the rest, and a chief pattern of the Election of the rest, to them that should after believe. The grace of *Paul's* Election was the same substantially with the grace vouchsafed in Election to every ordinary Saint; they may differ in degrees of favour, and extraordinary Circumstances accompanying their Election: As the Election of the first Fathers in *Rom. 11. Abraham, Isaac, and Jacob*, though for the special honour of their persons, they are called the Fathers, and Patriarchs, yet the grace of their Election for substance is the same, one uniform Grace. So the Election of *Paul*, and of all the Saints, is one common grace and uniform thing for the substance of it. The same Power works, and the same Graces wrought, let the Adversaries plead what circumstances they may, or can, out of *Paul's* example, it will prove but circumstantial; as that Christ himself should call him from Heaven, and he should hear him by the way, and hear himself speak: But yet *Paul's* Election, and Conversion, and the Effects thereof, were but one and the same with ours; for the example of his Conversion is made a pattern to them *that should after believe*. And Christ himself giving an account of it, tells *Ananias*, he was *a chosen vessel to bear his name*, and in him the Event, and the Doctrine of Election, were infallibly and inseparably conjoyned.

Besides this General, there are sundry Particulars almost in every word of this Paragraph, in *Eph. 1.* from *verse 3.* to the 15th, that are found to confirm that God's Decrees of Election, and of the whole Fabrick of our Salvation, are efficacious in the sense that has been given, and shall infallibly have their event.

First, Take the word *Election*; God is not at *Its* and *Ands* with us in it, but if it be according to Election, it stands firm, fixed. This the Apostle asserts, *Rom. 9. 11. That the purpose of God according to Election might stand.* Whatever stands, that does, and has its effect in due time, by Calling, which is the necessary consequent of it. *That the purpose of God according to Election might stand, not of works, but of him that calleth.*

Secondly, As in this place of the *Romans*, it is said, *That the purpose of God according to Election might stand*, you have it varied elsewhere, *Predestinated according to his purpose*, *Eph. 1. 11.* and it is made a sufficient distinction of Elect from Reprobates, that they are called according to his purpose; *Rom. 8. 29. All things work together for good to them that love God, the called according to his purpose.* And so *Austin* makes use of the word *vocati secundum propositum*, as a note of distinction. His purpose is said to have its effect in an efficacious Calling.

Thirdly,

Thirdly, Especially when the purpose of Grace is said to have been before the World; *2 Tim. 1. 9. Who hath saved us, and called us with an 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.* Divines have observed, That the Works of Creation that were made at first out of Nothing, are never resolved into Nothing again: As the *third Heavens*, created the first day from the Foundation of the World, as Christ says, were not, nor ever shall be annihilated. And the same we may say of God's first thoughts and purposes, such, as those of Election were, for the perfection of them, and are therefore termed Counsels, they shall never suffer an alteration.

Chap. 16.

And therefore, Fourthly, They are called *the immutability of his Counsel*, confirmed by an Oath; *Hebr. 6. 17. Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an Oath.*

And Fifthly, add to this; They are the counsel of his own Will. It would be a dishonour to God's wisdom to alter what he professes to have done by counsel. And it is of his own Will, and which he purposed in himself; he did not look out of himself for the reasons of that his counsel; *Eph. 1. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself.* God did not look out of himself upon any thing in the Creature, as the motives, why he chose; but his own innate thoughts were his sole measure.

And then, Sixthly, Their Election, and all the Benefits that succeed and flow from it, are said to be in Christ; he has chosen us in Christ, predestinated us by Christ, to the adoption of Sons, graciously accepted us in Christ, and all to the glory of his Grace. Now I lay this for a sure Foundation, as Christ himself, That there is nothing God hath promised, or spoken of, that he will do in Christ, but he efficaciously performs it. If he makes Promises, as all his Promises concerning our Salvation, are in Christ: *They are Yea and Amen. 2 Cor. 1. 19, 20. For the Son of God, Jesus Christ, was not Yea and Nay, but in him was Yea: For all the Promises of God in him are Yea, and in him Amen, unto the glory of God by us.*

If they all be Yea, then they must be effectual: *Paul's* Scope there is to shew the faithfulness of God in his performances; That though *Paul* himself, being but a Creature, he might and did fail, they were Yea, and they were Nay, speaking of his coming to them: But God's Promises in Christ are Yea, and not Nay; and you may set Amen in every one of them infallibly to be performed.

You have the same thing asserted of the Covenant of Grace, which God made to *Abraham*, which was but a bundle of absolute Promises; and yet the Apostle says further of it, *Gal. 3. 16, 17. And this I say, that the Covenant, that was confirmed before of God in Christ, the Law which was four hundred and thirty years after, cannot disannul, that it should make the Promise of none effect. For if the Inheritance be of the Law, it is no more of Promise; but God gave it to Abraham by promise.* The Covenant of the Gospel is but a Collection of a many Promises simply and freely given as an Inheritance, and Election is the Donor, and Declarer, and confirmer of them: And doth God say in Christ, I do this for that end, you may set Amen to it; it shall certainly be performed.

Lastly, Extract we but the many Attributes which are engaged by God for the effectual performance: The three Persons in the Godhead, they are the joint Efficients and Carriers of God's Decrees; but the Attributes in God, it is they that afford the matter of the performance of God's Promises, or God's Declarations, when they are set together with God's Decrees to back them. They are the Springs in God of whatever he doth efficaciously decree to do. The *Synodists* of Great Britain, they therefore say, They are effectual Decrees, because they are Decrees *conjuncta cum potentia*, because he, though a mean Man, who came with a Commission efficacious enough to effect the bu-

sines

sines for which he came, being commanded to shew where his Commission was, he pointed to a Regiment of Horse, there is my Commission, says he : It was *decretum cum potentia conjunctum*. But you shall see not one Attribute only, but that many of the Attributes of God, which are most proper to effect the thing, are discovered, and made to appear to back and command, and not demand only, as for example; The Divine love, and Wisdom, and counsel, and will that is in God, do all stand out, and appear to accompany, and maintain these decrees, and that must needs be judged effectual which is so armed, and compleatly furnished.

The Attributes are these, to rehearse them more largely.

First, an inexhaustible Fund of Divine Love in the bottom of God's Heart laid up, and provided to maintain all the expence, and heartily, and willingly to perform it all along, in the doing of it. This he speaks first of Election, *According as he has chosen us in him, that we should be holy, and without blame before him in Love, Eph. 1. 4.* This passage, *before him in Love, Dickson Glascon, Professour, interprets of the Love of God born to us, when he chose us to make us every way perfect in Holiness all along, to the highest degree of perfection we are capable of: Ut gradatim verè sanctificaremur, et tandem plenè, perfectèque sancti in cælo siteremur:* As by that Love which by degrees truly sanctifies us, and at last fully, and perfectly presents us holy in Heaven, without blame. And so Interprets those words by those that follow in the fifth Chapter, where speaking of the same Love in the Heart of God, and Christ, *Husbands Love your Wives, as Christ also loved the Church, and gave himself for it; that he might sanctifie 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,* Which words in the fifth Chapter, are apparently spoken of the love, that is in the Heart of Christ; for it is, *love your Wives, as Christ his Church,* with a special love; whereas the *Arminians* would have God's love equal, and alike to all; and likewise he speak's of the love in the Heart of God the Father, and so of Christ in his other Text, *vers. 4. of the first of the Ephesians:* For the Apostle speaks of it, as the worker of all that Holiness, which is not only in us at the first, but which is perfected to the last and utmost degree, which we are ordained to have in Heaven. *To be unblameable,* says that first Chapter, *before him,* whom God can find no fault with, *not having spot, nor wrinkle, or any such thing,* says the fifth Chapter; that is, that we should appear before him, not only without all sin, but without any imperfection or misery, or any such thing, that has the appearance of imperfection, but be rendred blessed, and glorious at last before him, and this out of pure love, which the Apostle makes the cause of our Election, and of all that happiness, and holiness, which follows upon it. And love being here presented as the cause of all, this must therefore necessarily be taken of what we shall be, when perfect in Heaven: Thus he. And it is not barely said out of love, or with love or by love, but in the following Chapter to the *Ephesians,* 'Tis said to be with his *great love, wherewith he loved us;* which love is there mentioned as the foundation of all, as of God's *Rich mercy* to us; to which is added, *for the great love wherewith he loved us,* as the bottom of all that great mercy: The latter being spoken of, as respecting mans Election, in his pure condition of Holiness as it was in *Adam;* but the *Riches of mercy,* which is the first mentioned, respects Man as fallen into sin, and misery, whereof he treats in that Chapter. But that great love, which was in the Heart of God, as the foundation, that continued in Man, though fallen, and wrought in mercy, was that, which had begun toward his Elect, I do not say to all Men in *Adam's,* nor to them in that Holiness, which was in *Adam,* but to bring them to that perfect Holiness of another kind, which he meant to give us in Heaven wherunto he had Elected us.

2. And seeing we are upon it, if the next be mercy, which properly respects the misery we were fallen into; and that doth not pass the Apostle without an

an exaggeration of it in the 7th *verse* of the second Chapter to the *Ephesians*, *The exceeding Riches of his Grace in his kindness towards us.* Chap. 16.

Here is love, and mercy, and all the interest that they have to move the Heart of God with, that conduce to make our Salvation effectual.

3. The Will of God it set upon it in the fifth *verse*, *Having predestinated us according to the good pleasure of his will.* There it is once mentioned, and it is not purely Will, which were enough; for where Love's power and Will meet, as you shall see here they do, what is there will not be done, that God can do? it is his own Will, it is emphatically said so, who works all these things, (as was interpreted) that go to make the work perfect; *according to the Counsel of his own will, Vers. 11.* Regeneration is the first product of Election: And the same Expression is used of it, *of his own will he begat us, by the word of Truth; Isai. 1, 18.* Observe it, how diametrically opposite it is to the Language and Estate the *Arminians* would put it into. Is it Mans Will? no: It is Gods own Will, which is the State of the Question: *John 1. 13. who were born not of blood, nor of flesh nor of the will of Man, but of God.* It is the good pleasure of his Will. *Jer. 32. 41. yea, I will rejoyce over them to do them good, with my whole Heart, and with my whole Soul.* When God intends to do his people good, he rejoyces to do it; yea, to think of doing it with his whole Heart, and with his whole Soul. Now, Election is *omne bonum*, as God said to *Moses*, is the intention of the highest good, and to effect it, his joy must be answerable: And what a Man does with his whole Heart, and with his whole Soul, the whole of him is in it. It is not so in his other works of throwing Men to Hell, *Jer. 9. 24. Let him that Glorieth, Glory in this, that he understandeth me, and knowledgeth me, that I am the Lord which exercises loving Kindness, Judgment, and Righteousness in the Earth; For in these things I delight, saith the Lord.* Which words the Apostle Applies to the benefits we have by Christ in our Salvation, which are the fruits of Election: *1 Cor. 1. 30, 31. But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: That according as it is written, he that glorieth, let him glory in the Lord.*

But there is no act of Will, but an Understanding Goes before it, and leads on to it. And so it is with Man; and thus far it is with God: The depth of his Wisdom and Knowledge preceeds, and concurs with this Act of his Will: *Rom. 11. 33. Oh the depth of the Riches, both of the Wisdom and Knowledge of God; spoken of Election.* And observe the Counsel of God expresses his deepest wisdom: And although in Man, it is upon deliberation for time, which perfects a Man's thoughts, and the after second thoughts are best, yet these first thoughts of God, (who must not be said to deliberate, that notes Imperfection,) His first thoughts, that he fell upon before the World was, are said to have the solidity of Counsel in them, and to be as perfect, as to Eternity they could have been made; and so perfect, that they are not capable of alteration unto any other: Hence in *Heb. 6, 7. Wherein God willing more abundantly to shew unto the heir of Promise, the Immutability of his Counsel, confirmed it by an Oath.* He deliberately ventures to swear, as being privy he had considered all things, that concerned their Salvation; *pauca respiciens cito pronunciat*, but he that considers all, as he that deliberates, is supposed to do, is bold to swear.

Observe only this at last, that it is said, *the Counsel of his will*; as if his Will had been of the two, the most forward, and had set his Understanding a work about all those Counsels.



O F

E L E C T I O N.

BOOK V.

Election, in the ordinary Course of it, runs in a Line of Succession from Believing Parents to their Posterity. The Covenant of Grace is entailed on the Children of Believers. God most usually makes such his Choice. What Judgment we are thereupon to have of them.

CHAP. I.

The Children of Godly Parents called the Inheritance of the Lord because he is the owner of them, as his Elect and Chosen, among whom his Possessions and his peculiar People lie. The Derivation of the Covenant of Grace from their Fathers unto them, proved by the Covenant made to Abraham, as it was a Family Covenant. The difference between his Priviledge herein, and ours under the Gospel.



L O, Children are an Heritage of the Lord; and the Fruit of the Womb is a Reward, says the Psalmist, *Psal. 127. 3.* He speaks of what Children are unto godly and holy Parents; for unto such only is any Blessing given by God as a Reward; namely, of their Holiness and Righteousness; (therefore *Merces bonorum operum*, A reward of their good works, says the Chaldee Paraphrast) and the Psalmist

BOOK V.

expressly speaks of Blessings which God gives his beloved ones, as the words immediately foregoing do tell us, of which this blessing of Children he makes the last and greatest: And it is also as certain, that he speaks of Children, as supposed *holy and godly*; (*Filij recti*, says the same Paraphrast) for otherwise they are not a Reward; but as Solomon full often speaks of a foolish or ungodly Child, He is *a curse, a shame, and sorrow to him that begat him, and to her that brought him forth*: The Psalm was made (as appears by the Title of it, *Of or For Solomon*, and therefore (as it is more than probable) was penned (as that other Psalm, the 72. which bears the same Title) by David the Father, *Of and For Solomon his Son*; who was for his Father's sake, *the beloved of God*, 2 Sam. 12. 24, 25. and upon whom *the sure Covenant and Mercies of David* were entailed, together with his Kingdom; and what is said in this Psalm, in the verses before fitly agrees to him, for he it was who was to *build God's House*, to keep and preserve *Jerusalem the City*, and the Kingdom, in Peace, and to have *rest*, or as the Psalmist calls it, *verse 3. quiet sleep* given him by God) *from all his enemies round about him*: And for this, compare the Prophecie of him, 1 Chron. 22. 9, 10. with the Instructions here given him in the three first verses of this Psalm, and you will see how fitly this Psalm concerns him. Now, this Solomon thus owned and beloved of God, David himself lookt at as a Child given for a Reward of all his Piety and Uprightness; and therefore upon his rejoicing in so great a Blessing, he takes occasion indefinitely to pronounce of other holy men's Children, beloved of God also; (so to raise up their hearts,) that which to his comfort he had found true of his beloved Solomon: And this upon a just ground; for as the Covenant made with David, is set forth unto us, as the Exemplar or Draught of God's like Covenant with his Elect; so Solomon, David's Son, is here by David considered, as the Pattern or Proto-type of all the like Children of godly Parents, on them bestowed by vertue of that same Covenant by which Solomon was on him. So as indeed this is the true scope of the Royal Prophet here; *Lo, such Children as Solomon was (holy and beloved of God) they are an heritage of the Lord, a rich and great reward; and blessed is the man that hath his quiver full of them*. Now such Children may be understood to be an inheritance, &c. in a double respect. 1. Unto their Parents, an inheritance and a great reward to them *from the Lord*; or, 2. *The inheritance of the Lord* himself, through and for their Parents sake: The words here will bear that latter Reading also, and so by both, the Sense will be made more full; and then the meaning is, That as they are a choice and peculiar gift given by God unto their Parents, (as his Rewards use to be) so withal, a choice and peculiar People unto God himself, (as his Inheritance is said to be;) and so not only an Heritage (as our Translation carries it) *From the Lord as the Donor*, (as *Isai. 54. 17.* and in some other places, the word Heritage is taken;) but further, They are the *inheritance of the Lord*, as the *owner and possessor* of them; that is, such Children, they are his Elect, his Beloved, his Chosen, among whom his Possessions and his peculiar People lye. Thus every where in Scripture, to be the *chosen People of God*, and to be *his Inheritance* are all one; for instance, *Psal. 28. 12. Save thy people and thine inheritance.* And *Psal. 33. 12. Blessed is the Nation whose God is the Lord, and the People whom he hath chosen for his Inheritance.* Thus in the New Testament likewise, as well as in the Old; 1 *Pet. 5. 3.* the Apostle calls the Church the *Lords heritage*; and though they being thus God's chosen for his Propriety and choice Inheritance, it is, that they become (what follows) the highest Reward unto their Fathers of their *uprightness*; and so by being first the *Inheritance of the Lord*, they become an inheritance from the Lord unto their Parents, even the richest they can possess. And thus this Reading of the words is so far from excluding the other, (namely of their being their Fathers inheritance,) that it is improved and raised thereby, and the due value put upon this Blessing given; for what greater favour can there be than this, that God should first take their Children to be an Inheritance to himself, and so make them Heir of all things, and when they are thus ennobled, and enriched, then to put them into their Parents arms as a rich Inheritance to them! And then as Christ said (*John 17. 6.*) *Of the Children which God had given him, so may they, They were thine, and thou gavest them*

them me; and as it is in *Psal. 16. 6. Lo, I have a goodly heritage.*

There is nothing that is or can so truly be accounted our own, as our Children; other things are but external Appurtenances, but these are as Branches to the Root, yea, they are our *selves multiplied*: Therefore God who is in Covenant with us, doth (as our Children do inherit our goods) become Heir of them himself, and owns them for his Inheritance, to protect and dwell upon, and with, for ever.

Chap. 1.

And surely the Elect Children of godly Parents in covenant with him, may in this respect more peculiarly be called God's Inheritance, than others of his Children chosen by him: For their Parents being Servants to him, and he their God; their Children therefore do by a natural right of Inheritance fall unto him. as the Children of *Servants born in the House*, did unto their Masters by the Law, *Exod. 21. 4.*

But however, whether this were the meaning of these words or no, this we may rest confident to have been the Psalmist's drift; That Children when they are holy, and so God's Elect and Chosen Inheritance, are to be lookt upon by their Parents, as the choicest and freest gift (as Inheritances use to be) the richest reward and blessing, that on Earth can be bestowed upon them: And this we see confirmed to us, from what esteem both *Abraham* our Father (then when his heart had been newly enlarged from the highest communion with God) did put upon such a Blessing; as also from what esteem God did put upon it to him, by promising of this blessing then, when his heart was drawn out to the largest expressions of his Love. *Gen. 15. 1.* God came to *Abraham* in a Vision, and said unto him, [*I am thy exceeding great reward*] here was the deepest and most comprehensive expression of love, that God ever made unto any man; and *Abraham* takes the advantage of this, and improves it, (for how could he now out-ask what God had promised?) and says to God; [*What wilt thou give me, seeing I am Childless?*] So that, a Child (next to his own Salvation) was the gift and blessing in *Abraham's* desires and thoughts; upon this hint of *Abraham*, God promiseth him a Son (even *Isaac*) and that his *Seed should be as the Stars of Heaven*, and this Son to be an Heir, not of his *Goods* only, as *verse 4.* but of his *God* also; and indeed, when God renews the Covenant, he so expressly enlargeth it, *Chap. 17. Verse 7.* and so God promiseth to take his Seed to be his own Inheritance, as well as to be Heirs of *Abraham*: *Lo* from this instance also *such Children* (as the Psalmist here speaks) are at once, *both the inheritance of the Lord*, and a very great *Reward*; even the greatest of all Rewards, next to God himself becoming a Reward to us.

Now this great Blessing and Inheritance, in which God hath thus mutually estated both these Parents and their Children, is to be the main Subject of the ensuing Discourse, even to confirm and establish the Faith both of Children and Parents on both sides; to the end that godly Parents hearts may be raised up to the expectation of the highest comfort and *reward* in their Children; that they, next assurance of their own Salvation, can be filled with: (which notwithstanding they too much neglect and undervalue;) and that their Children also (who are the most of God's Elect,) may be provoked to make search, and diligently to look out for that Inheritance (here, of the Lord himself) which by a gracious Entail, God hath settled on many of them long ere they were born, and of which they are often ignorant.

That my Scope may by all be fully understood, I have shut up the full Sum and Argument of the whole, into this one Proposition: That

The Children of Believing Parents (at least, their next and immediate Seed) even of us Gentiles now under the Gospel, are included by God within the Covenant of Grace; as well as Abraham's, or David's Seed within that Covenant of theirs. Both the proof and explication of which great Point will run along together.

BOOK V.

I will begin first to search out this Right by that *Magna Charta*, that great and grand Charter which was made to *Abraham* the Father of the Faithful, in the Name of all his Seed; for that is made the primary and fundamental ground of this great Priviledge by our Divines; That we being *Abrahams seed*; (as *Galat. 3. 29.*) as well as the Jews, and having the same Covenant, are therefore *Heirs of the Promise*, and so of *that Promise* which was made to *Abraham* and the Jews: [*I will be the God of thee and of thy Seed*] But against this ground, as thus barely alledged, this Exception hath often come thwart my Mind; that this was *Abrahams* peculiar Priviledge and an honour to him vouchsafed; as likewise was that, to be stiled the *Father of all the Faithful*, which (as we all know) is to us incommunicable; And that therefore, although we may for our own Persons indeed come into his Promise, as his Seed, and so into that part of the Promise, [*I will be the God of thy Seed*] and so have the Promise of Gods being *our God*, and of the Blessing by *Christ* for *our selves*, as we are *Abrahams* seed; yet take the whole Promise as collectively made to him and Us, [*I will be the God of thee and of thy Seed*] and it should seem to be peculiar to him alone, as to be the Father of the Faithful also is; by which Title we are no way called, but only the *Sons of Abraham*, and *Abrahams Seed*. It might have well sufficed us for our own persons to have come into his Promise singly, and to be *Heirs according to the Promise*, as the phrase is, *Galat. 3. 26.* although we were not Fathers also to convey the promise, as *Abraham* was; nor although the Promise as collectively taken had belonged to us, as to *Abraham* it did, nor that part of the Promise [*I will be the God of thy Seed*] had been extended to us. And although the Jews (who were *Abrahams* Seed after the Flesh, as well as after the Spirit) had that Priviledge also, that God in their Generations promised to be the God of them and their Seed; yet that also may seem to be a special Priviledge proper to them, which we Gentiles cannot plead; for as in *Rom. 3. 1. What advantage or prerogative had the Jews but this*, *Rom. 9. 4. That to them pertaineth the Adoption, and the Covenant, and the Promises?* as being those whose *are the Fathers after the flesh*, *vers. 5.* and so they had this Priviledge, that the Covenant was propagated by the flesh.

Now in satisfaction to these two Exceptions, although there must necessarily be granted a transcendent special honour and Priviledge vouchsafed to *Abraham*, and to the Jewish Nation his Seed, which we have not: Yet withal a further enquiry would be made, whether notwithstanding we Gentiles have not some correspondent sprinkling of this Priviledge of his and theirs, though of a lesser extent, and how far ours extendeth, in difference to that of theirs; and what further warrants there are, for any such Priviledge to us Gentiles, who must have a Charter and Grant to shew for it, if we would prove our Seeds to be born Heirs within the Covenant; even as Nobles and Gentlemen have in a Civil way for theirs: Otherwise it will be the highest presumption in us to claim it, or to expect it at the hands of God.

First, then to *Abraham* we grant this transcendent Priviledge, that he had the peculiar honour to be the *Father of all the Faithful*, as *Eve* had the honour to be *the Mother of all living*, *Gen. 3. 20.* which being spoken by *Adam* after the Promise to her Seed made, *vers. 15.* may be interpreted in the same sense that *Abrahams* was; she was the *Mother of all living*, that is, that live spiritually, and by faith as *Abraham* was *Father of all the Faithful*: The Covenant running in her Name at the first, as in *Abrahams* afterward; and so *Adam* in that his speech to *Eve* uttered his Faith in the Promise made to her of her Seed, and so in that respect *Adam* himself came in under her covenant.


Secondly, it was both *Abrahams* and the Jews Priviledge also, that they should have this Promise to all Generations, as *Genes. 17. For two thousand years*, the Covenant to belong thus unto them, and to be entailed on them, and also that *after the flesh Christ should come of them*, as *Rom. 9. 5.* and that they should be the Root of our Covenant, and we but engrafted on them as the

natural

natural branches, Rom. 11. And further, that after their eminent breaking off by unbelief, for well-nigh two thousand years since, their Covenant should be remembered, and for their *Fathers sakes all Israel should yet be saved*, as in the same Chapter: And as the place which he there quotes out of *Esay*, also promiseth, that *their seeds seed should be converted* in a successive way from their second call to the Worlds end: And perhaps of every one, at least the most of that Nation. And indeed it hath seemed to me to be one reason why all that Nation were outwardly holy (which no Nation ever was) before Christs time, that this might be a Prophetique Type that all should one day be inwardly and really holy. How transcendent a Priviledge is this then, that they should have something peculiarly promised to them, which is evident even by this also, that *Abraham* and his Seed had the peculiar promise of Canaan, which we Gentiles have not.

But yet let us search into the Records of Holy Writ, if out of this their great Charter, there be not a Seal-Grant of a lesser, though like Priviledge; and this by vertue of Christ; in that we have the honour to be accounted *Abrahams* Seed as truly as they; and likewise in *that*, to have the Covenant entailed unto Children is so great and a Spiritual Priviledge as would tend infinitely to the comfort of godly Parents now, as then it did to theirs, to have our Seed within the Covenant, as theirs were. Wherefore though this was peculiar unto *Abraham* and them, to have an Entail to them and to their Seed for ever, yet that we should have our eyes and hearts blest with the hopes of our next Seed, (how far further I will not now dispute) as involved in this Covenant, was a meet mercy for Gods free Grace to vouchsafe to us Gentiles also: And seeing *Abraham* and they did partake of so great a Priviledge otherwise, it may well be hoped and expected, that so small an one correspondent to theirs, God should vouchsafe to us Gentiles, upon whom the Blessing of *Abraham* through Christ is come, in a conformity unto his blessing upon him and his.

And searching this; First, I find that this very Priviledge is given unto a Gentile Convert by Christ himself, and founded upon this very ground, that he was a *Son of Abraham*, being become a Believer. This we have *Luke* 19. declared by Christ of *Zacheus* when he was converted, who by all circumstances was a Gentile; and so the Ancients carry it; for he was a *Publican*: And though some, yet but few Jews were such, because of the hatred of their own Nation; yet he being a chief Publican was surely therefore a Gentile: It being an office of trust, to be chief Custom-gatherer for the Emperours; they would be sure to put none into that office but a Gentile. And so I find out of Antiquity, *Cyprian* and others quoted for it; that in those chief places of Custom, none but *Equites Romani*, *Roman Knights* were placed.* And where-
 as some object, that if *Zacheus* had been a Gentile, that then the Jews would have clamoured against Christ, for going in unto a Gentile, and that so professedly as under that notion, because a Gentile; The Answer is not far off, for *vers.* 7. we read that they did quarrel him for it, *they all murmured, saying, that he was gone to be a guest to a Sinner*; that is a Gentile: for the Jews usually called the Gentiles by the name of *Sinners*, as *Pauls* phrase is, *Gal.* 2. 15. *Sinners of the Gentiles*. But then further, That Answer which Christ there gives unto their murmuring doth strengthen this, for he says of him [*In as much as He also is the son of Abraham,*] *vers.* 9. The meaning of which words evidently is this, That he who is not by birth a Son of *Abraham*, but a sinner, a Gentile, yet is made one now by grace. And when *Zacheus* was thus converted, Christ enlargeth his Covenant to *Zacheus* his family also, [*this day is Salvation come to this House, in as much as he also is the Son of Abraham*] *vers.* 9. This was spoken of him as now believing in Christ. Now if Christs intent had been in this his Answer given, to shew that he was a Jew, and so though a great sinner, yet was converted as being a Son of *Abraham* (as some expound it) he would have made it the reason but of this only, why *Zacheus* was saved himself personally: But he makes it the reason why his *house* should be saved also, and so the Covenant stuck with them of his family likewise, because he the Father of the Family was now a Believer: Whereas had his Children and
 Family

 Family being Jews by birth, and himself likewise, then Salvation had come unto him and them all, because they all were Sons of *Abraham* by birth (if Jews) as well as he. So as it is evident, that as he was a Gentile by birth, so now being converted, is therefore called a *son of Abraham*, and withal had this privilege of *Abraham*, as being his Son, (which is the point I alledge this for) to have his house brought into the Covenant, even of that of Salvation, in conformity to his Father *Abraham*, whose house at the first giving of that Covenant (even Children and all) were circumcised and saved upon that ground, Christ intending now he should go in to eat with him to convert his household also. And let me add this, that as Christ once before in the Conversion of the Centurion, the first fruits of the Gentiles, *Mat. 8.* did first break open the Treasury of the Gentiles conversion: So upon occasion of this Mans conversion afterwards, he shews the privilege of the Gentiles when converted: And their covenant to be the same with *Abrahams* in a conformity therewith, and so here first broacheth the Doctrine of it, this Man being the next *first fruits* of the Gentiles: shewing how their covenant was to run by households, in a conformity to *Abrahams* family at first.

And 2. Thus in like manner, when the Apostles came to Preach the Gospel to a Gentile Householder, Master or Father of a Family, they carried the offer of it in this tenour, and in the way of this privilege, as a motive to conversion. So when *Paul* preached to the Jaylour, *Acts 16.* He asking *What shall I do to be saved?* verse 30. *Paul* answers, *Believe on the Lord Jesus and thou shalt be saved;* and then addeth, *thou and thine house.* As Christ published the Covenant with these Promises annexed to a Gentile converted already, to comfort him; so the Apostles promulge the offer of it to one to be converted; and being a Master of a Family, do declare his privilege by this, that he should be a means to convey it to his House: and accordingly it fell out there, *verse 34. That he believed in God with all his House,* as *Zacheus* and his household did here.

And 3. In the New Testament, we find in the event (which still answers to Promises) that the Gospel spread it self through whole households, this being the tenure of our Covenant. So it is said of the Centurion a Gentile, *Acts 10. 2.* That he was a *devout man, fearing God, he and all his House.* So *Lydia* was converted, and all her House, *Acts 16, 15, 16.* So *1 Cor. 1. 16.* *The household of Stephanus,* and perhaps intimated, at least sometimes, in that usual Phrase [*the Church in thy House.*]

Now then, when the Covenant thus runs with the Heads of Houses for the Families themselves, I argue thus from thence for their Children, That they must needs be included and intended in a more special manner; for they are the *Natural Branches,* and *Servants* but *engrafted,* as was said of the Jews and Gentiles in the like case. And the *Servant abides not always in the House, but the Son ever abides in it,* *John 8. 35.* The *House of Aaron* and his Children, are put for one and the same, *Psal. 115. 12, 15.* In like phrase of speech *Leah* and *Rachel* in bringing forth Children, are said *to build up the House of Israel,* *Ruth 4. 11.* And so the word *House* is used for *Posterity* in all Languages.

And for the further confirmation of this, namely, that *this tenure of the Gentiles Covenant in a conformity to Abrahams,* should run thus by Families from the Heads thereof, this doth fully suit with the original Promise made to *Abraham* himself, when the *Scripture* foresaw (as *Paul's* phrase is) that *the Gentiles should be justified,* and so conveyed a *blessing* through *Abraham* unto them, as his Seed. The Promise (*Genes. 12. 3.*) runs in these terms, *In thee shall all the Families of the Earth be blessed;* as elsewhere, *Genes. 18. 18.* and *22. 18.* it runs in these terms, *All the Nations of the Earth shall be blessed.* These Expressions are both used; the one to shew, the Seed should be of *all Nations and People,* yet so, as withal, the Covenant was to run by *Families in those Nations.* Therefore the New Testament quotes it in both senses. *Galat. 3. 8.* says, *πάντα τὰ ἔθνη, all Nations, or Heathens,* because some of all Nations shall be converted: But *Peter,* when he makes mention of the Covenant; *Acts 3, 25.* though chiefly for the end to shew the Jews were the first Children

Children of the Covenant, yet he expounds these words spoken to *Abraham* [*In thy Seed shall the Families of the Earth be blessed*] thus: *In thy Seed*, namely *Christ*, (as *verse 26.* he interprets it) *All the Fatherhoods or Kinreds of the Earth shall be blessed*: The word in the original is *αι πατριαι*, *Fatherhoods of the Earth*. So he stileth Families because of the Fathers Covenant, through which *Christ*, the Seed of *Abraham*, conveys his blessing. And the Psalmist, *Psal. 22. 27.* speaking of the Calling of the Gentiles by *Christ*, as the fruit of his death, when he says, *All the ends of the Earth shall turn unto him*; and *all the Kinreds*, &c. The Septuagint also renders it, as *Peter* here, *πατριαι*, *Fatherhoods*, and because it shall be derived sometimes by succession of birth, as a means of conveying the blessing, therefore in the following *30. vers.* he saith, a Seed shall serve him: that is, the Posterity of those Godly, who (as *vers. last*) shall be born of them.

Chap. 1.

Further, we see that in the calling of the Jews to come, God respects their Fathers and their Covenant though it be under the Gospel: so *Rom. 11.* *Yea* and the Apostle quoteth for it, that place of the Prophet, *Isai. 59. 20.* *The Redeemer shall come to Zion*. Now if we look into the words of the Prophet, prophesying of their call, how doth the promise of the new Covenant made to them in *that* their call to come, run? More infallibly upon their seed than that former to *Abrahams* did. *This is my covenant, my spirit shall not depart out of the mouth of thy Seed, and of thy Seeds Seed, from henceforth and for ever*. There will be in the new Jerusalem a continued succession of sanctified ones: a Seeds Seed for ever: And not only of Men converted, when of ripe years, but when Infants. Therefore in *Deut 30.* (where God gives the Covenant of the Gospel, as appears by *Rom. 10.* and that in opposition to the law given before: and expresseth it by way of Prophecy what should fall out after their dispersion, as *verse 1.*) he says, *I will circumcise thy heart, and the heart of thy seed, verse. 6.* You know whither the phrase *Circumcise* leads, namely to the sign and seal of it: which under the New Testament is Baptism answering unto it; Their Childrens hearts he will circumcise, which is the fruit of Baptism, as *Coloss. 2. 12.*

And further, That our Covenant as *Abrahams* seed should run thus with us and our Families, was most correspondent to that first example of the Covenant then given to *Abraham*: for then *the Church was only in a Family*: and so the first giving of this Covenant and the Seal to confirm it, was established with a Family, through *Abraham* the Father of it. And this was (as all knew) the *Primitive and natural Church way*, under the *Law of Nature* afore *Moses*; unto which therefore for ever God hath suited this *Family Covenant*, and in *Abraham* ratified and sanctified it to the end of the World, he being constituted the Father of all the faithful, both *Jews* and *Gentiles*: And accordingly he and his Family were made the Proto-type of this Covenant: God then blessing all Families of Believers, and the Fathers thereof, in blessing that of his through him the Father of it: Even as God blessed all mankind in *Adam* and *Eve* (*Genes. 1.*) for encrease and multiplying, as being the Root, and first Sampler.

And the reason why God chose this of a family to convey the Covenant by, was, that this society was the only *natural Society* of all others, and therefore God did always choose it throughout all States of the Church; Thus when the Church was national among the Jews, then was this way in force. *I and my house will serve the Lord*, said *Josuah*. So *David*, *Psal. 101.* And when under the New, the institution was to consist of many Believers meeting in one place for publique worship, yet this still remains a Church in the house also. God herein engrafting (as he uses to do) grace on nature, in our Spirits, when he converts us, so his Covenant of Grace upon this Covenant of Nature to run in the Channel of it.

And let me add this further observation, that in *Abrahams* Family his Servants that were *Gentiles*, if they had Children, those Children were circumcised as fore-running pledges and Types that both we and our Children, who are *Gentiles* and strangers, were engrafted into this covenant, it held forth this our priviledge to come, that in *Abraham* the *Gentiles* seed (as well as *Abrahams* own) should be blessed in him.

CHAP.

CHAP. II.

That this Covenant is derived unto the Churches of the Gentiles, in a conformity to the Jews priviledge as they were a Church.

AND as thus we have seen the derivation of the Covenant to the Children of Believing Parents, founded on a conformity to *Abrahams* priviledge, and so propagated in a *Family* way, in a correspondency unto him and his Family: So you shall also see it founded on a conformity to the *Jews* priviledge, as they were a *Church*; and so derived in a *Church way*, as a priviledge made to Believers as members of Churches. This (I take it) will arise out of the Scope of that admonition given the *Gentiles*, *Rom. 11.* from the example of the *Jews* being broken off, and our being engrafted in their stead. The caveat or warning which the Apostle there gives is this, that the *Gentiles* being engrafted on the *Jews* root, they would look well to their standing in that Grace, *vers. 20. and continue in Gods goodness vouchsafed*, *verse 22. and not boast against the Jews who were broke off*, *verse 18.*

Now that you may clearly see, that which I seek to prove to arise out of it, I give these observations upon that discourse of the Apostle in that Chapter, which put together will rise up to a demonstration of it.

The first is (That which *Calvin* also and *Beza* have observed, though to another purpose) that although the Apostle gives this Admonition in the singular number, [*Thou*, and *Thee*] almost in every verse: Yet he speaks not so much to particular persons singly considered, but to the *Gentiles* collectively, in a bulk or Body, as distinct here from the Body of the *Jews*. Which is evident, 1. Because he opposeth *these* unto whom he gives the admonition, unto the *Jews* as so considered. 2. Because *that Boasting* (which he forewarns them of, *verse 18, 19.*) that the *Jews* were broken off that these *Gentiles* might be engrafted in, cannot be supposed it should be so gross a way of boasting, as that each particular Roman or *Gentile* should for themselves apart, personally and singly considered, glory against the whole Nation of the *Jews*. And therefore thirdly, Though *verse 17.* he speaks in the singular number, [*Thou*] yet he expresseth it thus, *thou having been a wild Olive Tree*; which evidently implies that he speaks of the bulk and Body of the *Gentiles*, not to particular persons: For then he would have said, *Thou being a branch of the wild Olive.*

2. Observe, that though it be to be extended to the whole Body of the *Gentiles*, in opposition to the whole Nation of the *Jews*; yet it is in the admonition more particularly intended, directed and brought home to these *Romans*, to whom this Epistle was written: And these considered as cast into a Body of a Church, or Churches; in opposition to the *Jews* as they were considered, as once a Church unto God, and therefore this admonition being given thus to them, is withal directed under them, to all Christian Churches of the *Gentiles*. And therefore, 1. He speaks to them as to one Man [*thou* and *thee*] because he speaks to them as to a collective Body. And 2. He speaks of their engrafting, not into the *Jews* Church (as *Profelites* were of old) that they should be members of that Church as if it still stood; but in stead of the *Jews* Church (considered as broken off, and these growing up of themselves on the *Jews* stock) to be a Church of themselves unto God, entire, and distinct from that of the *Jews*, in the room thereof. 3. Therefore from occasion of these mercies of God in engrafting them into this Body or tree, spoken of in this Chapter, he exhorts them *Chap. 12. by the mercies of God vouchsafed* them herein (with the admiration of which mercies both to Jew and *Gentile*,

tile, he had concluded this discourse, *vers.* 30, 31. of this *11. Chap.*) to be have themselves answerably, as they were a Church to God: And so indeed *Chap. 2.* all that first use and application he makes unto them of that his fore-going Doctrine, *Chap. 11.* is, how to walk as a Church, both officers and members. Thus *Chap. 12.* an Use answering to this his former Doctrine, *Chap. 11.* and as that special mercy vouchsafed them, even to be planted as a Church to Christ, distinct from the Jewish Church and in their stead. Now therefore as his Application and Use of the Doctrine is spoken to them as to a Church, *Chap. 12.* so the Doctrine it self, which is the thing in hand, *Chap. 11.* that speaks of their engrafting in, is to be understood. And 4. I may add this, that all epistles written by Apostles, are written to the Gentile Saints considered as Churches. So to the Corinthians and to the Galathians; and so this, with all the rest.

Wherefore 3. Observe this his exhortation or covenant, *to stand and continue in Gods goodnes*: that as it was not spoken so much to the particular persons of these Romans, singly considered; so answerably it is not intended of their falling personally away, and in that respect to be cut off singly and apart (through that I exclude not) but it is spoken in relation to succession, and so, of their continuance as a Church before God in after ages, and in their posterity. As if he had said, Let every one look to it, (and upon that consideration look to it,) to continue in the stock into which they were ingrafted, and to propagate this priviledge to posterity. For;

1. This continuing thus, and taking heed of being cut off, must answer to the example of the Jews, whom he sets before them as broke off, for them to take heed lest they came so to be broken off as they were. Now the Jews breaking off, and the *severity* of it, mentioned *verse 22.* is to be understood principally to consist in this: that not only the persons of the present Jews were broken off, but likewise a stop put to the nation to be a Church in respect to succession of posterity, and so their Children broken off with them, from being any longer a Church unto Christ; God had cast off them, and their posterity after them. And if the *goodness*, or priviledge vouchsafed the Gentiles had not been like to that of the Jews even in this respect, what ground or appearance had there been of their boasting, or equalling themselves to the Jews (who for 2000. years had enjoyed this priviledge of continuance) if the promise to these Romans were to have it but in their own persons, and reached but to an age, if they might not by standing in the Faith, have continued to it others after them; There had neither been such cause to compare this goodness or favour vouchsafed them, with that to the Jews: Nor had it been any way answerable to the *severity* towards the Jews, with which he threatneth them, *vers. 22.* if this *goodness* were not meant of a continuance of this grace to them and theirs, as the *severity* was a breaking off of the Jews and theirs also.

And 2. Herein how proper was this Admonition to this Church of Rome? which the Apostle knew would in after Ages become the greatest Apostate Church in the World, and the *Mother* of all Apostatizing Churches (as *John* hath it) which yet makes this very boast (not against Jews only, but against other Churches of the Gentiles also) of her standing more firm and sure then the Jews ever did, whom God rejected; that against *Her the gates of Hell shall not prevail.* Yea, and in distinct terms she boasts of this very thing, namely, her continuance and succession in all Ages. And so the Caveat about boasting here is thus peculiarly directed to these *Romans*, and that as a Church in Rome; for as so considered she boasteth of her self.

And whereas it may be objected, That though a continuance of Succession is here to be understood, yet that it follows not, it should be meant of their Children in a way of Propagation, seeing there is another way of continuing this priviledge of Grace among the Gentiles, and may be understood to be intended in this *Roman Church*, namely, by a new addition of Converts daily added to the Church, who should stand up after them. This I exclude not.

BOOK V.

Yet further, in the fourth place, observe, That a Promise of *Succession to their Children* as the continuers of this Church is here meant.

For first, It is this way of Succession by Children which he maketh express mention of here in this Discourse; neither doth he mention any other. So *verse 16.* [*If the root be holy, so are the branches*] speaking of the Fathers and Children of the Jewish Nation, *verse 27.*

And secondly, The Law of Opposition argues it, for *the breaking off the Jews* mentioned, is to be understood of a putting a stop unto, and the not continuing it to them and to their Children; for otherwise their Children are not more broken off to this day, then the Children of us Gentiles are. And then *the cutting off*, with which he threatens the Romans, in the same 22th *verse,* *Thou also* (or, in like manner) *shalt be cut off*, must answerably be so meant. And then accordingly their *engrafting* also must be so intended; for none are capable of being cut off, but those who are engrafted on the stock.

And Thirdly, The *engrafting in again* of the Jews (which he promiseth under the Gospel as to come) is promised to be not in respect of a Succession in others, as succedanean Profelytes to them, but of their own Children. For the place which he quotes, *verse 26.* out of *Isai. 59. 20.* hath it thus: *This is my Covenant, that my spirit and word shall not depart out of the mouth of thy Seed, and of thy Seeds Seed henceforth for ever.* Which words of *Isaiab,* Paul here briefly shuts up in this Interpretation, *All Israel shall be saved*; that is, they and their Posterity after them. So as, this kind of succession and continuing a Church, is the *goodness or favour*, which he hath in his eye throughout this Discourse.

And then withal, 5. observe, That he attributes to the Gentile Churches, the very same priviledge by their *grafting in*, which the Jews once had, and which shall one day take hold again upon them. Which Covenant, *verse 16.* he declares to consist in this, *If the root be holy, then so are the branches*, and thereupon immediately in the next *verses* subjoyns concerning the Gentiles.

1. That they were *grafted in among them*, that is, the Jews, (or for them) *verse 17.* *ἐν αὐτοῖς*, for *ἐντὸν αὐτῶν*, which (as the *Syriack* also expounds it) is *in loco eorum*; in the Jews stead and room; that is, to continue a Church unto God, by vertue of the same Covenant in this respect which as the Jews before had done: And as he had before planted the Jews to continue, so now that he had planted the Gentile Churches, and particularly, that of the Romans. And so in our Margent you have it varied, *for them*, that is, in their stead.

2. He says, that they are *made partakers with them*, namely with the Jews, *ἁρτισταῖον*, *communicating* of a like interest both of *the root*, and of the *fatness of the Olive Tree*. By the root it is plain, he means their Fathers, *Abraham, Isaac, and Jacob*: for so he had called them, *verse 16.* And to be partaker of the Root, must necessarily be interpreted, by what went afore, namely to partake of this Covenant made with the Jews for their Father's sakes; *That if the root be holy, so are the branches*: For that speech is spoken of the Fathers deriving of this Covenant to their Children, hence therefore this is argued to be the priviledge of this *Roman Church*, to have the same Covenant that the Jews had in these their Roots; the same that these the *Natural Branches* once had. And therefore as the Covenant of the Jews was for them and their Children, because *Abraham's* Covenant descended to them (he being their root) so *Abraham* becoming the *Root* of us Gentiles also, the same Covenant descends to us. And so *Thou partakest*, saith he, *from this root* the same *Fatness*, that is, the same spiritual priviledges and promises made to the Jews, where of this is the main which the similitude of *fatness* imports, that branch should spread out of branch, as the Jewish root and branches had done, so conveying juice or fatness to others, Age after Age; for of a *fatness*, to this very end, to spread it self into branches, he chiefly and evidently speaks, for this was that *fatness* which when he speaks of the Jewish Church he intended; this therefore must needs be meant of the *Fatness* the Church of the Gentiles did partake in, if they continued to believe.

Then

Then 3. *Our engrafting in, and the Jews their cutting off*, are made answerable one to the other: And the *goodness shewn to the Gentile Churches* must be suitable to the *severity shewn against the Jewish*. Now then, if God's severity to them (for their unbelief) lay in this chiefly to cut them off, from continuing a Church in their Posterity; then God's goodness in our engrafting in, must accordingly lie in this, to derive the Covenant down to our Children and Posterity; or else the Apostle had not spoke *ad idem*, which *verse 17.* he professeth to do: Yea, if it be but granted, that our cutting off, threatned *verse 22.* should be (if executed) such a cutting off as was theirs, (as it is plain it is; for he says *Thou also shalt be cut off*) then it must necessarily include the cutting off our Children: And then if the threatning be to cut off our Children, as he had done theirs, then our Children must be supposed to be by God's Promise engrafted in; for none are capable of being cut off, but such as are engrafted in.

And 4. The Metaphor he expresseth this Priviledge to the Gentile Churches by, implies it to be by Propagation, and so of their Children chiefly, as Members to continue it. This Church Priviledge is compared to an *Olive Tree*, spreading into *branches, verse 17.* only with this difference from that of the Jews, (which difference is found in the growing up of other Trees) that some Trees grow up of branches but *engrafted* upon a root, (such are the Gentile Churches) others consist of branches naturally growing out of a root: (such were the Jews) but when they that are engrafted on the stock or root do once take, they then partake of the same natural priviledge, to spread into new branches, branch after branch, in the same natural way, that the branches of those Trees do, which grow naturally out of their root. So as, though indeed the first engrafting or implanting of a wild Olive branch (as he calls the Gentiles, *verse 24.*) be not by natural succession; yet after it is emplanted, it is continued (as a Tree) by as natural spreading, as was at first in the natural Tree, the branches whereof are cut off. For otherwise, if the priviledge of the Gentiles Church to continue, were but only by the addition of wild branches (such as at the first, the new converted Gentiles themselves were) newly converted to the Faith; and so not by their Children chiefly in a natural succession; then the continuance of all Gentile Churches in the next succession were still by a new engrafting only such as at first, whereas when once grafted in, the Apostle makes it to be continued in a natural way, from the root, which *Abraham* is become to be to us as well as to them, to shew that if Believers continue in Faith, that God will continue his name on their Children, who are (according to the *Psalmist's* comparison also) *the Olive branches about their Table.*

Neither 5. Had the Arguments or Motives which he useth to the *Romans*, to stand in the Faith, and thereby to continue a Church, had that force in them, to prevail with them, if not meant of their Children succeeding them, but only of other Gentiles *vagē*, and at large that should rise up as Converts of the same Nation. Or how would this threatning of cutting them off have so much concerned them, or have been so pungent to move them, as if supposed to be meant of their own Children so dear to them? This must needs have a far stronger efficacy in it, to engage them to stand, seeing their Childrens hopes depended so much upon their Fathers faith; which surely is his meaning, because he sharpens this admonition with the example of the cutting off the Jews and their Children.

Yea, 6. How would this have provoked the Jews to emulation, (as *verse 14.* he says he intended to do) if the same favour had not been vouchsafed to the Gentiles now, that had been formerly unto the Jews in this respect? for emulation is always about the same kind of excellency, which we properly affect, or once had, and are now Competitours for.

And whereas the Objection may be, That the Jews only are called the *natural branches, verse 24.* as if that way were only proper to them. The Answer is, That that Title is given them in respect that they were the first Primitive branche; and that *Abraham*, the first root out of which they had their spiritual Covenants derived, was also their natural Father, which to us, he was

not ; But we are engrafted after their cutting off : yet so , as it hinders not , that when we are once engrafted in , that then branches should grow out of us in the same way (even by a propagated succession) that they did among them : for so (as was afore observed) engrafted branches use to do : For we partake of the *root* , and of the same *fatness* ; Only still with this difference , (as I said at first , which the Apostle here acknowledgeth) which maketh this their privilege , to be more eminent than ours , in these particulars

1. In that *Abraham* our common Root was their Root *originally* : *verse 24.* it is called *their own* : They were *Natural* Branches, we after many hundred years *engrafted*.

2. That we being but *engrafted* branches, and having once been wild branches ; both we and our posterity are in a *greater danger* (intimated *verse 21.*) more speedily to be cut off , not continuing in faith : A few Generations may make a stop, a breaking off in our Posterity ; whereas they had continued many hundreds of years. Theirs was a *Covenant sure*, (as *David* says) though *his House was not so*, that is, not such to God, as God's Covenant required of them, but had many unbelievers in his Line ; yet God revived it in the Virgin *Mary*, and others, to the last.

And 3. That our danger is, *never to be engrafted in again*, if once our succession fail to continue in his goodness, and so to be broken off for ever , or at least not to continue in that strength and firmness as theirs ; as that after sixteen hundred years interruption, they should be *engrafted in again*, *vers. 25, 26, 27.* and this *for their fathers sake*, *verse 28.* and *all Israel shall be saved*, *verse 26.* All which agrees with that limitation which I gave at first.

And thus out of this place you see , that this Covenant to our Children is not only derived to us Gentiles as a Family privilege only , in a conformity to *Abraham's* Family, (as I shewed before) but also by vertue of a Church Privilege, in a conformity to the Jews as grown a Church, as grown up into a Tree, which consists of many arms, having lesser branches or families thereon : God promising to the Gentiles, till they cut themselves off by unbelief, to continue and keep up the succession of Churches out of their loins. Therefore further, *Ephes. 2. 12. &c.* we are said to *partake of their Commonwealth or City Privilege*, *we are of the Commonwealth of Israel*, and *have the Covenant of the Promise*, the 12, 13, 14, and 19th *verses* compared , and are of *the same body with them*, *Chap. 3. 6.* which are spoken because God hath estated us into these their Privileges, as all those expressions carry it ; for if we have their Commonwealth or City Estate, or Privilege, then those Societies or Churches, under the Gospel (which therefore inherit the Name and Title of the *City of God*, &c.) are admitted to the same spiritual rights that belonged to their Nation , City, or Commonwealth : And a Church is now called a City, because as a City consists of many Families, so a Church. Now this in all Nations is one Privilege of a City , and the common Privilege to all Citizens ; that their Children are free Burgers, *I was born a Roman*, says *Paul*.

Yea, he further adds , that *we have the Testaments of Promise* : Mark how he useth the same expression which he had used of the Jews, when he yet set out the *eminent Privilege* of their Nation , in respect of their birth , *Rom. 9. 4.* *That to them pertained the Testaments or Covenants, and the Promises* : He useth the word *Testaments* in the plural number ; because all the sorts of blessings in things spiritual , belong unto them ; and of *Promises* that are, or may be esteemed Privileges ; whereof we are made partakers as well as they, though they more eminently, as *Rom. 9. 4.* he shews ; yet we in a conformity to them. Now was not this one Covenant with them, and one great promise that God *would be a God of them and of their Seed* ? And are we debarred of it ? If so, then are we *still strangers from this particular Covenant, and from this Promise* : Yea further, yet to strengthen this, as we are the Sons of *Abraham*, so *Children of the Jews also.* *1 Cor. 10. 1.* They are called *Our Fathers*. The Apostle speaks to the *Corinthian* Gentiles, and yet calls the Jews their Fathers ; and we come in as their Children, as truly as those of their Nation did. I now urge not much
that

that more noticed place in *Peter's* Sermon to the Jews (because I shall do it in a subsequent Treatise of Baptism, if God enable me) *Acts* 2. 38, 39. Chap. 2.
 Where exhorting the Jews to come in to the embracement of the New Covenant of the Gospel, then first delivered, and to receive Baptism the Seal of it, for the forgiveness of sins; he speaks thus: [*For the Promise is to you and your Children*] and then extends the same Promise to the Gentiles also: [*And to all that are afar off, and to as many as God shall call*] namely of the Gentiles; who in that *Ephes.* 2. 17. are said to have been *afar off*. Now if the Jews Covenant still under the Gospel, continues to be to them and their Seed; and the same Promise belongeth to the Gentiles when called; then to their Children also: And the Reason is strong; for else the Jews should once have had Promises, yea and this under the Gospel too, which we have not: Whereas you have heard it proved, that we are of their Commonwealth; yea, we are their Children, They our Fathers; and the same Promises and Testaments given to us, that were given to them. So as this Priviledge comes by a double Right to us; by God's Covenant a Christian Family in conformity unto *Abraham*; and by his Covenant also a Church in conformity to the Jews.

This *Paul* shews to have been the Ancient Promise to the Church of *Rome*, and they possessed this Priviledge more eminently than any other Churches for four hundred years; till she began to spread her self too far into unnatural Branches, to enlarge her self, and to over-shadow other Trees, and usurping over other Churches, like to *Nebuchadonezzar's* Tree, not keeping within those bounds of extent wherein God had planted her.

CHAP. III.

A comparing the 1. Cor. 7. 14. with the forecited Rom. 11. 16.

NOW for a more full confirmation of this point : I shall proceed to compare this place, *Rom. 11.* with that other, *1 Cor. 7. 14.* and by both set together we shall find this point in hand yet more clear, namely, That our Seed now is included in the Covenant of Grace, as the Jews Seed was in that of their Fathers. For look what we have heard said of the Jews, *Rom. 11. 16.* in respect of their Fathers, and their Covenant: The very same we find spoken of our Children (in that place of the *Corinthians*) in their relation unto us their Parents being Believers. The Apostle in that place to the *Romans*, arguing for the Jews conversion in future times, says, *If the first fruits be Holy, the lump is also Holy: If the Root be Holy, so are the Branches.* And in like manner, in that *14. verse* of the *7. to the Corin.* speaking of the Children of Believing *Gentiles*, he says, *They are Holy*, and that in respect of their relation to their parents, as Believers, as will anon appear. And so these two places serve most fitly to interpret one th'other; and I alledge this latter, not only as a new confirmation of the point it self, but further also of that interpretation of *Rom. 11.* which in the former Chapter I have given. Now in that Speech of his, *Rom. 11.* he speaks not of *outward*, but of *true, inward, real holiness*; not of their *ancient, Jewish, Legal, and Typical holiness* which was in all the Nation, but of their *Evangelical holiness*: For it is given as a reason of their future conversion, as *verse 15.* which we one day look for: Which will be an *Evangelical holiness*, not *Typical*. Neither speaks he this in a promiscuous sense, of the whole Nation, that they were *holy* from the better part, as namely, because some elect should be found among them; but the Speech properly refers to those very elect, and to them only who shall then be called: For if compared with *verse 15.* immediately fore-going, it appears his Scope to be, to shew, what manner of persons at their *receiving and engrafting in again* (as *verse 15. and 24.*) they shall then be: And that by reason of their Fathers covenant: *For if the first fruits be holy*, says he, *so is the lump*: And *verse 27.* he explains it out of *Isai. 59.* *This is my covenant when I shall take away their sins*, both by a real justifying and sanctifying of them, as by comparing *Heb. 10.* is evident. And he speaking this of that great and true conversion and sanctification of the elect of that Nation to come (as that particle [*When I shall, &c.*] imports) no other then real and *Gospel-holiness* can be meant or intended. For then, if ever any in any age were holy, they shall eminently be such. Yea and therefore he must needs prophesie this with an aim to those individual persons in that Nation, who shall then be holy and converted, that are elect and *beloved for their Fathers sakes*. And yet because the generality, or the most of that Nation shall be then converted: (For *verse 26.* he says, *All Israel shall be saved*,) therefore he useth the word *Lump*. And I have thought, that *that outward Typical holiness* of the whole Nation before, under the Law, might be intended as a Type of the great and large extent of real holiness of that whole Nation under the Gospel (in comparison of all Nations else) which is one day yet to come. And with this suits also the Apostles phrase of Speech, *When [it] shall turn unto the Lord*, *2 Cor. 3.* speaking there also of the conversion of this Nation, as in this *Rom. 11.*

Now then, if true real holiness be promised and intended in that *Rom. 11. 16.* to *Abrahams* Seed to come almost four thousand years after *Abraham*, by reason of their Fathers Covenant, and we be there said in the mean time to succeed them in their Covenant, or rather come in as surrogates; why should we not think that the Promise and Declaration of God about our next Children (which in this other place of the New Testament we meet with, *2 Cor. 7.* where it is as expressly said, that they are *holy*) should there also be meant in the very same sense, especially seeing the same ground or reason is given in both; namely, the Parents their being Believers, is given as the reason why the Children are holy, so *2 Cor. 7.* even as here in *Rom. 11.* This is the reason given why *Abrahams* Seed shall be converted, for *If the root be holy, so are the branches*, especially seeing that we Gentiles are here said to partake of the same Covenant and priviledge of that Root of Roots (as I may call him) *Abraham*, (as *verse 17.*) which certainly is this, that *as his*, so Our Children should be *holy*; which is the same thing that in this other place in the *Corinths* the holy Ghost is pleased to speak of them. And although the catalogue and number of *Abrahams* Children to be converted may exceed ours, yet the *holiness* of the one and the other is the same; and therein these two Speeches do sweetly agree and accord.

Chap. 3.

CHAP. IV.

A larger Explication of 1 Cor. 7. 14. For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband; else were your Children unclean, but now are they holy.

BUT because this place is so much controverted, and some may not rest satisfied with the comparing these two places together, I will therefore more largely insist on this place of *1 Cor. 7.* to prove this to be the true meaning of it, and intention of the Holy Ghost in it; and that it accords with that other, *Rom. 11.* in respect of the holiness spoken of in both; which if it be the more insisted upon, let it be considered that *Posteritatis causam ago*, as he said in a far differing sense, I plead the cause of our poor Children and Posterity; then which, next pleading of your own salvation, nothing can be more comfortable unto you.

Other Senses are, and have been put upon the Place by *Anabaptists* to make void this Priviledge of Believers Children; as also by *Papists*, who to make Baptism to work Holiness, *ex opere operato*, in every one baptized, they therefore deny any of the Children of Believers to be holy until Baptism: and so, all others, even Infidels Children may be made holy by being baptized, if that Opinion of theirs were true. It is also otherwise expounded by some of our Divines, though not to serve these Opinions. But I will first give what I conceive to be the true meaning of it; and then you shall see all false ones vanish before the genuine sense of it.

My Method in discoursing upon these words, shall be first to open and explain the words and phrases in it. And 2. To frame Reasons out of those Explications of the Phrases, for the confirmation of the Point in hand; namely, that this is true Holiness here intended: And then, thirdly, to remove such false Interpretations as are affixed by others. And for the first, What may be said for the explication of the words, I reduce to these few Heads and Considerations.

First, Let us consider the Occasion, upon which these words do come in. Now in this *Chapter* the Apostles Scope is to resolve some cases of Conscience about Marriage, which the *Corinthians* had written to him about, *verse 1.* As,

1. Whether it were best to Marry at all; from *verse 1.* to 10.

2. In what cases *Divorces* after Marriage were lawful. As,

First, Whether so arbitrary, as that upon any occasion of offence they might leave their Wives or Husbands, as the Jews were wont to do. To this he answers, *vers. 10. 11.* and says, he gives but the same Rule that Christ did once, who pronounced the Marriage-knot inseparable. But then, 2. Whether yet in case that one party were an Unbeliever, the Believing party were not then bound to put away or leave the other? This was a case did frequently fall out in those times, and doth to this day; that two Persons being married together in their Unregenerate estate, one of them is converted, the other still remaining in unbelief. Now in this case (two in shew) exceeding great Scruples did arise then in Believers minds, and are apt to arise still, and we see do ordinarily arise in believing Parties minds: As first, concerning Marriage-Communion with such an Husband or Wife: whether though the Marriage be legal by Man's Law, yet in such Communion one should not contract a defilement before God, in that one becomes one flesh with an Unbeliever and Member of Satan; considering that before *Moses's* time, such unequal Marriages were forbidden;

bidden; and under *Moses's Law*, they were to put away strange Wives, as defiled by them.

Chap. 4.

The second Scruple in it (and which ariseth to this day,) was about the state and condition of the Children begotten by such a Communion, lest they should be accursed by reason of the unbelieving Parent; seeing the Threatnings so much run against the Children for their Parents, as in the second Commandment: And lest such Children might not lose the priviledge of those Promises made to the Seed of the Godly, through the one Parents unbelief; yea, and lest they should in the Churches account, and that warrant from God, be accounted *unclean*; as the Children of strange Wives were accounted of old, although the Father was a Jew, and so to be separated from the other, *Nehemiah* 9. 2.

Now to this case the Apostle answers roundly and fully, and as punctually to both these Scruples as could be desired, by affirming the clean contrary; namely, that for the act of communion with such a Husband; [*The Husband is sanctified in the believing Wife*] that is, 1. Both in conjugal acts, *quoad usum*, to her, so as she may as holily have communion with him, as if her Husband were a Believer as well as she: And 2. also, He is sanctified in her, or through her, to all the ends of Marriage, that so by her the blessing of the Covenant should be derived to Children begotten by him, as fully as if he were a Believer: And that they need not fear that their Children were *unclean*, as when both Parents are Unbelievers, the Apostle intimates that they are to be so esteemed; which I take to be the meaning of those words, *Else they were unclean*: that is, if that God had not thus sanctified an unbelieving Husband in the Wife, she being a Believer, they would indeed have been such; [*But now*] that is, in this case, one of them being a Believer, [*their Children are holy*] as well as if both Parents were Believers; They receive no prejudice from the unbelieving Parent; God's Covenant with the believing Parent and his Ordinance, prevailing more to sanctifie both that Act to the Believer, and also to convey the blessing of the Promise, (Holiness to their Children) than the unbelief of the Husband is able, either to defile the act, or to convey the curse threatened to Unbelievers Children. This is the sum of his Answer in General.

The second Particular to be considered for the explication of these words, is the Preface which he makes to his resolution of the Case; or that which he premiseth for the warrant or authority by which he is to solve it: And therein he tells us, 1. That there is this difference between this latter case and that former, about arbitrary Divorces; that *that case* the Lord Christ himself had decided already (as *Matth. 19. 3.*) and so, therein he should but command what Christ had said in that point already; That Divorces at pleasure ought not to be (as among the Jews and Gentiles they were frequent) so *verse 10. To the married I command, yet not I, but the Lord, &c.* But to this latter case; and those that follow, he Prefaceth thus; *To the rest speak I, not the Lord, verse 12.* that is, I find not an expresse word already, either uttered by Christ himself when on Earth, nor in the New Testament to solve it by; neither doth the Rule about this Case given in the Old Testament to the Jews, hold now; to bind the Gentiles under the Gospel, this being a new Case of a clean different nature from theirs: And there being under the Gospel an alteration made of the Jews Ceremonial and Typical Laws, and the Judicials that were founded thereon. So as this remained entirely to be decided by his Apostolical Spirit: Therefore he says, *To this speak I*: that is, I as an Apostle, guided by the Spirit of Christ, do give this following solution of it. For that he resolved this, and the rest that follow, as infallibly guided by the Spirit, he tells us in the closure of them, *verse 40. In my judgment, and I think I have the Spirit of God*: so that your Consciences may rest in these Resolutions as from God. 2. In solving this Case he gives a caution and limitation to what he saith about it, that he intended only to speak this for the comfort of such persons, who are already married, (perhaps when Unbelievers, but since called) and not at all to those who are as yet to marry; lest these words of his should be any encouragement, or be understood to give liberty to any, to marry an Unbeliever,

believer, because an Unbeliever is sanctified in the Believer, &c. No, he would have them know, that though it be true, *Factum valet*, the Marriage being made (which was the Case as they had put it) holds good and valid, and that they need not to scruple either a defiling themselves in conjugal Acts, or a defilement traduced to their Children: Yet *Fieri non debuit*; it ought not to have been made: And so this he says, would not warrant those who were to Marry, to take liberty so to Marry, by reason thereof. That this is his meaning thus to caution and state it appears by his words, *verse 12. [if a brother hath a wife]* that is, already hath, which he puts in, as it were on purpose to prevent and exclude this corollary or conclusion that any might make out of it, that if he were to Marry a wife, he might Marry one that Believeth not. It appears also to have been his meaning by that in *verse 17.* where the ground upon which he resolves it thus (concerning persons already Married) is this, that God by converting and calling Men to the Faith, would have no Civil, Natural bonds broken, or dissolved: He intends not to make such alterations in the World, as to break the bonds of wedlock, or of Subjection already entred into; but lets all things stand as they did, and ordains the courses of things to run on their own wheels. Thus in those words, *As the Lord hath called every one, so let him walk*; that is, look in what station God hath set any, whether of a Servant, or wife, let them continue still therein: And this he doth for *peace sake*, *verse 15.* for what a disturbance and confusion would this make in the World, if Conversion should dissolve such bonds? Only, God sanctifies all these stations and conditions unto Believers when converted, which before conversion they are not, unto them; And hence his Scope is to shew that a Believer being already indeed Married to an Unbeliever, and that knot knit, and he or she converted after such Marriage, or else repenting afterwards of such a Marriage, then God sanctifies the unbelieving husband or wife, in, and to that Believer, to all the holy ends of Marriage, as truly, as if both parties were Believers. God takes all such like conditions and stations, and sanctifies the course of things in this World, even as he takes our spirits, and the several constitutions natural in them, and sanctifies them without altering the course thereof. And further, that this is his meaning, appears by the conclusion of all, *verse 39.* where speaking of one that is at liberty to Marry where she please, he yet limits her thus *only in the Lord*; if there be choice of such. And when it falls out that a Believer is Married to an Unbeliever, it is by a gracious dispensation that the Unbeliever is sanctified, for it is not for their sakes, or from them at all, simply considered as husbands (though lawful ones) but in, and to, and for the sake of the Believer. And so also for the Believers sake it is, that their Children are holy, which else were unclean.

These things being premised concerning the occasion, and the Apostles stating of the case; let us secondly consider the solution it self he here gives. For the clearing of which, and the Apostles meaning herein, let us take notice of two things.

1. That his intention is to declare some priviledge properly and peculiarly belonging to a Believers Marriage, and which is not common to all other Marriages, nor belonging to unbelievers of themselves. This is evident.

1. By those words in the first part of the verse, *the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband*: In which it is manifest he attributes this sanctification spoken of (let it be understood how it will) of the unbelieving Person in Marriage to be *in* and for the sake of the Believing Party: Now if it had been but some common Priviledge of Marriage, common to all sorts, both unbelievers, as well as to Believers, in their marriages, which he had intended; then the unbelieving husband had been as much sanctified in his Marriage of himself, as in and by his wife that was a *Believer*. Or 2. If his meaning had been that both had been sanctified in one another mutually, and each equally in and from each other without the special priviledge of the one Party; then he would have said in the second sentence, that *the Believing wife, had been sanctified by the hus-*

husband; as in the former it was said, the *unbelieving husband* was sanctified by the wife: But in both sentences though he turns and alters the Speech from husband to wife, and wife to husband, affirming it first of the wife, then of the husband, yet still he keeps to this in both, that the *Unbelieving Party* is sanctified in the other, whether wife or husband. It must needs therefore be, that he means to attribute this Priviledge of the unbeliever unto the Believer, vouchsafed only for his or her sake. And 3. the particle [*ἐν*] which we translate [*by*] implies this: for it is all one with [*propter*] *in*, or *for their sakes*; or (as our Translation hath rendred the force of it) *by the wife*; that is, *for* and *through* her, or by reason of her.

And if it be said, that yet he adds not the word *believing*; and says not is sanctified in the *believing* wife. I answer, that this must necessarily be understood: For,

1. According to the law of Opposition, and the manner of the Scriptures expression, (such as in the *Proverbs* and elsewhere you shall often meet with) but one of two contraries are expressed, and the other understood thereby; and in that here, in both the sentences, the *Unbeliever* is mentioned, the other part, *Believer* is necessarily implied.

Yea 2. Therein lies the emphasis, that *even an unbeliever is sanctified*, (which else is a seeming contradiction; for to them *all things are impure*) yet though an unbeliever, yet he is notwithstanding sanctified in the wife, as *Believing*.

And yet 3. It is further noted out as emphatically in the greek Article *ἐν τῇ γυναίκα*, and *ἐν τῷ ἀνδρὶ*: He is sanctified in *that* wife, namely, in that *Brother or Sister Believing*; as in putting the case, He had called *Him*, *vers. 12.* and calleth *her*, *verse 15.*

And therefore 4. In some Greek Copies, as *Beza* says he found it, unto *ἐν τῇ γυναίκα*, the word [*ἐν*] is expressly added, that is, in the *believing* wife: and to *ἐν τῷ ἀνδρὶ*, the word *ἐν* is added; in the *believing* husband.

The like is said of their Children, that they have a differing priviledge (which the word *ἄλλω* [*Else*] notes out, as I shall shew anon) from that which those of unbelievers have.

So much for the first, that some special priviledge to a Believer is intended.

Let us therefore consider 2. what this priviledge it self of a Believer in marriage is, which is double, as here: 1. Of the Husband, or partie married, that he is *sanctified* in the wife: 2. Of the Children, that they are not *unclean*, but *holy*. Let us consider first, how the unbelieving Husband is said to be sanctified.

1. You see, it is not meant of inherent sanctification in his person; for he is said to be sanctified, not as in himself, but *ἐν τῇ γυναίκα*, *in the wife*: That is, in another; therefore it is not meant, that he is holy, personally.

But 2. It is a sanctification *instrumenti respectu finis aut usus*, of an instrument in respect to an end, or for a holy use or purpose: As things which we use holily, or which do serve Gods providence to an holy use, are said to be sanctified. Thus in Scripture we find things are called *holy*, or *vain*, as that use or end is, to which the users put them. The Creatures used by Men to lust, are said to be *subjected to vanity*, *Rom. 8.* The *bells* and *bridles* of horses are said to be *holiness* to the Lord, being used holily by Believers under the Gospel, *Zach. 13.* Yea thus the Armies of the Babylonians serving to Gods holy ends of vengeance on Hierusalem, and of goodness to his elect, are called *sanctified ones*, *Jer. 13. 13.* And thus here the husband is *sanctified* in the wife. Now this is to be understood in a double sense or respect:

1. As to her use: That is, so as she may have a sanctified and holy communion with him: In the same sense that to Believers the *creatures* are said not only to be *good* in themselves, but to be *sanctified*, *1 Tim. 4. 5.* that is, in their use; So as Believers may have, not only a *lawful*, but a *holy* use of

them, according to the Word. Which fully answers the scruple that the Be-
 BOOK V. lieving party might have of defilement in that communion, his resolution is,
 that this Marriage stands not only *good*, but *sanctified* also. But 2. That is
 not all, that he is sanctified to her, and her use, so as that communion of her
 with him, is holy before God, and in Gods account. But further, look
 what holy end and sanctified purpose there is of Marriage, either of the Act
 it self, or that which God hath ordained it for unto other Believers, as name-
 ly, when both parties are Believers, that same holy end shall be accomplisht
 and brought about as fully, as if her husband were a Believer. He is holy to
 her, not only *quoad usum operantis*, but *ad omnes fines operis*, to all ends and
 purposes. Now the main and principal end of Believers Marriage, and of genera-
 tion thereby, was in Gods ordination and institution, to bring forth an *holy Seed*.
 As at the first Creation, one of the ends for which God made Man and wife,
 was to beget an holy Seed. So this was the end of the Marriages of the Jews
 too, that they might have a *holy Seed*, as they are called, *Ezra. 9. 2.* And
 it is likewise the end ordained by God of the Marriages of Believers. Which
 (I take it) you have clearly expressed, *Mal. 2. 15.* where whatever the read-
 ing of the words may be, yet by the connexion, thus much is evident, that
 he goes about to convince the Jews of their sin of *Marrying strange wives*, and
putting away their own, verse 11. and he useth one kind of general argument
 to convince them of both: First, from the Primitive Institution, shewing
 them from thence how herein they perverted the ends of Marriages as at first
 they were ordained by God, whose end in Marriage was to seek an *holy Seed*, a
Seed of God: And he at first made but one woman, and made the Man and
 her *one flesh*. Whence it is evident, that the Prophet shews Gods institution
 of Marriage to the Jews in covenant with him as his people, was to the same
 holy end, that at first to *Adam* in Paradise; and so to us upon the same ground:
 For that Primitive Institution is moral, which was, that a *holy Seed* might be
 brought forth to God; for he alledgeth Gods end at first, So as, since the
 Fall, as God hath ordained Marriage to Man-kind, to bring forth Men, so to
 holy Men, to seek a Seed of God. Now (says the Apostle here) the Marri-
 age communion of a Believer with an unbelieving husband or wife, is thus
 sanctified, to attain this end as fully as if they were both Believers. And
 this sense he aims at, in the word *Sanctified*, as here he useth it: For if you
 mark the latitude of the phrase, he doth not only say, that he is sanctified *to*
her, but *in her*; so in the Original, [ἐν] τῇ γυναίκι, as not only to her use that
 her Act with him should be holy, but *by her*, and *in her*, to a further holy
 end besides, even that which God hath ordained the Marriage of Believers un-
 to: Or that the Marriage of two that are both Believers useth to be sanctified
 unto, and what that end is, follows in the next words; even (the same you
 heard out of *Malachi*) that the Children begotten on her should be *holy* and not
unclean and so partake of the priviledges that Children begotten by Parents
 being both Believers, can be supposed to have.

And therefore 2. I pass to that other Priviledge (which is couched in this)
 which descendeth to their Children as peculiar to them; namely, that *they*
are holy: to the conveying of which unto their Children, that other former
 priviledge tends, for his meaning is, that the *Husband is sanctified in her*,
 to this end, *that the Children begotten by him or her should be ho-*
ly.

And for the clearing of this, let us consider:

1. In general, that he in those words, *Your Children are holy*, doth in-
 tend some personal priviledge which the Children inherit from the Parent, by
 virtue of some like priviledge vouchsafed the Parents, which is to be reckoned
 as a badge of honour, or cognizance, that personally they enjoy and inherit:
 Such as Children use to have from Noble Parents, as a cognizance of Nobleness
 or Gentry; and so here of *holiness*, mentioned as a personal Royalty which
 they inherit; by which they are truly in themselves denominated *holy*, as the
 Child of a Noble Man is termed *Noble*.

And

And then, secondly, more particularly, for the further enquiring into what this *holiness* is, you may, 1. Observe, the Apostle varying the phrase when he comes to speak of the Children, from what he had used when he spake of the Unbelieving Parent himself: He is said but to be *sanctified* in his Wife, but the children are said to be *holy*: The former notes out a passive kind of subserving to the *holy use* of another, or to a *holy end*; but this latter notes out an *holiness in themselves*; that but an *instrumental holiness*, this a *personal*: He is sanctified but as an instrument is to an holy end, yea even to this very end, to help to bring forth *holy Children*; but they are simply and absolutely termed *holy*: He cannot be said to be personally holy, for he is supposed to be an *Unbeliever*, in the stile the Apostle speaks of him; and so to say he were holy, were a contradiction, yet is he *sanctified* as the Creatures are, to an *holy end*. But the Children here are said to be *holy* as personally and in themselves, not in the Parent only; although by means of their believing Mother as a Believer; even as they are *Men* of themselves, though by means of their Parents; and this he did on purpose to shew that theirs is a further *holiness* than the Fathers: His *use* is *holy*, but their *state* is *holy*.

In the second place, Let us observe the expressions themselves, whereby he sets out the holiness of their state; and likewise his doubling of expressions to set this forth. He contents not himself to have said positively, they are *holy*; but he useth a Negative expression also, *Not unclean*; which he doth, 1. To settle and fix their Faith the more fully in it; that his meaning was real and full, and express; and that it was a true holiness which he meant, and therefore doubled his expression of it. And 2. thereby to express it with a difference from the Children of others that are both Unbelievers: And thus to magnifie the priviledge of a Believer the more, and to put an Emphasis upon it, he thinks it not sufficient singly to say, that they are *holy*, but adds, *not unclean*, namely, as others Children are, and to do it thus with difference from others, sets it forth the more.

And 3. (Which is that most of all I would have you to observe) he chooseth to express the holiness of their state, thus with difference, in the same terms that the Old Testament useth of the Children of the Jews, in difference from the Heathen. Yea, and whereas in propriety of Speech, according to the Greek, [*καθαρά*] *pure*, or *clean*, answers to [*ἀκαθάρα*] *unclean*, and so in a right way of opposition to *unclean*, he should rather have said [*but now they are pure or undefiled*] we see that he varies it, and goes out of the road (as it were) of the Greek Idiom and Analogy, and says, [*But now they are holy*] on purpose because *ἅγια* and *ἀκαθάρα* are used by the Septuagint, for things or persons that were *holy*, and *unclean* among the Jews: And the Apostle here on purpose useth these very same expressions of difference of their Children from others, by which the Jews expressed the difference between their Children and the Children of the Nations; and all to shew, that our priviledge for our Children holds, and continues now as then; yea, that theirs was but the Type of what is real now. The old Law in a typical sense called things that were *unholy*, *unclean*; and persons prohibited to come into the Temple, and to partake of holy things, were called *unclean*. But the Seed of the Jews then admitted into the Church, were called the *Holy Seed*, and that in distinction from the Gentiles: yea, the Children of Jews, when one Parent was a Jew, the other a Heathen, (which is the very case here) were counted unclean, *Ezra 9. 2.* It is said, *the holy Seed mingled themselves with the people of the Land*: which words are spoken not of the mingling of Jews and Heathens in marriage, so much as of the ill fruit, and consequent of their Marriages with them (of which the Prophet had spoke in the fore-going Sentence) namely, that the Children begot by, or upon the people of the Land by the Jews in those Marriages, were mingled and accounted as the Children begot by or upon Jews only: For (says he) *they have taken of their daughters to themselves, so that the holy Seed mingled themselves, &c.* he speaks it therefore as the ill effect thereof, that the Children begotten of such Marriages were by reason thereof promiscuously mingled with, and accounted of as purely Jewish Children were without any distinction, which that Law utterly forbid. And the

the Heathen, *Isai. 52. 1.* are likewise called *uncircumcised* and *unclean*. Now then in this place under this common language of the *Jews* concerning their Children, and those of others, he expresseth the like different state of *Believers Children and others* now under the Gospel; and so then the meaning is this, That whereas *Unbelievers Children*, are in the account of the Gospel, and of God himself under the Gospel, pronounced unclean, (that is, as remaining in the state in which they were born, namely, of *sin* and *uncleanness*, (so *Original sin* is called *Zach. 13. 1.*) and so was typified out by the *uncleanness of Infants* for seven days) and therefore are to be kept out of the Church, (as *unclean persons* were then among the *Jews*) and to be made partakers of no *Sacramental Ordinances* (as *uncircumcised persons* were not, *Isai. 52. 1.*) and so not to be *baptized*, as being to be judged and pronounced unclean: On the contrary (says he) *your Children* (although born in sin, as others) are yet, by God's true sentence of them in his Word and revealed Will proclaimed *holy*; and so are to be judged of by us, as truly regenerate and born again: And how to reconcile this with God's secret Will, and the Event, I shall after shew in a whole subsequent Chapter in this Discourse.

And these terms he useth of *holy* and *unclean*, not as if that our Children were now typically, or only outwardly to be esteemed *holy*. The reality is now expressed (as in the New Testament it useth to be) by the Name of the Type thereof in the Old: For that general Holiness of the *Jews* and their Seed, in a distinction from Heathen and their Children, was then a Type of that real *holiness*, which true *Believers Children* now have under the Gospel; and therefore he expresseth this here, by the same phrases used there. And the reason hereof, namely, that he intends an Evangelical, and not an outward Legal holiness, such as was under the Old in the Type is evident: For if it were Legal holiness, it must be either *Ceremonial* or that *Moral holiness* which was in *Adam*, which was a vacuity of *Original sin*. Now it is neither of these; it is not *Ceremonial*, though he useth the terms of it, for the Ceremonies being abolished, concerned them not. And *Moral holiness*, in opposition to having *Original sin* in them, he cannot mean: For the Children of the Godly are conceived in sin, as well as others, though afterwards sanctified in the womb; (which was typified out by the uncleanliness of all Children among the *Jews* for seven days.) He means therefore Evangelical Holiness; that though they be born in sin, as others are, yet they are in part sanctified, or regenerate and made *holy in state*, and so are not in a state of sin, but of Evangelical holiness in God's sight. I will not say that that Particle [*Now*] *they are holy*, do [*now*] to have relation to the times of the Gospel, because it may have another sense, yet I do not exclude that.

Thus you have seen the solution of the Case. In the third place, by his determining the case thus, in the terms of the Old Law; you may easily see what the Scruple was (which he had in his eye) which troubled these *Corinthians*, together with the true bottom-ground of their scruple or doubt, to the removal of which, he intended this solution, as purposing to speak directly unto it. For the truth is, that these two Cases, both about putting away unbelieving Wives and Husbands, as also concerning the Children of Parents, whereof one was an Unbeliever, were such, and so in view stated, as the Letter of the Old Testament would seem to warrant, yea command the leaving or putting away the unbelieving Party, and also the pronouncing their Children so begotten, unclean, although one Party were a Believer: For thus, indeed it was among the *Jews*; for when in, and after the Captivity they had married strange Heathen Wives, and begotten Children on them, you shall find *Ezra 10. 3.* that after a solemn Fast they did covenant to put away all the Wives, and the Children begotten of them. The like you have also, *Nehem. 9.* And so the place in *Malac. 2.* where the Prophet says, that God sought a holy seed; it is spoken upon this very occasion of marrying strange Wives, *verse 11.* and so it was that they profaned the holiness of that People by that mixture, as *verse 11.* both defiling themselves thereby, and their Seed also. And it is no wonder to imagine that by occasion of, and from those instances in the Old Testament,

it was, that these *Corinthians* should take up these their scruples and fears, which occasioned this resolution of the Apostle; for they had read the Old Law, and received and embraced the Canon of it as Scripture. Therefore in this Epistle he often referreth them to the rules and instances of it, as 1 *Cor.* 10. 1. so 1 *Cor.* 9. 9, 13. and *Chap.* 10. 18. he argues from something that was moral in the Rules of the Ceremonial Law, as still binding. And therefore the cases being in view the same, and they making these questions about them, (which occasioned his writing about them) it seems clear to me, that they were thereby stumbled, as knowing this to have been the law and manner among the Jews. And this is strengthened further by this, that in that case of Divorces in the words before this, their scruple about that did arise from the practise of the Jews, and what they usually did under the Old Testament; who ordinarily put away their Wives; and so the *Corinthians* might think, that they therefore in like manner might: And therefore he refers to what the Lord Christ had said unto the Jews themselves in that case, when he interpreted the Law to them, *that it was not so, ab initio, from the beginning.* And indeed no other ground can be imagined to have occasioned this scruple: Some would have the Scruple arise from the *Chap.* afore; in that the Apostle had there said, that in *Fornication* one becomes *one flesh* with an Harlot; and so that they might from thence imagine, that in their Marriage communion, they *being one flesh* with an Idolater were defiled therein. But it is plain that these cases here about Marriage, were propounded to him by them, before this Epistle was written to them; as the first *Verse* of this *Chapter* tells us, and therefore could not be any thing which should arise from what he had said, *Chap.* 6. of this Epistle, which he was now a writing of. And further, That these Jewish cases were the ground of their scruple, appears also by this, that he professeth his resolution was such as he had no former ruled case, instance, or warrant for, from the word; that is, It was a case to which neither Christ had spoken, nor the Old Law; yea, the instances therein were rather against it. And therefore whereas for the determination of that other case about Divorces, he refers them to what Christ had said to the Jews: On the contrary for this (whereof Christ had not spoken, nor had occasion to speak,) the Apostle by his Apostolick Spirit declares to these Gentiles, (whom the Ceremonial Jewish Law did not concern) that this Jewish Law about unbelieving Wives, was not in force to them, that no believing Husbands, should, or might put away their unbelieving Wives, as the Jews were commanded to do; nor account the Children unclean: And to put the more observation upon it, he useth the Jewish phrases to express himself by, even then when he speaks point blank against the determination of their Law. Yea, affirms that the Gospel afforded a priviledge to a Believer, which that Ceremonial strictness allowed not; even this, that *by* the Believer, and for his sake, the Unbeliever is *sanctified* to all ends of Marriage; and that the Covenant with the Believer is so strong and full of grace, that it prevails to convey the Covenant of Grace to the Children, even in this case wherein the Law pronounced them unclean. Now the reason of this difference is evident, and lies in this, that Marriages among the Jews came under a peculiar Law, both Judicial and Ceremonial, proper to that state. Their Church and Commonwealth being of one and the same extent: The Laws of their Commonwealth were accommodated to the Rules of Church state; and so the Laws of Marriage, and the Children begotten by them were accordingly suited thereunto; so as Children and Persons, who according to the Church Law, were in a Type, or otherwise unclean, and unholy, even the Marriages with them were also made unlawful Marriages by the Law of the State, and the Children illegitimate, as being unclean in their Church State, wherein they were to be pure, or not Members: But this Polity of the Jews reach'd not to the Gentiles, to bind them at all, as the Ceremonial Law likewise did not: And therefore the Rules about their Marriage state, and their Children, must run upon other grounds, than did those of the Jews; and so the Apostle intimates they did,

And

And to this purpose, in the 4. place, let us consider what might be the Apostles grounds, and the reason that he goes upon in the determination of this case: And how consonant this his decision is unto right reason, he took in all the several considerations about it; and so gave to Marriage the things that are due unto Marriage essentially; and yet to a Believer the priviledges due to a believer, in a Married estate.

1. He considers what is essential unto all Marriage by the law of nature, and Gods institution at first, according to Christs own interpretation, *Mat. 10. 3.* that they are joynd by an inviolable knot, two becoming *one flesh*, *so verse 10, 11.* and therefore a Marriage once made between two, whereof the one is a Believer, the other not, must needs hold, and oblige from this general ground, which is common to all Marriages; for they Marry not as Believers, or Unbelievers, but as Men, and women. So as, the consideration of being a Believer, is not of the essence of Marriage, but super-induced; and so is not of force to cause a departure from an Unbeliever. For as this Apostle argues in another case. The law of *Moses*, which came after *Abrahams Gospel Covenant*, could not disanul that Covenant which was established 400. years before: So conversion, and the entring into Covenant with God for a Mans own Souls Salvation, hath nothing to do to dissolve the bonds and covenants of nature. Grace dissolves not the bonds of nature, but strengthens, and sanctifies them, and the duties of them. Which further stood with all the reason in the World, especially considering the state and condition of these Gentiles, which stood thus. The gospel came among the Gentiles as already settled in Common-wealths, and did call Men aforehand set in several Stations according to the laws, and orders of Common-wealths, by which, Marriages, (as other conditions) were ratified, and established, and so Mens outward conditions were accordingly cast and settled. Now coming thus upon Men, and here and there singling out but a few by calling them and converting them; It was suitable to the glorious wisdom of God, not at all to make alterations in States, or Common-wealths, by this their embracing of the Gospel: But to let all obligations, Civil and Natural, stand in full force as before. And indeed, *verse 17.* he shews this to be the ground of this his Resolution of this Case; *As God hath called any, so let him walk; and so ordain I in all Churches:* and *verse 20.* *Let every Man abide in the same calling (Civil or Natural) to which he was called by Grace:* If a servant, so abide, care not for it: If a Wife to an Unbeliever, so abide; Christ may be thy husband notwithstanding; even as he says of servants, *they are the Lords free-men:* And among other Reasons he suggesteth this, *God hath called us to peace, verse 15.* and therefore his calling us by the Gospel it was to breed no disturbance in Societies, and Common-wealths; nor such a confusion as the casting off such Relations would have produced, and such as indeed would have turned the World upside down.

These Rules you see the Gospel proposeth concerning Marriages; which how differing were they from those Rules of Marriage that God gave the Jews upon peculiar respects, and such as in their state could not meet with these inconveniences! For God found a people in Bondage, kept distinct from those they lived with, and called them forth to make a distinct Common-wealth of themselves; to the end they might live apart from all Nations, and *dwell alone*, as the Expression concerning them is in *Deuteron.* and to that end gave this as a fundamental Law, which necessarily tended to keep them still distinct, namely, not to Marry with strangers, for fear of a mingled Seed: And this, not only upon *National* considerations; but in a *Type Religious*: Because they were to be a holy People, *a holy Nation*, singled out and separated from all Nations; and their Seed to be holy also in a *Type*. And this Typical holiness was to be held forth in a separation from all strange Wives as unclean, and in keeping their Seed immixt; And therefore *Mal. 2. 11.* they are said to *profane the holiness of the Lord*, by Marrying of strange Wives. If any therefore amongst them had Married a strange Wife, this had bred an irreparable confusion in his posterity to all Ages, by mingling a holy Seed with an Unclean. And therefore even as for the Peace sake of that their State and Common-wealth,

wealth, these Jews were bidden to put away such Wives, and the Children so begotten on them as unclean: Even upon the same ground were these *Corinthians* and other Gentile Christians, for the preservation of the Peace of Gentile States and Commonwealths, to keep them, and not to put them away.

Then secondly, The Apostle withal takes into consideration the priviledge of Believers Marriages; and therein we may consider three things.

1. The Royal Priviledge God had endowed Believers Marriages with, having sanctified them, and sanctified them to this end, to convey the Covenant to their Children; that so he might continue to himself a holy Seed out of them; which Priviledges continue to them under the Gospel, as founded not only upon a correspondency to the Jews Covenant, but even to the same Primitive Law concerning Marriage from the beginning, even under the Law of Nature; when God, as he ordained Marriage to Men, to propagate Men, so to holy Men, to propagate a holy Seed: Therefore *Malachi* argues it from the Institution of Marriage at first, only with this difference, that in Innocency it was by Nature, or by a Natural Covenant, but now by a Free Covenant of Grace, drawing his Elect through their loins; yet with a like Covenant thereunto: God resolved to keep to the Law given at first; only now, out of Grace. That as holy *Adam* should have a holy Seed; so holy Men should propagate a Seed to God. And this I take it is the Reason why *Malachi* urgeth the sin of it upon the Jews, (*verse 11.*) from the example of the first Marriage. Thus immediately after the Fall, God calls out *Seth* to propagate a holy Seed, *Genes. 5. 1.* And therefore *Seth* his Seed are called *Sons of God*, as the Seed of *Cain* were called *Sons of Men*. For Marriage to them was ordained to propagate Sons to God, as to the other to propagate Mankind, or *Sons to Men*: But how this is to be understood I shall shew anon.

And secondly he declares withal, That this Priviledge is so prevailing in the behalf of the Elect, and for the believing Parents sake, that it takes place against the curse and defilement, which else would come upon the Marriage and the Children, from the unbelieving Party. The goodness of God herein he declareth to be such, and his grace and love so prevailing, that this his Covenant towards Believers, holds not only when both Parties are such; but prevails against, and countervails the Unbelievers unsanctifiedness and curse (in this Case proposed) and carries it from him, so as, he is sanctified in her, and the not defiled by him; and the Children are holy through her Covenant, rather than unclean by his defilement; *Partus sequitur meliorem partem*: The Issue takes after the better part; through Grace, which prevails in this against sin, even as in other things it doth, in and towards the Elect. So in the works or actions that come from us which are the fruit of our Souls, it prevails to make the action accounted holy, notwithstanding the defilement of the unregenerate part. And thus in like manner in these, the fruit of our Bodies it prevails to convey the Covenant, and to make the Child accepted, notwithstanding the Fathers Curse. And such is the Law of Priviledges among Men, *Favores sunt ampliandi*, Favours granted are always to be interpreted as extended to the utmost, especially God's Priviledges of Grace, which then shew themselves to be most of Grace, when they hold and prevail against sin and the Curse most, for then Grace abounds most.

Especially, 3. In such a Case as this was, for when one being Married before, is afterward converted (for that was the Case of these *Corinthians*) if then God by the Law of Nature holds them still to the Marriage, which through their Ignorance they entred into, and by his Providence were found in when Called, then by the Law of Grace (and yet of free Grace) he will not withhold the Priviledge of Believers Marriages, but will sanctifie it unto them as if both were Believers; for none shall ever lose by any inconvenient necessity they are cast into, in obedience to his command. And thus to bind and hold Believers, to continue in such unequal yokes, and not to take the liberty of Divorce, which the *Roman* Laws did give them, must needs be to them full of manifold inconveniencies. God therefore graciously resolves to recompence this; and seeing that primitive Law of Marriage should bind them to abide

BOOK V. with their Husbands, the primitive Priviledge of Marriage shall by a new Covenant of Grace be continued to them. And therefore, though this will no way warrant entring into such Marriages (for when out of choice the Sons of God did so, God cursed their Marriages (*Gen. 6.*) in their Issue, and *all flesh became corrupt*) yet when so married before conversion, or repenting after such a marriage, they may notwithstanding expect this priviledge still to continue unto them and theirs: And unto this case only he speaks here, namely, when one already *hath an unbelieving Wife*, not that is to have, or is as yet to choose and marry one, *verse 11, 12.* and determines *verse* last of this Chapter, that when they are *fully free, they should marry in the Lord.*

One thing yet remains to be spoken unto, and will make up a fifth Head: And that is, What is the force, scope, or purport of these two Particles, 1. [*ἐπεὶ Else*] as it stands in the first Sentence concerning Children, *Else were your Children unclean*; and how it knits this Sentence with the former, or what reference it hath to those words, *The unbelieving Husband is sanctified in the Wife.* And 2. of that other, [*νῦν δὲ, But now*] in that latter clause about them, *But now they are holy*: And what connexion or aspect these two Particles have one *with* or towards each other, or the foregoing words.

For the first. There are two scopes or meanings which that particle *Else* will bear, whereof each may rationally stand and serve either of them for the point in hand.

First, Some do take the word *ἐπεὶ, Else*, (as here it comes in) *Logically*, that is, as a Particle or Note of an evident Reason, Argument, or a causal Conjunction importing an evident proof, or Logical demonstration, broughs to confirm and convince them of the truth of that foregoing assertion, *That the Husband is sanctified by the Wife; For else (says he) your Children were unclean, but now they are holy*: As if the Apostle meant to argue *ab absurdo*, from an apparent absurdity that would follow upon the contrary, and which would cross and contradict a common received Principle among them, and in all the Churches, which he knew that therefore they would not deny, namely, [*That their Children were holy.*] And thus his Argument stands from the greater to the less, even from that which was a greater fruit and priviledge of their marriage, that their Children should be accounted personally holy, (which truth was already known and acknowledged by them.) And therefore much more the Communion with an Unbeliever's person in marriage must needs be sanctified to them, and undefiled to their use: It being more that their Children through the ordination of Grace should be truly sanctified, than that an Unbeliever should be sanctified to their *use* only; yea, if those very Children, begotten by such a Communion, be holy, notwithstanding their natural defilement and curse they inherit by birth as Sons of *Adam*, then the marriage communion it self must needs be holy unto them. For if the issue and the fruit be such, then the Act of Generation, the means of deriving this, must needs be thought to be lawful and sanctified. And thus the Particle *ἐπεὶ, or Else*, is used and taken in this Epistle, *Chap. 5.* where our Apostle shewing the lawfulness of conversing with Idolaters in civil ways, as here with Unbelievers in Marriage, he in like manner argues, *ab absurdo, Else (says he) you must go out of the world.* He mentions it as that which to reason and common principles was an apparent absurdity. And this sense and connexion of this Particle doth make a strong convincing demonstration of the point we have in hand: For it imports, that it was a commonly received Maxim in those times, and which these *Corinthians* had not at all questioned, but took for granted, namely, that their *Children* were holy: And that therefore the Apostle argues from it, as a thing taken for granted; in that according to the settled practice of those times they had seen, and had been themselves eye-witnesses of their receiving into communion with the Church by Baptism, in their own and all other Churches, and that by warrant from the Apostles. And we find by experience, that such Principles in Religion are as commonly received, and generally acknowledged and practised, that we believe them without hesitation, and do usually take for granted. And so it might fall out, that these *Corinthians*

thians might have a peculiar scruple about their communion with their Husbands, when not of their Childrens uncleanness who had hitherto been begotten by them. And it is also very likely, that the Apostle might thus argue from the common received practice and opinion of that and other Churches about their Children; and so make use of it, as a reason to settle their Consciences in that other part of communion with idolatrous Husbands. For so in like manner he argueth, *Chap. 11. We have no such custom, nor the Churches of God, verse 16.* For the Churches receiving all their customs or practises from the Apostles, what was a general custom of Churches in those times, might safely be taken for a rule and warrant; for else the Apostles would not generally and universally have established it. We find the Apostle in like manner taking advantage of the like received principles and practises, to argue for the Resurrection, *1 Cor. 15. 14. If there be no Resurrection, then is your faith in vain:* he argues from what he knew they would not call in question, and from the experience and evidence of their own former faith and believing. And further (saith he) *verse 29. Else what shall they do that are baptized for the dead, if the dead rise not, why are they then baptized for the dead?* You see he therein argues from a known Principle about Baptism, (whatever the meaning of the place be) received among them. I therefore will not exclude this scope of the connexion here, in the word *Else*. And indeed, if it hath this connexion and meaning, it were the more express for the point in hand.

Notwithstanding I have thought that if their consciences fell into doubts about the defilement of their communion with such husbands, they then were like to scruple as much the state of those Children begotten by them. It being also (as we see a scruple apt to rise in Believers hearts unto this day; whether the curse of their Unbelieving husbands or wives should not rather come upon their Children, than a blessing from themselves. And this of the two, is usually the greater Scruple. And it is very likely that among those queries they sent to the Apostle, they had mentioned this of their Childrens uncleanness, as an Argument against their abiding with such husbands; in that this inconvenience would also follow, that all their Children would be unclean. But that which especially moves me, is, that there was the same ground for the scruple about their Childrens unclean state, that was for their husbands defilement to them: Seeing in that case of the Jews, (which these scruples were founded upon) both wives and Children were alike accounted unclean, and so to be put away. Hence therefore I incline to take these words, *Else your Children were unclean, but now are they holy*, to be intended as those former words are in the first part of the verse, even both together and alike to be a direct and immediate answer unto two several scruples, both about their Childrens estate, as likewise about their communion with their husbands, about both which the Corinthians had written alike unto him: And so to be rather a distinct part of the resolution of the case, than only a reason of that former sentence, *The unbelieving husband is sanctified, &c.* and to be as positive, and as plain and direct an explication, and declaration of his judgment concerning the state of their Children, upon occasion of their scruple therein, as in that other part in the words afore there is a declaration of his judgment about the sanctified use of the husband; even that *the Children are holy*, as well as that the husband is *sanctified*: thereby alike to take away the scruple about both, and the more to set forth the priviledge of Believers, which his scope was to advance and illustrate. Only these particles, [*Else*] *your Children were unclean*, and [*But now*] *they are holy*, are put in farther, to shew, that it was a singular priviledge; and that it was an exception to some other rules which generally indeed hold true, and which otherwise would have held true, as they imagined. And unto such a sense or purpose as this will these two particles [*else*] and [*but now*] as fitly serve in the common use and acceptation of them, as to any other. For in special cases that fall out, and are as exceptions to general rules, and wherein there is but some one peculiar special consideration that causeth the varying from those rules; we use such particles as these are to express those exceptions by. And so we clear those cases the

BOOK V. better, when we thereby grant what otherwise useth to fall out; and by expressing their swerving from such Rules, do shew the special ground upon which the exception is founded: And then we use to say (as the Apostle here) [*else* it would be thus: [*But now*] upon this special consideration it is otherwise. So that, the particle [*else*] notes out, and implies *tacitly*, that it is indeed generally true of all other Children, that they *are unclean*, by reason of their parents state, being heathens, and thus much he implicitly granteth to them. And so this other particle [*but now*] refers unto some special considerations upon which their Children, (contrary unto the ordinary rule) became *holy*.

I say, 1. He secretly grants, *that all Children of two parents who are unbelievers are unclean*: And it is as if he should have said; That if the case had not been such, that one of the parents were a Believer, then indeed, the Children had certainly been unclean (as others;) *But* one of them being a Believer (which is the case proposed) [*Now*] *they are holy*: [*else*] that is, if one parent were not a Believer, and God had not sanctified the Unbeliever to them, they had been unclean: [*but now*] (this case is thus stated) *they are holy*. He shews that generally indeed it is true, that Children are unclean; but yet notwithstanding in this case their Children are holy. And thus he not only clears the case the more distinctly, while he thus grants something; but further illustrates their privilege by way of distinction from the Children of others, Idolaters and Unbelievers, when both parents are such: In that it is not simply related, that their Children were holy; but with a note of difference and separation, comparatively to others Children. And this is the reason he useth two words and expressions, one negative, [*not unclean*] and positive [*they are holy*] whereas otherwise one of these expressions would have been sufficient.

And 2. [*ἄρα*] [*else*] pointeth unto some consideration, which in that case maketh the exception, and which makes the difference, that *Their* Children should be holy, which else they should not be. And is as if he had said, It is not of, and for your selves that a Believer comes to have this privilege, but from hence, that God hath sanctified the unbelieving parent (through grace) to this end. So as this same [*else*] implies a hazard which they narrowly escaped; and that if God had considered the Unbeliever only in it, their Children would have been unclean: But God looks at his own ordination and purpose of free Grace unto Believers; having out of that his grace ordained to convey the Covenant to their Children: Whereas otherwise had God looked at the Unbelievers in it, or their own desert, and had not graciously ordained this favour and privilege to Believing parents, they then would have been unclean, because according to the tenour of the legal curse by nature; the curse would have fallen upon them. *But now they are holy*; the husband being a Believer sanctified even to this end. And so the word [*else*] notes not out so much a *Logical consequence*, by shewing what absurdity in reason would follow upon it: But rather what otherwise would be the *real consequent* following upon the thing it self: That the curse of the Unbeliever would indeed otherwise have prevailed to make the Children unclean, did not God in special favour sanctifie him to this end, by reason of the Believing party. And so I judge the former sentence, *The husband is sanctified, &c.* to be the reason of this latter, *Your Children are holy*, rather than this latter of that. And I take this to be the sense rather than the former, because the word [*ἄρα*] is added to [*ἄρα*] the force of which word is not rendered in our English Translation. But *Beza* hath done it thus, *Else Certainly or Indeed, Your Children were unclean*: He adds *certainly* or *indeed* unto *Else*, so that these words were a tacit concession or grant of Childrens uncleanness in other cases; and so came in as a further amplification or enlargement of a Believers privilege; not only shewing what privilege they have in opposition to Unbelievers, whose Children are unclean, but Believers holy; but further, even in such a case as this, wherein an Unbeliever being joyned in marriage with a Believer, (and so would according to the curse of the law bring

bring a curse on the Children) yet even therein God hath vouchsafed a further favour, and sanctified the husband, and pronounced the Children holy, who else for the Unbelievers sake would be unclean. Then which nothing could be said more to enhance this favour, and the privilege of a Believer in this respect. His scope being to put the casting of the ballance for their Childrens estate (which the Unbelievers curse would render unclean) upon the favour of God, to a Believer even to sanctifie an Unbeliever, their privilege swaieth it and prevaileth. And so *Else Indeed* comes in here, just as it would in this following instance parallel to it; As if, one speaking of the actions of a regenerate Man (in all which the flesh bears the half share, as having an influence into all he doth; and in respect of whose concurrency (according to the law and covenant of works) the better part, and the good that is in them would be so polluted, that God would reckon them as a *Menstruous Cloath*, filthy and defiled) should yet notwithstanding say of them, that by the grace of the Gospel, the regenerate Man hath this privilege, that the sin shall be pardoned, and the good accepted in, and through Christ; Now (I say) as one in declaring this case might say, The regenerate Man is so far accepted in Christ, that notwithstanding the influence of the unregenerate part, his actions are sanctified in Christ, which *Else would be unclean, but* Now they are *holy*; In such a sense doth it in like manner come in here, concerning their Children [*else*] were they unclean, [*but now*] they are *holy*.

Chap. 4.

CHAP.

CHAP. V.

Reasons drawn out of that foregoing Exposition of 1 Cor. 7. 14. That the Holiness there attributed to Believers Children, is true, and real, Evangelical holiness. Other Interpretations refuted.

NOW out of these Explanations of the words laid altogether, I come in the next place to form up some *Reasons*, (which was the *second Head* I propounded for the discussing this Point) out of this place, such as this place affords, namely, to prove that a true holiness of these Children of Believers is here intended. The reasons have been couched, I confess, in the former considerations, yet for the help of the weak, I will draw them out more plainly, and lay them together.

1. You heard before that this *holiness* is in a further sense attributed to these Children, than the being *sanctified*, (which is here spoken of the Unbelieving Parent) is attributed to them. And that the one is but an *Instrumental* holiness, for an *use* passively subserving; but that this attributed to the Children, is a personal privilege belonging to them, in that they are called *holy* in themselves. Now then let this attribute of *Holiness*, which is given to the persons of the Children, be allowed them, but in as true and genuine a sense, as that *Sanctification* of the Unbelievers use to the Believer is taken in, and then this I contend for will necessarily follow. Let, I say, both *holinesses* be but weighed in the same Ballance of the Sanctuary, and estimated but by the same Rule of Proportion, in their several kinds; and let this *holiness* of the Children be acknowledged to be but as true, and as good a holiness for personal holiness, (and such as the word usually accounteth unto persons) as that being *Sanctified* which is spoken of the Unbelieving party is said to be, in respect of some *use* or *end*; that is, let the one, in its kind be answering to that which the other is in its kind; and so to be of as true a kind of personal holiness, as that other is a true instrumental holiness: and then it will necessarily follow, that it is the holiness we seek. For when the Unbeliever is said to be *sanctified in the Wife*, the true meaning is, that the use of such an Husband, in and to the Wife, the Word doth account to be *Holy*, and God looks at it accordingly, as holy, and accepts it, that is, with such an holiness as is proper to actions, or such an acceptance as is of things used *holily*, or tending to an holy end; Why then when the Children are said to be *holy*, personally, should not the meaning be, that their persons are accounted holy by God with such an holiness, as is proper to persons, and so that they are accepted by him as personally holy, even as truly as the others use was so accounted by him? Why should not both be measured by the same met-wand?

Add to this, secondly, That this holiness is a personal privilege, attributed with a difference from an Unbeliever's Child (as you have heard) by virtue of their Parents Privilege. Now, let all the world find me out any other sense of respect wherein the Gospel should call their Children *holy*, as a privilege vouchsafed them, and in opposition to which, the Children of Unbelievers, though lawfully begotten, are called *unclean*, than this of true and Evangelical holiness. Surely the difference between two Unbelievers married, and this Believer married to an Unbeliever here, must necessarily run thus: That

1. In the use of her Husband she hath a privilege which Unbelievers have not, that He is *sanctified to her*: but two Unbelievers, though lawfully married, are

are not thus sanctified each to other: Their communion is lawful indeed, in it self, and so is their Marriage, as being approved by the word; but yet their Marriage communion is defiled with sin, as other their lawful actions are, and so they are un sanctified each to other: But it is not thus with the communion of a Believer married to an Unbeliever, which is not only lawful in it self, but sanctified, and on her part accounted a holy communion by the Word, and so reckoned to her by God, and by her subserving an holy end God hath ordained it for.

Chap. 5.

Now then, secondly, Let but the like Parallel difference proportionably run in the Children of the one, and the other, (which is the Apostle's scope) namely, That Unbeliever's Children, though not Bastards or unlawfully begotten, are yet unclean in a further respect (which the Gospel counts an uncleanness) but the Children of a Believer are not only legitimate, or lawfully begotten, but further also they are *holy*, and that in the language of the Holy Ghost. Now search the Scriptures, and find me out a *holiness* that should personally be attributed thus to Believer's Children, as their peculiar honour, and as a personal Privilege different from Unbelievers Children (who yet are not Bastards, and yet unclean) I say, find out any other *holiness* that can be given besides this which I aim to establish, that their persons are sanctified, and so to be reckoned by us, and I have done. True it is, That the Ceremonial Law did in a Type call all the Seed of the Jews *holy*; and the whole Seed of the Heathen *unclean*, and in the Type did put the very same difference in terms used here by the Apostle.

But that will afford a third Reason, that the Apostle intends to shew, That our Children are to be accounted *really holy*, and Unbelievers Children *really unclean*; for that outward Ceremonial Holiness and Uncleanness of the Law, did typifie out true Evangelical Holiness and Uncleanness under the Gospel; else he would never have expressed himself in those very terms: Yea, the Apostle doth here call Believers Children *holy*, and the Children of others *unclean*, in flat opposition to a Jewish Case, and contradicts their Law in it, *in terminis*. Neither can we find, That the Apostle under the Gospel, did use or apply the terms of the Types, except to the very things typified by them: As when Christ was called our *Passover*, the meaning was, that Christ was that *true Passover*, which that of theirs signified. So when our Evangelical Worship was called *Sacrifice*, the meaning was, that that was the *true Sacrifice*. So in like manner, when the Gospel speaks of our Children in the same terms, that the Law used of the difference of their Children then from others, and with the same difference that the Law in the Type puts between Children of the Jews and others; it must necessarily intend the reality of what was thereby typified; and so, that our Children are to be esteemed *truly holy*, and Unbelievers *truly unclean*. For he could not use the same very terms of the same kind of persons (in the same case then and now) and intend them in the same typical sense and meaning that the Lettes of the Ceremonial Law intended; for that in respect of the Letter of it, was abolished under the Gospel, especially to the Gentiles; and therefore he would not have used them to the same kind of persons in any other sense, than was intended as the thing typified in that Law; which can be no other than this, That our Children are really holy, and others unclean, as theirs once were Ceremonially.

Add to this, Fourthly, The help of that other Scripture, *Rom. II. 16.* where the Apostle speaking of the Fathers conveying the Covenant to the Children, says, *If the Root be holy, so are the Branches*: And this is spoken of Children to be converted under the Gospel. When therefore we find the very same thing said of the Jews Seed to come, under the Gospel, That for the *Believing Parents* sake (who is the Root) *the Children* (the *Branches*) are *holy*; why then should any other sense be put upon the like, that is said of the *Believing Corinthians* here?

Book V. I add but this as the Conclusion of all. Observe how for the declaring and publishing this eminent Priviledge of Believers, and their Children, the Holy Ghost watcheth the most full, fit, and advantageous occasion, to make the most of it, and set it off, that could be taken: that not only when two Believers are joyned, but even then when an Unbeliever with a Believer, does this Priviledge hold good; so abounding is the Grace of God, and so prevailing against his Curse.

This meaning will yet further be established, by the taking away and confuting those false Interpretations that have been put upon these words; which is *the third Head* to be spoken to.

1. Many of our own Orthodox Divines have thought the Apostles Scope in this his Resolution of the Case, to be, to shew, That the marriage of two such continues lawful by the Word, and so that their Conjugal communion is sanctified, that is, lawful too, and their Children legitimate, not a Spurious Bastardy, or *Unclean Issue*: And that this is all that is meant by those Expressions, *The Husband is sanctified in the Wife*, that it is a lawful Marriage; and *the Children are holy*, that is, Legitimate, not Bastards or Unclean: And so these Expressions to be but an Allusion to that which in the Ceremonial Law was said of such, *viz.* to express the like, yea this very difference to be holden now under the Gospel between Bastards and Children to be esteemed legitimate, that was then put between Base-begotten, and the rest of the Jews Children. *Deut. 23. 2.* A *Bastard* was then forbidden to enter into the Congregation, even unto the tenth Generation; and to be prohibited their Temple-communion, and to be reckoned *unclean*, were both for the thing it self, and also in phrase of Speech with them, all one. And these Divines would have the *holiness* of Children here, to be put to express their legitimation; and the opposite unto it here, namely, *Uncleanness*, to be put for Bastardy.

Now as touching this Interpretation, I shall endeavour,

1. To confute it, and shew that this was not the main Scope of the Apostle.
2. Remove that Appearance which seems to make for it.
3. Yield how far the sense may be taken in;

For the first; That the Apostle's Scope should be by Holiness to mean more than Legitimation, and more than Bastardy by Uncleanness.

1. He had otherwise attributed no more Priviledge to a Believer here, in his Marriage and Children, than to an Unbeliever; whereas, (as hath been abundantly shewn) a different Priviledge of Believers is here for their comfort held forth, and not only a bare lawfulness granted them in their Marriage, which is common to others. A different Priviledge they have in the use of Marriage, and in their Issue by Marriage. In the use of Marriage; it is *sanctified* in, and by them: which of Unbelievers (though their Marriage be lawful) cannot be said, their Persons being defiled. In speaking likewise of the Issue of Marriage, Children, he must needs mean more than simply their being lawfully begotten, (which Unbelievers Children are) and not Bastards: And this as a peculiar Priviledge of their Children, is expressed (as some have observed) in this word [*your*] yours who are Believers.

And secondly, By attributing this as a Priviledge to a Believer, he improves the Case; not to settle their Consciences only, that both that Act and Children begotten were legitimate; but further to comfort them, *They are sanctified, and holy*. Yea, and to answer the uttermost Ground of their Scruple, which was about their Childrens Uncleanness, in respect to their Estates and the Ordinances; since the ground of it was from that of the strange Children among the Jews, who were put forth from the Congregation as an unclean Seed.

Thirdly,

Thirdly, Otherwise he had in this said no more, than the Civil Laws then in force did; For they pronounced the Marriage Lawful, and the Children no Bastards; Now his Answer surely is more than Law; it is Gospel; and this Priviledge here of *holiness*, more than the Civil Law afforded Children; for it is a Gospel Priviledge, as the very Terms imply.

Fourthly, The Terms he useth are to Criticks very observable to this purpose, that to [*ἀκαθάρτα*, *Unclean*,] he opposeth not [*καθαρά*, *pure or clean*] as in propriety of Speech they are opposed; but according to the Language of the Jews he opposeth [*Holiness*] to it. *Fornication and Adultery* are called *Uncleanness* [*ἀκαθάρτια*] *Eph. 5. 3.* Now if an unclean Issue by Fornication, or Adultery, had been meant, he would have opposed Purity; or Cleanness, or some such word unto it; but in that he opposeth [*holy*] to it, which was a word out of the Road as it were; because so the Jews opposed in their Ceremonial Law [*ἅγια*] and [*ἀκαθάρτα*] it evidently implies, that he meant something more than Legitimation: as by the Holiness of Children the Jews also did.

And Secondly, For the instance of Bastards, Uncleanness in the Ceremonial Law, which seems to countenance this Interpretation; That can no way be brought to expound the *Uncleanness*, or *Holiness* here; nor in any fit sense be applied to express this difference between Children, meerly, as lawfully, or unlawfully begotten.

1. Not in the Litteral sense of the Ceremonial Law; for that Uncleanness of Bastards therein mentioned imported more than an Uncleanness of Childrens Legitimation; it was a Ceremonial, Religious, and Typical Uncleanness: And on the Contrary, the holiness of the Jews legitimate Children was also Religious and Typical; and so imported more than a meer Legitimation of Children, in that they were called *Holy* as they were to be admitted to Ordinances as an holy Seed: Therefore, for the Apostle to take up these Terms to express the meer legitimation or illegitimation of Children under the Gospel, had been short of the sense of that Law; [which should then speak it in one sense, and he in another.] The *holiness* of the Jews Children which was opposed to the *Uncleanness* of Bastards, was more than a meer legitimeness, or a being lawfully begotten, as is evident: For they had it as they were *Abraham's Seed*, and so within the Covenant. Had it not been thus, then likewise the Heathens Children, if lawfully begotten, had been holy; whereas, *An Ammonite, or Moabite shall not enter into the congregation of the Lord, even to their tenth generation shall they not enter into the congregation of the Lord for ever*; they were to be kept out, as well as Bastards: So that a being lawfully begotten, was not all that went to make Children accounted *holy*; for then all Legitimate Children had been *holy*; and therefore it must needs be too much to call all Children *holy*, simply in that respect, or with any Eye unto that Law. Besides, by that Law, a Bastards Seed, though he himself were married, should be unclean to the tenth Generation.

It Secondly, cannot be spoken according to the Mystical meaning, that they should be thus called; or in respect to what under those Types are intended: That were to say, that all Bastards only are now to be counted Unclean, and Unregenerated; and on the contrary all Children lawfully begotten, to be *Holy*, and Regenerate: For the Uncleanness and Holiness then, did Typifie Real Holiness and uncleanness now: Neither of which any of any Side either for Baptism, or against it, durst ever affirm.

But to retort this; it is not therefore more likely his meaning should be, that as all Heathen Children, as well as Bastards, were to be reckoned Unclean, with a Religious Uncleanness, in respect to partaking of Ordinances, which they were debarred from; and on the contrary, the lawfully begotten Children of Jews were alone counted *holy*; yet not simply, in respect of being lawfully begotten, but because they were withal the Legitimate Issue of Jews, who were the Sons of *Abraham*, and were therefore to be then admitted unto Ordinances (and all this in a Typical respect) so now that under the Gospel should be Typified out that all Unbelievers Children, and perhaps Unlawful

Issues of Believers, should be accounted Unregenerate, and so, not admitted to Ordinances: But the Children of Believers Lawfully begotten, should be counted not only Legitimate before God and Men, but also Holy, with Real Holiness, and so admitted to the Ordinances of Regeneration. Sure I am, that Holiness then, imported a Priviledge which Jews Children had above all other Children, though the Issue of lawful Marriage. And therefore to me it seems as certain, that the Holiness here, must also as necessarily import a Priviledge which Believers Children have (besides that of Legitimation) which others the Children of Unbelievers have not, though lawfully begotten: And what this should be, other than this, to be esteemed truly Holy indeed, through their Parents Covenant, let all the World shew me.

In the third Place, I willingly grant, Both,

1. That when he calls the Children of a Believing Parent *Holy*, here, he intends to shew, that they were lawful Children: But how! Not as the sole adequate meaning of that expression, but as included under it, as the lesser useth to be under the greater; or as the Foundation of an house is included in the Term *House*. And as if we should say [an Heir] [the Prince] it imports a Child lawfully begotten, and includes and supposes the Son of a King. So when he here says *they are holy*; his meaning is not only, that they are Legitimate Children, as any others born in wedlock are: But further for their comfort, they are to be esteemed *holy* Children; and therefore he would have them think much more that they were lawful: For Legitimation of Children by an Estate of wedlock, is under the Gospel as necessary a requisite to this Dignity of being accounted Holy, as the Ground-colour is to varnish; And is such a *Prærequisitum in subjecto*; Even as to be lawfully begotten is a necessary supposition in Law before a Child can inherit; and in a Princes Son is the fundamental requisite of his Dignity: So by the ordinance of God also, for to be lawfully begotten, is the foundation of this Priviledge of being accounted Holy, and so must necessarily be supposed.

And secondly I grant, that Bastards are Unclean in the sense here meant, though not mainly intended to be spoken of. For I conceive that Marriage is Gods Ordinance, sanctified by him to Believers alone, for to derive this blessing: As was said out of *Malachi. 2. 15. He appointed it for a holy Seed*: And therefore I grant, that Base Children though of Believers, come not to be partakers of this Priviledge, but are to be reckoned as Unbelievers are, namely, Unclean, and that that was the meaning of the Type. Not but that God may turn them, and make them holy, as he often does Unbelievers Seed, as having his Elect among them: Which when he doth, they are to be received, and accounted holy: As *Deodatus Augustinus* Base begotten was converted, and Baptised. But yet they inherit not this Priviledge by Birth; neither because they are Children of such Parents are they so to be accounted: But we are to reckon them Unclean, untill actually converted, which they may be, as *Jephtha* was: which may turn to this Use to us, to be a motive against Fornication. Therefore, secondly, Some late *Anabaptists* do say, that his meaning is, that as the Husband is sanctified to the Believing wife (that is, to her use) though he be in his Person sinful: So these Children are in like manner sanctified to their Parents, for their use and service. But how fond is this Opinion also? For what a wide difference is there between these two Phrases: To say, one is sanctified in, and to another (that is, for such an use, which is the thing spoken of the Unbelieving Husband; Even as *1 Tim. 4, 5.* every Creature is said to be *sanctified to a Believer*; that is, to his use; so as, his using them is holy in him, and to him) and to say of the Children afterwards, not that they are sanctified in, or to their Parents, as being so only in their relation; but that they are *holy*, who else would be Unclean? Which being said simply of them, *they are holy*, and being spoken of Persons, and that in a way of variation of the Phrase from the former, cannot but implice, that they are in their own Persons to be accounted holy, not in, or to their Parents sanctified, but in themselves *simply holy*, through the conveyance of Gods Covenant from the Parent to the Child.

2. If we compare this with the Parallel Case in *Nehemiah* and *Ezra* which the Apostle had in his eyes, (as hath been shewn) this cannot be all the meaning of it. For when he would have them put away the Seed of strange Wives, as *unclean*, the meaning could not only be, They were unclean or un sanctified in their use to them; but further, as persons in their own state unclean, in respect of God's Ordinance and Law, and in a religious respect in themselves.

3. We must never put a sense upon the Holy Ghost's meaning, which falls short of what may be supposed was aimed at. Now in what rational sense can it be supposed, That these Parents, or any Christians, should conceive these Children unclean in their use and service, and obedience performed to them? How an unbelieving Husband might be un sanctified to them in Marriage communion, and they defiled thereby, might easily be conceived, in that they became *one flesh* with them, and so a Member of Christ is made one with a Limb of Satan: But the use of, and converse with the Children, being but in a way of outward service and obedience, such as these *Corinthians* had with all Heathen Servants, Neighbours, &c. The Children could not upon any ground be supposed unclean in their uses as to them, the Parents of them, or in the performance of mutual duty each to other, no more than their Neighbours and Servants were in all civil offices that passed between them. Their scruple therefore must needs be understood of the state and condition of the Children begotten upon such Parents in a religious respect, whether they were not to be esteemed unclean, and in that state to Godward in respect of the Covenants that the Children of strange Wives were among the Jews.

Therefore thirdly, The Papists have invented another Interpretation: The Husband is *sanctified*, that is, say they, *in hope of his Conversion*; and therefore the Apostle exhorts her to *abide with him*; and so the Children also may, by her staying with her Husband, and so educating them, become *holy*; and so are *holy in hope*, who else would be unclean; and are in danger to prove Idolaters, if the Wife depart from their Father, and leave them to him.

But, first, To say they *are holy*; that is, by the stay of their Parents together they *may be such*; otherwise they *are unclean*, that is, there is danger that they *may be unclean*: How wide is this?

And, secondly, To say they *may be converted*, and so in that sense to be *holy*, is true of Unbelievers Children, as well as of these.

Yea, thirdly, So by being *unclean*, should be meant by the Rule of Opposition, that otherwise there were no hope of their Conversion, if *she depart*; which is false.

Fourthly, The Case must be altered if this be the meaning; for it must then always be withal supposed, That the Children are left to be educated by the unbelieving Party: For simply by her leaving an Unbeliever, if she have the Children with her, there were no danger of their Un-conversion, but the more hope. So as, this sense will not hold, unless withal the Case be put, that the Children are left with the unbelieving Party; which that a believing Husband should do, and not take his Children with him, is not always likely. But the Apostle supposeth not, nor mentions any such case, but simply, the *marriage Act*; that they need not fear *defilement to themselves* in it from an Unbeliever, or to their Children begotten by it.

Fifthly, Of the hopes of the Unbelievers Conversion he speaks afterwards, and makes a new and further Argument for it, *verse 16.* and propounds it but uncertainly, *What knowest thou!* &c. but here he says, *They are holy.*

CHAP. VI.

That two things are intended in that Text of 1 Cor. 7. 14. What God's Thoughts are of Believers Children, and the Rule by which he would have us to judge of them. What is the Judgment we are to have of the Children of Godly Parents upon this Declaration of God concerning them, that they are holy. To what Extent this Proposition is to be amplified: That it is not meant universally of all, but indefinitely of some only, though the greater number. What Agreement and Harmony there is between our Judgment of the holiness of Believers Children, and what in reality of the Event proves true concerning them.

THIS being thus gained, that Evangelical Holiness of Election and Regeneration is here meant and intended. Now it may be further considered as a ground for a further Enquiry, that these words [*Their Children are holy*] may fall under a double distinct Notion or Consideration. Either,

1. They may be taken as looking upwards, as wherein God expresseth to us his own thoughts about such Children, who are, or shall be really made *holy* by him, and whom the Holy Ghost, when he speaks it, hath only in his eye and intent, though he points to the whole lump. And so taken, the words respect wholly, and only the reality of the thing in the event, that is, only the true holiness of those Children who are so indeed; or those Children only of such Parents, who shall surely be made *holy*.

Or else, 2. The words may look downwards, as importing a Duty on our parts, and declaring what God's Will is that we should think of such Children; both in our Judgments to account them holy, as a thing meet for us so to think of them; and upon that esteem to carry our selves towards them as towards Saints, and to perform such duties to them, as they are capable of, and as are due to such Saints. In a word; In the one sense they may be supposed to declare God's mind and thoughts concerning these Children themselves, and their estates; in the other, they declare his mind about us, and what our duty is to think of them. In the one they are a meer simple Expression of God's unto us; in the other, they become a Rule to guide our thoughts concerning them.

Now these are two distinct things, and will much vary the Case: For whilst God speaks the one, he hath in his eye only those very Children whom he makes *holy*; if the words be taken as a declaration of his thoughts: But in the other, as he lays this duty on us, he hath every Child of a Believer in his eye, so far as to enjoin us this duty, to think any one in particular, though not all in general, to be *holy*; even therefore, because that God expresseth his own thoughts so indefinitely and reservedly, as that we know not whom he means, our duty is, to think so of any of them. Now that both these are here intended, is evident:

1. That the Apostle should speak these words in relation to our Judgment, and intend them as a Rule for it: This seems very manifest; for unto the Judgment, or Sentence which the word pronounceth of things, are we to conform our Judgments. For revealed things belong to us, and to our Children, *Deut. 29. 29. The secret things belong unto the Lord our God: but those things which are revealed belong unto us, and to our Children for ever, that we may do all the words of this Law.* Wherefore, seeing God in his revealed Will hath declared thus concerning them; the least that can be judged to be the meaning of it, must needs be, what God would have us to think and judge, as the Apostle says of the *Philippians*, when he had called them Saints, *Phil. 1. ver. 1. Even as it is meet (says he) for me to think of you all, verse 7.* I may allude to what was said to *Peter, Acts 10. 15. What God calls holy, call not thou common or unclean.* God often speaks of things in Scripture, as we do, or as we are to judge of them. *Destroy not him for whom Christ died, Rom. 14. 15.* It is not meant of a destruction really, (for none of those can be destroyed) but we are to judge it such, and look on it as such, according to what our Action tends to, and to forbear such and such Actions which look as if they would destroy him.

It is evident also in this, That the Apostle's Scope is to give such a like Title or Badge of difference between Believers and Unbelievers Children, according to the different state of the Parents, in spiritual respects; as useth to be given to all sorts of Children, according to the different ranks of their Parents in worldly respects: Which Badges, we know, lye in esteem, and it is the intent of them, though withal they carry a reality of Honour and Possessions with them. And therefore as Men, (or as we, when he speak of Men by the World's Book, or Rule) do call, and account the Children of Noble-men Noble, (for they are to be reckoned such in their Sphere) as *Paul* calls *Festus*, most Noble, *Acts 25. 26.* So *Spiritual Men*, and a *Church* are here spoken to by *Paul*, to call and esteem the Children of Believers *holy*, and to account of them in their Sphere according unto God's Book. He writes here to the *Corinthians* as a Church, thus to think of them, and so to own them.

And then, secondly, That these words do withal carry in them, an Expression of God's real thoughts and purposes about the state of Believers Children, so as it is not a meer reputation holiness, which we are to attribute to them, but a real holiness which God scatters among them, and that the Apostle hath in his Eye. This is evident; for God would not otherwise have declared or pronounced thus indefinitely of them, that *they are holy*; nor given us such a Rule to regulate our Judgments of them by; nor called on us to believe and think so of them, if there were not something really peculiar in it: If true and real holiness were not found more commonly and ordinarily amongst them by virtue of their Parents Covenant, than among any other sort of People in the World.

For, first, God useth to call things as they are.

Secondly, His revealed Will is not wholly wide from his secret Will, nor from the truth of things in the Event. In his Revealed he always declares only that which is: He never gave Promise but it had a reality answering it. Never any special Promise (as is this) but something more special was in it. His secret Will, and his revealed Will, do one come near the other: There is a ground of Truth in the one, for the Revelation made in the other.

Thirdly, For us to give the Title of *Holy* unto any, is to give the Name of the Lord to them, which he would not have his Church led into the Errour of taking in vain.

Fourthly, Nor would God give a Title wholly without the real thing: He would not have given a peculiar Title of Holiness to these Children, if he had not bestowed the thing it self more ordinarily upon them, than upon any, or upon all sorts of People else in the World. He would not speak of them, and in Title set them up as great Princes, if they had not amongst them an Inheritance and Possession answerable: This were to expose his Name to scorn.

Fifthly,

Fifthly, Much less would he carry it as a special favour done, and Priviledge vouchsafed, peculiar to the Parents, because Believers, if it holds not really true of their Children in some eminent manner; it were otherwise a dispriviledge rather, for it would expose them to a greater mockery and misery.

Now this double Consideration and Aspect of these words does afford a just Ground for these Enquiries yet to be answered, both for the full clearing this Place, and also of the Point in Hand.

The first Query is concerning the Judgment which we are to give.

The second, is concerning the extent of the reality it self, how farr this Proposition reacheth, that Children are holy: Whither it be indefinite or Universal.

The third is about the reconciling of these two together, and making an harmony between them: And this, for that the Judgment that we are called to give, namely that they are holy, will be found larger in extent than the reality.

For the first Namely [*Our Judgment*;] Three things are to be enquired into about it.

1. The *Terminus* or object of our Thoughts, or thing that we are to think of them, and attribute unto them; whither we are to think every Infant really holy, or outwardly only.

2. The Subject that this our Judgment is to be terminated upon; why Infant Children should be intended rather than those of riper years.

3. The manner of it; what kind of Judgment or esteem it is, for the Act it self; whether in charity only to be exercised, or in assurance.

1. For the *Terminus* or object of our thoughts, it is real *holiness*; that is, which we are to think real and true. Some Divines have said, that because the Church was to judge any such Child Holy, though all were not so; that therefore it is but a reputative holiness, and an outward Sacramental holiness, that we in our Judgments are to give them. But they are mistaken; for though in the event indeed it proves in many of them, but a reputative holiness and only in esteem: Yet still so, as the *Terminus* of the Churches Judgment, or that Holiness which they are in their Judgments to attribute to them, is true, real Holiness: But it is called Reputative only in respect to the event, in that we should attribute true holiness to those who prove not so: Yet still the Holiness we are to think in them is no other than real to our thoughts; even as it is in our judging those of riper years to be Saints, when admitted into Churches, it follows not that it is a meer outward Holiness, that is to be the *Terminus* of our thoughts, or that which we are to content our selves to find in them, or think of them: But that they are truly and really holy: Though in the event it proves no other in many than an outward Titular Holiness, yet the Holiness we pitch upon, and aim at, and judge of, and embrace Men for, is a Holiness to our Judgments Real. Outward Ceremonial Holiness, such as was among the Jews, and by them professed only *nomine tenus*, was a Type, and is now vanished: But the Holiness here (whither you take it as it is the *Terminus* of Gods thoughts declared, or of our thoughts enjoyned us) is still Real, namely to our thinking, though we be often mistaken.

Secondly, For the Persons whom we judge thus;

That Infant Children of Believing Parents are rather here meant, than those of riper years promiscuously, as the Subject of our Judgment, is evident.

1. Because the only Ground of pronouncing them holy is, that they are *their Children*. It is (you see) not put upon any qualifications, or signs, or effects of Grace manifested. And though they be their Children, we cannot say they are holy, if come to riper years, unless they hold forth a work of Grace, as *Timothy* did, concerning whom the remembrance of his Faith was the Ground of *Pauls* Perswasion; though the same in his Mother and Grandmother added a confirmation thereunto 2 *Tim.* 1. 5. If he had said upon this Ground, they

they are Elect, then those of riper years, though uncalled, might have been included; but he says, *They are holy*, for their present State; which is more.

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And secondly, This is consonant to Reason; for there is, nor could be any other Rule to judge of Infants holiness, than this of their Parents covenant: But for those of riper years, there is another Rule: So as, either they are altogether excluded from this Judgment, or else Principally meant. Others stand upon their own Bottom, and Testimonial for our approbation of them; but these poor Lambs have nothing to shew for it, but that they are *their Children*: Neither could there any other Rule have been given about them.

And thirdly, Add this moreover to it, that it was as meet there should be some Ground, or Rule, or warrant for us to judge and esteem them to be holy, (so far as to perform all such dues to them, as belong to Saints of their Age) as well as a Rule for those of riper years.

For first, Seeing God hath such a Number of Elect among them, who make (it may be) the greatest Part of his Church (I mean those of them that dye, who are as many as those who Live) it was meet that they should be so judged, that so God might have the Glory of his Election among them acknowledged.

Secondly, seeing he on purpose drew them through their Parents Loins, as a respect unto their Parents; it was meet, that they should have a ground of Faith for them, that so they might not lose the comfort of it, nor God the thanks from them.

Thirdly, In respect to the Children themselves that are Elect; that they that are so, might not want their due honour and esteem, but be owned among their Brethren for such, neither want a visible means of blessing, and Testimony of Gods Favour to them.

Thirdly, If the Question be made, what manner of Judgment this ought to be; I answer.

1. It is not a meer Judgment of Charity, in that Sense that such a Judgment is vulargly taken in, which is,

1. When we cannot absolutely say the contrary, but that such an one is holy: And therefore Men usually think themselves bound to call and account such an one to be a Saint, though they know nothing out of which to make up such a Judgment. But that is not Ground enough to judge one a Saint, nor to account Children holy; for in calling one a Saint, or Holy, we give a Testimony, we do *statuere*, and affirm; and that must alwaies have a Positive Ground, not a meer Negative. Yea, of all Men, and of Children, we do know enough to the contrary, namely that by Nature they are Unholy, and conceived in Sin: There is a prejudice laid in, and therefore something must come between, that is Positive, to take it off, and to give some evidence perswading us that one is holy and *sanctified*; our Charity otherwise is not to think so. 'Tis true, Charity *believeth all things*; but then first it must have had a Ground to believe well of a Man; the thing must be credible, it must be an object of Faith that may draw forth an essent, and then Charity is to help Faith, and not to be suspicious: But upon a meer knowing nothing to the contrary, for to begin to believe a thing, is not Faith, but Folly.

Secondly, Men take the Judgment of Charity for a meer [it may be;] what may prove so or so, in the event, they think in Charity they are bound to believe such. But when the Apostle here calls us to judge Believing Parents Children holy, it is a further thing than an [it may be,] and so, than such a kind of Judgment of Charity. The Apostle (you see) says of such Children *they are holy*; which is more than an [it may be;] and of other Children he says *they are unclean*: And yet with such a Judgment of Charity we are to think of all Children, that [it may be] they may be holy. In the 16. *verse* speaking of the Conversion of the Husband, he saith, *what knowest thou but that thou shalt save thy Husband?* but here of the Children he says more; he says, *they are holy*: And not only, what knowest thou but that they may prove holy? A [what knowest thou] is the ordinary Judgment of Charity; but

[now

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[*now know I*] [*it is meet for me thus to think*] is the Judgment that we are called to : *Phil.* 1. 7.

Therefore, secondly, It is a Judgment of Faith joyned with Charity, which *believeth all things*, where a ground is given so to believe and judge; as here the word doth suggest a ground so to believe of Believers Infant Children; it is (I say) a Judgment of Faith, which conforms it self to the Word, which judgeth, and giveth, and terminateth its thoughts on what the Word says, not once daring to think the contrary. I call it a Judgment of *Faith* in difference not only from that other, but from a Judgment of *Sense*, or *Experience*; for such is the Judgment we have of Men grown up unto riper years; for which the Word gives abstract Rules to judge of Saints by, and we use Spiritual Judgment or Discerning to apply them: So that in the Application unto the Persons, it is a Judgment of Experience. Men shew us their Faith by their Works, and so we out of Experience judge them holy, according to such Rules as the Word gives to judge of mens works by; within the compass of which Rules, many who are not Saints may come, and so pass with us. Thus *Paul's* persuasion of *Timothy's* Grace was a Judgment of Experience, *2 Tim.* 1. 5. [*And I am persuaded* (speaking of his Grace) *dwells in thee also;*] calling to remembrance thy faith and tears, vers. 4, 5. it was upon reviving the Experience he had had of him. Now this Judgment we cannot have of Infants, though this be the more satisfactory Judgment, I grant, when as men grown up, do shew themselves to be Saints; for Experience added to Faith in our own selves, helps and confirms it: Yet the Judgment here called for, is in this a Judgment of Faith, that therein we give up our Judgments to what God promiseth of them, and declares about them, although we see nothing whereby we should be induced to believe so of them: And so it is of meer Faith of a *thing not seen*, resting on the Word, confining our Thoughts, and terminating them to what God hath declared, till we see the contrary; and not a meer Judgment of Charity; for such we ought to have of others Children, of whom we as yet do see nothing to the contrary (and who may be *holy* for ought we know) But here God hath put a difference, and pronounced the *one holy*, and the *other unclean*. God's Word comes in to terminate and confine our Judgments concerning Them, to *Holiness*; not so of the Other.

And yet, thirdly, When I say of Faith, I mean not a Faith of Assurance; that is, not such as whereby we believe it so certainly and infallibly of every Child in general, or any in particular, so as to say, we know the thing cannot be otherwise: But such a Faith as makes us suspend all thoughts to the contrary, resting in what is revealed for us to think, and waiting till God reveal the contrary; and so far in the mean time to judge them Saints, as that it should bind our Consciences to perform all Duties to them, as unto Saints. For it is even so concerning our own Estates, when we want Faith of Assurance, yet God calls us to have a Faith of waiting and expectation, that our Estate may be holy, when yet infallibly we cannot affirm it: and accordingly we are to Pray, and to give thanks even as Persons holy; and to come to the Sacrament of the Lords Supper upon such a Faith: And answerably hereunto we are to bring these Children unto the Sacrament of Baptism, upon such a Faith also.

So that, as it is less than a certainty, or an infallibility, so it is more than an [*it may be*] and than a meer hopefulness: It is a Faith of waiting and expecting that it will be so, not only that it may fall out so: yet so; as *it is meet for us to think so*: For we have a Rule and Ground for our so judging, though not infallibly, for the thing it self in the event.

Thus we have dispatcht the enquiries about that Judgment which is to be taken up by us.

Now then secondly, Let us enquire into the extent of the reality of this Holiness, and of the Proposition here as it respects the truth of Holiness wrought in such Children. This Proposition here [that *their Children are holy*] if so understood, is but an indefinite Proposition, not Universal, yet coming near to an Universal; and so more distinct and express than any other Promises given to any sort of Men: that is, it is not to be understood that God does certainly

certainly and infallibly sanctifie all, and every one of their Children, but that he sanctifies some of them, yea more of them than of any other sort; but how many we know not. An Indefinite Proposition is less than an Universal, for it intends but some, not all, yet not naming or defining those *Some* in Particular, we cannot discern them from the rest: But it confusedly, and in the lump, says it of them *All*; as when it is said, *Christ came into the world to save sinners*: It is not an Universal Proposition; for he died not for *All*; nor a Particular Proposition, for he names not, nor defineth *whom*, but indefinitely speaks it of sinners, in a middle unlimited sense, between both.

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I will explain this Assertion by these three things;

1. You must know, That all God's Promises given unto Men in his Revealed Will, are but indefinite Expressions of his Decrees and Purposes. God having in his Decree cull'd out of Mankind certain Persons whom his Love was pitched upon, hath therefore given an Indefinite Promise or Expression to Mankind, That *he will save sinners*; and again [*Peace on Earth, good will towards Men*] *Luke 2. 13, 14*. And the difference between those his Decrees, and these his Indefinite Promises is but *Modalis*: For whereas in his secret Will, and in the Book thereof, he hath named the Persons, who, and who not; He in his Revealed Will, and the Book thereof, hath concealed the Names of the Persons, and declared his purpose indefinitely only; *Good will to men*; not to *All*, but to *Some* of Mankind, confusedly and in the lump, not distinctly. So as, God's secret and revealed Will do still *coincidere*, they come all to one: There is plain dealing in it; in his Indefinite Promises, he means those, and those only, whom he hath chosen; only he conceals their Names, that *All* may consider it.

Now further, for a more special direction to find out where God's Election runs; look what sort of Men it hath pitched upon most, those these indefinite Expressions and Promises do single out, and point at as the lump wherein Election lies: So that some Promises are like the Star that led the Wise men to the very Town where Christ was, so they do direct us to the lump or mines of Election; they are the directory Stars of Election. As when it is said [*God hath chosen the poor of the World*]. So also, God having elected out of *Seth's* Posterity, and rejected *Cain's*, his Promises were given to *Seth*, not to *Cain*. When the Jews were the Golden Mine of Election, Theirs were the Promises and the Adoption; yet indefinitely made to them, *Rom. 9. 4. Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises*: But when the Gentiles came in, and of them *All Nations*, then God broke up the Mines of Election, and declared, That he had Elect among *All Nations* the whole World over. And when the time came, that the Shoals of Election was to be made up out of *All Nations*, then was that Commission given, *Go teach all Nations, &c. Matth. 28, 19.* and not till then. This *James* gives as the reason of that Promise in the Prophets about the Calling of the Gentiles, *Acts 15. 16. Known unto God are his works from the beginning*: It comes in to this Sense, (his Scope being to expound a Promise in the Prophets to be meant Prophetically of the Gentiles in those Times) God knowing what he had to do, and whom he had chosen, and knowing that in these times his Elect were all the World over, hath accordingly shaped the Promise to his Decrees; and given the Promise of Calling the Gentiles unto these times; whereas before, whilst Election was only among the Jews, the Promises were confined to them. So that God's Promises, like that Star, do still point out to Election, and do remove as Election doth. And so here is a Promise, you see, stands over the lump or mass of Believers Children; yea, a special Star on purpose, like a hand in a Margent, points at them above all Mankind beside, because among them Election is most and chiefly to be found.

Secondly, To this Purpose consider, that these indefinite Promises, or expressions of Gods Decrees, unto Men, and to several sorts of Men, though they be all indefinite, and not distinctly and particularly naming the Persons; yet in respect of this their designation, some of them are more express and particular, than others: There are several degrees and latitudes of them, some do more confusedly and widely point out these Elect, some more neerly and distinctly; some take a greater compass, some a narrower; some speak more remotely, others with a more special and neerer designation. I may express it under that distinction you read in *Eph. 2. 17.* and *Isai. 57. 19.* some are *afar off*, and some *are nigh*. The Promises given the Gentiles were more remote, and far off; for there were such multitudes in all Nations, as to make Promises to some of that multitude was very remote: It being as if one should speak of Gold-mines in the *West-Indies*, not defining where; which how wide an expression were it, and how far off should such an one speak? But if he should say, there are abundance of great Mines in the Land of *Jewry*, even within that little compass of People, how nigh should he speak, and how nigh would every Man of them that had Fields and Possessions, think himself of the Possession of a Mine? This were a near defining of them, though with some indefiniteness, a contracting them within a narrower Circle: But if a Family were designed, as the *House of David*, like the naming of a Particular Field where these Treasures were hid, this were yet more near, yet not perfectly and distinctly defining, yet within a little. Now in such several degrees of indefinites more or less, hath God been pleased to reveal himself and his Decrees according to his good pleasure. See it in the first Promise given, the Promise of the *Messiah*; how vastly indefinite was it? [*the Seed of the Woman*] it took in all Mankind, and pointed out one Man amongst all: How far off was this from directing how to find who this was? The next Promise was more definite, and contracted to a narrower compass, even to *Abrahams Seed*, cutting off all Nations and Families besides; and yet further contracted to *Isaack*: *Isaack* had *Jacob* and *Esau*; *Esau* was cut off, and God limited it to *Jacob*: But he had Twelve Sons. Now how indefinite is the Promise again become? Then it was confined to *Judab*; but *Judab* had many Families. Then it was contracted to *Davids*, and to *Bethlehem* the City of *David*; and then yet nearer, to a Virgin of the House of *David*, [*a Virgin shall conceive a Son*] and there the Star stands even over that Field and Womb where the *Messiah* was laid. So in the Choice of *David* to be King; first he makes an indefinite Promise of the Scepter to *Judab*; which naming of the Tribe was remote, even one amongst Thousands; then he names the Family, *1 Sam. 16. 1. I will send thee to Jesse the Bethlemite*, for I have provided me a King among his Sons: This was still indefinite, but very near, for it was one among seven, and yet *Samuel* bids sanctifie them all, and that they come to the Sacrifice, *verse 5.* for he knew not whom it would fall upon. Thus it is in the Case in hand in the Promises of Salvation, in which Election is more or less indefinitely propounded. That Promise, [*Peace on Earth, good will towards Men*] *Luke 2. 14.* was very remote, and yet was a true expression of Gods Decree, that he had chosen Millions of Men, not Angels: But then it came to the Jews, *I am not sent but to the lost Sheep of Israel*, says Christ *Matth. 10. 6.* and *ye are the Children of the Prophet and of the Covenant, unto you first God sent his Son to bless you*; *Acts 3. 25, 26.* this was near; but when it came to such as were converted (*Salvation is come to this House, Luke 9. 9. Thou shalt be saved, and thy Household, Acts 16. 31. yea, your Children are holy*) it comes so near, that he indefinitely pronounceth them truly holy upon it. In that heap or lump of Believers Children, there is so much Wheat of Election, and so little Chaff comparatively to it, as he ventures to call the heap *holy*.

For, Thirdly, If you examine it, you shall find, that there is no Promise of Salvation to any sort of Mankind, so near an Universal Promise as this is: And therefore it is justly the peculiar Priviledge to this sort of Mankind, Believers Children, to be accounted holy, it is so near, so distinct a designation, For,

1. That to Mankind, and to All Nations, reaches One of an hundred thousand; and where there is an hundred thousand to One, there is no reason that All should be accounted holy, for the sake of those Elect Ones.

2. That the Promise to the Poor [*God hath chosen the poor of this world*] *James 2. 5.* is nearer, but not so near as to pronounce them *holy* upon it; for the Poor are the greatest part of Mankind, and the Elect but as an handful among them, it may be one among a thousand; and though there are not *many rich or noble called*, *1 Cor. 1. 26.* and so more of the poorer sort than of the rich, yet this was still too large, or indefinite to design Election forth, for the poor are an hundred times the greatest part of Mankind: And so, though there be fewer Elect among the rich, yet it is because indeed there are fewer of Mankind that are rich; wherefore the account may come near unto one in this respect: As many of the rich, comparing Number to Number, may be Elect, as of the poor; only the poor being so much the greater number, there are the more of them Elect. But none of the designments are near enough to be Cognifances of Election, nor to know Love or Hatred by.

But this of being Children of Believers is so near, this Lump contains so much of Election in it, as that whereas All others are ten thousand to One, this is but as Two to One, yea, it may be the Most, it may be All in some Families. So that God thought good to make this an outward Badge of Holiness, for the Church to account them *holy* upon it. It is not here, as among *Jesse's Sons*, One of Seven; but it may be, (and sometimes falls out) Seven to One of them prove godly: (Notwithstanding *Samuel* bad All *Jesse's Sons* sanctifie themselves upon it, and come to the Sacrifice, *1 Sam. 16. 5.*) and God to whom his Decrees, and Works, and where his Elect lay, were known *from the beginning*, hath pronounced them to us in an indefinite Proposition, to be *holy*, and bidden us to sanctifie them *All*, and bring them to the Sacrament of Baptism.

Thus, you see, how far the reality of the thing it self, it is an Indefinite Proposition, that their *Children are holy* and Elect; and yet not of that vast Indefiniteness that other Promises are of, but exceeding near to a particular designment, and of all Promises the most express.

Now for the Third and last Head propounded for the making up an harmony between these Two, namely, the *Reality* of such Childrens holiness in the event; and secondly, the *extent of our Judgments* about such Childrens holiness; as also between God's *Revealed Will* and his *Secret*, these things may be said,

1. That if these Two, the extent of the Reality it self, and our Judgments, be singly and alone compared together, they will never be commensurable, as made up even and adequate each to other. At the latter Day, when our Catalogue of Saints, whom we judged such, shall be brought in, it will be found much larger than God's, and that we did set down Cyphers for Figures; and so our Account numerically taken will fall short of God's. This must be acknowledged, that an Arithmetical Harmony can never be made between these Two.

Yet, Secondly, We must withal consider, That between these Two even now mentioned, there comes a middle put by God between both, namely, that same indefinite Revelation of God's mind to us, both about these Childrens holiness, and about what is our Duty to think of them: And take that in with the other Two, and between all these Three compared one with another, there will be found some kind of Harmony: For you shall see, that this indefinite Expression of God's Mind differs not on God's part from the Reality of what in the Event falls out; and also that this his Revealed Will about them, and his Secret Will towards them come all to one, and so, that they Two agree: And you shall see withal, that This our Judgment of each Childrens holiness, is but rightly conformable to that Indefinite Expression. And therefore, seeing they agree in this Third, they must in the end meet together, for, *Quæ conveniunt in aliquo tertio, inter se conveniunt.*

To demonstrate this of each severally: In God's Relation there are two
 Book V. Parts distinctly to be considered (as hath been said):

1. A Declaration what his own thoughts are of such Children indefinitely delivered.

2. A Rule thereupon given us, what our thoughts should be of each Child: We are to think any of them *holy*.

Now for the first, Consider it as a Declaration to us of God's Mind about them, and there is no dissonancy at all between this his Declaration and his Secret Will.

For, First, God speaks but the Truth of what he hath purposed, and that Truth is adequate to his Decree, his Speech is no larger than his Meaning: Because, according to his Secret Will, all such Children are not *holy*; therefore he says not, that *All are holy*; but he speaks indefinitely, *they are holy*: Yea, himself hath in his eye, those very Children *only* whom he really intends to make *holy*. He can truly say at the latter Day, when he shall have All about him, I meant these, and no other. Only indeed, for the present, he does not distinctly declare his whole mind to us, by telling us particularly who they were.

Yea, and Secondly, It became him so to do: It is meet and fit that the great God should thus reveal his mind unto us; for he speaks but like himself, even as the only wise and great God, in his Distances to us, who are not (nor was it fit that we should be) of his Privy Council. It is his Distance and his Glory to *conceal a matter*, as Solomon says, (*Prov. 25. 2.*) Even as it is of a wise, great King; who will reveal so much of his Mind as shall serve to set his Instruments on work, to bring about the Design which he hath in his thoughts, but reserves the rest to himself: just so does God here, not telling us how many, or who these holy Ones are, but points to that Lump as *holy*; so to set us a work to bring them All to the Ordinances, that he may bless those unto whom he intends a Blessing. So as, this indefinite Declaration disagreeeth not from his Secret Will; but withal, hath a fitness, and a *Decorum* in it, becoming the great and wise God.

And for the second, That upon this his indefinite Declaration, there should be a Command given us, to think any One of them *holy*, with such a Judgment as is before (and shall be afterwards) declared; there is no dissonancy at all in this neither.

For, 1. This ariseth but from a necessary conformity of our Judgment to the Indefiniteness of God's Declaration of his Mind: For when God speaks indefinitely, it becomes us to judge indefinitely, and to do that Duty which upon such a Judgment is due to them from us. If God think it meet thus to speak of that Lump, it is meet for us, without prying into his Secrets, so to judge of any One in particular, though not of All in general. It is but righteous for God to require it, and a Due from us to be given them. So that, as I said of the former part of this Revelation, that God spake Truth, and nothing but the Truth, though not the whole Truth, in that his indefinite Declaration of his Mind about them: So I say of this second part, that respects our Duty, That God commands in righteousness, when he requires us to think so of any One of them. For this to be our Duty, ariseth naturally from the Indefiniteness of God's Expression about them: Even as it is God's Will, that we on our part should pray for any Man that he may be *saved*, because God hath indefinitely declared his Mind, that he will *save* some of *All* sorts, as *1 Tim. 2. 1, 2, 4.* *I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men: For Kings, and for all that are in Authority, that we may lead a quiet and peaceable life in all godliness and honesty. Who will have all men to be saved, and to come unto the knowledge of the truth.*

And thus, whilst our thoughts conform themselves to that Rule, there is no dissonancy neither, from God's Mind, as it respecteth our Duty, although we in our thoughts should judge some holy, who are not so in his intention. For the immediate Rule unto which our thoughts are to be conformed, is not God's own Secret Purpose, so as we should think just as God thinks of every one, or else

else our thoughts would be unrighteous: But God's Revelation of his thoughts being only indefinite, does rather call for this at our hands as a Duty, and it becomes meet on our part to think *any one* of those Children *holy*, that are presented to us. Now the Truth, or Righteousness of things, lies in a conformity to their immediate Rule; as the Rule of Speech is not immediately the truth of things themselves, but the truth of the Apprehension of him that speaks it, that he speaks but as he thinks, and ought to think: So is it here.

So that, for the reconciling of All, consider but Three things drawn out of what was last spoken; unto which I shall add a fourth.

First, where the variation of our Judgments herein from Gods thoughts does first come in; from whence it is, that they prove uneven: That it ariseth meerly on our parts, and as it were upon a second remove; and indeed, from the unmeetness that God should tell us all his mind, and the uncapableness of us to know it;

And so, Secondly, That the Rules whereby we are left to judge of their Estates must necessarily be larger than the reality: So as, if God would require us at all to judge any of them *holy*, and upon that judgment to perform such and such duties to them as to Saints, then the Rules given us by God therein must of necessity be larger than the reality in the event will prove to be; seeing we could not know Mens hearts; nor was it fit that God should design the Persons by Name. Thus it is in judging them of riper years: The Rules by which God hath commanded us to judge Men holy, are larger than what in the event proves true: *Foolish Virgins* are judged *Wise* by us, as well as those who really are so. And yet on Our parts it is the will of God that we should judge them holy. And though at the Latter Day, there will be found greater odds between our thoughts and Gods own thoughts concerning Men, yet still our thoughts will be found to have had a true conformity unto what Gods mind was, we should think. And why might not as large a Rule be given, to judge Infants by, as to judge those of riper years; that so we might be sure to take in all Elect Infants, and bring them to God; though we bring many others besides? Even as by the Rules whereby we judge Saints of riper years, we take in *all Elect*, though, many other with them; which is necessary if God will have it pass our Judgment; especially seeing that concerning Infants no other Rule can be given.

And so, Thirdly, Consider that therefore there is yet a Moral Harmony between our thoughts herein and Gods mind about what is our dutie, though not an Arithmetical Harmony between Gods thoughts and ours concerning the Children themselves: Which is sufficient, seeing *Revealed things only, belong to us and our Children, and secret things to God alone, whose Glory it is to conceal a matter.*

And let me add, Fourthly, That there will fall yet a neerer Harmony than that simply Moral one (which notwithstanding were enough to justify this our judgment) For let our Judgment be truly and rightly conformed to Gods Revelation, and it will not in some respect fall much wide of Gods own secret Judgment herein, nor from the reality of the thing it self in the event. For though it be true that the application of this Revelation of Gods by us, will be to many more Persons, than God intended, yet still if we do but conform our Judgment unto Gods Revelation, there will arise such considerations from the manner of it, as will rectifie this calculation, and make all even again.

For first, If our Judgment of such Infants be truly conformed to Gods indefinite Revelation as its Rule, then though when we come to Particulars, and count these Infants one by one, we do judge of any one, and so (by Induction) of every one of them, because God hath spoken it indefinitely: Yet when we take them again into a general consideration in the Lump, we will judge, that not every one of them are *holy*, but on the contrary, that many of them are unholy. And this because God hath not Universally spoken it of all, but only indefinitely of some. So as, when our minds form up a Logical proposition of these Infants, binding them up in one bundle, and laying them on one heap, we then judge as God doth, that not all and every one
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are holy, but some only. But when we come to an Arithmetical Enumeration of them, by judging as occasion is of this, or that Infant Individually presented to us; then indeed we apply this to them: This Infant we think Holy, and so that other, and the next no less. And so indeed though in our Judgment given of them by Retail it rises to a larger Sum than God intends; yet by that other Judgment made by the great, there is an abatement given, of an indefinite number out of them; in the whole mass of them we think many Unholy. And so, in the Total Sum, Gods account and ours fall near, yea they jump one with the other, in that this Judgment of ours being given of them in the gross and in the bulk; so as how many, or how few are such, we suspend, and leave a Blank to set them down in as Gods Account at the Latter Day shall come in. So that indeed, that Sum which by Parcels comes to exceed, is by the great subtracted from, and in the end all made even; and we come to be mistaken but about this, or that Person; not in the Total Sum or upon the whole. In a word the variation is but our several ways of Account: Cast them up one way, by induction, or Particular enumeration, and the Number exceeds; but count an other way, and it falls even.

And Secondly, For that mistake in our Judgments in having applied it to others more than are holy, there is yet an allowance given in the manner of our judging them, and so an abatement for this, from the Judgment it self; which also truly ariseth from its very conformity to the indefiniteness of Gods Revelation. For when it is so conformed, the Judgment we pass upon any one Infant is not of certain and absolute Perswasion or assurance, such as we have about our own Estates when sealed by the Spirit, or such as we have of this Truth, that every Believer shall be saved: But it is an indefinite Judgment only, of strong inclination, and expectation to see how God will perform his word to this, or that Infant: Such as we have of our selves in case of our want of Assurance. It is more than a simple [it may be] or [what knowst thou] as *verse 1 Cor. 7. 16.* for that may be said of any Unbelievers Child: But it is with a hopefulness; much weight being put into the Ballance to sway it that way, though not to down-weight, to Assurance; yet so far to sway, as to become a just ground for us, to carry our selves unto them, as unto Actual Saints; and so, to put a difference between them and other Children, as is proper to Saints, even to honour them, esteem them, and bring them to the ordinances of Baptism as due to Saints. For so we are to do to others of ripe years, when yet we have not a perswasion of Assurance that they are holy; and so also to our selves. Now for us to give them such a Judgment as this, see how conformable, and suitable it is to Gods Revelation, and what an Harmony it holds with its indefiniteness; which is the thing in Hand.

For first, Because God says not, *That all are holy*, therefore conformably our Judgments do not certainly think of any one Infant, that it is holy. If God had said All, we would have with assurance and a perswasion of certainty, said it of any one. But Gods Speech not stretching it self to an Universality, our Judgment riseth not to an assurance:

Secondly, Because God hath said it but indefinitely, of some, therefore our Judgment is also but indefinite.

And yet Thirdly, Because this indefiniteness is nearer to an Universal, than limited to a few of them, therefore our opinion and expectations are raised to a greater hopefulness for any one, that he is holy, than that he is not. It is more than an [it may be] for that answers to those large indefinites spoken of sinners in respect of the rest of Mankind, which because they are a thousand to one, therefore we have an [it may be] answerable. But because Election here contracts it self so narrowly (as suppose it may take Two of Three) therefore our hopes are correspondent, and do rise so high as to express a judgment such as inclines rather to their holiness, than otherwise: It casts the Ballance so far that way, as to bind us
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to deal with them as with Saints. Yea, as (I said, that) Gods Revelation came a middle way between our thoughts and his own, so this is a middle kind of Faith between Assurance and a meer [it may be] and that sufficient enough to quiet the heart against all fears to the contrary, and to raise it up to a special expectation concerning them, to see how God performs his word; There being likewise enough to warrant Our applying the Ordinance to them, as due to Saints. So then this Allowance being given to the Judgment it self, it comes to pass, that though Arithmetically we give it unto more Children for Number, than the Reality proves; yet it is a Judgment spread so thin, that for the weight of it, it will be (*ad pondus*) no more than a Judgment of certain Perswasion towards a few. And so there is a Geometrical proportion still kept, though not an Arithmetical.

Chap. 6.

CHAP.

CHAP. VII.

That God orders his Election so, as to run in a successive Line from Godly Parents to their Children, does not infringe the freedom of Election Grace. That this his way of Acting is consonant to all the Principles of Right Reason, and agreeable with his other proceedings. The admirable Harmony which appears in all his dispensations towards Men. How comly a proportion there is in this truth, that God should draw his Election and Series of visible Saints out of the Loins of those, who are such themselves, rather than others of Mankind; made apparent by a comparison of it with other dispensations of Free Grace.

Now because all Gods gracious dealings and dispensations, though most free and arbitrary, are yet in wisdom so ordered, that they are consonant to right Reason; and though not founded upon it, do yet agree with it; we therefore shall further clear these two things, (and then, we shall have finisht this great Point.)

1. That God should choose the Seed of his Elect, and order Election to run in a right Line, is no prejudice at all to Free Grace shewn forth in Electing, neither contraries any other Principles of his own which he goes by.

2. It is most consonant unto, and falls in with all other Principles of right Reason, and conformable to other of his Proceedings.

First, It infringes not the Freedom of his Grace, and the Principles he goes by, in Election:

For, First, Election is not founded on it at all, but *ex mero Dei bene placito*; God in Election not first considering those Persons as Children of such Parents, as being the motive thereunto; seeing in Election Men came up before him as *Creabiles*, as yet to be Created to such a Glory as in Heaven they shall have; That was the notion which they appeared to him in; God lookt to the end of his works at the beginning, in which he was wholly and absolutely Free, only ordaining they should go through this World as a Passage to Glory, he moulded their condition here to many holy ends and respects, wherein his Love should appear: As that they should be ordinarily Poor; *not many wise nor noble*; that they should live in such Places, and come of such Parents. These respects were not before Election to draw it on, but subserving it as means to manifest that his love the more. And such is This, that his Elect should come out of the Loins of his Elect by his own ordering, which is a respect, that manifests his love in Electing the more, both unto the Fathers, and to the Children, for which end he ordains it: So as, in the execution and drawing forth his Love, these respects come in, but not as grounds and foundations of it. And thus in a true sense, *Rom. 11. 28.* the *Jews* are said to be *beloved* for their *Fathers sakes*; but not for their sakes *Elect*ed.

Secondly, As Election was Free in choosing the *Jews*, and is free in the choice of those *Jews* who are to come, and yet God took in this respect too their Fathers in it notwithstanding; so it is in ours: And so it goes not by Birth as the moving cause, but as the subserving Instrument or means to manifest that his Love the more, both to the Father, and the Child. Chap. 7.

And therefore thirdly, God often times (if not usually) to shew his Grace takes not all the Seed. *Do you say wherein have I loved you, was not Esau Jacobs Brother, yet I loved Jacob, and hated Esau? Mal. 1, 2.*

Now Secondly, Let us consider what Harmony in Reason there is for this, that God should ordain the Children of Holy Parents to be holy. Something to which Purpose I have before hinted *sparsim* in this Discourse; as,

1. That God hath implanted even in affection, yea the gracious affections of parents, the strongest desire of their Childrens Salvation next to their own: And God knows the heart of a Father, as having a Son himself whom he loves, and whom also out of love he chose and ordained Heir of all things, *Heb. 1. 2.* Therefore to comply with their desire of his own implanting, he hath ordered the coming forth of his Elect in this World so, as they shall rather issue out of the Loins of his Elect, than of others, who would not have hearts to desire any such Priviledge for their Children, nor would ever acknowledge it a mercy. It was indifferent in it self, through whose Loins his Elect should come, for that served but to bring forth Men whom he would love. And seeing it would be a gratification from God unto such Parents, and but cast away upon others, he rather chose to bestow it upon his own, rather than others.

And Secondly, This is a Blessing and Priviledge more than meerly outwards, or which extends but unto this Life; it is a Spiritual blessing, and reacheth to Eternity, and of its comfort the inward Man is only capable. All spiritual Affections of love to others, though drawn forth in, and by fleshly Relations, will continue for ever: So what spiritual love hath been drawn out between Man and Wife will continue in Heaven, as it is an honour to Christ for ever: *So I, and the Children whom thou hast given me:* And to Ministers their Converts are their Crown in the Day of Christ, and so likewise are such Children to such Fathers. It had been a small thing to *Abraham* to have been counted the Father of the Faithful, if his comfort from it had been but what he had when he was here, and saw none but *Isaac* and *Ishmael* of his Seed: No, it is yet to come, when at the Day of Judgment, he shall see so many of Gods Beloved ones to have been taken out of his Loins.

3. On Gods part, it became him to do this favour for his Children; for it agrees with the exactest Rules of Friendship (which towards his Elect God professeth to walk by, and keep unto) that can be found upon Earth, to be a Friend unto the Family of a Friend, a Friend unto his House after him: Than this, there is no higher commendation of Friendship. *David* and *Jonathan* (you know) were the noblest Pair of Friends and highest Patterns of Friendship, we read of in story; and see what a Covenant they make each with other, *1 Sam. 20. 14, 15. Thou shalt not only while yet I live, shew me the kindness of the Lord — but also thou shalt not cut off thy kindness from my House for ever; and verse 42. their Oath was between each others Seed for ever [between thy Seed, and my Seed:]* Now God professeth himself the truest, the compleatest Friend, and therefore no strain of Friendship shall Men take up, which he will be wanting in, yea, wherein he will not exceed. What! 4000. years after to remember his Covenant with *Abraham* and *Isaac*! as in the future conversion of the *Jews* their Seed he will: *Rom. 11. 28.* The Apostle gives this as a reason of that their conversion, *they are Beloved for their Fathers sake:* What an unheard of Friendship is this? Can Men boast of the like? You know God professeth of *Abraham*, that *he was his Friend*, *James 2. 23. [and he was called the Friend of God]* and in this very respect God chose his Seed; and the Covenant with them takes in this very Consideration, (and unto that of his is ours conformed) thus expressly, *Isai. 41. 8. Thou Israel art my servant, Jacob whom I have chosen, the Seed of Abraham my Friend,* you
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BOOK V. may see how his choice runs; *Israel whom I have chosen, the Seed of my Friend:* you have it also pleaded by them, *2 Chron. 20. 7. Art not thou our God, who didst drive out the inhabitants of this Land before thy people Israel, and gavest it to the Seed of Abraham thy friend for ever?*

But the Reasons which I most aim at, may be fetcht from that comly and like answerable proportion that this his Dispensation holds, with his other ways of Grace. It is just like the course he holds in other his Proceedings of Grace toward his Elect; which I have long observed conformed to these Rules following, which all are found to hold in this also, and so may serve as so many Reasons of the Point.

1. I have long observed it by many Instances, that God in his ways of Grace since the fall, useth (as much as possibly may stand with Grace) his old Institutions given to Man in Innocency, and takes them all in for to subserve Grace, and keeps unto them: And it is his honour so to do; for thereby he much upholds the Glory of his Wisdom, and constancy to himself; that he will not be put out of his way by Mans sin. Therefore look what end he appointed any thing for in Innocency, he under Grace takes it, and so far as it will any way serve to that end, he useth it and retains it, varying from it as little as may be. The old Statutes of the first Foundation he takes, and translates them into this New Foundation. And thus he having ordained Marriage in Innocency to derive his Covenant of works together with his Image unto Mankind; therefore he useth it still to that very end to convey his Covenant of Grace so far as may be. But to clear this Rule to you, upon which this Reason is founded, namely that God doth indeed observe some such like Rule as this in his way of Grace,

1. First see it in the Law, which (if any thing) was like to fall most cross to any use under the Covenant of Grace; and you shall see that all the ends God intended it for, he brings about under the Gospel, in a subserving way unto Grace: God gave Man a Law to give him life [*do this*] with promise to reward him for his works, and that with life, [*and thou shalt live*] even as wages are given to a Labourer who is worthy of his hire. This was the Primitive ordinance of the Law at first; but Mans sin perverted and put the Law clean by from attaining this its end. *The commandment which was ordained to life, I found to be unto death; Rom. 7. 10.* which gave a full demonstration of Sins being so above measure Sinful, that it should so utterly pervert Gods ordinance, as the Apostle speaks, *verse 13.* But will God now be utterly put by from using at all the Law under Grace to this end? No; he will shew that the Sin of Man cannot wholly make void the ordinance of God: He will not cast it away, because Sin hath spoiled it; but will find out a new way how under Grace to make use of it to this end. And although to make that direct use of it, that it had before (namely to save and justify Man by the Tenure of its Covenant, *Do this and live,*) is as incompatible with Grace as Sin it self is; (as the Apostle shews, *Rom. 3. 27, 28. and Chap. 4. 14. and Chap. 11. 6.*) so that indeed, if a Man should be justified by the Law, it were not of Grace, (seeing they are *ἀντίθετα*) yet God loves his own Institution so well, that all the indirect use it can serve to, it shall, so far as it may stand with Grace. So *Rom. 3. ult. Do we make void the Law through Faith? No, we establish it* all that may be; for though the Law cannot bring to life, it self being weakened through Sin, *Rom. 8. 3.* yet it shall bring unto Christ, *Galat. 3. 24.* and he shall give Life, and Justification: And how shall Christ give Life, by the Righteousness of the Law still? For though the Righteousness of the Law performed by us, doth not justify us; yet that Righteousness by which we are justified, shall not be any other than the Righteousness of that Law performed by any other, even by Christ; God resolved still to make use of it, as far as will stand with Grace. So though it be not the Righteousness *ἐν τῷ νόμῳ*, (as the Phrase is *Phil. 3. 9.*) yet it is *δικαιοσύνη τῷ νόμῳ*: The Righteousness of the Law, materially taken, which is fulfilled in our Justification, *Rom. 8. 4.* though not the Righteousness of the Law formally taken, that is, which justifies by the Tenure of it, and by the force it hath from the Law, and the Covenant of it: As the Act of a Man put out of Office, is not formally the same

same Act that it was, when he did it *ex officio*; yet it is Materially the Act of the same Man: So it is not of the law *in officio*, as before, but yet it is the righteousness of the Law by which Christ Justifies us still; that is, it is the very same Righteousness for the matter of it which the Law enjoys, and which if Christ had not performed, he had not justified us. Then likewise when he *sanctifies* us, he makes all the use of the Law that may be: He writes it in the heart as at first; though with new Ink indeed, yet with the same Letters, and *holy* dispositions; so as, it is not a *New*, but an *Old Commandment*, 1 John 2.7. *Brethren, I write no new Commandment unto you, but an old Commandment which ye had from the beginning: the old Commandment is the word which ye have heard from the beginning.* Look how it guided Man before, so it guides him still, God would make what use he could of it, in that work also. Yea, and let me add this, That though he hath utterly excluded Works, and Dispositions of Grace conformable to the Law, from being the ground of Justification, or of Faith justifying us, or which Faith should so look into; yet he hath ordained them to be Evidences of Justification, and so a support to Faith; and hath made what use might be that way, without prejudice to Grace: So Rom. 7. vers. 13. to vers. 23. *Was that then which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good: that sin by the commandment might become exceeding sinful. For we know that the Law is spiritual: but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the Law, that it is good. Now then, it is no more I that do it: but sin that dwelleth in me. For I know, that in me, (that is, in my flesh) dwelleth no good thing. For to will is present with me: but how to perform that which is good, I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me. For I delight in the Law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity of the law of sin which is in my members. The Apostle shews that the use of the Law is, as to discover the Law of sin in inward dispositions of Corruption, so to shew the Law of the Inward Man and his Grace; and to what end, but to help Assurance; whereof he treats, Chap. 8. and that he might see, that *there is no condemnation to him who walks after the Spirit*, Rom. 8. 1. So when God comes to glorify us, he therein makes what use is possibly to be made of the Law by Free Grace. At first in Innocency, the works of it were ordained to be, not the measure only, but the Rule, by which, and ground for which; *ex debito*, by a due Debt, the Reward was to be given: So Rom. 4. 4. but so it cannot be now; for *then, Grace were no more Grace*, Rom. 11. 6. But yet God will retain and make use of it to serve as a Rule of Proportion, not of Debt, even for Grace to dispense its Reward by. Though it shall not be *propter opera*, for our works, as then; yet *secundum opera*, according to works. Though it shall not serve as the Rule of Obligation to tye God to us by Debt; yet of Proportion according to which God will proceed; though it be not the Ethical Rule of Justice, yet it is the Arithmetical: As if a Father freely promise to give a Son a Reward according to his Service, he may use the same Rates of Proportion that to a Hireling. Thus you see how Grace hath recovered that Primitive Institution which Sin had spoiled. And just so hath God ordained and ordered it in the Case in hand. In Innocency, Marriage and begetting of Children was an holy Institution appointed by God to propagate, as Mankind, so his own Image of Holiness, and the Covenant of Works wherein God promised to be their God, from Father to Son, in a natural way; as other Creatures begat in their kind, so Man in his kind: And therefore, God makes the first Covenant of Works with the Father of Mankind, for all the rest of Mankind his Children, to be propagated to them by Generation; and *blessed Male and Female* to that end, Genes. 1. 1. that *holy Adam* should beget *holy Children*. Now sin had perverted and made void this Institution, as it had done that of the Law (as you have heard) and*

that which was ordained to convey the Image of God, was now by sin found to convey the Image of Sin, *Genes. 5. 3.* Adam begets in his own (namely sinful) Image, yet so far as this Institution may be rescued out of the hands of sin, and be used by Grace, God will restore it, and establish it again under Grace. What was God's primitive Institution Grace will keep to, and make it subserve it self for the propagating of its own Covenant, so far as it is not derogatory unto Grace it self. And therefore God sanctifieth Marriage still, and maketh an improvement of it in *holy Men and Women* to the same end that it was at first ordained to. So as, the same Institution of God's, which was that of Nature, does still hold; That *if the Root be holy, so are the Branches*, *Rom. 11. 16.* and, *I will be the God of thee, and of thy Seed*, *Genes. 17. 7.* Now this continuing of the Institution of Marriage to such a holy end in People who are holy, was evidently held forth in the Nation of the Jews, who were *Abraham's Seed*, (It is an Instance which I urged before, and therefore will now only mention it) in that *2. Mal. 16.* The Prophet to convince the Jews (*made an holy People, or holiness to the Lord*, as he tells them, *ver. 11.*) of those two sins, the putting away the lawful Wives of their own Nation, *vers. 13, 14.* and their marrying *strange Wives, the daughters of strange Gods*, *verse 11.* he reduceth them to the primitive Institution of Marriage in Innocency (whereunto God would have his Peoples Marriages conformed) when first, he made *Adam and Eve one flesh*, and so to *cleave to each other*, as not to part. And secondly, ordained their Marriage, and their being thus made One, *to seek a godly Seed*; which end he still aimed at, and intended in the Marriages of his People: And this end had they perverted by their Mixtures with the Heathens, whose Marriages God had said he would not bless to that end, but curse them in an ungodly Issue. So that it appears, that God instituted Marriage to the Jews then, for the same end that at first: So as, God ordained it then, and now doth ordain it to the same end, only with such a difference, as that Grace may appear Grace: Which difference is apparent by these Particulars.

For, 1. Then Holiness was thus by Generation conveyed, by virtue of a Natural necessary Covenant: But now, though out of a Covenant too, [*I will be the God of thee, and thy Seed*] yet out of a free Covenant with his Elect: Not as a due to the Father, as then, by the Law of Nature; by which it was a due, that if he beget, he should beget in his kind; but as a meer grant of Grace now; yet so, as that whereas God might have marshal'd his Elect to come out of other Mens Loins, he freely chooseth rather to draw them out of their Loins who are his Elect. And to shew, that it is not as a due, but of Grace, he therefore takes not all his Elect thence, or all their Children, but only for the most part out of that rank; so at once to shew, that he keeps to his old Institution, and that Grace is still Grace notwithstanding, and not Nature. So as that remains still true that was said by *John* [*They are born not of flesh (or blood) but of God*] *John 1. 13.* yea, and of his *own meer will* does God beget us, *James 8. 18.* He begets those Children of his Elect as freely as any other; only his will was to take out of that *Lump and Mass of the Children of Elect*, (as *Rom. 11. 16.* the Phrase is) rather than of any other.

And, 2. Holiness was then conveyed with, and by Generation it self, as Natural Endowments are: It was stamp'd in, and with the very Conception; the same Mould that shaped them Men, stamped God's Image also; but not so now: *In sin* (says *David*) *my mother conceived me*, *Psal. 51. 5.* (whose Mother yet was a godly Woman, and he a godly Man, and this by virtue of her Covenant also; for in *Psal. 116. 16.* he pleads it, [*Truly I am thy Servant, I am thy Servant, Son of thy Handmaid*] and so in respect of his Propagation from her, who had devoted her self to be God's Servant, he acknowledgeth himself to be such in a double Obligation.) So as, still by virtue of their Fathers and Mothers Generation, they are *conceived in sin*, and that which that Act conveys is nothing but sin; for necessarily those Children that are sanctified in the Womb, must first be flesh, and wholly flesh, e're they be sanctified:

Else this their Sanctification were not a Regeneration, or a second Birth, as *John* 3. 6. And so it is true, that they are not *born of the Flesh*, or of *Blood*; *John* 1. 13. for when they are thus wholly conceived in sin, through the influence Generation hath on them, then after God comes, and sanctifies many of them sometimes in the Womb, sometimes afterward; yet so, as though Generation serves not herein as the immediate Instrument or Means to stamp Grace, as then it did; yet still it serves as the Chancel to direct the Course, in which Grace should run, and is dispensed. And observe it, This is carried with the very same (or like) terms of difference, that we observed in Gods making use of the Law in the Covenant of Grace to subserve it; for look as it was not (as was said) the Righteousness, *ἐν τῷ νόμῳ*, that is, by the force, power, and tenor of the Law formally taken, that now justifies us, yet the same Righteousness of the Law materially taken, which before should, still doth: So is it here; The Seed of godly Parents (whose God he is by Covenant) and so, the same Subjects materially since the Fall, as before) are ordained to be *sanctified*; but not the same way; not from, or through their Generation, or being begotten of them, formally considered (as was said of the Righteousness of the Law) So that, it may still be said, that the primitive Law of Generation is still fulfilled.

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And again, in like sense to that (which was also observed of the Law) that God is said to reward, not *propter*, yet *secundum opera*, not for works, as then, yet according to our works: So here, though the Covenant goes not *per*, or *propter*, for, or thorough their Births; yet it is conveyed *secundum*, according to Birth, even as before.

Now to strengthen this Rule further (which is made the foundation of this Reason;) take an other Instance to confirm it: Gods end and Institution in making the World and all the Creatures, was, that they should be used by Man, to holy and glorious ends, as holy utensils employed for Gods Glory, and together with it make for Mans good, and contribute to him, (whilst he serves God) every one their help and comfort, as Tenants do Provisions to their Lords: And this was their Primitive liberty, and Perfection; but Man being fallen, Satan enters upon this World as a Possession fallen unto him: The Creatures are delivered up and betrayed into the Hands of Satan, and Sin, and so are lost unto God and to themselves; they losing that Liberty to which they were Created, and being themselves subjected to Satans Tyranny; and accordingly they are often mustered up in Rebellion against Men by God, and conspire by cross accidents and events to work his ruine, and misery, as once his happiness: As we see in all the Crosses and Afflictions with which this World is fitted. All this you have *Rom.* 8. *verse* 20, 21. *the Creatures* (says the Apostle) *were made subject to vanity, not willingly*: Their Will is that Natural instinct which God hath put into them at the first, to arrive at the end for which he made them; against which they are forced to Mens Lusts, and ravished, and oppressed by them; which is called a *Vanity*, because it is a frustration of that end for which God at first ordained them. But God resolves, not to have his Primitive end and purpose in Creation, to be thus frustrated: Therefore to his Elect at present, he sets all these Creatures this task, to work *together for their good*, *verse* 28. though not in so direct a way as at first, yet in a more oblique (but certain) course: To this as to their common mark they all tend and take their flight, though *about*; by the Bow (as we say) not by the String; Grace will work and wheel them about to their Primitive End and Institution. And further, God as yet not so fully pleased with so indirect a course, hath appointed a time fully to restore them to this their pristine perfection. He will rescue the poor oppressed Creatures out of the Hands of Sin and Satan: a Day is coming, wherein there shall be *Holiness to the Lord* written upon the Bells of Horses going to Plough and Cart, which shall be as holy in their use to God, as *Aaron's Bells* once were, with which he went into the Congregation: And their Pots they drink, or seeth their meat in, shall be holiness to the Lord, as were the Bowls before the Altar; *Zach.* 14. 20. *In the day shall there*

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there be upon the Bells of the Horses Holiness unto the Lord, and the pots in the Lords House shall be like the bowls before the Altar. The Prophet speaks of the *New Hierusalem*, when the Saints shall Reign. And this you may further see to be Gods very aim and end in appointing a time for that *New Heaven and New Earth* wherein Righteousness dwells, even that he might attain his first Institution concerning them. Thus more expressly in *Rom. 8.* the Apostle speaking of the Time of Christ, the Second *Adams* Kingdom, after the Resurrection; says that by *Adam* they were thus indeed *sub-jected*, but *in hope*: For that Gods institutions must take Place and be restored, although Mans Sin hath put them out of course; and so, they shall be *delivered from that bondage of corruption into a glorious liberty*. Just thus had Sin spoiled Gods first Institution of Marriage, which was to propagate holiness, and his Image: Sin clean perverting it to convey Satans Image to *all Mankind*: But Grace towards his Elect vindicates it, and sets it a running in its Natural course again. So presently after the Flood God set Grace on work in a Line of succession in *Seths* Posterity; so afterward in the *Jews*, and so still in the Gentiles: And when the Reign of Grace shall be fully restored (as in the *New Hierusalem* it shall) then their Seed, and their Seeds Seed generally and without interruption shall be for ever *holy*, as was observed out of *Isai. 59.* and last: For the Priviledges will be restored which they had in Innocency, even as this Liberty of the Creatures will.

A second Rule which I give; that God hath squared and chalked out his ways and proceedings of Grace by, which also falls in with this of his towards the Children of Elect, and so may further shew the wisdom of God in ordering it thus, is this, That God hath so plotted and contrived his goings forth of Grace, that look by what ways or means sin comes upon Mankind for his ruin and destruction, God takes up those very ways to choose, as means to save his Elect of Mankind by, and effects so to do it. Which holds forth a further thing than the former; for this shews, that as he makes good his Institutions in Innocency under Grace, so he makes use of the same Weapons with which sin was wont to fight against him; and this he chooses to do, as we may observe in many Particulars, which we will first view, to make good the Rule, and then make use of it, in the Point in hand.

1. Because by a Man Sin and Death came upon Man, therefore by a Man shall Grace come, and the Resurrection from the Dead. You shall find it given as the Reason, *1 Cor. 15. 21.* *Since [by Man] came death, [by Man] comes also the Resurrection from the dead*: God did it on purpose to answer sin in its kind: It is there brought as the Reason of that great Council of God, of *saving* us by that *Man Christ Jesus*. [*Ἐπειδὴ γὰρ*] a Reason it was, not as the ground of that his Council, but as concurring with, and fitly falling in with that his Council.

2. Furthermore, as by *One Man sin came upon all*, so the gift of Grace by *One Man hath abounded unto many*, *Rom. 5. 12, 15.*

3. Yet further, As Satan used the Woman as an Instrument to work that *one Man Adam* unto that sin, which by *Him*, not *Her*, is propagated: So God used the *Woman* to bring forth that same *one Man Christ*, who should restore, and save us. This God had in his Eye, as appears plainly, in that to confound the Devil, he tells him (for if you observe it, unto the Serpent is that Speech directed) That *the Seed of the Woman should break the Serpents head*: As if he had said, I will spoil your Plot in using the Woman, you had better never have gone that way to work; the Seed of her shall break thy Head. And the Apostle himself hints it, for the honour of Women, *1 Tim. 2. ult.* for having said, *verse 14.* that *the Woman was first deceived, and first in the Transgression*, (there speaking of that sin of *Eve* as a reason of all Womens being excluded from all honourable Offices in the Church, and so laying low, and debasing all Womankind) he adds notwithstanding, that *she shall be saved*: (that is, Womankind as well as Men) *by*, or for that *bearing a Child* [*διὰ τῆς τεκνογονίας*] namely Christ, in that One of their Sex did bring forth Christ to *save* us, even

as One of their Sex overthrew us: Thus some of the Ancients, and Modern Divines also have taken it, that his Scope should be, to compare the hand that Woman had, and the Service she did, in *saving Man*, with that ill turn which she did Man in tempting him to that sin, which brought death upon all. And so indeed the Analogie or Proportion between these and the former words is more full and direct, and *ad idem*: For,

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1. So he compares the eminent A&t of one Woman in Sinning, with the most eminent A&t of a Woman in doing good.

2. It is so made the reason why Women should be saved notwithstanding: The Greek hath it, *διὰ τῆς*, &c. *for that Child-bearing*; there is an Article added, and [*διὰ*] is a Note of causation, as rendring a reason why Woman-kind (though one of them damned Man) should be saved, seeing they made a recompence; as he had alledged the other as a reason of their debasement.

And Thirdly, Thus also it is more general, as reaching to the honour of all Women, as the other doth unto the dishonour of all, whereas otherwise, that ordinary Child-bearing is but of Mothers only. I do not exclude that other Interpretation, that he speaks of the proper Calling of Women, *in which* (as some read it) God hath ordained to save them, as in opposition to what he had said of excluding them from speaking and bearing Offices in the Church (those high Callings) yet so, as I think, being taken in this sense, rendreth it more for their honour, as more generally reaching all Women, even as *Eves* fall reacheth univerfally to their dishonour: Whereas the Calling of Child-bearing reacheth but some of Women only, namely Mothers.

Fourthly, The way by which *Adams* Sin was derived, was by imputation, he representing us all; and God to make us amends takes the same course to Justifie us by imputing, or reckoning Christs Righteousness Ours, who represented us also in his Obedience:

Fifthly, Satan insinuating a Temptation by Discourse to the outward ear, deceived *Eve*, and she through Unbelief listing to his Temptation, fell, and ruined us: And God hath ordained in Recompense, the Preaching of the Gospel, and hearing of it, to beget Faith, and Faith all Graces else, and so, to be the Instrument of saving us. The like correspondent recompence (to instance in no more) hath God made in the thing in hand; by ordaining a succession of his Elect in a Line, and an engrafting the Children into the Fathers Covenant; thereby ordering, that Generation should in some respect be the Chanel and stream for his Free Grace to run into the Vessels of Mercy: because that Generation is, and was, the Instrument that conveyed Sin and the Curse to us and ours: That so the Blessing might come in at the same door upon us, through which the Curse entred: Only, as the Apostle says in that like Case which we instanced in, *Rom. 5. That as by one Man sin entred, so by one Man Grace*; yet with a glorious difference on Graces part; so as, *vers. 15; 16.* he gives a different glory to Grace: *Not as the Offence, so is the Free Gift; the one entred upon all men, verse 12.* naturally and necessarily; but Grace comes upon them, and is received *as a free gift, vers. 16, 17, 18.* So here, Propagation is used as the Chanel of Grace, and as the Chanel of Sin; but so to be understood, as with a [*Servatis semper prerogativis gratiæ*] with a [*not as*] by any Natural influence Generation hath, as it conveys sin, naturally and necessarily: But this other is freely conveyed, and therefore often times is not derived until the Children be come to ripe years, and not at all to some of their Children; to shew, that Grace will be Grace in it; yet so, as God hath in a great measure freely entailed it to their Seed. And the reason why God delights to use the same ways to convey Grace which conveyed sin, is,

1. By way of Compensation, to make them amends, that they might be able to say, That all things are wrought about for their good.

And,

And, Secondly, That the same things that tended most unto their hurt, should be means of conveying the greatest good.

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Yea, Thirdly, Hereby he justifies his Course in conveying sin; and takes off much of the seeming harshness and inequality that wicked men lay to his charge therein, in that he useth the same way to derive a Blessing of Grace. If they quarrel the Imputation of anothers sin, the Answer is ready, That God hath provided that we may be saved by the Imputation of anothers Righteousness: If that seem harsh, that Men should convey unto their Children Sin and Death together with their Being; and that Mens very issuing out of the Loins of *Adam* should render them sinful, and corrupt; how doth this lenifie it, that if they will turn to God, they may be made Instruments of conveying a Blessing to their Children greater than that Curse, a Grace surpassing that sin; (for so the Promise runs:) Why then, O Man, shouldst thou quarrel against God!

Secondly, God therein shews forth the glory of his Wisdom, that in those very things wherein Satan dealt proudly, God should go beyond him. Satan knowing the Curse denounced by God, that if *Adam* fell, all his Children should fall in him, and should by a just Law have in their very Generation from him that sin derived; thought he, Man's Fall will be such a check and blemish unto God's proceedings, that it will quite spoil the Game, that it can never be played out; but will hold all Mankind, young and old, under an inevitable Law of being Damned, and that by a Law which God hath set; which Satan had put this Absurdity now upon, that through that very thing by which they are made Men, they should at once be made sinful Men, at once *nati*, and *dammati*. But how does God circumvent and go beyond him herein, and not only removes out of Check, but gives him a Mate! He lets that Law stand in full force, and suffers all Mankind by Generation to be corrupted, and cares not, he having an Elect under hand among them (whom only he means to save, and who above all his Works, are *known unto God from the beginning*, *Acts* 15. 16.) whom he hath so ranked and mustered in their Succession and Genealogie written in his Book, that still it may fall out, that by Generation this Blessing may be conveyed, and that in that Line Election may run. Thus did God's Wisdom lye in ambushment to retort this Absurdity back again on Sin and Satan, to their greater Confusion, which is the most pure revenge and glorious victory that could be.

And this third and last Reason of the former Rule hints me to another Rule, by which I have observed God to have regulated his proceedings of Grace; which also holds in the matter in hand, and may be a further reason for it; and it is, That God hath made his proceedings of Grace suitable to, and justifiable by the like common proceedings and principles of Men one towards another; so as he will be able to justify them according to the Principles taken up by, and current among Men themselves, and to take in all sorts of Reasons to make good his ways. As for instance; That God should love one Man, and ordain him a Vessel of Honour, and not another; do not Kings the like? (*Dan.* 5. 19. *And for the majesty that he gave him, all people, nations, and languages trembled, and feared before him: whom he would, he slew, and whom he would, he kept alive, and whom he would, he set up, and whom he would, he put down.*) And you quarrel not them. Does not the Potter take the same Lump, and make Vessels of honour, and of dishonour? *Who art thou, O Man, that disputest against God?* *Rom.* 9. 21. Again, that for the Sin of Man the Creature should be Cursed, and his Children fall from their Dignity with him: Do not Men ordain the like by a Law of Nations? namely, that Traytors Houses be made Jakes, their Children accounted Tainted, and often times their whole Families ruined, and rooted out. So among the *Persians*, and *Grecians*, and others. Yet again, That the Death and Satisfaction of another (namely Christ) should be accepted to acquit us (which the *Socinians* can by no means swallow) is just by the consent and suffrage of all Nations, when as the Party that satisfies for that other, shall be willing to it,

it, and freely undertake it, (as Christ did) This we see in the Law of Hostages, whis is in force and use among all Nations; and when the Covenants are broken by those for whom they remain Hostages, they are justly slain, though in themselves Innocent: Now Christ became our Surety and an Hostage for us. Thus likewise, that we should be justified by the Righteousness of another, and have our sins imputed to him, and his obedience to us (which the *Papist* stomach at) is justifiable by all Laws of Men: which enact that the Wives Debts should be laid to the Husband. Now to bring this down to the Point in hand; that the Children of Godly Parents should be holy in our esteem; and that Gods Elect should have their Fathers Priviledge, it agrees but with the common Dictate of Nature in all Common-wealths, Cities, and Kingdoms, wherein the Children are born Free, when the Parents are so. The Children of Noble-Men are accounted Noble, of Gentlemen, Gentlemen, of Basely begotten, Base. The State of the Child follows the state and condition of the Parent in Civil things; and why might not God ordain, that in Spiritual Priviledges they should follow their state also, and the Children of Holy Men be, and be reckoned to be holy? Shall not God be as large in his favours, as Men in theirs? Yea, shall he not rather exceed them?

CHAP. VIII.

The Uses of the preceding Doctrine. What in General we all may be Instructed from it, to understand how largely God extends his Acts of Grace and Favour. The Uses which the Children of Godly Parents are to make of this Doctrine. What Obligation is upon them to be holy indeed. What Encouragement they have to believe. The Uses which belong to the Parents of such Children. What their Duty is to God, and what their Carriage ought to be toward such their Children.

THE USES of this great Doctrine, that hath so largely been insisted on, might be many, and diverse, if I should go about to draw Consequences from the several Particulars that have been handled therein. I will only take such as are proper to the General Doctrine itself, from the Explication of it. The first Use shall be more General, to All sorts of Christians; the other more Particular, to godly Parents and their Children.

I. General Head of Uses.

Use I. See how the Priviledges of Grace are stretched to the utmost extent that can stand with its honour: God loves so to do. In the Civil Law it is a Rule among Men, That *Favores sunt ampliandi*; All Grants of Favour are to be the most candidly, largely, and favourably interpreted that may be. The Priviledge to Inherit was granted the Female as well as the Male; *Numb. 27. from 1. to 8.* This above all holds in the Law of Grace, wherein Priviledges are extended to the utmost: Yea, though many Cases of Exception intervene, which haply may cause a Demur for a while, yet Grace in the end is prevalent, and will not be made void; but triumphs over all. The Experiment of this as manifestly appears by this Doctrine, as it hath been opened out of this *1 Cor. 7.* as in any other Priviledge whatsoever. Let me present it to you by these steps, beginning at the lowest and fundamental step of Grace whereon God rears his other Priviledges of Grace.

It is much, that through Grace, a Sinner, and Enemy to God, should be pardoned, and graciously accepted, and himself be justified, and live: Yea, *Who is a God like our God, who pardoneth iniquity and sin?* But, that ever the Prayers, and Praises, and vows of a Sinner flowing from so defiled a heart, should be accepted, and the *fruits of his Soul* well-pleasing to God, is yet more wonderful; namely, that the evil of them should not outweigh the little good that is in them, when as one sin would forfeit all the Obedience of the most holy Angel performed from his first Creation: That God should not set off the good in those Actions we have done, to clear the back-reckonings of their evil; but that he should thus resolve with himself, if I vouchsafe to accept your Persons, I will extend my Grace yet further, and accept your Actions also, and all that is good in them; yea, I will not only pardon the Sin of them, but Reward them too, and cut off none of the good that you have done for the evils sake.

Yea

Yea further, God will take a Desire, or Thought of ours, and amidst the great heap of Evil, he will search out the least scrap of Good; as we search for every Line of a dead Author of worth, among Scriblings, that nothing of his might perish. Well, but this is not all that God will do for you; *I will accept* (says God) *the Issues of your Bodies*, (and this though you be Fathers of no more but the Body, as the Apostle speaks, *Hebr. 12. 9.*) and those Souls (which I joyned and put into those Bodies) though born in sin, shall notwithstanding, for their Fathers sake (who yet communicates the Body only, which is but the *sheath of the Soul*, as *Daniel* calls it, *Dan. 7. 15.*) be converted, and made *holy*. Seeing I have begun to shew Grace to their Persons, I will extend it yet further, even to all that belongs to them: Yea, though the Case be further such, that these Children be begotten by Unbelievers, whose Seed I hate, and that my Children have but an half part in them; yet I will shew Mercy to them, and my Grace shall further prevail, not against the Child's own Sin only, but the other Parents Curse also; that so Grace may every way be Grace. God will shew Grace in Cases wherein Men will not; See *Jer. 3. 1, 2.* *They say, If a man put away his Wife, and she go from him, and become another mans, shall he return unto her again? shall not that Land be greatly polluted? but thou hast played the harlot with many lovers: yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them as the Arabian in the wilderness, and thou hast polluted the Land with thy whoredoms, and with thy wickedness.* As there is an *out-stretched Arm* of Power, so of Grace also, that extends it self to the utmost reach of kindness beyond all Oppositions, and carries out a Mercy to the full extension of it. When we first turn to God, all that we then think of, is to have our sins pardoned, and we wonder that God should vouchsafe so great a Mercy to us. But dost thou wonder at this? Do but give thy self up to Free Grace, and thou shalt see greater works than these: Thou shalt see even sins turned to thy good, thy Person in favour with the great God, and advanced to the height of glory to sit upon Christ's Throne. If a Beggar were to be married to a Prince, she would think it a great matter to have good Lodging, and Meat enough; but if he take her to be his Wife, she must be a Queen, and have all a Queens Royalties and Attendance. The Prodigal thought it a great matter to get but *meat enough* in his *Fathers House*, and to be but *as an hired Servant*: but doth his Father mean to entertain him again, it shall be, as *a Son*, and if so, he will then *run to meet him*, and *make a Feast*, and set *him at the upper end of the Table*, and manifest expressions of Joy: If he shews love, he will shew it indeed. And as it falls out here in this Case in hand, that Grace carries it, and proves a Blessing to a Believers Child against the other Parents Curse, when he is an Unbeliever: So doth Free Grace many times procure many a Blessing for us against the many stops, and bars, and exceptions which our sins do put in against the Promises of God: Grace, like a mighty River, will break, and bear down all before it (that interposeth it self to interrupt the current of it) and will in the end work it self out. *The Sin of Man shall not make the Promise of God of none effect*, *Rom. 3. 3.* *Jacob* was blest by *Isacc*, but he got it by a lye, which (one would think) should have forfeited the Blessing; and had it not been the Blessing of the Covenant of Grace, it had: *'Tis true* (says *Isaac* trembling) *he hath deceived me; but he is blest, and he shall be blest*, *Genes. 27. 33.* Though Men will be Men, yet God will be God, and his Gifts and Grants without Repentance. He will not recall them. If the Promise be given out of Grace, then Grace will shew it self Grace, and remove Sin, the obstacle of its receiving. The very Salvation of the Elect is often through their Sins put to a great venture: And the Apostle *Peter* says, *The Righteous are scarcely saved*, (though certainly) there do such strong Oppositions fall out, and such Diversions of the Stream; and yet Grace works it out, and bears all down: It seems indeed oft times to carry it

hardly and narrowly, but still it carries it. There is an [*else*] put upon it, as here upon their Childrens holiness. The Children of but one Parent, who is a Believer, are surely holy; indeed they scape narrowly a being unclean, yet Grace helps them out: and the Reason is, because 'tis Grace, and will shew it self to be so. And therefore when God, out of Grace, hath begun to shew favour to a Man, and to accept him, he is drawn on by Grace to pardon thus far, and then, further, and in the end so far, that it is to wonderment. No Man can say where Grace will end; as they say of some rich Man, There is no end of his Wealth known; so I may say of Grace, You know no end of it. The Grants of Grace run without *Ifs*, and *Ands*, and *Buts*; there are no *Exceptions* in them: See *Nehem. 9.* how many *Yets* of *Mercies*, and *Buts* of *Sinnings* there are, and yet Grace carries it through *All*, from *verse 17.* to *ult.* And as *Solomon* says, That *None can stand before Envy*, *Prov. 27. 4.* Wrath, though it be cruel, yet may be mitigated; *Soft words pacifie wrath:* Though it be an *Inundation* (as the word is) yet the swelling of it may be stopped; *But who can stand before Envy?* seeing no Consideration can flake, or assuage it: For even that good which is in the Party envied, (that doth assuage wrath) doth but provoke Envy the more; What then can there be to allay it? So now may I say of Grace; No Prejudice, no Consideration to the contrary can stand before it: But it takes advantages the more to shew it self to be Grace, even from Sin, which should provoke it to turn and avert it self from us: When therefore what should provoke, is turned into a Motive to draw it forth in the more pity to us, to save us, in that Case the rather, even to shew, that Grace conquers; then, who, or what can stand before it?

II. General Head of Uses.

The Second sort of Uses, concerns the Children of Parents who are Godly:

1. This Doctrine lays a great and binding obligation and weighty provocation upon them to be godly indeed: For otherwise (like *Reuben*) what a Dignity do they fall from? Even from the estimation once had of them that they were holy (which is the highest excellency in the world) to be accounted sinful and unclean: which is more than for one who hath been esteemed and honoured as a Prince, and in hopes was such, to be now cast out as vile, and abject, and as the Son of the Bondwoman, who shall not inherit with the Free. They run also into the greatest unnaturalness and unworthiness of carriage towards God that may be; I call it so, for it is the expression used *Acts 13. 46.* They cast off God the God of their Fathers, which no People ever did. It is the Argument of an whole Chapter, wherein God pleads it with the *Jews*, *Jerem. 2. 9.* [*I will yet plead with you,*] he enters into a Law-suit with them, and complains that they (the Children) should forsake the God of their Fathers, whom he had entred into Covenant with; *verse 2.* He first expostulates it with them; *what iniquity have you and your Fathers found in me,* (*verse 5.*) that you should forsake me thus? For which of all my kindness to you, and to your Fore-fathers, do you leave me? And he empannels a Jury against them, out of all Nations? [*Pass over all the Isle of Chittim,*] that is, *Greece*, *Cyprus*, and the other Ilands in the *Mediterranian* Sea, which were then the most superstitious Nations and the most firmly addicted to the worship of their Gods, of any other, [*and send to Kedar*] which was of all Nations the most barbarous; and yet [*they have not changed the Gods of their Fathers*] but my People have changed me their glory; *be astonisht O ye Heavens at this Sc.* It is so unnatural a thing, that he calls upon the Frame of Nature to express its sense of it; he bids the Sun look pale at it, as a Man in astonishment doth; and the Sphaers to let fall their Stars, and become *desolate* at such an horrid sight as this. And that their Practice was degenerating from their Fore-fathers, appears,

verse

verse 21. where God says, he planted their Fathers a *Noble Vine*, wholly a right Seed; (for all the Patriarks were Godly) now then how art thou turned into the degenerate plant of a strange Vine unto me, the Children (though of so noble a root) becoming wild Branches. The Root was holy, the Branches sinful, and poisonous. As nothing adds a greater embellishment to vertue than the continuance of it in a Race and succession from Father to Son (for Nobility is but the continuance of Vertue, Riches, and Honour in a Family) so nothing more aggravates the Vices of Children more than their degeneration from their Parents. And the sins of the Fathers will be recompenced upon the Children, if they walk in their Fathers steps: So will the Holiness of the Fathers encrease the Childrens Sins and Punishments, if they Prove not answerably holy. How often comes it in to make up the measure of the sinfulness of each of those wicked Kings, [*He walkt not in the ways of David his Father!*] as well as [*he walkt in the ways of Jeroboam his Father*] as it was said concerning the Kings of Israel) what? Prove a Rebell, a Traitour, to thy Father's God? So you have it in *Moses Song*, *Exod. 15.2.* and therefore say, as they there, *The Lord is my strength and song, and he is become my Salvation: he is my God, and I will prepare him an habitation, my Fathers God, and I will exalt him.* You see he riseth higher upon that double relation, *He is my Fathers God, and I will exalt him:* What wilt thou prove a Traitor to to thy Fathers Friend? This is the highest ingratitude that can be. See what *Solomon* says in *Prov. 27. 10.* *Thy own Friend, and thy Fathers Friend forsake not:* For such a Friendship is the highest commendation of Friendship, and such a Friend hardly to be found; and therefore it is the part of a sordid and ingrateful Spirit to leave such a Friend. God was a Friend to thy Father, made a Covenant with him to be the God of him, and his Seed, and offers himself to be thy Friend; and wilt thou forsake him? *Solomon* we see, renewed the League of amity with *Hiram*, *1 Kings 5.1. 12.* meerly because Friendship had been between him and his Father *David*; and so do thou with God, who then will love thee for thy own sake, and double his love upon thee for thy Fathers sake; (so thou shalt be beloved for both) as the Phrase is, *Rom. 11. 28.* So *Solomon* is called *beloved of God*, because of his *Father David*, *2 Sam. 2. 25.* and so thou shalt have a *Double Portion* of Love from him, and be his *Benjamin*; in comparifon of other Saints.

A Second Use to such Children, is when they are Converted, to provoke them unto more holiness. Where there are more Encouragements and more helps, there lies a greater Obligation unto Obedience. God hath provided for your Ease in the Point of Believing: He hath prevented Doubts, and Temptations, and the turmoil of your Spirits that way, that so you might lay it out the more an other way. He hath eased you in the work of Believing, that you might spend the more Strength in works of Obedience. Again, as your Obedience shall be first accepted before others; so you should be the first and most forward of all others in matters of Obedience. Being Worthies, you should fight in the Fore-front; and though others of your rank do worthily, you should exceed them all. How does the continuation of Ancient Nobility in a Family raise the Spirit to more Noble Actions than others of an inferiour Birth aspire to? Their Fathers Blood boils in their veins, their vertues in their Hearts: So let your Fathers, or Mother Graces: And the longer the succession hath held in a right Line, the more forcible should your provocation be, not to degenerate. There is no Disposition in Nature, but it is found in, and heightened by Grace; God takes in all Natural Dispositions, and conforms Gracious Dispositions suitable and like unto them, as the Rules and Dispositions of Friendship between Man and Man he takes in to the ways of Grace, and expects that we should observe them toward himself, and be as Friendly unto him, as ever we would be to Men. And so he takes
in

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in this Disposition of Nature also: There should therefore be a correspondent proportion found in Grace: And look what Nobility would work in Men sprung from Noble Parents, to do beyond others in a Natural way, that let this Royal Priviledge draw from your Spirits in a Spiritual way. Be you unto God above others, a Royal Generation, or Kinred, as *Peter* speaks, 1 *Pet.* 2. 9. and like *Dauids* worthies; excelling all his other Soldiers. Reckon your selves to be the *Patricij*, the Nobles of this Kingdom, and behave your selves accordingly. And consider, that your Engagements are double, to those of other Men: Even as Courtiers reckon themselves to be doubly the Servants of the King; not as his Subjects only, but as belonging to his Family, in a more proper way: So are you doubly become the Servants of God; and therefore should do him double Service. Thus *David* having a Godly Mother reckoned that as a special Obligation binding him to serve God. So *Psal.* 116. 16. *Truly Lord I am thy Servant, I am thy Servant*: he speaks it twice, as acknowledging a double Obligation: And what those Tyes were, follows; the one Personal, *Thou hast loosed my Bonds*; (given me my Life) the other relating to his Parents, *I am the Sou of thy Handmaid*. It was the Law, that the Sons of Bondwomen should be Servants by Birth, so *Ismael* being begotten on a Handmaid, a Bond-woman, was a Bond-Man by Birth; *Genes.* 21. 10. So *Exod.* 21. 4. The Law is, that the Children which a Bond-woman bears be her Masters: So now doth God challenge a special propriety in you. You are doubly his Servants: Servants in that he hath saved you, loosed your Bands; and Servants in that you are born to him in his House, and are the Children of his Servants. You have therefore a double Tie to do double work to what others do: And you shall have double Wages, and be *Benjamins*.

Use 3. This Doctrine may serve as an Encouragement and Direction also, to the Children of Godly Parents, and be exceeding helpful to them in their Believing, and coming to Christ; both at their first conversion, and afterwards in Temptations. It may serve to ease them of much of the difficulty of the work of Believing; and may make that hard labour and travail more gentle, and prevent many of those Throws which others groan under. To clear which, I will first shew, what ingrediency it ought not to have, and what furtherance you are to deny to receive from it; which a carnal, presumptuous heart may be apt to do: And Secondly, what right and lawful use you may make of this Priviledge, and in what stead it may stand you in Believing.

1. You are not to make it a Founnation of your Faith, either of coming to Christ, or believing Christ is yours, as the carnal *Jews* did: [*we have Abraham to our Father*] *Job.* 8. 39. and therefore have God to our Father, as *vers.* 31. For whilst you have not the Faith and works of *Abraham*, you have the Devil to your Father; *ver.* 44. That was the answer to them then, and will be Christs Answer unto them at the Latter Day. And if there be any Priviledge, it will be this; that thou remaining Unregenerate, shalt even be damned first; So *Rom.* 2. 9. *Tribulation and anguish to every Soul that doth evil, to the Jew first, and also to the Gentile*: To the Children of godly Parents first, and then unto others of Mankind. Do you stand with me upon your Birth? says God to the Carnal Jews, *Ezek.* 16. 3. *Thy birth is of the Land of Canaan*: that is, 'tis all one to me, as if thou hadst been of the *Inhabitants* of the Land, that were accursed, The Seed of *Canaan*, and as if *thy Father were an Amorite, and thy Mother an Hittite*. Your Spirits therefore must be emptied of all such Carnal props, as grounds of Believing to build your Faith upon; and you must be brought nakedly to close with Gods Free Grace alone; and see God to put forth as free an Act of his Grace, and to be as much at liberty in saving you, or refusing you, as in saving any one that is an *Alien from God*, never so much a *Stranger*

ger to this Commonwealth of Israel: In this respect there is no difference. So the Apostle tells us; but *All* (both Jew and Gentile) of whom he had before spoken) *have sinned*: And there is no difference, when it comes to the matter of being justified; they are *justified freely by his Grace*: So *Rom. 3. 23, 24.* Thou must see thy dependance upon Free Grace to be as great as any Mans, and lay thy self before the Throne and Sovereignty of it, and submit to the Sentence of it; and thy self to be as much beholding to it, to *save Thee*, as the Turks and Heathens. And the ground of this may be fetched from what was before delivered. For, That you are the Children of godly Parents, is not the ground of your Election, but the consequent of it. God chose you out of the Lump of Men, not respecting any thing in you, only he so ordered it, that his Elect should come of Parents godly, rather than others. Now it is certain, that That only which had influence into God's heart as the Motive of Election, That only is to have influence into our Faith at our first Believing, as the ground of it. What God lookt not at to sway his choice by, That Faith is not to look at as the foundation of our confidence. God chose Thee, for nothing in thy self, or in thy Parents; and thou must look at nothing in thy self, or in thy Parents, for which thou Believest, and retest on H.m.

Nor, 2. Is it to be lookt at as an Infallible Sign or Evidence, that is the proper Consequent of Election; (such as Graces of the Spirit are) so as thou shouldst be able to argue thy Election from it, as from the qualifications or dispositions of Grace which are wrought by Conversion; which are as *Proprium quarto modo*, infallible Characters of it. Was not *Esau Jacob's* Brother? says God, *Malach. 1. 2.* yea, a Twin of the same Womb; yea, the elder Brother, and yet *hated*, and *Jacob loved!* God hath a Reprobation among them, as well as an Election. *All are not Israel, who are of Israel: neither because they are the Seed of Abraham, are they all Children, Rom. 9. 6, 7.* The Apostle utters together both these things which I have now spoken. It is therefore neither a *Sign*, as *verse 6.* implies; nor the reason of *Election*, as *verse 7.* But although it cannot, neither ought to be the ground of your Faith either of these ways; yet it may still serve you as a great furtherance to your Faith other ways, and in other respects, both when you come first to Believe, and likewise in Temptations. The Mother of Faith it is not; but it may be a Midwife to it, and so facilitate that hard Labour. Many things serve to the furthering, and easing of the work of Faith, which yet are not in the least way made the ground of it: As for instance, The very Example of others being saved, who were as great Sinners, gives great relief and encouragement to the heart of a Sinner; and yet it is no way a ground of Confidence for our selves. So *Paul* says, He was made a Pattern, and hung out as a Flag of Mercy to them who should believe hereafter, *1 Tim. 1. 16.* to toll others in. And therefore those who first believed, had an harder pull of it; as *Eve* at first, and *Abraham* afterward, because they had no Examples before them to lead the way; and therefore, for the eminency of their Faith, they deserved the Name, the One, *Of the Mother of all who live by Faith*, and the Other, *Of Father of them*, And as those who made the first Voyages to the *East* and *West-Indies*, found their Adventures fuller of hazards and difficulties, than those since have, whose Voyages, through their Directions who went afore them, are made more easie: So it is in the work of Faith, through the Examples of others. In this your Passage from Death to Life, though you are all to go through the same *Straits*, (through a Work of Humiliation, and an apprehension of your selves as lost, &c.) yet you may have, both the help of some Directions, which may keep you from many Shelves and Sands, wherein others have been grounded, and stuck fast; and whereby your Souls may be so steadily
guided

BOOK V. guided, as to be kept from being Stranded, where many others have been before you; you may also have the advantage of a Wind more fair, a more direct Gale; whereas others have but a small Side-wind, a little Breath to further them; which makes their Voyage more long and tedious. In Faith there are two things to be brought about, and both of them with much difficulty.

First, To convince the Understanding of the Truth of the Promises; that God is in earnest, and so serious in them as he is; and that is indeed to save Sinners; and that Christ Dyed to that end and purpose, and is most hearty and real in it: And to bring the Understanding to a full Perswasion of this, is a great work, and of a trying difficulty; and therefore the more Arguments can be brought to confirm this, the better.

The Second, is to bring the Will off, to cast it self upon Christ, and Personally to come in unto him. And for that, the more hopes and Personal Encouragements you can give the Party, that God may intend him, the more you further this Act of Faith, (as by the more Arguments that other) the more you quicken his Endeavours, and the more chearfully and strongly, and with the fuller Sail will that Soul come in, and cast it self upon Christ, and wholly resign up it self unto him. Now it is this latter which most stick so much at through discouragements, by reason of the Uncertainties, and improbabilities, and utter unlikelihoods that God may intend them. Wherefore the nearer the Promises can be brought unto any, by perswading them that God may mean them rather than any other in the World, that Act of Faith must needs come off the more easily, and roundly. You know, that that which at first draws in any ones Soul, to cast it self upon Christ, is the indefiniteness of the Promise, that they are not excluded: God means some Body, and what know I, but that he may intend me, as well as another? As in that 4. of *Hebrews*, verse 6. and 11. compared; *Seeing some must enter in—let us therefore labour to enter into that rest.* And look how much more or less indefinite the Promise is, and how much more or less express and particular; the more or less hope and encouragements are given: And the more or less hopes are given, the more or less easy, or difficult is the work of Faith made in this respect. Now the Promises upon which others of the Elect come in, of how vast an indefiniteness and compass are they, how wide doth God speak in them? As in those [*good will to Men; Christ came to serve Sinners, &c.*] when as he whom God means, is (it may be) one of an hundred thousand. And therefore they yield but far off hopes, and a remote [it may be] yet are they such as carry a just ground with them to put any one upon the venture. In a Race (says the Apostle) *though but one obtains, yet all run; 1 Cor. 9. 24.* They for a corruptible Crown venture thus: how much more should we for an incorruptible? Though it be 10000. to one, yet it is worth it, and a just ground to move, and draw on the Soul to it: Even to *put his mouth in the dust if so be there may be hope; as Lament. 3. 29.* If there be never so remote an [it may be] if there be but a [*what knowest thou*] or never so dubious a conjecture; you see it is made a just ground of endeavouring to save an other; as *1 Cor. 7. verse 16.* therefore how much more of venturing, and casting ones self upon Christ for a mans own Salvation? But what a slender still Gale, what a small and poor Breath of Hope doth thus afford to help the Soul forward? Such are helped but with a little help, as *David* says in another Case. But the Promises which are made to you are who are the Children of godly Parents, although they be but indefinite still; yet they are so express, and limited to so narrow a Compass, that they bring the hopes of Salvation a thousand times more near to you: It being so near an Universal (as you have heard) it is not One of a Thousand, but Two to One. I may as Christ
said

said, *The Kingdom of God is come near you; very near you; when God takes the most of his Elect out of you, and sometimes a whole Family of you. When a King was to be chosen out of all the Tribes, it was held ground enough for every Tribe, and every Man of them, to present themselves before the Lord; though in the end the Lot was to fall but upon one Man: and so Samuel had them do, 1 Sam. 10. 19. Now therefore present your selves before the Lord, by your Tribes, and by your Thousands: For why? it gave a hope (though but a slender and remote one) unto every Man, that he might be King; yet it was All Israel, the Thousands of Israel to One. But then when the Tribe of Benjamin was taken, this gave a nearer hope to every Family and Man of that Tribe: This was but a few to One unto what the other had had before, especially seeing there were fewest of them: This was a Contraction to a narrower Compass: But when it came to the Family of Maari, how much nearer came it then, to every one of that Family? though it was to fall but upon one Man, yet how great hopes must it needs give, as being thought every Mans then: Every one then had a fair Cast for a Kingdom (none of them then knowing that Saul was the Man, though Samuel did;) Why? Such hopes, and far larger, do these Promises give to your Tribe, to your Family, comparatively to other Men: For here is a greater Kingdom, and your Tribe (as I may call it) consists of the fewest of any other Tribe, or sort of Mankind, compared with it. And this Crown is not to be set upon the Head of One only, but sometimes upon All of a Family: O consider, what a fair pull here is for Heaven; what would other humbled Souls give for your Lot? (as Heaven is called; Coloss. 1. 12.) What a fair Gale of Hope have you to fill your Sails with? How many Points of the Compass hath it on your side? There are but Two sorts of Promises that I know of, that are indefinite, and do yet bring down Salvation so near, and to so narrow a Compass.*

The First sort those make which are of special Invitation, as that in *Matth. 11. ult.* [*Come unto me all ye that are weary and heavy laden, &c.*] and that [*Ho, every one that thirsteth, &c.*] These bring it near: for whereas others are invited but in the Crowd, as All were unto the Wedding; These have a more special, solemn, and particular Invitation by Name: As in Funerals, common People and Neighbours have but an Indefinite and General Invitation; but Those of better Rank are specially invited, and called forth by Name. These Promises therefore give a special encouragement to One that is *weary and heavy laden*: But still so, as you are to understand, that even such Promises; and such Qualifications in you are not to give a ground to your Faith, nor to serve as infallible Evidences that Christ is yours; that you should so take a comfort of ease from them, as many have done, to their ruin. It is but the comfort of a special Invitation to come. The Promise of Ease it self is made to *Coming* [*come unto me*] only in the mean time it may much ease the *weary and heavy laden*, in that they are in an especial manner invited to come; for it brings the Promise of Salvation very near to them.

But, Secondly, There are Promises (as of a special Invitation, so) of special Designation; which design and point out a sort of Mankind, out of whom God hath his Elect; and such are these, made to the Children of godly Parents. And it is as if God had pointed, and said, In that Mass or Lump do the greatest part of my Elect lye. There is not any sort of Mankind singled out with so special a designation. It is like the Star over the House where Christ was, which designed the Place of the Messiah abode. So these Promises set over the Houses and Families of godly Men, do help us to find out where Election lies. And as that Star helpt the Wise Men to find out the Messiah; so may these Promises help such Children to come to the Messiah the sooner, and with the less difficulty.

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More Particularly, If you would know what singular help it may afford you in that Act of Faith, of *Coming to Christ*, and of *casting*, and *adventuring* your selves upon *Christ*.

1. The Consideration of it may alone stand you in stead against all Carnal Reasonings, and objections against your selves what ever; which do exceedingly puzzle, and hinder others. This Consideration will quite cut off the Heads of them all at once; and is a great help, though there were no other in our way to Christ; in which there are a great many stumbling-blocks laid by Carnal Reason, that keep Men off, and become the greatest hinderance to Believing, *Isai. 57. 14. cast ye up, cast ye up, take the stumbling-blocks out of the way of my People*: He speaks Literally of the great obstacles that were in view against their return from *Babylon*; even a great Monarchy lying in their way, which was first to be removed. But he aims under the Type thereof, at the hinderances in the way of broken hearts to Christ; as appeareth by the 16, 17. and 19. verses. For he speaks of giving Comfort to broken hearts, and *Creating the fruit of the lips, peace, &c.* Now in the way of such, (you know) there lie a thousand Objections and carnal reasonings against themselves, which their fleshly Reason (ignorant of Gods way, and of his freeness in Pardoning) suggests, as things seeming to make it utterly improvable, that God will save them: And those are the stumbling-blocks he there means. What, me? (will such a Soul say) so great a Sinner as I? whom God hath suffered to live so long in Sin? That have so often refused to come in, after so many enlightnings? that have had so many false works upon my heart already? That have layn so long under Temptations? That have had no enlargements these many years? What me? A likely matter! No, no, If God had a mind to save me, he would never have dealt so with me; his Carriage-towards me looks not as if he ever meant me any good. Thus the stranger objected, *Isai. 56. 3. [The Lord hath utterly separated me from his People]* I am a Gentile, a Dog, and God means not to save me. Thus the Eunuch, *I am a dry Tree., &c. Isai. 56. 3.* There are Millions of such Carnal Reasonings as these, which do mightily hinder the work of Faith; being as so many Shelves of Sand, on which the Soul sticks fast aground; and off from which we have much a do to help Men. Well, but if thou beest the Child of a Godly Believing Parent, this Consideration alone may be put into the Ballance against a thousand such: For why! that alone is a greater probability that thou art Elected, than all those put together are able to make improbabilities to the contrary: It may weigh them all down. It brings the Promise so neer thee, within so little of thee, that I may say, as in that 57, *Isai. 19.* the Phrase is, whereas others are *afar off*, and have many stumbling-blocks in their way, *Thou art near*: The Prophet speaks in the Language of the State of the *Jews* then, in the Babylonish Captivity, which was the Type of the times under the Gospel (as appears by the Apostles using of that Phrase, *Ephes. 2. 17.*) some of the *Jews* were dispersed far off among the *Ammonites*, and *Moabites*; and they had greater obstacles, and discouragements to Return: But some of them were still in the Land; the Poorer sort were to Till it, yet had not a Peaceable Condition; and they were neer now; God would settle Both in the Land, with Peace. And so *Ephes. 2. 17.* (in the Anti-Type) some are said to be *afar off*, and *some near*: Such were the *Jews*; and the Children of Godly Parents are such: For I reckon them in respect to others, to be as the *Jews* then were to the Gentiles; And these have fewer obstacles in their way: They are in the Land (the Church) already, and so are neerer to Faith, and Peace, having their hinderances removed to their hand, and their way made clear, and smooth. This Consideration may so lighten thy Vessel, as that thou mayst Sail over all such Shelves, which others

others being heavy laden with many sad and weighty improbabilities, are often Stranded upon,

But, Secondly, It moreover gives a special Encouragement also, in that there is a special Designation of Election, (as was said) and that in Two respects:

For, 1. Where there is a special Designation of Election, there is a special Invitation included, and more also; it hath the form of both: There may be supposed an Invitation without a Designation; but this special Designation includes an Invitation under it. So as, Thou art more solemnly and particularly invited than any other: Even as (you heard) Those that are *wearry and heavy laden* are. And if thou beest *heavy laden* also, then both in that *Thou art heavy laden*, and an Elects Child also, *Thou art doubly invited*. Now that to the Children of Believers, as such, belongs a special Invitation, appears, in that they come under the same Covenant and Priviledge that the Jews did by virtue of their being Sons of *Abraham*, (till they broke themselves off) to whom therefore, (though not holy when Infants, nor yet when grown up to riper years, as yet Converted) the Gospel was first to be preached. So Christ had his Disciples, and calls the Word the Childrens Bread. And so after Christ's Ascension they practised; encouraging them to *Repent and Believe*, being *prickt in their hearts*, by a special Designation, *Acts 2. 38, 39. For the Promise is to you and your Children.* And *Chap. 3. 25. Ye are the Children of the Prophets, and of the Covenant, and unto you first* (mark the word) *God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.* Yea, though there was the greatest ground for the greatest Objection against them; and carnal Reason might suggest the strongest Arguments against them, that ever against any: For it might arise in their hearts to think, This Christ have we Crucified; a bar that of all others might make them exclude themselves. And so *Peter* tells them, *vers. 23. This Christ have you crucified and slain:* and so *verse 36.* They likewise were the very Men who had a hand in it; and yet for all this, he puts this into the Ballance against all, and invites them first. Now I parallel the Condition of these Jews in the new moulding up of Christian Churches, with that of the Children of godly Parents under the Gospel, though unconverted. Now they are not to be reckoned holy, and so Members of a Church, simply because they are Children of such; even as those Jews were not admitted into those new Christian Churches till actually Converted. Therefore, *verse 47. [God added of them to the Church such as should be saved]* (though they were Members of the Jewish Typical Church which then stood, yet not of the Christians.) Notwithstanding, whilst they remained in their Natural Condition, this was due to them, above any other, as a Priviledge, namely, a special Invitation: So *Acts 13. 46. Paul* says, *It was necessary that the Word of God should first be spoken to you, till you break your selves off (as they) by envious opposition, verse 45. and putting it from you, judged your selves unworthy of everlasting life.* Which (I take it) is the Unbelief meant, *Rom. 11. 20.* that *breaks you off*; which is not simply Unbelief, but an envious Opposition against it, when yet the Promise may belong to you.

You therefore who are young, the Breasts of whose Virginity the World has not yet prest, who yet may be presented to Christ *spotless, and undefiled*, do you come in to Christ; He invites and entreats you in a special manner; He likewise reserves the first of his Love for you; you shall have the flower of it. In Marriage it is held a great matter to be the first Love: Such shall you be to Christ, if you come in betimes; and so shall you have a choise reward; as *Rom. 2. 10.* He will give *glory, honour, and peace to every man who worketh good (yet) to the Jew first, and also to the Gentile:* So to you first (who have the Jews Priviledge) those of you

who are under a work of Bondage, and weary of your Natural Condition, come to Christ: I may say to you, as the Disciple said to that blind Man, *Mark 10. 49. Be of good comfort-, He calleth you:* you are doubly invited, both as you are *weary and heavy laden*, and as the *Children of Believers* also: and therefore you may promise your selves a double welcome.

2. A second Encouragement that this affords is, That where there is such a special Designation of Election, there is a greater certainty that many (yea haply the most) of such shall obtain. Whereby such a special Designation hath also thus much more in it, than a bare Invitation: That an Invitation does not imply a certainty of obtaining [*many are called* (or invited) when *few are chosen*] but a Designation doth. Now this must needs be a great encouragement; even as it would be to all the Children of a Noble Family, that a People, or Common-wealth should so oblige themselves to it in particular, as certainly to choose their Kings and Princes out of it (as in *Sweden* they have done out of the *Gustavian* Family,) not being tyed to the Eldest, to choose him, but unto the Family, to choose some one out of it: So as, there were a certainty of some of them their being Kings, and Princes. The Hopes that every one would have in such a Case, how would they raise their spirits, and make them observant of their carriage towards all, and to enoble their Education, by striving to excel each other in glorious Achievements, insinuating themselves into the hearts of the People, and in all plausible respects complying with them, as *Absalon* did? Now just so it is here; God hath entailed Heaven on your Families, though in an indefinite, yet certain way; so as, not one, but many of you shall certainly be Kings; you are now Heirs of Life: How therefore should this quicken you, above all other ranks of Mankind, and raise your spirits, and set an edge on your Endeavours? The more certain that your hopes are, the more strong let your endeavours be; like Merchants, who, where there is certain hopes of Gain, will make the greater Adventures: We find the like in Colledges, where there useth (by the Statutes of the House.) to be such a special Designation as this is, singling out some Counties and Shires, out of which their Fellows and Scholars shall be chosen, and that most certainly: And when there are Places vacant, how doth this whet the industry and endeavours of all those Students who are of such Shires, making them to Study harder than others, and (as *Paul* says of himself) to profit more than many of their Equals of their own Nation; and outstripping others to be so approved for their Learning, as to obtain the Place? So should this Encouragement provoke, and stimulate you above all other Men, and also to exceed one another, in striving who should first get into Christ: For know, that the endeavours of some of you shall certainly not be in vain: For God assuredly hath an Elect among you: Some of you will most infallibly get to Heaven.

The Third way whereby it may help your Faith, is; that when you come to plead for your Lives and Souls before God (as when you are humbled you will, as much as condemned Men ever did for their Lives) then this puts into your Mouths a Plea to use to God before the Throne of his Grace. I say not, that thou mayst plead it as a qualification for which God should respect thee, or shew the favour; For his Election is not swayed by it, or founded on it: Thou must leave the casting thy condition to the arbitrary, soveraign Freedom of his Grace, as much as any Sinner else upon Earth: But yet, (state it rightly) thou mayst plead it, and make a strong Plea of it too: as

First, Thou mayst make it a good and full occasion emboldning thee the more, to come into Gods presence, and the rather to do it, because of this.

Secondly,

Secondly, thou mayst further make a very fair Tale for thy self, out of it, and say to him, *Thou Lord hast given me this Light into, and inckling about thy Decrees; Thy Word tells me, that this Inheritance of Heaven is estated, and bequeathed by thee to the Children of thy Children; and that thou hast delighted to draw thine Elect through the Loins of thine Elect; and so, thy Promises run much to them: Lo therefore, O Lord, thy Servant presents himself before thee, as one of those, and extracted out of such, and so not knowing but that this Estate may belong to me; and do come to thee who keepest these Records, so to find out whether such an Estate be befalln me. I pray thee therefore that thou wouldst look and search thy Book, and the Series of thy Decrees; look into thine own Heart, and call to mind the unfaigned Faith that dwelt in my Parents, and which I hope thou hast ordained to be in me also, And do thou consider, that thou hast further set my Heart awork to seek thee, and more specially invited me; and hast certified me, that I shall be doubly welcome: Being therefore hereby emboldned, lo I am come to ask a bold Question of thee: Do thou resolve me Lord, am not I one whom thou hast set thy heart upon? Is not my Name in the List of thy beloved ones? Am not I one of thy Elect too? speak Lord, answer me plainly, and speedily. And whilst thou art urging God thus, and putting him to it with what he knows is true, and speakest his very Heart, he (as one that cannot deny it) plainly grants it, and will tell thee so. My Brethren, there is an art of getting out Gods Secrets thus.*

And thus, though to be Child to such a Parent is not to be considered as the attractive that draws Gods Heart to thee; it was not as the Burning Glass to draw and unite the Beams of his love in thee; yet it may be as the Cranny through which those Beams may Shine into thee, without prejudice to his Free Grace: And so, the Eye of thy Faith may have recourse to it, as unto a Chink through which his Love may spie and meet thee. And do thou lay thy Eye to such a Promise, and through it look unto God; and ere thou art aware the Light of his Countenance, his Free Love will shine in upon thee this way. Thus did the Jews plead the Covenant of their Fathers, *Isai. 63. 15.* (whilst they did not bolster themselves up by it, and think, that therefore God would save them) and it prevailed. So *Jacob* pleads it, *Genes. 32. 9.* *O God of my Father Abraham, and my Father Isaac.*

III. General Head of Uses.

The third sort of Uses shall be unto Godly Parents.

Use 1. That Godly Parents should value this Blessing (especially when they live to see this promise take hold upon their Children before their Eyes) as the greatest Blessing that can befall them and for their comfort, next unto their own Salvation. It is more than to have thy Child a Monarch of the whole World, thou wouldst think that an infinite priviledge, as *David* did when his house was raised up to be as one of the great ones of the Earth: This is much more, for it is to such Parents, not an outward, but a spiritual Blessing, and in some respects an eternal Blessing, and the comfort of it may upon some good ground be supposed to last unto eternity. For this is certain, that look what spiritual affections there are in persons between whom there are carnal relations by reason of those bonds and relations, they will last and continue; whatsoever is spiritual will be eternal. If a Man do good to his Wife, she shall love him eternally by reason of it; indeed the fleshly relation between them was the occasion whereby he came to do her good. At the latter day those that Ministers do convert unto God, they are their Crowns (as *Paul* saith, *1 Thes. 2. 19.*) it is a spiritual mercy that lasteth and holdeth them. When God made this promise unto *Abraham*, that he should be the Father of the Faithful, was the comfort of it only for the present? (For *Abraham* saw no more but

Book V.

but *Isaac* and *Ismael*, and perhaps both were ungodly, though the promise of Christ was set upon *Isaac*) No, the comfort was to come, when at latter day he shall say these are the Children God hath given me. We are herein partakers of part of Christs priviledge, it was his Speech, *Isai. 8. 18. Lo I, and the Children thou hast given me.*

Use 2. When you have Children born unto you, then renew your Covenants with God, and walk more obediently. *Hannah* dedicated her Child to God: That is not in your power: But dedicate you your selves more to God. God is to extend his Covenant anew to your Children for your sakes: Do you therefore renew your Covenant with him. And the more they encrease, and the more Children thou art in dependance upon God to extend his Covenant unto; the larger do thou extend thy Covenant Obedience, and to more Duties. Search further into the Commandments, to find out new ways of Obedience to lay thy self forth in, as God gives thee more Lives, give thou more Lives to him. *Methuselab* being born to *Enoch*, provoked him to walk the more exactly: So *Genes. 5. 22.* you who have many Children, should be much in Obedience; and ever for your Childrens sakes, walk so as to keep up the repute of being holy. Walk not doubtfully and unstably, so as that there should arise any question of your Godliness by the Saints, you live with. Do this even for your Childrens sakes; for you have seen what a help, what an encouragement it may be to their Faith, that you are accounted and known to be Godly; when you shall walk so, as to leave that doubtful, (as *Solomon* did, who so lived, that it is a Question in the Church whither he be saved, or no) you then waken all these Encouragements of their Faith, and all the Arguments that should provoke them to a holy Life.

A Third *Use* to Parents is, that if you have Children that are Godly, and already converted; they should then get their hearts exceedingly affected towards God, in love again. There is no outward mercy like this; it is more than if he had raised up one of thy Children to be *Monarch* of the whole World. See how it took *Davids* heart, *1 Chron. 17. 25, 26.* that he had raised himself up to be one of the great ones of the Earth; which is not spoken of himself alone, but of his House also. They say, that Man and Wife love each other the better, when they come to have Children by each other: It is a sign of an everlasting love on Gods Part, for him to have Children by thee: And it should be an encrease of love on thy Part to have Children by him.

Use 4. Are you to think your Children Elect? then dye in that Faith concerning them, and leave them to God. This comforted *David* when he was to dye, that though his House was not *tanta*; so great (as some read it) nor *ita erga Deum*, so exact towards God, (as *Junius*) yet God had made a Covenant with him for his own, and many others Salvations, though outwardly it should not prosper. God is thy Friend, and thy Childrens Friend, he will remember thy Seed when thou art dead and rotten, even as he oft times remembred *Davids*. It is a comfort that thou canst leave them to a Church, a Mother, but a greater comfort, that to God as to a Father. If thou hadst a Grandfather to leave thy Children to, who thou wert sure would live, thou then wouldst not dye sollicitously in respect of thy Children. *Luther* being to make his last Will, and having nothing to bequeath to his Children, he bequeathed them to God: So do thou, and say as Christ did when he made his last Testament, as being about to leave the World; *thine O Father they were, and thou gavest them me:* and tell them as he did, *I go to my Father and your Father.* Those that are godly are provided for, there is one who hath taken them off thy Hand and care already: in the confidence therefore of that thou mayst dye hopefully, and quietly.

A Fifth *Use* may be, to take heed of an unequal partiality in your love or care towards any of your Children: Wherein many Parents are oft times blameworthy, as disaffecting and neglecting some one, out of an inordinate leaving

leaning to, and setting up an other: For that Child whom thou neglectest, or usest hardly, may be he, or she, whom God pitcheth on as his; and that Child which thou cockerest, may be one by God refused. While God reveals himself thus indefinitely, thou art to look upon any one as Elect; and art to bear those affections and bowels towards it, that a Parent would have to an Elect Child, though thou canst not absolutely say it is *holy*. And as whiles it was an Infant, we were to perform all Duties unto it, as to a Saint; so afterwards, though yet it appears not to be *holy*, we are to do the like, as to one Elect. And wilt thou hate, or misuse, where God may love, and love for thy sake too? How unworthy of you will such Carriages be, and will likewise grieve you, when God shall once manifest his love to be set upon that Child, which thou hast set thy self against? God is no respecter of Persons, neither be thou of thy Children, so as to dote on one, and neglect the other. God has often in the event, exceedingly checkt the Sins of Parents this way, and chosen cross to what their choice was: They have been for *Esau*, and God hath been for *Jacob*: They have been for a beautiful *Absalom*, and God hath been for *Solomon*: They have lookt with Fleshly Eyes (as *Samuel* did) and thought *Eliab* the Child of Election; and for him have all their Prayers run, because of his Countenance and Stature; but God hath taught them not to look on the outward appearance: He hath been for *David*, whom they have set to keep their Sheep. *Eve* had a Promise of the *Messiah*, and she thought *Cain* the Man in whom it should be fulfilled: So some interpret that Speech, *Genes. 4. 1.* [*I have gotten a Man, or [the Man] the promised Seed, from the Lord*] however it implies some singular hopes she had of him; who yet proved the Eldest Son of Reprobation, and the Murderer of his Brother: But *Abel*, he was Godly, and after him, *Seth*. which shews, that God judgeth not as Man judgeth, I may say as God said by *Malachi*, *Mal. 2. 16.* about *hating their Wives; take heed therefore to your Spirits, deal not treacherously* or unequally with any of your Children, for they are yours, and may be Gods. He carries it thus indefinitely and covertly on purpose that you should perform your Duties alike to all; Not but that outward appearances may draw out the heart, and have in a proportion their due of love, such love as Beauty, Wit, good Nature, &c. I yield that there is an allowance given to Parents to affect Children for such respects, as being Objects more pleasing, and love attracting: Yet so, as not to sway the Heart to a partial carriage towards them; only they may be allowed as a few Grains to incline the Ballance a little more. But that same other Child who pleaseth not thy Fancy and Nature so well, is thy Child too, and so may be Gods Child, and that because he is thine, and in respect to thee: And that gives the Substantial weight that should keep the Scale of the Ballance even towards him. God peradventure loves him for thy sake, and wilt not thou love him for Gods sake? What crossness, and unthankfulness would this prove towards God?

Sixth Use, to such Parents as come not of Godly Parents and yet are Godly themselves; they may here see their Priviledge; they may be the Foundation of a Noble Family: And what an Honour is that? 'Tis a great Promise, that in *Isai. 58. 12.* *they that shall be of thee shall build the old wast places, thou shalt be the Foundation of many Generations.* And it is a great honour to thee to be the First of thy House, as it was to *Abraham*, and to *David*; and as it is mentioned as an honour to *Lois*, by *Paul*, *2 Tim. 1. 5.* *the Faith which dwelt [first] in thy Grandmother Lois:* Who likewise maketh the like honourable mention of some that were *the first fruits of Achaia*, and of being the *Root to Branches*, &c. Amongst Men what an honour is it to be the Foundation of a House? They affect, and aspire to nothing more: The first, being always made famous by his Successors, as *Ottoman* by his House, *Cosmo di Medices* by his, &c. So did that Roman esteem of it, who being upbraided with his mean Extraction by a Debauch't

BOOK V. *bauch't Patrician, made this his glory, I am (says he) the Foundation of my House, and thou the Ruine of thine. So may this be thy glory, that thou art the Basis, the first stone of a Building to God*

The last Use is to Churches, that they would receive with a special love and rejoycing, such of Members Children as prove Godly. They are doubly welcome to God; let them be so to Saints in Church-fellowship. They are not as strangers, but as those born in the House; which renders them doubly amiable, and acceptable. As *Paul* exhorts *Philemon* to receive *Onesimus*, not as a *Servant*, but above a *Servant*, *verse 16*. So are these to be received as Brethren and Sisters, and not only so, but above the ordinary Relation of Brethren and Sisters. It is an honour to a Colledge to have Students of its own nurturing fit for Fellowships; and such especially they are to take.

The Families of Church-members are our Nursery, and what a comfort is it to have the Orchard and Garden of a Church replenished with Siens fetcht from thence? To build our Houses with Stones out of our own Quarries? I may speak to every Church in the words of God to the Church of the *Jews*, *Isai. 49. 18. Thou shalt cloath thee with them, as with an ornament, and bind them on thee as a Bride doth a Tyre of her own weaving.*

F I N I S.



A N
E X A C T I N D E X
O F T H E

Scriptures Explained

(In whole or in part) in this

B O O K.

The four Letters [A, B, C, D,] Denote the four Tomes or Divisions of this whole B O O K, referring to the four Titles; *A* to the *Revelation*; *B* to the *Discourse of the Knowledge of God the Father*; *C* to that of the *Creatures*; *D* to that of *Election*.

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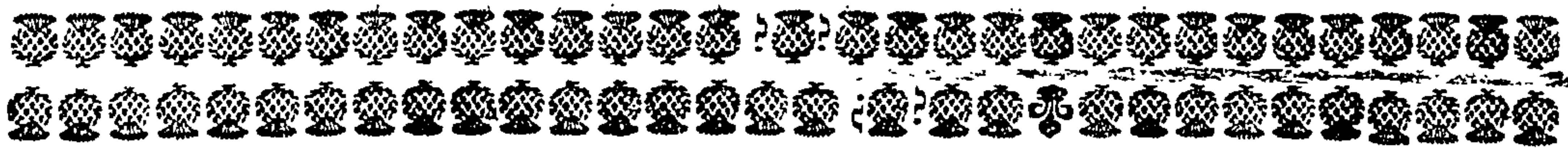
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	16	C	98,99	13		B	40
	17	B	130,136	12,13		B	143
	20	C	60	6	1,2 to 12	A	2 to 6, 17, 18
2	4	C	23,25	11		A	27,50
	5	D	7	7	<i>per totum</i>	A	54
3	5	C	2	1,10,11		B	24
	I JOHN.			3,10,12		B	42
I	I	B	88	15		C	116
	1,2,3	B	57,92	8	<i>per totum</i>	A	19
	2	B	52	2		A	31
	1,2,3	B	119	5,13		A	50
	12	B	62	8,10 to 13		A	52
	18	B	92	13		A	180
2	14	B	57	9	<i>per totum</i>	A	19
	18,19	B	92	7,8,9,10		A	52
	20,27	C	57	12		A	50
	24	B	92	10	<i>per totum</i>	A	19
3	1,2,3	C	103	11	I	C	33
	1,2	B	136,199	2		A	54
	6	C	61	5		A	101,105,134,135, &c.
	8	B	66	14		A	50
	16	B	88	16,17		A	24
4	1,3	B	92	11			78
	9	B	71	12	<i>per totum</i>	A	19,20,21,60,67
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	11,20	B	62	14	<i>per totum</i>	A	70,71,83
	16,17	B	92	15	<i>per totum</i>	A	20,67,88
	18	B	71,73	4		C	12
	20	B	51,74,77 & 92	4,6,7,11,12		B	45
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Page 6. line 33. read *wore*, p. 7. l. 48. for *Dauids r. Adams*, p. 15. l. 16. dele *near*, p. 16. l. 34. for 14. r. 1. 14. p. 20. l. 6. *descry*, p. 28. l. 12. *may*, p. 31. l. 17. *unutterable*, p. 33. l. 20. *Creation*, p. 39. l. 1. *prevent*, p. 46. l. 5. *Immortality*, p. 53. l. 52. for *and r. in*, p. 57. l. ult. *intend*, p. 60. l. 48. for *is r. in*, p. 63. l. 14. *by Revelation*, l. 31. dele *to*, and the Comma, l. 46. *Principle*, l. 49. *Faith enough*, p. 65. l. 30. r. 40th *Psalms*, p. 67. l. 27. *the Old Testament*, l. 38. *not naturally*, p. 70. l. 41. *began*, p. 71. l. 6. *Principle*, p. 76. l. 17. *referring*, p. 79. l. 4. for *but r. not*, l. 16. for *this r. his*, p. 81. l. 41. *in that other Phrase*, p. 83. l. 32. *assuming*, p. 89. l. 10. *Col. 2. 9.* p. 91. l. 51. *conform*, p. 94. l. 51. for *that r. of*, p. 95. l. 8. *moulder*, p. 96. l. 7. *diffuse*, l. 29. *who*, p. 103. l. 12. *we now have*, p. 104. l. 35. *the Human Nature of Christ hath*, l. 37. *what this Godhead, &c.* p. 115. l. 22. for *lone r. lower*.

On ELECTION.

Page 1. line 5. read *either Angels or Men*, p. 9. l. 8. *us*, p. 10. l. 14. *whom*, p. 21. l. 54. *setly*, p. 24. l. ult. for *so r. to*, p. 26. l. 21. *God by Faith*, p. 30. l. 32. for *ni r. as*, p. 31. l. 38. *Bind*, p. 32. l. 49. *Mutability*, p. 35. l. 5. *changed*, p. 37. l. 43. for *doth r. hath*, p. 39. l. 22. for *any r. and*, p. 40. l. 42. for *himself*, p. 41. l. 7. for *and r. of*, p. 44. l. 45. *by the use*, p. 48. l. 17. for *set by r. setly*, l. 42. *Reciteth*, p. 55. dele the first Line, p. 59. l. 30. *him*, p. 60. l. 15. dele *at all*, p. 62. l. 50. *Bonds*, p. 63. l. 53. *signifying*, p. 64. l. 23. for *which r. without*, p. 65. l. 3. *Righteous*, l. 10. *but by, and through*, p. 69. l. 41. *New Testament*, p. 80. l. 27. *expatiate*, p. 83. l. 30. for *yet r. that*, p. 84. l. 3. for *which r. with*, p. 85. l. 40. *præterition*, and in the Margent, *præteritionis*, p. 91. l. 3. for *desire r. design*, p. 93. l. 47. dele *sufficient*, p. 97. l. 17. for *and r. in*, & dele Comma, l. 31. *us in*, p. 107. l. 29. for *when r. whom*, p. 108. l. 3. *He came*, l. 30. dele *for*, p. 109. l. 28. *Ascensions*, p. 116. l. 11. dele *to*, p. 117. l. ult. for *ordain r. design*, p. 120. l. 34. for *is r. in*, p. 121. is twice over, (1) at the 2d Book and 6th Chap. and the (2) is at the 3d Book and 1st Chap. The 2d Number is marked thus [2] in the Table, p. 123. l. 13. *Parentheses*, p. 124. l. 34. for *that r. what*, p. 128. l. 37. *propounded*, p. 132. l. 7. *Absolutum*, l. 21. *Glorious*, l. 39. for *in creating r. uncreated*, l. 42. *to so great a Glory*, and l. 48. for *yet r. to*, p. 133. l. 3. for *Law r. Love*, p. 137. l. 59. *till then*, p. 139. l. 3. for *Grace r. Eleff*, l. 34. for *through r. to*, p. 140. l. 52. for *out r. into*, p. 146. l. 1. *relieved*, p. 147. l. 3. for *there r. thee*, l. 8. dele *away*, p. 150. l. 11. *consideration*, l. 13. *contempt*, l. ult. *light*, p. 151. l. 3. for *hight r. light*, l. ult. for *letted r. settled*, p. 152. l. 13. for *stay r. story*, p. 155. l. 13. for *thief r. chief*, l. 28. for *who r. we*, l. 31. for *and r. as*, l. 34. for *marrow r. mate*, p. 157. l. 50. for *it is r. his*, p. 158. l. 40. for *thy r. this*, p. 160. l. 7. *not Sons*, p. 169. l. 1. *World*, p. 179. l. 57. for *the same r. loves himself*, p. 190. l. 53. *proper*, p. 205. l. 13. *indigation*, p. 211. l. 51. r. 2. *Kin*, p. 221. l. 14. *Rom. 9.* p. 224. l. 6. r. 1. *Chron.* p. 236. l. 13. *Commotion*, p. 254. l. 49. for *no r. a*, p. 260. l. 40. *counterfeit*, p. 265. l. 55. for *or r. our*, l. 57. for *sin r. him*, p. 267. l. 25. for *and r. or*, p. 272. l. 6. *imputed*, p. 273. l. 10. *diverted*, l. 19. *not hinder*, a. 274. l. 14. *continued*, p. 285. l. 7. for *he r. the*, p. 290. l. 53. *better*, p. 291. l. 3. *you*, l. 46. *Epist.* p. 319. l. 51. *being*, p. 321. l. 51. *as it were*, p. 344. l. 25. for *them r. then*, p. 353. for pag 153. 1. pag. 353. l. 2. for 52. r. 55. p. 374. l. 1. for *like r. life*, pag. next to 387 for 390 r. 388, 389. p. 399. l. 7, and 11. r. 1. *Corinth.* p. 450. l. 20. *improbable*, p. 454. l. 2. *comfort*, l. 46. *as a Mother*.

F I N I S.