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PRINCETON, N. J.

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Division  
Section  
Number
A COMMENTARIE
UPON THE FIRST
Chapter of the Epistle of
Saint Paul, written to
the Ephesians.

WHEREIN, BESIDES
the Text fruitfully explained: some
principall Controversties about Pre-
destination are handled, and diuers
Arguments of Arminius
are examined.

By Mr. Paul Bayne, sometime Preacher
of Gods Word at Saint Andrewes
in CAMBRIDGE.

Worke out your owne salvation with feare and trem-
bling.
For it is God which worketh in you, both to will, and to
doe, of his good pleasure.

LONDON:
Printed by THOMAS SNODHAM, for ROBERT
MYLBOURNE, and are to be sold in Pauls Church-
yard, at the Signe of the Bcare. 1618.
TO THE RIGHT WORSHIPFUL
Sir HENRY YELVERTON Knight, His Majesty's Attorney General, all happiness of this life, and the next.

Most respected Sir, I need not certify you how singular a commendation of greatness it is, to have greatness linked with it; whether it be that goodness which is consequent in doing kind offices to the living, or to the dead: Nay surely, that good which is stretched forth to the living, in some regards is the inferior of the two, as which may either in heart or deed be recompensed; but that which is performed toward the deceased, can not at all by him that is not known; much lesse can it be any way requited: Only it remains as an high commendation to the living, that they still exercise acts of Love and goodness toward such as are departed this present life. This I speake, Right worshipful Sir, to provoke you at this time to vouchsafe the gracious aspect of your countenance, and your worthy
worthy Patronage to this ensuing Commentary of a godly learned man, now at rest in the Lord. He was once of the same College where your Worship began to lay the foundation of your owne studies, and was not unknown to your selfe: In which regards I have made the bolder with you, in becoming an humble and earnest suiter, that you would be pleased of your goodnes to suffer this Orphane-Treatise to repose it selfe under your wings; whereof, if it shall please you, Worthy Sir, (as your many and great affaires will permit,) to read some passage or place, I doubt not but you shall meet with matters, which at once may both profit and delight you. The Author whilst hee liued, had an indisposition and antipathy to the Presse; but since his death, divers learned men have pressed mee, not to conceale some writings of his, which came to my hands; yea, they have challenged mee, as indebted to the Church and common good, touching the publication of this part especially: Accept therefore, I pray you, Right Worshipfull Sir; my tender duty of Dedicating this worke to your name; which, if it shall please you to doe, I shall rest exceedingly bounden to pray for the continuance and increase of all prosperity to you, from the God who is never wanting to honour those who honour him.

Your Worships ready bounden to all good services,

E. C.
To the Reader.

Otwi\hstanding the world's complaint of the surfeit of Bookes (hafty wits being over-forward to vent their unripe and mishapen conceits;) yet in all ages there hath been and will be necessary v\ses of holy Treatises, applyable to the varietie of occasions of the time; because men of weaker conceits, cannot so easily of themselves discern how one truth is inferred from another, and proved by another, especially when truth is controverted by men of more subtile and stronger wits. Whereupon, as God's truth hath in all ages beene opposed in some branches of it; so the divine providence that watcheth over the Church, raised vp some to fence the Truth, and make vp the breach: Men gifted proportionably to the time, and as well furnished to fight God's battels, as Sathans champions have beene to stand for him: neither have any points of Scripture beene more exactly discussed, then those that have beene most sharply oppugued, opposition whetting both mens wits, and
To the Reader.

and industry, and in several ages, men have been severally exercised. The ancientest of the fathers had to deal with them, without (the Pagans,) and especially with proud Heretickes, that made their own conceits the measure of holy truth, believing no more then they could by reason comprehend in the artifices of the Trinity, and natures of Christ; whence they bent their forces that way, and for other matter wrote more securely. Not long after, the enemies of grace, and flatterers of nature, stirred vp Saint Augustine to challenge the doctrine of Gods predestination and grace, out of their hands, which he did with great success as fitted with grace, learning, and wit, for such a conflict, and no Scriptures are more faithfully handled by him, then those that were wrested by his opposites, and such as made for the strengthening of his owne cause. In other writings hee tooke more liberty. His Schollers Prosper, Fulgentius, and others interested themselves in the same quarrell.

In processe of time, men desirous of quiet, and tyred with controversies, began to lay aside the study of Scriptures, and hearken after an easier way of ending strife, by the determination of one man, (the Bishop of Rome) whom virtually they made the whole Church; so the people were shut vp under ignorance and implicit faith, which pleased them well, as easing them of labour of search, as upon the same irkesomenesse of trouble, in the Easterne parts, they yeelded to the confusion and abomination of Mahometisme.
To the Reader.

And lest Schollers should have nothing to doe, they were set to tye, and vntie Schoole-knots, and spinne questions out of their owne braine, in which brabbles they were so taken vp, that they sleightely looked to other matters; as for questions of weight, they were schooled to resolve all into the decisiue sentence of the sea Apostolike; the authoritie of which they bent their wits to advance; yet then Wisedome found children to justifie her: for Scriptures that made for authority of Princes, and against usurpation of Popes, were well cleared by Occam, Marsilius, Pataquius, and others, as those of predestination and grace by Ariminensis, Bradwardine, and their followers, against Pelagiansisme then much prevailing.

At length the Apostasie of Popery spread so far, that God in pitty to his poore Church, raised vp men of invincible courage, unwearied paines, and great skill in Tongues and Arts, to free Religion, so deeply inthralled; from whence it is that we have so many judicious Tractates and Commentaries in this latter age. And yet will there be necessa-

ry use of further search into the Scriptures, as new heresies arise, or old are renewed, and further strengthened. The conviction of which, is when brest, when their crookednesse is brought to the streight rule of Scriptures to be discovered. Besides, new expositions of Scriptures will be vseful, in respect of new temptations, corruptions in life, and cases of conscience, in which the minde will not receive any satisfying resolution, but from explication and application of Scriptures.

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Moreouer,
Moreover, it is not unprofitable that there should be divers Treatises of the same portion of Scriptures, because the same truth may be better conveyed to the conceits of some men by some mens handling then others, one man relishing one mans gifts more then another. And it is not meete that the glory of Gods goodnesse and wisedome should be obscured, which shineth in the variety of mens gifts, especially seeing the depth of Scripture is such, that though men had large hearts, as the land of the seashore, yet could they not empty out all things contained; for though the maine principles be not many, yet deductions, and conclusions are infinite, and untill Christs second comming to judgement, there will neuer want new occasion of further search, and wading into these deepes.

In all which respects, this Exposition of this holy man, deserveth acceptance of the Church, as fitted to the times, (as the wise Reader will discern.) He went through the whole Epistle, but left large notes of no Chapter but this, which in some few places are not so full as could be wished for clearing some few obscurities; yet those that tooke the care of setting them out, thought it better to let them passe as they are, then be ouer bould with another mans worke, in making him speake what hee did not, and take them as they be, the greatest shall finde matter to exercise themselves in, the meaner matter of sweete comfort and holy instruction, & all confesse that he hath brought some light to this excellent portion of Scripture.
He was a man fit for this taske, a man of much communion with God, and acquaintance with his owne heart, observing the daily passages of his life, & exercised much with spiritual conflicts: As Saint Paul in this Epistle never seemeth to satisfie himselfe in advancing the glory of grace, and the vilenesse of man in himselfe; So this our Paul, had large concepts of these things, a deepe insight into the mystery of Gods grace, and mans corruption; hee could therefore enter further into Pauls meaning, having received a large measure of Pauls spirit. He was one that sought no great matters in the world, being taken up with comforts and griefes, into which the world is a stranger; one that had not all his learning out of Bookes; of a shapewit, and cleare judgement; though his meditations were of a higher straine then ordinary, yet he had a good dexteritie, furthered by his love to doe good, in explaining darke points with light-some similitudes. His manner of handling questions in this Chapter is presse, and Schoole-like, by Arguments on both sides, Conclusions, and Answers, a course more suitable to this purpose then loose discourses.

In setting downe the object of Gods Predestination, hee succeeds him in opinion, whom hee succeeded in place; in which point Divines accord not, who in all other points do joyntly agree against the troublers of the Churches peace, in our neighbor Countries; for some would have man lye before God in predestinating him, as in lapsed and miserable
To the Reader.

miserable estate; others would have God in that first decree to consider man abstracted from such respects, and to be considered of, as a creature alterable, and capable either of happiness or misery, and fit to be disposed of by God, who is Lord of his owne, to any supernaturall end; yet both agree in this. First, that there was an eternall separation of men in Gods purpose. Secondly, that this first decree of severing man to his ends, is an act of suuerainity over his creature, and altogether independant of any thing in the creature, as a cause of it, especially in comparative reprobation, as why he reieected Indas, and not Peter; sinne foreseen cannot be the cause, because that was common to both, and therefore could be no cause of severing. Thirdly, all agree in this, that damnation is an act of divine justice, which supposeth demerit, and therefore the execution of Gods decree is founded on sinne, either of nature, or life, or both. My meaning is not to make the cause mine, by vnnecessary intermedling; The worthinesse of the men on both sides is such, that it shoulde move men to moderation in their cen-
sures either way; Neither is this question of like consequence with others in this businesse, but there is a wide difference between this difference and other differences. And one cause of it, is the difficulty of understanding, how God conceives things, which differs in the whole kinde from ours, he conceiving of things, altogether and at once without discourse, we one thing after another, and
by another. Our comfort is, that what we cannot see in the light of nature, and grace, we shall see in the light of glory, in the Universitie of heauen, before which time, that men should in all matters have the same conceit of things of this nature, is rather to be wished for, then to be hoped. That learned Bishop, (now with God,) that undertooke the defence of Mr Perkins, hath left to the Church, together with the benefit of his labours, the sorrow for his death, the fame of his worth; an example likewise of moderation, who though hee differed from Mr Perkins in this point, yet shewed that he could both assent in lesser things, and with due respect maintain in greater matters. If we would discerne of differences, the Church would be troubled with fewer dissensioners; I speak not as if way were to begin to Vorstian, lawlesse, licentious liberty of prophesie; that every one, so soone as he is bigge of some new conceit, should bring forth his abortive monster: for thus the pillars of Christiain faith would soone be shaken, and the Church of God, which is a house of order, would become a Babell, a house of confusion. The dolefull issues of which pretended liberty, we see in Polonia, Transiluania, and in countries neerer hand. We are much to blesse God for the Kings Maiesties firmenesse this way, vnto whose open appearing in these matters, and to the vigilance of some in place, we owe our freedome from that schisme, that troubleth our neighbours.

But for diversitie of apprehensions of matters farre
farre remote from the foundation; these may stand with publick and personall peace. I will keepe the Reader no longer from the Treatise; the blessing of heauen goe with it, that through the good done by it, much thanksgiving may be to God, in the Church, Amen.

Grays Inne.

R. Sibbs.
The Doctrines gathered out of this Commentary, upon the first Chapter of the Ephesians.

Verse 1.
1 Ministers must inculcate to themselves, and to those with whom they have to deal, that their calling is from God.
2 The quality of the person that brings the matter of this Epistle to us, is that he is an Ambassador of Christ.
3 We must account it our greatest dignity that we belong to Christ.
4 It is the will of God that doth assigne to us our several callings.
5 All the members of the visible Church are to be Saints.
6 In the most wicked places, God gathereth and main-taineth his people.
7 It is faith in Christ alone with maketh men Saints.

Verse 2.
1 It is the duty of Christ's Ministers to bleffe the faithful children of the Church, as in the name of God.
2 The most holy and justified persons have need of grace.
3 The most excellent thing to be sought for above all o-

Doct.

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other, is the favour of God, that his grace may be with us.

4 True peace is a most singular blessing.

5 All true peace is that which is bred in us from the knowledge of God's love toward us.

6 God our Father, and the Lord Jesus Christ, are the authors of true peace.

Verse 3.
1 A good heart must be ready on consideration of God's benefits to break forth into praises.
2 Every Christian heart is to magnifie God, in that he hath become the God of Christ our Lord.
3 The sense and knowledge of God's blessing us, is it which maketh God bless us again.
4 Our heavenly Father blesseth all his children.
5 The faithful ones, and sanctified, are they who are blessed of the Father.
6 Spiritual benefits make the regenerate man thankful.
7 All our blessings are given us in the heavens.
8 God dealeth liberally with his children, giving them all kinds of spiritual blessings.
9 We come to be blessed in and through Christ our Lord.

Verse 4.
1 Our Election is a blessing worthy all thankfulnesse.
2 The Elect are such who have true faith and holiness.
3 The grace of Election beginneth with Christ, and descendeth to us in him.
### The Doctrines of this Treatise.

<table>
<thead>
<tr>
<th>Verse 5</th>
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<tbody>
<tr>
<td>1. <strong>God doth first love us to life,</strong> before the means bringing us to life are decreed.</td>
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<tr>
<td>2. <strong>God hath not only chosen some,</strong> but ordained effectual means, which shall most infallibly bring them to the end which they are chosen.</td>
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<td>3. <strong>Such we may say are predestinated,</strong> who have believed, and are sanctified.</td>
</tr>
<tr>
<td>4. <strong>God hath determined before all worlds to bring us to this,</strong> that we should be his adopted children.</td>
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<tr>
<td>5. <strong>The life which God hath ordained by means prepared to bring us unto,</strong> is a life coming immediately from his grace.</td>
</tr>
<tr>
<td>6. <strong>God out of his meere good will doth determine both the end and all the means by which hee will bring us to the end.</strong></td>
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</tbody>
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### Verse 6.

| 1. **All the Lord did from eternity intend about man,** hath no end but his owne glory. |
| 2. **God doth generally intend the praise of his grace,** in all such who are predestinated by him. |
| 3. **The attributes of God are his essentiaall glory.** |

4. **That**
<table>
<thead>
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<th>The Doctrines of this Treatise.</th>
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<tbody>
<tr>
<td>4. That grace which in time doth work all good things for us, is the same which before all time did purpose them to us.</td>
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<tr>
<td>5. The grace of God doth bring us to receive favour and grace, in and through his beloved.</td>
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**Verse 7.**

1. In Christ is to be found deliverance from all spiritual thraldome.
2. All of us are by nature no better than in a spiritual captivity.
3. We have deliverance from our spiritual thraldome by Christ.
4. That by which we are ransomed and redeemed, is the blood of Christ.
5. To have our sinne forgiven, is to be redeemed and set free from all evil.
6. Every believer in Christ receiveth forgiveness of his sinnes.
7. God from his rich grace giveth us pardon of sinne.

**Verse 8.**

1. God giveth pardon of sinne to none, to whom he first hath not given wisedome and understanding.
2. True wisedome and understanding are gifts of God's grace in Christ Jesus.
3. God doth give wisedome and understanding plenteously to us, whose sinnes he forgiveth.

**Verse 9.**

1. God worketh saving wisedome in none in whom he openeth
The Doctrines of this Treatise.

<table>
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<th>openeth not the doctrine of wisdom, the Gospel of salvation.</th>
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<tr>
<td>2 The doctrine of our salvation through Christ is a hidden secrecy.</td>
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<tr>
<td>3 The reason why God revealeth or openeth the Gospel to any, is his meere gracious pleasure within himself.</td>
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</tbody>
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**Verse 10.**

| 1 God hath set seasons wherein hee will accomplish all his purposed will. |
| 2 God by opening vs the Gospel doth bring vs his Christ. |
| 3 Whosoever have him, or shall be gathered to Christ, they are brought to him by opening the Gospel. |
| 4 Wee are gathered together as fellow-members each with other in Christ. |

**Verse 11.**

| 1 Being in Christ wee finde not onely righteoussnesse in him, but life everlasting. |
| 2 The way to finde our selves predestinate before all worlds, is to finde that we are called, justified, sanctified. |
| 3 Every thing which commeth about, is Gods effectuall working. |
| 4 What God worketh or willeth, hee doth it with counsell. |
| 5 What God willeth once, that he effectually worketh. |

**Verse 12.**

<p>| 1 To be brought to faith before others, is a prerogative which |</p>
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<td>which persons so called have above others.</td>
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<tr>
<td>2.</td>
<td>The end of all our benefits we attaine in Christ is this, that we may set out his glorious grace and mercy toward us.</td>
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</table>

**Verse 13.**

1. God by our hearing his Word, doth bring vs to be partakers in his Spirit.
2. The word of the Gospell is that which being heard, bringeth us the quickning Spirit.
3. All Gods promises made in Christ are true and faithfull.
4. It is not enough to heare, but wee must believe before wee can be partakers of the good Spirit of Christ.
5. The faithfull are as it were by scale confirmed touching their salvation and full redemption.
6. The holy Spirit, and the graces of the Spirit are the scale assuring our redemption.

**Verse 14.**

1. The Spirit doth not only as a scale, but as an earnest penny given vs from God, confirmes unto vs our heavenly inheritance.
2. The Spirit abideth with vs as a pledge confirming vs, till our full redemption.
3. Heere below the faithfull feel not themselves fully delivered.

**Verse 15.**

1. Ministers must labour to know how grace goeth forward in those with whom they have to deal.
2. The
The Doctrines of this Treatise.

2. The Ephesians faith is occupied about the Lord Jesus Christ.

3. Faith and love are never disjoined, but goe each in hand one with another.

4. The love of true believers is set on the Saints, yea on all the Saints.

Verse 16.
1. The grace of God in others must move Christians, especially Ministers to be thankfull to God.
2. Christians are to helpe each other with prayer, especially Ministers their converted people.
3. We must with perseverance follow God in those things wee pray for.

Verse 17.
1. We must so consider God, when wee come to him in prayer, as that we may see him in the things wee desire.
2. Even true believers have great want of heavenly wisdome.
3. We have neede not onely of wisdome whereby to understand, but of light manifesting the spiritual things which are to be understood of us.
4. It is even God by the spirit of Christ, who worketh in us all true wisdome.
5. To grow up in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in every kinde.

Verse 18.
1. They whose spiritual light is restored, have need still to
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<td>to depend on God, that their eyes may be further and further inlightened by him.</td>
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<tr>
<td>2</td>
<td>Even true believers know not at first, in any measure, those hopes which are kept in heaven for them.</td>
</tr>
<tr>
<td>3</td>
<td>There is no grounded hope, but only of such things as God hath called us to obtain.</td>
</tr>
<tr>
<td>4</td>
<td>The inheritance kept for us is abundantly glorious.</td>
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<tr>
<td>5</td>
<td>The Saints are they to whom belongeth the heavenly inheritance.</td>
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</table>

**Verse 19.**

1. Gods believing Children know not at first any thing clearly the great power of God which worketh in them.
2. They in whom the power of God worketh, are true believers.
3. It is the effectual working of Gods almighty power, which bringeth us to believe.

**Verse 20.**

1. The selfe-same power put forth in raising Christ our head, is that singular power which raiseth us.
2. God doth leade his dearest children to the depth of miseries, before he send reliefe.
3. God neuer so leaueth his, but that hee sendeth salvation in due time.
4. God doth make the abasement of his children be the forerunners of their greatest glory.

**Verse 21.**

1. Our Saviour Christ as man, is taken to have prerogative before every other creature.
2. Christ
The Doctrines of this Treatise:

2 Christ not only as God, but as man also, hath power over every creature.

3 Christ is crowned with glory at God's right hand before and above all things.

4 There is a world to come, in which Christ and those who are Christ's, shall reign for ever.

Verse 22.

1 Christ is made as a head, having a more sincere and communicative sovereignty over believers, than over any other.

2 God of his grace hath not only given us a head, but such a head to whom all things are subject.

Verse 23.

1 As Christ is the head of believers, so they are his body, and every believing soul a member of that body, whereof he is the head.

2 Christ doth not count himself full and complete, without all his faithful members.

3 Whatsoever thing is in us as Christians, all of it is from Christ.

FINIS.
A COMMENTARY UPON THE FIRST Chapter of the Epistle of St. PAUL to the Ephesians.

CHAP. I. VER. I.

PAUL, an Apostle of Jesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithful in Christ Jesus.

BEFORE the words be entered, it is fit to premise some few words concerning, 1. the Occasion, 2. the Scope, and 3. the Method of this Epistle.

First, the Occasion was the state of the Church, foreseene by Paul, Acts 20. It being the care of a faithful Teacher to provide that the things hee hath planted may stand, and take encrease after his departure, 2 Pet. 1. 15. 2. The Scope is to teach them the Doctrine of Gods most rich grace, and to
Stirre them vp to euery good duty, in way of thankfulness. The parts of the Epistle are three. 1. The Preface, in the two first verses. 2. The Matter or substance of the Epistle, which reacheth from the 3. verse, to the 21. of the sixt Chapter. 3. The Conclusion, thence to the end. In the Preface 3. things are contained. 1. The Authors name, who is described by his office, an Apostle, which is further amplified; first, from the person to whom hee appertained, or for whom he was imployed: secondly, from the efficient cause by which hee was made an Apostle, the will of God: This answereth to our subscriptions, for we write our owne names vnder our letters. 2. The names of the persons to whom he writeth, who are first propounded more briefly, with the place they were at, Saints at Ephesus; Secondly, it is expounded more clearely whom hee meaneth by Saints, not such as are written in the Popes Kalendar, having Divine honor done them, but such as are faithfull in Christ. Againe, these words may seeme to lay downe persons, first, more specially, as the Saints at this place; secondly, more indefinitely and generally, as true beleeuers on Christ euery where; but the note of quantity wanteth to make this fence: for Paul would haue spoken in this manner, To the Saints at Ephesus, and to all that beleue on Christ, if this had beene his meaning, as 1 Corin.1. This part of the Preface answereth to our superscriptions wherewith wee endorse our letters; for on the backe of our letters we use to expresse the name of our friend to whom they are directed. The third thing in this Preface is
is his salutation. The words of this verse needing no further explication, we will note out the chief instructions, which offer themselves to our observation, and so passe on to the second Verse.

First, that Paul doth use to set forth his calling, before he entereth his matter with them, it doth teach that Ministers must inculcate to themselves, and such as they have to deal with, their callings from God. S. Paul doth not text this forth in the forefront of every Epistle; Paul, a servant of Christ: Paul, an Apostle of Christ, but that he found it a fit thing to be proposed, both for his own sake, & theirs with whom hee had to doe: Euen as Civill Magistrates doe give out their Writs in the Kings name, with mention of the Office they beare vnder him, to the end that due respect might be giuen of the subject: So this great Church-officer doth mention what place hee held vnder Christ the King of his Church, that the things delivered by him might be accordingly receiued: In a word, this is good for the Minister himselfe, & for the people: How can he speake the words of God, as the mouth of God, with reverence and all authority, if he consider not that God hath commended to him this piece of service? 2. The Ministry is a work so weighty, that no man of himselfe is sufficient for it: Now what can more assure me that I shall be made able, then to looke at God, who hath called me to such an office? Princes call not their Subjects to any service, but that they see them furnished with things requisite. 3. Lastly, whereas the difficulties and enmities which encounter faithfull Ministers are many;
how could they looke to be shielded against all, but by holding their eyes on him who hath called them? For people this is behoofesfull, for it maketh them sanctifie God in hearing, while they looke not so much at man, as at God teaching by man, Acts 10.33. 1 Thes. 2.13. 2. It maketh them obey those that are over them, when they haue conscience of this, that God hath sent them: as a servant, when hee thinketh his Lord or Lady hath sent any to him, doth readily doe that hee is commanded.

The Vse of which is to stirre vp Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly hear it; for, to acknowledge Gods call in such as minister to them, is their great aduantage. When we harpe on this string anything much, then people thinke it a spice of Pride and vaine-glory in vs, comming onely from hence that we thinke our selues not enough respected; thus Paul himselfe might have been misconstrued: What nothing but Paul an Apostle; cannot Paul haue the office of Apostle, but all the towne must be of Counsell? But as S. Paul feared not to prefixe this, howsoeuer his custome might be depraued; so must we immitate the same, in prudent proposing the Ministry we haue receiued from God, though euill minded men misinterpret the fact, to their owne destruction.

Paul an Apostle. Obserue more particularly, first the quality and degree of him, who bringeth the Doctrine of this Epistle to vs; He is an Apostle, one of the highest degree, an Embassador of State, sent
sent from Christ, for so the word signifieth. Looke as Kings haue their superiour and inferiour Magistrates, from the Chancellor, to the Constable; so Christ, the glorious King of his Church, hath divers orders of Ministers; the order of Apostles being supreme, and most excellent above any other, Ephes. 4. And looke as Kings dispatch Lords Embassadors into other Countries, concerning important business; so the Lord Jesus, now about to ascend, did send forth his twelve Apostles, to publish the Charter of the world, even forgiuenuesse of sinnes, and free acceptance to life eternall, to all such as would take their pardon forth, by a liuely beleefe. Many were the priuileges of these Apostles. 1. They were immediately, no person comming betwene, designed by Christ. 2. They were infallibibly assisted, so that in their office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commision was uniuersall, throughout all Nations, though the usuall exercise thereof, was limited and determined by Christ, doubtlesse for the greater edification of the Church. 4. They could give by imposition of hands, the gifts of the holy Ghost, which Simon Magus would haue redeemed. 5. They were eye witnessees of Christ, and saw him ordinarily, and miraculously in the flesh, as Paul. That therefore a person of such quality, doth bring vs these things; must stirre vs vp to seeke into them, and entertaine them accordingly. Should the King send his minde by the meanest messenger, we would receive it dutifuly; but if
my Lord Chancellour, or some great states-man should in person publish his pleasure, we would attend it more reverently. The Atheisme of these times is much to be lamented: Our superstitious ancestors, if the Popes Nuncio or Legate came among them, bringing the Popes blessing, indulgences, reliques, such wares as were the mocke of the world: Oh how were they receiued, how were their commodities (if I may so call them) entertained? But our Atheisme is such, that we let these things lye by; many of vs not asking after, nor vouchsafing to reade with devotion these things which the true Legates of Iesus Christ haue brought vnto vs, and left published for our sakes.

Secondly. We see hence the firmenesse of all those things delivered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is founded forth vpon an instrument, it is not so much the instrument, as his who playeth vpon it: So here, I Preach not my selfe, but Christ the Lord; an Apostle of Christ, that is, an Apostle, whom Christ doth take and owne as his Apostle; who is imploied about him, 2 Cor.4. And indeede, this phrase doth import his being made by Christ, rather then include it; and therefore, 1 Tim.1.ve.1. heisaid an Apostle of Christ, by the commandement of Christ; where an Apostle of Christ is an Apostle pertaining to Christ, now possesed of him, and imploied about him, hauing beene advanced to this place by the ordination of God and Christ.
Now Pauls fact holding out this as his glory, that he was Christ's Apostle, doth teach us; that we are to account it our greatest dignity, that we belong to Christ. We see in earthly servants, their glory is so much the greater, by how much their Lords and masters are in greater praeeminencie: Hence it is that we sue for the cloth of Noble persons, especially, who are great favourites with the King: We see it so, and not without reason; for it is a matter of countenance, of protection; yea, if they be in good place about them, of great emolument: But how much more glorious is this, to retaine to the king of glory, and that not as a common servitor, but in some speciall place, very neere him? What greater honour had Moses, Abraham, David, then that Gods name was called on them; Abraham the friend of God, Moses my servant, David. Oh how thy servant loueth thy statutes? Psal. 119.

Againe, our duety that we owe to the name of our God, doth require, that we shoule truely confesse this, and boast of it, as our highest preferment, that he hath made us his servants. Let us therefore who are Christians, rejoyce and triumph in this, that Christ hath taken us into his service. Men that belong to great persons, will beare themselues stout on it, and count it the height of their good fortunes; yet who seeth not, that vthankfulness creepeth into Noble breasts, or there could not be found a young Courtier, and an old beggar? What shall be our finne, if we hold not vp our heads with holy gladnesse of heart, that we are intertained by such a Lord, who is faithfull, whose largeffe
largefe is, euen aboue all heart can thinke, to his true hearted servants.

Againe, this must rebuke such white-hearted Christians, who are ashamed of their Master, and work hee setteth them about; if any prophane ones, be in presence, who shrinke in, and are afraid to be knowne whose men they are: How farre would these haue beene in the times of those first Christians, so full of persecution? Should our servants serue us thus, we would pull their cloath ouer their eares, and send them packing.

According to Gods will.] Observe hence, that it is the will of God which doth affigne to vs our seuerall callings; for the Apostle doth acknowledge in this phrase, two things: First, The Prouidence. Secondly, The free grace of God. Civill men will set forth the wisdome and bountifullnes of their benefactors; those that rise by the Kings fauour from one place to another, oh how they will extoll his Prince-like clemencie: So this heauenly minde of the Apostle, euery where is affected with the free grace of God, who did assigne to him such a high calling as this was: the truth is, it is Gods prouidence, and goodnesse, which doe designe vs to euery calling, Gall.a.1. 15. Euen from his mothers wombe, did God set him a part, Jer.1. 5. Before he was borne, did God decree him a Prophet; yea, the Smith that bloweth in the coales, the Lord createth him, Eſay 54.16. No wise man doth make a thing, but he knoweth the ends to which he will vfe it; much lesse doth the Lord make any of vs, but he knoweth to what ends he will imploy vs; and looke
As a wise governor in the family, setteth one to this work, in this place, a second to another, in a di
verse place; so doth the Lord in this world, which
is a piece of his household.

We must therefore hence be stirred up to acknowledge the grace of God to us, and providence over us: If it reacheth to the haires of our head, much more to so great a benefit, as the allotting of our callings is. Yea, it must be a ground of contention in every state of life, & of settled persevering in such callings in which we have beene trained, remembering that who so changeth his place vnadvisedly, is like a Bird now from her nest, who may be well weather-beaten before she returne: Yet when God doth orderly leade us to more free and comfortable conditions, we are rather to use them.

1 Cor. 7.21.

Saints at Ephesus.] From this, that he calleth the members of this Church Saints; Observe, that all the members of the visible Church, are to be Saints. A Saint is inwardly a Saint, or by outward profession: Now Saint Paul was not ignorant, that there were bad fish, as well as good, Chaffe, as well as Wheate, in this visible Church; nevertheless, he doth well call them Saints: First; Because they were all by outward profession so, yea, and conformitie, for ought wee know: Secondly; Because there were many true Saints: Now the better part, not the bigger, giueth the denomination. Wine and water is called wine; Gold and Siluer Oare vnfinned, is called gold and siluer, though yet much dross be intermedled with it. Look how a ciuill ver-

Vse 1.

Vse 2.

Dott. 5.

Reason 1.

Reason 2.
tuous man doth not like to have in his house unclean rakes and shame. So the most holy God will not allow any in his family, openly unholy. Like master, like man, at least in outward conformity; and looke as no man can thinke well to have Swine in his house, or Dogs and Swine come to board with the rest of his family; So here, open sinners, who after their names given to Christ, returne to their vomit, they have no allowance from God to be in his household: When wee see it otherwise, it is through sinfull neglect of due censures, and such as haue the power of them shall answere it. But here the Brownists must be answered, who reason thus; Every true visible Church standeth of visible Saints; Our Churches standeth not of visible Saints; Ergo, They are not true, and by consequent to be separated from. The proposition hath a double sense: First, every true Church hath in it some visible Saints, thus it is true; but then the second part of the reason is false; ours have in them no visible Saints. The second sense is, every true visible Church standeth, or hath in it onely visible Saints, standeth intirely of these, no others any way intermingled: Now if one understand this de iure, viz. of what kind of persons the Church should stand, it is true; but if it be understood of that which through iniquity of some men, falleth out in the Church, then it is false; For, the Church of Corinth was a true visible Church, while the incestuous person remained uncaft forth, though he was of right to haue beene excommunicate: And how absurd is it that one sinner, by the negligence of
of some uncaft forth, should degrade a thousand from the dignity of a Church?

This Doctrine then, that the members of the Church are to be Saints, doth let vs see the feare-full estate of many amongst vs, who like as they tell of Halifax Nuts, which are all shels, no kernels; so these professe themselves Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclame that there is nothing within which belongeth to a Saint. Nay, many will not sticke to professe they are none of the holy brother-hood, to lest at such as indeauour to holinesse; saying, that young Saints, prove old duels: It is a wonder that such hellish owles dare flye in the sunshine of so Christian a profession as is made amongst vs.

This letteth vs see what we must endeauour to, euen that we professe. We hate in ciuil matters, that any should take upon him that he is not seene in, we count it a grosse kinde of counterfeiting: Let vs take heede of taking on vs to be members of Gods Church, and Saints, when we have no care to know God, and get our hearts cleansed from all the filthy sinfull corruptions that raigne in them: The rather let vs doe it, for our pride, cour-toushesse, inujustice, drunken sensualities, they are double iniquities, and make vs more abhominable then Turkes, and heathens. Whether is it more odious for a single Maide, or married Wife, to liue in vnclennesse? it is naught in both, but most lewd in the latter; she doth not onely defile her body, but violate her faith, which she hath giuen to man, and that in sight of God: Thus for vs who professe our
our selves Saints, married to God; for us to live in the lusts of our own hearts, doth exceed all Turkish and heathenish impiety; They are loose and free (as I may so say) they have not entered any covenant with the true God, in Christ.

We see the vanitie of many, who thinke they are not tyed so strictly as others, because they make not so forward profession: Warne them of an oath, of wanton dissoluteness, they slip the collar with this, that they are not of the precise brother-hood; yea, they allow themselves in that, for which they will be on the top of another, because they profess no such matter, as the other doth; but this is their grosse ignorance; Aske them whether they will be members of the Church; they answer, yea, If thou wilt be a member of Gods Church, thou professest thy selfe a Saint, and what profession I pray thee can be more glorious?

In Ephesus.] This was a mother Citie, famous for Idolatry, Conjuring, as the Acts of the Apostles testifie; so giuen to all riot, that it banished Hermodor, in no other consideration, but that he was an honest sober man. This people were so wicked, that heathens themselves did deeme them from their mouth, worthy to be stranglet; yet here God had his Church.

Observe then, that in most wicked places, God gathereth and maintaineth his people: Thus when the world was so wicked, that the patience of God would beare no longer; the Lord had a Noah in it; thus he had a Melchisedeck in Canaan, a Lot in Sodom, a Job in Vz, a Church in Pergamus, where the
the Deuill had his throne: where God hath his Church, we say, the Deuill hath his Chappell: so on the contrary, where the Deuill hath his Cathedrall, there God hath his people. Looke as in nature, wee see a pleasant rose grow from amidst the thornes, and a most beautifull Lillie spring out of slimy waterish places. Looke as God in the darkness of the night maketh beautifull lights arise; so here in the darkest places he will haue some men who shall shine as lights, in the midst of a peruerse generation. This God doth first in regard of himselfe, that hee may display his mighty power and wisdome so much more clearly: Thus in the creation to bring the creature out of nothing, lights out of darkness, did display the riches of his almighty power, goodnes, and wisdome. In regard of the Saints, that they may more clearly discerne his great grace to them, who hath so separated and altered them from such, with whom they formerly conversed. In regard of the wicked, that by the example of these, the world may be condemned in their unbeliefe and unrighteousnesse, and all other darkness, which they chose rather then light; as Noe is said to have condemned the old world, while he builded the Arke, of the impenitency and carelesse unbeliefe in which they lay, without respect to Gods threatening, Heb. xi.7.

The use is, first, that we should not be discouraged if we live amongst factious persons, in wicked townes, lewd families; Being made by Gods grace new creatures, we must rather wonder at his power, wisedome, grace vnto vs; and no doubt but that he
he who hath kept his in the wickedest places, will keepe vs also. Secondly, wee must thinke of our happinesse, if wee did vs it aboue these, they did dwell pell-mell, heathen and Christian under one roofe, whereas we live with none but such, for the most part, as professe the Christian name, Ergo, in many regards our condition is farre easier.

Now hee commeth to expayne whom hee meaneth by Saints, describing them from their Faith in Christ: To the faithful in Christ: For, these words are added first, to point at the roote of sanctification, which is Belief; Secondly, to distinguish Gods Church from the Synagogues of the Iewes, who professed faith towards God, but not in Christ Iesus; & he doth fitly note out the Saints by their faith in Christ Iesus; for, whosoever is faithful is a Saint, and whosoever is a Saint, is faithful; though to be a Saint, and to be faithfull, are not properly and formally both one.

Observe then that he calleth those Saints whom here he describeth to be faithfull ones in Christ, that is, faithfull ones, who are through faith united with Christ, so that hee dwelleth in them, and they in him: for (w) Christ, noteth rather the effect of their faith, then the object. Observe then who are the true Saints, viz. all who by faith are in Christ Iesus. Saints, and faithfull ones, are caried as indifferent with the Apostle, Col. 1. 2. and elsewhere. For though the formall effect of faith be not to sanctifie, whence we are denominated Saints; but to justifie, whence we are called righteous, through for-
effectually produceth our sanctification, whereupon we have the name of Saints. Three things go to this: 1. The purifying of the heart: 2. The profession outward of holiness: 3. Holy conversation: Now Acts 15:9. by faith our hearts are purified; for, as a counter-poyson comming in the poyson that is weaker, is expelled: and as the Sun rising, the darkness of the night is expelled and vanisheth; so Christ, the sunne of righteousness, by faith ariting in our hearts, the ignorance and lusts of ignorance are dispersed & flye before him.

Secondly, faith begetteth profession of holinesse: Having the same spirit of faith, we cannot but speake, faith the Apostle; and beleewing with the heart, & confessing with the mouth goe together. Thirdly, holy conversation springeth from faith; If you have learned Christ as the trueth is in him,you have so learned him as to put off the olde man, and to put on the new. Faith worketh by loue, even as a tree hath both his leaves and fruit. And as if a tree should be changed from one kinde to another, the leaves and fruit should likewise be changed, as if a Pear tree should be made an Apple tree, it would haue leaves and fruits agreeing to the change made in it; so man by faith haung his hart purified, made a tree of righteousness, hee hath his leaves and fruit; leaves of profession, fruit of action. So againe man as a new tree, set into, and growing out of Christ, beareth a new fruit; hee converseth in holinesse and newnesse of life. Thus you see how those that are faithful, are also Saints, because by faith their heart is purified, their profession.
tion and conversation are sanctified: wherefore such believers, who are mockers of Saints, who will not be accounted Saint-holy, & such who are not changed into new creatures, walking in newness of life, they may well fear that their beleeve is not true, such as doth unite them with Christ; for whosoever is a true believer, is a Saint; whosoever is by faith in Christ, is a new creature. We would be loath to take a slip, or be deceived with false commodities in a twelve pound matter: Let vs be here no lesse diligent, that wee take not an ungrounded fruitlesse presumption, for a true faith, which resteth on God's word, made knowne, and is effectuall to the sanctifying of the believer.

Secondly. Hence wee see the vanity of the Papists, in transferring and appropriating this name of Saints, to those whom the Pope hath put in his Kalendar, and to whom hee hath adjudged Divine honors, holidays, invoocation, candles, Churches, &c. these Saints were not heard of in Saint Paul's time: A man may be in hell who hath all such things performed about him. Saints are Triumphant or Militant; Triumphant, such who now walke by sight, enjoying the presence of God; Angels, Spirits of the righteous departed, who haue now rest from al the labors of their militant condition. Militant, who walke by faith in holy profession and conversation, holding Christ their head, by whose power, apprehended by faith, they are kept to salvation.

This may strengthen vs against temptations, from our imperfections, the Lord doth reckon of vs and, doth
hold us as Saints; he that by faith hath put on the Sunne of righteousness, is more clear and bright then if hee were arrayed with the beames of the Sunne. Againe, though we haue sines too many, yet the better part giueth the name. Cornefields we see haue many weedes, yet we call them Cornefields, not fields of weedes: So heere, yea Grace, though it seeme little ouer that sinne sheweth to be, yet it will in time overcome it; as Carloe is much higher then the Barly, yet the Barly getteth vp and killeth it: The spirit that is in vs from Christ; is stronger then the spirit of the world.

Now the salutation followeth, which standeth of an Apostolical blessing, which hee euer giueth the Churches. In it two things are to be considerd: First, the things wished: Secondly, the persons from whom they are desired, God the Father, and the Sonne.

Observe first in Generall, that it is the duty of a Minister of Christ to blesse the faithfull children of the Church, as in the name of God: This for the substance of it was not proper to the Apostle, no more then to be a spiritual Father was appropriated to them, much lesse doth it belong to the Pope, as the times of superstition imagined, but to every faithfull Minister, who is a shepheard and instru-cter, and so in the place of a spirituall Father. Numb.6. Aaron and his sonnes shall blesse the people in my name. As God hath giuen a power to the natural parent to conueigh good things to their children; Honor thy Father that thy daies may be long, or that they may prolong thy daies by their blessing, defer-
deferedly comming vpon thee; so God hath gi-
uen spirituall fathers a power of blessing, yea, and
of anathematizing or cursing the children of the
Church, who so deserve, and that effectually: So
that Paul maketh good what they doe in this kind.
This good Annab found, i Sam. i. 17. when she
had meekely answered; so harsh and false a suspi-
tion, The God of Israel grant thy request, faith Else,
and shee glad of the favour she had found in his
fight, went away, and it was presently granted. For
more distinct conceiving of the matter, I will briefly
shew, 1. what this blessing is: 2. on what it is ground-
ded. It is a ministeriall act, which doth apply Gods
blessing to the well deserving children of the
Church, and entreteth them into the assured posse-
sion, through faith, of Gods blessing toward them:
which doth apply I say; for it differeth thus from a
Prayer; a Prayer seeketh to obtaine the things for
vs, this doth in Gods name apply and assure our
faith that the blessing of God is vpon vs, and shall
gratiously follow vs: When the Minister intreateth
forgiuenesse of sinne, it is one thing; when againe
hee doth assure a repentant heart that God hath
done away his sinne, this is another thing: in the
one hee seeketh to obtaine this benefit for the par-
tie, in the other hee doth assure the party that it is
now applied in him.
The grounds are two. 1. The spirit of discri-
naming, I meane ordinary, not miraculous, which ma-
keth them by fruits see who are such members
of the Church, whom God doth promise to bleffe:
The second is the authority which God hath put
vpon
upon them, who will have them to be his mouth and instrument, whereby he will both assent his children of their blessedness from him, as likewise execute it in them. Now from these two, that I discern a child of the Church, to whom blessing pertaineth, & know my self to be his mouth to signifie it, and instrument with whom hee will concurre to produce it, from these two, it is that this act of blessing springeth, be it a blessing in generall giuen, or singularly applied. And hence you may see a difference betwixt our blessing, and the Patriarchs propheticall blessing; for their blessings were grounded upon a Revelation, in them made, of things which should befall their posterity.

The use of this is to rebuke the foolish custome of running forth before the Ministers of God have giuen their blessing: What a miscreant would he be held, that would not suffer his Father to blesse him, so farre, were he from seeking it at his hand? It were not allowable behauiour, if the Church were about to curse them, and make them as utter excrations.

Secondly. This letteth vs see that we must not lightly let passe the blessing of the Minister, but strengthen our faith by it, and be glad that it commeth vpon vs. Doth not every vertuous childe reioyce and know themselves the better, that the blessings of their Fathers and Mothers haue beene heartily giuen them? So shouldst thou further thy selfe in the faithfull persuasion of all good toward thee, that the blessings of such who are the spirituall fathers, haue come vpon thy head. In times of
superstition, every hedge-Priest's blessing was highly esteemed, if he had given his benediction in Nomin Patris, Fili & Spiritus Sancti, how well they thought themselves? but as every where else, that which they superstitiously and idolatrously often magnified, that the Atheism of our time utterly neglecteth. Thus in General: now in particular.

First, note that he wills them Grace whom he had called Saints and believers in Christ. Whence observe, that the holiest justified persons have need of Grace. The Papists will grant it mere grace in comparison that our sins are forgiven, and that we have the Spirit of Grace given us; but after this they say we have to deal with Justice, from which we must expect eternal life. A miserable Doctrine, Grace is in the beginning, Grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time: 1. In the time of his conversion: 2. In the time betwixt his believing and receiveth the end of his Faith: 3. In the time when God will give him the Crown of glory, life eternal. Now for the first, all grant that we enter by faith into Grace; but for our after-time, that we stand not under Justice, but Grace, it is manifest, Rom. 5.2. in which Grace also we stand: At the day of judgment, that we have to deal with mercy, not with Justice, it is manifest, 2 Tim. 1.18. where the Apostle prayeth that the Lord would shew Onesiphorus (a most godly man) mercy, in the day of judgement, and life it selfe, the very thing we come to. Now the guifts of God's Spirit wherby
we come to it, is called grace, Rom. 6. the end, life external, not a stipend, but a gift of grace; thus it is one way cleared. Againe, in what should grace manifest itself, but in these three things. First, in forgiving sinne; Secondly, in attaining life; Thirdly, in continuing in the present grace. Now when we are converted, we have neede of forgivenesse of sinne, otherwise what neede we to pray, Lord forgive us our trespasses? Beside, every Saint findeth himselfe fold under sinne, and that as an euill within the will of him, which cannot therefore increase his merit, but maketh him more guilty; for heaven we have no neede of grace, for according to the Law, continue in all perfectly to doe them, and live; none conscious of sinne can hope to live this way. Now for persevering in state of grace; we have neede of grace, for this we cannot deserve; but as Gods gracious pleasure made him to come vnto vs, so it maketh him abide with vs, to accomplish his good worke, which should hee not, all would come to nothing in vs: For as the soule entering into the body, giueth it life, sense and motion, which presently cease in the body, if the soule be departed: So here God, the soule of our soules, returning to them, doth produce by his spirit, a life of grace, which would presently be extinct, if he should forfake them.

The Vse is, to let vs see the fearefull estate of the Papists, who make Christ and his grace last no longer then till they are (as they thinke) enabled to justifie and saue themselves by course of grace, according to the Law: They account it grace, that

God
God would inable me, rather then another to come effectually to life, but no grace that I come to life; as when I might sell a Horse to many, it is my fauour that I will sell him to one, and not to another; but it is not my fauour that hee hath the Horse which buyeth, ergo, by force of communicative justice is to haue him. Thus they say it is Gods grace, that he will haue some to haue life, and giue them wherewithall to buy it, but that they haue life, is justice, not his grace. Poore soules, thus they forlack their mercies, besides that, they make mercy to haue nothing to doe at the day of judgement, and life it selfe not to be grace, contrary to that which is aboue named.

We learne hence, euer to humble our soules, and flye entirely to Gods mercy; let vs confesse our soules miserable, vnprofitable servants in a thousand regards, hauing nothing but grace to cleaue vnto. The arch-Papists confesse, that for vncertainty of our owne righteousnesse, and danger of vaine-glory, it is the safest, to trust onely on Gods mercy in Christ; surely let vs take the safest way: I would never trust my soule to them, who will not goe the surest way to worke in their owne saluations.

Observe 3. from this, he doth with grace with them, when he would wish them the greatest good; observe I say, what is the most excellent thing, which is to be sought, afofe all other, viz. the fauour of God, that his grace may be with vs. To open it before we discours of it: Grace ioyned with pitty, doth signifie Gods loue onely, so farre as it is a fountaine
fountaine, from whence springeth his pittie to vs in misery; out of which mercy he doth, when now we are miserable, saue vs; thus grace foundeth no-
thing but love, and the obiect of it is more gene-
rall; for grace is toward vs, and euery creature, in innocencie, and misery; but mercy is onely to-
ward vs, as we are considered in misery; vnlesse the preserving the mutable creature subiect to fall, may also be an obiect of mercy: but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery; the difference is rather in our man-
ner of containing them, then in the things them-
selves. Now wishing them grace, out of which came true peace; he wisheth three things. 1. That God himlefe should be still mercifully and graci-
ously inclined to them, for God is love, 1 John 4.16.
2. He doth assure them of all effects of Gods grace
and love towards them, partly in procuring them all things that were good; the grace of the father
of lights, being as a sunne; Psal.84.2. partly in pro-
tecting them from all euill; this favour being as a
shielde, wherewith the Saints are compassed about,
Psal.5. 13. 3. In grace, is included the significati-
on, the report of his grace, in such sort, as that they might have the sense of it, that is, the displaying it on their heads as a banner; the shedding of it into their hearts, the lifting of the light of his counte-
nance vpon them, Lam.2.4. Rom.5. Psal. 4. Thus
when we wish one fauour with any, we wish him that hee may be in their love, inwardly affected,
holpen with the fruits of their love, and curteously
and kindly intreated, in regard of loving visages, which is the signification of their love; for if God should love us, if he should do us good, and shield us from evil, yet should he hide this from our sense and experience, we could not have this peace, which is next mentioned. Now then, we may better see that this love of God, is above all things to be desired; there is no lacke in this love, no good thing shall be wanting unto us, nay, if evils in our taste be good for us, we shall not want them; as the love of a Parent maketh him when needeth is, provide bitter physicke for his childe, as well as other contentments: No evil shall have access to us, if things good in themselves be harmful for us, they shall not have access to us; as the love of a Parent layeth away a Knife, which is a good thing in it selfe, out of the reach of his childe, for whom it were hurtfull: All things which to our sense, and in themselves are evil, this love maketh them work to our good: If the skilfull Art of a Physitian may make of a poiysonfull Viper a wholesome Treacle; no wonder if Gods gracious love, turne euern the diuell himselfe to become a helpfull instrument, setting forward our perfection, 2 Cor. 12.9. In a word, it maketh a little estate great riches, every estate contentfull: A little thing giuen as a token of the Kings good wil, doe we not prize it more then thrice the vallew of that, which is no pledge of his favour? And when the love of a sinfull man is of such force, that many a woman while shee may injoy it, feeleth not beggary it selfe not grisuous: What a force is there in the grace of God
God, while it is perceived, to make us find no grievance in greatest extremity? Whereas without this, were a man in a paradise of the earth, with all the good of it, all were nothing. There are Noble men in the Tower, who may ride their great Horses, have their Ladies, fare deliciously, want not for wealth, yet because they are out of the King's favour, no wise man would be in their coats, none esteemeth their state happy: How much more then are all things of no value; if they be possessed without this favour, of which we intreat? This grace is our life, it is better than life: As the Marigold openeth when the Sunne shineth over it, and shutteth when it is with-drawne; so our life followeth this favour; we are enlarged, if we feele it, if it be hidden, we are troubled. Finally, that which the Kings favourable aspect doth in his Subject, that which the Sunne and Dewe doe in the creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feele the influence of it.

Which doth let vs see their fearfull estate, who walke in their naturall conditions, children of wrath, never seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, & out of favour, O how will we turne every stone, & use the mediation of all we can, to procure vs good will with them? Here we are otherwise, & like these impudent adulteresses, wee care not to returne into favour with our husband,
husband, with God, from whom wee are most disloyally estranged.

We must hence be exhorted above all things, to seeke Gods grace; the better it is with vs, the more neede we haue to seeke him with reuerence; for, looke as we haue no lesse neede of the sunne to continue with vs, that we may haue light still continued, then we had neede of it to rise ouer vs, that our light might be begunne: So we want Gods gracious presence, as much to continue our comforts, now wee haue them, as we did at the first to begin them. Now, if you aske by what means we may grow vp in fauour with God. I answere: First, we must euery day shew vnto God, that well beloved of his, in whom he is well pleased, from whom fauour floweth vpon all his as the oyntment trickled downe from the head, on the garments of Aaron. Secondly; We must prouoke our hearts earnestly to petition for this; Seeke my face; Lord, I will seeke thy face. Thirdly; We must grow vp in conscience of our vileneffe to be humble; God resisteth the proud, and giveth grace to the humble; that is, sheweth fauour: As the lowest vallies are blessed with the happiest influence of the heauens; so here, the contrite humble spirit, is the place God delighteth to let his grace dwell in. Fourthly; We must labour daily, more and more to depart from euill, and purge our hearts from al the corruptions which remain in them; The pure in heart shall see God, even the light of his countenance, in grace and glory. Looke as a cleare transparent thing, as Christall, hath the light comming through
through it, which cannot pierce through groffer bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it selfe most abundantly.

And peace.] Observe from this, that he wilseth them in the next place, Peace; that true peace is a most singular blessing. The Apostle cannot speake of it, Phil.4.7. but he setteth it forth with this commendation, that it passeth all understanding; this is that golden bequeath which Christ did leaue vs, now ready to dye; My peace I give unto you, not as the world giueth you, Joh.14.22. That it may be the better conceiued, I will open three things. 1. What it is. 2. In what kindes it may be considered. 3. Whence the one and other peace floweth. It may thus be described; Peace is a tranquility or rest in the minde, springing out of Christes death, wrought in vs by the spirit, through the word of God: it is a quiet, I say, or heauenly tranquility, for peace, in these salutations, is opposed to feare, griefe, to any kinde of perturbation, which breaketh the sweete consent and harmony of the minde; My peace I leaue with you, feare not, be not troubled: It is a sweete concord, making joy in the minde, as the concord of well compounded discords begetteth a most delightfull harmonie, in which the care joyeth and triumpheth. Secondly, It commeth from Christes death; his chastifement was the chastifement of our peace, his stripes our healing: For as an imprifoned debtors peace, springeth from some sureties satisfaction, so here, &c. Thirdly, I say it is wrought through the spirit, Gal.5.22. any
any body may put an instrument out of tune, but none can reduce it to true consent, but he that hath the skill of it; And as it is in any mans power to distemper himselfe, and breede troublesome sicknesses, but a skillfull Phyfitian onely, can restore a temperate constitution: so we of our selves were able to disorder our soules, putting all out of frame, but it is God onely by his spirit, who can heale all iarres, and bring forth sweete peace in vs. Lastly, I say by the Gospell, which is therefore called the Gospell of peace. Now as man leadeth vs. by his outward words, to see his good meaning toward vs; so God by this outward word, as well as inward, doth reueale to vs his rich grace. Now we may consider this true Peace, as for the substance of it begun in vs, for as more full, for the circumstantiall degree of it; for as Christ infuliseth a joy in part and respectively, a joy full; so we may conceive of Peace: For, as there is a light more cloudy, and more bright and cleare; so there is a peace, with which more or lesse disturbance is intermedled. Now Peace considered in the first kinde, commeth first from this, that Gods amity is restored; whereas his wrath was toward vs, now he is attoned and reconciled through Christ; the working therefore of our peace, is chiefly ascribed to this, that Christ did abolish the enmitie twixt God and man, Eph. 2. Col. 1. The Angels singing on Chrits natiuitie, Peace on earth; in the next words opening the fountaine, viz. Good will to men. For looke as there can be no peace to a Traitour, till the King turne favouerable to him; in like fort
for it is with vs, who from the wombe are rebels, if we knew our condition.

Further, hence it commeth that the whole creature is accorded with vs, even the beasts; yea, the stones of the field are at league with vs. *Hos. 2. 18. Job 7.* For as servants follow their master, so do all the creatures obediently follow him who is the Lord of Hosts. Secondly, this peace commeth from the doing away of all disturbance which was within man against himselfe; as the accusation of his thoughts for guiltiness of sinne, the rebellion and fight of lust against his reason, or rather the spirit of his minde renewed; *we being justifid by faith, have peace toward God, Rom. 5. 1.* The God of Peace *sanctifieth you throughout;* by which we may gather, that while God *sanctifieth vs, hee doth shew himselfe a God that maketh Peace; and so many as walke by this rule, viz. rejoycing in Christ crucified, who hath crucified the world to vs, and vs to the world,* Peace shall be upon them, *Gal. 6.* For looke as the body, sicke with distemper, cannot be healed with the Physitians good affection, unlesse his action also be afforded; so it is here; it is not sufficient that God should be graciously inclined, unlesse he should by his will & power cure those disturbunt aberrations which depriued vs of all peace. Thirdly, from a securing vs for time to come, in regard of enemies both inward and outward, from breaking the power of them, of hell, death; that they are not able to hurt vs, much lesse to prevaile against vs: For it is not the molesting power of enemies, but the hurting power which...
which standeth not with Peace. You see how gainfull troubles, and worldly peace, stand well together: so the trouble of our militant condition accruing to vs from these outward spirituall enemies, doth not let our Peace, while wee know, that all things shall worke to our good; that we shall be more then conquerers; that God will not leaue vs nor forsake vs. Fourthly, and lastly, our Peace considered as abouesaid, doth flow from the gift of the spirit, which teacheth vs in some manner, to know these things which are next aboue named; we have not received the spirit of the world, but the spirit of God, which teacheth vs to know the things bestowed vpon vs; for nothing can worke vpon the affections, as to make vs feare, ioy, further then it is knowne: and we see that a condemned prifoner, though that his pardon be sealed, yet is no lesse subject to fear, then before, till the matter cometh to his care, and hee be infallibly certified of it.

Thus much for the grounds, which are in some measure wherefoever true Peace is in any degree. The more full Peace, commeth from a further worke of Gods grace in vs, which representeth or vanquisheth for a time all perturbations, which spiritual wickednesse, vnbeleeue, vnholinesse in generall; want of godly contention, defects in our conditions, might occasion. For looke as vnto bright cleere light more is required, then that the Sunne should be present, inlightening the ayre, to wit, that it should be in that strength present, as to waite and disperse all darkesome clouds: so heere to
to this full peace, it is necessary that all perturbations should be more fully removed. Thus much for the opening this benefit.

Now the use of this is, first to stirre vs vp to seek after the true Peace. Peace is a sweet thing, so sweet that many a man doth so love it, that he will suffer much wrong rather then to give any way to disquiet. What were all the riches of this kingdom, what were all the contentments of our private state vnto vs, if we wanted this Peace? If we could not eat our meate, but with danger of having our throats cut before we should rise, were the case thus, would we not flye from our native Countries, and seeke vs habitations where wee might live peaceably? That which a wound is in the flesh, that which a sicke distemper is in our body, that is disquiet and trouble in the minde: Wherefore let vs flye by faith to the Prince of Peace, Christ Jesus.

2. Wee must stirre vp our selues to be thankful for this so excellent a benefit. Should God suffer the Deuill to trouble vs with the guilt of sinne; should he let the power of it rage & vfurp so in vs, as to inforce vs to cry, o miserable that we are; should the Lord suffer the Diuell to haue such power as to tempt vs with blasphemous suggestions, with provocations to selfe-murder; should hee let such discontented frets dwell in our mindes, which did waft our liuers, and make vs pine away with the anguish of them; even in this it were our duties to be thankfull: how much more when we walke all the day long with inward tranquillity? Would not any thinke himselfe faulty, that should not thanke.
thanke God for this temporal peace of our Kingdome, that we heare no the drumme, the trumpeter, the clattering of armour, but that thou hast part in this peace, which maketh thee free from fear of death, hell, the world, all wickednesse; which maketh thee sleepe secure wherefoever the winde lye, for none can blow, but to bring thee in profit; if thou knowest this peace, how much more art thou bound to break forth into the praise of thy most mercifull God?

Observe further from this, he first nameth Grace, then Peace, as springing from the former: Observe hence, that all true Peace is that which is bred in vs from the knowledge of Gods loue towards vs. Would we know true Peace? If we finde that Gods loue doth cause in vs this Grace heere spoken of, we may be sure our peace is found. To open this, you must know that Gods grace or loue, doth prowe it selfe in common to all, or more specially to some, and may be called a common or a special Grace. Now the Peace which is grounded upon conceit of a common goodnes of God towards vs, is not found Peace, for even the beasts enjoy common fauour from their Creator: God sauceth man and beast; hee openeth his hand and filleth them; his mercy is over all his workes; this more common or univerfall mercy, as I may call it. But here ariseth a necessary quefion, viz. How I may discerne Gods speciall grace, from this more common? Anf. First, this speciall grace springeth from another fountaine: common Grace commeth hence; God is a faithfull Creator, patient and kind
toward the unkind vessels of wrath: Hence it is that he doth them good, that his goodnes may not want a witnesse in their owne conscience, Acts 14. 17. but this speciall Grace commeth from hence, that hee is reconciled to vs in his Sonne, Grace & truth through Christ Iesu, he hath made vs beloued in his well-beloved, John 1. Ephes 1. 7. Secondly, hence commeth a difference in the benefits, for that common faviour giueth benefits to the preseruation of this naturall life, but this love in Christ, giueth supernaturlall benefits of repentence, faith, hope, inward change of heart and affections. Hence followeth a third difference: for common Grace is acknowledged sometimes while the benefits of this life are afforded men, but they neyther seele nor confesse Grace, when these are bereaued; but this spirituall Grace which commeth from Christ, and standeth chiefly in supernaturlall gifts, this is felt often most abundantly in afflictions, Rom. 5. Afflictions breed patience, patience experience, experience hope, the loue of God being shed into the heart; for as the darknesse of the night hindereth not the bright-shine of the starre, no more doth the darkenesse of afflictions obscure the bright-shine of this Grace toward vs. Yea, we shall finde this in experience, if before our troubles we do not ouertly skinne our soares, sparing our selues in our sinnes, partly by not provoking our selues to due repentance, partly by not seeking to get the roots of rebellion throughly mortified, partly by not endeuoring to weane our selues from all inordinate earthly delight in the creature:
for our superficial! sleighting in matter of repentance, our boisterous proud impatience not well subdued, our vnweanednes to some thing or other; these 3. doe make an Ecclipse of the light of Gods countenance, when now we are afflicted: This by the way. A fourth difference in these graces, may be taken from the effect of them in the hart; for the grace a carnall naturall man feeleth, never maketh his heart fly vp from all earthly things, and rejoyce in God, whom he feeth fauourable, but even as a harlot; her love is more to rings, bracelets, or gold lent her, then it is to the senders: so the world, an adulteresse, her affections are altogether on the creatures and good benefits given them; nothing in companion, vpon God himselfe: But the true speciall Grace maketh vs love him, who hath loved vs aboue all things, delight our selues in him, say, What have I in heauen but him, in earth in comparison of him? Thus then we see that true Peace commeth from light and experience of Gods speciall grace to vs, and how wee may distingiuish this speciall fauour. But before we passe to the Vse, a question may be asked, viz. Whether a man may not be in fauour with God, and yet without this Peace? To which I answer briefly: First, that hee may be in fauour, and want this outward sensible Peace in himselfe: The reason is, because this followeth not my being in fauour, but my knowing and my being perswaded that I am in fauor: Now it is not impossible for a man to lose his sense and perswasion, which yer-while hee hath had of being in fauour with God, his faith may be for a time in a swoon,
**Vers. 2. Ephesians, Chap. I.**

Swoon, and overcast with unbelief. Secondly, I say, though a man may be without this operation of Peace, yet the grace of the Spirit, which as a root doth beare this fruit, cannot faile in any who is in God's favour: the fruit may be pulled, when the tree it selfe standeth still, thus in joy; Faith we may likewise distinguish, the seed of God abiding in us, though these outward secondary effects are not always conspicuos.

Seeing then that true Peace is such as springeth from this speciall mercie, let vs take heed we be not deceived with false Peace. Looke into thy selfe, what hath made thee thinke thou art in God's favour, is this it? because he prospereth thee in outward things? Alas, thou buildest vpon sands: The beasts haue the fruits of his Grace this way, so farre as agreeth with their kinde, no lesse then thy selfe.

*There is a Peace in the Tents of the wicked ones.*

Looke Job 21.9. There is an eale which doth slay the foolish; which is the eale that men doe live in, it commeth not from feeling this speciall grace toward them, but from the sleepinesse of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the euill imminent over them. If a man hath twenty diseases never so painful, while he is fast asleepe; he is at ease, because his senses are bound, not because his diseases are healed. So againe, say a man were in a house ready to fall on his head, let him know nothing of the danger, hee is as quiet as if all were safe. Thus mens soules are asleepe, and ignorant of their perill: Take heed of this sleepe.
Sleepe, lest it paine you at waking: take heed lest while you say Peace, Peace, that destruction be not at the doores. Yea, let the Lords children take heed, who haue full peace, but not from the grounds above rehearsed; their peace commeth not from seeking Physick wherewith to purge their sick soules, from not exercising their feeble strengths in works of repentance, faith, thankfulnesse, forgetting themselves in humane occasions & contentments, from Laodicean-like conceits. A body of ill habit, while you stirre it not with some courses which fight with such humors, it is quiet; a lame legge while it is rest, is at ease; while the lenses are pleased or stounded with some kind of an odynes, those paines are not felt which are present. Finally, a man in a golden dreame, thinketh things farre better with him then they are, and is highly contented for the time; These are waies (my brethren) whereby we walke in a full peace, when yet our vnbeliefe hath not beene out-wrestled, when our vnholie lusts have not beene crucified by vs.

In the second place this letteth you see how you may try the truth of your peace: Is thy soule at rest because thou feelest this grace shedde into thy heart which is better then life, this grace in Christ, this grace which reacheth to the forgiuennesse of sinnes, to thy sanctification, which no darkenesse of afflictions can eclipse, which draweth thy heart vp to God, so that thou makest him thy portion: Is it because the Lord assureth thy heart that hee will never leave thee, that nothing shall separate thee from him? Is it because his grace hath scattered some
some blacke cloudes, which did ouer-spread thy condition; Happy art thou whose repose issueth from these considerations.

From God our Father, and from the Lord Jesus Christ.] Thus we come from the things wished, to the persons from whom they are to be effected; Whence marke, who are the authors of true peace, and with whom it is to be sought. Hence it is, that God is called, the God of peace, Christ is called, the Prince of peace: God making peace, none can trouble, as, when he hideth his face, who can bare it? 106 34. 29. Looke as Kings are authors and maintainers of the civil peace within their Countries, they keepe their subiects from disturbance by foraigne and domesticall enemies; so God, the King immortal, and Christ who hath receiued the kingdom, are fitly brought in as the authors of this spirituall Peace: And it is to be noted, that he fitly nameth God the Father, and the Sonne our Lord; for, the principall and subordinate power which doe worke any thing, are fitly combined: Now the Father hath all power, and he hath subiected all things vnto the Sonne, himselfe and Spirit excepted. But why is not the Spirit named? It may be said, because the Apostle here is directed to expresse onely these persons, who have a kinde of principall authority & agency. Now the Spirit hath the place of executing these things, as sent by the Father and Sonne: But in unfolding these things, as it is good to use diligence, so it is requisite to use sobriety. For conclusion; Let these be remembred, that though both the Father and Sonne, be fitly named,
named, for the reason above; and the Father first, both for his principall authority, as likewise, because he worketh both by himselfe, and from himselfe; the Sonne by himselfe, (as who hath the selfe-same divine nature) but not from himselfe, as who is not from himselfe, but from his Father, and therefore in his working keepeth the same order; Neuertheless, in wishing the effecting of things, it is not necessary to name any persons, yet God indifinitely. 2. It is necessary to conceive in minde the true God; in Christ, though not distinfty to consider the three persons: The reason is, because every act of religion doth require that wee some way apprehend the object of it; and as there can be no sight without some matter visible propounded, so no act of religious worship, without this object, in some wise conceived. 3. Marke, that it is lawfull when we name persons, to name one onely, two, or all the three, provided that we name not one, as excluding the other two, nor yet two, as excluding the third: for thus calling on one, we invoke all, and as naming no person distinfty, we doe not dishonour the persons, so naming one and not others, doth not breede any inequality of honour in our worship. And lastly note, that we may name the Spirit before the Sonne, and so by proportion, the Sonne before the Father; see, Rev. 1. For as that precedencie seemeth derived from priority of order & inequality of office, which is found amongst the persons by voluntary agreement; so this latter naming of them, seemeth to be grounded in the equality of their natures.
Let vs then hence learne whether to flye, that our soules may be setted in true Peace, such as the world cannot take from vs; Come and seeke to him, who if he quiet, nothing can disturbe thee. Many men when they are disquieted in minde or body, thy flye to such meanes as may still those paines which they feel smart vpon them, and when they haue with Cairos city building, and Sauls musicke, with company, good-cheare, musicke, imployments, tables, cards, &c. quieted the melancholike spirit, then they thinke their peace is well restored. God setteth these things vpon vs, to arest vs, as it were; we seeke to still them, neuer looking to God, that he would, through his Christ, be reconciled to vs: Now what is this but extreame folly? If a Creditor should set a Sergeant vpon our backes, were it wisedome in the debtor, to compound with him, and corrupt him, and to thinke all safe, while the Sergeant winketh at him? Every body would account this folly; for he is neuer a whit the more out of danger, till the Creditor be agreed with. Thus it is likewise in seeking our Peace, by stilling our euils, not by quieting Gods anger, which is justly kindled against vs.

Thus much of the Preface.

The matter of the Epistle followeth, partly respecting Doctrine, partly Exhortation: Doctrine to the beginning of the fourth Chapter; Exhortation, to the 21. Verse of the sixt Chapter. In the Doctrinall part two things chiefly are to be marked. First, hee propoundeth Doctrine concern-
cerning the benefits wherewith we are blessed in Christ, which is done more indefinitely in the first Chapter, applied from comparison of their former estates in the second. Secondly; the scandal which his Cross might cause, and the impediment which it might put to the fruitfull receiuing of these things, is prevented, Chap. 3. In the more absolute handling of these benefits, we must mark, that first in this third verse, they are summarily propounded, then more particularly from their several kinds expounded. Now in this 3. verse, the Apostle doth not barely propound them, but breaketh out into thanksgiving, before he maketh mention of them. Three things being to be observed in this verse.

1. His praise, Blessed. 2. The person praised, that God and Father of our Lord. 3. The arguments, which are two; First, which God is to Christ our Lord; for this is usual with the Apostle, that when he describeth God in petition or thanksgiving, that the description containeth matter of strengthening faith, and whetting desire in the one, and motives of praise in the other; The God of peace sanctify you throughout, 1 Thes. 5. Blessed be God, the Father of our Lord Jesus, the God of all mercies and consolations, 2 Cor. 1.3. The second Argument, is from that God hath done by vs in Christ, in those words, Who hath blessed vs, with all spiritual blessings, in heavenly things in Christ. Now before we come to the more particular consideration of these words, some things are to be opened for the clearing of them: First, What is meant by our blessing God? Answ. Blessing, is sometime operatue, working & effecting the
the happiness of him that is blessed; Thus God blesseth vs: Sometimes it is declarative, confessing and extolling the blessed estate of those whom we bless; Thus we bless God, we acknowledge him blessed, praise, and extoll him, Psal. 145. ve. 1. 2. 21. where blessing and praising are made equivalent.

Secondly; it is to be marked, that these words; God, even the father; contain a description of God, from two relations unto Christ; one from this, that he is the God by covenant of Christ: The other from this, that he is the father; according to that, Joh. 20. 17. I goe to my father, and your father, to my God, and your God: for this, the words beare better then that first God indefinitely, then limited to the person of the father, should be conceived in this sense, blessed be God, to wit, God the Father of our Lord; for the article should rather be prefixed to πατερ, and the particle και doth redound. The last thing to be marked, is that the word, heavenly, which may signifie things, or places, is fitliest taken to note the place where our spirituall blessings were giuen vs, for spirituall blessing noteth not the action of God blessing, but the effects proceeding from it; to this sense, who hath blessed with spirituall things? for the Apostle construeth all spirituall blessings by predestination, vocation: Now to say, Who hath blessed us with spirituall things, in heavenly things, is absurdly superfluous. Againe, this word is in two other places of this Epistle vsed, to note the circumstance of place, and therefore is here in that sense to be construeld, without more vrgent reason to the contrary. The summe is, Praised be
be the God of our Saviour, praised be the God of our Lord Christ Jesus, who hath blessed vs. be the God of our Lord Christ Jesus, who hath blessed vs.

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be the God of our Saviour, praised be the God of our Lord Christ Jesus, who hath blessed vs. be the God of our Lord Christ Jesus, who hath blessed vs.
the instrument be first tuned; no more is any voice of praise acceptable, vnlesse the heart be first ordered. 2. There must be a declaring before men of that kindenesse and loue the Lord hath shewed vs: Come, I will tell you what God hath done for my soule, Psal. 65. 16. I will daily tell of thy righteousnesse. We count it ingratitude in men, when they will smother benefits, and never be knowne to other of whom they haue received them. 3. There must be an endeavouring of requiting Gods loue, by answering his benefits with thankfull duty, by walking worthy of them; What shall I repay the Lord, for all his benefits vpon me? Thus wee count him unthankfull, who doth not bend himselfe to requite loue with the like, so farre as ability reacheth. Now for meanes disposing vs this way, we must labour first to know and keepe in remembrance Gods benefits, that which is forgotten, is not knowne for the present; nothing vnknowne, affecteth or moueth the will: A danger vnknowne, maketh vs not afraid; a benefit vnknowne, maketh vs not joyfull or thankfull: Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their soules; See Psal. 103. My soule praise the Lord, forget not all his benefits.

Secondly, Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy; for not having benefits, but esteeming and knowing the worth of them, maketh thankfull. Now in this we greatly faile, for our corrupt natures heede nothing they enjoy; like the eye in this regard, which seeth nothing that lyeth on it,
but taken away some distance, doth brightly discern it: So we, when good things are taken away know them well, which we see not to be such benefits, while we enjoy them; Againe, the plentiful use of the best things, breedeth a satietie, and maketh them no dainties; And hence it commeth, that good things which are commonly and constantly with vs, are not regarded: Let vs therefore, the rather practise this second rule, for the neglect of it maketh vs want our comfort while we possess things, (for who can take joy in that he esteemeth not?) and it maketh vs haue double griefe, when now they are removed; for then the conscience of our carelesnesse doth bite and sting vs.

A third rule is, still to labour to be poore in spirit, and keepe the conscience of our owne unworthinesse, that we may still know our selues to be lesse then the leaft of Gods mercies, as Iacob said: Hunger is sauce which maketh every thing well tasted; So this pouerty of spirit, maketh the leaft blessing seeme great toward vs. The humbled poore, take the leaft scraps thankfully.

The Vse of this is first, to rebuke our deadnesse, in whose hearts are no affections, in whose mouthes are no words, magnifying the Lord, for his continuall mercies: If men doe vs small favours, especially if they be of countenance and authority; O how we thinke our selues beholding, our mouthes runne ouer in speaking of their courtesie, we giue them a thousand thankes, we profess our selues at their commands; Our alas, that being thus one to another, wee shoulde offer God such
such measure as we doe: But this exceedeth all the rest, that because God doth constantly continue to vs benefits, that therefore we should slacken our thankfull duty. If one give vs 20. pound one time onely, we thank him; but to give it vs yearely for twenty yeares together, this is farre more thanksworthy; to give it vs as an inheritance for euer, this is most of all obliging vs; Thus it is with Gods benefits, which hee constantly leaseheth out to vs, and maketh them as it were a free-hold with vs. We for these, even in this consideration, should most extoll him.

Let vs in the second place stirre our selves vp to be thankfull; It is Gods fine and rent, every thing which he requireth for his benefits: Call on mee in the day of thy trouble, I will deliver thee, and thou shalt glorifie me. We would not forfeit any thing worth the holding for non-payment of rent: Let vs take heed lest for want of thankfulness we give God occasion to re-enter, and dispossesse vs of all good things we enjoy.

The God and Father of our Lord Iesus Chrift.] Observe first particularly, that every Christian heart is to magnifie God, in that he hath beene the God of Christ our Lord. This doth the Apostle, who doth not say; Blessed be God the Father for blessing of vs, but first, Blessed be the God of our Lord Iesus Chrift: Before hee commeth to consider what God was to himselfe, with the rest of beleeuers, hee doth extoll him, for that hee was to Chrift the head. Which doctrine before wee can prosecute profitably, it is fit to unfold what this doth com-
comprehend, to be the God of any; for this opened, we shall conceive more clearly, the equity of this, that we are to be thankfull in this regard. This is a fundamental favour, whence all other doth spring, and it conteyneth the eternall loue of God, louing vs, and predestinating vs to supernaturall happiness, as likewise every subordinate grace, by which it is executed. First therefore, the fore-knowledge and predestinating Christ as man, to the grace of personall vnion, and glorious office of a Mediatour, of which we haue, 1 Pet. 1.20. this commeth heere to be conceiued. I haue sheepe that are mine, which are not of this sheepe-fold, faith Christ: where we see that we are Gods, and God ours, before we are called, even by predestination. Secondly, Christ's calling, of which is spoken, Hebr. 5.1. and the confederation entred with our mediatour, wherein God required on his part, the fulfilling of righteousness, so far as serv'd to qualifie his person, that he might be a fit high Priest, and especially the offering his body, that is, his soule and body by the cursed death of the cross, wherein God promised on his part, that he would be with him to strengthen him, and deliver him from all evil, and to crown him with glory; yea, that all his seed should be blessed with righteousness and life, through him. The Scripture is plentiful to prooue that it is all kinde of blessednesse, to haue God for our God. Now then if we be members with Christ our head, haue we not cause to be thankfull to God even in this respect, that he hath been, and is his God? The ancient Church did magnifie God, that hee had made
made himselfe the God of Abraham, Isaac, and Jacob their forefathers: how much more reason is there for vs to glorifie him in this regard, that he is the head of Christ our Lord? Againe, if any man should helpe and deliuer from great euils some of our friends, should doe them many fauours, would we not returne them in this consideration, thanks, and much commend them? If Christ be deare vn-to vs, we must needs bleffe and praife the Lord, inasmuch as hee hath beene a God assisting, preserving, and is a God glorifying our Lord and Saviour. In the head of Christ lay all our happinesse, had not God beene a God to him, and covered it in the day of battell, wee had all of vs perished; all our supernaturall happinesse stood and fell in him. We may make a double Vse of this; one of instruction in Doctrine, the other respecting manners; for seeing Iesus Christ hath God for his God, hee hath as well a created nature within his person, as the increated nature of God; he could not be a proper Saviour of vs, were he not God; hee could not haue God for his God were he not a creature: For the Sonne of God, as God, could not be predestinated to the personall union, which the humane nature comming from without was onely capable of. Againe, hee did need no protector nor bleffer, hee did need a God in these regards, as man.

Secondly, wee must hence be stirred up to magnifie God, for that hee hath beene, and is vnto our head. Wee see in the naturall body, the members joy in the good of the head, yea, they preferre it before their owne; for hence it is that if one strike at
at the head, the hand will ward the blow though it be quite cut off: Thus if wee were such members to our Christ, as we should be, we would more re-
joyce and magnifie God, for that hee hath beene, and is, to his Christ, then for that which hee wor-
keth for our selues. If wee loue not and extoll not the God of Christ in this respect, that he is a God to him, it is a signe wee beare not that loue to Christ which we shouleth.

And Father of our Lord Jesus Christ: ] Observe
secondly: that we are to magnifie God in this re-
gard, that hee is the Father of our Lord: This re-
spect is here placed in order of nature, duely, for it floweth from the other; God is not first the Fa-
ther of Christ, in regard of his humane nature, and then his God; but because hee was of his owne
accord the God predestinating the humane nature in Christ to the personall vndon, therefore he com-
meth to be the Father of his Sonne, so farre as hee subistitheth in flesh: As we are not first the children of God, and then come to have him for our God; but because God hath freely set his loue vpon vs, and beene our God so farre as to predestinate our adoption, Ergo, he commeth to be our Father, and we his children: That Christ therefor, as man, or in regard of this extrinsec nature is the Son of God, it commeth from the grace of predestination; Yet we must not thinke that this doth make in God the Father, a double generation; for, as the respect of fatherhood is not multiplied from hence, that his Sonne is now single, now married; so Gods gene-
ration is not multiplied, in regard that his Sonne
sometime onely was in the nature of God, but now is married, by an indissoluble personall vnion, vnto our nature. To come vnto the Doctrine.

If wee see Christ to be the fountaine of all our happines, how can we but bless him who is the Father of him? We see that all Generations call the Virgin blessed, who found Grace so far as to beare him; how much more therefore must our hearts be farre from neglecting to extoll him, who is the e ternall Father of our Lord? Yea, the hearts which doe affect Christ, doe bless those that publish his name, and haue any, though the leaft, place about him. If we see any whom we loue and admire for their excellencies, wee account those blessed who any way belong to them: Thus the Queene of Sheba, accounted the seruants of Salomon, happy men: Nay there is nothing so meane, which doth any way enjoy this or that excellent thing, but we esteeme it blessed. David, admiring the beauty of Gods Tabernacle, did almost emulat the happi nesse of the Swallowes, who might yet make their nest neere the Altar; Hee counteth all that haue accessse to it, and that doore-keeper who dwelleth in it, exceeding happy. Againe, we see that if any be more markeable for wisedome, valour, favour, with their Prince, if any be a deliuerer of his Country opprest, will not ciuill men pronoune the Parents of such children thrice happy? Wee shall therefore nyether shew our selues to haue Christ in due admiration, nyether to be heauenly minded, hauing understanding of things heauenly; if wee can thinke of the Father of Christ without magni-
fying of him in this respect. Who doth not glorify God in that he is the Creator of this asceptable world, which we behold? but in being the Father of our Lord and Saviour, his honour is much more displayed: the rather let vs strive to magnifie God in this respect, because wee shall then assure our hearts that we loue and honour our Lord and Saviour Iesus, and that we haue Vnion and Communion with him, as head and members; for where fellowship is, there is coniunction. Then shall our praues be distinguished from Iewish and Heathenish doxologies, which found not in them a fillable of Christ Iesus. If we looke at God the Father, wee haue reason to laud him in this regard; for it is the greatest manifested glory: If wee consider Christ, we are bound to it; for who can thinke honourably of him that is begotten, but will honour the begetter in regard of him? If at our selues, we may gather from that hath bee ne spoken, arguments e-nough, obliging vs to this duty. I speake the more to this point; for the loue of Christ Iesus is cooled, yea almost extinct, even amongst Christians. 

Now followeth the second argument, from that which God hath done by vs in Christ; Where first wee are to consider the action of Gods blessing. Secondly, the Persons blessed; Thirdly, the blessings themselves, set downe by analogy of the number, and metonymie of the cause; blessing for blessed benefits, which are described from the quantity and kinde of them, with all spiritual blessing. Fourthly, the place whence those blessings come, and where they are referred, heavenly places.
First, it is to be marked that hee had in his heart an apprehension of Gods blessing him, with these faithfull ones he wrote vnto, before hee breaketh forth to blesse God. Observe then in generall, that the sense and knowledge of Gods blessing vs, is it which maketh vs blesse God againe. Looke through the thanksgivings of David and others, you shall finde that the conscience of some benefits received from God, did move vnto them; I will praise thee, because thou hast exalted me: Praise the Lord my soule, who hath forgiven all thy sinnes, &c. Psal. 36. 70. 3. that receive of benefits, is the foundation of thankfulness. When the Leper saw himselfe cured, hee returned and gave thankes: As S. John faith in Loue; We love him, because hee hath loved vs first, I John. 4. So in blessing; Wee blesse him, because wee finde that hee hath blessed vs first. As a wall cannot reflect light, and heat from it, till the Sunne hath first shined on it; and as an Eccho cannot resound any thing to vs, till wee have first spoken vnto it: so till our God hath spoken his blessings to vs, we cannot resound blessing to him.

The Vse is to stirre vs vp, that as wee desire to praise God, so wee would labour to get that spirit which may make vs know the things bestowed on vs. The Papists are the cut-throats of thankfulness, while they will not let vs know the graces giuen vs: We know our earthly things, (yea which is the pitty) we know them too well, know them so that we are proud of them: Let vs labour to know our
our best blessings, and our hearts will not be unthankful. In particular.

First observe, that our heavenly father, he blesseth all his children. Looke into the Commonwealth, Church, Family, the fathers in them all, doe blesse those that are under them. Princes, their people; Teachers, those that depend on them, Parents and Masters, children and servants; for, the greater hath power, to blesse the leffer. Thus is it with our heavenly Father, father of all fatherhoods in heaven and earth; he giueth his blessing to those that are his. Againe, as we see earthly Parents, blesse their children, both in word and worke, wishing them blessed, and giuing them many benefits; for Parents treasure vp for their children: Thus our heavenly father, doth both in word pronounce vs blessed, who are his by faith; Blessed are you that beleue on me; that hunger and thirst for righteousness; that are pure in heart; and hee doth also bestow on them many benefits, which doe make them blessed; For, to blesse, signifieth both as well to give a gift, as pronounce blessed.

This then must teach vs, first to seeke blessing of our heavenly fathers hand; Seeke it as Jacob did wrestle for it with prayers and teares, Gen. 32. 26. Come to God and confesse, that we are accursed children of his wrath, but intreating, that for Christ's sake, who was made a curse for vs, that for this his Sonnes sake, he would blesse vs. The blessing on Mount Sinai was gotten by doing; but seeing the Law is impossible, to our sinfull weakness, we
wee must seeke the blessing only in beleueing. Would wee not count that Childe a miscreant, which would not come to the Parents, and aske their blessing? It is a token we are bastards, and not children, if we come not to God in seuer, and intreat him to blefe vs, through his Christ: What may they thinke of themselves, who haue never heartily, and humbly sought this way? That repro-bate Esau shall condemne them; for he sought his earthly Parents blessing imporetunately, and with teares, when now it was too late, which these neuer did toward their heauenly.

We who are his children, must rejoyce in this, that we haue such a father, whose blessing we know to be on vs; It is with vs, as it is with little children, who haue many blessings, but thinke little on that matter, which yet an understanding childe, more growne vp, hath in great account. We must amend this, and not still be babes in vnderstanding; our blessing is the fountaine of all happinesse; Come ye blessed of my father, inherit, &c. ergo, is not lightly to be esteemed.

A third Vfe, may befor Imitation.

Obserue thirdly, Who hath blessed vs, my selfe with you, who are faithfull Saints. Obserue, what kinde of children haue their fathers blessing; the faithfull ones, who are sanctified, these are blessed of God; for Saint Paul's saying, who hath blessed vs, doth not speake rhetorically, like great men, who speake in the plurall number, for the singular; We will you, this or that was done to us; but he hath reference to these Ephesians, whom he described in
the first verse; of whom joyned with himselfe, he affirmeth that they were blessed; The truth is, first we are really and actually blessed, blessednesse being receiued into themselfes, but such as are beleevers, and now sanctified, though others are predestinated to blessedness, yet this doth onely make them blessed, so farre, as that their blessedness is intended in time future, it doth not for the present worke any alteration in them, tending this way. Prædestinate and reprobate, before faith come, are in themselves all one: Know you not that drunkards, railers, shall not enter into Gods kingdom; such were you, but now you are washed; these ergo, who now were blessed, ergo, predestinated before their callings, were the same with them, who shall not enter into Gods kingdom.

Secondly; I say, as none are actually blessed, so none can be knowne and affirmed to be blessed in Gods purpose, which are not beleevers and Saints. The reason is, because that which is in Gods minde cannot be knowne further then the word or worke of God doth reveale it. Now Gods word doth tell vs onely thus farre, that such as are and shall be called to faith, and sanctified, they are predestinate. Now then, further then we can see faith, we cannot descerne any to be predestinate: But the faith of such who are already beleevers, is onely such as we may perceiue (for there is no word revealing whom God will giue faith to hereafter, I say, so revealing it that their persons thereby are made evident to vs,) ergo; wee can see none to be predestinate to saluation, vnlesse wee can by fruits
fruits, behold him to be in present a beleueuer. Again, our faith and grace, is the worke beginning our salvation; till therefore faith is wrought, there is no worke of God apparant, which doth let vs see hee hath a purpose to saue: This then is a truth, that the beleueing and holy person, is onely such, of whom we may say, that he is blessed of God; yet this caution is to be taken, that as we cannot say any is blessed; so we cannot say any man in particular, wanting faith and grace, shall not be blessed; or that he is not predestinated. If a man vp a fore day should reason thus; here is no sunne vp, ergo, none will rise to day, his sequell were frouolous; so here, &c.

The Use of this Doctrine, is first to comfort the Lords; who beleue so on Christ, that their hearts are purified, and their desire is to walke precely; the world accounteth them, as they did before of Saint Paul, Christians, and Christ himselfe, as if they were off-scourings, 1 Cor. 4. base, cursed people, 10b. 7. Cursed and plagued of God, rather then blessed, 1Sa. 53. 4. But this is our comfort, God thinketh, and pronounceth otherwife of vs.

We see the vaine judgement of worldlings, they giving sentence according to sense, thinke often wicked ones happy, Mat. 3. 14. To ride on a fine Palfrey, to haue a cap and knee given them, to fat their hearts with laughter, and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou haft not faith and grace, cleasing thy heart and life, though thy excellency
excellency doth touch the clouds, and thou doest seeme to make thy heavt in the starres, yet shalt thou perish like the dung; the higher thou hast beene lifted vp, so much the more deadly down-fall shalt thou take into those hellish torments, that fearfull destruction. Thus much for the persons blessed.

Now for the blessings. 1. The quality; with spiritual. 2. The quantity; with [all] spiritual blessings. First; for Paul, marke what kinde of benefits provoke him to blesse God; even those which are spiritual. Obserue, what benefits make a regenerate man thankfull; those that are spiritual, those bestowed on himselfe, or on his brethren or sisters doe make him thankfull: There are naturall, civill, & spiritual blessings: Whatsoever things liue a naturall, or civill life, naturall & civill benefits are welcome to them; so are spiritual, with such as have receiued a life spiritual; the very Horse will scrape and neigh, and if he could speake, would say, I thanke you, when you bring him his provender. Let a civill man be taught skill in some faculties, giue him wealth, honour, and fauour with those that are great, you win his loue; giue a voluptuous Gentleman a Dog, or Hawke, you shall have more thanks, then for a better matter; when these things befall their friends, it rejoyneth them: Thus a spiritual man, when he seeseth on himselfe or others, spiritual things bestowed, it doth make him both glad and thankfull,

Rom.1.8. 1 Cor.1.4. Rom.6.17.

The Vse of which consideration, is to let vs see what kinde of creatures we are: If we be risen with Christ, we will affect things spiritual, forgiveneffe
of line, the gift of faith, sanctification, and such like; so as to be thankful for them, joyful of them: yea, if we have any fellow-feeling, as members knit together in the same body, we shall not be able to see these benefits in any, but they will move us to be thankful.

Observe thirdly; In regard of God, what kinde of benefits he doth giue his children; *to wit,* such as are spirituall; every thing in nature doth communicat with that which is begotten of it, such a like nature as it selfe retaineth: Thus it is also with civill men, for they leaue their children, Gold & Silver, House & Land, and such like other good civill benefits: Thus our heavenly father, he *is* a spirit, he, *ergo,* maketh us partakers of a divine nature, who are his children, and blesseth us with spirituall blessings.

Now a blessing is spirituall in two regards. 1. In respect of the nature, when it is a thing wrought, not by any power of nature, or meanes natural; but by the vertue of Gods spirit, and meanes supernatural, such as is Gods word. 2. Things are then in some sort spirituall, when though for their Essence and being, they exceede not nature, yet they are directed by a supernatural providence, to worke vnto an end aboue nature, euen to bring vs vnto happinesse with God, such as is spirituall and supernatural. Now God doth thus giue his children many blessings spirituall, for nature; and doth so guide all things, health, wealth, sicknesse, pouerty, that they worke together vnto the spirituall and supernatural salvation of
of those who are his. If then one should object and say, why the godly have the benefits of this life, natural and civil, as well as those belonging to another, *ergo*, are not blessed only with spiritual blessings. I answer. That even these benefits are in some sort spiritual, while by God’s providence they are elevated and guided to a higher end then is the service of this life only. Hence we may make a rule, whereby we may know whether we be God’s true children, whether we have the children’s blessing. Let us enter into our selves, and looke if we finde these spiritual blessings, then we may secure our selves, that we are the Lords: These are all of them appurtenances to the matter of inheritances. Now we know, though Parents giue Legacies to many vses, to many persons, who are no kinne to them, yet they conueigh the matter of inheritance onely to children; So doth our God giue many blessings to men deuoide of grace, to cast-aways; but these spiritual blessings of sound faith, repentance, &c. which sereue to enter vs into the inheritance of that everlafting kingdome, hee bestoweth these on none but children. Let not men deceiue themselves, because they have these outward things: *Esau* got the blessing, which the deaw of heaven, and the fatness of the earth might ycelde him: *Abraham*, gaue gifts to the children of his Concubines, though not *Isaaks* blessing. Thou canst not know thy selfe blessed of God, by outward things, vnlesse thou findest them to provoke thee to loue and feare, and be thankfull to the Lord, and so set forward thy spiritual salvation.

Secondly;
Secondly; We see here that the happiness, that the riches of the spiritual man, are not known, nor discerned with outward senses, and carnal reason; for spiritual things cannot be discerned, but spiritually: the godly man hath a white stone, in which is written a name, that none reade, but himselfe; he is absolved from sinne, and accepted to be a Sonne of God, through Christ, and heire of heaven: And yet because he is thus made a sonne of God, through Christ, the world doth not know him; euens as we know not the sonnes of Princes, (were they amongst vs,) who dwell in Nations far from vs. But this must not dismay vs: Some men that carry a low saile, being of great wealth, living at an under rate, in regard of that their state might beare, when some of greatest show, but meane wealth, scorne them as poore; they smile at the the matter, knowing themselves in matter of estate, not inferiour to the other, and they please themselves thus, that they are vnown: While we have hidden treasures the world knoweth not of, we are not to be deiectd.

In heavenly places.] Obserue, Where all our blessings are giuen vs, in heavenes; there they are first framed, thence they come which we haue, there being the consummation of them reserved; our hope, not the habite whereby we hope, for after all things present, this shall haue no place, 1 Cor. 13, but the things we hope for are in heaven, our incorruptible inheritance, is heaven, reserved for vs, where Christ our head was; there Saint Paul, there all things may well be saied to be, which are giuen
vs in him. Now when the Apostle did write, Christ the common treaure of all his Churches good, was in heauen. Earthly Parents giue and leaue their children blessings, there where themselves have their abode; they giue not commonly inheirances to them in Countries they never did dwell in: Our heavenly fathers dwelling is in the heauens, and there he giueth vs our blessing. Again, we see that is the place, where euery thing resteth, that I say, in which it is first bred, from which it first commeth: Fish bred in water, there they abide, they cannot live being out of it; so the creatures in the earth: and thus these spiritual benefits, the place of them is heauen, there is kept the fulnesse of them, thence they come, thence they shall have their consummation: In this regard, earthly things are called things below, heauenly, things aboue, where Christ sitteth; this is our aduantage. What man in a strange Country, as a Soiourner a while, would not wish, were he to receive great summes, that they were paid in his owne Countrey, for his use, rather then tended to him there, where he was a stranger? So it is with vs, vnder sayle toward our Country, where our father dwelleth, it is our commoditie that our treasures are there reserued.

The use is, first to let vs see our security, in regard of these benefits: Such as have earthly treasures, they loue when it is kept in safety; so it is that the treasure laid vp in heauen, is safe there, neither Rust cankereth, nor yet the Theefe breaketh in.

This
This should stirre vp our hearts heauen-ward, for where our chiefe treasure is, should not our hearts be there with it? Were Land fallen vs by the death of any, in the remotest shire of England, we would not thinke much of going to see, and take possession of it: Thus it should be here, wee should strive while on earth, to get a large entrance into this heauenly kingdom, while we are here on earth.

This considered, is a great ground of patience: We see men on the way, will content themselves with sorry lodging, and passe by little discomfits; for they know that once at home, they shall take their ease, and want no contentments: Here we haue many wants spirituall, we are incouted with many difficulties; but at our home, in the heauens, we haue all kinde of blessings referued for vs; See, Heb. 10. They endured with ioy, the spoiling of their goods, knowing that in heauen they had a more enduring substance.

Againe, that he faith, [All spirituall blessings:] We may note, how liberally God dealeth with his children: To giue vs any blessings, were mercy, for we haue iustly forfeited them all; To giue vs spirituall blessings is more; but thus to giue vs all kinde of spirituall blessings; yea, as you heard in the last Doctrine, to make every blessing, after a sort spirituall, this is his exceeding bountifullness: Hee hath giuen vs all things that pertaine to life eternall, in the world to come, and to live godlily in this present world. 1 Pet.2.1. We see great men on earth, doe not onely giue their Heires earthly blessings, but
but all kinde of earthly blessings, dignity, offices, they take them wiuies, beftow on them house, land, money, every thing abundantly; thus doth our heavenly Father in things spiritual. To understand it more fully; know these spiritual benefits are eternal, I meanegiven vs for eternity, or, in time performed to vs. The first are our Election, Predestination, of which hereafter.

Now these giuen vs in time are double, such as we have for the present, such as are kept to be revealed hereafter, 1. Pet. i. 3. These which we have for the present, are Positive, such as doe conferre some good thing vpon vs; or Priuatiue, such as keepe euill from vs. Gods positive spiritual benefits are inward or outward: Inward, all illuminations, inspirations, guifts of the spirit, all movong and confirmong of Grace once receiued: Outward blessings, Word, Sacraments, occasions outwardly movong vs to good, all the gifts of grace in others, by which we are edified, they are our spiritual blessings whom they profit, not theirs onely in whom they are receiued. In a word, every thing which is made to further our salvation, is made in this regard a spiritual outward blessing to vs.

Now the Priuatiue blessings, in not letting temptations come, not come in such strength, in putting them by, in defeating the effect which otherwise they would haue, they are above all can be spoken or comprehended.

The blessings to be revealed in the last time, which respect both the soule and body, for that shall be made spiritual, they are such as never eye saw, nor
care. heard: And though we have them not in possession, yet they are ours; we are blessed with them, though we are not yet possessed of them; as an heyre hath right to his lands, during his Wardship. Let these then suffice to give you some taste of this bountifulness of God toward vs.

The Vse is to stirre vs vp to seeke to be partaker of this our Fathers blessing: Happy are wee whom he hath thus blessed, if wee be stirred vp to cry to him, that we may be partakers of it; and cursed are wee who have not such bountifulness of his toward vs, if wee despite it, not looking after, nor caring for it. Many prophane Esaiies prefer their potage before this blessing. If men being capable of great hopes from their earthly Parents, should choose a wandering life, not setting by all their Fathers could leave them, would not everyone cry out of them as forlorne miscreants? Thus it is with vs, we are capable of all kindes of spiritual blessings from our heavenly Fathers; things so great as never entered into the heart of any fully: If wee live like Prodigals, stray from his house, not setting by these things, how wofull is our case?

Secondly, wee see the great happiness of the godly man; What if he had not a crose to bear him with? yet he hath in reversion great things, he hath all abundance in hope, though not in hand: A great heyre is such accounted wealthy; though during his non-age and Wardship, he is often held to straight allowance; so here, &c.

Lastly, wee see their error who seeke blessings out of Christ, who is made every thing, in whom turew
all is *Amen:* Such who seek justification, perseverance, pardon of sins after Baptism in themselves, their own satisfactions in the Churches treasure.

In Christ: lastly, in, and through whom we come to be blessed, even in and through Christ our Lord; We are blessed through the acknowledging of Christ, with all things that belong to life eternal, and godliness. Christ is made of God, our Saviour, justifier, rather, Redeemer. In Christ was the fulness of Grace; that we might receive from him, the Sunne of righteousness, and Head of vs. We haue life begunne in vs, I meane the life of Grace: Where was it before our callings? Where was the life of vs before we were born? was it not in our Parents? Thus this life we haue, before it come to be conveyed to vs, was in Christ the second Adam, and common Parent of vs all. We looke for life in the heauens: Where is it? Where is the life of a tree in Winter? Is it not in the roote? at the Spring it will be manifested by leaves, blossomes,fruites: So,our life we looke for, is hid in Christ our roote, as it were; When he the Sunne of life and righteousness shall approach to vs in judgement, then shall we haue that life, now hidden, manifested in vs.

The *Vse* of this is, first to let vs see to whom we are to give the praise of all we haue receiued, even to Christ the head of vs: Wee haue receiued our spirituall being from him.

Againse, we must labor to get more neere communion with Christ, seeing hee is the fountaine, whether
whether should we have recourse but to him? the more we could approach to the Sunne, the more should we be in lightned with the light of it. Want of Union and Communion with this fountaine, maketh the Grace in temporizers come to nothing, as waters doe which have no running spring to feede them.

Who hath elected vs: ] Now he doth prosecute the Doctrine of Gods benefits, which were sum- marily propounded, and proueth that he spake by particular enumeration; first, of benefits before all times, which we have so in Christ, that wee haue them through him; Secondly, of those benefits which we have so in Christ, that we have them also for his sake, & through him, as he speaketh in the 7. verse, changing his phrase, in whom we have redemp- tion, through his blood. The former are two. 1. Elec- tion in this verse. 2. Predestination in the 5. and 6. verses. In this verse wee are to marke these things. 1. The spirittuall blessing, as hee hath elected. 2. The persons heere said to be elected (vs,) 3. The person in whom, (in him.) 4. The time. 5. The end.

First, to open the meaning of them, and then to come to the instruction to be deduced. First, for Election, it is put sometime for that election which is made in temporary execution of Gods purpose, whether it be a separating of men to the state of Grace, which maketh them as the chosen first fruits of the creature, thus it is taken, John 15. 19. The world hateth you because I have chosen you out of the world, & thus, 1 Pet. 1. ver. 2. to the elect of the dispersion, seemeth to be understood: or a separating of them.
them to any office or dignity, as Saul; yea, Judas
might in this sense be said (chosen). But here he
speaketh of that choice which God made with
himselfe from all eternity, as is manifest.

Secondly, By the persons (vs,) he meaneth
himselfe, with those Ephesians which hee had called
Saints and beleevers, ver. 1.

*In him.* Is diversly construed; first, in him, that
is in God the Sonne, not considered as God-Man,
Head and Mediator of the Church, but as second
Person, God with the Father. Thus all things are
laid created, in, or by Christ; not that he is consid-
red as Man-God in this worke, but because Christ
God-Man as the Sonne of God, God with the Fa-
ther and Spirit, as that person by whom all things
are created. But ver. 3, it is plain, he doth consider
Christ as wee are blessed in him, in regard of both
natures, even as he hath God for his God by co-
venant; In him who hath God for his God and Fa-
ther, we are blessed.

Some make this (in Christ) not to be referred to
that action of election, but to the end, in this sense;
*He hath chosen vs in Christ, that we should be holy,* that
is, hee hath chosen vs that wee should be holy in
Christ; but besides the harshnes, it is impertinent,
though a truth; for, his scope is to prove, not that
in Christ we are made holy, but that we have this
blessing of election in Christ.

Some take (in Christ,) as if it belonged to the
persons elected, in this sense, as he hath chosen vs
now by faith in Christ, to that fore-sight of his
which beholdeth all things as present, which are to
come,
come; but this is beside the scope of this Scripture, which intendeth not to lay downe our vni-
on with Christ by faith, but Gods electing Christ, Ergo, in him, must needs belong to the action of
Electing, not that object about which it is exercised.

In him.] Therefore noteth, Christ God-man, as the head and first Elect, after whom, and in whom all of vs his body (for order of Nature) are elected: so that this phrase noteth the order in which wee come to be elected, not the cause of election.

For the time, there are 3 phrases which seeme to note the same thing: 1. From the beginning: 2. Before worlds: 3. Before the foundation of the world. These all may note that eternall loue of God toward vs; there understand nothing but eternity; but because within eternity God doth foresee the things which are done in time, and therefore though hee chose from eternity, nothing hindereth (as some thinke) but that hee might foresee some thing whereupon to choose; therefore this phrase may be extended, not onely to respect the actuall creation, but the Decree it selfe of the worlds being: to this sense, that hee chose his in order of nature, before by his Decree hee laid the foundation of the world.

The end is all one with saluation elsewher named; for, loue made perfect is the formall blessed-
ness we looke for in heauen: it is nothing else but the supernaturall being and life of a Christian, which is begun in Grace, perfected in glory. The summe of these words more amply is this:

2 Thess. 1. 13.
2 Tim. 1.
Blessed be he who hath blessed us in Christ, with every spiritual blessing: As for example; First he hath with himself set his liking on us, chosen us before others; vs, I say, who now believe on Christ, and are sanctified by his spirit, this his Election, beginning first at Christ our Head, and so descending downward on us his members, in him: and this his Grace was toward us before there was any world; yea, for order of nature before his decree did lay the foundation of the world, that to which he hath elected being no lesse then salvation, that glorious life of love, which begun here shall one day bee made spotles and perfect before him.

Now to come to the Doctrine hence to be deduced.

First, We see what is a blessing worthy all thankfulnesse, even this of our election: I praise God alwaies, who hath elected you from the beginning: This is the roote, out of which all these blessings grow, which in time we partake; even as the body and bowes & branches of the tree issue from the root, and are borne vp by the same, Ergo, this is in nature, and in S. Pauls reckoning, before predestination it selfe. For as first I agree upon this end, I will help a sicke man to recover his health, before I determine to send for any Physician: So here, God doth first by election choose to the end, and agree on that in order of nature, before hee predestinate meanes, by which he will most certainly bring to this end. For the better understanding of this benefit, two things shall be briefly opened. 1. What it is.

2. Why
2. Why God the Father is here said onely to elect.

For the first, the common matter which doth concur to the being of this benefit, is loue; a loue which God hath to vs to bring vs to that life, which is above nature; therefore sometime Gods choosing is expressed by louing; I have loued Jacob, and hated Esaue, that is not, yeelded Esaue that measure of loue, which the Hebrewes called hating. But there is a further thing in Election, which doth difference it from loue, and that is a respect which is in this loue, whereby it is caried to some, before other some; it is loued some, that it receieth other some from hauing part in it. Deut. 7:7. I have loued thee, and chosen thee.

Should God have loued every reasonable creature to life, there had beene loue to all, but election of none; he who taketh all, maketh no choife of any; therefore God maketh it a different thing; I have loued thee, and chosen thee:

Some make this all one with that fore-knowledge mentionned, Rom. 8. 29. and it cannot be denied, but knowledge is often put for loue and approbation, and that God knoweth his Church and chosen, far otherwise then other things; euen as a man knoweth all his goods and substance, but his wife and children after a speciall manner: Neuertheless, it may well note, that knowledge which is in order to this action of Gods choosing, whether going before it, or comming after it. If we haue chosen any to any thing, we know whom we haue chosen, and if we are about to choose any, we know whom we are about to choose: So God doth not onely know whom he hath chosen, which knowledge
(to our manner of conceiving) doth follow the act of his will, now being put forth, but he doth know whom he is in choosing, or about to choose, and this doth goe before to our understanding: And this I thinke the meaning of fore-knowledge in that place: Such whom he did fore-know to be the persons whom he would choose, such hee did pre-destinate; and thus that place, 1 Pet. i. ver. 1. may be more fitly resolued; where he faith, the faithfull of the dispersion were chosen, according to fore-knowledge.

Now God the Father is said to choose, not that the Sonne, and Spirit choose not also, (for if three of vs had but one will common to vs all, one could not will any thing, which the will of the other two should not also will,) because the Sonne sustainteth the person of one elected, the Spirit is the witnessse, sealing this grace to our hearts: As the Father is often alone named in invocation, not that the other persons are not to be praised vnto, but because the Sonne is considered as the mediator, and the Spirit as the Schoole-master, teaching vs what to pray as we ought, therefore the Father onely is expressed.

Wherefore this benefit, being matter of thanksgiving, let vs labour to acknowledge the goodnesse of God this way. We will thanke men, euen for the good meanings and purposes we perceiue them to have toward vs, though they have done nothing by vs. When Davie leaped, rejoicing in spirit before the Arke, what was before him? That God who had chosen him, had reiected the house of Saul,
Saul, from ruling over his people. How should we rejoice in spirit, to think that God hath elected vs to an eternall kingdom from which many, no way our inferiours, are rejected? If any shoule common countenance, we doe not so much respect it; but if they admit vs into such peculiar fauour as they will not communicate with any who are not their best beloved, then wee doe highly esteeme it: To be taken vnto this riches of grace, this so restrained fauour, in which the greatest part of man-kind haue no part, how should it affect vs?

The second Doctrine. Who they are, of whom we may say, that they are elect; even such, who haue true faith and holinesse: As we may know Faith, so we may know Election: If we lee in judgement of charity, that any hath a faith untaught, and true endeauour of holinesse; we may in judgement of charity, say that such are elected. Thus Saint Peter and John, may giue the name of Elect, to the members of the visible Churches, to whom they write: If we know by experimental certainty, or by faith, that any haue true belief and holinesse, we doe in the same manner, certainly know, that we, or they are elected. Thus we may by Faith, know that in every true visible Church, there are some elect of God; because the word teacheth, that where God giueth his word, there are some Saints, whom hee will gather and edifie, some ground good where he sendeth his seedes-men: Thus we may know certainly our selves elect, because we may by certain experience know our selves to haue Faith.
If I see one put into the office of the court of Wards, or into the Treafurors Place, or so; I know that such a man was the man, whom the king had chosen with himselfe to have the place: So when God now hath by faith and sanctification, taken one out of this world; we may know that he was chosen forth of the world, unto life: things may be said to be, when now their being is made manifest; While a babe is in the womb, we know not what is there conceived, but when we see a man-childe borne, then we know that such an one was conceived: So when the babe is borne, when the being of faith & holinesse are apparent; we may say that such a person, before all worlds was conceived in the womb of Gods secret Election. We may know a will secret three ways.

1. If a man will himselfe tell vs. 2. If he will write to vs. 3. If he doeth this or that, we know then by euent, he had a will to such matters, which now we see him execute: So here God may speake by extraordinary revelation, which hath beene the priviiledge of some few. 2. God may make his will knowne by the ordinary enlightning of his Spirit, which is that vnto the minde, as a word is vnto the eare: We haue receiued the spirit, to teach vs to know these deepes of Gods gracious purpose towards vs, 1 Cor. 2.12. by the letter of his word, that golden chaine, Rom. 8.29. If I be sanctified with the divine nature, in which glory is begunne, I am justified; if justified, I have beene called according to purpose; if called, I was predestinate, if predestinate to meanes, I was foreknowne, as one whom God would choose to the end, euen to glory.
3 When I see my selfe set a part by God, from the world; the event doth tell me, God chose me from amongst others: When I love God, come out of the world, choosing him as my portion; then I may know he hath loved me first, and chosen me, even as I know a seal hath beene set there, where I behold the print of it. One may object, that God onely knoweth who are his? Ans. God onely knoweth by himselfe who they are whom he approveth for his own, but with this, may stand the knowledge of such to whom God reveal eth it; as none but the Son knoweth the Father, & such to whom the Son reveal eth it. 2. God onely knoweth his electiuely taken, that is, the whole universitie of his chosen; no meere man nor creature, doth in this sense know who are Gods. Obie. Could we know that we have true faith & holines, we might know our Election, but wee cannot; for many who have them not, thinke they haue them; many who have them in some sort, fall from them; many who have them, so as they shall not faile, yet may misse in judging of their estates, as Peter; if all should forsake thee, &c. To this I answere; First, though a man dreame he eate, or be in this or that condition, and be deceiued; yet a man who is that or that waking, doth know it, and is not deluded: So here, though the dreaming man, who is a sleepe in sinne, may mocke himselfe; the man who is awake and walketh with God, is not mistaken. To the second, I answere. Many who have temporary graces, fall from them; but this letterh not, but a man who hath that grace which makest the heart honest, may know
know that his grace shall abide, and is such as shall be accompanied with perseverance: Because some thinke counterfeit money good silver, it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceived in judging of his measure of love or strength, it followeth not, that therefore hee cannot judge at all truely of his estate. I may be deceived in judging how wise I am, how strong, but not in judging that I live, have sense, move; so it was with Peter. But this is by the way.

The Vfe of this Doctrine is to let vs see, that we may come to know our Election. If we finde that our hearts have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; Wherefore let vs strive to make our election sure. We will diue into the affections of men, we cannot be at rest, till wee know how they are minded toward vs. What becometh a childe more then to labour, that he may know his fathers goodness to him? We should fecke to God to witnesse to vs by his spirit this grace, to make vs understand it, through the word; we should trie our faith and sanctification; this is the counterpane written out by the originall copie, that will of God within himselfe, chooing vs to holinesse. The want of this paines maketh some that they come to call in question Gods love, election, yea, whether euer they had grace, yea or no. Should any corporation choose vs to any place of dignity & profit, we would quickly learne
Gods Election.

I would learn it, and if we had but an inkling, we would not rest till we had found the whole matter. I would faithfull soules were as wise in this matter.

They are hence rebuked, who thinke that those that are elect, cannot be knowne, that it is presumption to goe so farre: But shall wee give thankes, as Paul doth, for that we do not know? besides, are we bid to beleue the Gospell, a part whereof this is? we must not be proudly arrogant, to thinke wee can search these things to the full; for to see things vnuisible, and search things vnsearchable, are a like vnpossible: We must not therefore be arrogant aboue that is written, nor yet vthankfully negligent, so farre as to negleæ that which is written for our instruction.

In him.] Observe, in what order we are chosen:

This grace of election beginneth first with Christ, our head, and descendeth to vs in him; it noteth the order, in which we are elected, not the cause of election; wee must not thinke that wee are first elected, and that Christ then by occasion of our fall is elected; no, he is the first begotten amongst all his brethren, having the praeminence; He was sealed, and set a part to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected; He was fore-knowne before the foundation of the world, 1 Pet. 1. The wise providence of God doth dispose every thing, so much more principally and timely, by how much it is more excellent: Hence it is, that it doth not thinke of electing & predestinating vs, who are as a body, and
and come by occasion to thinke on him, who is the head afterward. 2. We are predestinated to be made like unto him: Now that master picture and first patterne is before that which is drawne by it, and done after: Christ was the chiefe patterne of the election of grace; And looke as it were an unnaturall thing for the seele to come forth of the wombe, before the head; So for vs to come forth of this wombe before our head, to me seemeth very preposterous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen; Euen as the first Adam is not the cause why God did loue one, so that I should be a man, and haue this natural life and being, though in and through him I come to haue this being: So Christ is not the cause why God would haue me, rather then others, haue this being and life aboue nature, though I attaine to, and receiue this being in him, for his sake, and through him. The loue of God as immediately commeth from himselfe to me, as to Christ; this loue whereby he would haue me to receiue supernaturall life and blessednesse with himselfe. But here two weighty Obiections are to be answered; for hence two erroneous conclusions are inferred, in this wise; The first proueth that we, as elected, are now considered as fallen into sinne. Those who are chosen in him, whose promise and exhibition commeth in after sinne, they are considered as now in sinne, before they are chosen: But we are chosen in him, &c.

The first part is not true, as which presupposeth that
that things are in God's intention in the same order in which we see them in execution: Things in their material existing have one order, in their intending another. I want a house to dwell in, I must hire or build one, I cannot get any let to me, say I; well then; I intend to build me a dwelling house, I cannot without workmen; I intend in the third place, to hire Carpenters and Masons, but because my workmen can doe nothing without matter, hence I decree to prepare stone & wood: Now in executing, I first set stone and wood the matter, then I hire workmen, then I raise the frame, then I enter and dwell in it. In order of material existing, Christ is revealed, promised, exhibited after sinne, but he was intended before sinne; the Apostle reckoned the order in which things exist, 1 Cor. 3. 22. 23. the world, you the Elect, Christ, God: but he giueth vs to understand the order of intention: first God intendeth his owne glory, then Christ, then the Church, then the World: He who is elected and fore-knowne to be a Lambe taking away sinne, a mediator redeeming from sinne and death, he is elected himselfe after sinne foreseene, and by consequent all in him; But Christ is so foreknowne and elected, Ergo.

I should deny the first part of this reason; for I see not why God should not choose & predestinate him who should save his chosen from sinne, before he decreed or ordered that they should fall into sinne: It is no ill providence to prepare my value before I will let my child cut himselfe.

But some may say; If God doe first appoint Christ
Christ to redeeme from sinne, then hee must procure the being of sinne, and so be the author of sinne: Beside that, this were nothing but to breake ones head, that I may after heale it. To this I say, that it is good that sinne should be (as Austin faith,) and that which is good, so farre as it is good, God may effectually procure it. Hee is said to be the author of those things which he commandeth, and worketh, movyng the heart by habits which himselfe infuseth, Ergo, cannot be said to be the author of sinne. If a man make a gath to proue the excellency of some healing balme, I see not why God may not prepare and giue way to the sinfull fall of his creature, especially seeing hee knoweth how to mend better then his first making.

To the second part of the reason might be answered: that Christ was not primarily, and immediately chosen and predestinated a Lambe, a Mediator of redemption, but a Head and Prince of salvation, who should save all, to the glory of Grace. Now being chosen to this end, hee is by force of this, hee is chosen vpon sinne falling forth, to be a sacrifice, a Lambe taking away sinne; for hee who is chosen to the end, is chosen to the Meanes.

The second thing hence inferred, is that foresight of Faith, and persevererance in it, as a necessary condition, before we can be elected.

Such who are chosen in Christ, such are now foresene beleeuers when they are chosen, for none are in Christ but such as beleeue: But wee are chosen in him, &c.

The first part of this reason is denied, with the proofe
proove of it. There is a double being in any thing, the one in vertue, the other in actuall existing: In the roote of corne there is blade, eare in vertue; but in harvest time the eare and blade are as it were actually, hauing their existance in & with the root: So we are two waies in Christ; First, in vertue, inasmuch as by force of Gods Election wee shall in time haue life and being from him. Secondly, when now by faith we come actually to exist in and with him, who is the roote of vs. Now the first being in Christ requireth not faith, but the second: the first being here to be understood.

To the second part wee deny, that this or any text faith, we are chosen being now by faith in Christ; for this sense maketh (in Christ) to belong to the object of relation, whereas the scope of this place doth necessarily make it belong to the act of electing, in this manner: as for example, He hath chosen us in him, viz. Jesus Christ, my selfe, with you. Thus we might heere take occasion to discusse these two great questions.

1. Whether man as now fallen, be the subject of election,
2. Whether Election is of such who are in Gods foresight faithfull.

But I will handle the first in the next Doctrine; the latter in the last conclusion or doctrine of this verse. From this then, that wee are beloued in Christ as our head, wee may gather our happinesse. O how firme is that conjunction which is begun in such a head, who is God with God, blessed for ever! If Kings beare good
So Ephefians, Chap. 1. Ver. 4.
good will to some family, if his love begin in some chief one who is with him at Court, as his special favourite, it is so much the firmer to all the rest of them. Thus here how sure is his love to vs, whom he hath loved to life in Christ our Head, and eldest brother, who is his natural Sonne, from whom it is impossible that his love should ever start? and when it is sure to the head, can the body be forsaken?

Before the foundation of the world: Observe what ancient love the Lord hath born vs in Christ: it is not of yesterday, but before all worlds, that his love rested on vs, electing vs to salvation, such as should stand with the praise of his glory, 2 Tim. 1. 9. There is mention of Grace given vs before all worlds, 1 Thess. 17. 24. Make it manifest that thou lovest them, as thou lovedst mee before the foundation of the world. I haue loved thee with an everlasting love, saith the Prophet. Earthly men will purchase to themselves and heyres, when it is but a possibility whether they shall haue heyre of their body, yea or no. Againe, they will shew their care of posterity while yet they are vnborne, by making sure intayles: But our Father of all the Fatherhood in heauen and earth, doth when wee were but possible creatures before him, love vs to this end of supernaturall blessedness: for, by this phrase I take not onely eternity, but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, hee did shew vs this grace of choosing vs to life. Here therefore is fit place to consider of that question; Whether God foreseeeth man.
man as fallen, before he elect him. The question I should answer negatively, but in determining of it, we will consider: 1. The arguments which affirm it. 2. The reasons which deny. 3. We will shew what we take to be the truth in this matter, answering the arguments which are here propounded to the contrary.

1 First then the execution is urged, to prove our Election after sinne.
Those whom God (now fallen into sinne) justifieth, saueth, and condemneth, those now being in sinne, he chose to saue, and decreed to condemne.
But God saueth and condemneth men now fallen into sinne, Ergo.

2 Those who are chosen out of mercy, and reprobated out of Iustice, they are now foreseene in misery by sinne.
But our Election is out of mercy, and reprobation is out of Iustice. Ergo.

3 Those which are not, or have not any way being, they cannot be elected or rejected: But before Decree of Creation, men are not. Ergo. The first part is plaine, that which hath no being, can have no affections, that cannot be thus, or thus, which is not at all.

4 That which maketh God first decree mans rejection, to the glory of his Iustice, before his being or corruption is considered, that is absurd.
But this Doctrine of choosing and reprobating...
bating before mans fall doth so, Ergo.
5 That which maketh God to create man-
kinde out of necessity, not out of liberty,
that is absurd: But choosing some, and re-
probating others to ends forenamed, ma-
keth him create out of necessity.
6 He who cannot doe worse then annihilate
his creature, cannot reiect it to the glory
of Iustice. God cannot doe worse; for hee
giues it but being, Ergo can doe no worse,
then take away that he giueth it, Ergo.
7 Such who are chosen to saluation through
faith and sanctification, such are in sinne:
But we are chosen Ergo.
8 Such who were all alike loued in Creation,
amongst such was no election nor rejection:
but we are all alike loued, receiued like fa-
uours, had all life alike offred vs.
9 That which maketh the fall of man nec-
essary, so as man was not free to fall, is not to
be granted: Gods decree to haue mercy
glorified in some, and Iustice in other some,
doth impose necessity of falling, Ergo.
These be the chiefe reasons which I have obser-
ued for the vouching our election to be both after
the decree of creating vs, and permitting vs to fall
into sinne: Now then let vs set in equall parell the
arguments which shew that Gods electing of vs
cannot be after the consideration of our creation
and fall.
1 That which is a meane by which God bringeth
some to saluation, unto the glory of Grace, and
others.
others to glorifie his justice in deserved punishment, that is after these ends decreed. But the permission of the fall is used by God as a meane, &c.

The first part is plain, for the ends must be in nature, before the means to the end; The second part may be thus cleared: We see some by occasion of the fall saved, to the glory of mercy, which without the fall they could not have beene: Had Adam stood, it is manifest that justice should immediately and properly had the glory in all our salvations: for we should have lived according to Covenant; Doe these things and live in them.

Againe, that sinne, in whose punishment justice doth glorifie her selfe, the permitting it could not but be a meane; but the punishment of Adam sinne lyeth vnremoued on all vnpenitent and vnbelieving persons; for we are by nature the children of wrath, and Gods wrath abideth on him who belieueth not; abideth, I say, intimating that the wrath is not first inflicted vpon vnbeliefe, but further continued; whereas, could wee by faith come to God, he would be reconciled. That which some object that the sinne of Adam, not as it was contracted by him, condemneth any, but as it is continued by our vnbeliefe; this is nothing to the matter. For first it is false that many remaine not in the death of sinne and trespass, in which by nature they are conceived. Now these who have the punishment of that sinne never remoued from them, must needs be under that sinne once contracted by him. And though the latter part of that exception is true in this sense, that by reason of
No word teacheth that God had any other end; for doth this & line, doth not prove that God propounded to attain this as his end, that we might all lie, no more then in what day thou countest, show shalt die the death, doth argue that God had this end, viz. that all mankind breaking his Law, should die eternally.

vnbelleese that sinne hurteth them, which otherwise would not; yet in this sense it is not true, viz. vnbelleeeueres are onely condemned for that sinne of vnbelleese, not for that sinne they sinned in Adam also, and other actual transgressions. But whether as first contracted, or after continued, it condemnes; This is sure, that vnbeliefe it may be verified that the sinne doth not by any meanes stand on any mans score, so as to be condemned for it, that it must needs be yeelded a meane whereby justice is glorified in the iust reuenge of some.

Argument. 2.

Eyther God had no end in making his creature, or this end, which now hee compasseth, or some other which he hath not attained.

But he could not be without his end in making him, nor have any other end, which he hath not attained.

The first proposition is vndoubted: the second is as cleare: for to have no end in working agreeth not to God, a wise and understanding agent; to have an end and not attaine it, standeth not with his blessednesse; for to have a primary principall end, which one affecteth, is more blessed then not to have it. Againe he whose prouidence is so perfect that no inferior cause can default beside his intention and permission, his end cannot be disappointed: Now it is plaine that no instrument can default further then hee intendeth, it shall and chooseth to permit it; for it any defect befall an instrument which the Artificer chooseth not, his worke is troubled, and it argueth ignorance or impotency in him that so worketh.
Argument. 3.

Either God did by his antecedent providence propound this end, or he commeth to it by occasion of some event.

But he doth not come to this end of saving in Christ by occasion.

First this after-providence is imperfect, not be-seeming God; when one, after a thing is fallen out, maketh the best of it, and is rather post videntia than providentia.

Secondly, this maketh God use a more imperfect providence about his most excellent works, and come to that, besides his primary intention, which is far more glorious than the first end could have been intended.

Thirdly, This maketh God, like men, to doe as hee may, when hee is hindered from that he would.

Argument. 4.

That which doth take away the unsearchable mystery of Election and reprobation, is not to be admitted.

But to choose, reject, after the fall, doth evacuate this mystery.

For though God deale diversly with men now in equall condemnation, yet the justice of this fact is apparant; for God may punish with death, or make that treason, trespass, which is committed against him; Who will challenge this fact of injustice?

Argument. 5.

That which maketh God will some of his creatures conditionally.
conditionally, that is not to be granted.

But to make God choose after the fall, maketh him to have willed ineffectually some other end.

Gods will were not omnipotent, should it not effect what ever it willeth; Gods velle, is posse; neither can he have a conditionall will. I will give my creature life, if he keepe this commandement: For, either he must suppose that his creature must doe something which he will not make him, and then he were not omnipotent; or think that he will make him doe that thing, and on doing it give him life, and this in effect a will most absolute; or he must know that hee neither will, nor can doe it, and yet will this on a condition which he doth see impossi-bile; and this were frivolous.

Argument. 6.

That which maketh God looke out of himselfe, for determining his will: But to elect and reiect after the fall suspendeth that determination of his will on qualification fore-seene in the creature, Ergo.

The first part is manifest; For it maketh him not hauing all sufficiencie in himselfe, and as it were imperfection in his understanding, to goe forth of himselfe, seeking knowledge from things without him, as we doe; so is it for his will to looke at things without himselfe, that thereupon hee may determine his will.

Argument. 7.

That Election and reprobation which are sha-dowed in the persons of Iacob and Esau, that is the true election and reprobation.
But election and reprobation of persons, yet not actual existing, but in some kinde possible, of persons without merit, or demerit, are shadowed forth, Ergo.

Argument. 8.
That election and reprobation, which make God a Potter framing his clay from his meere pleasure, to contrary ends, of honour and shame, that election and reprobation are of man before his fall?

These latter reasons doe more sway with me, and seeme to me far more answerable. For I cannot see, how God can be thought to have had other ends without many absurdities, as for example; 1. Without holding he may suffer defeatance in the intentions he purposeth, and by his prouidence endeavoureth.

2. That God is mutable, going from one intention to another, and that his will is not effectuall in every thing it willeth; that his will doth on fore-sight of some thing, in the creature determine it selse to that, to which of it selse it is not determined.

Secondly; I hold that the surest way tracing truely the order of things in Gods intention, is to marke well the existing of them in execution. Now we see first the world was made. Secondly, man, and so Gods chosen were brought forth in their natural being, holy, blessed, capable of life, if their willfull defection hindred not. Thirdly; They were permitted to fall into sinne and misery. Fourthly; They are by Christ deliuered from this misery, being called, justified, glorified. Fiftly; Christ glorious
glorious, as a mediator & Saviour of God's chosen, to the glory of grace or mercy. Sixtly; God his mercy glorious, who chose and predestinat

ed Christ, that he should be made every thing to vs. In intention, then this order is to be kept. 1. Himselfe, or his glory, in the manifestation of his mercy. 2. The glorifying his Christ with supernaturall glory. 3. The bringing vs to supernaturall being and glory with himselfe, through Christ. Now because he may bring vs to supernaturall glory, to the praise of his grace and mercy, either by keeping vs from misery, or permitting vs to fall into sinne and misery, and restoring vs out of it to more blessed estate then ever, it is plaine, that he purposed so to worke by his permission, that we should wilfully, through our owne default, runne our selues into sinne and misery. Now because such whom he will bring to supernaturall life and being, must first have naturall life and being, and for that, man must first be naturall, then spirituall; and because that which he purposeth to permit to fall into sinne and misery, must be holy and happy, Ergo, he purposeth to make man, to make him holy, not knowing any misery. Lastly; because he that will haue man thus made, must haue some fit place, fitly furnished, in which such a creature might be placed, ergo, he decreeth to make this world which we behold. Wherefore approving the latter arguments; I will come to answere the former, and so passe from this question.

To the first Obiection.

Such as men are when God executeth salvati-
on, such he elected or decreed to save.
If this proposition be understood in this sense: Such men are fore-seene, when now God chooseth them to salvation, it is false; for it maketh God's election finde such as it doth take, fitted to salvation, and not make them such as are fit, by means predestinate. For this reason proueth a man not only fore-seene in sinne, but fore-seene as persevering in faith, before God's decree to elect him to salvation; for in time, such only are saved who persevere: It maketh God's decree choosing some persons to this or that end, presuppose every thing which after commeth in, before the end be attained: But in this sense, such whom God saueth in executing salvation, such be elected to salvation; In this sense I say, he elected those, who should become such and such, by his predestination, not those who were fore-seene such before his election; in this sense it is true, and inferreth nothing against our assertion. The reason why this latter is true, being this; because God chooseth any to the end, doth choose him to the means also.

But they Obiect, either hee must choose to saue such as now in time hee saueth, or this execution differeth from his decree; but it doth not.

I answere, to the first part of the reason, the consequence is faulty, because it reasoneth falsely from a part of the decree, as if it were the whole, in this sense: God considered not these, such and such, when he elected them to salvation, as they are, when now they are saueth, ergo, his Execution differeth from his Decree: Whereas they should reason,
reason; Those whom God neither fore-saw such when elected them, nor predestinated to make such as now they are when they are saved; those are saved otherwise than God decreed, for the decree of God is as well of the means, as of the end.

To the second, I answer; The first part is false, and the reason of it is, viz. that mercy and justice can doe nothing where it seeth not sinne and misery; for mercy may worke where there is possibility of misery, either by preventing the enterance, or by decreeing to save and deliver from that misery, which by permission shall befall the creature; and though revenging justice cannot by way of execution; yet I see not, why God may not out of love, to the glory of his justice, passe by some, intending to glorifie himselfe in their just punishment; for what show of injustice is in this act of God most just, I intend to be glorious in the just punishment of such and such? It is one thing to make a just intendment, another thing to make an unjust execution. It is answered to the second part; that Election is out of grace, 2 Tim. 1. Paul faith by Onesiphorus, the Lord show him mercy in that day. In divers respects the same thing called by different names. And whereas it is said, that rejection or reprobation, is an act of justice; it is denied, seeing it is an act of God's dominion, liberty, or holy selfe-love, whereby he loueth the glory of his justice in the manifestation of it, rather then a formal act of justice her selfe; as likewise, the permitting the fall, was not one act formally from mercy or
or justice, but by wisedome and prouidence, making way, that both mercy and justice might exercise their proper workes about the creature.

The first part is not true, looke as God may call the things that are not, and love somethings possible before other, so farre as to giue them being, not other: So he may elect or reiect, euen a creature, as it is but possible in his sight.

I answere; It is as much absurdity, as to set downe the end with my selfe, before I consider the meane which leadeth unto it; or to appoint the end why he maketh his creature, before he goe about to make.

The second part of the first argument is denyed; that which is free in the first rile, is free, though it be now necessarily performed: God giueth a true perseuering beleevew life, and that necessarily, for he cannot deny himselfe, and yet he doth it freely, in regard he passed his promise freely.

The first part is false, viz. That he who cannot execute worse on the creature then annihilation, cannot so dispose of it, that worse will at length befall the creature then annihilation; For Gods making the creature doth giue him right, not onely to annihilate it, but to use it to the utmost, that lawfully may be to his glory. Now to passe by a creature in regard of grace no waies due to it, and to decree the glory of his justice, in the just deserved punishment of it, hath no appearance of injustice.

The former proposition is not true; It is enough,
if by God's decree of permitting sin, they may become sinfull, which is the truth; For God did by his decree of permission shut vp all in sinne, that he might haue mercy vpon all.

The assumption is denied: The effect was alike by creation, but the love borne to some, in regard of life eternall, was not yeelded to othersome: the event doth tell it a loud; for why, on the like fall and misery of all, doth he shew such riches of grace to some, above other some? Certainly because before the fall, he had loued them to life: Hence it is, that all the grace shewed after sin, is but an Epiphe-ny of that love which God did beare before the fall.

To the last. I deny that God's decree of permitting sinne, doth take away liberty in sinning. While God's decree did not take away his judgement, but that he did worke by counsell, and thinke the thing such as hee might doe, or not doe while hee sinned with this judgement, he sinned freely, though never so necessarily. If God's decree to permit a sin, doth not bring on of necessitie the being of that sin, then if God permit or deliver a sinner to sin, & no sin follow. But this latter is most absurd, for God might haue his action made frustrate, and when God giue a man pænaly vp to sinne, it should be in the creatures power whether God's judgement should be executed on him, yea or no. Thus having discussted this question, we passe on to the last circumstance: The next end of our election.

The Vse of this Doctrine is, first to indeare this love of God to vs: We see in humane loues, if one haue of 20. 30. of 40. yeares, borne vs good will, this
this circumstance of antiquity, doth make it more respected of vs. How should we account of this loue, which before all worlds, the Lord did beare vs, accordingly as he hath manifested the same in vs who beleue:

This doth giue vs to consider how constant the Lords loue is; As we find it in time, so he did intend it towards vs from all eternity; Thus he goeth on, not onely within himselfe, but towards vs, without any alteration or shadow of change: and thus he will doe; for whom he once loueth vnto life, he doth loue him euer, as Christ speakeoth. We doe feele changes, but looke as the Skie is variable, the Sunne in it selfe being no whit changed; thus the effects of God in vs varie, though himselfe in his affection (if I may so speake) is immutable toward vs.

Lastly; We may hence gather the freedome of Gods loue, choosing vs to life; things which are not, cannot have vertue of causing this or that: When we were not, ne yet had done any thing, before all worlds, we were chosen by him, ergo, Saint Paul, Rom. 9. faith, God chose Iacob before he was, or had done any thing, that the election might be according to free purpose; and Saint Paul 2 Tim. 1. faith, that we are saved, not by workes, but according to grace giuen vs before all worlds; whereas merit of works, and grace giuen vs before all worlds, are opposed. If any say that Paul excludeth works then present, when God electeth, it nothing hindereth but that he might from eternity fore-see workes whereon, before all worlds, he came to elect. This is
is but an old Pelagian evasion; for Paul speaketh against all workes which stand not with free grace in electing. Now workes meritorious, fore-seeene, are as opposite to grace, as workes meritorious really existing. If I doe any thing for reward, which I see will befall me, it is as farre from being done freely, as if it were done on reward before-hand received.

Againe, he cannot choose on workes fore-seeene, because he cannot see any to come, which he doth not first predestinate that they should be; Now then, for him to choose on fore-seeen workes, is to say that God first predestinateth, and causeth such whom he will choose to haue such and such works, that after he may choose them; which is to turne the Cart before the Horse. This francke loue of his can never be enough extolled. If a man of eminenrie chooseth to him for wife, some woman, who hath neither dowrie nor friends, neyet hath beauty or breeding extraordinary, the part is maruailous in our eyes: But well may we wonder at this fact of God, who when we were not, ne yet had any thing which might commend vs, did freely set his liking on vs and loue vs to life. But of this more in the next Doctrine.

Now we come to the last point, to be observed in this verse; to what God hath chosen vs: That we should be holy, and spotlesse before him in loue.] This end is al one with that otherwhere named, viz. Salvation. Who hath chosen you from the beginning, to Salvation, through faith and sanctification; that is, to be entred by beliefe, and the first beginning of it, the sancti-
sanctification of the spirit. And here three things are to be marked. 1. The state of perfection which agreeth to the life whereto we are chosen, that wee may be holy and without spot. 2. The circumstance of person in whose presence we shall live this life, before him. 3. The life itselfe, which is as it were the subject of this perfection in love. A little to insist in the explication of this clause, because it containeth more than is commonly marked.

Holinness is put sometime for all, or any sanctifying graces of God's spirit which make vs holy; 1 Thes 4. 7. 2 Cor. 7. 1. Sometime it is put more particularly, either to note a vertue which inclineth vs to doe in such manner as becometh both the presence of God and our felues, who are Saints by profession; or a state of purity and perfection, to which we come in vertue, and this life of love which here is begun in vs; thus when Christ saith, Blessed are the poor in heart, hee doth not so much note any singular vertue, as a state to which some here come above others in vertue: and thus I thinke it is taken here; both because these words doe signify a state of Christian perfection, and because here is love expressed as the subject: the life in which wee shall attaine this perfection. For that second circumstance, those words (before him) doe note sometime this presence of God, which wee haue here in state of grace by sight, Luke 1. But here it doth directly signify that presence which wee shall haue of God, when now we are brought to state of perfection, when we shall walk by sight, and see him as he is. Lastly, when
when hee faith (in Loue,) hee noteth that supernatural life, in which wee shall be brought to this perfection; as if hee should haue spoken more largely.

Who hath chosen vs, as who should haue that supernaturall being and life of Loue, yea, that wee should grow to such a state in it, that wee should be pure or holy, without the least spot, and that in his glorious presence, whom we shall then see as he is.

Three things then heere offer themselves to observation. 1. That God hath of grace, chosen vs to that supernatural life of Loue, which is to be perfected in the heavens. 2. That he hath not onely of grace chosen vs to this life, but to the perfection of it. 3. That hee hath of grace taken vs to have this perfection of life to his owne glorious presence.

To handle them briefly in order.

1. First for the former, S. Peter faith, the faithfull was chosen of God, to the sanctification of the spirit, that is in effect, to be made partakers of a Divine nature; and when we are said chosen to salvation or glory: This is chiefly perfection of Loue, which doth make the soule glorious, even as whitenesse maketh the wall white: thus God hath loued vs, that wee should not onely haue such a life of God giuen vs in the first Adam, as was due to our nature, and created together with it, but such a life as is both for kinde and degree above all that nature created did know, the root whereof is that second Adam, Christ Iesus. Looke as all of vs who haue this naturall life and being, which now as men and women all of vs haue, we were loued of God, so farre
farre, as to receive it in Adam, and be brought to it through him, and looke as all that shall be borne to the end of the world, and be in time, men and women, were loued of God, and chosen as it were, that they should in their times haue the nature of man: So heere wee who now haue this life of God liue, and all that euer shall haue the holy life which the spirit of God worketh in the hearts of believers; wee and they were from eternity chosen, that in time wee should haue it derived and propagated through Christ. Now this is to be marked, that beeing chosen to haue this holy love, the Divine nature, wee are chosen to faith also; for looke as all who are loued to the receiving of this natural and bodily being and life, are together chosen to this, that they shall be borne of Adam, and haue a natural nativity from him: So all who are chosen to haue the being of holiness and love, are together taken to this, that they shall have a supernaturall nativity from Christ; that is, they shall be brought to beleue: He that beleueth is borne of God, 1 John. 5.1.

Let vs then first recount his wonderfull love to vs, whom his spirit hath in any measure sanctified, and made vs to partake in that Divine nature which commeth from Christ, wee deeme it his fauour and worthily that hee hath made vs Men and Women, not Toades, or Creatures of such vile being: but how much more are wee bound to him that hee hath made vs Christian men, and not left vs to such a
State in which men shall come to worse passe then if they had never beene.

Because God doth not rayse all who are dead, nor giue all light who are blinde, therefore wee thinke them to haue found great fauour whom God did choose to this, that he would restore their light, though they were borne blinde, and raise them to life, though they were dead: But what loue hath he shewed vs, in chusing vs whom hee would make light, when now we were darkness; make to liue when now we had beene dead in sinnes & tres-passes? for this wee haue to thanke his gracious pleasure; For as his will is the chiefe cause why one is poore, another rich, one in excellent estate, another in vile condition, so heere; why one is left in that miserable estate into which sinne hath brought vs, others delivered from it.

Secondly, wee see heere how they take this Doctrine, who thinke it maketh men licentious, and giueth them leaue to liue as they list; for all that are chosen of God are chosen of him to this, that they should be holy in loue, and therefore such as resolue to goe on in vnrighteousnesse, they may feare least the sentence be thundered out against them: Depart from me ye workers of iniquity, I never knew you. Nay there is no more effectuall argument persuading Christians to sanctification, then this of our election; Now as the Elect of God put on meekenesse, Colos. 3. If wee heare that we are chosen to any place or condition on earth, which is beneficall, this, that wee are chosen to it, maketh vs ready, and stirreth vs vp to get possesed of it.

Thirdly
Gods Election.

Thirdly, we see here that God doth not choose because of faith and holiness, and perseverance, preseene; seeing he chooseth vs to these things; these things follow by force of his election, and therefore cannot be the cause of that which is before them: for every cause must needs be before that it causeth.

Now heere is fit place to consider of that question; Whether God in foresight of beleefe and perseverance in faith and holiness, doe choose vs to salvation? I will discusse the question after the former manner, in which I will propose divers Articles.

First, then the Arguments affirming, which I haue obserued are these.

1. They who are chosen in Christ, are chosen on Faith preseene: But all the Elect are chosen in Christ, Ergo.

2. Such whom God doth adopt and saue, such hee decreed to adopt and saue: He adopteth and saueth belecuers, &c.

3. On what condition God offereth life, upon that condition preseene, hee chooseth to life. But he offereth life upon believing.

4. If God choose not all on condition they will believe; then some are bound to believe a lye; for they are bound to beleue that God will saue them: But we are not bound to believe a lye, &c.

5. If God chose some to salvation before faith and perseverance preseene, then hee loueth some to salvation, whom his wrath followeth to death at the same present: But Gods
anger to death, and love to salvation, cannot take place at once, _Ergo._

6. If God cannot choose any in particular, before some general conception, that such and such who believe, shall be chosen, then he chooseth not but on faith foreseen: But God cannot, &c. For, we prove in our understandings, that we do things in particular, according to general conceptions within our minde.

7. That which maketh God choose persons to life which are not eligible, is not to be admitted: But an absolute election without any foresight of Faith doth so.

8. The Scriptures say wee are predestinated and elected according to foreknowledge. _Elye lusts of youth, &c._

The reasons for the denying part are many: To leave such named, before which are common to this question also.

1. This electing on faith fore-seene, maketh God goe out of himselfe, looking to this or that in the creature, vpon which his will may be determined to elect. Now this is against the all-sufficiency of God; for as if he should get knowledge from things as we doe, it were an imperfection in his knowledge; so in his will, if he must be beholding to something in vs, before it can be determined: Besides, it maketh God intrinsically changed, now in suspense touching that wherein after, on some sight, hee commeth to be fully determined. I will choose this man, if so be he will believe;
I will upon fore-sight of my condition absolutely choose him.

2. That election of persons, which hath annexed to it a decree, preparing faith and justification for the persons that are elected, that is of men unbelieving: Those who being elected are predestinated to have faith wrought in them; those are considered without faith, as now they are elected, Rom. 8. 39. These foure and fiue verses of this chapter.

3. If God decree to elect none till he doth see them believing with perseverance, then he doth decree to give faith and perseverance, before he doth decree to take, or ordaine to life. But this is absurd, for God should decree to that, by which as a meane he commeth to elect, before he should decree to elect. Let the Arminians tell vs what is Gods end in decreeing to giue this man faith and perseverance, if not that he may choose him to life. If hee haue this end in decreeing to giue faith, he must needes intend the election of this person, before he decree to worke in him effectually faith, with perseverance: Beside, the Scripture faith, so many as were ordained to life beleueth.

4. That which maketh God choose vs, when we haue chosen him, and loue vs, when haue loued him first, is contrary to Scripture: But if God chooseth vs, when now wee haue held the faith and loue of him to the last moment, he doth choose vs after we haue chosen him.

5. Christ faith, we heare or beleuue, because we are sheepe; This faith, we are sheepe or elect, and
ordained to life because we believe.

6. From this verse: That to which any action tendeth, as an effect, that is after the action it selfe: But this eternall election tendeth to this, that we should be pure in loue.

7. That which standeth not with the freedome of Gods will, yea, of his mere will within himselfe, that is not to be indured in election: But a condition qualifying the person, maketh Gods election not meerely from his will.

8. Had faith, sanctification, workes, bee the condition on which we were elected, it is like Saint Paul would haue thought on them, Rom.9.11. But he findeth no such consideration, in which reason might stay it selfe, but exclaimeth, O the depth! &c.

9. That which Isaials election doth typifie, is not an election on fore-sight, or any worthinesse. But ours is typified by it, ergo.

10. That which Austin retracted, as comming neere Pelagianisme, is not like to be orthodoxe; This he did so.

First; The latter arguments persuade me fully that God doth not elect upon any thing fore-seene in vs, which should move him to this action of electing of vs; God cannot haue such a conditionall decree: I will elect all, if they will believe: For he must either thinke, they can doe this without him, and then he were not an omnipotent, or that he would give them effectually to believe, & then it is all one with an absolute will; as for example: I will elect
elect to life such as shall beleue, I will give these beleue with perseuerance, and will choose them to life, hauing thus beleued; this is all one with this decree we maintaine: I choose these to life, and decree to giue them faith and perseuerance, by which they shall be brought to life; they are alike vpon the matter absolute; Onely the former maketh God to decree the giuing of faith, that he may decree election: This latter maketh God decree the giuing faith onely, for obtaining salvation, to which we are elected.

Secondly; I say, he that can make vs fit to any end he chooseth vs, may choose vs to that end before he order his meanes to bring vs thereunto. Arminius will firft haue him make vs fit, and then decree to choose vs to life; which is to fet the Cart before the Horse, to predestinate meanes before the end be agreed on; to set predestination before foreknowledge and election.

Thirdly; This proposition; God hath chosen vs to life, beleuuing and perseueruing: This is true in this sense, we are chosen to life, to which he wil bring vs, through beleuuing; But if it be referred to the action of choosuing; in this sense, God doth choose vs, when now he doth see vs beleuuing, that we should haue life; it is not true, nor agreeing to those Scriptures: God hath chosen vs to salvation, through sanctification and beleue; God hath ordained vs to obtaine life, through Iesus Christ.

These three Conclusions premised: We will answer those Arguments propounded for the contrary, and so proceede. For the first; see that which is
is before answered on these words, *in Christ*: viz. *That God chose us being in Christ virtually, not actually.*

To the second; If each part be rightly taken, all may be granted, and our cause nothing hurt.

Those persons whom God saueth and adopteth, thus and thus qualified in time, those he did decree, when they were made such by force of his predestination, to adopt and save.

This conclusion is true. God did decree to save certaine persons, by working in them effectually faith and perseverance. But Arminius by decree, understandeth the decree of election to life, as it is distinguished against predestination, which is the decree of means, whereby the chosen of God shall infallably be brought to life. Now the first part of the reason thus limited, is false: Such whom God saueth, such he doth foresee them in his Decree of electing them to salvation; for this taketh away all predestination of means, serving to bring the Elect to life, and presupposeth falsely, that God cannot choose any to life, whom he doth not finde or foresee as actually fitted then when he doth choose them; whereas he may choose, though never so vn-fit for the end, if having chosen vs he can make vs fit; for our vn-suitness for the present, to the end, doth not make vs vn-fit for Gods election: as for example, I may choose a pen to write, which never so faulty for the present, and vn-fit to write with, while I know I can mend it, and make it fit for this purpose.

I answere thirdly. Euen of the decree of Election,
Election, this is true, it rightly taken, *viz.* Such whom God faueth in time, such he elected to salvation, such now when he was in electing them; this is falle: Such he elected, *to wit,* becomming such through his election, this is true: The first presupposeth in Gods fore-knowledge an antecedency of faith, before the act of electing: The latter, a concomitance of faith, in the person chosen to salvation, and that by force of Gods electing: For election doth choose men as well to meanes, as to the end; and these decrees, though diversly named, and in our conceits different, yet they are one thing in God:

To the third, I answere; That the first part is falle; for it presupposeth that whatsoever is a cause, or an antecedent to life, must be an antecedent going before election to life: It is not necessary that all which is required to life, should be required to election into life: Say I haue twenty pounds a yeere, which I may give to any I shall choose, and that my will is, none shall haue my Land, but he shall pay forty shillings a yeere, to the use of certaine poore whom I shall designe; having many good friends, I choose one amongst them all, who shall haue my Land, paying to such poore I name forty shillings a yeere: In this example, his paying forty shillings yeerely, is a condition on which he hath the Land, not any condition moving me to choose him before others, to haue my Land: So God chooseth such to salvation, upon condition they beleue; this condition belongeth not to the action of God choosing, but to
the terminus to life, to which wee are chosen. Would they prove that God doth choose to life on faith, they should reason thus.

*Upon what condition God offereth life, upon that he chooseth.*

But on condition of our faith, he offereth to choose us with this eternall election, Ergo.

But we see the second part of this reason would be evidently false; for in what Gospel is it written, beleue, and thou shalt be elected? Lastly, I answere, that we cannot gather the decree of God within himselfe, by promise or threatening; for then wee might truly gather, that God had decreed the eternall death of all man-kinde, but on sinning, in the forbidden tree he did threaten, ergo, he did decree. Arminius distinction of peremptory decree, and not peremptory, would not helpe any thing; indeede this presupposeth, that the signifying will of God may not any whit differ from his secret will, which he keepeth within himselfe, which is a most palpable false-hood.

Such who are bound to beleue their salvation, when the decree of God is not that they should be saued, such are bound to beleue a lye. I deny the consequence; for the truth of my faith dependeth not on a conformity with Gods secret will within himselfe, but with that which he hath revealed unto me: While I beleue according to that he revealed, I cannot beleue a lye, though the thing I beleue, agree not with that which God within himselfe hath purposed. To illustrate the answere: Abraham did verily beleue that he was to offer vp
his Sonne without any exception; for he did sustain his faith in thinking that God could raise him from the dead, not thinking God would repeal his command; yet *Abraham* beleued not a lye, because he beleued according to that which was revealed vnto him. But then you will say, God may bid vs beleue this, or that, as if it were his will, when hee knoweth it not to be his will within himselfe? Doubtlesse, he may to proue vs, as he did *Abraham*, whether wee will addressse our selues conscionably to obey him, or carelesly out of wilfulness disobey his commandements. As the goodnesse of the creature is not in doing what God within his secret will hath appointed; so the truth of the creature standeth not alwaies in beleuung what hee within himselfe hath determined.

To the second part I answere, that God doth not binde any directly and immediately to beleue salvation, but in a certaine order, in which they cannot but beleue them truely: for hee bindeth men first to beleue on Christ vnto salvation; and then being now in Christ, to beleue that he loved them, gave himselfe for them, did elect them, will save them, and none can truely beleue on Christ to salvation, but infallibly beleueth all these other.

I deny that Gods loue to life, and wrath executing death, may not stand together: to loue so as actually by his influence to execute life, cannot stand with wrath executing death, to kill and quicken actually God cannot at once: but to loue to life,
so as to choose some persons to be brought to life, through certaine means, this standeth well with wrath to death for the present; and God would never have given nor called Christ to suffer death for vs now in sinne and death, had he not thus loved vs. Looke as God may bodily inflict death on him whom he so farre loueth, that he meaneth to giue him life by raising him from the dead, by his almighty power; so is it here: He may yeelde him dead to his justice, whom he so loueth to life, that hee will by means predestinated bring them from death to life.

The consequence of the first proposition is denied. If he must have some generall, before hee choose particular persons: Then he hath thus; I will choose these, if they beleue: it is inough that we conceiue some such generall as this, I will choose whom I will choose: We deny the assumption, with the reason of it. Let them tell we when God raised Lazarus, or chose Lazarus, whom he would raise from the dead; such a blinde man whom he would restore to light; such a piece of earth which he would make into the body of Adam; what generall rules he did these by; rules which presuppose that things or persons thus and thus qualified, should be thus and thus used? The reason is denied. For to measure God by our scantling, is foolish, & to imagine as it were created generall verities in his understanding, like as it is in our selves, is fitter for doting anthropomorphists, then graue Diuines. Beside, that man doth many things to some particular persons, for which he hath no generall rule, but
but that he may doe as he will, where there is no reason which doth oblige him and sway him to the contrary.

The second proposition of this seventh reason is denied; for as I shewed before, any person is eligible to life, though he were never so unfit, presently and immediately for the state he is in, to receive life, if so be that God can by just means prepare and make fit to life.

That foreknowledge Paul and Peter speake of, cannot be the foreknowing of Faith and sanctification in certaine persons; for then what need is there, that those who are foreknowne should be predestinated to be called, justified, and sanctified: and if Peter's foreknowledge were a foresight of faith and holinesse, what need we to be chosen to holiness? For that place in Timothy, If ye flye the lusts of youth, ye shall be vessels of gold and siluer. Besides, there is no necessity to consider that whole passage of election, though it be so usually taken; the faith of some hath been subuereted but the groundwork, or foundation of sauing faith & Grace abideth sure; and God doth know them in whom it is, and they may know themselves by their care to depart from iniquity. But why doth not God worke this well-grounded grace in all? It is fit there should some, not all, be precious and golden vessels, having that precious faith, to wit, which cannot be subuereted, and those precious graces of the sanctifying spirit. How may one know that he is one of these, and not a vessell of Alchimie, or baser matter? Whosoever doth purge himselfe, he shall be a vessel.
vessell of gold; he shal haue in him that foundation of God, that is, that sure grounded faith and grace which shall not be subverted: But this by the way. Now to proceede.

Now we come to the second doctrine, viz. That God hath chosen vs who believe, not onely to haue this life of grace, I meane, of loue and holines, but to haue them in perfection: Thus the text faith, he hath chosen vs, that we should come to such a state in this life of loue, where in we shall be perfect & pure without any spot in it. Heere wee haue life, but all is in part; We know in part, we loue in part, wee are holy in part, this state is a state of child-hood or imperfection: But in the other life, that which is in part shall be done away: We shall know as wee are known, we shall loue with all our hearts and strength, we shall be perfectly holy, without defect or spot, because God hath chosen vs, not onely to life, but to a state of perfection in this life spirittual. Looke as God hath loued plants, birds, beasts, men, not onely thus farre that they should haue a being, but that they should grow vp, and attaine to a perfect state in this life and being, to which he hath chosen vs.

Let vs then considering this, be stirrred vp to thinke of the Lords exceeding loue. We see men though they are lame, know painefull liues in some measure more tollerable, yet they thinke life a benefitt, counting it a mercy to liue, though for manner lesse comfortable: So heere, had God taken vs to haue such a life of Grace, as here we leade, it had beeene mercy, though we know sicknesse and
lameness with it; but to choose us to come un
such a state, wherein we shall be pure without any
spot or defect, not only to ordaine us to finde life,
but life in abundance in Christ, this is the riches of
his mercy.

This serveth to strengthen our Faith in appre-
hending & attaining our perfect redemption from
the relics of sinne and death, when we find that
we cannot get ground of corruption as we would,
what must we doe? Speake to God, say Lord, if the
attaining perfect holinesse did lye upon my hand, I
know there were no hope; I finde these workes of
the Deuill too strong for mee; but thou hast chosen
me eu en to this, that I should be without spot;
Lord execute thy owne pleasure more and more,
purge mee, and sanctifie mee, and in thy time pos-
sesse mee of that state to which thou hast chosen
me. Euen in earthly Princes their choyce is opera-
tive. If the King choose one Chamberlain, or Treas-
urer, his choyce maketh him that to which he is
chosen; Wherefore let no good soule who striveth
against any imperfections be dismayed: Looke as
surely as thou hast received this perfection of thy
humane nature, thou I say, whom God did choose,
not only to be born but to live to full manhood; so
surely shal all of you, who haue true faith and loue,
attaine to the perfection of this Divine nature; for
God hath chosen you to be holy, and without spot
in it. And howbeit men are here taken away in
their spirituall being, as in their natural, some so
soone as they are borne of God, as the Theefe on
the Crosse was, no sooner conuerted then transla-
ted;
ted, some in youth, some in the aged progress of sanctification, yet shall not this hinder; for he who is no sooner begotten to God, then he is hence removed, even he shall in that day, wherein all of us shall grow to a perfect man in Christ, attain to this state of perfection, as that natural creature which is carried out from birth to burial, shall at last day be raised up, not in fancy (which entreteth as a present penalty of sinne) but in the full stature, which becometh such a nature.

The third thing followeth, viz. that God hath taken us of grace to this, that we shall live in his glorious presence: had he given us a perfect life without showing us himselfe as it were face to face, it had been much favour, but to choose us to this most neere communion with him, is the height of his grace, and our happiness: There is a being before God in state of grace, such as now we have: Thus Noah, thus Abraham, Hezekiah, Zachary, Elisabeth, are said, to have walked before the Lord; and it is no small privilege that we may converse in his presence after any manner: but all we see of him here, is but as it were the reflection of him in a glasse: there is another being before him, when we shall be now with him in the place of his glorious presence, when we shall walk by sight, when we shall see him as he is, when wee shall follow the Lambe, and see God, with that blessed vision, even face to face as it were; and this is it which is our chiefe blessedness, euen to be with him, and see him, in whose presence is the society of everlasting delights. That perfection of quality and action which
which we shall attaine, is a great blessednes, as great as can be inherent in our persons; for what can be greater then to know God as wee are knowne, to loue him with the whole heart, to praine him most constantly and joyfully? but all this is nothing so good to vs, as to have our God before vs, and taste the joy of his presence: All our walking in light tendeth to this, that wee may have communion with him. Looke as a wife who found sometime much difficulty in pleasing her husband, and doing things to his mind, she taketh great pleasure when she can now with ease fit every thing to his mind, but nothing so much pleasure in this, as in her husband himselfe: And looke as there is no loving wife which taketh halfe the pleasure in her bridall apparell, that she doth in her husband himselfe; so it is here, I dare say, all that glory in which wee shall be in that day clothed vpon, shall be as nothing to vs in comparison of that blessed object of God, whom then we shall see as hee is. If in this life God is so good to his children, that they can wish themselves a curse for his sake, what will hee then be when we see him in glory?

The vse is to stirre vs vp even to desire with Paul to be dissolued, and to be with Christ: We are chosen to this manner of presence, and for that presence which then we shall have, when we come to state of perfection in loue, is no other: we are chosen to it, ergo, let vs aspire after it. If a loving wives husband be absent in some farre country, though shee have by messengers, and by letters, some communion with him, yet this will not satisfie, there is
a great desire to see him, to be each in the embrace of other: so it should be with vs, this letter of his word, this recourse of his messengers, should rather excite desires fully to enjoy our God, then occasion vs to rest contented in this present condition. I remember Absolon, when he was now recalled from exile, but not admitted to see his fathers face at Court, he was so impatient, that his exile seemed almost as easie as such a condition: Thus it is with vs, from what time God hath brought vs to believe, wee are called backe againe from our exile spirituall, to the Church or City of our God: But alas, we are not yet admitted into the Court, into the glorious presence of our great God. Let vs (ergo) if we be risen with Christ, groane after this prerogatieve, to which God hath chosen vs, and take no delight to dwell here, further then the serving God in his Saints doth sweeten our abode.

This sheweth vs the Lords exceeding grace: If the King should pardon a Traytor, and give him competency of living in the remotest parts of his Kingdome, with, prohibition once to passe the bounds of them it were Prince-like fauour; but to enrich him with possessions, and take him to Court, yea to reckon him in middeit of his dearest fauourites, what clemencie and bounty were in such a fact? Such is this dealing of God towards vs.

Who hath predestinated. ] In describing which, these things are to be observed as they lie in the Text.
1. The benefit it selfe, *who hath predestinated*.

2. The persons who are predestinated.

3. The thing to which hee hath predestinated *vs, to adoption*, amplified from the cause of it, through Christ.

4. The manner which is propounded in this word, *within himselfe*, expounded, i.e. according to the good pleasure of his will.

5. The end, *to the praise of his glorious grace*, which grace is described from the effect of it in *vs*, which is amplified from the manner of working, *q. d. out of which his grace, hee hath made vs accepted, or done vs fauour, in and through his beloued*.

Three things for better understanding are to be insisted on, because they are not of so vulgar explication.

1. With what this word is to be continued.

2. What it is to predestinate.

3. What is meant by Adoption.

To the first, some referre it to (*in Love.*) in the fourth verse, in this manner, *who hath predestinated vs in love*; but that he should absurdly repeate the cause of predestination, which hee expresseth after to have been his gracious pleasure; it is fitlier set as in equall parell to that in the third verse, *Who hath blessed vs, who hath predestinated vs*; *δια τοῦ χάριτος τούτου*. Some imagine it ioyned *within him*, after this manner, *who hath chosen vs to adoption, having predestinated vs in him before worlds, that we should be holy before him*. But I haue shewed aboue, that (*in him*)
must needs be referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed vs with every blessing: Beside that, this sense confoundeth the sentence, to decline the force of the argument above mentioned

To the second answer, that God doth condescend so farre to our capacitie, as to teach vs his one, only action, by which he loueth vs effectually to life, by two, which in vs are diverse because one infinite action of God doth eminently note that those two are in vs, though they are distinct and diverse; as the first act of election laid downe Gods choosing vs, or louing vs to an end; so this doth signify the ordaining of vs to the same end, by such a course of meanes as shall effectually work thereunto: Thus it is with vs, when we will doe any thing, we doe appoint by what meanes we will doe that we are agreed on. When one is agreed to bring vp his Sonne at a Trade, then afterward he determineth to choose some Trade forth, to seeke him a Master, to binde him Apprentice, and let him serve his time, and get his Freedome in it: Thus when God hath set his love upon vs, to bring vs to life, he doth next determine, by such an order of meanes as counsell suggesteth or presenteth within him, to bring vs to this end, which is to predestinate; for to predestinate is to decree the attaining of some end, by such like meanes as counsell shall prompe vs with. Predestination may be defined to be an act of counsell, showing meanes effectually bringing about some end: as now it is accepted of the will, it differs therefore from election.
Predestination.

election. First, election is in the will, this is in the understanding; Those things which thy counsell hath predestinated. Secondly; Election is onely of the end, this is of means also. Thirdly; that is seate in the will onely, this primarily in the understanding, in the will by participation, in so much as the will doth accept; for should Gods wisdome shew means which would effectually worke any thing; if his will should not accept of them, he could not be said to predestinate any thing by them.

This predestination is two-fold, according to his ends: The first is an act of counsell, shewing or preparing means whereby his grace in some shall be glorious; and of this onely here he speaketh, as is plaine in the Text: He speaketh of it as a benefit in Christ, as it respecteth persons elect, verse 4, as it hath his terminus adoption. The second is, an act of counsell, accepted of his will, which doth shew and decree the being of all such means, by which his justice shall in some persons be glorious: Thus Fulgentius doth make predestination, not onely a preparation in his eternall disposition of things which he did fore-know himselfe about to worke, whether in mercy or justice; and the Scripture doubteth not to say, that God did predestinate all those things done to the person of our Saviour, then which the Sunne neuer saw viiler. The Fathers doe define Gods predestination in euill things by fore-knowledge, onely to shew a difference betwene the working of his prouidence in good and euill, vs. that he doth not worke these
by himselfe, or by command, or by concurring effectively to them, as he doth to good actions. Now that which is spoken respectively, must not be absolutely taken, neither neede men to feare the use of such phrase, which God himselfe hath not declined: But enough of this for this place.

Touching the third point, Adoption; it noteth the same matter for substance, which was the end of Election, even glorious life with God; but it includeth further, a dignitie or sonne-ship which doth intertene vs in some sort to life of glory; and looke as the royalty of a Lordship, may be distinguishted from the Lordship it selfe, though they goe together; so may this dignitie or title of sonne-ship from the inheritance it selfe, which doth goe with it. By Adoption then, he meaneth here the dignitie and glory of the sonnes of God, vnder what maine benefit, whether vnder justificatior or glorification, it is to be conceiued, I will shew after unfolding the Doctrines. The summe of these two verses, is in larger terme of speech, as followeth: 

Blessed be God, who hath blessed vs in Christ with all spiritual blessing; as for example: Who hath elected vs, and not onely chosen vs to the end, but hath so ordered all things, by an eternall disposition for vs, who believe, that they shall bring vs to that dignity and full glory of the sonnes of God, which is both begun in vs here believing, and is also to be accomplished hereafter through Christ; and this he doth, not looking out of himselfe to any thing fore-seene in vs, but within himselfe; my meaning is, out of his meere gracious pleasure, that thus
thus his glorious eternall grace might be magnifi-
ed, out of which this grace floweth, that he hath
now in his time done vs fauour, and made vs ac-
cepted in his beloued. First it is to be marked in
the order that God doth to our conceiuing; first
love vs to life, before the meanes bringing vs to
life are decreed; This is the order, in which we
are to conceiue that one simple action of God
which worketh our saluation: Here election is the
first in this enumeration Paul maketh, and, Rom.8.
39. Paul setteth fore-knowledge before predesti-
nation; and when the Scripture saith, we are elect-
ed to life, through faith and holinesse, as the way of
life; needes must the end be first in order of nature,
before those things which serue to the end. As it
is with vs, we first are at a point concerning the
end, before we seeke meanes which leade vnto it; as
I am first at a point to Write before I take in hand
Pen, Inke, or Paper. But how may God loue to life,
such who are now the children of wrath, and not
eligible to it? He must first make them louely or e-
ligible, then choose them to life. I answere; It is one
thing to loue any so, as that I will bring them to
life by iust meanes; another thing to loue any so,
as immediately to communicate life with them; In
the first sort, God may loue those who are sinners
before him; the latter cannot conflit with his
wrath inflicting death: And thus he did loue them
before the giuing of Christ; So God loued the
world, that he gaue his onely begotten Sonne; that he
spared him not, but gaue him all to death for
vs. This is to be marked, against them who make

God
God first decree the giving of Christ to death; of faith and perseverance to some, before he make either inward or outward election of them.

Observe secondly; That God hath not onely chosen some, but ordained effectuall means, which shall most infallably bring them to the end, to which they are chosen. Such whom he hath foreknowne, marke, such he predestinated; not all, but some are foreknowne: God hath set an order of means, which shall bring them to glory: Or looke as when God appointeth any to liue forty, fifty yeares, his providence in nature doth so worke, that every thing from a mans first birth to his last breath, doth passe him on to this period præordained: So those whom God hath appointed to that last finall end of life supernaturall, his supernaturall providence doth so worke, that all things doe after a sort conspire and worke to that end: Even as we doe nothing about any thing, furthermore then the ends we have do moue vs to worke. If we look at the things before our callings, or after, we shall finde this true, though they worke not in the same manner; some promoting it directly by themselves, some by accident occasionally: Before our callings, the good things we haue our selues in our selues, or which we see, or haue giuen vs in others, they perfite vs to saluation: When God doth call vs; the good things we haue our selues, in our selues, make vs admire Gods bounty and patience, when we see what wee were when hee shewed vs that kindenesse; Yea, they are after our callings, dispositions, and helps, which make vs serve God with more
more facility and fruitfulnesse. Some complexions and constitutions are farre more accommodable instruments to grace now receiued, then others. The good we see in others, we glorifie God in it, in the day of our visitation, though we scorne it for the present, the good giuen vs in others, is often ordained as an antecedent to our conuersions, as when God doth giue vs love in the eyes of some good man, stirre him vp to pray for vs; Thus M. Atten thinketh that Steuens prayer was ordained of God, as a meane to worke Sauls conuersion. The evils we know before our conuersions, work to this end likewise: The Iailors affrightment God had ordained as a meanes to make him seek out of himselfe: So the sicknesse which were vpon many in the Gospel, made them seek out to Christ: So the deformity which befallem some, the inffirmities, the feares & griefes of minde which follow them, though they know not why, (as we say,) nor wherefore, are often disposed as occasions of their greates good, of preserving them from many sins: Nay, the sins they lided in before their calling, God maketh them occasionallly worke to this end; For, after our conuersion, they make vs more to loue, as Mary; more humble and mercifull, as Pauls persecuting, more diligent in well doing, when we were in the flesh, Rom. 6. Euen, as the art of the Apothecarie maketh Vipers into Treacles; so doth our God. Now when God hath visitid vs, we proue then by experience, that our good which he giueth vs in our felues and others, whether it be spirituall or temporall: yea, the euill we suffer, whether of sinne or of punishment,
ment, whether the punishment come immediately from God, or mediatly from the hands of men; that all I say, are ordained to carry vs home to the end, vnto which he hath chosen vs. In the good things we finde to helpe vs, it is more apparant, then that we neede to speake of it; in good gifts which wicked men haue, they are often predestinate for our good; Euen as Carriers haue money often, not for themselves, but for those to whom they are sent; So men unsanctified haue golden gifts, sometime for the sake of others, to whom they are sent. Our sinnes and euils wee sustaine, God doth euen vse them as Phylicke to our soules, and he prepareth wicked men often to doe that by his children, which those of the skulderie doe by a vessell when it is foule, euen to scoure them from their ruff: Euen as he predestinated his Sonnes sufferings; so ours also, whom he hath predestinate, that we should be like to his Sonne, as well in sufferings, as in glory. Saint Paul proeueth, that to the called, according to Gods purpose of life, all things did worke together vnto good; and hee proeueth it hence, because God had predestinated them. Now if Gods predestination did not con-trive every thing befalleth vs to this end, his prooue were vnsufficient.

The Vse of this is; Hath God ordained meanes by which his shall come vnto the end, to which they are chosen; then how doe they reason, who will say; If they be predestinate, then though they live neuer so, they shall be saued? God had giuen Paul the life of all in the ship, yet when the ship-
Ver. 5. Predestination.

men would have left them; Paul telleth them; If these men bide not in the ship, ye cannot be saued; Gods decree doth establish meanes, not remove them; Thus we might refuse meate in health, medicine in sickness, and say, so long as God hath appointed vs to line, we shall line: The diuell teacheth men in outward things wholly to distrust God, and relye altogether on meanes; in these spiritual things, he maketh them lay all on Gods mercy and purpose, never taking heed to meanes.

We see it is hopeful, where God giveth meanes; which bring to life, where he manifesteth that wisdom of the Gospell, which is a mean predestinated to our glory, that God hath there a gracious worke toward some: While a man doth carry Reapers further into his field, it is a signe hee hath some Corne to be inned; So is it with God.

Let vs labour to acknowledge God and his most wise order, in all things which have befallen vs. If we finde that our courses before our converstions, & the things befallen vs since, have brought vs nearer God, then it is a seale to vs, that we are the predestinated of the Lord; those whom he doth bring nearer him by meanes in time, those he did predestinate to draw to himselfe in such order, from all eternity: We will say in choller, when things come crosse vpon vs, Now I was ordained to it, I thinke it was my destinie: But happy is he, who can by euent learne to see how God hath destinated before-hand every thing for his good.

Observe of whom we may say this, that they are
are predestinated, even of such as have believed, and are sanctified; the persons which are ordained to life and predestinated, they are called, that is brought to have a true faith, and justified, and they shall be glorified. This chain of four links is, such, two whereof are kept with God in heaven, two are let down into earth, as it were; This chain is so coupled, that whatsoever are within these middle links, are within the two utmost also. While a man carrieth a frame or plot of this or that in his mind, we cannot say what is his meaning, but when he now doth execute it, then we know what he had predestinated, and afore-hand designed within himselfe. When God doth lay the foundation of faith and holiness, such as shall never be subverted; then we may know that he did predestinate in his time, to work a glorious worke in such a person; How precious then is this faith which purifieth the heart, which doth let vs be able, even to reade our names written in this predestination of God, as a booke or register of life; which maketh vs discerne our selues in that state, that all things shall worke for our good? every winde, euin the crofleft, shall helpe vs to the hauen of true happinesse. I know faithfull soules cannot alwaies finde this comfort, because they finde themselues worse, rather then better, for many things which betide them; but we must not be dismated, things worke together, when thou seest the last with the first, then thou shalt see that harmony which is in all, for thy best good. A Physitian doth with one thing or two, make that man more sicke then euer, whom yet at length
length he most comfortably healeth: But what I speake of this circumstance in the former verse, may hither also be reduced. Onely let vs endea-avour to know our selues predestinated by him, for this is our strength. which cannot be shaken, when we know that God hath determined and contri-ued such meanes as shall infallibly bring vs to glory; this knowne, we may say, If God be with vs, who shall be against vs?

That we should be adopted through Christ.] Observe what God hath determined to bring vs vnfo before all worlds, euon to this, that we should be his children; those whom he predestinateth, hee doth or-daine they shall be like his Sonne, Rom 8. like euon in glory, as well as suffering, like in being Sonnes, as he is a Sonne; like in haveing a state of glory fitt-ting them, as he hath glory, such as is fit for him the Head or first borne of vs. For this cause, Heb. 12. ver. 21. the predestinate are called the Church of the first begotten, who are written in heauen, because all Gods chosen are by this predestination appointed to this, that they shall be Sons of God: Euen as great men appoint with themselves some that thinke nothing of it, that they shall be their heyres, and doe adopt them by this meanes chil-deren to them: So God did within himselfe ordaine of vs that wee should be brought to this estate of being his adopted children. For our better understand-ing this matter, three things shall be opened.

1. What this Adoption containeth in it. 2. Through whom wee come to be adopted. 3. In what order we doe receive in time this so great benefit, or to what
what benefit this is to be reduced, whether to Calling, justification, or glorification.

For the first, it containeth the dignity of being the sonnes of God. 2. The inheritance of light, or the divine nature begun here, to be perfected hereafter: for the first, see John i. 22. 1 John 3.1. Hee giueth vs this dignity, sheweth vs this love, that we should be called his children; not that we are children as Adam was, who because hee was produced in the similitude of God, might be called a Sonne of God, but sonnes through a mysticall conjunction with Jesus Christ that naturall Sonne of God.

Secondly, we have the inheritance of light, or a divine nature, which standeth not in such a life of God, as Adam had, which was a knowledge of God onely as a Creator of all things, and a righteousnesse and holiness which were in order to God knowne onely as a creator, not such a life as may fall away, but a life which standeth in knowing, as an Author in Christ, of supernaturall grace; such righteousness and holiness as are in order to God, as now made manifest in Christ Jesus; such a life as shall never haue end, according to that, those who are borne of God cannot sinne, for the seede of God abide in them.

Thirdly, all that glory wee looke for in Heauen, is comprehended in this adoption, Rom. 8. Wee expect our adoption; even the redemption of our bodies.

Now wee come to have this executed on vs by faith on Christ; for, so many as believed, to them
Ver. 5. Predestination.

It is given to be his children, sons and daughters: upon our marriage with the natural Sonne, we come in the place of sons and daughters also: But for the order, in which we receive this dignity, it is somewhat doubtful, whether when we are justified, or when we are glorified. To which I answer briefly, that it belongeth to our glorification, and is to be recalled unto that head; for, Redemption which is put for Forgivennesse of sinne and justification, when it doth not note out our small deliverance, this redemption is made to goe before it, Gal. 4:5. That he might redeeme vs who were under the Law, and that we might receive Adoption. Beside justification doth nothing but sentence this of me, that I am just before God, so as to receive life from his grace. Now to be just is one thing, to be reckoned a son another. Again, this adoption is called by the name of a dignity, or eminency, yea glory it selfe is called by the name of Adoption, Rom. 8. Waiting for our adoption, even the redemption of our bodies: To omit that, Rom. 9:4. those two words, Adoption & Glory may be put for one thing, viz. Glorious adoption: For, the Arke is well comprehended in that head of service, as a principall type belonging to the Law ceremonial; and looke as not onely actually to possesse the kingdom, but to be heyre apperant of it, is a great point of glory, so the dignity of adoption, adopting vs as sons, and heyres apperant of the kingdom of heaven, is a great part of glory, as well as the inheritance it selfe. There are but two things of moment which I know to be objected.
That which we have immediately on believing, that belongeth to our justification: but believing wee have this priviledge, nothing comming betweene, John 1.12.

The second part of this reason is not true, and the proofe is insufficient; for though we be adopted, believing on Christ, which the testimony voydeth, yet it followeth not that we are immediately adopted, nothing comming betweene our faith and adoption. Wee are said to be saued by faith, to haue eternall life believing, yet betweene faith and life, justification must be conceived, so heere also.

The second reason is, that which giueth vs a title to life, that must be a branch of our justification to life. But our adoption giueth vs title to life. To the first part I answere with limitation thus; That which giueth vs title to life, being it selfe no circumstance, nor part of life, now executed in vs: But so adoption doth not, which is the giuing of life, in regard it maketh life now ours, as an Orphans lands are his; ours, as who have the right to it, but are not yet actually possesed in it. Should not the proposition be limited as I haue said, it would proove, that the giuing of the spirit belongeth to justification, for that doth giue me right to life, as an earnest penny, or part of payment, doth giue a man right to challenge the whole summe: This benefit then is fitly couched vnder that last of our glorification, Rom.8, Whom he predestinated he called, whom he called he justified, whom he justified he glorified; in this manner executing their glory: First he giueth them
them of grace, the dignity of sonne-ship, and so a right to glory; and after hee doth actually possess them of it; thus glorifying those whom out of grace he had justified, to the receiving of life from him, as a gift of his meere grace.

This then being, that God did before all worlds dispose the means whereby we that are his should be brought to adoption; how should wee admire this so great grace which we found in his eyes from all eternity? Thou believing soule who by faith art married to Christ Iesus, thou who hast received the spirit, which maketh thee call Abba Father, the spirit of this Adoption, what is this now wrought in time, but that which God did preordaine before all time, even thy Adoption through Christ? See then what love the Father did beare thee, that thou shouldst be made a Sonne, admire it. When David was told of matching with Sauls daughter, what? said he, seemeth it a small thing to be sonne in Law to a King? And shall it seeme a small matter to vs that wee are now, according as we were predestinated, that we are sonnes in Law, adopted heyres, ioynt-heyres with Christ of the kingdome of glory?

We may see hence what duty wee owe to God; wee I say whom he hath now adopted for his children, euens as of grace, he did predestinate. If I be a Lord, where is my seare? if a Father, where is my honour? Earthly Parents, the greater things they meane to leaue their children, the more they expect all obsequious and dutifull behauiour from them; so doth God from vs; the greater and more excellent condition he hath appointed vs vnto, the more

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he doth challenge from vs all such care and duety as may declare vs not vnworthy so great favour.

Secondly, that we are predestinate to adoption; Obserue that the life which God hath ordained by means prepared to bring vs, is a life comming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it selfe, that which accompanyeth sonneship is an inheritance; that life cannot but come from the free grace of God our Father: Adoption and sonne like inheritance are not things purchased by contract of Justice, but are freely vouchsafed: Behold what love the Father hath shewed vs, that we should be called his children, 1 John 3.1. Ergo, life is called a gift of Gods grace, Rom. 6.11. And that which God will do about his children in the day of judgment, is called mercy. 2 Tim. 1. The Lord shew Onesiphorus mercy in that day. This is to be marked against the Papists, the first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate vs to life; but this they will not admit, that God doth predestinate vs to life, which shall come immediately from this grace. Now to conceive thus of predestination, is to take away all the grace of predestination. For to choose one out of grace to have this or that, hee shall well pay for, is grace not worth God haue mercy? As they say this is grace, when he might haue chosen others, & left vs, he did take vs, as who should haue life purchased from his Justice. I answer, here is an action of liberty, to take one before another; but while this is it to which, They make grace belonging ad actionem des predestinatis eiusmodi eligentibus, non ad terminum electionis.
which I am taken, viz. to have a penny-worth for my penny, there is no grace at all shewed me. For when actions are defined according to the object about which they are conversant, if the object of life have not grace in it, there can be no grace in selecting to it.

Secondly, predestination should be an intermediated action; partly a preparation of things God would doe out of his grace, as of calling, the first justification according to the Papists; partly a preparation of things God would doe out of Justice, as of our glorification.

Thirdly, this maketh all that God doth out of grace, tend to this end, that his justice may be glorious in giving life: We read the contrary, that justice judgeth all under sinne, that grace may be glorious in all, this we reade not, and it were absurd to thinke it, when all his justice doth in reprobation tend to this end, that the riches of his grace may be more displayed.

Fourthly, the life to which wee are predestinated is here included in this word Adoption; it is called a gift, an inheritance; it is heere said to be attained through Christ, Rom. 5. v. vlt. As sinne reigneth to death, so doth not the righteousness of Christ to life; but grace by Christs righteousness reigneth unto life, the immediate cause ergo of life, is Gods grace; for the immediate cause of death is sinne; and God is said to have made Christ every thing to vs, that our whole rejoicing might be in God, shewing vs grace through him: not that we might be able to rejoice in our selves, as now rei-
abled to deserve from justice through him: this then is to be held as a principle of great moment, that the life to which we are chosen and predestinated, is a life immediately flowing from the grace of God. For this doth shew that the justifying righteousness which God doth prepare for vs, must be such that God may upon it reckon vs just from his meere grace, to the receiving of life from his grace. But here is no place to enter the doctrine of justification and merit, the which we shall have fit occasion to unfold hereafter.

Now followeth the manner, [within himselfe:] that is, according to the good pleasure of his will: The first phrase I rather reade thus, because in that we are said to be ordained to adoption through Christ, it doth intimate that we are ordained to be children to him, and because he would rather have said, Who hath predestinated vs to be Sonses through Christ, to himselfe, than to adoption through Christ to himselfe: but it skilleth not how we take it, seeing the latter words doth sufficiently ground the instruction to be gathered.

Observe, that God out of his meere good will doth determine both the end, and all the means by which hee will bring vs to the end. If God doe choose and predestinate vs to life, because that hee doth foresee that we will so vse his grace as to perseuer in beliefe by meanes of it, then must hee call vs rather then others, because he doth foresee that wee will vse his grace offered well, and concur with it in manner forenamed. For so farre as foreseen considerations move mee to take any to the end of life.
life, so farre they move to intend and execute the means which must bring to life. But the Papists themselves in this are found, who hold, that therefore God doth freely ordaine vs to the end, and that he doth therefore freely call and justifie vs; hitherto they grant grace, even in the execution of Gods predestination, and it may be proved by Scriptures: For in calling, two things may be marked. 1. The sending his word. 2. The working with it by his spirit: now he doth both these out of his free pleasure; For the word hee doth send it to those whom he doth see will lesse profit by it then others; If the things done in thee, had beene done in Tyrus and Sidon, they would at least have humbled themselves in Niniuiue-like repentance; & Ezek. 3. I send thee not to a people of a strange tongue, they would heare thee, but these will not heare thee. Now he teacheth inwardly no lesse freely. Luke 10.2. Father, I confesse thou revealest these things to babes, and hidest them from wise ones, even according to thy good pleasure. Therefore Paul faith, 2 Tim. 2. 9. Hee hath called vs with a holy calling, according to his purpose and grace: Now if God doe call vs to salvation without any thing fore-seene in vs, it cannot be but that hee did ordaine vs to salvation without fore-seeing any thing which might moue him unto it; this is taught, Rom. 9. that the purpose of God, is according to election, that is, free, depending on him onely who calleth vs to glory, not on any thing in vs called. The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his meere will; That as the Potter hath nothing but
but his pleasure moving him to appoint or make of the same lump vessels to so divers ends; no more hath God: And here it shall not be amisse to clear that Scripture from some misconstructions which have beene made, obscuring the true meaning of it to some understandings.

"Some make (the purpose of God) verse 11. to note out such a purpose by which God determineth to choose out to life, such whom he doth fore-see, will seeke it by constant faith; in his promises, rejecting others from life, who seeke salvation by their owne righteousness in the workes of the Law: This construction floweth from a former error, viz. that the Apostle in this passage of Scripture, from the first verse down-ward, doth speake of the Iewes taken & rejected, not as persons, by carnall generation descended from Abraham, but as persons who seeke salvation by cleaving to the promise, or otherwise by workes, according to the tenour of the Law. This likewise doth presuppose that those Iewes, whose obiection Paul preventeth, verse 6. doe by the word of God conceive the word of the covenant legall, in this manner; What then? if we be rejected from salvation, who seeke it by workes of the Law, then the word of Gods covenant is come to nought: Which Obiection, they should seeme to make by occasion of the former Doctrine of iustification; but in all of these, and in all inferred on them, Arminius is deceived; For it is not the doctrine of iustification, on so much, as the doctrine of Predestination, which..."
which in the eight Chapter went before, which
maketh the Apostle enter this discourse: For he
having taught in the former part of the Epistle,
Rom. 4. that those who traced the steps of Abra-
hams faith, were his children; and in the Chapter
next before, that such whom God did fore-know
and acknowledge for his people, they were pre-
destinated and called to faith in Christ, every one
might be ready to gather that the Iewes; for the
body of them were not acknowledged of him as
his people, because they did set themselves stif-
fly against the faith of Christ, and therefore they
were not the Israel of God, the chosen seede of
Abraham, the people whom God did know be-
fore; and this is that which he leaueth to be ga-
thered in that lamentable preface, Rom. 9. from
the first to the sixt verse, viz. that a great part
of the Iewes, carnally descended of Abraham,
are rejected now from being the people and Is-
rael of God, the seede with which God had pro-
mised his presence and blessing: Compare Rom. 8.
29. with Rom. 9. 6. 7. Rom. 11. 8. he speaketh not
of a rejection from righteousness and life, befall-
ing such as followed salvation by works, for thus
were the greatest part alwaies rejected, when yet
they could not be said rejected euer before, in this
manner which did befall them, and is here lamen-
ted: This rejection intimated, he preuenteth an
objection, which some might make against it, in
this manner: That which would make Gods
word to Israel, and that seede of Abraham fru-
strate, that is not to be granted: But the rejection
of the Iewes from being Gods Israel, and the
feede whom he will blesse, maketh his word in
vaine, Ergo. The reason which confirmeth this
assumption is to be gathered from the Apostles
answer; such as the Israel, whom God hath lo-
ued, and chosen, and promised to blesse for euer,
such cannot be rejected, but the word of God
will be made frustrate; but said they, we are Gods
Israel, we are Abrahams seede, which are plainly
"to be gathered from verse 6. and 7. From these
circumstances, well marked, we may see that the
word here meant, is that word which opened
Gods gracious election of this people, to be his
people and children, and which promised his
perpetuall presence with them, and blessing to-
wards them: The word here meant, is such a
word as taketh effect in that part of the Iewes
whom God did know before, and is still made
good in them; but the word of the legall couen-
ant is abrogated to all the chosen of the Iewes.
Secondly; Jeremi declared the word of the le-
gal covenant to be made in vaine, yet did not this
give place to such an objection, that Gods word
to his people was made of none effect. Againe, the
"Apostle his answer were was direct, the word is made
"by mans sinne in vaine; and to haue informed
"them in the true end of the word of the Law, and
"not to answer them, that the word of the Gol-
pels covenant is not frustrate, when they object,
"that the word of the covenant of the Law is come
to nothing; this were but being asked of Chalke,
to answer of Cheese. Againe, we see that Paul
doth
doth not intimate the rejection of the Jews, as from righteousness and life, as they were followers of the law, which is a point he commeth to in the beginning of the next Chapter; but he considereth them, as part of Israel, and the seed of Abraham only: for had this beene the thing in which they grounded themselves, if those who follow the Law be rejected, God's word is come to nothing, then should not Paul have answered, all who are from Israel, are not Israel; all who are Abraham's seed, are not children; but all who follow the Law are not the true Israel to which God did vouchsafe himself by promise. Secondly; it is plain, he intimateth their rejection, as they were the people of the Jews, as they were denominated the Israel of God, which may be gathered from the first verse of the eleventh Chapter. Hath God cast away his people? God forbid. I am an Israelite of the seed of Abraham, of the tribe of Benjamin. Thirdly, No godly full ones could thinke the word of God falsifi ed, if such as did seek justification in the Law by the workes of it, were rejected; but the Apostles and godliest a while were exercised with this doubt, they could not see how it could stand with God's word, that Israel should be forsaken, and the Gentiles called: It is certaine therefore, that he doth intimate the rejection of the Jews, as those who had beene the Israel of God, and seede of Abraham. The Apostle denieth the reason on which they thought their rejection a thing which could not stand with the immobility of God's
"God's word. He answereth the assumption of the latter syllogism, by distinguishing of Israel and children; denying that all Israelites are that Israel to which God's word belongeth; or that all Abrahams seed are those children whom God adopted to himself, verse 7. But such onely who were like Isaac; First, begotten by a word of promise, and partakers of the heavenly calling: The reason is to be conceived in this manner; The reiecting of such, who are not the true Israel, nor belong not to the number of God's adopted children, cannot shake God's word, spoken to Israel and Abrahams seed: But many of the Israelites and Abrahams seed, are such to whom the word belonged not, Ergo, The word of God is firme, though they be rejected. This assumption is propounded in the end of the fift and fixt verses. Secondly; It is proved to the fourteenth verse. Here Arminius having presupposed this word the word of the legall covenant, and this reiecting of such as sought righteousness in the Law; he thus taketh vp the argument.

If the word respect the children of promise, then it is firme, though the children of the flesh are rejected: But it concerneth children of the promise, that is, believers; Ergo, it is safe, though justiciaries, children of the flesh be rejected.

But this assumption is no word of it in Arminius his sense, here expressed: For though children of the flesh in some other Scripture, doth note out justiciaries, seeking salvation in the Law, yet here the literal meaning is to be taken; a childe
"childe of the flesh being such a one who descen-
deth from Abraham according to the flesh; for
it is most plain, that these did make them thinke
themselves within the compasse of the word, be-
cause they were Israelites and the seed of Abra-
ham, in regard of bodily generation propagated
from him; and Arminius doth decline that, in
objecting and answering which this discourse
consisteth? Beside that, though the sonnes of
the flesh may signifie such, who carnally, not
spiritually conceiue of the Law, yet the seede of
Abraham without any adjoinned, is never so ta-
ten. The assumption which is to be proued, is
this; That many of Abrahams seede, are such to
whom the wordbelongeth not: The word which
belonged not to Ismael and Esau, but to Isaac and
Jacob onely, and such as were like to them, that
word belonged not to many of those who are
the seede of Abraham, and Israelites: But the
word shewing Gods loue, choise, adoption, ble-
ing of Israel, and Abrahams seede, belonged not
to Esau, Ismael, and such as they were, but to I-
saac and Jacob. Here Arminius having those le-
gall justiciaries, thus gathereth his syllogisme.

Ismael and Esau were types of such as sought
justice in the Law. Ismael and Esau were re-
teeted; Isaac was reckoned in the seede; Isaac
was a type of the children of the promise; Ergo,
the children of the promise are the seede. Ismael
was not in the seede, but Ismael was a type of all
who sought righteousness in the Law of all the
children of the flesh; Ergo, the children of the
flesh were not in the seede."
The conclusions are true, but not pertinent to this sense; for the children of the flesh here are those only who in course of nature came from Abraham: the children of the promise those who were so borne of Abraham, that they were in Isaac called to the heavenly benediction. But in laying down this rejection of Esau from benefit of this word, belonging to the seed and taking of Jacob, he sheweth plainly, that it is not a rejecting of those in Abrahams seede, who were justiciaries as justiciaries, because that Esau was rejected before hee was borne, or had done good or euill, from part in that word made to Israel and Isaac, taken to the heavenly benediction before any thing which might move thereunto:

marke, Ergo, in the 10. 11. 12. 13. ver. three things. First, the equity of Esau and Isaac in Parents conception, merits, demerits, onely in birth Esau had preheminence. Secondly, marke the word Came, signifying the election of the one, & calling him to the heavenly inheritance, with the rejection of the other, which is laid downe, verse 12. 13.

Thirdly, Marke the end, why God did choose and refuse, before merits or demerits in the end of the 11. verse, by a Parenthesis, viz. that Gods purpose according to his free election might abide for euer, while it depended not on workes in men, which are changeable, but on himselfe, who freely calleth whom he wil to this heavenly glory.

The scope of this example is the same with the other, viz. to proue that all of Israel, and all the seede of Abraham were not such to whom the
"word declaring God's free Election and Adoption to the heavenly inheritance belonged.

That word which belonged not to Esau, but to Jacob, that belonged not to many of Abrahams seed, &c. by consequence that may stand firme, though a multitude of Abrahams seede be rejected: but the word declaring God's election, &c. But the Apostle doth lay downe the manner after which the word choosing and adopting Israel, refusing Esau, was giuen forth, viz. that it came without respect of good or euill, which might movernto it, that hee may preuent a second objection which the Iewes might make from their owne righteousness, in respect of the Gentiles, sinners; for they might thinke it impossible that God's word could stand with rejecting them, who were righteous in comparison of the Gentiles received; for hee conceiued this included in that querulous objection: First is God's induration a cause why hee is angry with vs? Secondly, can he be angry with vs who are hardened by his uneresistable will? Thirdly, can he be angry with vs justly? The Apostle in this 21. ver. telleth vs, that that induration is not the cause of God's anger, but anger of induration; for none are hardened but vessels now of wrath, by their owne deserving. 2. Saith he, God beareth them with much patience, and doth not harden them by will irrefistable. 3. God doth it for most just ends, and thus a reddition might be framed, faith he, a majore ad minus: Shall the Potter have such absolute power in his clay, and shall not God have power to decree the hardning of those who justly deserve it? and
and that with such a will as doth expect with much patience their conversion, and all for the obtaining of most just things: But for this latter it is plain, the argument of the Potter is a pari or minori, if it be compared to God: Shall we thinke that God hath lesse power ouer his creatures then the Potter? God I say, who createth and maketh the clay, hee disposeth? And to use this similitude to Arminius, his order is to illustrate a thing by that which hath nothing like; for Gods worke (by that Arminius conceiueth) hath no resemblance to that the Potter doth, as is already shewed. For the matter answered.

First, he conceiueth not the question right: They aske not whether Gods induration be cause of his anger, but whether God may be angry at them who come to this state of being hardned? Now this is certaine, that men hardned and forsaken, are the object about which Gods anger is exercised, as a malefactor punished is the object about which the Magistrates anger is exercised, though punishment is not the cause why he is angry, but the effect of it; neyther is there one word in this verse, which testifieth God to harden such, with whom he is angry for sinne, vnlesse to beare with patience, signifie to harden, and vessels made or prepared to destruction, men now having by sinne prouoked God: the first absurd, that an act of patience should be induration opposed to mercy; the other equiuocall, as a vessell prepared to glory is not a vessell now beleeuing and sanctified, and actually fitted for glory; so on the contrarie. For
For the second it is false that here is any thing to testify God's will unresistable, which the Apostle did never except against, but rather justifie, and yet maintain it equall by a comparison fore-confirmed. And this is no argument why his decreeing will should not be irresistable; this I say, that hee vseth patience toward those whom he hath decreed to reject, hee conceiueth the will of God to have come to election, and otherwise to include an appetite as it were, of having some thing which hee will not worke by his omnipotency, but he whose omnipotency is not in every thing, he is not a God omnipotent; for there are some things in which he is not omnipotent: not to name the same things he would haue of vs, he hath covenanted to worke them in vs; I will put my spirit in your hearts, and make you, etc. and that there is no power in God which is not infinite and omnipotent; true it is that the verse setteth downe just ends, and that therefore God hath power to purpose and worke most justly that which is decreed and done to so just purpose. These are collections which his head hath deduced, but not once imagined by the Apostle: and marke now how the Apostle hath soyled the cause of God, by strugling so laboriously and mystically against that which might so easily be answerd: They seeme to murmur against God: if he be angry at them who are hardned by his will, or a decree of his will irrestitable: The plain answer is, God is not vniust though he be angry, because the decree of his will did determine the hardning of none, but such who should first by their ungrate-
full and horrible vnbeliefe prouoke his iust and induration, (whereas you thinke that he did decree to bring you to this with a will vnrellecible,) the truth is, he did decree nothing about but conditionally, putting also the condition your power, that you might have kept your from coming into the number of those, who in his anger hardned, if you would, but you were not. The manner, ergo, laid downe, preuenteth a thought, in as much as this might be ded from it; That word which doth signifie such a lection and adoption, as do not depend, once respect any merit in the creature, that is sinne, though the Iew, righteous in compar of the Gentiles, be reiect, and the sinfull G entiles receiued: The end shewing why God we not looke at any thing in such whom hee ele and called, viz. that his decree and word abe some whom he had elest, might abide sureln king effect, while the stabillity and efficacy of it depended on him freely calling, not on vs; for Gods decree, or word, touching saluation, dep on men, it would proue more vnstable then a cree in Chancery; as we see in Arminius his dec I will saue them all, if they will obey me; I see I will not, but they will sinne: Well, I must let them but I will condemne them all; I but my me heere must moderate Justice, this decree must be peremptory: I will send Christ to redeem that I may saue all againe: I decree to saue all they will beleue, but I see they will not; I saue such as I see now beleue with perseuer
and reject others: that order was fit in electing, which doth make God's decree most firm, and of most effect to his elected; but to choose them without any respect to their works, was fit to this end; Ergo, he did choose in this order, not looking at any thing in them, but at his gracious pleasure; and in these examples, as in types, are laid downe, all the high points of election, viz. that God doth choose vs before we are, that God doth not looke at any thing in vs, for which to choose vs; for though it is true they were in their causes, yea, in some degree out of them, yet they are brought in as now chosen, when they were not manifeely in the nature of things, but creatures to be borne afterwards; and though they both had in Adam offended, yet this is excluded in their typicall consideration, and they are heere brought in as having done nothing. Like as Melchisedeck had Father, Mother, length of daies, but as hee is a type, none of these things come to be considered in him. What faith Arminius heere? He maketh the 10.11.12.13 verses to contain these two things, the Type, & the explication of the Type; the Type, set forth with sundry circumstances, which are not so much to be heeded as the things typified, expressly set downe in these words; That the purpose of God, according to his choyce of some, or in which he chooseth some to life, rejecting others, might be firm, while it dependeth not on works of the Law, but on faith, obeying him that calleth. From which explication he gathreth two syllogismes, proouing things to his thought, which goe before.
1. That purpose which is according to election of some, with rejection of other some, that purpose may stand sure, though many be rejected.

But God's word and purpose is according to election, or is such as discerneth and chooseth some from other some to salvation, ergo, the word of God is not made of no effect, though many of the Jews be rejected.

2. That purpose which dependeth not on workes, but on faith obeying him, that calling, that purpose, comprehendlth not such as seeketh by the works of the Law salvation.

But this is such, ergo.

Esau the first born is hated of God.

Esau is a type of such as seeketh righteousness in the Law: ergo, such as seeketh righteousness in the Law are hated of God.

Jacob the younger, was beloved.

Jacob was a type of all who follow life by grace of calling: ergo, all who thus follow life, are beloved of God.

To answer which things briefly, the persons named, are here to be considered personally, and typically. Personally, because else he doth not prove that Israelites the seed of Abraham may be rejected. Typically, because they are heads of all the chosen and rejected, both in the seed of Abraham, & in the Gentiles also. But that they are types here of persons qualified with zeal of the Law, or faith on Christ, this is a dream without proofe, meerely presumed, which before hath beene sufficiently refuted,
fured, and shall be further touched, in this which followeth. First then, to the circumstances, why are we not to stand upon them, seeing betwene types and things typified, there is such analogie, as that thereby one doth lead vs to the other? But he doth see well that these things here set down in the types cannot stand with that hee would have typified. How can Esau now considered without workes, good or euil, when he is reie&ed, be a type of those who are reie&ed as sinners for righteousness &e by workes of the Law? Or how can Iacob, as he is considered without faith, or any other worke, when now hee is cho&en and called, be a type of such who are now cho&en, when God doth see believe with perseverance in them? Againe, this decree electing Iacob, did offer him grace aboue Esau; but the decree of sauing Iacob, if hee would beleue and obey the heauenly calling, doth offer no leffe to Esau, or any other. Now his conceiving the Apostle to explaine his type in that parenthesis, is most absurd; doth the note of a final cause or event, that, or to the end, that his purpose doth thus begin the accommodation of a type propounded? it is an example not to be seconded; nothing is more plaine then that it is added to note the end or event of that manner electing and reie&ing, which are heere expressed: and for the two conclusions hee doth argue from these words; The first is true, but not a thing heere to be prooued; for the Apostle had said that, ergo, the word was true, notwithstanding the multitude of Israelites were reie&ed; because that all Israelites were not that Is-
Israel, and all the seede of Abraham were not those children to whom the word belonged: This is then that which here is to be concluded, that those who are the seede of Abraham, and Israelites in course of nature, were not that Israel, and that seede, to whom the word signifying Gods election and adoption belonged: the force of the argument therefore is in this, not that the decree is after election, but that Jacob only was in decree of election, and Esau borne alike of Isaac was not.

The second syllogisme concludes a thing that never came into the Apostles minde, and cannot be accommodated to these types, unless types in that wherein they are types may be contrary to the thing testified by them; as I have shewed above. Beside, who will yeeld him that Gods calling, is here put for faith obeying God calling, when the sight of faith and every thing else was before excluded in this election of Jacob; and therefore the decree electing him excludeth and opposeth it selfe in workes to this faith, as well as any other thing. Now then we see that this decree electing and adopting, is so from Gods will, that nothing in man is considered in it, as a meane or cause, but onely his meere pleasure: for cleering which, I entred the explication of this place: to this only the context following will agree, which seeing I am thus far entred, I will shew so shortly as I can.

What shall wee say then (faith the Apostle) is there injustice with God? God forbid. For bee faith to Moses. This is plaine, that the doctrine next before deliuered, giueth occasion to this objection. Let any judge
judge then whether Arminius his sense is made probably a ground of this imagination; we see this doth naturally arise from our construction; for if God from his meere pleasure doth choose one, & cal him to adoption and the heavenly inheritance, rejecting another every way equal to him; Then God seemeth unjust, for upon his meere pleasure, to deal so unequally with equals, upon meere pleasure seemeth very hard; doe but lay that of Arminius by it, and there neede no other confusion. If God decree to reject such as reject his grace offered in Christ, stiffly cleaving to their own righteousness; & if out of his meere pleasure, none deserting it, he decree to save such as shal by faith lay hold on his mercy offered in Christ, then he seemeth unjust. I answer; Here is no shew of injustice to the reason of man; for that which he supposeth to be the ground of their suspecting injustice; namely, that God (hold of his meere pleasure decree that believers on Christ, not followers of the Law, should be saved, contrary to his former decree in the covenant with Adam; for had this beene the ground of their imputation, the Apostle should have answered, that God did not of meere pleasure decree otherwise about attaining life, then at first he had; but he came to this covenant of the Gospel, by reason that we had broken the former, and through weak flesh, made it impossible to us: But he maintaineth the will of God from meere pleasure, shewing mercy to Jacob to have beene iust in him; it followeth.

Hee who hath power to shew saving mercy where himselfe pleaseth, he is not unjust in shewing to some, without any consideration on their parts.
parts, and denying to other some.

But God hath power to shew mercy, electing, adopting, calling to the heavenly inheritance, to whom he will.

This is the express testimony of Moses, which tendeth to prove God free from injustice in his grace to Jacob, and in denying it to Esau: For if hee may shew it to such as he please, hee may refuse it others by the same liberty; He doth amplify this by a consectory deduced.

That which is wholly in the free pleasure of God, that commeth not from any thing in the power of man: But this mercy, electing, adopting, calling, is meereely in Gods free pleasure; it is not therefore in man to procure it, but in Gods liberty to shew this mercy.

This answer doth plainly shew, that the point which distasted was this; That God should at his meere pleasure shew mercy to Jacob, which he refused Esau; which would make our election, calling, adoption, quite out of our power, meereely depending on Gods free pleasure: For, both these are here auouched to stand with injustice in God, what ever might be surmised: And marke here, that the Apostle doth maintaine it without injustice, to shew and refuse mercy, when he considereth not any thing in the persons which might make this equall: For were the equity of Gods mercy shewed to Jacob, and denied Esau in this, that now all were become children of wrath, whom God might pardon and restore, or leave and execute at his pleasure; then the Apostle should in the
the honour hee owed to the name of God, have here expressed this consideration, that God might justly shew mercy to some, and deny it to others, who were now such, that they had by sinne brought themselves under sentence of condemnation. For if he had not shewed it to any, hee had not beene vnjust; but Saint Paul did know that he had affirmed, that God looking neither at merit in the one, nor demerit in the other, had chosen and loued the one, refused & lesse loued the other. Here marke Arminius.

If that purpose, God reiecting such as seeke righteousness by their owne workes, electing beleevers, depend onely on his mercy, then it is not vnjust.

But that purpose is neither from him that runneth, &c. but dependeth on Gods meere mercy, Ergo, it is not to be accused of injustice.

First; Marke how he maketh the Apostle not answer the difficulty of the Obiection, which was this; How could God goe from one Covenant, decreeing saluation on workes, and decree contrary, that not workers, but beleevers should be saued? for Gods mercy cannot be the cause, nothing else comming betweene, why God should change his order, and goe from one vnto a contrarey. Secondly; Let him shew how mercy can be the one-ly cause,why aijusticiarie, cleaning to his own righ-teeousnesse, is reiectd from saluation. Thirdly; The Apostle doth not proue this decree,that beleevers shal be saued, to be iust in God, but Gods shewing mercy in destination and execution to one before
before another. Now this decree, I will save all that shall believe; doth not show any mercy to one before another, but offers mercy to all alike. Lastly; Who would ever accuse the mercy of God, for decreeing in a just course to bring men to salvation, when now they had made themselves guilty of wrath: Marke how he depraveth that consectorie, which showeth that it is not in our power now under wrath to deserve that God should decree the salvation of vs, in case we would believe. But why Gods decree of election falleth on my person to life, this he maketh in our power, which is the chiefe thing here excluded; for from that God had purposed and performed to Iacob, and from that privityledge that God will at his pleasure both intend and manifest his saving mercy and compassions, this is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or indeavour of man, but in God freely showing compassion: Not to say, he should tell vs a great matter, in concluding with a solemn Epiphone-
ma; such a point as this, that man under sinne and death, could not deserve, or any way cause why God should strike that covenant of the Gospel, and promise salvation upon believing.

For the Scripture faith to Pharaoh.] The 17 Verfe followeth: The connexion may be diversely conceived, either to prove that God sheweth mercy at his pleasure to some, so as he denieth it to othersome; or that which went before, that it is not any thing in vs which maketh vs elected like Iacob, or rejected as Esau; & then the proofe erre thus; the
Scripture doth testify, that hardening and denying mercy dependeth on God's mere pleasure, no lesse then shewing mercy; Or we may conceive it as in reference to the unrighteousness formerly objected; for that objection had a double fact giving occasion; God electing *Jacob*, rejecting *Esau*, without any thing that deferred it, whence God might seem subject to injustice in two regards; First, for shewing his grace to the one before the other, when they both were alike. Secondly; In refuting the one out of his mere will, and excluding him from the grace shewed the other, when he had done nothing to deserve it.

Hitherto hee hath answered the first part of the objection, that God in shewing mercy to equals, unequally is not unjust. Now he answers the other part.

That which God hath done, that is in the freedome of his will justly to doe: But God hath for ends of his glory, without any thing done on their parts to move him, denied grace to some, and hardened them, which is plain in this example; he did raise vp *Pharaoh*, not yet being, purposing to harden and punish him; *Ergo*, as he sheweth mercy where he will, so he hardeneth, that is, denyeth mercy, and so hardens and punisheth whom he will.

The Assumption is the example, the Conclusion followeth it. *Arminius* is here still like himself, he frameth a double Sylogisme, taking away shew of unrighteousness in his decree, made with election of some, rejection of other some.

That
That which God justly doth, that he may decree to doe.

But hee stirreth vp, hardneth some justly.  
Ergo, he may decree it without injustice.

The second Syllogisme, from the 18. verse.

Hee who sheweth mercy and hardeneth, may decree according to election, to shew mercy to some believing, and to reiect such as seeke righteousness in the workes of the Law. But God showeth mercy on whom he will, &c.

For the first, it is true that is gathered, but not pertinent; for this example is brought to shew that God may reiect a person without injustice, when he hath done nothing for which Gods will should be moued to reiect him; and it is to be well noted, that the minde of God cannot be too prone, that he may make a decree to reiect a person that followeth righteousness in the Law; for Pharaoh cannot be considered, as in the number of those Iewes who were zealous for the Law. Beside that, it could never seeme in appearance unrighteousesse, to decree when a man is now a childe of death, that if he will not accept of Gods mercy in Christ his Sonne, but cleaue to his owne righteousness, then he shall be rejected. And for the latter Syllogisme, it is no new Argument, as Arminius would haue it; but the conclusion affirming from all gone before, that it is in Gods liberty to shew mercy to some, as to Jacob, and to deny it to othersome, and that, Ergo, he cannot be vniust in doing that which he hath liberty to doe. Againe, the first part of the Proposition doth fight with it selfe;
for he who may shew mercy on whom he will, he may not make the creature the cause why he should shew mercy, for he cannot shew mercy on any out of his mere pleasure, & yet shew mercy on some consideration in the creature moving him to it.

Now from this that here it is said; *God may shew mercy on whom he will,* he gathereth, that God may make a decree to shew mercy to such as believe, repent, and persevere, &c, in sanctification.

He who may shew mercy to whom he will, he is not restrained to some persons, who shall be of this or that condition, but is as free to one as another.

Now the grounds of this new learning, or old error, I know not which to call it, say, that God cannot choose any, but such whom he seeth eligible, as being qualified with such condition as the justice of God admitteth, which is the moderatrix of his mercy.

He who can shew mercy where he will, can doe more than that which may possibly be done, and yet not any receive mercy.

But such a decree as this might be made, and it still possible that not one in all mankinde should be partaker of mercy.

He who sheweth mercy where he will, is the cause why mercy lighteth on these particular men, rather then others.

But he who can but make a decree, that such as will believe shall have mercy, he is not the cause in particular why this man hath mercy shewed to him, rather then another.
His Conclusion misconstruing that word and decree, is above refuted, and hath no concord with this Objection following, which is most evident, after this manner.

If it be by his mere irrelisftable will that men be in the state of such as are rejected and hardened, then he hath no reason to blame them being so.

But hee out of his pleasure, without any thing in the creature caus'ng it, doth reject some from mercy, and harden them: Ergo.

Now Saint Paul doth answere this, either by denying that the will of God is irrelisftable, or by denying that the efficacie of Gods will doth reach thus farre, that some men are in the number of those who are rejected and hardened; but first by rebuking the insolencie of this fact, that a creature shou'd expostulate with his Creator; secondly, by showing the right of the thing, viz. that God may at his pleasure reject and harden some: The first in the 20.verse.

That which the Pot may not doe with the Potter, that maiest not thou doe to God thy Creator.

But the Pot may not finde fault with the Potter, for framing it thus or thus, the end of the 20.verse. Thou maist not finde fault with God, as if hee were in fault, by whose irrelisftible will thou art in this case wherein thou standest, rather then thy selfe, who dost suffer his unavoidable pleasure.

Hauing thus chidden the insolencie of this muttering
muttering imputation, he proueth that it is equall
God should out of his meere pleasure show mercy
to some of his creatures, and reiect other some, to
induration and punishment.

The right which the Potter hath ouer his
clay, that and much more hath God in his: for
the Potter must haue his clay made to his
hand; but God must create and make the clay
which he will worke with.

But the Potter hath the power that he may
feuer certaine distinct parcels of his clay, out of
his meere pleasure to contrary vses. v. 21.

The Potter doth not seuer his clay in this
manner, if it shall all be fit to receive some no-
bble forme: I will make it to such end, if not, I
will turne it otherwise; for then it must from
the clay, not the Potter; why this parcel were
a vessell to honourable vse, and that other-
wise.

The Conclusion followeth, ver. 22. 23.

Ergo. shall not God haue the same right to ap-
point some of his creatures to be vesseles of dis-
honour, howbeit he vseth much patience to-
wards them, that he may the better declare his
wrath, and power in them, and his most glori-
rious mercy towards his chosent?

The words haue a rhetoricaall reticency in them,
and are thus laid downe. What if God, willing to
shew his wrath and power, haue borne with much
patience? &c. and that hee may shew his glorious
mercy towards the vesseles of mercy. Now some-
thing must be understood: Shall his power for this
be
be the lesser? or any plead against this freedome of God in denying his mercy, and reiecting some, from the great patience hee vlieth toward them: or wee may conceiue it, if not preventing this objection, yet laying downe the conclusion with a double reason, after this sort: If God haue most iust ends of his glory, and the good of others who are vessels of mercy, and if hee execute his decree with much patience, and long sufferance, towards the vessels of wrath; shall hee not have power to ordaine them to this end, whom in so iust manner, and vpon so good considerations hee bringeth vn-to ? &c. In answering these, Arminius leemeth very accurate, but it is a wily diligence; such as those poore creatures vse, which being hard beset will run round often, & fetch running-jumps, that by this means they may bring to a losse all that pursue. To leave him therefore in impertinent discourse, what I can gather out of him, touching these words, respecteth one of these three things: 1. The occasion which went before, God hardneth whom hee will, as hee sheweth mercy to whom he will. 2. The objection. 3. The answer.

Let vs begin with the first, for if you marke the antecedent in the sense Arminius taketh it, it will not beare the objection following. Secondly, If the objection could be made, yet Saint Pauls answere would prove impertinent; the antecedent occasion, Arminius must vnderstand of Gods decreeing to harden, or actually hardening, according to his decree: His decree is, I will deny thee mercy, harden thee, punish thee, if through vnbeleeue and im-
impenitency thou shalt make thyself worthy: His actual hardening is a powerful executing this punishment of induration, and rejecting, on him who hath by final impenitency deserved it: neither of these will beare his objection, with shew of reason. And because Arminius seemeth rather to respect the decree, we will take up that, and ioyne this murmuring objection with it. If I am hardned by Gods decree, which doth set downe the hardning and rejecting of all such who shall by final unbeliefe and impenitency prouoke him to it, then hath God no reason to be angry with me, on whom this sentence is executed by his unresistable will: But I am hardned according to that decree. Take the antecedent in the other sense; If God now in his wrath execute induration on me, haueing deserved it by my final impenitency, and that with such power that I cannot resist him, then hath hee no cause to be angry with me, who am thus hardned by his almighty power. I doe appeale to any conscience, what shew of reason there is, inferring such a consequence on such antecedents. No, had Gods will beene, not absolute within himselfe, but respecting conditions meritorious in the creature, or had his induration beene a meere inferring of punishment now deserved, and not a deniall of mercy which should haue removed the entrance of the other (which the opposition teacheth to be meant by induration) then there had beene no shew of reason thus to grant against God. But come to the objection: He conceived in it thus much, as if it should say, Can Gods induration cause him to be angry
angry against vs who are hardened? Can that which is the effect of his unresistable will, cause him to be angry with vs justly? First, the Apostle chideth this insolency, suggesting the state of the persons murmuring, and the person of God against whom it is murmured. Secondly, from comparison, we having thus repelled it, he defendeth the equity of God, and answereth to the matter. First in the verse.

He who hath power to decree the life and death of his creature on some conditions, and to harden some, and shew mercy to others; If he harden or shew mercy, we must not reason against it.

But God hath this power set downe in the comparison of the Potter; but the comparison of a Potter pleadeth a farre higher thing in God, then making a decree of sauing such as should become fit through use of their owne liberty, and condemning such who should most justly deserve it. For this legall kinde of induration, as some of his schollers call it, giueth no occasion of imputing, without show of reason, any fault to God, seeing Gods decree doth not any thing to mee, vnlesse further then I make my selfe a vessel of dishonour. Secondly, this sense hath no affinity with the Potters fact, this decree doth not make definitely any persons vessels of honor, but such of them as should believe; all if they will believe: this doth not make the persons become vessels of honour, but the performance of the condition in the decree, this maketh God to frame persons diversly qualified, to divers
divers ends; whereas the Potter frameth a massel all alike to divers purposes. Thus having repelled this murmuring, he doth make answer to the matter of their objection three waies, which likewise may make, to his judgement, a limited reddition of the former comparison.

Thus by the way I haue runne over part of the ninth to the Romanes, in which were not all error a thing connaturall, I should maruell how any could euer imagine things so directly against the meaning & discourse of it: The plot of his election was as strong in his braine, as numbers in theirs who thought they saw them in every thing. Let vs euer hold that the choyse and purpose of calling to the heavensly inheritance, is meerely from his will, because hee will, without any respect to the workes or condition of his creature; framing mankinde to divers ends, with as much freedome, as the Potter doth his clay, though it seeme to fasten vnrighteousnesse on God, and to excuse the creature, to flesh and bloud. It is one thing to doe things with will, another thing to doe them from free pleasure of will, or because we will onely.

Againe, the decree is therefore made to depend on God calling, that it may be firme; but did it depend on perfeuerance in faith, left altogether in our liberty, it could not be firme, seeing it dependeth on such a condition as to the last breath is uncertain, by his owne principles otherwhere delivered.
Now followeth the end: *For the praise of the glory of his Grace.* First, to open some words in this verse, that so we may see the meaning, and consider of it more fruitfully; it may be asked what Praise is: There are words which sound this way, the difference whereof I thinke good to unfold. Praise, when it is taken restrainedly, doth signifie the setting forth by speech of this or that, in any which is praise worthy: Honor is larger, for it is done by word, worke, gesture, and serueth to report our reuerent respect to Gods excellency: Thankfulness is a praying of God, as hauing bestowed some benefits on vs: Glory is the account which wee haue of God, when now hee is made knowne to vs. Now here praise is put in a larger acception, and may containe all of them, both the admiration and highest esteme of it, when it is once manifested, the praising it in word, and honouring it, the thanksgiving which is most worthily yeelded to it.

Glory of God is sometime vsed in a singular manner, to note a glorious instrument, comming immediately from God, and made immediately for God; man is the image and glory of God: Sometimes it is vsed in an acception more frequent, for the glory of God which is in vs who glorifie him, or the glory of God in himselfe, who is glorified of vs; even the glorious being or essence of God; Thus it is vsed heere, and Rom. 9. that he might shew his glory to the vessels of mercy, that is, glorious nature to mercifull & gracious: So 2 Thes. 1. from the glory of his power, that is, his glorious essence, which is most
most powerfull. Thirdly, for his grace, here we must know that S. Paul vseth divers words, which signify one thing, but clothed or putting on divers respects, ἀγάπη, χερσότης, ἀληθος, φιλαυτή τω, χάρις. Rom. 5. Loue, Bountifulnes, Mercy, Philanthropie, Grace. Now all these are the same thing, even Loue; What loue is, I need not shew; Bountifulnesse is Loue, as now it is in worke beneficial; Mercy is loue, as now it helpeth the miserable; Philanthropie is loue, as it respecteth mankind; Grace is loue, as it giueth good things freely, without desett, to make accepted; The word signifies, to do a fauour, to follow one with some reall fauour now executed. The summe then is this.

All this spirituall blessing wherewith God hath blessed vs, is to this end, that he might manifest his most glorious essence, which is grace it selfe, and that to the intent we might admire it, esteeme it highly, honor it, set it forth in words, yeeld thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made vs who are children of wrath, accepted and followed with many fauours in his beloved Son our Saviour.

The verse containeth two things.

1. The end in these words; For the Praise of the glory of his grace.

2. A description of Grace, from the effect, which is set forth both by the principal cause, God by his eternall grace; & ministeriall, or secondary, God out of his eternall grace, in & through his Christ hath made vs accepted.
First then wee observe, that all he did from eternity intend about man, hath no end but his own glory: He made all things for himself, Prov. 16.4. All things are from him, through him, for him. Bring my sons and daughters every one, whom I have created for my glory, Isa. 43. 6. 7. The reason is plain, God who is wisedome itself cannot work without an end: A wise man will doe nothing but to some purpose: That which must be Gods end, why he maketh all things, must be better then all those things which serve vnto his end; for the end is better then that which serveth for it, as the body is better then food, raiment, and all things which serve for the body. In the third place it is plain that nothing is better then all the workes of God, beside God, nothing better then every creature, but the Creator: If then he must needs haue an end why he maketh things, and this end must needs be better then the things made for it, and nothing is better then all the creatures, but onely God the Creator: Hence it followeth that God must needs haue himselfe as his end in every thing which he worketh: now God being so perfect, that he needeth not our good, that nothing can hurt him, or make him better in himselfe: hence it followeth that his end must needs be some externall matter, as the making himself known, that he may be accordingly honored of vs, & that to the benefit of vs who yeeld him this honor. The Scripture intimateth 3. ends in that God worketh toward his chosen. 1. The glory of vs, The wisdom of the Gospel is said to be predestinate to our glory; all things are ours. The 2. is the glory
glory of our mediatour, all are yours, you are Christ's, 2 Thes. 1. Christ shall be glorious in his Saints, yea, admirable in them that beleev[e. The 3. is God himself; all are yours, you Christ's, Christ God; that is, for God and his glory: Now those two former are ends to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, give it the due filling which belongeth to it, but these are not his proper ends, but that hee may haue a house for his habitation: So God worketh many things to our glory, and that in vs his Christ may be glorious, but the proper end which hee hath in all, is his owne glory.

Wherefore seeing this is Gods end, let vs in all things labour to yeelde him glory, whatsoever we are, let vs be it in him, & through him, and for him. We see euery thing that commeth of the earth, goeth to that common parent againe; euery body made of these elements, is resolued into these elements; so must it be with vs, wee must returne backe to him in glorifying him, from whom wee come, as the workemanship of his hands: It is certaine, if he be not glorified of vs, hee will glorifie himselfe in vs. What a shame is it that wee should not have his glory, as the end we aime at in euery thing, who hath made all things in heauen and earth serue, as their end, to which they may be reduced?

Secondly obserue, that he doth generally intend his praise of his grace, in all such who are predestinated by him: that which God doth out of his grace
grace, must needs be to the glory of his grace; But hee doth elect and predeftinate vs out of his grace. We see that if one doth this or that in wisdome, he is praifed for his wisdome, which in this or that he hath shewed: So in any other vertue, thus it is, those things which God doth out of his grace, hee must needs intend to haue his grace notified in them, and to haue it, being knowne, admired, honoured, & praifed accordingly. Againe, those things which God doth out of iuftice, though, diversly iuftice, from which they come, shall be glorious in them, yet all that iuftice doth is reduced to this, as the iuft supreme end, euin to lend a voice to the riches of Gods glorious mercy, which he sheweth the vessels of mercy: For looke as in vs the actions of inferiour vertues, which commend the vertues they come from, they are serviceable in some sort, to actions of superiour vertues, Ergo, what my temperance doth vpon the Sabbaoth, it doth it for religion sake, that my devotion may more fully and fruitfully occupie himselfe; So would God haue vs conceive in his dispensation, that what his iuftice doth, it is such, that in some sort it hath a respect to, and is serviceable to this most supreme end, this praife of his grace; this is it, in which he most delighteth: Euen as vertuous Kings after the matters of God, affect above all things to be had in honour for clemencie and bounty; So it is with our God, King of Kings, all he doth is to this end, that his grace may be made manifeft, vnto his greater glory. Men indeede may looke at praife as a spurre, but not drive at it, as their highest end,
end, nay, they may not seek it, but for a further end, God's glory, the good of others, their own due encouragement: But God may seek his glory as his utmost end, because he is not in danger of Pride, as man is, and there is none higher then himselfe, to whom he should have respect; this maketh him when he sheweth himselfe to Moses, proclaime this in himselfe without comparison above others. See the place.

The Use of this is, first, to stirre vs vp to glorifie him in regard of his grace to vs: How will servants who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poore, bounty to their followers? So should we never cease to haue this grace in our hearts and mouthes, to his glory who hath shewed it. Let vs not be like those grounds, which swallow Seedes, and returne nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be knowne, praised, and magnified by them. Saint Paul; I thanke God in Christ, Rom. 7. Praise be to God in Christ, 1 Cor. 15. Blessed be God, even the Father, 1 Pet. 1. If the light of God's graces shining in men, must make vs glorifie God in them; how should this most high grace of God before all worlds think there on vs for good; how I say, should it be extolled of vs? When the love in a good man must be glorious in our eyes, yea, seeing his predestination hath so wrought, that all things shall work for our good; let vs in euill, as well as in good
good praise him; hee loues in every thing loue it selfe. Euen as waters come from the sea, and returne againe to it: So from this Ocean commeth every blessing, and every benefit shoule by prai-

This Doctrine, hath Vse for confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the heauens should be given them from the hand of iustice: For if that should next of all and immediately be given them from iustice, then the last things, to which Gods predestination shoule come, is the glory of Gods distributive iustice. If they say God doth giue it as an act of grace and iustice; I answere, then God hath not done all in election and predestination to life, vnto the glory of his grace, but to the ioynt glory of his grace and iustice. Againe, it is impossible that God should alike immediately giue life ioyntly from grace and iustice: For if grace giue it freely, iustice cannot together giue it, as a matter due by meritorious purchase. God may as possibly condemne the same man, both out of reuenging iustice and mercy at once, as he can giue a man life at once, both from free grace, and distributive iustice; for mercy and reuenging iustice are not more opposite, then grace is to distributive iustice.

Againe, we see them confuted, who thinke that God propounded an indefinite end about his creatures, designating his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsell the Scripture mentioneth, God is testified
testified to have his end, not in generall, but specified as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this supposeth that God may provide for some particular end, and be frustrated in it; that he dependeth on the will of man in his decrees touching his glory, in this or that particular manner; that he doth not see in that instant, moment, or signe of his eternall act, whereby he did decree to make: When he doth decree to make his creature, to what particular end he shall bring him, only he is sure in some kinde or other to have his glory.

Observe thirdly, from this he faith; of the glory of his grace.] And so the other attributes of God are his essentiall glory, a most glorious Essence; In earthly things, that is a glorious body, which is lightsome & radiant, & hath a kinde of luster, Ergo, Saint Paul faith, there is one glory of the Sun, another of the Moone and Stars, making these lightsome bodies subjects of glory: Thus it is a property of a body glorious, to shine as the Sunne; needes then must God be essentially glorious, who dwelleth in light, who is light it selfe, such as that to it there is no access; such as that the Seraphims conscious of their infirmitie, doe veyle themselves before it. The light naturall, which this bodily eye feeth; the light of reason, of grace it selfe, all are as nothing before this light. When Moses said, Lord shew me thy glory, Exod. 33. the Lord said, I will show thee my excellency, And what was it? Even his grace, mercy, bounty, long-suffering, &c Exod. 34.
I name this by the way, to stirre vs vp, that wee may indevour to know the properties of God, and view as we may, the reflection which wee haue in his word and workes, of so infinite glory. How dull of heart are we, that wee no more seeke to haue the eyes of our mindes wiped, that we may get some gynpse of it? We will runne after glorious sights on earth, and are much affected with them, to see the glory of Kings, especially when their royall estates haue annexed princelike wise-dome, it maketh that befall men, which did once happen to the Queene of Sheba; There is no spirit remaining in them, they are overcome with it: But how would this delight vs, did we in any measure discerne it? What shall be our glory in heauen, our blessednesse, but to enjoy the continuall view of this glory, this most blessed vision? By meditation and contemplation, to fixe the eye of our soules on this glory, will transforme vs into the likeness of it. All the glory of this world is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing, as we see by day but rottennesse it selfe. Wherefore let it not bewitch vs, but let vs all seeke to God, to take away the vaile off our hearts, to the end that we may yet, as in a mirrour or glasse, get some sight of this most rich glory. Rom. 9. This grace of his which hath beene alwaies towards us.

Obserue fourthly. Wherewith he hath made vs accepted.] That is, with which grace electing and predestinating vs, that it might be glorified of vs, he hath now in his time done vs favour, or made vs accep-
accepted in his Christ. Obserue then, what grace it is which in time doth worke all good things for vs; euen the same grace which before all time did purpose them to vs: Gods louing vs to life, doth not beginne when now we are brought home by conversion to beleue on him, but when we were his enemies, he did so love vs, that he gave his Sonne all to death for vs, Joh. 3. Rom. 5. And when he calleth vs in time, he doth it out of that grace which was giuen to vs in Christ our head, before all worlds. For this cause the Scripture doth not say, that God beginneth to loue vs to life when we beleue, but that he giueth vs life eternall, executing that to which he had loued vs; neither doth the Scripture say, that in Christ now sent to worke our redemption, loue in God is first conceived; but that it is manifested, when that sauing grace appeared, Tit. 3. when the philanthropie, or loue of mankinde appeared, Tit. 3. 5. So God doth call vs according to grace giuen vs before worlds, but now made manifest, 2 Tim. 1. 1 Tim. 1. yea, life and immortality are said to be brought to light, as things which had beene overshadowed by the Gospell. Now looke as if the Sunne haung her light long eclypsed, should after breake out, it were no new light, but an αντιφανεία, or new getting vp of the old light, which for a time was eclypsed: So it is with this Sunne of Gods eternall grace, the interposition of sinne, through the vertue of iustice, did for a time keepe from vs all the gracious influence of it, till at length in Christ, removing that which hindred, it breaketh out, piercing our hearts with
with the beames of it, and working in vs many reall effects, which it could not put forth till justice were satisfied: Even as God knew how to loue Christ his Sonne to that glorious life, to which he had chosen, and yet execute the cursed death on him, as our surety: so he could loue vs with his eternall loue, vnto that life, to which he had chosen vs, and yet execute on vs the cursed death, when we had offended.

This first serueth to excite in vs godly joy, in vs I say, who see this light risen ouer vs, this loue shining vpon vs in Christ, which was sometime so ouercast by sinne and death, that no glimpse of it might be discerned. If this bodily sunne had his light but two or three daies eclypsed, O how sweet and amiable would it seeme to vs, when getting the victory, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from vs, while wee were the children of wrath, lay in all kinde of darkenesse, that this grace so hidden should like a spring-sunne returne to vs, and refresh vs?

Againe, we see them confused, who will not yeelde that God loueth any sinner vnto life, till he doth see his faith and repentance: But the loue which destinateth to bring one to life, may stand with wrath, executing death; and why doth hee worke in sinners repentance, faith, sanctification, which are the meanes tending vnto life, if hee may not purpose the end vnto them? What shall hinder him from louing them thus farre, as to purpose to them that he can iustly execute?
Observe Lastly, in and through whom the grace of God doth bring us to receive favour and grace, even in, and through, his beloved. The Law came by Moses, but grace and truth through Jesus Christ. The Angels did sing at his birth, glory to God, peace on earth, good will to men; in him God was reconciling the world, & God did give this testimony of him, This is my beloved, in whom I am well pleased. For Christ hath performed such an obedience at the commandment of grace, as doth yield such satisfaction to justice, that grace may justly give us every good thing; yea such an obedience, as doth procure from grace every good thing for us; for Grace and Justice kiss each other in Christ; Grace freely bestowing all her gifts unto her glory, and that without any wrong, nay with full contentment of revenging justice. See the first to the Coloss. what is written on those words, Who hath translated us into the kingdom of his beloved Sonne.

In whom we have redemption through his blood, even. &c. Thus wee come from that gratifying, mother, child-bearing grace, from all eternity in God himselfe, to that grace which is freely given to you, and hath his real effect in you: And this is handled, first in regard of the Jew, who had received it, Paul with the rest believing. Secondly, in regard of the Gentiles; and in particular, these Ephesians. The grace toward Paul, with the rest of those who were first called to faith, hath two maine branches: First, the grace of redemption, or justification. Secondly, the grace of glorification, beginning verse 11. reaching to the 13. Now in handling
handling this first benefit: first in this verse, he doth propound in the former part of the verse, expound it in the latter. Secondly, hee doth set downe the benefit of vocation effectuall, which did goe before it, and make way to it, verse 8. Thirdly, the meanes of their vocation, verse 9.10.

In his propounding the benefit, first wee must marke in whom wee come to haue it, in Christ. Secondly, what this redemption is, that is the bringing vs out of bondage. Thirdly, the ransome in which we are redeemed, through his bloud. The exposition, viz. that he meaneth nothing by redemption, but remission of finnes, the fountaine whence it springeth being annexed, viz. the riches of Gods grace. The summe is, out of his eternall grace he hath made vs accepted in his Christ; for in his Christ (whereas by nature wee are in thraldome and bondage) he hath deliuered and redeemed vs, through no other ransome then the bloud of his Sonne; He hath, I say, set vs free both from guilt and punishments of our finnes, through his most rich and abundant grace towards vs.

Obserue first, in whom deliuerance is to be found from all spirittuall thraldome, euen in Christ: It is often said in Christ (as above, wee are blessed thus and thus.) The Reason is.

Because God hath made Christ an Adam, head, roote, common receptacle & storehouse, in whom are treasured al those good things which from him are communicated to vs: There are three phrases in speaking of Christ: Sometime wee are said to haue things in him, sometime for him, as Phil: 2. To
you it is given for Christ his sake, not onely to believe, but to suffer: sometime we are said to have things through him, as 1 Corin. 5. Rom. 7. Blessed be God, who hath given vs victory, through Christ. Now the reason of the first is, because that in Christ as a common store-house, every thing is first placed, which afterward is to be imparted to any of vs: As in Adam our being natural, our hopes of life and death, and in event our condemnation, was received, before euer they came to be applyed and received actually into vs. The second is said that Christ doth by his obedience, obtain every good thing, which in time is communicated to vs: for as Adam hath procured all the guilt, condemnation, misery, which in time we know; so Christ the second Adam in regard of the contrary. The third phrase is spoken in respect that Christ is a mediator, not onely of impretation, but of execution; that is, not onely obtaining and receiving from grace all good for vs, but executing, and by efficacy applying the same in vs: as the first Adam doth effectually propagate his being, sinne, guilt, condemnation.

The Vse of this Doctrine is to stir vs vp to seake this above all, that wee may be by faith in Christ. Wee loue to thrust amongst them with whom wee may finde benefit & profit; yea we must strive by faith to grow vp in him: the more heerely wee are united with any thing, the more wee partake in the vertue and operation of it: Those who are nearest the fire, partake in the heat of it more than those who are further removed: So it is heere; alas men
men seeke to be made one person in Law, to be most necerly ioyned to such as may bring them in wealth, Allies beneficall, but who doth seeke by a spiritual marriage to become one with him in whom is euery good blessing? See above the end of the third verse.

Observe secondly from this, that hee faith, We have redemption in Christ; what all of vs are by nature, viz. no better then in a spiritual captivity or bondage. Were we no way taken or held captiue, there could be no place for ransoming or redeeming of vs. Now captiuity or bondage is a state opposite to liberty, wherein men liue under the power of hard Lords, deprivd of liberty, and grievously intreated many waies. The bondage of captiues is in this; first, that they are in hands of such as rule severely ouer them; secondly, they have not freedom to doe any thing which formerly they might, when they were at liberty: thirdly, they are forced to endure many things most grievous: Thus it is in the spirituall consideration, which I wil briefly unfold. What Lords as it were reigne ouer a man, they are of two sorts, the Principall, or Ministeriall: The principall is the most iust God, whose iustice we haue wronged by sinne, ergo, wee are said to be redeemed from under the Law, that is, from under the reuenging iustice of the Law: Looke as subjects taken in murder, robbery, & committed, are the Kings prisoners principally, not his who keepes them; so it is with vs. Ministeriall, the Deuill and his Angels, the conscience accusing & condemning for sin. Acts 2. Men are
are said before their conversion to be under the power of the Devil, 2 Tim. 2. to be taken as beasts alive of the Devil, to his will; not that he is the principal Lord that hath right in the prisoner, but he is the layler and executioner, & so the prisoners are his, to keep them in the dungeon of darkness, and in the chains of lusts of darkness: Yea God hath put a man under the power of his conscience, which is as a keeper, continually going with him, and calling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the conscience fearing, is called a spirit of bondage: As amongst the Romans, prisoners had under-keepers, who were chained arm to arm unto the prisoner whether sooner he went; Thus doth God, to guilty man his prisoner, he doth ioyne to him his conscience, as a continuall keeper, which though it may be brought asleep, yet it shall ever be found when God shall call, bringing him forth, and witnessing against him.

For the second: Naturall man hath no spiritual liberty to doe any thing spiritually good, as he did before sinne entred, but is led as a slave by lusts, by passions, by objects which please him, so that he is in a brutish bondage: For, even as the brut beasts hath no liberty, but is carried by the appetite to every thing that doth agree; so naturall men, as Peter speaketh, are led with sensuality, covetousness; that looke as one would lead a sheep with holding out hay or yule, an ox with fodder, carried before it; so doth the devil naturall men, with such objects
as he knoweth doth fit their corruption, 2 Pet. 2. 19. Every one is servant to him of whom he is overcome; Now sin hath overcome all men, and this Paul did confess of himself before his conversion, Tit. 3. 3.

Naturall mans bondage is, that hee is expos'd to suffer a thousand euils, to wearsome vanity in euery thing, yea through feare of death the vpholt of euils, he is subject to bondage all his daies, while in that state he abideth, Hebr. 2. 15. Pharaoh did never put Israel to such hard services, as the Deuill putteth those to, whom he keepeth vnder his power; You may amplifie these considerations: Hauing shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

Our first Parents by the Deuill tempted, wilfully breaking Gods commandement, brought themselves into bondage: Now our Parents once in bondage, we that are borne of them cannot be in better condition, till God by his Christ, out of his meere grace, set vs free: The children you know of persons in bondage, are all bondmen likewise; Portus sequitur ventrem.

This should make vs enter into our selves, to see if wee be not in this woefull thraldome: O the misery of men surpauseth all that is in the beast; for they take it as a grievous thing to be ensnared and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Satan; they thinke that to follow things and courses pleasing their nature is liberty, though it be no more liberty then an Oxe is in, while with fodder held before him, he is led to the place where
he is to be slaughtered. Againe, they know, nor
think nothing of bondage: When Christ told them
*7 If the Sonne set you free, you are free indeed;* What
replye they? *We are the sonnes of Abraham, we were*
*never in bondage;* Spirituall thraldome could not
enter their thoughts. Looke as it was with those
men *Elisha* did leade to *Samaria,* those bands of the
Syrians, so fareth it with these; while the Deuill
leadeth them to hell, where they will dye without
repentance, see themselves in the midst of murde-
ring spirits, they follow him as if they went to hea-
ten it selfe, as those followed, being led with a mift
deprauing their sight, they followed to the city of
their enemies, thinking they had gone to *Damascuhs,*
their owne strength: Many such soules there are
led in this fashion, who yet will haue the Deuill in
their mouthes, and defie him in words, as hauing
nothing to doe with him; but as many professe in
words that they deny in deede, so many defie in
word that they doe in worke. Take a young gal-
lant, who now in his ruffe doth swagger it, and
runne the next way to the hospitall; tell him of be-
ing poore, hee will defie that euer it should come
neere him; but yet while he doth play the prodigal,
he doth goe apace in the way to beggery: so thou
doost defie to be in bondage to the Diuell, & follow
him; but while thy ignorant minde, thy lufts, thy
passions, customes, corrupt example, while these
guide thee in thy course of life, the Deuill leadeth
thee, as in a string, to all he pleaseth. If thou didst
neuer feele any spirituall bondage, this is signe e-
nough thou art still in bondage; even as deadly

N 2 sick-
sicklinesses are felt when now nature somewhat recouereth: So bondage is felt when now God recouereth in the beginnings, by worke of his grace, some true liberty, then a man findeth his unregenerate part yoake him, the things of this world too much preuyailing ouer him, that hee thinketh himself selfe euieen sold vnder sinne and captuere to it.

Obserue thirdly, that we haue deliuerance from our spiruall thraldome by Christ: Christ for this is called our Redeemer, or Redemption of his people, who doth deliuer them from the hand of all their enemies, that they may serue the Lord without feare. Those whom God did raise vp to redeem his people, as Moses, the Judges, &c. yea those who redeemed, as kinsmen, this or that, were shadowes of this our great Redeemer, who was in time to be reveale. Now redemption noteth sometime the action of God working our deliuerance, sometime for the effect of this action in vs, who are redeemed and inlarged; thus it is here taken for a state of freedome, which beleevers attaine through Christ his redemption: and this state is twofold; eyther begunne onely in this life, or consummate, in which sense we haue the redemption of the body, Rom. S. and Christ is said to be made our redemption after our sanctification; where redemption noteth out that consummate deliuerance from the bondage of mortality it selfe, which these vile bodies of ours shall be brought vnto in heauen: Here he speaketh of the former, which faithfull ones are brought vnto now believing: This may be amplified by branches correspondent to the contrary bondage; for
from what time we are in Christ, we are freed from being under the Law, and revenging injustice of God, there being no condemnation to those that are in Christ, Rom. 8. 1. Againe, this strong man is cast forth, from what time Christ the stronger entereth; The conscience is made a sweete companion and comforter, rather then a rigorous keeper: Being justified by faith we are at peace. Where the King hath released a prisoner, the tailor can have no further power over him; for he is but to keepe him during the Kings pleasure. Againe, by grace, God doth set our wils at liberty; so that sinne cannot reign in vs as heretofore, Rom. 6. Grace which fighteth against the lusts of the flesh, and will not let vs come vnder the power of any thing; yea, the world is crucified to vs, and we to the world: For as when health commeth, a man beginneth to walke abroad, and doe such things as he could not stirre to, while his sickness did keepe him vnder; so it is here. Finally, we are so set free, that we can suffer nothing which our wils haue cause to be unwilling with, all things being such, as shall worke together for our good. Count it all joy when ye fall into temptation, which is the height of freedome, that so farre forth as we are regenerate, we cannot suffer any thing, though all the creatures should conspire, but what our owne wils like well of; yea, aske by prayer, in some sort at Gods hand. But it may be objected, that the diuell doth still preuaile against vs, that sinne leadeth vs captiue, Ergo, we are not deliuered. I answeare, redemption is double either as I said; begun, or perfected: These things stand
stand not with full and perfect redemption, but they may stand with it while it is in the beginnings. We must distinguish the power of the diuell, to hold vs under condemnation, from his power of molestation; and we must distinguish the power of sinne reigning over men, with willing subjection, and vsurping over him, as now let free, and making resistance.

In the former respects, we are redeemed and delivered, from what time wee beleue; the latter, we are so subiect to, that they shall be more and more diminished.

The Vse of this is, first to stirre vs vp to thanksgiving, euen to sing with Mary our Magnificat to God; What cause haue we to praise him, who hath visited and redeemed vs with such a redemption? We should every one sing the song of Moses, to see our selues thus deliuered. Let vs remember how this lust, & that passion, were woont to tyrannize in vs; Let vs remember when it was death to vs to be held to duties of godlinesse, in which is the exercise of true freedome; Let vs thinke of those times wherein sinne did hold vs so fast, that though we saw the mischiefe of it, and purposed sometime a new course, yet we could not but returne to it, as before; Let vs remember when feares of conscience and death, haue held vs in thraldome, that these may set an edge vpon our thanksgiving. Least we should forget this dutie to God, God hath left some trouble, some remainders; like the weather in ache of a wrested joyns, when now it is restored: How thankfully would wee take it to be
set free from the drakenesse, deadnesse, sensuality, earthly mindednesse, which we still finde, as a clog and chaine to the spirits of vs? If this would be so grateful to be set free from circumstances, which molest vs onely; how much more is that our substantial deliverance from the revenging justice of God, from the power of the diuell, holding vs under the curse; from the power of our conscience justly condemning vs, from the power of sinne, commanding as King, how much more is this to be extolled? This mercy was not showed to the Angels, creatures more excellent then our selues. Should one set vs free from the state of Villenage, or ransom vs from the Gallies, we could not think our selues thankfull enough to them; much lesse can wee ever be thankfull enough for this benefit.

It should stirre vp spirituall joy: Looke, 1Sa.44. 23. where the insensible creatures are called vpon to reioyce, for the redemption of Gods people, when they were redeemed from Babell; the joy did put them into an extatlie, they knew not whether they were a sleepe or a wake. Let vs pray to God to moue the scales from our eyes, and take the vail from our hearts, which will not let vs rejoyce in so excellent mercy.

It followeth. Through his bloud. Observe, what it is by which wee are ransomed and redeemed, even the bloud of Christ; This was it, which in the bloud of all the Sacrifices was prefigured: We are redeemed, faith Peter, not with silver or gold, but with the bloud of Christ, a lambe undefiled. When
any are captive here and there, we have but two waies visibly, by which we redeeme them; The first is by force of armes, when we powerfully rescue them, the other is by course of justice, when we send some ransome, and by way of change set them free. Now it is in vaine to dispute what God might have done by absolute power; for God may out of his absolute soueraignty, not have punished Adam's sinne, both because it was against himselfe, not others, to whom he is tyed to doe justice; and especially, for that the demonstration of his revenging justice springeth not from the necessity of his nature, but from his voluntary disposition, as well as the giving life perpetually, to obedience for a certaine space performed; And finally, because God is able, were he pleased to shew this power, to turne it to his glory; which mens impotency not attaining, maketh them that they cannot alwaies with justice forgive, even that in which themselves are trespassed: Yet seeing God hath determined that his justice shall take her revenge, if by breach of couenant she be wronged, hee cannot but execute punishment, neither may he set vs free from the same, but so as wronged justice may receive satisfaction. Againe, we know which maketh the Scripture say, it was meete and necessary that Christ should be consecrated, through suffering, that he should suffer, and so enter his glory; See, Luke 24.26. Heb. 2.17.

Death corporall and spirituall, such as is a punishment of sinne, but not sinfull. Desertion, not in regard of vnion and sustentation, but of consolation.
tion. Impression of wrath, death being made as serviceable for our good, and the fear of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ransom redeemed us, as being the fittest way, both to deliver us, out of his grace, freely, and yet to show himselfe just, in so justifying or redeeming of us; See, Rom. 3:25. For further opening this point. Mark two things. 1. What is understood by Christ his bloud. 2. How it hath set us free from bondage.

By his bloody death upon the cross, or his bloody and cursed death, the Scripture maketh us redeemed: By his death, Heb. 9:12. and by yeielding himselfe to be made a curse for us, Gal. 3:13. the commandement given to Christ, being this, That he should lay downe his life for our redemption; For looke as a surety must pay in such death as the Law inflicteth on sinners, such death as is joined with the curse; As he was our surety, and undertook to answer our sinnes, the Godhead did but sustaine him, that he should not be swallowed vp of it; as the brazen couering of the Alter, did make it fit to endure that materiall fire. 3. The assault of those impure spirits for the houre or time, for all those powers of darkenesse was then come, when this his redemptory suffering approached.

Christ our surety, was to take upon him our debt of death, both corporally and spirituall, so farre as he might, neither the union of his person, nor yet the holinesse of his nature any whit diminished: The Scripture doth mention his bloud so frequently,
quently, both because this circumstance is most sensible, and was the body in which all the typical blood of sacrifices in the Law had his accomplishment.

And Ergo, as when wee reade that Christ was flesh, we must not thinke as Apollinaris, that he tooke no soule; so when we reade his bloud shed, or bodily death, wee must not thinke that he dyed not a spirituall death in soule also: The fathers, who denied that he dyed in soule, deny it not absolutely, but after a sort, viz. that he dyed not such a death in soule, as did destroy the essentiaall life of it, like as death bodily doth the life of the body; nor yet any such death as did either separate his soule from union with God, or did imply any sinfull corruption, as it did in vs, whose soules are dead in sinnes and trespasses.

Now this death is it, by means whereof Gods grace doth set vs free, and that in most just manner. First, from the guilt of sinne, in as much as it doth pacifie and satisfie justice her displeasure against sinne: This obedience of that great God, our Saviour, being farre more effectuall to please and satisfie, then the sinne of the whole world could be to displease and prouoke justice against vs: For though it be finite in it selfe, yet in the person it becommeth infinite for the value of it: Hence it is that God, that is God, as now in his reuenging justice is gone forth, is said to smell a favour of rest in the death of Christ, and by Christs being put vnder the Law, or curse of Gods reuenging justice, made manifest in the
the Law, we are said to be redeemed from the Law or curse, as by an al-sufficient ransom accepted of justice.

Secondly; Now this blood or death, doth free us from the Diuell; for Sathan's power over us, was by reason of sin and the punishment due to it, from the justice of God, Col. 2. By his cross he triumphed over, & spoiled principalties, &c. By death he destroyed him that had the power of executing death.

Thirdly; this death doth obtaine the spirit to be giuen vs, which doth free us from the captituie of lusts, and inable us to finde liberty in actions of godliness. Christ was put vnder the Law, that we might be redeemed and receive the spirit of God. This spirit is that life of the world, for which he did suffer death, as the Gospell speaketh.

Last of all, through this death we have deliverance from all euils, so that all teares in God's time shall be wiped from our eyes, and in the meane while all our sufferings are so changed, that they are not effects of Gods reuenging justice to destroy us; but they are such things, in which God doth offer himselfe as a father, intending to make vs partake further, by meanes of them, in the quiet fruit of righteousnesse.

The Vses of this are manifold. 1. It letteth vs see that loue of Christ, to dye for vs, when now we did practice nothing but open hostility against him, Rom. 5.

Againe, we see how fitly that is spoken of this blood, that it cryeth for better things then the blood of Abell; This doth appease reuenge, not prouoke it, this
this doth call for all kinde of blessings: Wherefore let vs get our consciences sprinkled with this, and flye to it by faith, as they were wont to the sanctuary, to the hornes of the alter; for this is our true refuge in every necessitie.

This doth shew vs how we shoulde esteeme of all those benefits, as remission of sinne, &c. which are purchased by it: Things bought at high price, we doe esteeme of them accordingly. Many will not come out of their vanity, but leaue the thing as not worth the taking, which Christ hath purchased with his dearest bloud: Knowing that you are redeemed from your vaine conversation, not with silver and gold, but with the bloud of Christ, a Lambe un-defiled.

*Remission of sinnes out of his rich grace.*] Whence obserue; First, that to haue our sinne forgien, is to be redeemed, or set free from all euill; That which before he called Redemption, is here called Remission of sinne. Our natural estate, if it be considered as a spirituall bondage, Christ his deliverance is redemption; but if it be considered as a state, in which we stand guilty, and under punishment of the Law, then Christ his deliverance is the procuring of remission of sinne; and they cannot but bee one in substance, though in reason and consideration they differ: For what is forgienesse of sinne, but an act of grace, acquitting vs from all the guilt and the whole punishment of all our sinne? And as we did speake of redemption, so we may speake of remission: For though the sentence of pardon be wholly and at once passed to vs, yet the execute-
execution of the sentence is here begun only, and shall then be consummated, when every tear shall be wiped from our eyes, in which regard we may grant, without any danger of Popery, that in the life to come, even at the time of Christ's appearing to refresh us, or to reanimate our bodies by the returne of the soule to them, that even then sinnes shall be blotted forth, that is, the sentence which had absolved us from all the punishment and consequences of sinne, shall then be fully executed. Again, the force of this remission is such, that it setteth men free from the condemnation of God's justice in the Law, from that power of the Deuill, and my conscience condemning of mee, from the life and power of sinne, which is the death of the soule, from all miseries and death, which come in as a wages of sinne.

This then should stirre vs vp to seeke remission of sin, it is to be redeemed or set free from all euill, to get our sin forgiuen; therefore David faith, Blessed is the man whose sinne is forgiuen, to whom God imputeth not sinne. Looke as Malefactor will turne euery stone, make all their friends they haue, to get a pardon for their lives; so would wee bestirre vs to get this pardon, which once gotten, we shall be sure to haue in Gods time all teares wiped from our eyes, we shall see our selves deliuered from all euill.

Observe secondly, that euery beliuer in Christ receiueth forgiuenesse of his sinnes; though by nature wee are in our sinnes, lie in euill of guilt and punishment, yet once getting faith on Christ's bloud,
blood, we are justified, we have forgiveness of sin, & are accepted as righteous to life, through Christ his obedience; though the one is named, yet the other is by a synecdoche to be conceived: Even as Kings to shew their clemency in entering their reignes, they give out free pardons to many kinds of trespasses: So God to glorifie his mercy, it pleaseth him to give to vs in Christ, the forgiveness of all our sins. My meaning here is to speake precisely of remission of sinne, as it is distinguished from imputing righteousness, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order we have it.
2. What is the extent or latitude of it, in respect of sinne and punishment.
3. How we who have it, can be said to believe the remission of our sins.

For the first, as the supreme power of saving or destroying is with God, so of remitting and holding sinne unremitted; Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God toward vs, who knoweth on whom hee will haue mercy, and whom hee will harden, as we thus had in Gods eternall purpose, so we have it giuen vs in time by way of execution; First wee have it giuen to Christ our Head, for vs all; for he being made sinne for vs, even as a sure-tie, hauing all our debt layd on him, hee could not be raised vp till now all our fins were done away, Ergo, Paul, 1 Cor.15. faith, That if Christ were not risen, we were still in our sinnes; where hee maketh the
the cleering of vs all from sinne, and Christ his resurrection, to be accompanied one with the other: Againe, God did reconcile the world, not imputing sinnes in Christ, which could not be without remitting all their sinnes for whom his Christ did undertake. Besides, were not our sinnes forgien in him, we could not be rayed vp, yet in heavenly places with him; for before we can have quickning giuen vs in Christ, we must haue pardon of sinne giuen vs.

Further, what did Christ shed his bloud for, but that he might actually get the pardon of our sins? Finally he doth distribute nothing to vs, which by vertue of his obedience he receiueth not for vs.

In the third place this remission is communicated from Christ to vs in manner following.

1. Christ sendeth his Ministers, as Legates, with the word of reconciliation or pardon, inviting them to believe on him, that they may receive forgiuenesse of sinne.

2. He doth worke together by his spirit, making those who are his children believe on him, that they may finde forgiuenesse in him.

3. He doth communicate with them the forgiuenesse which himselfe had procured and obtained for them: Thus even as condemnation was first within the pleasure of God; secondly, Come forth against Adam and vs all in him; thirdly, is communicated actually from Adam to vs, what time wee come to be borne of Adam: So on the contrary, our justification or remission of sinne is first with God; secondly, in Christ, who hath by his obedience
once obtained for us the remission of all our sins; thirdly, it is communicated to us whensoever we are supernaturally begotten of him, that is, brought to believe: \textit{Hee that belieueth is borne of God}; for though we have not justification actually applied before we are called to faith, yet we do receive it virtually in Christ, when he was quit from all our sins, as it is in \textit{Adam} who was his type; for though condemnation is not actually applied till we are borne of him, yet in virtue his condemnation was the condemnation of us all. And by the way, we may see here how God forgiveth sins, how Christ the Mediator, how the Ministers. God by the principal and prime authority; the Mediator by a secondary derived authority; Man, by a ministerial publication of the word of pardon; for Christ doth not ministerially declare pardon, even as he is man; for though he be a servant and subject as Mediator, yet he is such a servant as hath an under power of judgement: The Father giveth all judgement to the Sonne, he judgeth none himselfe: Such a servant as my Lord Chancellor is to his Maiesty, not such a servant as an ordinary or special messenger in forgiving sins. Then conceive it thus, as in citing one to appeare, the original authority is the Kings, the under authority is with the Judge of this or that Court, the Ministerial authority in the messenger which doth carry and serve the Writ; and the messenger may be said to fetch such a man vp, not because any authority in him doth it, but the Writ he carrieth, as a signe, hath authority to doe it; so heere God first par-
pardoneth, as having the prime and original authority; then Christ as chief Judge under God, in the Court of Chancery, that Throne of Grace; the Ministers as messengers pardon, because they dispese the word of God, and Christ, which giveth pardon, and hath authority to give it. But this by the way.

The second point followeth, concerning the subject of this forgiveness, how farre it is to be extended. I answer, it is to be extended to all our sinnes past, before our conversions, following after our conversions, to the whole guilt or blame, and to the whole punishment of them: We must not think that onely sinnes past are forgien, but all the sinnes which shall escape us through infirmity; for the covenant of God is to forgive vs our sins, and to remember them no more; Now who shall limit this to sinnes past before conversion, when God speakeeth it indefinitlety, and when such a partial forgiveness may be, and yet the sinnes forgiven come againe to be remembred? Col. 2. God hath freely pardoned unto us all our sinnes; He doth see no iniquity in his Jacob, he to whom things to come, and things past are alike present; The remission which leaveth no place for condemnation, must needs be of all sinnes: But we being in Christ, are so remitted, that now there is no condemnation to vs, though we daily sinne, through the flesh which dwelleth with vs.

That justification betwenee which and the giuing of etenall life or glorification nothing commeth, that is from all sinnes: But who so belieueth
belieueth, hath such a forgiveness, that he recei-
ueath eternal life; or is so justified, that he is pre-
sently glorified with the beginning of glory.

Againe, we believing, receive that forgiveness of
sinne, which Christ hath obtained by his bloud for
us: but this was a full remission of all our sinnes,
from the first to the last of them: Beside that, the
redemption and righteousness Christ doth bring
are everlasting, Hebr. 9. which they could not be if
our remission were but of sinnes past; for then
should every consequent sinne make vs againe un-
righteous, till we were restored. If the sinne pre-
sent at our conversions be such as cannot be done
away without the forgiving those that follow, then
we have forgiveness of both; but our sin dwelling
in us is such that it cannot be forgiven, but all the
rest must be forgiven likewise, for all the other are
in it, as an effect in the cause, the cause as the fruit
is in a tree, and the guilt of the corruption present
reacheth to the last sin, which is to spring from it,
& ergo it is sure, that when God forgiveth vs this, he
doeth forgive vs all other likewise, which hee doth
see are in it, and will in time issue from it. Did not
God covenant with vs, believing, to forgive all our
sinnes, and seal this Grace by Baptisme, all I say
past, present, to come, then wee could not helpe
our selves in our after fall, by looking to that grace
sealed in Baptisme, for that was helpfull for the
sinnes committed before it onely, which is contra-
ry to all good experience and doctrine? Againe,
were a man pardoned for sinnes past onely, then
must we grant that eyther hee may quite fall from
his
his union with Christ, or be in Christ, and yet be subject to condemnation: And if we had not pardon of sins after committed, as well as before, whence commeth it that daily many sins of infirmity escape us, the peace which followeth our justification, not once disturbed by them? If any say wee haue pardon of those sins for after, without which none liueth, but not of crimes more grievous; this is to yeeld what they please, and to desist where they please, without any motyue from reason. Neyther doth that parable teach that God forgiueth vs our sins before our conversion, but not sins after, which he doth charge vpon vs at his pleasure; for the letter of the parable doth, if it be followed, saeeme to sound as if God might require our sins after those sins which before he had forgien vs, and so did forgue vs now absolutely, which the Popishe Schoole will not abide by. The Parable therfore must be confred by the end which it is brought for, viz. to teach that such as wil not forgie, shall not find forgienes with God; Neyther is that Rom.3. where God is saied to be iuft in forguing the sinses passed before time, through his patience, it maketh not any thing to this purpose; for sinses are saied to be before committed, which were committed vnder the former testament, as Heb.9. it is madeplain, and so not the time of a man before and after conversion, but the time before and after, or vnder the new Testament is there compared: and howbeit wee are still to seeke forgienesse, it is not that we are not in state of being justified and forgien, but because it is needfull
needfull that God should as well preferue and continue this, as at first giue it; and that this his mercy should be more and more manifested in vs, and that the execution of this sentence should be further and further performed. Finally, that the Fatherly chastisements our sins daily incurre might be prevented; for these causes we make this petition, though we know all our sinnes are in regard of Gods gracious sentence remitted to vs: Neithers doth the Churches censure excommunicating any argue that hee is one who before the tribunall of God is in state of condemnation, or doth not continue united to Christ, but that he hath no manifest externall communion with her in the dutties of godlinessse, and secondary operations of the Spirit; yea, that as the Leaper was civilly dead in regard of civill communion, so is hee to her in regard of spirituall; but she doth take him to haue inward union and life, which floweth from it; for euens as wee seeke the health of none by way of medicine, whom we cannot take to haue life in them; no more can the Church the restoring of these by this so sharpe censure, might she not thinke there were some life in them, though it is oppressed, as the life naturall by a fit of the Apoplexie. If we haue not all our sinnes forgiuen, past, present, to come, it is because Christ hath not the pardon of them all to giue vs; or because the Word and Sacraments cannot apply to vs at once the pardon of them all; or because our faith cannot receive this plenary remission; or else it is not fit for some consequence which would ensue: But the former three none will doubt of, and
and the latter is fondly surmised, when this grace which forgiueth, is the parent and nurse of holy feare in vs, Pr. 130. Wherefore for this first part, let vs assure our felues, God doth giue vs full pardon of all our finnes, and that this his gift is, as his effectuall calling without repentance, and we believing, doe receive this whole mercy: So that though we are subject to grievous fals after it, and vnbeliefe, yet not to any such vnbeliefe as shall euer make the faith of God and his gracious gift in vaine; which, concerning Gods forgiuenesse, so far as they conceive it to extend, the bett of the Papists Schoole maintaineth.

Now to shew that the whole guilt and punishment is released.

Such who are set free from all condemnation, are as well set free from temporall as eternall.

Now all in Christ are thus set free, &c.

Such who are set free from the curse of the Law, are set free from temporall punishments of sinne; such I meane, as come from resoueng justice, that she may be satisfied in them, as well as from eternall; for all these are the curses of the Law; see, Deut. 17. He who couereth them, blotterh them out, throweth them into the botomme of the sea, scaleth them vp, removeth them as farre as the East from the West; he doth not pardon them by halues. The Papists doe yeelde this full pardon in Baptisme; but in finnes which we fall into after Baptisme, I meane mortall sinnes, they say, that wee receive forgiuenesse onely of the eternall, not
not of the temporall punishment, which remaineth to be suffered by vs, to the satisfaction of Gods justice: This is a wicked Doctrine, derogating from Christ, that the reueneu of purgatory might not be diminished: and not to speake that all this Doctrine of sacramentall penance leaneth on false grounds, as namely on this for one, that sinnes onely before Baptisme are forgiuen when we are Baptised; that there are some veniall sinnes, not deserviug eternall punishment; it is to be detested, because it maketh Christ not solely, and perfectly to saue vs from sinne; it maketh Christ not the purger of vs by himselfe from sinne, which is affirmed, **Heb. 1.3**. while it doth make vs to satisfie for our selues, in regard of the guilt in part, and temporary punishment. Here are arguments in the Text against it.

1. That remission which is giuen vpon a price, more then sufficient to answere all the punishment of sinne, that is not a halfe remission.

2. That sinne which is remitted or pardoned, that is not to be satisfied for: to pardon, is without satisfaction, or any reuenge taken, to forgiue that which is committed against me.

Should the King, when he might execute a Traitor, not take his life, but keepe him in prifon, he should not forgiue the fault, but change a greater punishment into a lesse.

3. Againe; that which is giuen from the riches of grace, is no scant halfe pardon.

But
But the remission which God giueth is from his rich grace.

True it is that God doth after he hath forgiven a sinne, take temporary correction still, as in David; but to offer himselfe as a father for our good, is one thing; to revenge himselfe as a judge, for the satisfying of his justice is another; the sting of reuenging justice is pulled forth, from what time we haue forgivuenesse, this done; the euill is no curse of the Law, and Ergo, it may stand with full and free forgivuenesse. Should some Turke haue sentence passe on him to die for some murder which amongst Christiains he is found to haue committted; should Christiains betwene the sentence and time of execution, labour with him, and convert him to the faith of Christ, should he now, when the houre of execution were at hand, being dueely prepared to it take Baptifme, I hope he should be fully forgivuen, and yet he should haue no release from this death, which by his murther he had deserued. In a word, there is no ground for this opinion, but it is onely defended that the flame of purgatory might not be extinguished. Ask the question, why doth this man, having after Baptifme fallen to some mortall sinne, and then repenting, why doth he on his faith and repentance, receive onely forgivuenesse of the eternall punishment? Is it that Christ his death is not as sufficient as before? are there not sufficient meanes? will not the same qualification in faith and repentance serve, that did before? They say, the first is all-sufficient in it selfe; They say, the Sacrament of their penance is perfect;
fect; they say, if a man haue such confession, satisfaction, contrition, as doe not put any impediment to the Sacrament, then it sufficeth: Then say I, every man who receiueth pardon of the eternall punishment, by the Sacrament, muft receiue pardon of the temporall also; for the Sacrament sufficeth to giue both, if he come with such contrition and qualification as doth not put impediment, he receiueth the whole benefit; if he come not with such, he receiueth no grace by meanes of it, no remission of the eternall.

Now followeth the third thing; to which I an- swere: We doe believe remission of sinnes, because though we have it, in regard of Gods sentence, and feele some effects of it, as peace, joy, &c. yet we see it not fully executed, nor shall not, till the time of refreshing.

Now then, how should this comfort our hearts, that God hath dealt thus richly with vs? Feare not thou repenting believing soule, feare not sinnes past, present, to come, thy God hath put all from his sight, and so that he keepeth no backe reckonings for thee; all the blame, all that is a proper plague or punishment for sinnes remoued from thee; What should come to vs vnder condemnation, more pleasant then this word of pardon? What can we beleueers receive more gladly, then this generall acquittance of all our sinnes?

This must make vs feare the Lord; There is mercy with God, that he may be feared, mercy reaching to forgivenesse the word signifieth. For a Traitor once pardoned in treason, to be found a second
second time in conspiracie, how unthankfull, how intolerable? So with vs, &c.

Seeing we get this remission in Christ his bloud, let vs lay it vp and keepe it carefully. We keepe all things which tellifie our dischare from debts; Let vs lay vp this by faith in our hearts, even this pardon in Christ his bloud, which our God giueth vs: It is a blessed thing to exercise faith in the promise and seales which we haue receiued. Many measuring themselves in Gods fauour by feelings, when these faile, call all in question; Many seeking comfort no further then the smart of terrors drive them, and then giuing ouer, at length are distresed with their old feares and doubtings; for wounds ouer-hastily skinned, will breake forth a fresh; But not a few, never exercising their senses in apprehending this benefit, and so in carefull laying it vp, they cause God to hide that comfortable experience of it, to the end they may seeke it vp and keepe it, receiuing it more carefully; as if one looke loosely to Plate, we will lay a peecce a side for a while, and make one thinke his negligence hath lost it, that thus wee may teach him to keepe it more carefully when it is returned.

Let vs maintaine our spirittuall liberty, in which Christ hath set vs, hating these lying vanities, which would make the grace of God not to forgiue, but to change a greater punishment into a lesser. In outward matters, wee will stand for the utmost of our liberty, not suffering a word of our Charters to be restrained, and shall we bære it, that when God giueth vs in Christ a pardon of all our sinnes,
men should limit it, to sinnes before Baptisme, of sinnes in regard of their eternall punishment? In humane matters, we hold that clauses which are in favour to vs, are to be censured in the amplest manner which they may beare with probability.

Observe lastly, in this seauenth verse, from whence it is that God giueth vs pardon of sinne, euen from his rich grace: This made the Saints in the old Testament flye to Gods manifold & tender mercies, and feele in them remission of sinne. See, Exo.34. Iehovah, gracious, mercifull, rich in kindenesse, forgiuing sinne and iniquities: As if the riches of his grace were in this act aboue all others manifest.

Isa.43. For my owne sake doe I put away thy sinne, not for your sake, but for my owne name sake, will I purge you, and wash you from your sins, 0 you house of Israel, Ezech.36. We see that giuing benefits, though it commeth from kindenesse, yet it doth not any thing so much teftifie the clemency and kindenesse of our natures, as the bearing and passing injuries which doe highly prouoke vs; this then is the fruit of Gods most rich grace: Indeede nothing but grace can forgiue, forgiuenuesse being a free pardoning of some offence, without taking any reuenge or satisfaction. I cannot forgiue that fault, for which I take my reuenge, or something which doth counterneale the injury offered; Iustice may ceale reuenge, but cannot forgiue. But how can God out of his rich grace forgiue our sinnes, when he doth not forgiue them, but vpon the blood of his Sonne shed for vs, as a ransome or redemption? That which wee get vpon a ransome tendred, that
that is from justice due to vs, not from free grace given vs.

Many limit this sentence thus; That we receive on a ransome which our selves tender, that is due, not on a ransome which is given vs out of grace; but this seemeth not to answer the difficulty: for what I purchase with money never so mercifully bestowed on me, is mine in justice, though the money were not mine till mercy did furnish me with it: A price of redemption, Ergo, must be considered two waies. 1. As a thing demanded of justice, that she may inliew doe something upon it; thus Christs bloud was no ransome; For justice did not call him to this mediatour-like, and priestly office, nor bid him lay downe his life. 2. It must be considered as a thing prouided and inioyned by mercy, that by it, as by a meane, mercy may doe something iustly, which otherwise she might not; and such a ransome is Christ his bloud, and Ergo, doth excellently accord with free grace, and the worke of grace in euery thing. Obi. But when Christ his obedience is such as ceaseth iustice, how can God out of grace release to this obedience that punishment of sinne, from which now justice in regard of it hath ceased? Answ. Because the obedience of the Sonne is due to the Father, and may be required from the Sonne of duety, to be rewarded at his pleasure: If my Sonne doe that at my command, upon which I can demand ten shillings, I who haue the right of my Sonne and his worke, may take the whole, and yet give him of grace what I please.

It is Gods money, but not given to buy with from justice.
It doth confute the former dreame; that which the riches of grace doth, is full and perfect, no imperfect forgiving. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of justice tempered with mercy. Obi. But (say they) punishment abideth to those whom God forgiveth out of his mercy; as David, and those for whom Moses prayed that God would forgive them, according to his rich mercy. Answ. It doth so; but it so abideth, that all guilt of sinne to God ward is taken out of it; as it is in the hanging due to a murtherer, who heard before time of execution, is converted and Baptized; in which case, if the abiding of the punishment do not let but forgivingesse may be full and free, why should the remaining of punishment argue in the other a partiall remission only?

Secondly, this doth let vs see what thankfulnes we owe to God. Should one forgive vs some great debt, or should one passe by some provocations at our hands, full of indignity, as David did at Shemeis sometimes, how would we tell of their loue, and set it forth? But what indignities have we offered our God? what debt stand wee in to him? the greatest debt of a thousand talents: O then we should loue much, be much thankful; The want of this maketh God sometime hide the sense of forgivingesse from vs; even as when plenty maketh his blessings no dainties, he doth take them from vs, that wee may seeke after them, and learne to enjoy them with greater thankfulnesse.

Thirdly,
Thirdly, let us like children imitate him, forgiving each other, as he for Christ his sake hath forgiven us. But of this hereafter.

Now he commeth to the second benefit; which seemeth here annexed, not so much to begin a second branch of his enumeration, as to make us conceive aright of the order in which we come to receive remission from grace, viz. to prevent us that we may not thinke that in the first place forgiveness is bestowed, because that was first named, but that we receive pardon from grace, when now that rich grace of God abounded toward us in giving us wisdom and understanding; Thus I conceive the coherence. Now the points which are to be marked in this matter are these: First, the abundant Grace of God, the principall cause of it. Secondly the Persons, to (vs) who have found in him remission of sinne. Thirdly, the benefits in which this rich grace had formerly abounded, in Wisdom and understanding; and these are in the 8. verse. Fourthly, the manner of working these benefits, viz. the revelation of the mystery of his will, which is amplified partly from the efficient cause thereof, God's free pleasure, and this is ver. 9. partly from the ends, vers. 10.

To returne vnto the eight verse. Before we can consider the doctrines, it is fit to open the true meaning of it: Our bookes read, by which grace he abounded towards vs, in wisdome; As if this were the sense; by which Grace hee did abundantly giue vs all wisdome, but this is not the meaning: For abundance is not to be adioyned to the grace bestowed,
The Scripture placeth Wise-dome, not in knowing only, but in doing. Let him who is wise, shew it in conversation: him that heareth my words and doth them, I liken him to a wise builder.

The four, but to Gods Grace bestowing: the abundant measure of the gifts is sufficiently shewed by the note of quantity, all wisedome; and the phrase doth not signify by which, but in, or with which; for here is no particle to intimate any such thing. The second case noting the matter, subject, wherein God is heere said to have abounded, the truth is, as when we say such an one is abundant to me in his love, our meaning is, the love of such an one was abundant toward mee; so when he faith, God hath abounded towards vs in Grace, or with Grace, his meaning is the Grace of God had beene abundant toward vs; towards vs who haue in him remission of sinnes.

In wisedome and understanding. ] These must further be opened: Wisedome is put sometime generally; thus S. James, chap. 3. saith it for a gift of the minde, giuen vs from aboue; which teacheth vs to know, and inclineth vs to do that which is good, and seruing to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisedome, the doctrine of Christ crucified; sometime the Grace by which we know and believe on Christ to salvation, even as faith is put sometime for the Doctrine of faith; sometime for the grace and exercise of it, as now it actually belieueth, 1 Cor. 2. The Doctrine of Christ crucified, it is called the wisedome of God; predestinated to our glory, so in the first it is called the wisedome of God; now if the doctrin of knowing & believing on Christ be wisdome, needs must the Grace by which we know and rest on him be wisdome, making wise to
to salvation: this I take to be principally intended, if not solely. Understanding is light supernatural of the mind, whereby it conceiveth the meaning of God, in his word and works, and pierceth into the nature of the things of God, of things spiritual. As wisdom is opposed to foolishness, so understanding to dulness, and to the superficial ouverture or childish shallowness of knowledge; be not children in understanding, but in maliciousness. The old, which boasted themselves of knowledge in the Law, because they did abide in the Letter, and not go to the inward meaning of it, the Apostle saith they did not understand the things they did speake of. Israel knew what God had done, yet not perceiving the end to which his great works tended, so as to follow and to cleave to it, they are said not to have an understanding heart. Knowledge is a gift of the mind, which perceiveth the truth and falsehood which is in things; it is opposed to ignorance: These two former words answered to Chochmah and Binah, or Tebunah, which in the Hebrew are of like importance; for that note of quantity (all) wisdom, it doth signify a rich measure in these things, not absolute perfection: Who enriched you with all speech, all knowledge, 1 Cor. i. The summe briefly.

Wee haue found redemption in Christ, through his rich grace, which he had abundantly shewed vs, in as much as he hath giuen vs wisedome, whereby wee know and rest on Christs saluation; and understanding, which maketh vs see into the things of God, yea both of them in plentifull measure.
In which words marke 3. things. 1. That God giueth pardon of sins to none, to whom he hath not first giuen wisdome and understanding; Hee doth quit none from sinne in Christ, whom he hath not taught to know & believe on his Christ, 1 Cor.1.31. God doth make Christ an author of righteousness to none, to whom he is not first wisdome, that is, who do not first receive the gift of wisdome from Christ. Acts 26. Paul is sent to bring men from darkenesse to light, that so being brought to be light, that is, to haue wisdome and understanding, they may receive remission of sinnes, and inheritance with Saints. Wee must learne from the Father, that is, wee must be made to understand before we can come to Christ; My servant by hys knowledge shall bring many to remission of sinne, shall justify many. Looke as it was in the Type of Christ, none were healed by that brazen serpent, who did not first behold it; so here, if we be not taught of God to see that Christ crucified, made a curse of the Crosse for vs, we cannot be healed of sinne wherewith that old Serpent hath stung vs. Which is to be marked of them who presume forgiuenees of sinne in Christ, and yet haue no wisdome, no understanding in the things of God: Whereas Christ will be avenged on all, who know not God; Whereas God faith, he hath no delight in a people of no understanding; nay, that he is angry with them to destroy them. There is no signe so fearefull as to liue, especially where meanes of the worke are, without this understanding; for it is a token that the God of the world hath power over
outer such, to keepe them blindfolded, to their endless perrition; euens is in the body, the eye which is still blinde after the most soueraigne eye-value applied, it is a shrewd presumtion it is irrecoverably blinde, and altogether helpleff.

The second thing to be obserued is, that true wisdome and vnderstanding are gifts of Gods Grace in Christ Jesus. We receive such wisdome from the first man as did now remain with him after sin, but this was no true wisdome, but rather an earthly, sensual, & diuellish wisdome; that wisdome therefore which is heauenly, making wise to saluation, must be from the second Adam, who is the Lord from heauen: Euen as reasonable understanding is beyond the compass of that knowledge which the beasts haue by kinde, so is this understanding farre beyond the reach of all that wisdome left in corrupted Nature. To cleere this point, obserue these two things. First, that it is freely bestowed on vs. Secondly, that it is a benefit, then which we receive none of greater vse. Were it never so good a thing, yet if I did purchase it meritoriously, it were no grace to me; were it never so freely giuen me, were it of no vse no waies to me, it could not be a favor; much leffe a thing giuen me in riches of Grace; for that which is a gift of rich Grace, must come freely from the donour, and be greatly to the good of the donatory or receiuer: Now how freely we haue this wisdome, wee all know; it is bestowed on vs when all we are at enmitie against it, yea counteth it foolishnesse; How behoouful it is for vs, we may easilly know, when the...
fight of the body is so precious a sense, when the reason which we have as civil men, is so beneficial, that a man were no man did he want it; for this doth lift him above the order of those inferior creatures, how can it be but this wisdom and light must needs be precious, by which we see God, Christ, those things within the vayle, kept in the heavens for us, by which we are above our selves, and all this world, to have communion with God, Christ, Angels, spirits perfected, which maketh us farre higher above the state of natural man, then natural man is above the beast? Now then it being freely giuen, and a thing of all others most behoofeful, it must needs be a gift of the rich grace of God.

What thankfulnesse then doe we owe to God, who hath visitted vs with so precious a blessing? Should we be through phrenzie out of our right mindes a moneth or two, Oh how grateiously would wee thinke God dealt with us, to restore us againe to our right senses, as we vs to speake? But for him, when now we had through sinne cast our selves into all folly, and spiritual lunacy, for him then to visit us, & by his almighty power to bring us to the understanding of the wise, it is such a blessing, for which hee cannot be sufficiently praised: Let vs praise him for his goodnes, and praise him for his faithfulness; for he did promise that the harts of the foolish should be made wise, that those who did erre in heart should understand, and loe he hath performed it to us.

We must take knowledge what we are by nature, men
men empty of true understanding. Did wisedome come from nature, and grow out of the earth, it were not a gift of Grace in Christ Iesus; No, the Princes of this worlds wisedome, such who have seemed to ranfacke all the creatures, from the highest starre to the lowest minerall within the bowels of the earth, even these are as deuoyd of true wisedome, as the ASSe-colts of the wildernesse. Men are out of their right mindes till they come by faith and repentance to God in Christ Iesus: What can the foolishnesse of folly worke, which is in men while they are converted? Folly maketh a man know nothing of these ciuill things; a foole cannot tell how many twise two are; and what doth a natural man know of his estate by nature, of Gods Grace in Christ? Hee knoweth not, nay hee cannot know the things of God; for hee counteth them foolishnesse. Secondly, a foole is vnteachable, not more vnlearned, than vnteachable, Prov. 25.9. Perswade him, smile on him, chafe at him, nothing will enter: so naturall men; let God from heauen, and Christ by his embassadors beseech them to be reconciled to God; let God threaten them with the eternall curse of his heauy wrath, nothing will sincke into them. Thirdly, a foole judgeth not aright of that ciuill end to which his life should serve. Wise ciuill men know that they liue for the good of their Country, and their own priuate; but a foole wanteth this wisedome. And what doe all naturall men? They see not what is the last end, at which all their life should aime, as at a marke, viz. that through faith and obedience they may come
to live blessed everlastingly with God. As a fool judgeth not of the end to which hee liueth, so hee maketh no provision of meanes which tend to the good of other, or himselfe; and yet seeketh after a common-wealth of babies, such as are his dagger, choller, cap, &c. for these are as good to him as the Tower of London; So it is with naturall men, they gather a heape of transitory things, but lay vp no treasure in heauen, which might stand them in stead for afterward. Againe, though fooles are thus poore and miserable, yet they thinke themselues to haue all the wit, and haue no sense of all their misery; for the eye of reason is out, with which it should be discerned: Thus it is with naturall men, they thinke they know what they haue to do, they feele no want of Grace, they see not their misery which is come on them through sinne. To reckon vp particulars in this kinde, would be too tedious: Wherefore let vs labour to see our selues fooles, that we may be made wise. It is a signe-some beam of heauenly wisedome hath shined into the soule, which now findeth it selfe empty of true saving Wisedome.

The third and last thing is, that God doth giue understanding & wisedome plentifully to vs whose sinnes he forgiueth; This phrase is often vsed, all knowledge, Rom. 15. 14. 1 Cor. 1. 3. Col. 1. So Iames counteth it all joy; and it seemeth to note a kind of fulnesse and rich measure in the things to which it is adioyned, see Col. 1. 9. and 1 Cor. 1. and so God doth giue vs plentifully these things, Wisedome, Life, Regeneration; he sheddeth and giueth them abun-
abundantly, 1am. 1. Tit. 3. This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge; that he would pour out his Spirit, not give it by drops, but plentifully: Even as gracious Kings and Princes on earth, will not only give things which are good, but will bestow them in such measure as may set out their prince-like bounty; so it is with our God.

Now for the further understanding of this point, we who believe, may be said to have all wisdom; 1. In regard of the excellency. 2. In regard of the quantity. For the first, when a man hath one thing so good, that it serveth him instead of all, as if a man hath Gold, Silver enough, we say he hath every thing, because he hath that which serveth him for every purpose: So though this wisdom is not for kind, all wisdom, yet being so excellent that it serveth vs to all purposes, it may be called (all) wisdom. But here is a further thing to be conceived, even in regard of the quantity of it: Now it cannot be said (all) in regard that it is absolutely full and perfect for degree; for we know in part only, it must be said so then comparatively only: Now it may be said (all) wisdom, thus in a double respect; First, in comparison of that measure which was given the believing Jew; and thus every faithfull Christian may be said to have all wisdom given him: It is a great speech that the least in the kingdom of God shall be greater then John Baptist: for looke as wee who now are vp after the dawning of the day, and rising of the Sun, have far more light, then such who are in the night; thus it was with
but a childlike imitation, they receive, do, do, they have nothing to pay for it yet, they are not book learned; as ask you ask them any common question, they are false. Some are so without understanding, that if they would bring people to the old scripture, Nay, even in these days of light, some will please their neighbours, as themselves, they think they know enough, and who can teach them more? Creed, and these men much more God above all, higher, rather than difficult their sleep; some thing to know much, they will live without it: Some think it a dangerous knowledge? Some think it, how carefully is their estate, whom even because to the children to all, to whom the Gospel pardon of none. Seeing then the God doth give wisdom: Then when God doth give wisdom: Then when God doth give wisdom: Then when God doth give wisdom: Then when God doth give wisdom: Then when God doth give wisdom, then the children. Rather then may admire a common application, rather then Saint Paul here exclaimeth to let this downe, so as it answerable to the degrees, as it were in Christ. But old men in Christ, there is a measure in wisdom, is in an aged: So when there are babes, young men, is not in that degree in a childlike or young man, as it ignorant all. For as its earthly understanding than more carnal, weaker, than others. So more who are more imperfect; as there are some Christ now risen, their eyes, and Ephesians, our light is darkened: Our, the Sunne of righteousness, the Law, he had the share of Prophesye, as in a
put off understanding more fully, as if it were a thing appropriated to our coate. Suspect your selues, While the darkenesse of night abideth, who will thinke the Sunne is risen? and how can the Sunne of righteousnesse be risen in thy heart, who still doth remaine in so great darkenesse? Some cry out against much knowledge, they say, men liued better when leffe was knowne; as if they would let that on foote againe, that ignorance is the mother of devotion; or were of the minde, that men might have too much of their heauenly fathers blessing. Finally, such as vpbraid Christians, counting it pride in them to take upon them knowledge in the Scriptures, or judgement in the particularities of diuinitie.

Let vs seeke to God for wisedome, seeing hee will giue plentifully, even that anointing which shall teach vs all necessary things: As God hath not set any certaine degree of sanctification, which shall serue vs for sauion; so he hath not stinted vs to any certaine degree of knowledge, but would have vs seeke to be filled with all knowledge and wisedome, as he would have vs strive to perfection of holines: Wherefore though we see but things, as the blinde man did when now he was restored, yet we neede not be dismaid while wee strive to make proceeding. We take great paines to get the knowledge of earthly things, and we esteeme it as a great benefit to have in sight into earthly matters, which belong to our estates; but what is it to have this understanding in the things which concerne our heauenly condition? the rather let vs seeke, because
God will hear us graciously. He who answered Solomon, seeking politicke wisedome, and granted him above all he did think and ask; what would he do to us, were our hearts set to beg heauenly understanding?

This must comfort us, who have received our part in this heauenly wisedome. Commonly the most Christians are counted good men god wot, but simple soules, of no parts: the wisedome of God is folly with the world; it is like the waters of Shiloh, which because it giueth not the loud report, like these humane wisedoms, it is not in request with men of carnall judgement. Let this weakenesse be farre from us. This wisedome maketh the face to shine, is able to satisfie the soule, I care to know nothing, but Christ, and him crucified; yea, to save the soule eternally, bringing it to endlesse glory. Such who have the wisedome to get honours and treasure here on earth, they laugh at all learning besides, in comparison of this, counting that skill folly, which a man may haue and yet goe bare-foote. But how truely may we deeme all that wisedome folly, which a man may haue, and yet lose his owne soule?

Hauing dispatched the three circumstances, which were included in the former verse, we come now vnto the fourth in this verse; namely, the manner of working this wisedome in vs, in these words; Hauing opened vnto vs the mystery of his will. Which is amplified. I. By the cause, Gods good pleasure, the freedome whereof is argued in the words following; which he purposed in himselfe, not considering
fidering any thing in vs which might moue him
unto it. Here is nothing needeth explication, vn-
lesse those words; the mystery of his will. Which
phrase doth note out the hidden wisedome, which
the pleasure of his will ordained to our glory, and
is for matter all one with the word of truth, the Go-
spell of salvation, verse 13. The summe is.

Which so rich benefits of wisedome and un-
derstanding he did worke in vs, when now he had
opened vnto vs that secret wisedome which his
will had ordained, to our glory; that Gospel
of salvation, which he did out of his gracious plea-
sure, which within himselfe, not looking at any thing
in vs, he purposed toward vs.

Obserue first, God worketh saving wisedome
in none, to whom he openeth not the doctrine of
wisedome, the Gospel of salvation: As God did
promise that the hearts of the foolish should un-
derstand; so likewise he did promise, that all of vs
should be taught of him: And looke as the pre-
cepts of Grammer, and doctrine of Logicke, must
be made knowne and opened vnto vs, before we
can get the Art or wisedome of Grammer and Lo-
gicke; so it is, we must haue unfolded the doctrine
of Gods saving wisedome, before wee can have
wrought in vs the divine qualitie of this wisedome,
which commeth from aboue. For further under-
standing, it is fit to consider what things this op-
ening of the Gospel comprehended in it, or how
God doth open this saving wisedome to vs. 1 Out-
wardly, by propounding the doctrine of it vnto
our eares, which he doth by his Ministers: for this
cause
cause Ministers are called such as teach others in wis-
dome, Col. 2. the end. Such as feede with wisedome and
understanding, Ier. Such as make wise, as it is, Dan. 12.

3. For though it be read, wise, the word hath an
active signification, and importeth to make wise,
or bring to wisedome, as the next word doth not
signifie just men, but such as turne others to righ-
teousnesse. Euen as in great Schooles, there are in-
feriour Vithers, as well as the principall Master; so
it is here: It pleaseth God by mans outward mini-
stery, to open the eyes of the minde, and bring from
darkenesse to light; but mans teaching, which go-
eth but to the eare, cannot doe this matter. Wee
must therefore consider God speaking within
the minde, by holding out some such light, and
causing such an inward illumination, as doth speake
things no lesse to the minde, then a word audible
doth report them to the eare. This is it which we
are said to heare and learne from the father: shou'd
not the father speake and teach, wee could not
heare; neither is it an outward voice, for all that
heare this voyce come to Christ, which is not veri-
fied in the other: And this is that light, which dif-
suling it selfe through the word wee heare, doth
make the things of God visible to the soule: Euen
as not the ayre alone, but the ayre now inlightned,
is the meane by which things are made discerne-
able to the bodily eye.

In the third place, we must consider that God
doeth together with this illumination, which spea-
keth and propoundeth things within the minde;
he doth I say, together with it, open the eye of the
under-
vnderstanding, the care of the deafe heart, to fee and attend vnto it: This is called sometime renewing the vnderstanding, givng light, opening the heart to attend, remouing the vale: For if I will shew to a blinde man any thing, it is not enough to propound the object, and to procure an external light by which it may be discerned, but I must restore the light of the blinde eye before I can shew it the thing proposed: So it is with vs, who are spiritually blinde, before we can haue opened to vs the things of God.

The vse of this is, first to rebuke such who thinke they can be wise enough to saue their soules, though they haue none to open to them, to instruct them in this hidden wisedome of the Gospell. Blindness and bold presumption accompany each other; But deceiue not your selues: Thou who canst not go to a Towne two myles off, which thou never wentest to, but thou must inquire and get some guide and direction, canst thou finde the way to heaven having no guide, no direction? Thou who canst not learne thy A B C. but thou must haue a Schoole-master, why wilt thou imagine thy selfe able without helpe of teaching, to learne this high point of wisedome, which teacheth to liue happy with God, world without end?

Let vs attend vpon the Preaching of the Word, and the teaching of this wisedome, as euer we would have it begunne or increased in vs; Blessed are they who waite at her gates, at the postes of her doore: A speech borrowed from Clyents or Patients, who waite to haue acceffe to their learned Counsell, and
to the Physicians, whose advice they seek for: Yea, let us seek for that inward teaching of God, in whose light only we come to see light.

Observe secondly; That the doctrine of our salvation through Christ is a hidden secrecy: The Apostle calleth the doctrine of Christ crucified, a hidden wisdom; which the chief for wisdom in this world knew not, 1 Tim. 3. Without doubt faith the Apostle, _great is the mystery of godliness_ : naming after points of doctrine concerning Christ Jesus: And needes it must be so, for the great volume of the whole creature, hath not one letter or syllable in it of this wisdom: They reveal a wisdom, for in wisdom God made the heavens, and founded the Earth in understanding; but those who knew this wisdom best, learned nothing of this saving wisdom in Christ, 1 Cor. 1. Againe, there is no spark of light in man by nature, able to conceive this secret: The wisdom of the Law, the light of nature reacheth not, for the light of reason discerneth that God is to be loved and honoured; that I am to doe, as I would be done to, and not after that measure I would not receive. But of saving man kinder lost, by faith on Christ, and repentance, there is no light left which can trace any step of this doctrine. Thirdly, the knowledge itself is of that height, that from what time we have the spirit which doth teach it, we cannot in this mortality know it anything as we should, we see but in a glasse, know but in part, like Children, which know not fully the things they know: Now that which is hid in so great measure from vs, who are
are now light in the Lord; how great a secret is that in it selfe?

But to open this a little further. The Gospel of salvation may be called a Mistery in three regards,

1. absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know: If a thing within my minde be such, that no creature can know it, further then I make it knowne; none doth know the things in Man, but the Spirit of Man, how great a deepe and secret is that which is within God himselfe? Thus it ceased when God did first reveale it, but yet a Mistery still in regard of the spare revelation, and small number of those to whom it was manifested. For a thing is not onely hid while I keepe it in my selfe, but while I shew it onely to some few persons more neere me, it is a secret matter still. If the King acquaint some two or three of his most neere favorites with a secret, it remaineth hid still, and a secret; in comparison of things commonly knowne: Thus was the Gospel a Mistery, when it was made known to the people of the Iewes onely; but continued no longer a Mistery in this sense, when now it was notoriously published to all nations. Thirdly, the wisdom of the Gospel, is still a Mistery, when it is now divulged, in regard of those whose eyes are not opened to see it, and their eares boared to attend to it: as newes so common euery where, that they are no newes, are still secret to such, who being deafe, have never heard of them; thus it is at this day, a hidden riddle to many Christians by outward profession.

Now
Now the Vse of it is, to rebuke the presumption of men, who think so of their understanding, as if a word were enough for them in these matters; who hope they are not to learn this point now: yea, some proud shal low heads, who can find no things in the Scripture eloquent for phrase, or profound for matter: but this knowledge of Christ is so hidden a deep, that nothing is to be compared for secrecy with it in the whole world; and when humane Arts are so abstruse, that we cannot conceive them without some reading & explaining of them; how can we finde out this deepe riddle of God, if we plow not with his Heyfer? How can wee understand the mystery of his Word, if we have not an Interpreter?

This must move vs to diligence, and humble dependance on God, for the teaching of vs; we must thinke vpon them, commune of them, not in proud bashfulnesse conceale our ignorance one from the other: Above all, let vs labour to see our selues fooles and dull of heart, that God may make vs wise. Many are more prone to blame the Preacher as confused, obscure, and I know not what, rather then themselfes; like the woman, which taken blinde in the night, did blame the curteines as keeping the light from her, when the fault was in her blindnesse within, not the curtaine without.

Thirdly. We see hence the love of God, to tell vs a secret, yea, a hidden secret within his owne will, in what can his love be more testified? John 15.15. I call you friends, for I haue shewed you what I heard from my Father. When God revealed the secret of
Nebuchadnezzar to Daniel, and Pharaoh his secret to Joseph, was it not a mercy, for which they were thankfull? See Dan. 2. and do not we account them to have found much favour? But this is above all, to make known his hidden wisdom, which theweth vs what things await vs to everlasting life and death.

Observe thirdly, that the reason why God reveals or openeth the Gospel to any, is his meere gracious pleasure within himselfe, were it any dispositions foreseen in men, then those should be called and taught, who were of best capacity and towardnesse, who were for civil carriage most unblameable; but not many wise, nor many of great wit, but babes and simple ones are called, yea Publicans and Harlots were made know these things, when Philosophers and Pharisaical Civilians were excluded. To shew it in particular, as it is a grace of God to give his Lawes and Ordinances, Psalms 147. 19, so it is his meere Grace that they are bestowed on any, rather then others: This is shewed in giving them to Israel, who were worse then Tyre and Sydon, then Niniveh, then the Nations. I do not send thee to a Nation of a strange tongue; they would heare thee: Had these things beene done in Tyre and Sydon, they would have repented: Niniveh repented at the preaching of Jonah, Loe, a greater then Jonah is here. Yea, God is forced every where to upbraid them with stiffe-neckednesse, a necke of steale; with hard harts, harts like Adamant; with brazen foreheads; yea, to call them a gaine-saying and rebellious people. Euen as his pleasure carrieth rayne to one
one place, and not to another; so hee maketh his Ministers drop the word of Wisedome amongst some, and not amongst other-some. Matt. 10. 6. Goe not to the way of the Samaritans. So Act. 16. 7. Goe not whether thou intendest, but into Macedonia. Now if mans outward teaching be afforded out of meere Grace, how much more Gods inward teaching, yea his opening the eye of our minds? In truth as no reason can be giuen why one mans eyes were opened, one dead man raised, rather then all the rest; so no man can giue a reason, why these who now see and belleeue, should be made to see rather then others.

This serveth to confute those who think the word to be giuen or detained, according to some thing in them to whom it is giuen, or from whom it is deteyned in them or their progenitors; but we haue shewed sufficiently, that it is first sent amongst any freely, and if it be with-held from any, it must be for their owne deserts, or some who haue bin before them, parents to them: not for their owne deserts; for many of the heathen were not so hard-hearted and impenitent as the Jew; and for their parents fault, it could not be with held, unless we would make particular parents to stand for them-selves and their children; whereas to be a Type of Christ, a publique person standing for him and his, doth agree to Adam, as a thing appropriated to him, Rom. 5. Yea, some thinke that the inward teaching which doth so teach that it changeth the minde, that this teaching I say is giuen to such whom God doth see as fit to worke with it, and vse to
to this purpose, as a Captaine setteth a man on a horse whom he doth see will manage him well: But this doth presuppose a connatural correspondentie in corrupt nature, to the supernaturall grace of God, and a power in nature to vse Grace aright, which hath long since beene condemned as a Pelagian errour, from these grounds, that wee cannot doe any thing which profseth to salvation out of Christ, that wee are not fit to thinke a good thought.

Secondly. Let vs acknowledge Gods free grace, that wee haue these things opened and revealed to vs, wee of meane parts for understanding, in comparison of other, wee who have been often more vile & viciously disposed then others : Let vs acknowledge that he hath opened these things, & hid them from other, euen because it so pleased him. Finally, let vs labor to walke worthy these ordinances, to be fruitfulfull in them, left he say to vs as to Capernaum, Woe be to thee; thou wert lifted to heaven, but I will throw thee downe to hell.

Now followeth the tenth verfe, which is somewhat difficult, and ergo, wee must dwell a little on the explanation of it. First, wee will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth : For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, the mystery of his Will, or as an effect intended by some thing which is in the former verse reported. The first sense is to be taken vp after this sort; God hath opened to vs the mystery
of his will, out of his gracious pleasure; Where I
mean nothing by the mystery of his will, but that
he meant in fulnesse of time to gather to head in
Christ, with those things already in heauen, all
things in earth, even a vniuersall Church, through
the face of the earth: this cannot, as I thinke,
be an exposition of those former words; For to say
nothing that the Gloffe is harder then the Text;
words which are adioyned by way of construc-
tion, are not commonly so farre remoued
from them they confiter, as you may see in the 7.
and 13. verses of this Chapter, and all abroad. A-
gaine, the Apostle by other equivalent termes in
the 13. verse doth open what he meaneth by the
mystery of Gods will, viz. no other thing then the
word of truth, and Gospell of saluation. Thirdly,
that mystery made knowne; did worke in them all
wisedome and vnderstanding, made them wise in
good full measure to saluation, but the knowledge
of this, that God would call and gather to his
Chrift, an Vniuersall Church in earth, is such a
point, in which men made wise to saluation, were
long ignorant, as Peter himselfe. Now then if it
be no explanation, then must it depend on the
former, as an effect intended, and flowing from
something before mentioned. Now the matters
in the verse precedent, are but two: First the re-
vealing of the Gospell to Paul, with some others.
Secondly, the gracious good will which God did
purpose within himselfe, concerning this benefit of
opening his hidden sauing wisedome to the sonsnes
of men: Some ioyse it with the former, God did
open to vs Iewes and Gentiles the Gospel, that thus hee might in that full time which he had appointed, gather to all things now in heauen when he wrote, all the things in earth also, euen a Church vniversall: But neither would I subscribe to this exposition. For first it taketh the persons to whom God is said to haue opened the mystery, to be both Iewes & Gentiles, yea Gentiles principally; where-as Paul verse 12. seemeth to appropriate this passage of his Epistle, from the 7. verse, to the 13. verse vnto the Iewes only. Secondly, this taketh that fulness of times, to note the fulnesse of that particular season, wherein God had purposed to publish his sauing wisedome to the Gentiles; but the Text hath it not the fulnes of any certain time, as in Gal. 4. 3. but the fulnesse of times indefinitely and vniversally. Thirdly, the publishing of the Gospel to all Nations, did not gather those soft spirits before in heauen, but here they are as properly saied to be gathered into Christ their head, as the things on earth; as when God is said to reconcile all things in the bloud of Christ, as well the things in heauen, as the things in earth, reconciliation doth as properly agree to the heauenly things, as earthlie, so here by proportion, for otherwise he would haue saied, that he might gather to all things which were now ioyned to their head in heauen, all the things in earth also. Lastly, all in earth, through all times and places were not gathered by that first publishing the Gospel to Iew and Gentile, but all who then were ordayned to life through the whole world: Now these are not absolutly, but...
respectively in comparison of that few and small remnant which out of our Nation, God sometime gleaned.

It remaineth then that these words come in, as showing the intended effect which God did aym at, in his gracious purpose of opening the hidden suavining wisedome to the fones of men, viz. that thus he might in the fulnesse of those seasons, which himselfe in wisedome fore-appointed, hauing gathered to a head in his Chrift, all things; both those who now were, by hauing this revelation, gathered in heauen, and all the things which are in earth, through all places and times, to the end of the world. This I take to be the truest coherence, both because gathering to a head in Chrift, is the effect to which God doth destinate this gracious purpose of opening the Gospell, and also for that this purpose of opening the Gospell, outwardly and inwardly, or at least inwardly, is extended to every one, through all ages of the world, who is to be v-nited, as a member, to Chrift the head: so that no more, nor fewer haue beene, are, or shall be gathered, then those whom God did purpose to teach in every generation. Laffly, the words fit no sense but this, which to shew we must learn a little the meaning of them.

First, touching the time. Secondly, the thing to be done in time. In the time two things must be opened; first, what is meant by (dispensation;) secondly, by fulnesse of times. Dispensation, is a word taken from Stewards, and such as haue the keeping of things in common, and are to distribute them as they...
they seemeth for singular persons and occasions: To
dis pense then, is to distribute that I have in com-
mon, as is fitting in wisdom, to persons and occa-
sions in particular.

Now the dispensation of times, is put by a Meton.
of the adjunct, for fulnes of times wisely dispensed.
The fulness of times indefinitely, universally, noting the consummation of all those seasons succes-
sequently, which God had appointed for the gath-
ering of his children.

In the thing to be done, marke the Action, that
God might gather to a head in Christ; that is the
force of the word. Secondly, marke the Object of
this action, all things; that is, all persons, who in
Gods counsell belonged, as members making that
body whereof Christ is head. Thirdly; Note the
point as it were in which all are to be gathered into
one, or united in Christ, in him: Having propounded
the object, he doth explaine them by a distri-
bution taken from the place; all things which now
are in heauen with Christ, gloriously coniyned to
him; and all who are in earth, that is, who are in
all places, and all times, to be gathered to Christ in
the earth. The summe of them is thus much.

God I told you did open to vs the Gospell of sal-
vation, which thing he did according to that his gra-
cious pleasure, whereby it pleased him to open it to
all his choosen, which he purposed freely within him-
sely, that thus by opening his will he might in the
consummation of all those seasons, which his wise-
dome hath dispensed, that he might ( I say ) have
gathered as it were to a head, all things in Christ,
both those members who had in their times this mystery revealed to them, and are now gloriously united to him in the heavens: and all those who by means of this revelation, shall in all places and through all times, to the end of the world, be gathered upon earth, as it were to our head in him.

Thus we have to my conceit the most probable connexion and meaning of these words; we have seen the parts also into which they may be divided: Now it remains for us to come to the instructions. First, when he saith, that in the fulness of times which God hath dispensed, God will do thus and thus; observe hence, that God hath set seasons wherein he will accomplish all his purposed will, Eccles. 3. He bringeth out every thing beautiful in the season of it. As he bringeth things natural, the Spring, Summer, Autumn, Winter, every thing in season, so in all the works he will doe about his children, whether it be the punishing of wickedness for their sake, the delivering his children from evils, the giving them benefits, he will bring them all forth in the fit appointed seasons: The Canaanite, when his iniquity is full and ripe, shall be visited; Israel, when 430 yeares expired, shall be delivered, Exod. 12. 41. When the 70 yeares are expired, Dan. 9. Christ in the fulnesse of time, shall be exhibited: It cannot be, but that God should both appoint times for every purpose, and execute in them the thing that he hath purposed; To designe times is his prerogative; as a Master of a family hath this power, to set all times which he will have this or that business taken in hand, so Acts 1. 7.

Secondly,
Secondly; Such is his wisdom, that he only knoweth how to appoint the fittest seasons for all his works: as the husband-man, it is his wisdom or skill in husbandry, which maketh him know the fittest seasons for Earin., Sowing, Setting, Gras- ting, and such like busineses. Now looke as mans fidelity doth binde him, if he hath said he will doe this or that, at such a time, to make his word good, and doe it accordingly: So Gods fidelity doth so binde him, that he will not but most faithfully execute all that good he hath purposed to vs, in the seasons which with himselfe hee hath dispensed thereunto.

The Use is, first to reprove our weaknesses, who thinke God often to delay: No, God is not slacke, as men count slacknesse; he doth but waite his fit opportunities, which his wisdom hath prefixed. If the husbandman do not reape at Midsummer, he is not said to delay reaping, because it is not time to reape then: So God, who doth neuer stay but till the fit time come, may not be said to delay: To our sense it seemeth otherwise, but wee must learne to judge righteous judgement. How long it is fit for me to purge, and when I must haue restoratives giuen mee, this the Phyfitian must pre- scribe.

Secondly; We must learne to waite on God: It is not fit we should teach him his time, make him be at our call, dance attendance at our wils: Superiours would take it in great snuffe, that their inferiours should offer them this measure. Againe, wee would not now in Winter haue Midsummer weather,
weather, for it would not be kindly. Thus in the winter-seasons of any tryall, wee should not with the sunshine of this or that blessing, before our God doth see it may be reasonably bestowed, remembering that the man who beleeueth, must not make any preposterous haft.

Obserue secondly, that hee faith, the gracious purpose of opening the Gospell is, that wee might be gathered. Obserue, That God by opening to vs the Gospell, doth bring vs to his Chrift, Cha. 4. He giueth a Pastor & Teacher, who may outwardly reveale these things; that hee may gather his Saints, knitting them to their head, and one with another: So he gaue the Priest, Leuite, and Prophet to this end. How often, faith Chrift, would I haue gathered thee, as a hen doth her chickens under her wing? and you would not. Looke as the newes of a gracious Prince calleth together subiects who were fled vnder tyranny hither and thither: So the opening to vs of this our King and Saviour, who must saue vs from sinne; this doth make vs flye home to him, as Pigeons vse to their owne lockerks. For the better understanding of this point. First, we must know that by nature we are many waies dispersed and seuered. Secondly, the order in which we come to be gathered.

For the first, wee are disjoyned from God our father; the prodigall is the type of vs, who was now wandred from his fathers house, and would needs beat his owne hand: By nature all are without God. Secondly, we are scattered from Chrift, like Sheepe in the valayes of death, running after the
the Wolfe, and leaving the Shepheard of our soules. Thirdly, we are divided one from another; a man being by nature a Wolfe to a man, his feete being swift to shed bloud, further then God restraineth.

Now for the order in which wee are gathered. First, the opening of the Gospell doth gather vs into one faith. Secondly, by faith as a spirituall sinnew or Nerue, it doth vnite vs with Christ, making vs to become one person with him, as man and wife, in Law, make one person. Thirdly, It doth thus vnite vs with God, as a woman marrying a mans naturall sonne, becommeth vpon it daughter in law to him, with whose sonne thee is one by marriage: Yea, we are so much neerer to God, by how much God and Christ are more neerely vnited, then any naturall sonne can be with his naturall Parent, who cannot haue the selfe same singular being his father hath, but one in kinde like vnto him, and deriued from him. Fourthly; wee by being gathered to Christ, are gathered to the whole body of Christ, to all who exist vnder him, by a kinde of pure subordination, as Angels are spirituall generation from him, as it is in all redeemed by him; the Angels becomming ministering spirits for our good, and wee most strictly knit with all both in heauen and earth, already in Christ; not onely that wee are vnder one head with them, but we are quickned with one spirit, and contained together, as the members of a naturall body, are both contained and quickned by one soule. Nay, wee are gathered to all, who in
Gods predestination belong to Christ: As one borne of this or that man, is not onely lincked with those brethren he hath in present, but hath a respect of consanguinitie, to all that may be begotten of him, so it is with vs; from what time Christ hath brought vs, by a supernaturall natiuitie, to be borne of him, we have a respect of meere conjunction to all, who are in time to be brought to faith by him. Who can unfold the society which the Gospell revealeth causeth?

The Vse is, first to move vs, that we would consider of Gods gracious purpose, according to which he revealeth the doctrine of his Sonne to vs. What doe we it for, but to bring you to Christ? Euen as a friend, which goeth betweene his lover and his loue, so Christ sendeth vs with that his minde, that we might winne you to him. It were happinesse for a poore woman to be contracted to a man vertuous, wealthy, honourable; but what shall be thy happinesse, when thou shalt by an uncnfained faith, haue got thy selfe contracted unto Christ? refuse not wisdome sending forth her maids; refuse not God, sending out his servants, and inuiting you to come and partake in his Sonne Christ, and all his benefits, to forguenesse of sins, and salvation of your soules, leaft you by despising his grace, most highly prouoke his indignation.

We see the vaine slander of the world; who say, the Gospell marreth all fellowship: Indeede it doth breake sometime good fellowship, falsely so called; but it breedeth and holdeth together all fellowship that
that is good indeed; it bringeth us to have fellowship with Christ the mediator, with God, with Angels, with spirits of just men departed, with the predestinate ones, whose names are written in heaven, with all in earth, who are believing members in Christ; it breaketh company, by reason of men's corruption, which maketh them, they had rather live thralls of Sathan, in their ignorance and lusts, and customes of ignorance, then suffer themselves, yeelding obedience, to be gathered to Christ.

Observe thirdly, from hence, that this pleasure of opening the Gospell, was proposed for gathering all things to Christ their head. Observe, that whatsoever have beene, are, or shall be gathered to Christ, they are brought to this by opening the Gospell. God did purpose this grace of opening the Gospell, not for our sake onely, who are from Christ to the end of the world, to be brought to him, but for their sakes who were then in heaven when Paul did write these words in hand. There is but one eternall Gospell; neuer was there other name made knowne, in which men might be saued, then the name of Jesus Christ yesterday, to day, & for ever, the onely way of salvation. Abraham saw the day of Christ, & rejoyced; yea, from Abel downward, it was by faith on that promised seede, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgiuenesse of sinne, and life eternall through Christ. When the whole Church is a multitude of such as are called; & Gods call
call is nothing but the inward and outward, or at least the inward opening of the Gospel, to such whom he hath predestinated to salvation: It cannot be but that every one who is of, or belongeth to the Church, must have this wisdom of God opened to him.

It is to be observed, not only against those old heretics, but many deluded souls in our times, who are of mind, that if they follow their conscience, and live orderly in any kind of belief, it will serve their turne: But he that followeth such a blind conscience, will finde our Saviour's speech true; if the blind lead the blind, both will come into the ditch; his conscience and he will both perish, if he learn not this way of faith and obedience to the Gospel of Christ.

Againe, it must teach us to come under this ordinance of God, revealing his truth; for this is that great dragge, which taketh all such good fish, such persons as belong to the kingdom of heaven.

In Christ, even in him.] Observe, who it is in whom we are gathered together, as fellow members each with other. We are fitly said to be gathered in Christ together, both because he hath abolished the enmity between God and vs, and so removed that which did disperse vs. 2. Hee doth call vs, and effectually draw vs home in his time; even as Shepherds doe their flockes, which are now scattered: When I am lifted up, I will draw all; How often would I have gathered you? 3. In him, as in the same point we are all of vs one: Even as all the families of the earth,
earth, in regard of Adam their first parent, the common roote and stocke of all mankinde, they are all but one; Or as the Subjects of England, Scotland, Ireland, are in our King united, and all made one body politicke, so it is with the members of Christ in heauen and earth; now being gathered under Christ their head, they must needs be gathered one to another, as fellow members in one and the selfe same body, Rom. i2. There being not onely a bond from Christ to vs, eu-en the bond of his spirit, and from vs to Christ, eu-en our faith, but a bond of loue, the bond of perfection, which doth hold vs one with another.

Let vs then to preserve our vnion, walke with Christ, and keepe by him: Euen as it is in drawing a circle with compasse and lines, from the circumference to the Center, so it is with vs; the more they come neere the Center, the more they vnite, till they come to the same point; the further they goe from the Center in which they are vnited, the more they runne out one from the other: so when we keepe to Christ, the neerer we come to him, the more we vnite; but when we runne forth into our owne lusts and private faction, then we are one disjoyned from the other.

Againe, we must, seeing in Christ our head we are joyned, as members of one and the same body; therefore we must be so affected each to other, as we see members are: They enuie not one another, the Foot enuieth not the Eye, they communicate each with other; the Mouth taketh meate, the Stomacke digesteth, the Liver maketh bloud, the Eye seeth
feeth, the hand handleth, all for the good of the whole, they will not revenge themselves: if going hastily one foot strike the other leg or foot, it will not strike again; they so beare the burthen one of another, that their affection each to other is not diminished; as if the head ake, the body will not carry it, and knocke it here or there, but beareth the infirmitie, doing it the ease it may; yea, being well affected to it, no lesse then before; Now that God, who is love it selfe, teacheth vs these things.

From this that he faith, All the things which are in heaven, or in earth.] Observe, That there is no place, in which are any members belonging to Christ, but either in heaven or in earth. Thus, Colos. 1. the Apostle did not know any belonging to reconciliation, wrought by the bloud of Christ, but they were either in heaven or earth: The Scripture doth not know but two kindes of men; some believing, passed from death to life, some vnbelieving, over whom wrath abideth; though some have greater faith and sanctification, it mattereth not, degree changeth not the kinde; a childe is a man, no lesse then a man for the kinde of him: It acknowledgeth not but two states; some as Pilgrimes here, Wrestlers, Souldiers, runners of the race; some as at home, having receiued the crowne, the garland of victory: So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, Eccles. the other of rest, after this life ended; Blessed are they that dye in the Lord, they rest from their labour: In like manner two Places,
belonging to all faithful Souldiers; The one is earth, in which they are for time of their warfare: The other is heauen, where they rest, receiving the crowne, which belongeth to them: Even as those material stones were either hewing and polishing in the mountaine, or transported and laid in the Temple; so it is with vs; either we are squaring andfitting here, or else we are by glorious conjunction, laid on Christ the corner Stone in the heauens. But some who will grant, that when Paul did write these words, which was many yeares after Christ's Ascension, that then all were in heauen; but they will not yeeld, that soules were there from the beginning, but onely thence Christ his entring thither. For answer, I say, that the contrary doth seeme cleare to me; for they were taken to glory and saue as we; now such as are taken to glory, are taken to heauen, for the Scripture knoweth no place in which God doth ordinarily displaie his glory, but in heauen. Againe, they were receiued into euerlafting tabernacles, Luk. 16. Now if the godly at the instant departed, were bestowed in any place but heauen, they then did goe to mansions, which they were to leaue within a yeare or two, euon then when Christ was to ascend; they whose Pilgrimage and soiourning ceased with this life, they could not but be in their Countrey at home, after this life. Heauen is the Countrey of Saints; O our Father which art in heauen: vbi Pater ibi Patria. Those who walked as strangers here in earth, because they looked for a heauenly Jerusalem, a Citie whose maker was God.
God, they leaving this earth were translated thither, neither was there any thing to hinder it: Not their sinnes; for they which could not hinder them from sanctification, fitting them for heauen, could not hinder them from heauen: Not want of faith, who now hath that faith which Abraham and many of them had: No want of efficacie in Christ, he was yesterday, to day, and for ever; his death was effectuall to cause them to finde pardon of sin, and the spirit of sanctification; Not any priviledge of Christ, for not simply to ascend into heauen in soule, was Christs prerogatiue, but to ascend soule and body, as heire of all things, and the author of salvation to all that obey him. Finally, the translating of Enoch, Moses, and Elias, seeme to figure out no other thing; wherefore though David be saied not to haue ascended into heauen, Act.2. it is spoken in respect onely that he was not raised in body, and gone into heauen body and soule, as the heire of all things, and person who was to sit at Gods right hand; and though Heb.9. the way into heauen be saied not to haue beene opened, and then to be new; the meaning is not, that none went this way, but onely to shew that the way was not really entred by the true high Priest after the order of Melchisedech, as the repealing of Sacrifices did shew that yet remission of sinnes was not obtained, that is really receiued of our surety, vpon performance of that satisfaction undertake, not that beleevers found not pardon of their sinnes, vnder the former testament. Againe, it is one thing for a way not to haue beene traced at all, another not to haue beene
been fully manifested; the latter was not under the old Testament. To conclude, though it be said, they received not the promises, say in their real exhibition, and that they were not perfected without us, the meaning of which is not, that they were not taken to heaven, no more then to deny that they had not forgiveness, or the same spirit we have; but to teach that they had not before Christ that perfect state in heaven, which now we and they are presently possessed of; For they did expect in heaven their redeemer, on whom they had believed for forgiveness of sins and life: Even as souls now expect the resurrection of the body, the second appearance of Christ to judgement; in regard of which things they are not perfected. Now hence followed a want of much light and joy, which on the sight of Christ, God man, entering the heavens, did redound unto them: as we in heaven now have not the fulness of joy which then we shall have, when we see the accomplishment of the things we expect. While the Fathers do set out this imperfection of their estate; the Papists have fancied their Lymbus, which never entered into their hearts.

The use of this doctrine is, first to confute such Academical doubting spirits, who will not say where they were, I mean the souls of the fathers before Christ's ascension: Certainly, unless we will be as fruitful in multiplying Heavens, as the Papist is in his Hells; we must grant them received into one only receptacle of blessed perfected spirits.

RAgaine,
Againe, it sheweth the vanity of the Popish Lymbus and Purgatorie; they are well seen in Hell who can tell you all the stories and chambers of it so exactly; the truth is, they are Marcionites in this point, who did hold that the fathers had refreshing and ease from paine, but not salvation; and the reward of them was not in heaven.

Secondly, we see, to our comforts, whether we shall be taken when this life is ended; this Tabernacle dissolved, we shall have another, not made with hands, in the heaven. Aske, saith God to Christ, I will give thee the Nations for thine inheritance. What did Christ ask? 10h. 17. Father, where I am, there let these be, that they may see the glory thou hast given me: The Theeze went from the cross to heaven, to Christ's Kingdom, which was a short one, if it were in Lymbus, which was to be broken up within a few hours space. This should make us desire to be dissolved, seeing we shall presently be with Christ in heaven: Should we have waited for admittance into heaven, as long as for the resurrection of our bodies, there were not that comfort; but to flye forthwith to those blessed mansions, how willing should it make us to depart? Who is it doth not willingly bid farewell to his smoake Inne, when he knoweth that he shall come to his owne house, every way contentfull?

Thirdly, seeing heaven must have vs when we leave this earth, let vs send our treasure before vs. This earth is but God's Nurcery, in which God doth set his tender plants, not that they should grow here still, but that he may transplant them in his time, and
set them in heavenly Paradise; where they shall abide for ever. Why then seeing our eternall mansion is there, what should we treasure here below? Men care not for furnishing things they must leave quickly, they send all before to the places wherein they meane for their times to make abode.

In whom also wee have beene chosen to, or obtained, an inheritance. Now he commeth to the third bles sing, even our Glorification. Having laide downe our Injustification, verse 7. and our Vocation, verse 8. 9. 10. hee doth set downe this third before mentioned, in this 11. and 12. verses. We are to marke 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the 7. verse, in whom we have redemption, in whom also wee haue obteyned an inheritance; The old booke reade it, Wee are chosen, the latter, wee haue obteyned an inheritance: The word signifieth, we have beene chosen, as it were by lot, to an inheritance. The ground showeth vs, first our predestination. Secondly, the author of it, by him who is described from the effect, in which wee are to marke, 1. The Action, who doth worke effectually. 2. The Object, all things. 3. The Manner, according to the counsell of his will: the end of this and all the other benefits following. The words being easie, wee will come to the instructions.

First, we see that being in Christ, wee finde not onely righteousnesse in him, but life euerlasting: God doth not set vs free from sinne in Christ, that by our selues wee might, by workes meritorious, worke our salvation; but eu en as sinne causeth death,
death, so his grace through Christ raigneth to life eternall. Now the order in which we receive this inheritance, you may see, Acts 26. 18. Rom. 8. God enlightens their eyes, brings them to know & believe on Christ, that so they may receive in him, First remission of sins; Secondly, Inheritance with the Saints: those whom he hath called, hee hath justified; so those whom he hath justified, hee hath glorified. Sinne is a wall of partition, which must be beaten downe, before the light of grace and glory can shine vnto vs: Now sinne being removed from vs, who are with the natural sonne, what should hinder but that we should be heyres, even joint-heyres with him? Being one with him, wee are the seede to whom was promised under Canaan, the inheritance of the world to come. The better to understand this matter of our inheritance, you must know what it is in generall. 2. In what order we come to receive it. That is an inheritance which I hold as the Sonne, or Allie; or as out of favour I am written the heyre of this or that man; so what euer we obtaine by our principal birth from Christ, that is our inheritance. That which we obtaine is two-fold: First, in this life wee receive the first fruits, the earnest of the spirit, and all our blessings are given to vs as part of a childs part. Wards while they are in their minority have some allowance from their inheritance; and Parents wil prove their children with some lesser stockes, to see how they will husband them, before they give them the full estate they meane to leave them; so doth God. Secondly, wee receive the suinessse in the life to come
Ver. 2. Ephesians, Chap. 1.

come, which standeth partly in Prerogatives. Secondly, in the glory that shall be put upon our persons. Thirdly, in the things which shall be given vs to possesse. Some inheritances, have prerogatives annexed, as to be Lord high Steward, Lord high Chamberlaine: so our inheritance hath this royalty annexed; Wee shall be Kings and Priests to God; we shall be Judges of the world, and Angels with Christ, standing by Christ, as Benchers and Assistants in place of judgement. Our glory respecteth soule or body; the soule shall be filled with the light of knowledge, even as the ayre upon the comming of the Sun to it, is rather light to appearance, then inlightned. 2. Our love shall as a flame rise vp to God. When the water which runneth in many channels is brought into one, it maketh a little Sea: When all our selfe-loue, love of wife, children, earthly things, yea of sinfull lusts, is turned all into the love of God, then doubtlesse great and glorious shall be our love. 3. Our joy breaking forth in praise, who is able to utter, when here it is unspeakeable sometime and glorious? The glory of the body shall be such, that it shall shine as the Sunne in the firmament, both from the glory about it; & the glorious spirit within it, as a Lanterned shineth from the Candle within it: For the things we shall possesse, they are in a word all things, the world to come, the new heavens, and the new earth; and the creature being a little thing, we shall possesse God himselfe, in Christ, as our husband and all-sufficient portion.

For the Vse, first wee see, that heauen commeth to
to vs freely, did we deserve it, and in effect, pay for it, it were purchase, not inheritance: but it is not said simply an inheritance, but such an one as is assigned vs by lot; for this word seemeth to respect that division of Canaan to the twelve Tribes, whose several seats were by lot designed: Now if our inheritance commeth by lot, then it is not our owne industry, but the Divine disposition, which worketh all in all in it.

This should cause vs to rejoicing. O if men have small things befall them in earth, their hearts are soone rayled to rejoicing in them; yea, in the vaine pleasures of this life, how are the hearts of men filled with gladness, who yet hang downe the head all amors while these things are piped? Ah alas there are too many who taste their pottage, like Esau, better then their birth-right. O let vs be ashamed, that in these outward toyes, which are but like the shaking of a childes rattle, that in these our hearts should be tickled, and with the matter of their free-hold in heauen, should not be moued. This should make vs rejoice when wee are made heavy with divers temptations, i. Pet. i. so they did in those Apostolique times; but the hidden light of this starre, is not so discerned by vs who live in this day of outward prosperity.

This should stirre vs vp to affect these things, and be desirous of them, the creature groaneth in kind, waiting when this our inheritance shall be giuen vs. What dead births are we who lie in the wombe of the Church militant, never offering to breake forth into the heauenly liberty? Children are
are so affected to their earthly inheritances, that they sometime practise against their owne parents, affecting over-timely possession. Great purchasers, if they make a purchase in the remotest parts, are not well till they have seen it; so should we be affected toward our inheritance. Why, hath God given us the first fruits; even as the Spies did bring to the Israelites some of the fruits of Canaan to make them long after it, and desire to be possessed of so good a land; so doth the Lord give us, to the like end, the first fruits of the spirit, to make us desire and long after the fulness thereof.

Finally, see the care we are to walk with, upon this consideration, Hebr. 12. The greater things we expect from any, the more must be our observancy toward them, and endeavor in all things to please them.

Now followeth the ground of all these benefits in time; having beene predestinate: Which is described from the purpose going before, having beene predestinate, according to his purpose: Which purpose is argued from the author of it, who is not named, but described: In the description three things are to be noted; First, his action or working, who worketh: Secondly, the object, all things: Thirdly, the manner; after the counsel of his will.

To speake a word of Predestination according to purpose, which is here made the ground of all the former, and so to come to this description, in which we must dwell with more diligent consideration for the unfolding of it.

For Predestination see above. But it may be asked what is this purpose, according to which we are
said heere to be predestinate. Wee read of some purposed and ordained to the obtaining of life, Acts 13.1, 1 Thes. 5. Now Gods purpose and ordinance touching the end, doth seeme to follow vpon Gods election: for when we haue a will to do any thing, there followeth vpon this, in the minde, a set led purpose to effect it; so when God hath loued some to life, there commeth to be as it were in God a setled purpose of bringing some to life, which once setled, all things come to be predestinated, for performance of it: and Rom. 9. this may be grounded, when he faith, that the purpose of God, which is according to election, might be sure: Wherefore I deeme foreknowledge by which God now about to choose, knoweth whom he will choose; election by which he setteth his loue to life on some before othersome; purpose setled of bringing some to life before othersome; these belong all to the same benefit, viz. Election: Foreknowledge as that which goeth before; for God doth not blindly choose he knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to be understood: Hee hath purposed vs to attaine life through Christ, he hath chosen vs to attaine life, as Rom. 8. Those whom he did foreknow himselfe to choose and purpose unto life, those hee predestinated: And thus you see why it is said predestinate, according to purpose. But note heere by what method the Apostle doth gather themselves to haue beene predestinated, euen a posteriori, from this that they were now called, justified, that they had receiued
an inheritance by faith, he gathereth that they had beene predestinate. Observe then.

What is the way to find our selves to have been predestinate before all worlds, even to finde that we are called, justified, sanctified: We must go vp by these stayres, or wee cannot come to the height of Gods counsell. Looke as by the counterpane of a Leafe or Will, we know what is in the orignall will, which it may be is kept a hundred miles from vs: So by these things written in our harts in Gods time, we may know and reade what things it pleased him from everlafting to purpose towards vs: But in this point we have before beene large.

To come to the description of the author of this purpose, according to which wee were predestinate: the parts to be marked in it haue bin mentioned; Let vs first then consider of the meaning of the words. Secondly of the scope, for which they are brought in. Thirdly, of the doctrines to be marked in them.

First, this word [worketh,] doth signifie such a working, which hath efficacie to the bringing forth the being of that which it worketh.

All things.] Noteth out whatsoeuer things are, whether good or euill.

Counsell.] Noteth sometime the facultie of wifdome, which giueth advise touching things to be done, and meanes of doing them: And thus, according as the nature of the thing hath it selfe to him who giueth advise, is sometime present and ready, sometime needing deliberation, but deli-

beration so farre as it is grounded in imperfection of
of knowledge, and argueth doubtfulnesse, cannot
be ascribed, but onely so farre as it signifieth the
maturity and ripenesse of counsell. Secondly, coun-
sell signifieth not the faculty, but the effect, wise
aduise giuen in any case from that facultie of wise-
dome which giueth counsell. Thus we understand
when we say; What counsell did such a one giue
you? Now thus it is here taken for that wise or-
der of things, and means, which Gods wisedome
suggeted. Lastly, it is to be considered, why it is
called counsell of his will. First, because it is pro-
pounded to his will; secondly, it is accepted of by
his will: The meaning is, we obtaine all these blef-
sings before named, having bee ne predestinated
according to that gracious purpose of God to-
wards vs, whose working bringeth about all things,
according to that wise order which his counsell did
propound, and his will for the liberty of it did free-
ly accept.

Now the scope of this description tendeth hi-
ther, to proue that we attaine the benefits before
named, having bee ne predestinated by Gods coun-
sell (for predestination is an act of Gods coun-
sell, as I haue laid before) therunto; he proueth this par-
ticular, by this generall; He who worketh all things
after the counsell of his will, hee doth worke these
benefits in vs, his counsell having predestinated
vs to them; But God worketh all things, &c. These
are friulouls exceptions, that God speakeh onely
of the things before, which he doth out of his gra-
cious pleasure: for this were an impertinent super-
fluicie, to say that God had wrought vs these be-
nefits,
benefits, when his counsell had predestinated vs, who
doeth work these benefits according to his coun-
sell; He hath wrought them in vs according to
his counsell, who doth work them according to
his counsell.

Secondly, what so ever things are according to
Gods counsell, those he is said to worke; for these
last words may as well determine the subiect, as
show the manner of his working.

Thirdly, what reason is it to say, hee worketh
these things after counsell? as if all the workes of
God were not alike after counsell.

Lastly, to say he speakeneth of things he doth out
of gracious pleasure, is in their sense, who except tri-
ualous: for he faith not, the counsell of his Ευδοκια,
but of his Θελησεως. Beside that, the Scripture doth
attribute those things, which as judgments God
doeth execute in reprobates, to Gods Ευδοκια, meere
free pleasaunce, Mat. 11.25. & 13.11. Thou hast hidden
these things from the wise, eu'n so, because it pleasaeth
thee. Now to come to the Doctrines.

First we see, that every thing which commeth
about, is Gods effectuall working: Of him, by him,
and for him, are all things, Rom 11. vlt. 1 Cor. 8. 6.
Things are of two sorts, good, or euill; good things
are naturall, or supernaturall, such as are wrought
in Chrift: Now all these the Lords efficacie is in
making them, yea of nothing: Though man must
have some matter to worke on, God can give be-
ing, and call the things that are not, making them
stand out as if they were. Secondly, his worke is
in sustaining them; Hee doth not leaue these

things
things, as a Carpenter his building, or Ship-wright his Ship, but still is with them sustaining them in the being, received from him. That which hath not heat of it selfe, but is made hot (as water) with fire, it dependeth on fire to be kept in heat, and no longer then fire is under it, it will not keep hot. So these things, not having being of themselves, depend on him for their continuall sustentation, who did first give them their being. Thirdly, God's action is in them, governing them to that end for which he did make them; Things depending on another, are governed by that on which they depend. Beside, our servants depend on Vs, to be governed by Vs; what are all the creatures, but so many things ministering to him who is the Lord of hosts? Not to speak that the same wisdom which teacheth Vs to get any thing, for this or that purpose, doth teach Vs likewise when now we have it, to govern and apply it to that purpose: So God's wisdom, which made all things to an end, must needs govern and use them to that end: There is no question in these things. For that any thing should beget a thing like in kinde to it selfe, it is not strange; and that any workman should worke any thing like him selfe, is no wonder; The difficultie is in euill things: Euill is either of punishment, or sin; Now God is by himselfe an author of the first; See, Amos 3.6. Is there euill in the citie, which I worke not? Out of the mouth of the Lord commeth euill and good, Lam. 3. 38. For, punishment though it be euill to his sense who suffereth under it, yet it is good in it selfe, when now it is deserved;
as to execute a man is euill to him who suffereth, good in the Judge who cutteth off a hurtfull member for the good of the publique. Euill of sinne, is either of the first sinne, or the sins ensuing. Now these, to speake in general, neither of them are without Gods effectuall permission: They who so are in Gods power, that they cannot sin without his sufferance, his permission is effectuall to the being of sinne from them, that is, necessary to this, that they should actually commit that they are inclined to commit. Now thus it is with God, for he doth effectually worke somethings by himselfe without others; as the creation of all these things; some things in and with others, working as instruments under him and with him; thus he worketh all the workes of grace; some things by permitting others, and that when he could hinder them; thus his efficacie reacheth to the being of sinne, and this is most iust in God; for though euill is not good, yet it is good that there should be euill: God who bringeth light out of darkness, being able to doe, good of euill; and it is iust in him to permit, where he is not bound to hinder.

Seeing then Gods effectuall worke is in every thing; let vs labour to behold his worke, & to praise him in it: It is the workemans glory to have his Art discerned. Looke on the foulest thing that euer was committed, looke at Gods worke in it, it is most holy, as that killing the Lord of life, Acts 4.21. That looke as it is in those double, two faced pictures, looke at them on one side you see monsters, on the other beautifull persons; So it is
in these wicked workes, the same that man worketh finfully, God worketh most holily.

This is our comfort, that nothing can be in which our heavenly fathers hand worketh not: Earthly Parents, though prudent, may have their children meete with many casualties, which they doe not intend before, but helpe when now they see them brought about; but nothing can be in which our fathers hand must not haue a chiefe stroake before it can come to passe. This must quiet vs, even for times to come, our securitie being in it; yea, for whatsoeuer is befallen vs, we must sustaine our selues even from hence, the effectuall working of our God is in it; we must hence, I say, sustaine our selues from being swallowed vp of griefe; we must not preuent hereby due grieuings, and humbling our selues vnder the hand of God. Hold this for euer, that nothing can fall out to vs, in which is not the effectuall working of our heavenly father. We cannot solidly feare God, if euill may befall vs with which he is not willing, in which he hath no hand. Wee cannot haue that patience in our euils, nor that comfortable securitie for times to come. Neither let any excuse his wickednesse hence, for Gods worke doth leaue a man liberty to be a cause, by counsell, of this or that he doth; so that thou doest goe against Gods will advisedly, when he worketh his will in thee: And if a man doe execute one maliciously, his murther is not excused, because the Judge by him doth take away the life of the same man most unjustly.

Secondly observe; That what God worketh or
or willeth, he doth it with counsell; though his will be most just, yet we must not conceive of it, as moving meerely from it selfe, without any thing to direct. *With him is counsell, with him is understanding, 1ob 12.13. and Esay46.10. My counsell, faith the Lord, shall stand. Euen as the foote of the body hath an eye bodily to direct the moving of it, and as the reasonable will of man hath a light of wisedome to goe before it; so would God haue vs conceive in himselfe, that the light of advised wisedome is with him, in whatsoeuer he willeth or worketh. This is to be marked; first, that we may see how all things befalling vs are good; for the Lord bringing them about according to his counsell, they seeme good to his wisedome: Now wisedome judgeth nothing good, but as it is fit to some good end; now that which is fit for some good end, that cannot but be good.

Wherefore let vs correct our thoughts: In many things we suffer, we thinke other courses would doe better. What is this, but to say, this befallleth vs not with so good advise? What but to teach God wisedome, that judgeth the highest things. Let vs deny our owne wisedome, and giue glory to God, acknowledging that there is wiser counsell in euery thing we suffer, then we can attaine.

This may rebuke rash indeliberate & self-willed persons: Some if a thing come into the head, turne them forthwith to it, as busily as if they would goe nine wates at once: Some againe, are so self-conceited, that their will must stand, as if it were a Law. O it is a signe of small wisedome to be so strong
strong willed, *Prov. 12. 14.* Hee that heareth counsel to wife. It is good to looke before wee leape, and to remember that two eyes see more then one. Salomon, the wisest for politicke wisedome, hath his sage Counsellers, whole aduise while Rehoboam followed not, he did lose ten parts of his kingdome: It is in our little personall common-wealths, as in those wide ones; *Where Counsell failes all goes to ruine,* *Prov. 11. 24.*

Counsell of his will. That is which his will proposducted to it, did freely accept. Obserue hence, that what God willeth once, that hee effectually worketh, see *Psal. 115.* Our God is in Heauen, and doth whatsoever bee willeth: Who hath refused his will? *So Isa. 46. 10.* We see in beasts that they have an appetite to that they move after; in men that which they will, that they put out their power to effect, so it is in God, if he will any thing; he doth worke it effectually. That is a frivolous distinction of an effectual, and an ineffectual will in God, which standeth neyther with truth of Scripture, as in this place; nor with the blessednesse of God; nor with the nature of things: all that shewed him which his will accepteth, he doth effectually worke it. Against blessednes of God; for might God will a thing and not haue it, hee were not fully blessed, when to haue every good will, is more blessed then to want it. Against nature of things, for every thing which will and ability worketh; if God almighty haue will to any thing, the thing must needs follow. Where there is full power to worke any thing, applied to the working of it, the thing wrought
wrought must needs follow.

Here some distinguish and say, that in things which God will doe, his power doth worke them effectually; but the things which God would haue on condition from vs, those his power doth not worke: An old Pelagian conceit. Would not God haue vs walke in his commandements, and hath he not said, that he will put his Spirit in vs, and make vs walke in them? S. Austin learned that God did promise to worke mightily those things hee requi-

reteth from vs. If to haue the conditionall will be more happy then to want it, then God who hath power to worke the condition in vs, will not want it: Not to say that this conditional will is absurdly imagined in God, he must will the hauing a thing on condition which he will not worke, and then it is impossible, vnlesse the creature can doe something good, which he will not doe in him; or on condition which he will worke, and then hee wor-
keth all he willeth; or on such a condition which he seeth the creature cannot performe, nor himselfe will not make him performe; and this were idle and friulos.

The Vse is, first for our comfort: While we know that all that good which God hath willed to vs, he will work it for vs; faith, repentance, perseverance in his feare, sanctification and salvation; His will is, we should be raised vp at the last day, all these hee will effectually work for vs. Did our good depend upon our owne wills, as things exempted from subiection to his power, all our comfort were at an end: If the preseruing me from euill, & bestowing S on
on me good, depend not entirely for principall efficacy on God, farewell all religion.

We see them confuted that make Gods will tend mans, and worke accordingly as that inclineth; which is to set the Cart before the Horse, to make the supream gouernesse come after the hand-maid. We cannot go to the next towne, but we must say, if God will, faith James. God can have nothing with man, no faith, no conversion, but if man will, and that not as comming to him in obedience, but as able to close him, and refit his pleasure. ob. Hee doth still worke after the counsell of his will, seeing it pleased him to yeeld so to the liberty of his creature. Resp. Where learne they that God hath suspended his omnipotency, and put the staffe out of his hand? The Scripture tellieth vs, that God hath the hearts of Kings, to carry them as he will, that the power that raised Christ, worketh faith in vs. Secondly, I say, that did God looke to the will of another, as the rule of that he will worke, he could not be said to worke after the counsell of his will, though hee might be said to worke willingly: as it is with servants and subiects, who looke to the wills of others for their direction, of others to whom they are in power inferiour.

Lastly, let vs, seeing all things are according to his will, yeeld him obedience in all things: It is fit children or servants should be subject to the will of parents and masters; how much more for vs to subject our selues to his will, which is ever guided with unsearchable wisedome?

Having thus admonished what I deeme fit to be
be spoken more generally, as fitting to popular instruction; before I passe this place, I thinke it good to deliver my judgement touching that question.

**Quest.** Whether Adams voluntary fall, was pre-ordained, and in some sort willed by God, yea or no? Or whether God did onely foresee it, and decree to suffer it, not willing, or intending, that it should fall out, though hee saw how he could worke good out of it.

I will first set downe the arguments on both sides. Secondly, lay downe conclusions opening the truth. Thirdly, answere the arguments propounded to the contrary. Those who defend the latter, reason thus.

1. That which maketh God cruel, and more cruel then Tygres themselves, and unjust, is not to be granted: But to make him will the undeserved fall and ruine of his creatures doth make him so.

2. That which maketh God will an occasion of shewing his owne wrath, is foolishly ascribed to God: no wise man will make worke for himselfe to be angry at.

3. That which figheth with the end of God in creating man, that is not to be ascribed to God. But to will the fall of his creatures, figheth with his end be propounded, namely, that by serving him, they might live happy everlastingly.

4. That which standeth not with Gods truth in his word is not to be granted. But that to say he did will and determine the fall, standeth not with his truth. His word faith, I would haue thee come to life, & perseuer in obeying me: this faith, I will not haue thee come to life, nor continue in obeying; Ergo, it maketh
keth God to have deceived man.

5. That which maketh God will the taking away of some guilt, by which Adam should have been enabled to have obeyed, or to withdraw some Grace, and so forsaken him, before he had sinned, that is not to be granted. But to make God will and decree that his creature shall fall, doth inferre the substraction of some Grace and sufficient abilities to keepe the Law, and that while Adam yet bad not offended: Ergo it is not to be granted.

6. That which God willeth, that hee worketh, and is author of: But the fall you say he willeth: Ergo.

7. He who gane strength enough to have avoided sinne, did forbid it in paine of death, he is not willing that sinne should be: But God did so.

8. That which maketh God will that which hath disagreement with his nature, is not to be yeelded: But to will sinne, is to will a depravation of his image, disagreeing with his nature: Ergo.

9. That which taketh away mans liberty in sinning, maketh his sinne no sinne, and is not to be granted: Gods ordeyning that man should fall doth so: Ergo.

10. He that punisbeth sinne, is not the author of sinne: God doth punisb it: Ergo.

11. He who doth give his for all to death for the abolishing of sinne, he doth not will that it should be: But God doth so: Ergo.

12. If God willed the being of sinnes to some ends, then he hath need of sinne: But he hath not need of sinne.

13. That which maketh God will the being of sinne, that he may show mercy in Christ, and shew mercy in Christ for the taking away of sinne; that maketh
God runne a fond circle. But this doth so.

14. He who cannot tempt to sinne, cannot will sinne: 

God cannot. Ergo.

Now to proove that God did will, that through his permission sinne should enter, or that hee did will sinne so farre forth as that it should be, or the being of sinne, (for these are one,) the Arguments following are vned.

1. He who doth make his creature such who may fall, and setteth him in such circumstances in which he doth see he will fall, and then permiteth him to himselfe, hee doth will and ordaine that his creature, through his mutability & freedome, shall fall: But God maketh him such who may fall, and setteth him in such circumstances, in which hee doth foresee hee will fall, and then leaueth him to fall; Ergo.

If any except God, doth make him such as may fall, and setteth him in circumstances in which he will fall, not that he intendeth his fall, but for his triall, I would, aske why God knowing such circumstances, in which his creature might possibly haue fallen, not actually falling, and so haue proued him without falling, why he did choose to setteth him in such, in which hee did foresee that he would fall certainly?

2. That about which an act of Gods will is occupied, that thing is willed: Gods permission is an act of his will, and is occupied about sinne, the entring or being of it: Ergo, this is willed.

The first part is plaine; as love, hatred, feare, cannot be about any thing, but the thing
must be looved, feared, hated; so here, neither
doeth man permit any thing, having power to
withstand it, but hee is willing with it. Now
permission is so an object of will, that it is like-
wise an act of will, conversant about that which
it permitteth.

3. Hee who prohibiting any thing, nilleth it or
willeth it shall not be, he permitting any thing
willeth it shall be. But God doth ever nil that
which he hindreth.

4. That which God so permitteth that hee hath
his end in permitting it, that he willeth; for what
ever hath an end, that so farre forth is good:
What ever in any degree is good, that so farre
forth is a fit object of the divine will: But God
permitting sinne hath his end, why he will per-
mit it, as all grant.

5. Hee who willeth the antecedent, on which an
other thing doth infallibly ensue, hee doth will
that which followeth also: As God cannot will
the being of the Sunne, but he must will the il-
lumination following it.

But God willeth to permit, on which infalli-
bly followeth the sinne permitted; otherwise
God might permit, and the thing permitted not
happen, which is absurd to thinke; for then hee
might deliver a person vp to sinne, and hee not
fall into the sinne into which hee is delivered:
For though the action of free-will come be-
tweene Gods permission, delivering vp, and
the sinne to which wee are delivered and per-
mitted, yet God doth never permit, but that
6. Hee who cannot but either will that sinne should be, or will that it should not be, hee hath willed that it should be: But God must either will it, or nill it; Ergo. He whose omnipotencie is in the being of all things, hee must will the being of all things: Gods omnipotencie is in the being of every thing: for looke as if his knowledge be not in every thing, he were not omniscient; and looke as if his presence were not in every thing, hee were not omnipresent; so if his powerfull will worke not in every thing, hee is not omnipotent.

7. No defect of an inferiour instrument, can trouble the worke of an all-knowing and almighty Artificer; For the instrument cannot doe any thing, nor yet faile in any thing, without his sufferance and knowledge: But a defect in an Instrument, not intended and chosen by the Artificer, doth disturbe his worke; Therefore Adams defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods providence more imperfect toward man is not to be granted: But to say, God letteth man fall into sinne without his will ordaining it before, doth so: For God doth not onely fore-know the euils which befall the basest creatures, but he doth ordaine the falling of them forth.

9. What euer Gods providence worketh to his will
will, is to haue that be to which his prouidence worketh; for prouidence is ioyned with will, and of things willed: But Gods prouidence doth set the creature such circumstances in which it will finne; doth keepe backe all effectuall hinderances which might hinder the creature from finning, doth intend the vse of finne fallen out, Ergo, Gods will was that his creature should finne.

10. That which taketh away the true ground of fearing God, solide trusting in him; patience in euill, is not to be admitted: But the opinion that faith, that euill may befal vs, which God neither willeth nor intendeth, maketh vs we can neither soundly feare, nor stay on God: for how can we fully feare and rest on him, in whose hand it is not intirely to keepe vs from all euill, or to bring about all that euill which may overtake vs? Now to say that man had power to fall into finne without Gods will or intention, doth affirme both these, viz. that it is out of Gods hand to preserue vs: For though he will, and intend our preseruation, yet we may fall into euill: And that euill may befal vs, which God doth not will, nor effectuallly bring about. I neede not shew what a ground of patience is taken away, when we cannot thinke that God had any will or intention in that which is befallen vs.

11. Hee who may holily will and ordaine to good ends and vses after-sinnes, hee may ordaine the first also, and will it as a meane which hee can vse
use to his glory: this is thus shewed: After-sin as sinne, hath no lesse disproportion with God's nature, nor can be no more approved by him, then the first: It must then only be respects for which God may will an after sinne, rather then the first; but if respects make sinne a fit object of his will, the first putteth on as good respects as any other: For it was fit the first sin should be to teach the liberty, and withall infirmity, of the creature, that he might take occasion of unfolding his mercy and justice, that his admirable wisdom, goodnesse, and power might be manifested, while hee did bring good out of such euill. The assumption: But God most holily willeth and ordaineth after-sinnes; As for example; the vniust crucifying of Christ, Acts 4.28. Acts 2.23. None are blinde like such as will not see: For to say that God would not that his Sonne should be killed by the Iewes procurement, and the hands of sinners, but onely that God would haue him delivered into their hands, to suffer what God would haue him to indure, is but an escape of a turne-sicke braine, blinded with wilfulness; for what is it but to say, God would not that his Sonne should be killed by them, but giuen into their hands that he should be killed by them? for it was death, vnen the death of his crosse, yea, and that vnder the hands of sinners, that God did lay vpon him to suffer: Neither doth it help, to say, they were now refractory sinners; for if sinne in one, now a wilfull sinner, doth by respects
respects it hath and vles, become a fit object for God's will to will and ordaine; then the sinne of a creature defectible may be ordained also.

12. That in which is God's counsell, in that is his will and worke; But God's counsell reacheth to the being of sinne, otherwise sinne should fall out God vnaduised. The proposition is in the Text; His counsell is accepted by his will, and hee doth worke effectually after some manner, that which his will alloweth, and counsell aduiseth.

13. That which is a truth, must needes haue some former truth, a cause why it is true; and so there is no stay till we come to the first truth, cause of all truth: But that sinne is a truth, Ergo.

14. If there were but one fountaine of water, there could not be any water which were not thence deriued: So there where is but one fountaine of being, what euer is found to be, must needes thence take the originall, so farre forth as it is existent.

Having heard what chiefly is brought in one judgement and other, we will lay downe these conclusions for way of answer, to those Arguments which were first laid downe, opposing the truth in this Question, as I take it.

Conclusion 1.

God cannot possibly sinne: Hee may worke beside his rule who may sinne, God's rule is his most just and wise will, which he cannot but worke
work after, no more then he can deny his owne nature; Ergo, he cannot sinne.

2. God cannot be author of sinne, in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principal worker of it, God must informe the manner of it by his commandement, and work it in him by his spirit: But it is impossible for the creature to sinne in working after that which is commanded him of God, Ergo.

3. God cannot so farre will sinne, as to approve it for good in it selfe; it hath no proportion to his nature, such as he cannot be author of in the creature, nor yet the creature worke while it keepeth communion with him. Wherefore God cannot allow it as good in it selfe, though he hath liberty whether he will punish it thus or thus; according as he doth with freedome reward such things which he cannot but approve as good, such obedience to his Law had his creature obeyed.

4. Though God cannot will it as good in it selfe, nor approve it as good, yet he may will it so farre forth that it shall be, as being able to worke good out of it; God might have willed that none of these things should have beene, which had agreement with his nature, and Ergo, by proportion may will that such things shall be, which disagree in some sort from his nature: For though these things are not good, the being of them is good to him who can use it to his glory. Gods efficacy, Ergo, reacheth not to the Essenee, but to the being and beginning of sinne: For though the will of man
man doth make sinne exist immediately, yet the will of man could not doe it, did not the will of God giue way by his permission. I see Theeues comming to robbe, and ready to enter at such a doore, I have power to shoote the boulte and locke it, so that they could not enter; notwithstanding having company about me to take them at pleasure, I leave all, that they may freely enter and take some bootie, that so I may come on them, apprehend them, and bring them to their deserued end; in such an example, though the vnjust will of these men did immediately make this robbery exist, yet I doe make it exist more principally then they, in as much as they could not have done it, had not I gien way to them; yet howbeit I am a cause why this robbery is committed in this place, and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5. Sin, though it hath an outward disagreement, such as may be in a creature from the Creator; yet it hath no inward positive repugnancie or contrariancie to Gods nature, such as is twixt fire and water: Euen as the good created, though it hath an outward agreement with, and ressemblance to the creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the divine nature inwardly in it selfe be better for the one, and worse for the being of the other, and so should necessarily will the one, and nill the other. Againe sinne, though as sinne, it hath an outward disagreement, and be euill in the nature
nature of it, yet is it not absolutely evil to God as it is sin, but to the instrument sinning, in as much as God can make sin, as it is sin, serve to divers good uses. No wonder then wicked men can use God's best things to evil.

Sinne, as sinne, God can turne to an occasion of his glory; for not permission, but the thing permitted is it which doth take occasion by, to give the promise of the Mediator; He can use sinne, as sinne, for a punishment, Rom. i. 14. Because they did provoke him by adolatry, he did punish them with giving them up to buggery: These latter sinnes were not punishments, in regard they deserved further punishment and condemnation then the former, yea, a further desertion of God; but in regard of committing these acts themselves: Had God by conversion prevented further desertion and condemnation in one of these idolaters, now come to masculine filthiness, his idolatry even in this act once exercised, should have been punished. The sinfull respect in this fact is more penall then desertion or punishment following after. God may use sinne as sinne, for exercising his children; The cup of suffering God reacheth vs, is to be sinfully and injuriously handled; God would have Christ not onely dye, but suffer being innocent, an uniuift condemnation, yet, the sinfull manner of afflicting is heavier to Gods children, then the affliction it selfe. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the sinne of the act; not speech from Shemei, but sinfull railing speech was
was David's exercise. Wherefore being not absolutely evil, but good to God in regard of the use of it, he may ordain and will it as good, or rather the good use of it.

6. Though God's will and work may be in sin, yet it is not alike in the sin which his creature in innocency may fall into, as it is in regard of that sin which he may fall into when now he is for state sinfull.

7. God may furnish forth his creature, so that he may per se, and yet may per accidens, make defection, and hee may will that his creature shall sin, being suffered to it selfe, by accident of it own liberty and vertibilitie.

8. Or having made his creature, so that when he may obey, he will in such and such circumstances take occasion and willingly and wittingly sin; God may decree to set him in such conditions in which he will sin, and leave him without putting any impediment, which in effect is to will that sin shall be by his permission.

9. God may doe that which may directly bring a sinner to commit sin, as he may smite him with blindness in understanding, with pravity; for as death bodily is a good serue in the nature sinful of things, though not good to a living person, so is this blindness, pravity, hardnesse of heart, good in themselves, though not good to man, who should be conformable to the Law, and free from them; good as inflicted, not as contracted and received. Secondly; God may suspend all actions which in any degree tend to hinder. Thirdly; God may provoke by
by occasions of sinning not only set things, which he may take occasion to pervert. The reason of all is, it were just with God to consummate spiritual death upon his creature now sinfull, and *Ergo*, much more lawfull to execute such a degree as is inferior.

These Conclusions premised, the Arguments used for defence of the negative part, may be more easily answered, then many of those for the affirmative.

*Argument 1.*

To the first, it is denied that it is either cruelty or injustice in God to ordaine that the creature shall fall through it owne wilful defection, and so glorifie his iustice in deserued punishment: to contrain the creature and make it sinne unwillingly, and yet to determine to punish it, were to punish it without cause, as delighted with cruelty. Secondly, I answer, as much may be objected against their permission: That which is cruelty and injustice, not befalling sauage men, that is farre from God; But to set his childe, neuer having offended him, in such a taking, in which hee doth see hee will certainly make away himselfe, and not to hinder him when he might every way as well doe it, and that with speaking a word, is cruelty and injustice, farre from sauagemen: Now all this, different Diuines confesse of God. First, that he did set him, being every way yet innocent, in such circumstances. Secondly, that he could haue hindred him by suggesting some thought effectuall to that end. Thirdly, that if God had thus hindred him, mans will should
should have beene no leffe free, and Gods primary purpose should have bin more promoted. Fourthly, that God determined, notwithstanding all this, he would permit him fall: Reuenging iustice cannot be glorious but in iust punishement; iust punishement cannot be, where there is no iust merit on the creatures parts; iust merit there can be none, if the creature doe not wittingly and wilfully sinne against God from the voluntary counsell of it, ergo, as God will haue the end, so hee cannot will the creature shal sinne, otherwise then from the wilful defectibility of it.

**Argument 2.**

To the second I answere, denying the proposition: God may will an occasion of manifesting his iust wrath, or else he cannot will the demonstration of his owne perfections: but to say God cannot effect the shew of this or that perfection in himselfe, is ouer-harsh and vnbeeming the power and wisdome of the almighty: Hee who hath the creature so in his power that he cannot make defection further then hee willeth, hee must needs will the being of that which his iustice shal punish before it can come to be: yea it is so with men, that sometime they do draw this or that fact from another, with which they are iustly angry so farre as to punish it in the offenders. Thus a master draweth forth the vnfaithfulness of a servant: Of which somewhat more in the last argument. This may be retorted. That which maketh God vnable of himselfe to shew his perfections, is not true: But that which faith hee cannot ordaine or will the being of sinne,
Ephesians, Chap. I.

v. ii. 

论证 3.

罪使他无法表现他自己，无法表现他的报复性正义；因此，这是荒谬的。

论证 4.

第二部分的第三部分论证被否认：它不是一件事，使人类在某种程度上成为可能的，另一件事是，通过意愿和打算，所有人都能获得生命。后者是天主所不希求的；但是天主说，做这个，做那个。答案：这表现了天主所欲，不是他隐藏在自己内心的意愿，而是他自己显现在自己身上，表明他能在其创造物内完成这，因为这表现了天主的最后意愿。这不在其创造物内，在其创造物，以及其子嗣内，尽管这与他隐藏在自己内心的意愿是矛盾的，如果他被说成愿意在同时，同时又不愿在自己内做这种提供，因此，这里对于天主不能表现这种情况是无瑕疵的。
Adam, that he should doe vnto life that in charge, when yet it was not his will to haue him with effect performe it; and looke as God in his threatning did signifie as his finall will, that which was not his finall pleasure touching mankind, without any vntruth; so here.

Argument 5.

The second part is denied, wee doe not affirme the subtracion of any grace he had, neyther doth this follow on decreeing his fall, but onely the not superadding of that grace whereby hee would infallibly not haue fallen. Gods decreeing that hee should sinne out of his owne voluntary, doth not diminish any power hee had, whereby hee might haue stood if he would, but doth onely hold backe that grace which would haue made him with effect to will that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand is one thing, the subtracion of Grace inabling him to stand if hee would, is another.

Argument 6.

That which he willeth, that he is author of and worketh. Wee distinguish, that which hee willeth so as to command it, that he is the author of to his creature, and that he worketh in him: But to will the being of sinne, is to will that his creature shal of his owne accord without his warrant doe this or that.

Argument 7.

He who gaue strength enough to avoide sin, and forbad it on paine of death, would not haue sinne.
It followeth not, but thus onely, that hee would not haue his creature sinne, so as the blame of it should redound on him: had he willed that he should not haue finned, he would haue giuen that grace with which hee saue hee would not haue fallen.

**Argument.**

That is not to be yeelded which maketh God wil a thing disagreeing with his nature, as allowing it for good, not that which maketh him will it so farre onely that it should exist, and haue being, for it is good that the evil should be which God disalloweth: or thus, that which hath naturally and intrinsically a politie contrariety with Gods na\-ture, that hee cannot will, such a thing sinne is not, for such contrariety cannot stand with the impossibility of the divine nature.

**Argument 9.**

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it then it is vnto it selfe. If man can determine his will, & no way diminish his power to the contrary; how much more shall God be able? Not to say that though man for exercise be determined to one, yet while hee doth this out of free judgement, counting it such as hee may doe, or not doe, hee cannot but worke most freely.

**Argument 10.**

He that is author of sinne, doth not punish it, so farre forth, or in that respect, in which hee wor\-keth it. Againe, God is not said Author, but of such
such things which he doth both morally by command, and physically by inward operation worked in vs: They should say, Hee that punisheth sinne, willeth not that sinne should be, which is false.

Argument II.

Hee who giueth his sonne to abolish sinne, he doth not allow sinne as good; this followeth, or he would not that it should still dwell in those for whom his Sonne effectually suffereth: But it will not follow, that who so giueth his sonne to abolish it, never willed the existing or being of it; these may be subordeyned one to the other.

Argument 12.

That which God willeth for ends, that hee hath need of. Anf. God is al-sufficient, not needing any thing out of himselfe, neuertheless vpon supposition that God freely will have some ends, those things are in some kinde necessary, which his will guided with wisedome chooseth, and his counsell adviseth as behoosful to such purpose; thus the being of sinne may be said needfull, so farre as it signifieth a matter adviseth by counsell, and chosen by Gods free pleasure, as fittin to such ends which he propounded: The deniall of the wise man is respective to this, that sinners thinke there is such need of their sinne, as may excuse them in sinning; as Peter faith, God was not slacke, as men count slacknes, so he faith, God needeth not sinners as sinfull men thinke him to need them.

Argument 13.

It is a circle which Saint Paul is not ashamed of,
God shut vp all vnder sinne, that hee might shew mercy on all; we see every day hee woundeth that he may heale againe; hee bringeth to the graue, that he may raise vp.

Argument. 14.

To that in James, it is true, first, that God doth not tempt any man, so as man can excuse himselfe; Secondly, he tempteth not the creature to that which is sinne vnto him, or meere ly ayming at the seduction of the creature; for this darkenes of sinne goeth into light, this cuill is good, so far as it is an object, about which his will may be occupied; Neverthelesse God may leade the creature into temptation, suffering the Deuill to tempt, and God may preferre such objects to his creature, on which he doth see that hee will sinne, and intend that hee shall sinne accordingly as hee doth see him inclined: This is not to be an author of sinning to his creature, but to detect vnto good purpose, the defectibility which hee doth see to be in his creature. It is then denied that he who ordaineth that his creature shall fall, or willeth it, becommeth a tempter of his creature to fall, or sinne against him: As God willed that sinne should be, so hee willed that it should be by the will of man freely obeying the seducing suggestion of the Diuell, and perueriting by accident such things as should haue contained him in due obedience.

Thus haue I endeavoured to unloose this Gordian knot, which hath exercised the wits of the learned Diuines that ever were. In a point of so great difficulty, I
verse 12.

Now followeth the end why we are said to have obtained an inheritance in Christ: In which we are to consider; First, of the persons. Secondly, the end it selfe. The persons are described from the effect, their hope; which is amplified from the circumstance of time, and the object about which it was occupied, Who hoped in Christ first of all; that is, then when as yet the Gentiles were not called to believe and hope on him; which here is mentioned to their honour: The end is, that wee might be to the praise of his glory, that is, to the setting forth both by wordes and workes of his glorious mercy; so glory is taken, Rom. 9. as is aboue noted more at large.

Observe then, that this is set down in commendation of the Iew, that they first hoped on Christ; whence we learne; That to be brought to faith before others, is a prerogative which persons so called have above others: The Iewes had a promise that Christ should be given them, & seek them first; It is Israel in whom I will be glorious through thee; accordingly Christ did walke with them, as the Minister of them who were circumcised, and did charge his Disciples to keepe them within the same bounds, to seeke the lost sheepe of Israel; Accordingly, a Church was gathered amongst them, though for their number they were but few in Christs time; in comparison of the multitude which would
would not receive him, yet the kingdom did suffer violence, the poore did receive the Gospell: yea after his Ascension, the Church in Jerusalem did grow numbersome before the Gospell was carried to the Gentiles: Now this is here set downe as an honourable circumstance that they did believe, when yet the Gentiles were strangers from the Covenant. When Subjects haue made a revolt from their lawfull Prince, those who shall first returne and receive againe their lawfull King, it is vnto their commendations: Thus 2 Sam. 19. 15. it was Judah his praise, to be first in fetching home David their King; so for vs who haue made defection from God and Christ, it is our glory to be with the first in receiving him our true David and King: Again, the first borne hath a priuilege, and so here it was a priuilege of the Jew, that he was the first begotten to the faith.

Let vs then acknowledge with honour, this circumstance in others: Have they beene long in the faith before vs, we must honour this antiquity: The young rise vp before the auncient in nature, so should it be with vs who are babes, when we meet with them who are olde men in Christ: See Rom. 16. 6. Paul mentioning Andronicus and Junius, doth not omit this circumstance of honour, that they were before him in Christ, and so hee doth repute it the honor of another, that he was the first fruits of Achaia, 1 Cor. 16.

This must move those who are before others, to walke worthy this dignity, by adorning this their age in Christ, with graces correspondent, viz.

expe-
experience, wisedome, weanedness, all kind of mortification: Should one of 50. have no more wisedome nor stayednes, then another at 15. yeare old, it were able to make their age despised: Let vs looke to this, many that were first prooue last, euon as it is with these Iewes, then before all, now behind all.

Obserue secondly, what is the end of all our benefits we attaine in Christ, euon this, that wee may set out his glorious grace and mercy towards vs: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Euen as it is the glory of Kings to have their subiects yeeld them homage, and sweare them allegiance; so this obedience of faith, is a spiritual homage which the subiects of Christ's kingdom doe yeeld vnto him. Our redemption, whether we looke at the thing it selfe wrought, or the intention of him working it, is to the prays of his glory. If Princes out of their clemency send and ransome some subiects, the very deede is much to their glory; so it is in this redemption of Christ. Now the end why wee are bought with a price both soule and body, is, that in both we might glorifie him; the inheritance given vs is, to the prais of his glory, yea, all the glory that shall be put vpon vs in heauen, shall be his glory. Looke as the inheritances, dignity, riches, glorious pompe of subiects, is to the prais of the glorious bounty and power of those Kings to whom they liue subject; So here, see 2 Thes. 1. The end
end why wee receive this inheritance of light is, That wee might set forth his vertues, who hath called vs into admirable light, and that it might so shine forth before others, that they might glorifie God and Christ.

Let vs then endeavour our selues to set forth the praise of him who doth giue vs all those spirituall benefits, in which we partake. Let our words, let our workes, let our whole man be at his command, serviceable to him. The Church in the Canticles shee doth so praise the beauty of her Spoufe, that she awaketh others: We should so from our hearts set out the praise of our Christ, that others might by our means be brought to inquire after him, and aske, Who is thy beloved? Those who finde bounteous Lords on earth, how will they tell of their affability, liberality, of every circumstance wherein they doe them any grace and fauour? How will they protest themselves devoted to their service, drinking healths vpon their knees to them? how impatient of any thing which doth so much as in how tend to their disparagement? What a shame is it that we should walke, neither feeling our hearts affected, nor yet opening our mouthes to praise him who hath redeemed vs, and brought vs to the hope of an immortall, incorruptible inheritance?

Hauing in the end of the sixt verse shewed, that all of vs come to receive in Christ the grace shewed in time, as well as that which was giuen vs before all worlds; hee doth prooue it, First from benefits giuen to the lewes, vnto this thirteenth verse; Secondly, from benefits bestowed on the
Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is let downe comparatively, illustrated from their former estate in misery. Now in setting downe the benefit, we must first mark the benefit it selfe, which they are laid to haue received; Secondly, the effect which this mercy shewed them had in Paul, whom it mover to pray for them. In the benefit, these particulars are obserueable. 1. In whom they received it, in Christ. 2. Who receive it, euen ye; for this circumstance (yee) is set out as it were in text letters; (Yee) who were before without God in the world, who walked in the vanity of your mindes.

3. The order in which this benefit did befall them, which is to be gathered from the precedencie of two other. 1. Of hearing. 2. Of beleeuing. The hearing is amplified from the object, which is propounded more indefinitely; the word of truth; expounded more distinctly, the Gospel of salvation. The second thing going before it, is faith; in whom also haue beene beleuued.

4. The last thing, is their benefit, which was their sealing, in which we consider. 1. Their sealing. 2. The seal and sealer, viz. the Spirit; set downe more generally from his holinesse, inherent to his person, from this externall circumstance, that he was the Spirit fore-promised. In the fourteenth verse he is described more particularly, from that respect in which hee is to the Saints, viz. an earnest, &c.

The summe. As we in Christ have beene thus blessed, so in him euen ye Gentiles, sinners; when ye had heard the word of truth, the Gospel of your
your estimation, in him I say, even ye, when ye had not heard only, but also believed, were sealed with the holy spirit, which had been before promised unto life everlasting. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth choose to sanctifie; we will come to the third and fourth points propounded; first handling the general circumstances of them; secondly, touching those things which may by the way be pointed out in them.

You when you had heard, were sealed with the spirit.

Ob. How God, by hearing his word, doth bring us to be partakers in his spirit. Hearing is everywhere made the beginning of our coming to God; He that heareth, and learneth from the father, Joh. 6. If ye have heard and learned Christ, as the truth is in Christ, Eph. 4. 21. The word hath been fruitful in you, from what time you heard, etc. Col. 1. This was the sense by which first death entered; even hearing the serpent, was seduced: and this is the sense by which we are restored. Looke as the ground cannot be quickned with fruits, till it receive seed, and the dewes from heaven; no more can our soyle be quickned with the spirit and fruits of the spirit, till by hearing it hath taken in this seed immortal, drunk in this heavenly shower of God's word. Now it is not every hearing which is accompanied with the spirit, but hearing with the heart, so as the heart is affected to doe that it heareth. There is a hearing with the eare bodily; thus many may heare, who doe not understand, & Ergo, heare, & doe not
not heare. If out-landish men were here, such as did only know their owne foraigne language; we might talke lowd enough in English, not fearing their hearing of vs. There is a hearing joyned with understanding, when yet the heart is not affected to doe after it; and this hearing is no hearing also: If one heare vs asking him to doe this or that, if he haue no minde to performe it, we say, hee cannot heare on that side: It must Ergo, be such hearing as Lydea heard with, whose heart God opened to attend to Pauls preaching.

The Vse of this is, to let vs see, that where there is much hearing, yet the word is not there heard as it should be: Who commeth to haue his heart burn within him? to be filled with the spirit by hearing, by being taught being admonished? It is pittifull; We may obserue some like Judas, who was, when now he had heard Christ, and taken the sop, he was filled, but with Sathan; they are viler after hearing then before: & the most like children, when Schoolding-time is ended. Nay it is to be feared, that some with hearing, are growne past hearing; as those who dwell, neere the continuall roaring of mighty waters, they waxe deafe, through continuall hearing such vehement noyse, so that they cannot heare any thing at all; so many, the sound of Gods word hath so long beat their eares, that they cannot discerne any thing in it, what ever is spoken.

Secondly, this must teach vs to attend on hearing: Wouldst thou keepe the spirit from being quenched, despise not prophecie, hearing the Scriptures opened to thy vse. Euen as the Conduit-pipes
pipes carry the water hither and thither so doth the word conueigh the graces of the spirit into our hearts; It is a peale to bed; when men can be without, hearing, not feeling neede of it, as some times they have done.

Secondly observe, what word heard bringeth vs the quickning spirit, the word of the Gospell. A mans drooping heart, vpon the comming of some good newes to him, it feeleth as it were new spirits returne to it; so our dead hearts, when God hath made this glad tydings of saluation and pardon of sinne be brought them, there doth returne to them a quickning spirit of peace, and ioy vn-speakeable and glorious. Received you the Spirit by hearing the Law, or by the Doctrine of faith preached? Gal. 3. 3. And for this cause the ministry of the Gospell, is called the ministry of the Spirit, not of the Letter; because this doctrine doth onely bring vs to receive the quickning spirit, which doth worke in vs a life eternall. The Law may bring vs to feele our selves dead, Rom. 7. but it cannot quicken any: Though when the Gospell hath now quickned vs, it may instruct vs, reforme vs, yea, delight vs in the inner man, Rom. 7. many things may helpe vs, when now wee liue, which could not be meanes of restoring vs from death to life. But it may be objected, the Gospell is said a sauer of death, as well as the Law is said a killing letter. I anfwer. The Gospell is said so, not that directly the nature of it is to kill, but by accident of mens corruption who reiect and will not obey it, it turneth to their further condemnation;
demnation: As the Kings pardon cannot kill any by it selfe, yet despised by a malefactor, it may double his guilt, and bring him to more hasty and fearefull execution: So the gracious pardon of God, offered in the Gospell, killeth not any by it selfe, saueth many who receive it, yet despised, it may by occasion worke heavier death and destruction. But the Law doth of its owne nature hold a man now in state of sinne, under death and condemnation, and cannot of it selfe bring any to life, who now hath offended; The words I speake to you (faith Christ) they are spirit, they are life: Even as the body of the sinne, diffuseth as an instrument, the beames of this materiall light; so it is the Gospell, that instrument of God, by which hee sendeth out the light of his gracious spirit into our hearts.

The Vse of it is, to stirre vs vp earnestly to desire this sincere milke of the Gospell: Even as there goeth out naturall spirits with the milke the babe draweth from the mother; so the Lord doth accompany this word of his, which the Church ministreth as milke, with that supernaturall spirit, which giueth quicknance to life euerlasting: Even as we doe daily renew our feeding, to repaire the decay of natural spirits in vs; so must we never be weary of renewing and encreaing that supernaturall life and spirit which we haue receiued from Christ. If thou haist the spirit, heare that thou maist kepe it? if thou wouldest haue it, and wantest it, attend on hearing, remembering how the Eunuch received the spirit, Acts 8. and how while Cornelius and his friends heard
heard Peter opening the good word of salvation, the holy Ghost did fall on them, to the wonder of the believing Jews, who accompanied Peter.

And here, before we pass to the general Doctrine; note from this, that the Gospel is called, the word of truth; that all God's promises made in Christ, are true and faithfull; they are true, and worthy all entertainment, 2 Cor. 1. They are true, and worthy all entertainment, 1 Tim. 15. The whole word is true: For like as the witness is, like is the testimony or deposition which commeth from him: Now God is faithfull and cannot lye; but this is attributed to the Doctrine of the Gospel, as agreeing to it, with a certaine excellency before other parcels of the word: For the Gospel is sometime called by general names, as a doctrine of godliness, a Law, a Testimony; sometime it is described by the author, the Gospel of God; sometime from the object, the Gospel of Christ, of the kingdom; sometime from the property, as an eternal Gospel, a good word, a true word, as here; sometime from effects, as in the next words, a Gospel of salvation. Now it is testified to be a word of truth, after an eminent manner, for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadowes legall, which now are vanished. Secondly, the truth of this word is further confirmed to vs then the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Jesus, by a iewry of solemn witnessses, chosen for this purpose, by a multitude of miracles. Thirdly; this property
property is the rather annexed to this Doctrine of the Gospel that thus our unbelief might be holpen; for our mind is corrupted with error, prone to any unbelief, but hard to believe these points so high above the natural reach and apprehension of it. Now as a Physitian doth say of his medicine, that it is excellent, not that it needeth commendations, but that he may induce his Patient the better to take it; So God and his Embassadors do testify of these things, that they are true, that we might thus be brought to yeeld them beleefe.

But it may be objected, that word which biddeth many reprobates beleue the forgivenesse of their sines, and life everlasting, that is not a word of truth; but the Gospel doth so. The reason of the former proposition is, because that which biddeth me beleue a lie, cannot be true; but to bid a reprobate beleue his sins are forgiven, is to bid him beleue a lye. The summe put together, commeth to this; That word which biddeth a man perswade himselfe of that which is untrue, that is a lying word. First I say, this may be denied, vnlesse I bid him perswade himselfe so, with a minde of deceiving him. Abraham by Gods command was bound to perswade himselfe that Isaac was to dye under his owne hand, yet was not that a lying word, by which God spake to him, because the intent of it was butto proue him: Some say he was bound to thinke so, vnlesse God shoule countermand and reverse his former command. Anf. Abraham did absolutely beleue it; and Ergo, did not comfort himselfe.
himselfe, by thinking God might call backe his former precept, but by considering that God could raise him from the dead: Much more may God bid the reprobate believe this or that, while hee doth it but to euince their contumacy, and doth see well how farre they are from believing any such matter.

Secondly I answere, that the second part of the first reason is not true; God doth bid them believe on Christ to forgiveness of sin, he doth not bid any reprobate directly believe that his sin is forgiven.

O then let vs take heed that we do not giue God the lye in al these things which he promifeth to vs; Every man will bless himselfe from this iniquity, from charging God with falshood in word, yet no man is afraid to doe that with his deede, which he trembleth to pronounce with his lips: as wee may deny God not by word onely, but by worke; so wee may make him a lyer, not onely by charging falshood on him by word of mouth, but by our deed, going away, and not heeding all the grace he offereth vs in Christ; He that belieueth not, maketh God a lyar, I Joh. 5.10. Should one promise me an hundred pound, doing this or that, though I should not tell him hee did but gull mee with words, yet should I goe my way, neuer heeding what had beene promised, neuer endeavouuring performance of the condition on which I might claime the benefit offered, by doing this, I should shew plainly that I did not take for truth that I heard spoken; so it is betweene God promising to vs on belieuuing and repenting, and our turning our backes on him

V with
without endeavouring after these things.

This must strengthen our faith toward the promises of God: O they are purer than silver seven times refined. Should an honest man in telling vs any thing, when he came to this or that which bee saw vs not easie to believe; should he interurst but this protestation, that what he would tell vs he knew it most true, we would the easier receive it, and giue credit to it; how much more when God doth descend so farre to our infirmity, as not onely to tell vs these things, but to testifie to vs, that they are truth it selfe?

Secondly, it might be noted here, that the Gospel is such a doctrine, as worketh salvation; Gods power to salvation, it may well be called a good spell, or word, for it bringeth vs the tidings of all our good. First, it bringeth immortality and life to light. Secondly, it offereth vs the grace of forgiveness, and life everlasting. Thirdly, It is Gods instrument, whereby hee worketh faith, receiving these things. Fourthly, it is the word of Grace which must build vs vp, and bring vs to that blessed inheritance, Acts 20. 32. But I haften to the things remaining in this verse.

The 3d. general doctrine is, that it is not enough to heare, but we must believe, before we can be partaker of the good spirit of Christ, Gal. 3. 14. By faith we receive the spirit of promise: The Gentiles hauing heard and believ'd, God did giue them his spirit, Acts 15. 7. 8. Hee that believeth, rivers of water shall flow from him, which is spoken of that spirit which they receive, who believ'e on Christ, John 7. 28. This
This fore-promised spirit, is first in the fulnes of it received by Christ our head, <i>Acts</i> 2. 33. and from Christ it commeth to vs; for <i>from his fulnesse wee receive Grace for Grace</i>. Now looke as a member cannot receive those spirits from the head which cause sense and motion in the body, but they must be united with the head; so it is here, wee cannot have this spirit from Christ our head, but wee must by this fine or nerue of faith be united to him.

But how can we receive the spirit by faith, when we cannot believe before we have the spirit? Some thinke that wee haue first <i>actual</i> grace, that is, that the spirit as an ayde without vs, doth make vs actually believe, that so the spirit afterward by habit of faith, and all other sanctifying graces, may come to dwell in vs. Now they would answere, that though wee cannot believe without the outward aide of the spirit, yet we might believe without the spirit, by any supernaturall habit dwelling in vs; but this is the error of the schoole: for wee are said to have a spirit of faith, before we can bring forth the act of faith, <i>2 Cor.</i> 4. <i>having the same spirit of Faith</i> wee speake. Againe, no externe helpe can make vs bring foorth good fruit, till it make vs first good trees; and a blinde man may be lifted vp to see, without a faculty of seeing, as well as an vnbelieuing man lifted vp to an act of Faith, without a faculty, a supernaturall habit of believing: Wee, <i>ergo</i>, are said believing to receive the spirit, because then wee receiue it more fully and manifestly, dwelling in vs to our
Sanctification and assurance, touching our redemption.

Wherefore let us labour by faith to be one with Christ; let us eat, as it were, and drink him, by belief on him, then shall we feel the quickening spirit coming out of him; yea let us strive for a further measure of faith; for the wider the mouth or neck of a vessel is, the more it receiveth, the faster it filleth; so here, the more our faith dilateth it self, the more abundantly doth this spirit flow into us from Christ.

We see the idol faith which many rest on, for it bringeth them not to be partakers of a holy spirit, nay their faith is accompanied with a spirit of sensuality, fleshly prophanesse, filthiness, couetousness, even such a spirit as is fit to come from a groundlesse and fruitlesse presumption.

Thus having considered the benefit in general, wee will lift it more particularly; for hee doth not barely say, in whom when ye also had believed, ye received the spirit, but ye were sealed with the holy spirit fore-promised. Two things are to be marked; 1. The sealing, which doth figuratively signifie a singular confirmation given to faithfull ones touching their redemption: The seal, the holy spirit, that is both the person of the spirit dwelling with us, and the graces of the spirit inherent in us, which is here said a spirit of promise, because God had fore-promised to put his spirit into our hearts, that his word and spirit should never leave the faithfull seed; that he would pour out the spirit on all flesh; which solemnne promises make me thinke that this phrase is
in this sense rather to be construed, as Gal. 3:4. Wee are said by faith to receive the promise of the spirit; that is, the spirit of promise, or that had beene promised, as here it is uttered.

First observe, that the faithfull are as it were by seale confirmed, touching their saluation and full redemption; for this is to be supplied from the 4. Chap. 30. ver. Who confirmeth vs, who hath anointed vs, yea, who hath seale vs, 2 Cor. 1. As God did seale his Christ, as the person in whom hee would be glorious by working our redemption; so he doth seale vs who are believers, for persons who shall have redemption by him. Even as persons contracting doe mutually seale and deliuer each of them their deeds in severall: so betwenee God and the believer; the believer doth by faith set to his seale as it were, that God is true in that which he promiseth, John 3:33. and God he doth seale vnto the believer, that he shall be infallibly brought to the saluation hee hath believed; for to seale vp believers to redemption, or to seale redemption to believers, are here equivalent. Looke what a seale set on any thing doth, it agreeeth well to believers: For first a seale maketh sometimes things sealed secret; Thus the graces of the spirit make believers unknowne to the world, who have not received the same spirit with them, yea such as none can ordinarily know their happinesse beside themselves: My love is like a fountain sealeth; for this cause the World knoweth you not, because it knoweth not the Father, 1 John 3:2. Secondly, a seale doth distinguish; thus the believers are a peculiar to God,
are set apart, as the first fruits of the creature, are taken out of the world. Thirdly, A seale doth make things authentical: Thus measures, cloathes, deedes, any thing by the seale comming, is confirmed and warranted in the kinde of it: Thus believers they haue that giuen them which doth fully assure their saluation alwaies, yea, which doth not onely make it sure in it seife, but sometime put it out of all doubt with them, that they can say, they know whom they haue believed, and that hee is able to keepe their saluation they haue trusted him with to that day. Looke as Kings when they take any to great offices, or to haue & hold lands, matter of inheritance heere or there, they giue their seale, that they may the more secure it vnto them; so doth God to vs, when now hee taketh vs believing to that heavenly inheritance. But it may be objected by many belieuying hearts, wee finde no assurance, but much doubting ever and anon, though wee hope wee haue and doe truely believe. 

\textit{Ans}\textit{w.} It is one thing to haue this or that surely by deed and seale confirmed, another thing to know that we haue a thing so sealed: As men in earthly things may haue sure evidence for this or that, and yet not alwaies know the certainty of their hold, and so doubt caufefully, thus it is in believers, they haue their redemption euer surely sealed, but not knowing the certainty hereof in themselves, they are yer-while subject to doubtings.

The Vse is, that seeing God hath thus sealed to vs our saluation, we hold, \textit{Ergo}, labor to be fully perswaded touching this his grace toward vs. Though true
true believers are not always sure of their salvation in their sense and judgement, yet they should ever strive to this; For as men would be trusted confidently, in that they promise and seal, so God much more would have us be secure, touching that which he hath promised, written, sworn, outwardly and inwardly sealed.

Let us all strive to get our selves sealed to redemption, seeing God doth seal those whom he will deliver in that great day; If we be not in this number, we shall not escape damnation. Even as in the ninth of Ezekiel, and Revelation 7, those were kept from the judgement spiritual in the one place, corporall in another, whom God had sealed and marked thereto, so is it here, &c.

The last point followeth, viz. That the holy spirit, and the graces of the spirit, are the seal assuring our redemption, the seal sealing us to redemption. For assurance of outward things, we have only the seal sealed on waxe, or otherwise, we need not the Signet sealing; but we are confirmed touching salvation, both by the spirit of God, who is as it were the seal sealing, and by the graces of the spirit, which is as it were the seal sealed and printed upon us; yea, these two, both of them are together as a seal, while it standeth upon the matter which it now sealeth. Look asthe Kings of England graue on their broad Seale their owne image, & so print as it were their owne picture in this or that which they seale: So our God by his holy spirit, essentially like himselfe, he doth print vpon our soules, his owne image; vpon vs I say,
say, whom he sealeth to redemption.

Now, that both God's Spirit and this image of God in vs, doe as it were seal vs vp to salvation, is plaine. For first of the person of the Spirit, it is spoken, Rom.8. that it beareth witnesse to our spirits, that we are God's children, and heires with Christ. The Spirit of God doth by his owne testimony in special manner confirmes vs and assure vs this way. Now for the other, We know by this, faith Saint John, that we are translated from death to life, because we love the brethren. Now seeing it is the holy Spirit dwelling in vs, and God's holy image in our soules, which seal vp our salvation: How should wee labour for the Spirit and for holiness, without which none shall euer see God? Had wee great matters to be conueied to vs, though all were concluded, and the instruments ready drawne, yet wee could not rest till we had got all sure sealed; so it is with vs, we should not rest, but seek this holy Spirit, that we might see our heavenly inheritance safe and sure, even sealed within vs.

Secondly; We see by this, that the seal is God's holy Spirit, that God doth not intend by sealing, to make our salvation certaine in it selfe, but to vs also: For he who sealeth vs with such a seal which we may know, hee would haue vs assured in our selues, touching that to which we are sealed: But the Spirit may be knowne of vs; for that which is a signe manifesting other things to vs, must needes it selfe be manifest. Now Saint John faith, By this we know God dwelleth in vs, and we in him; because he hath given vs of his Spirit: Unreasonable Sheepe cannot
cannot know the markes wherewith they are marked; but reasonable sheepe may know the seale wherewith they are sealed.

Thirdly, we may gather how fearfull the state of such is, who wil scoffe at the spirit, at Purity, Holinesse: Surely as God hath his seale, so the Deuill hath his: when hee filleth men with darkenesse in midde of teaching, hardens their hearts till they know not how to be ashamed and penitent, filleth them with hatred and scorne of such as are more conscienceable then themselves, it is a presumpti-
on God hath giuen them vp to the power of Sa-
than, that hee might seale them to eternall dam-
nation.

Who is the earnest of our Inheritance, vntill that re-
demption, purchased to the praise of his glory.] Hee commeth to describe the spirit more particularly from that which he is vnto vs. First, for the words: It is to be marked that he speaketh not of the spirit as a thing in the Neuter gender, but vseth the arti-
cle Masculine, to point out the person of the spirit; and our English relative (who) doth more distinct-
ly answer to the Greek, then (which). This word (Earnest) is in the original tongues more large then our English, and may signifie pledges, pawnes,hostages, as well as earnest, which is in contract of buying and selling onely exercisef, and is a giving some small part of a sum, to assure that the whole shall be rendered accordingly in due seazon. Inheri-
tance is put for that consummate inheritance of glory, kept for vs in heauen, 1 Pet.1.

Vntill the redemption, ] not for the redemption;
it is the same proposition which we read chap. 4. 30. The redemption is here to be understood, not of that which we are said to have, ver. 7, but of the redemption of the body, or of the full liberty of the sons of God, which is kept till that great day.

The summe is: Ye are sealed with the spirit who is in you with his gifts, and is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalfe, till that redemption of glory befall you, which is purchased to the praise of God's glorious mercy.

The parts are two: First, that the spirit is said to be an earnest of our inheritance; Secondly, the duration of time, in those words, to, or until the redemption which is described from the property adjoined, a redemption purchased; secondly, from the end, to the praise of his glory.

First then that he changeth the gender, and speaketh of the spirit, as a Person who is, it is to be marked, not only as confirming the spirit to be a distinct person from the Father and the Sonne, and also giving us to consider that we have the person of the spirit dwelling with us, and the gifts and graces wrought in our souls. It is not with the spirit and his gifts, as with the Sunne and his light, the body of the Sunne being in the heauens, when the light is with us here in earth; but wee are to conceive the spirit himself dwelling in this sanctuary of grace, which himself hath erected in our souls. This by the way.
The main point to be marked is, that the spirit doth not onely as a seal, but as an earnest penny given vs from God, confirmes vs our heavenly inheritance, assure vs that we shall receive in due time the fulness of grace & glory, 2 Cor. 1.22. Who hath given us the earnest of his spirit in our hearts: Even as men doe assure others that they will pay them the whole summe due for this or that, by giving an earnest; so God doth make vs, as it were, part of payment, doth execute in part his gracious promise, that we may be the better ascertained touching his gracious purpose of bringing vs to that our heavenly inheritance: He knoweth our unbelief and mold, and ergo, omitteth no meane which may help vs forward to assured perswasion.

There is twixt an earnest and the spirit with the grace wrought in vs, great resemblance. First, an earnest is part of the whole summe, which is in regard of this or that, to be paid in times appointed; so the spirit we have, and grace, is the beginning of that glorious being wee shall receive, the same for substance, differing in degree.

2. An earnest is but little in comparison of the whole; twenty shillings is earnest sufficient to make sure a summe of an hundred pound: Thus all wee haue is but a small thing in comparison of the fulness we looke for, even as the first fruites were in comparison of the full harvest.

3. An earnest doth assure him that receiveth of the honest meaning of him with whom hee contracteth; so the spirit and grace which wee receive from God, doe assure vs of his settled purpose of bringing
brining vs to eternall glory.

The Vse is, first to be fully perswaded without doubting, that God will bring vs to that perfect redemption both of soule and body: We are not to doubt about that which God by earnest, by pledge and pawne confirms vnto vs; though we will not believe a mans word, nor trust his Bill or Bond; yet upon sufficient pledge or earnest, we will deale, no whit fearing our man, though he be never so weake; and shall we not trust to God, for that for which we haue so good a pawne lying with vs? But because this is a point controwersiall, I will set down my judgement briefly; concerning it, viz.

Whether wee may in ordinary course be infallibly perswaded touching our salvation.

The truth is, Christians may come to it: That which is sufficiently confirmed on Gods part to Christians, and that whose confirmation may be sufficiently received on Christians part, concerning that they may infallibly be assur'd; but God hath sufficiently confirmed it, as is plain by his Word, seals, oath, pledge, &c. and what God offereth or confirmeth so, we by faith may receive it; for faith doth inable vs sufficiently to believe that God revealeth to vs: Now his will to saue vs, by all the former is particularly revealed, as wee shall shew further hereafter. That which maketh vs unable to haue found ioy, hearty thankfulnesse, courage to proceed in a godly course, that is contrary to the truth: But to take away this certaine perswasion of our inheritance doth this: How can I ioy in a thing which I know not whether I shall haue it or no? I
meane with sound and full rejoycing? How can I be thankefull for that which I know not whether ever I shall get it or no? How can a man have heart to proceed, while he cannot know whether he is in a course right or wrong, and cannot tell whether all hee doth will come to any thing yea or no? To explain the truth more fully, I will open these foure points. 1. What this certainty is. 2. On what grounds it riseth. 3. In what state the faithfull attaine it. 4. That the fence of it may alter even in those who haue attained it.

1. This certainty is no other thing then the testimony of a renewed conscience, which doth witnesse through the spirit, that wee are in state of grace, and that we shall be brought by God to life everlasting. I call it a testimony of the conscience, for the conscience doth not onely shew vs what we are to doe, what state we should seeke to get into, but it doth witnesse & give judgement about that we haue done, and the state we stand in, be it good or euill. The conscience accuseth of sinne, and witnesseth to a man that hee is in the state of damnation; it doth witnesse to a man that hee is in state subject to God's temporary displeasure, and so likewise that a man is in such state as that God will shew him favour for the present, and bring him to see his promised salvation: That it is a testimony of our spirit, that is, our conscience renewed, it is plaine, Rom. 8. 16. That our spirit doth witnesse it, through the spirit, witnessing our state unto it, is plaine in that place: Also, The spirit of God doth witnesse with our spirit; and Rom 9. 2. My conscience beareth
beareth me record through the spirit; for the conscience doth but speake it as an echo; that it testifieth to vs both our present estate of Grace, and our inheritance with Christ, it is evident there also; Nay, when the conscience, through the ministry of the Law, doth testifie to a man his state in sinne, and under the curse, it is through the spirit of bondage that it doth so testifie, this being the office of Gods spirit, to teach vs to know the things bestowed on vs, 1 Cor. 2. 12. to worke in vs not faith onely, but spirituall discerning of those things which are wrought in vs; and looke toward vs believing.

The conscience doth testifie this, partly through faith believing it, partly through discerning the faith, love, obedience, which are by Gods spirit brought forth in vs, 1 John 4. 16. Wee haue knowne and believed the love the Father beareth vs. I know whom I haue trusted, and that hee is able to kepe my salvation committed to him vnto that day, 2 Tim. 1. 9. Faith may receive what the Word doth testifie, but ther is a word testifying thus much, that my particular person beholding the Sonne, and believing on him, shall haue eternall life, and be raised vp at the last day; that there is no condemnation to me being in Christ; that hee who hath begun his good worke, is faithfull, is constant, and will finish it also; that Christ is made of God, not onely an author, but a finisher of my faith, not only a justifier of me, but a perfect redeemer; that I being justified and called, shall also be glorified: Neyther could Iohn with the faithfull believe Gods
Gods love toward them in particular, if some word did not show it: Neither will the Papists say that all of them were privileged with singular revelation: For though no word expressly say thou Thomas believing shalt be saved, yet that word which faith, every one believing shall be raised up, that word faith, I believing shall be raised up; Otherwise we may ask what word faith, thou Thomas shall not kill, steal, &c. if the generall did not sufficiently contain every particular person?

But it will be laid, How doe you know that you truly believe? To which I answer, comming to that second ground, by a gift of distinction or understanding, we know these things wrought in vs by God, and by discerning these things, we are assured touching that full salvation promised to vs. First, that we may know them, then that these knowne doe further assure vs: Paul did know on whom hee had believed; How could we say every one we believe, if we might not know it? Can we speak that truly wherof we can haue no certainty? Thirdly, when I see one, or trust to any, promising me this or that, I know I see him and trust to him, rest on him for that he hath promised: Shall I by faith see Christ the Sonne, and rest on him, and yet know no such thing? Wee may know wee have some kinde of faith, but not that wee haue the true lively faith. Ans. S. Paul bids vs, to try and prove our selves whether wee haue not that faith, by which Christ dwelleth in our hearts, which is the faith of such as are accepted with God, 2 Cor. 13. 5. 6. Now to bid mee make search and examination for that which
which cannot be found out, were ridiculous. Our love to God and our brethren, by which we know our selves translated from death to life, wee may know also. St. John maketh it a signe of our being translated; Ergo, it may be knowne. Signes manifesting other things, must themselves be more manifest. Secondly, hee that may know hee hath true, faith, may know a priori, that hee hath love also: for love is in true faith as the fruit in the root, from which it springeth: We love God when now wee haue found that hee loueth vs first. Now by faith we perceiue God to beare vs love, & be reconciled, for God doth offer his love to mee believing. Againe, if I love men, I know my love to them, yea, and in what degree I beare them love: Shal I love God to the denying of my earthly profit, yea my life often, and not be able to know that I love him? Were this true, when Christ asked Peter, Lovest thou me, he should haue answered, Lord, thou knowest wee cannot tell truely whether wee love thee. Againe, St. John faith, By this wee know that we love him, if wee keepe his commandements: If any say we know that we haue a natural love, but wee are not sure that wee haue this Christian love. Againe, many Christians thinke they haue true love, yea Peter himselfe was deceiued in his love. Ans. The love of a meere natural man to God, is as like Christian love, as an apple is like an oyster; and therefore we passe by it. Christians are eyther enlightened onely, and not sanctified, or sanctified also with their enlightning: The former may thinke themselves to haue love, not hauing it; but because a man
a man dreaming, or running upon some mistake, may be deceived, shall this prejudice, but that a man waking may judge truly of this or that which is before him? A man that hath no charity, thinketh himselfe to have it; therefore one that hath it, may not judge infallibly that he hath it? Now for those that have it as Peter, they may be deceived, not in judging simply of the thing, but of the measure of that which is circumstantial in their spiritual life, not in that which is substantial, Peter was not deceived in thinking that hee had faith and love, but in presuming above his measure. Thirdly, wee may know our workes, which are fruities growing from the tree of grace in our harts. S. John maketh them signes which doe evidently declare love, ergo, they are manifest. Hee who knoweth when he doth sinne & swerue from obeying God, hee may know how farre hee obeyeth God; they who doe spiritually obey God, eyther they know it, or their consciences are not priuy to that they doe; cannot beare witnessse and judge of that they doe; but this is false. Pauls conscience did testified to him, that hee did walke in simplicity, according to the Grace of God. True it is, that for the outside, the works of unsanctified men are like to the workes of the sanctified, but they are without the life and spirit which is in the worke of a true believer, to which he is no leffe priuy, then to the external worke which commeth from him. To conclude; they who haue the testimony of a good conscience, may know that they obey God sincerely: But Christians may haue the testimony of good conscience.
consciences. Beside that, the spirit doth teach our consciences to beare witnessse of the griefe and ioy we haue, and so by consequent of all wee doe according to good. Now the conscience as through faith so discerning these things, doth testifie to vs from these our salvation, which he hath promised, and God will not forget to finish what hee beginneth. Should a King promise to erect some Colledge, and giue liberall maintenance to Students in it, wee are certaine by a humane faith, that hee will doe such a thing, though it be not begun; but when now the foundations were in laying, then we should not onely believe his purpose, but in part know it by that we saw executed, and by that we saw in execution, wee would assure our selues the thing should be finished. But here it will be objected that though knowing these things wee might come to see our selues in present state of grace, yet we cannot be sure of our salvation, vnlesse wee could know that our faith, loue, and obedience, should perseuere to the end. To this I answer, that the Scripture could not say that he that belieueth hath an everlasting life, that there is no condemnation to them that are in Christ, did it not take our faith and the fruites of it to be such, from which wee should neuer fall, through the power of God; and this the conscience commeth to know by faith in God, conceiued through such promises as these; I will make you walke in my commandements; I will put my feare in you that you shall not depart; I haue begun my worke, and I will perfect it in you; I am author and finisher of thy

thy faith; it is my will thou shouldest have eternall life, and be raised up at the last day. Now though the conscience doth testify this our present being in favour, and our future salvation; yet it doth not this in every state of a belieuer. For first there is a state in which faith is a smaeking weeke, desiring that it could believe, rather than getting up to feele it selfe believe. Againe, though faith be not troubled, but doth quietly stay on Christ, and taste God good in letting them finde peace with him, yet such is the infancy of spirituall understanding in Christians now first convertted, that they doe not returne into themselves, and judge of that they doe, and of the great consequence, which followeth from that which they doe. Hence it is that they will tell you they finde God good to them, and goe on cheerfully in duties for the present, but they come not to behold the stability of their salvation for time to come. There is a state in which faith is exercised with temptation, from unbeliefe or otherwise, by which opposition the soule is kept from attaining this certainty, being encountred with doubtful appearances, which it cannot wel answer & cleare for the present. There is a state wherein faith is now grown vp, & either hath our-wrestled, or otherwise is exempted from knowing such temptation; and the faithfull in this state doe perswade themselues, that Gods mercy, and truth, and power shall carry them through vnto salvation. Looke in 1 Pet. 5. v. 11. The God of Grace, who hath through Christ called you vnto eternall glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.

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Lastly,
Lastly, when now our consciences are come to testify through faith and experience, this happy estate, we are subject by neglecting means, by falling into some more grievous sin, by secret desertsions ere-while to lose for a time this comfortable persuasion, the spirit not speaking in vs by his light as heretofore, and our consciences and faith so hurt and wounded, that the actions of them are troubled, depraved, as we see the like befall the natural reason and senses. We see through melancholy what reason commeth to imagine, how the eye thinkes it sees things yellow and redde, when they are nothing so; the taste things bitter, when they are sweet; so the light of faith and conscience, when nothing but sin, guilt, wrath, angry desertion over-lay it, it seemeth to see every thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to let downe, that we might conceive the nature of this point more fully. One thing is to be answered which seemeth to me of greatest moment, namely, that this doctrine doth leave no place for feare, but breedeth presumption; but this is utterly denied: for the grace and mercy of God believed, breedeth love of God, and consequently true feare, which is opposed to senselessstiduity and carnall presumption, though it casteth out feare, which proceeded from vnbeleefe.

Secondly, such who may be certaine of salvation by faith, they may be secure, if they did not as well stand in this grace by faith, as first enter into it; but this wee teach with the Scripture, and ergo our doctrine
doctrine doth show that those who see this Grace, have still need to looke to Christ the author and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no cause to feare, vnlesse no other evils but small damnation need to be feared ; but while the soule is subject to bring vpon it Gods temporary wrath, sicknesses spirituall, hellish anguish to the sense of it, there is still left cause enough to feare.

Let vs then detest that damnable doctrine which doth condemnethis particular perswasion, as presumptuous heresie, which maketh the spirit play all-hid in vs, so that wee cannot know what wee haue, what wee doe, what things abide vs through Gods mercy. Yea let it reprove many of our conceits, who haue left popery, and yet thinke that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient.

Seeing the spirit we haue is but as an earnest, a small thing in comparison of that whole summe, let vs not be dismayed though our knowledge and faith be but little: The imperfect life in a babe is life as truely, as that life which a man attaineth at his constant age. Though we must not take occasion to live in luft with a litterall knowledge and common profession, as many do from hence, that all is imperfect and nothing which we obtaine here; yet having the Grace which doth make vs in any measure cleanse the heart, though it be never so little,
euen hence we are not to be discouraged, seeing it may be little, and yct a true earnest of that fulneffe to be giuen vs.

Lattly, How should wee labour both to get and keepe this holy spirit; holy in it selfe, making vs holy in whom as Temples it dwelleth? Men if they deale in great matters, they loue to get earnest and good ones; the fuller earnest, the more security. A-gaine, they keepe and esteem an earnest more then other money, which hath no such reference to further matters, as that hath: so it should be with vs. Let vs then desire this spirit of Grace at him who giueth it: Let vs not desipse good meanes, and so quench it: Let vs not by not heeding the suggestions and inspirations of it, grieue it: Let vs frequent the company of those who are spirituall, able to quicken vs in this kinde.

Vntill the redemption purchased, &c. Whence firft obferue, that the spirit abideth with vs as a pledge confirming vs til our redemption, our full redemption. First, that it abideth. Secondly, as an earnest or pledge. Isa. 59. v. 50. God promised that his word and spirit should never depart from that blessed seede, and all those who should be borne after a sort of him: and Rom. 8. the spirit of Christ is said to dwell in vs who are Christs: Yea, so that it shall at length quicken our mortall bodies: the seed of God is said to abide in those who are borne of God that they cannot sinne; but I will not proseecure this heere, which I have done else-where. It abideth a pledge, confirming that full redemption: for euen soules now perfected have the sanctifying graces for
for substance, which here they had, though their faith and hope be changed into fight and quiet expectation, and by that executed in their spirits, they doe expect the consummation of glory, both in body and soule. But it may be saie; Doth the spirit leave vs at the time of our full redemption? No, but though it dwelleth with vs, yet it ceaseth to be a pledge of further matter; even as the money giuen a man in earnest bideth with him when he hath the whole summe payed, but it is no longer an earnest of further money to be receiued.

This then is our comfort, who haue found this holy spirit dwelling and working in vs: Though it may leave such as Saul, whom it neuer sanctified, yet it shall neuer depart quite from them whom it hath in truth sanctified, but they shall like David then have it praying in them, that is, teaching them to pray, when they thinke themselves most deuoid of it.

Observe lastly, that he faith we haue a pledge giuen vs, till the redemption come which is purchased for vs; that here the faithfull see not themselves fully deliuered: Wee are the Sonnes of God, but it appeareth not what wee shall be; wee believe life everlasting, we doe not see it, yet we by nature lye in darkenesse of sinne and miserie, God will haue our light return successively, even as the light of the Sunne, which shineth from one degree to another, till it come to full strength, Prov. 4. There is a double redemption, the one which we haue by faith, ver. 7. the other which we shall haue in that great day; This redemption belongeth immi-

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atly & directly to man, to the creature mediately; for in that great day the creature shall be changed from the vanity and bondage of corruption to which it is subject. As the first Adams treasonable defection, deserved to be punished both in his person, and in all the things which appertained to him; so it was meet that the second Adams obedience should not onely restore man, but the creature also which might any way be a fit appurrinnance to him in his state of glory. But one may ask what use there shall be of these visible heavens, of the earth, when man's mansion is prepared in those third heavens? In these things we are not to be curious: What if God wil have them stand as a monument of his former power, wisedome, goodnes, toward vs in our pilgrimage? Againie, wee see it is a state belonging to earthly Princes, to haue houses here or there, which sometime through all their raignes they do not once visit. What respecteth man, ye may finde in that I haue written on the 13. verse.

The use is, to encourage vs equally to beare the euils which presse vs: Had we nothing to complain of, our redemption might well seeme already past. O this is our reioycing, heere we know misery in many regards, but our Jubilee, our year of redemption hasteneth: God doth so feast his children, that hee will haue their best dish last. When travellers set out in the fogge and darke mist of the morning, it doth comfort them that they know the day is at hand, and they shall haue it fayrre and fayrre: On the contrary, if thou gettest not this pledge of the holy
holy spirit of Christ, thou hast received thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, an eternall night, a reckoning which will be more bitter, then the pleasures of sinne have seemed sweet.

Having thus laid down the benefit, he commeth to mention the effect which the consideration of it wrought in him, which reacheth to the end of this chapter, wherein two things may be observed. 1. The occasion, in this 15. verse. 2. The fact; which hath two parts. 1. His thanksgiving. 2. His prayer. Concerning the latter; first we have set downe that he prayed. 2. What hee prayed, in the end of the 16. verse, and so downward. In setting downe the occasion: 1. Wee are to consider the Apostle his hearing of them. 2. What hee heard of them, which was, first their Faith, et downe with the object of it, in the Lord Jesus: secondly, their Love, which is amplified from the object, to Saints, from the quantity and extension of it, to all Saints. The verse hath nothing difficult to be explained.

Observe first from this, that Paul getteth heere- fay how the matter of grace went amongst them; that Ministers must labour to know how grace goeth forward in those with whom they are to deal. This was the newes that Paul asked after; his desire was to be certified of this before all other things. Thus Epaphras told him of the Colossians estate; thus hee learned out the famous faith of the Romanes; thus hee learned by some of the house of Cloe, theestate of the Corinthians. Naturall men wil inquire & hearken after the health of their friends, how they are
are in body and estate: Thus this spiritual man, he was still learning how the souls of the Churches prospered; It behoveth shepheards to know their flocke. Natural parents if they have children at the university, they will inquire how they goe on in learning and vertue: Thus this Father of souls absent from them, could doe no other but be delighted to learne how they did grow toward God.

Which thing may checke many Pastors now-a-days, whose Epistles if one reade, you shall finde nothing they listen after but newes, like those Athenians, Acts 17. newes fitter for men that follow the Exchange, then for those who are Fathers in Churches. Againe, this doth shew how wide they are, who thinke it curiosity in Ministers, if they look into the manners more neerly of their people: What need they busie themselves, & thrust their oare into other mens boats? For a private person without any calling to be inquisitive, and to prie into others, that I may know how to come ouer them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end he may discharge his duty more fruitfully, it is no other thing then God requireth for the good of people. Some who would heare nothing but omnis bene, would have Ministers quiet men, stop their eares with waxe, & never weare their eyes about them, but when they have a booke in their hand; but alas, they consider not that Ministers are shepheards, watchmen, ouer-seers, &c. and that this is the key which openeth them the
way into all the parts of their dutie, viz. the knowledge of their states to whom they are to speake.

Secondly observe about what the faith of these Ephesians was occupied, even about the Lord Jesus Christ. We read sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing, but that the first may be conceived, as propounding Christ the simple object of faith: The second phrase noteth Christ the object, together with our adhering to him: The third, noteth Christ the object, our inhering in him, together with the word pronounced, as the way and meane by which we come believingly to inhere in him; for that distinction which some make, following some of the ancients, is not by Scripture warrantable, which doth indifferently appropriate these two phrases to the Saints, to believe in the Lord Jesus, and to believe on him. Christ is every where made the thing which faith embraceth to salvation; So God loved the world, that he gave his Sonne, whom he hath set forth a propitiatory sacrifice, through faith on his bloud: Through faith on him we hope to be saved as others; not that Christ is the onely object, about which faith is exercised; but it is the principal of all others, and the sole object about which it is occupied, that it may obtaine righteousness and life everlasting; otherwise, as faith is called justifying faith, not that to justify is the sole adequate or full act of it; but because to justify to life, is the most eminent act of all others; so it is
is said to apprehend Christ, not that Christ is the adequate, the full object of faith, as colour is of light; but because it is the most eminent of all other. In like sort, Love is called the love of God, not that the same love wherewith wee love God, doth not love men also; the contrary whereof, see, 1 John 4.12. but because God is the most excellent object, about which it is conversant. Further to open this point. 2. Things must be showed; first what faith in Christ, or on Christ is; secondly, why faith as it justifieth and saueth, is carried to Christ onely: Faith on Christ, is not onely to know, and with the eye of the minde to see that God sent his Sonne, that he was borne and suffered for mankinde; but to rest or stay on Christ, that we may finde mercy in him, to the forstuenesse of our sins; to stay on him for faith is not onely a knowledge in the minde, but a godly affection in the will, which doth goe to, embrace, rest vpon Christ, or the grace offered in Christ, Ergo, receiuing is made an effect of faith, John 1.12. and going to Christ, hee that beleeueth, hee that commeth to mee, John 6. and the nature of faith is described by words which signifie to rule our selves on God, to leane on him, as one would stay himselfe vpon a staffe; for the word of promise, not onely containing truth but offering some good thing vnto vs, we cannot fully receive it with understanding, but the will also must move toward it.

Againe, let me be distressed for a hundred pound, or so, if one promise me I shal haue it of him, I doe not onely know and thinke, and perswade my selfe
Selte he faith true; but I trust to him, rest on him, and write as we say, on that he hath spoken. Besides, if there were no particular confidence in a Christian's faith, the reprobate might have all that is in his beleefe. Now though our faith beleue many other things, yet it justifieth and reconcileth vs to God, as it doth see and rest upon Christ: As a malefactor, though his hand will receive innumerable matters, yet as it receiueth the Kings pardon onely, it doth acquit him and restore him to liberty; so it is with vs condemned ones, as our faith receiueth Gods pardon in Christ, it doth obtaine remission of sinne, and set vs free from feare of damnation. The matter objected, may easily be answered, if these two things be remembred. First, that when the words of knowledge doe together by connotation imply affection, much more doe the words of beleefe, and Ergo, where I finde to beleue that Christ is the Sonne of God, I must conceiue this beleefe, to containe confidence in the Sonne. Secondly, to remember that when faith of any temporary promise is laid to be accounted for righteousness, it is because it doth in beleuing the thing temporall, apprehend him in whom all the promises are yea, and Amen; who is at least the removed object of a justifying faith in every thing it apprehendeth. Thus Abraham beleuing the promis of seede of I sae, did apprehend that blessed seede which had from the beginning becene promised, and saw his day, which the Apostle doth testifie, Gal. 3. Neither did he looke at the power of God, but to sustaine his beleefe of a seede before promised,
promised, against the temptations wherewith God did exercise him; that we have a particular word, and in effect to believe on Christ unto forgiveness of our sins, I have shewed above.

Wherefore let us rest on Christ alone as our rocke, flye to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest; and he is not wise who will not take the safest way for his soules salvation.

The third Doctrine is, that faith and love are never disjoyned, but goe each in hand one with the other. From what time we believe, men will doe any great good things for us, we see a love arise toward them: so from what time by faith wee apprehend love in God toward us through Christ, we see love reflecting from us toward him; according to that, we love him, because we have knowne and believed his love to us: First, faith must bring the holy fire of Gods love into our frozen hearts, or they will never be warmed with fervent love to God againe: The sinful soul doth see Gods love forgiving it many sinses, then it loueth much again. In nature we see nothing can move in desire to this or that, till first it hath apprehended it lovelly: So our affections cannot in love and desire move to, and unite themselves with God, till by faith wee doe discerne him as reconciled to us, & so becomming an amiable object for vs sinners to embrace; till that faith discerneth this, nothing but wrath, like a consuming fire abideth ouer vs. Hence it is that Saint Paul, 1 Tim. maketh love to flow
flow from faith vnfained; and Gal. 5. he faith, that
faith worketh by love, not as fire maketh hot by
heate, which is a formal property inherent in it;
but as the soule doth this or that by the hand, which
is an externe instrument conioyned vnto it: for
love is not any essentiaall cause which doth giue be-
ing to faith, but it is a grace without the being of
faith, though ioyned vnto, by which, as an instru-
ment, faith worketh.

The Use of this Doctrine is, to shew how vn-
juiftly they flander vs as teaching a faith alone
without other graces; when we hold according to
the Scripture, that there can be no true faith with-
out love, nor love without true faith, for the firft is
but a dead carkafe, this latter is but blinde deuotion,
neither is pleasing to God: Indeede we teach that
faith iustifieth vs alone without other graces, not in
regard of their presence, but in regard of their co-
working with faith to this effect of our iustification.
It is one thing to say the eye is in the head without
other senses, and another thing to say the eye doth
see alone, no other sense seeing with it.

This must make vs trie the truth of our faith; for if
our hearts haue not been kindled with love to God,
yeuer truely beleued his love in Christ: We
may easilier carry coales in our boforme without
burning, then by faith apprehend truely this love
of our God, without finding our hearts burne in
love to him answerably.

We see that love is an effect following faith, e-
uen love to God himselfe: They make the tree to
beare the roote, who will haue love giue being to
faith;
faith; but this is but a consequent of Lombards error, who did hold loue to be no other thing then the holy Ghost himselfe.

Observe lastly, who are the persons on whom the loue of true beleevers is set, viz. the Saints, yea, all Saints. True Christian loue, next to God and our owne soules, maketh vs affect those who are sanctified, who express the virtues in their life of our heavenly Father, by whom we are called from darkenesse to light. Hence it is that the Saints, the household of faith, the brethren, are commended as persons whom we must affect and doe good to, before all other: Thus our God loueth, Psalme 147. 10 not the strength of horse nor legs of man, but those that feare him,are his delight: Thus Christ loued. Who is my father and mother? &c. bee that heareth and obeyeth: Thus Paul and David loued; We love none according to the flesh; all my delight is in the Saints, in them who excell in vertue. Every creature loueth and liketh to be with those who are united with it in communication of the same nature; So sanctified Christians cannot but love and like to be most with them who have received the like divine nature, in which themselves are partaker; yea, it loueth all Saints; not such who have other parts pleasing and contentfull, but it loueth every one in whom it can see the image of God shining: for it cannot be but that love which truely loueth one person as he is holy, shou'd loue every one, so far forth as he is holy; yea, though we are to esteeme and inwardly affect men, as we see them holy, we are not bound to shew them the outward effects of
of our love answerably. The nearer persons are tyed to vs in naturall and ciuill bonds, the more must our prouidence be for them, and love shewed them in outward things, vnlesse their foolish lewdnesse dispruielledge them this way; for then the prouerbe taketh place, A wise servant may be preferred before a foolish child.

This then doth reprowe many, who indeedde hate, and would shew it were it pollicie, those who endeavoure to live hollie, traduce the name of Saints, nickname them as Puritans, such who cannot be themselves but when they are in company with Swearer, Gamsters, good fellowes, such who will seeme to relish some odde persons who are indeedde truely holy, but others in whom hollinesse is apparant, they cannot endure; it is to be feared they love those whom they doe, not because they see hollinesse, but for some by respects which within themselfes they haue conceiued. Some who are all for a sound iust dealing well natured man, though he be never such a stranger from matter of religion: Yea, I wou'd many of the Lords children, through selfe-loue, did not love too well persons who can humour them, and finde the length of their foote, better then such who shew more conscience of obeying God.

Let vs not be in the number of these: If thou haft any love to God, love his children thou doest see like him: How canst thou take pleasure, and out of thy voluntary, converse with them who are not sanctified? Were the Wise that lyeth in thy bosome without that bodily life thou liuest, couldst
thou take pleasure to converse by her; and canst thou having the life of God, delight thy self in such who are dead in their sinnes and trespasses?

I cease not to give thankes for you, making mention of you in my prayers.

Now he comes unto the fact, which standeth of thanksgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16.verse, marke three things. 1. That on hearing of their faith and loue, he is thankfull to God. 2. That he doth pray for them. 3. The manner that he doth it, without ceasing. Observe from the first, the graces of God in others must move Christians, especially Ministers, to be thankfull to God; Paul doth it euery where, looke the beginnings of his Epiftles; yea Christians did no lesse for Paul, Gal. 1. vlt. they did glorifie God in him. The nature of enuie maketh a man like those who have sore eyes, they are grieued at the spirituall good of others, as the soare eye is to see this corporall light: An example we haue of it in Cain to Abel: but loue doth congratulate, rejoyceth with thankfulness to see truth of knowledge, of grace, of holy practice, 1 Cor. 13. Besides, the third commandement doth binde vs to giue honour to God, by praising him for these his worke of grace in others. If a Schoole-Mafter bring a rude vntoward Boy to behaviour and forwardness in learning, we much commend him, that he hath wrought so farre on so yndisposed a subject: But how much more is hee to be magnified who doth worke such
such alterations in sinners, dead in their sins and trespasses?

Secondly, the nature of joy is to enlarge the heart to thankfulness: Now true Christians, especially Ministers, can see nothing which doth more glad them then men walking as the truth is, in Christ. 1 John, verse 4. I have no joy like to this, when I see my children walk in the truth.

Wherefore let us all labour to finde this in our selves; that wee are thankfully affected to God in the comming on of other, it is an evidence of true grace in our hearts: Every thing rejoyceth to see the encreafe of those who are like to it selfe, especially Ministers must praise God in the towardnesse of those who belong to them. What natural Parent can see the outward prosperitie of his children, but that he is delighted in it, and thankful to the authors of it?

Secondly, seeing that this is the effect the grace of others hath in the godly, what may wee thinke of them who are vexed to see the comming on of others to a godly course, yea, who will not sticke to curse them by whom they were seduced to this Puritan strictnesse? surely that seede of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of Grace is now sowne through Gods mercy.

This sheweth Christians what they are to doe: Would they have their Ministers made glad, and their hearts enlarged to thanksgiving? Let them shew forth the power of Grace in their conversation: If you stand stedfast, saith Paul, 1 Thes. 3:8, whereas
if they lie in grievous state, it doth so grieve their Ministers, that nothing can refresh them, but their amendment, by whom they are grieved, 2 Cor. 2. Natural parents are so affected, that while their children stand well with them, they think there is no cross; but if a cross befall them here, they can finde no content for the time in any thing else.

Observe secondly, that Christians are to helpe each other with prayer, especially Ministers their converted people. God requireth it of all Christians, and doth ergo make promises, that our prayers shall be availeable, as well for others, as for our selves, Iam. 5. But Ministers by office are Gods remembrancers, & must offer incense as well as teach, Deut. 33, which our Saviour likewise did before his offering up himselfe, John. 17. The bounty of God doth encourage vs vnto it, who hath said, that they who have any thing in truth, shall have more; it is but as a pledge of his further grace to be bestowed.

Againe, the Deuill is butie, seeking to bring them backe who now are taken from under his power: we see by wotull experience, how many are turned backe from good beginings; we have need therefore to support them, and when Ministers shoule haue parent-like affections, how can they but seeke their good? How many wishes will naturall Parents haue about their natural children?

Wherefore let vs all seeke to God each for other: What will we doe for him whom we will not lend a word to for his good? Especially, let vs Ministers say, as Samuel, 1 Sam. 10. God forbid I should cease...
cease to pray for you, and so sinne against God.

The last thing is, that hee prayed vnceasantly; whence obserue, That we must with perseuerance follow God in those things we pray for: This our Saviour teacheth by those two parables, \textit{Luk. 11.} of him that went to borrow three loaves, and \textit{Luk. 10.} of the widdow following the vnrighteous Judge. There are many conditions in prayer, in regard of the persons to whom we pray; persons and things for which we pray; persons who pray; finally in regard of the prayer it selfe; as that it should be humble, fervent, and continuall. God doth prepare vs with some things, he doth giue vs speedily othersome, but there are others againe, for which he wil haue vs follow him with continuance, before he bestow them; for should we still no sooner aske then receiue, Prayer were rather a matter of experience, then of faith: he doth, \textit{ergo} see it fit thus to exercise our sanctity, faith, patience; thus to trie whether our request come from vnsettled humour, or from pouerty of spirit, and thristing desire. Thus he doth prepare vs to receiue the things we aske in greater measure; for the wider the soule is inlarged in desire, the more abundantly God meaneth to fill it in his time. Againe, by this meane hee doth make vs possesse his blessings with more delight, and carefulnesse, then otherwise wee would: not to mention that wee in our first seeking things are vnfit often to receiue them.

But heare two questions shall be briefly answere-

red. First; whether it be sinne, alwaies to cease from asking this or that. Secondly; whether all ceasing
ceasing to goe on in Prayer, doth make our former Prayer fruitleffe.

To the first I answere, not all ceasing, but ceasing out of vnbeliefe, or impenitencie is sinfull; first, when we have obtained this or that, we may cease to begge any longer as we did before: Euen as the body resteth when it is now come to the place to which it moueth; so the soule when it hath attayned that, to which it went by unsained desire. Secondly, when we finde the thing not to be profitable for vs, or otherwise not pleasing to God. Thus Paul was taught to see the vs of that buffeting remaining with him: Thus when Jeremy learned that God had not to give, nor would not be intreated for the prosperity of the people, hee did desist, though hee did well before in asking of it: for that revealed will, and not the secret is that to which our actions must be conformed: Though here is something extraordinary in these examples, yet God doth often let his children see that they did affecct things not good for them, by leading them into fuller knowledge of their owne hearts, and by letting them finde the fruit of some outward disturbances, the remouall whereof they sought earnestly, so that they correct themselves, and no more seek to be free from that which they finde to necessary by good experience: this desisting is holy and good. Thirdly, there is a desisting ouertaking Gods children, when God doth locke vp their hearts that they haue not power to seeke the good of some persons or Churches as heretore they haue done, which when it is not contra-
etered, or caused by some sinfull indisposition in the party; but from a secret of God not mouing the spirit in this kinde, that so way may be made for his judgements, it is such a ceasing as cannot be condemed for sinne, though it may alwayes be bewailed, as a secret desertion, which doth foretell heauie things infuing. Fourthly, Wee ceafe to pray as before for things, without sinne, when now God hath, as it were, spokem within our spirits, that wee shall haue the thing we haue asked, and bid our soules after a fort returne to rest: For from whence we find God thus good vnto vs, wee follow not with our accustomed frequency, though execution delayed, may cause vs sometime seake the seasonable performance of it, the soule is more in joyfull expectance, lesse then before in carefull petition. The ceasing therefore forbidden is, when before we receive things, we doe through vnbeliefe and impatience, giue over either for a time, which befalleth Gods children, or altogether.

The latter question is anwered thus. Looke as a brunt of vnbeliefe doth not eauacuate our faith formerly grounded on Gods promise; for David his saying, that Saul would at length catch him, and flying out of vnbeliefe to Gath, did not make his former faith in vaine; so intermission for a brunt, while the fit of vnbeliefe, dejection of minde, or impatiencie lasteth, doth not hinder, but that wee shall receive the things wee haue vnfeignedly de-

The Vse is to stirre vs vp that wee faint not in following
following God: Wee loue not to be troubled, and
euen molested with instancy, but no thing is
more acceptable to God then this violence, which
will not let him goe till he hath blessed vs. I, but I
secke and see nothing of my prayers: the harvest
commeth not so soone as the seed is sown; though
thou seekest not the things thou askest, nor re-
moue all of those euils whereof thou complainest,
yet thou dost not know what euill this course of
following God doth keepe from thee, nor what
good in other kinde he doth thee for it. Againe,
thou shalt reape in time if thou utterly faint not, for
that which is denied vs in life, is often by Gods
most wise disposition graunted in the end of it. But
to come to the prayer it selfe.

Now followeth his Prayer, in which we mark the
Person to whom he prayeth, with his description:
First from his relation, to Christ; Secondly, from
the attribute of his glory, God of Christ, the Father
of glory. 2. The benefits for which he prayeth; tou-
ching which, three things are to be observed. First,
the benefits to be bestowed, which are propoun-
ded in this verse, and further declared in the begin-
ning of the verse following. Secondly, the way
by which they should be giuen them, in the end of
this verse; Wisedome and revelation through the
knowledge, or acknowledging of Christ. Third-
ly, the end, that thus they might know both the
things kept from them in the heauen, and that
which had beene bestowed vpon them.

To open the words of this verse; the Father of
glory, doth note out God as glorious by nature in
himselfe,
himselfe, and the fountaine of that glorious life which is communicated with any of his creatures. 

The Spirit of Wisedome, is put for the gift of wisedome, which is bestowed on us; and it is called the Spirit of wisedome, both because the Spirit doth beget it in us, as also because the same Spirit is with it to sustain it, and perfect it. Thirdly, because the wisedome itself is of a spirituall nature, moving them in whom it is, to worke after the direction of it.

The spirit of Reuelation.] Reuelation is extraordinary, or ordinary, and it is nothing but the gift of illumination, or that light which the Spirit causeth to shine about our minds, by which as a mean, things spiritual are made manifest to the eye of our understanding, as by the light of the Sunne things bodily are made manifest to the eye of our body; and the Spirit causeth this, and continueth it, even as the Sunne doth cause and continue this naturall light which we have with us all the day long.

Knowledge of Chriſt, is put for that affectionate knowing & acknowledging of him. The summe is. Since I heard of your faith in the Lord Iesu, I goe to him, who is the God of this Chriſt, on whom you haue believed, who is the Father glorious himselfe by nature, and the author of all that glory which is communicated with his children, intreating him to giue vnto you that spirituall gift of wisedome, whereby you may be able to vnderstand, and that light of his Spirit, which doth make manifest the things spirituall, which are to be vnderstood of you; and this I wish you, through the further knowing and
and acknowledging of that Christ, in whom you have believed: More plainly, I desire for you, that God would give you eyes of your understanding so enlightened, that you may know him.

Observe then first, that we must so consider of God, when we come unto him in prayer, as that we may see in him the things we desire. The Apostle going to Prayer for these Ephesians, who had believed on Christ, and about to seek the glorious gifts of the Spirit, which might help them to know the glory reserved for them, he setteth God before him, as the God of that Christ, whom these had now received by faith into their hearts, and the Father of all glory, both of them strengthening his faith: For he could not thinke that God, the God of Christ, would be wanting to those who were Christ's; or that the Father of all glory, would deny those glorious gifts, which he was about to intreat. When men come to ask of those who have enough of that they seek, and to ask it in such measure onely as that it is not any thing for those they sue unto to vouchsafe, they easily persuade themselves that they shall speed. This maketh Paul still set God before him, as having that in him for which he prayeth; The God of peace sanctifie you throughout, 1 Thes. 5. Subdue those lusts which fight against your souls. So seeking the consummation, or perfecting of the believing Hebrews, he doth set God before him, as who had from the lowest humiliation, brought the head of them to glory, Heb. 13. Thus the Church, Act. 4. seeking courage,
and that wonders might be wrought, they set God before them, as the God of power, who had made heaven, earth, sea, &c.

Therefore learn thus to help thy faith. Wouldst thou have remission of sin? Consider of God, as a God with whom there is plenty of redemption or forgiveness: Wouldst thou have ease in any misery and grief? Consider of him as a father of all mercy and consolation, when thou commest to him; this doth strengthen faith, and enflame affection: We seek things more securely, when we know them to be where we are in looking them, and wee follow them more affectionately, when now we are gotten after a manner into the sight of them.

Observe secondly, that even true believers have great want of heavenly wisdom, as children and youth, when they have in their measure that wisdom which belongeth to their kind, yet they want in great measure the same wisdom in which they partake; So it is with God's children; when now they have that wisdom from above in some degree, yet they are many degrees short of that which is to be attained: Yea, our Saviour himselfe, the head of us, did so receive wisdom, that there was place for growth and increase in it, Luke 2. wise. What doth the want of wisdom in children, which we may not observe in our selves? They see not things, together with the end they worke vnto; and hence it is, they count such things good, as to their senses seeme so for the present; They thinke those love them, who cocker them,
them, and that those do not love them who reproach them, or hold them in, more than they are willing: Thus we think it happiness to have that contenteth vs, to be free from that which is grievous to flesh or spirit. We thinke God loues while he smiles on vs, and that he doth not love vs, when he doth frowne on vs, and make vs drink a wormwood draught day by day. Againe, children through want of wisedome, are unwilling to suffer that should doe them good, backward to that would doe them good another day, for a matter of present pleasure, will part with things of no small profit: Are not the best of vs unwilling to come vnder Gods yoke, though there is no other way to finde rest to our soules? are wee not most backward to renew our faith, repentance, to endeavour further the worke of mortification? Doe wee not for a little pleasure of finfull lusts, part with our peace; yea, the health of our spirits too often? Thirdly, children for want of wisedome, forget the beatings past, when now the smart is over, and fall to the same faults which haue made them smart heretofore; and is it not so with vs? How soone is the griefe of sin escaped vs forgotten? how soone doe we stumble at the same stone, returning to sin in the same kinde wherein we haue formerly offended? Finally, as children and youth, through want of wisedome, speake and doe many things full of folly, so we let fall in word and deede, alas how many things, in which the worke and direction of true wisedome is wanting?

Let vs then labour to finde this want in our selues,
The more we grow in years, the more we see what lack of civil wisdom we had in youth; so it should be here, the ancients in Christi-
animity, the more we should discern the folly in vs, and want of wisdom, which is from above.

Let vs not be dismayed, who are conscious of lack this way: things are not begun & perfected at once; wisdom must get up from one degree to another in vs.

Observe thirdly, that he prayeth for revelation, as well as wisdom; that we have neede not only of wisdom whereby to understand, but of light manifesting the spiritual things which are to be understood of vs: Hese prayeth both for one and other wisdom and revelation: To have inward facultie of seeing is one thing, to have outward light, by meanes whereof to see, is another: Light must come to light before we can see; the light in the eye, must meete with the outward light of the Sunne, or a Candle, or some other lightsome body, or nothing is perceived: So the light of wisdom which is inherent in the Soule, must haue shinning to it this light of revelation, which doth make manifest things spiritual, or though our light be ne
er so quicke, we shall be inured with darkness: The spirit is fitly ergo, compared with fire, which hath not onely heat, reso

uting numbness, and making starke joynts active; but it hath light gratefull to the eye of the body: So the spirit hath both love which warmeth our frozen hearts and affections, and also this light of revelation which delighteth the eye of the understanding, and manifesteth
manifesteth to the view of it, things that are heavenly.

Wherefore let vs seeke to God for this comfortable effect of his spirit: Euen as he can lay his hand on this bodily light by a cloud, intercepting the shining of it; so can hee with-draw this illumination of his spirit, and cause vs to grope as it were in darkenesse, though the eye of our mindes were neither shut vp, nor otherwise troubled. Doe we not sometimes see things comfortable, and on a sodaine feele them eclipsed, when no sinne hath inwardly altered the state of our soules, this heavenly illumination now spreading it selfe through the word of promise we set before vs, now presently withdrawne or much obscured? It is a wonder how weake men of vnderstanding and godly wisdome, should see clearely & joyfully the things of their peace; yea, the will of God, in which they are to walke, and men for Conscience equall to them, for vnderstanding and godly wisdome farre before, should walke onely inabled with much ado, to carry on their course in faith and obedience; I cannot finde any reason for it, but in this outward revelation, which shineth farre more brightly to the one then the other. Now by moone-light a weake eye will reade or write better then the sharpest light can by twi-light, when now day first breaketh.

Obserue fourthly, who it is that worketh in vs all true wisdome, euen God, by the spirit of Christ: I tolde you it is therefore called the spirit of wisdome, because the spirit from the Father and the
Sonne doth worke it in vs: It is not pregnancie of naturall wit, can make vs wise to saluation, nor ripenesse of yeares, not many wise; and grace wee see is not common to gray hayres; It is a Spirit, and the inspiration of the almighty, that giueth understanding, 10b 32.8. Neuerthelesse, we doe attaine ripenesse of wisedome by meanes, euen as wee see in naturall men, they come to a more full measure of civill wisedome, not without meanes making way to it: How doth a foolish youth grow a wise man? First one day teacheth another; hee as his dayes increase getteth knowledge of many things; Secondly, Hee tasteth as wee say, many waters; and findeth by experience the good in some things, the evil in other some; Thirdly, he groweth by some meanes weaned from his youthfull lusts, which like a back-bias did draw after themselues the understanding: thus when his knowledge is increased, when he hath gathered experience and sowed his wilde oates, as we say, he groweth a wise staid person: In the same manner, when God hath brought vs on to know, to prove things by our owne experience, and to be weaned from the lusts of sinne, which are the true folly bound in our hearts, then he causeth wisedome in farre greater measure to enter into vs. We see then to whom we must giue all thankes for what wisedome souer we have receiued, and to whom we must fyle for the increasing of it, euen to God, who giueth it plentifully and upbraideth vs not. See what is written verse 8.

Now followeth the manner or way in which he would haue them bestowed, through the knowledge, or
or acknowledging of Christ. Observe, to grow up in the acknowledging of Christ, is the way to attain the more full measure of the spirit in every kinde.

2 Pet. 1. Every thing is said to be giuen vs, which respecteth life or godlinesse, through the knowledge or acknowledging of Christ. When wee first come to know him as the truth is in him, we partake according to our measure in his spirit; when we grow to behold him as in a mirrour or glasse, more clearly, we are turned into the same glorious Image by the spirit of the Lord more and more; when we shall see him and know him evidently and fully, we shall be as he is, 1 John 3. The more we know him, the more fully he dwelleth in vs, the more we enjoy the influence of his spirit; even as this bodily Sunne, the nearer it approacheth to vs, the more wee have the light and heate of it.

Wherefore, let vs labour to grow vp in the knowledge, and affectionate acknowledging of Christ our Saviour: It is read of those Indian Gymnosophists, that they would lye all the day gazing upon the beauty of this bodily Sunne; but how should wee delight, with the eye of the minde to contemplate on this Sunne of righteousness, while we view, it will transforme vs into the same glorious Image which himselfe enjoyeth?

Now followeth the end: but before hee setteth it downe, hee doth more clearly and fully lay downe the thing which he intreated for them; for these words are governed of the verbe giuen, in the former verse, & are Ergo, put in the same case with the former, viz. the spirit of wisdome & revelation, and
and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulative is often omitted, as, verse 7. 1 Pet.1. verse 3. 4. For, to have eyes of understanding enlightened, differeth not from that former, to have given the spirit of wisdom and revelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, viz. that spirit from which it commeth; this then thus commeth. When I ask for you a spirit of wisdom and revelation, my meaning is, to speake more roundly and nakedly, I ask, that he would give you eyes of understanding enlightened: The end followeth; First propounded, then more clearly expounded: Propounded in those words; That you may know the hope of his calling. For clearing whereof, you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith: Thus we say, he is a man of faire hopes, we meane goodly Lands, which in likelihood will befall him. Now this hope is described from an antecedent benefit the ground of it, viz. Gods calling them by the Gospell: and whereas there is an outward significative effectuall calling, wherewith many are called, who are not separated from others; this is meant of that inward operative and effectuall calling, which the Scripture doth describe with additions, viz. that it is a calling according to purpose, a high and heavenly calling, a holy calling. The end of the verse expoundeth this hope, by this, that it is an inheritance, descri-
bed from the glory, yea, the riches or abundance of glory adjoined unto it, and from the persons who are the subject of it, the Saints.

The summe of the verse. When I ask for you a spirit of wisedome and revelation, my meaning is, I ask at God that he would give you the eyes of your understanding inlightned, that ye may be able to know those good things which you have in hope, having beene called of God to the obtaining of them, through the ministry of the Gospel; even to know what is the abundant glory of that his inheritance, which he will of grace distribute amongst the Saints: for the particle we reade (in) the Saints, doth signifie in or amongst, and is so reade, Acts 26.18.

Observe then first, that those whose spirituall sight is restored, haue neede still to depend on God, that their eyes may be more and more inlightned by him: These were now light in the Lord, had their eyes opened, yet thus he prayeth for them: As it is with bodily sicknesses, when wee recover out of them, health commeth not all at once, but by ounces, as we say; so in spirituall: When God doth now raise vs vp from our death, we neither are fully sanctified, nor yet fully inlightned; It is with vs as with the blinde man, Marke 8.24. we see, but confusedly and indistinctly. Now this inlightning comprehendeth these foure things, which we have still neede to seeke to God for.

First, the remouall of those things which put impediment to our sight; a seeing eye may have mists dazeling it, humours falling and distilling into
into it, yea, some film or skinne growing ouer it: So an eye of the soule, which now seeth, may haue mists of ignorance, clouds of lusts, veyles of hardnesse of heart, all hindring this faculty of seeing, in the action of it: We must therefore looke to God for the eye value, and the helpe of his hand in these regards.

Secondly; We haue neede that the inward light of knowledge be augmented in vs. The inward light of the bodily eye, is not so great in an infant, as it is now in a man growne; So it is, that the inward light of the minde, by an addition of wisdom and knowledge, taketh increase.

The third thing we haue still neede of, is that God should shine vnto vs with a light of revelation in his word: for as the bodily eye cannot be inlightned to see, till it hath outward light afforded; so it is with the soule, and the eye thereof. But of this before is spoken.

The fourth thing, is a direction and application of the eie of our mind, to behold things that are spirituall. If the naturall man & all his facultys moue in God, much more the spirituall. Pron. 20.12. God is laid to make the eye seeing, and the eare hearing, that is, not onely to create them, but gouerne and apply them to that they do; otherwise we might be like to Hagar, not seeing that which was before our eyes. Euen as it is not the eye so much that seeth, as the soule in and by the eie, whence it is, that if the minde be abstrated in some serious thought, men see not that which is before them; So it is not so much the eye of our understandings, as the spirit
of Christ, which is the soule of all the body mysticke, which doth cause sight in vs. We doe every thing but secondarily and instrumentally, it being God who giueth principally both to will and to doe; and all these are here to be conceiued, because the end which the Apostle doth aime at, cannot be attained without them.

To comfort weake ones who know but any thing, if it be in truth, so as it maketh them endeavour more conscionably to obey. Hadst thou long beene without sight, shouldst thou but be able to discerne thy hand held just before thine eyes, it would glad thee, because it is a token of sight now comming on thee; so this little sight, when the heart is conscionably affected, is a pledge of more returning to vs, who are darkened itself of saving knowledge by nature.

This must make vs still follow God, and vs all means to be further inlightned: Were our eyes sore, and the sight of them not perished but depraued onely or diminished, what would wee not doe to get helpe? yea, wee would abide strong smarting waters, but we would mend this defect in them; how much more should we seeke to amend all defects in the eyes of our understandings?

Observe secondly from hence, that he doth pray that they might know their hope, the matter of their inheritance; that even true beleeuers know not at first, in any measure, those hopes which are kept in heauen for them: Naturally we know nothing of the hope to come; When God doth now regenerate to these hopes, we doe know them in some measure,
measure, but nothing as we ought, and may come to know them, if we be not wanting to our felues: Euen as earthly heires in their minority, through want of earthly wisedome, they know in generall that they haue inheritances, & where they lye, but they doe not particularly and exactly know the seuerall Lordships which belong to them, the worth of them, &c. yet the neerer they come to age, the more they winde out such particulars; so it is with vs: Wee doe at first know things very confusedly, and the neerer wee grow to our saluation, the more wee come into the understanding of these things.

Now the reason why these hopes are not so knowne, is partly in the excellency of them, and the glorious light which is in them; if the Law hath his wonders in it, Psal. 119. 18. what a wonderfull thing is this, which is the vseshot of all, the Gospel? Againe, the weake light we see of yonglings in christianitie, is not proportioned and fitted as yet, to so high an obiect as this is. Bring the light of a candle neere to the naturall babe, and it cannot endure to looke vp against it. Thirdly, even as children are so taken vp with their childish common-wealth, that they cannot bend themselves to the more serious consideration of more important matters; so beleevers are a great while so carnally affected, that they cannot let themselves to purpose about this contemplation. Fourthly and lastly, as Heires in earth want not crafty companions about them, who will keepe them from knowing the worth of things which belong to them,
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them; so the Deuell doth labour nothing more then to keepe vs hood-winked this way.

The Vse is, first, to rebuke such who will not seek to haue further knowledge of their excellent hopes kept from them in the heauens. Men will prie into all their hopes and possibilities in earth; yea, if it be a thing which in reuersion may doe good happily to some of their children, they will make account of it; they will know these things too well, till they are proud; count them as foole who know them not, and yet neuer seek to know their free-hold in heauen.

In the second place, this must stirre vs vp to seeke after those hopes, to get the knowledge of the things kept for vs: These are not like earthly hopes, they make their eyes fall out who waite on them, and sometime never come neere them; such were Absolons and Adoniahs hopes: sometime they are gotten, but prove no blessing, it being with them as it was with the Quailes which were giuen Israel; But what if they be gotten and possessed? in death they perish, for death diuorceth a man from all these earthly things he enjoyeth. But these hopes will not let vs be ashamed, these are good and blessed hopes, yea, life it selfe, a living hope; till we know this hope we haue in heauen, we cannot be heauenly minded; for where a man hath hope, thither his soule will looke out, and be more there then where he is bodily present: This is it which maketh vs purge our selues. Men that hope to stand before Princes, will refine their behauiours, and furnish themselves with all kinde of comple-
complement: This knowledge of our hope is the spurre of action; men worke cheerfully when they know an ample reward abideth them: It is a ground of all patience, sweete in hope, maketh that which is fower for the present, goe down more sweetly.

Observe thirdly. Hope of his calling, That there is no grounded hope, but onely of such things as God hath called vs to obtaine: We could not haue hope of saluation, Gods kingdome, life eternall, had not God called vs hereunto, 1 Thes. 1. 12. He hath called vs to his kingdome and glory. 2 Thes. 2. 14. He hath called vs to obtaine life, ergo, Col. 1. it is laid, that the Colossians now had a hope laid vp in heauen, when they had heard the word of truth, euem the Gospell of saluation. As no man can hope to stand before a mortall Prince in place of dignity and office, till the King doe call him thereunto; so none can groundedly looke to be in glorious condition in Gods kingdome, till hee haue called him hereunto. Here brefely it shall not be amisse to consider what this calling is. 2. How we may know that we are eectually called.

For the first, this calling is such a revealeing of his grace within our hearts or mindes, as doth make vs come to him and follow him for the obtaining of life through Christ: As a man hath both a soule and a body, so this call standeth not onely in the outward word, which soundeth in the eare, but that inward revealeation which God maketh within the heart; I will speake to their hearts. The heart of Lydea was opened. Secondly, I say it maketh
maken vs come and follow God for obtaining life and glory, to which he hath called vs: for God speaketh inwardly & outwardly to many, who are not effectually called, because God doth not intend to convert them and make them follow; but this calling, according to his purpose, is never without effect: It is with vs in this call, as it was with those Christ called to follow him, Mat. 4.20. hee did so reveale his will within them, that they presently obeyed.

We may know our selues called. First, if our hearts answere God; Thus Paul, Acts 9. Lord what wilt thou I should doe? Acts 26. I was not disobedient to the heavenly vision. When God speaketh within vs, his grace or calleth vs to this or that, according to his effectual purpose; our hearts echo-wise resound, Thou art our God. Hosea 2. vlt. Speake Lord, thy servant heareth.

Secondly, it is seene by this, that it maken vs separate and stand out from the world. If a governour call out a servant to doe this or that, he is separated from all his fellow servants, and set a part for a business wherein they intermeddle not; so it is here; From what time God doth call vs into salvation, he doth set vs a part from all others, to be as it were the first fruits of his creatures, 1am. 1. 18. even from prophane persons, civill men, without religion, religious men in show, without power, Heretickes, Schismatickes, his calling doth make vs come out from these, so that wee cannot be of one heart with them, nor they with vs.

Thirdly, by the spirit received; When God called Saul,
Saul, he did put into him another spirit, agreeing to the condition whereunto he was called: and men called to places of dignity, presently there is a spring of spirits in them, answering that estate; so God also, when he calleth to his kingdom and glory, he doth give them a spirit which doth aspire and make them endeavour to that prize of this their high calling in Christ.

Lastly, by thankfulness to God, in regard of this favour, that he hath called us out of our natural estate of misery, to such hope in Christ.

The Use is, to let men see their vanitie, who though they obey no part of God's will revealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot be themselves in any other company; they traduce others as proud, singular, humorous Puritans, who have no spirit apparent, but a spirit of pride, wrath, lust, &c. Yet they hope for salvation & God's kingdom. This is to hope to have this or that from God, before he hath called me to obtain it; which is all one, as if I should hope to be Lord Chamberlain, though the King never made me hear any inkleing of such a matter.

This must stirre vs vp to get knowledge of this, that we are called: Hence followeth all grounded hope; Beside, this is all our stay, he who hath called vs is able to possess vs of that whereunto he hath called vs. If earthly Kings call a subject to this or that honour, their call is effectuall, accompanied with that power which will set them in it; So the
the Lord will certainly set vs in possession of that
to which he hath called vs in Christ; as Gods call
and anointing David to the kingdom, did sustain
him against all encounters; So must it doe with
vs, who are called and anointed in spirituall
manner, to that heavenly kingdom; Hee who
hath called you to his eternall kingdom, after yce
have suffered a while, strengthen you, establish you,
1 Pet. 5.

From his exposition of the hope to which wee
are called, observe first, that the inheritance kept
for vs, is abundantly glorious: This word (riches,)
set before any thing, doth signifie the abundant
measure of that to which it is annexed: Oh the
riches of the wisedome of God! Rom. 11. The state
we are in, is much different from that which is re-
served for vs, Esaie 64. The things are wonderfull
which God will worke for his, 2 Cor. 4. We are passing
through this vaile of misery, to an excellent eternall
weight of glory. An Heire apparent in his mo-
thers wombe, or childe-hood, hath nothing, to the
 glory which he commeth to haue when now hee
swayeth the scepter, and sitteth in the throne of his
maiestie; so it is with vs; that we haue now, is no-
ting to the glory of that which shal in the last time
be manifested. The inheritance of a kingdom hath
annexed to it great glory; as for example; Salo-
moms kingdom, when the Queene of Sheba did
obserue it, her spirit failed through astonishment;
What was his kingdom, in comparison of this et-
ernall one, to which we are called? He had roy-
all apparell wherewith he was cloathed; and to see
a
a King in his richest robes, as say in his Parliament robes, is a sight somewhat glorious; neverthelesse, the Lillie (as our Saviour speaketh) doth exceed all that Art can set them out with: but the Saints shall shine as the Sunne, and be clothed as it were with light it selfe, as was showne in Christ his transfiguration: He had a sumptuous pallace, but not to be compared with those eternall mansions in the third heauens, prepared for us: He was accompanied with the Peeres of his kingdome, but we shall haue the presence of God himselfe, Christ, the Spirit, Angels. Finally, he had a most magnificent provision for his table, but not like the Manna, not like that true tree of life, which wee shalt feed of in the Paradise of our God.

Wherefore let this draw vp our hearts. Riches and glory, what doe they not with mortall men? but alas, these worldly riches and glorious dignities, are but pictures, not having the substance of that they shew for: Men will sue upon their knees to recouer small inheritances on earth. While time lasteth seeke this inheritance; Let vs thinke what a heart-breake it is to a man, when hee doth finde that by some default, he hath forfeited some earthly matters, which hee might haue held, had hee beene wary; but what a griefe and confusion will this cause, when men shall see, that through carelesnesse, they haue lost an everlasting inheritance of glory, which they might haue attained? There is but one life betwixt vs and possession, why should we be so negligent as we are?

The poore children of God must hence comfort them-
themselfes, that God hath thus exalted them, and not enuoy worldly men their full estates in this present world: Heyres are glad to borrow trifles with Servants sometime, while they are under government: so God doth hold his Children low for a while, in this present life. Againe, why should we enuoy them, seeing they haue but a state of life granted them in this most remote and utmost part of our inheritance? Will a Childe thinke much a Parent should giue a pension for life out of this or that, while he hath greater things farre left him, yea, the inheritance of that also, out of which an anuity as it were for a time is graunted to some other? Thus it is our Father dealeth with vs, while he doth both referue for vs greater things, & also bequeath the everlasting inheritance of heauen and earth to vs, in which wicked ones haue but a state of life, till wee shall come to our full age in Christ: See more of this, verse 11.

Obserue lastly, who they are, to whom belongeth this inheritance, viz. the Saints; such as are not onely cleaneled from the guilt of dead workes, but by the spirit of Christ renewed to true holinesse, and brought to walke in all holy Conuerfation, 2 Pet. 3.11. 1 Thes. 4.7. For wee are called in Christ, both to outward and inward sanctification. See Acts 26.18. So likewise, Coloss. 1. To receive inheritance with the Saints: Made vs fit to haue inheritance with the Saints in light. If you ask this question, why wee shall haue the inheritance of life? it is answered, the grace of God in Christ is the cause why we obtaine it. If you ask who shall haue it,
see Psal. 24:3.4. Hee whose hands are innocent, whole heart is pure, who looketh not to vanity. This inheritance as the glory of it decayeth not, no, doth not so much as wither; so it is for state and undefiled inheritance, no unclean thing may enter, Rev. 21. Againe, to whom doe men leaue inheritances, is it not to Children or Allies, who haue the same flesh and blood as it were with them? So God will not give his inheritance but to those who haue the divine nature, and are made holy in some likenesse as hee is holy, though not in like perfection.

The vse is, to let many see how they deceiue themselves, who looke to be saued, but loue not holinesse; they loue to line after their ignorance and lusts; they will mocke at men, who will not runne to the same excess of riot which themselves doe. Know this, that when wise men will not leaue their substance to children of an adulteresse, God will never giue thee the inheritance of glory, while thou continuest a childe of this world, louing nothing so much as the pleasures, pompe, and profits of it.

Let vs in the second place, labour for holinesse; True holinesse it is not a good nature, nor morall iustice, nor externall profession of religion so farre as standeth with our owne wills; No, where we first renounce our will, there we first beginne to be holy. What then maketh Saints to finde out how our whole nature is polluted, to strike at the roote, and seek to get purged of that sinne which dwelleth in vs, to fight against those sinnes, custome, completion,
completion, age, company, most incline vs unto, to seeke to God to make vs grow vp in holinesse and his feare; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerless show, which the Lord abhorreth.

And what is the exceeding greatnesse of his power towards vs who believe, according to the working of his mighty power.

The second thing to be knowne, is the power of God; not that absolute power by which he can do what euer is possible, but that power joyned with his will, which was put forth for finishing the worke of faith in them who now belieued: This power is described by the quantity, in those words, the exceeding greatnesse of his power; from the persons whom it respecteth, towards vs who now believe; the principall cause of their believing being next adioyned, viz. the efficacy of his mighty power, which was put forth in rayfing Chrift from the dead. The summe. That you may not onely know the hope of glory laid vp for you, but also more fully see the excellent great power which hath wrought, doth worke, and will worke our for vs who believe, all that salvation and glory we hope for in the heauens, for vs I say, who are brought to believe by the selfe-same effectuall working of Gods almighty power, which he wrought or shewed, while he raised Chrift from the dead.

Obserue then first, that Gods believing children know not at first anything clearely the great power of God which worketh in them. God doth worke
worke wonderfully, passing by vs and we see him not, changing his place and we observe him not, Job. 9. 11. It is as nothing which we know of his waies, Job 26. vlt. And as he revealeth his wisedome in afflicting vs once, twice, and we heare him not; so he doth a-gaine and againe manifest his power, but wee are not able to conceive it: This is part of that light to which is no accessse, the eye of our mindes especially, at first weake, not able to looke against it.

Wee must not then be discouraged if we cannot conceive of God in any measure as wee desire. Our children at foure or five yeares old, what doe they know of our wisedome, knowledge, strength? There is a common-wealth in the head of a man, no part whereof once entreth into their childish understanding: When our children can so little trace the waies of vs their earthly parents, how much lesse able are we any thing fully to know the working of the strength, wisedome, mercy, which are in our heavenly Father? Some may thinke it strange that so exceeding great a power should worke and not be discerned, when the leaft bodily force put to vs is presently perceiued: but it is not with this power as with bodily, their working is violent and manifesst, the working of this is sweet and imperceiueable; & when the heauens by their influence worke on bodies, and yet are not commonly discerned, how much lesse is it to be wondere at, if this spiri-tuall Almighty power doe insinuate it selfe in such sort, as it is not commonly observed by vs? Againe, as the brightest light while it shineth in a thicke cloud, seemeth rather darkenesse then light: so this power
power while it worketh in midst of manifold weaknesses, is not to outward appearance so powerful as it is in itself.

Let us labor more and more to know this power of our God put forth for us. We love to know the strength of things, or earthly persons, to whom we trust, for till we know our enemies on sure hand, our thoughts are not secure: Thus we should delight to know this power of God, to whom we trust, as the tower of our strength and rocke of our salvation. The power of God is an Article of belief, not that it is, (if we speak of it absolutely) a thing promised, but it is a property of him who promiseth, without which revealed and believed, our faith in the promises would waver, and be of none effect. If one not worth two pence would promise me to helpe me with 20. pound, I could not rest in his promise, because I am not persuaded he is of ability to performe; so longer then we can persuade our enemies of Gods power to performe, we cannot believe this or that promised. Hence Abraham believed Gods power, as a supporter of him against such temptation as said that the thing formerly promised in Isaac could not take effect; and so Paul, 2 Tim. 1. I know whom I have believed, who is able to keepe that I have trusted him with, to that day. How could we ever believe that hope touching the resurrection and glorification of our bodies, did we not believe this; as a revealed property in God promising, viz. that hee is of such power as can subdue all things to it selfe. Againe, the want of the knowledge of this power of God maketh many
many who otherwise use all good means thinke, O such a thing will never be holpen with them.

But it may be asked, by what means we may come to know this power better. \( \text{Ans.} \) First, by seeking to God, who hath promised we shall know him to the least of vs, praying him to open our eyes, that we may somewhat more see this his glory. Secondly, by looking into that double mirrour of his word and of his workes, through which the light of this his glorious power reflecteth to our sight. Thirdly, by observing the experience we haue our selues of this power, both working in vs, and for vs.

Observe secondly ; Who they are in whom this power worketh, and for whom it is ready to worke; even true belecuers. We come to haue the divine power giuing vs, or working for vs all things, to life and godlinesse, through the acknowledging of Christ. The more wee are united with any thing, the more we feele the vertue of it working vpon vs, and assimulating or making vs like it selfe: as we see in things cast into the fire, which the fire doth so worke on, that it turneth them into fire, or maketh them red hot and fiery, like it selfe. Thus the more wee by belefe are united with God in Christ, the more doth his vertue or power worke vpon vs, both in conforming vs to himselfe, and in doing otherwise what euer is behouefull. There are sundry things, in regard whereof, this so excellent power hath wrought, and doth worke in belecuers; and some things, in

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regard whereof it is ready to worke further: What a power is that which doth so change them, and make them Lambees of Lyons, chaste and sober of filthy and intemperate, humble of proud, a thing more hard then for a Cammell to passe by the eye of a needle? Secondly, to continue and promote the worke of sanctification in vs, who are carnall, sold vnder sinne; a thing no lesse strange, then to keepe in fire, and make it burne higher and higher on the water. Thirdly, the quickning of vs with heavenly desires and holy affections, is no small power; neither is it lesse wonderfull, then to see Iron and Lead flying vpward, were it no lesse frequently wrought then the other. Againe, what a power is it, that inwardly confirmeth and strengtheneth vs, that we are not overcome; yea, that doth chaine vp these spirits of darkenesse, that they are not able disturbance ly to assayle vs? these things are daily done in vs. Now this power is ready to worke in times to come, our deliverance from all evils, the further supply of graces which we yet finde our selves to want, the further healing of our sinful natures, the full redemption of our soules and bodies.

The Vfe is, first, to stirre vs vp to thankfulness, who haue found the power of God working thus for vs, yea, that it is with vs, to worke further for vs, what euer belongeth to our saluation. They who did finde Christes miracles, power, casting out diuels in them, healing Leprosies, they were bound to praise him; but we are epitomies of all his mirraculous cures, in healing vs, hee doth shew them all;
all: Dumb spirits, deafe spirits, crooked spirits, who doe so hold the ioynts of our hearts downewards, that they cannot looke vp; Leprosies, Lu-
nacies, &c. that is done in vs, which answereth them all; but that his power should be still toward vs, to worke further things in our behalfe, this is matter of much reioycing. Feare not thou whole heart beleueth; in fire and water he is with thee, to deliuer thee: if thou doest see no footsteeps or prints of some graces in thy selfe, which thou much desirest; that power is with thee which calleth and makest the things which are not, stand forth as if they were: If thou haft sinfull inclinations of never such strength and continuance, that power is with thee which can dry vp these issues, and heale infir-
mities of longest continuance.

Secondly, let vs labour as we will haue this pow-
er worke more and more in vs, so to grow vp in believe: Christ could not shew his apparant mira-
culous power, where vnbelieve hindred; so he will not display this power in those, who labour not by faith to give him glory. It is one thing to know this power, another thing to haue this power working in vs: The meanes of the former were aboue briefly touched; It shall not be amisse to menti-
on some also concerning this latter. The first is I lay, growing vp in faith: The second, is a con-
science of our owne inabilitie. Saint Paul was full of this: we are not able to thinke a thought, when we were of no strength: As one muft haue con-
cience of his folly, before he can be made wise; so before we can haue the power of God worke in vs,
and strengthen vs, we must be conscious of our own utter in ability to every good word and worke. Thirdly, we must submit our selues to all kinde of weake estates and conditions, into which God shall leade vs; for God doth commonly manifest his power in infirmities, as Paul speaketh, 2 Cor. 12. Lastly, we must glorifie this power, in that it doth or hath wrought for vs; this is Pauls practice every where: I can doe every thing, Christ strengthening me; I strive, through the power that worketh in me mightily, Coloss. 1. vlt.

Obserue lastly, that it is the effectuall working of Gods almighty power, which bringeth vs to beleue. The Gospell is called the power of God, that is, an instrument of Gods almighty power, which worketh faith in vs to salvation: So Col. 2. 12. Faith is said to be of Gods effectuall working, and, 2 Cor. 4,6. God who brought light out of darkenesse, is said to haue shined into our hearts, and to haue inlightned vs with the knowledge of Gods glory, in the face of Christ: For the creating of vs anew in Christ, is a greater worke, then giving vs our naturall being in Adam, and ergo, may not be ascribed to any power which is not almighty: Which will yet be more apparant, if wee consider what state we are in of our selues, when he bringeth vs to beleue; We are dead, Ephesians 2. Now to raife from naturall death, is an effect proper to that power almighty. Secondly, if wee consider what powers doe hold vs captiuo, even those strong ones, whom none but the strongest can ouer-master. Thirdly, if we consider to what estate
that we receive: Now to bring us from death, under which so mighty ones hold us captive, to such a life so unutterably glorious, must needs be the working of a power almighty. But here three things are for further understanding of this point, to be considered. First, in what standeth that effectual helpe, by which we come unto God. Secondly, in what order it doth make us come to God, whether immediately, or by some preparation going before. Thirdly, whether it leave the will at liberty, actually to resist it, yea or no.

To the first, it is plain, that the effectual helpe which maketh us come to God by believing, is the efficacie of Gods almighty power, put forth to such purpose: For so farre as God doth intend to worke, so farre he putteth forth his omnipotent power to accomplish; But God doth intend to make some before othersome come unto him, and, ergo; hee doth stretch out the arme of his power, to effect this in them. Nevertheless, to speake more fully; though this be the principall, it is not the sole cause in conversion: We may then consider three causes. First, the principall, vs. this power. Secondly, the instrumentall, both of the word sounding in our eares, and that inward illumination and inspiration wrought within vs, by which as an internall word, God speaketh in the minde. Thirdly, a formall cause, a free gracious disposition or habit of faith, by which the will is
is inclined agreeably to the disposition of it, to come unto God: so that the more full answere to this question, viz. what is all that effectual helpe whereby I come to God, is this: It is a mixt thing standing partly of that almighty power of his, put forth for my good, partly of that word outward and inward, by and with which his power is put forth; partly in that spirit of faith, and supernatural life, which his almighty power through his word bringeth forth in my soule. What was that helpe whereby Christ made Lazarus able to come to him, out of the grave of natural death? The principall was Christ's power almighty; the instrumentall, his voyce; the formall cause immediately helping to it, or working it, was the spirit of natural life, which the power of Christ by his word, restored to this dead corps, which now was fallen. And thus you haue the effectual helpe or grace, by which we come actually to convert; for that God's power put forth to worke good for vs, is a helpe giuen from his free grace, or his free favour toward vs cannot be doubted, when the Scripture euery where maketh him our helper, from his meere grace. If we lend our arme or hand to helpe one, being no way tyed to it, it is a helpe giuen from our free favour. That his call, inward or outward, and habit of grace, wrought in vs, may be fitly called grace effectually helpful to the acts brought forth by them none denieth, though all will not have habit needfull to our first conversion. And this first thing is well to be noted; for from hence wee may gather in what standeth the efficacie
cace of Grace, effectuall to conversion, viz. In Gods effectuall power, put forth to execute his intention which he hath of converting some actually before othersome; it doth not stand in any congruity or temperature of Grace, correspondent to our Nature; for this doth argue that there is inwardly an incorrupted, a connaturall disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will, as on the Grace of God; nay more: for it maketh the Grace of God worke it morally and externally, and the will of man from a power within itself, which doth more inwardly enter the effect of conversion then the other, as hee who persuadeth mee to giue an almes, is not the cause of it so essentially as I am, who out of my pleasure giue it upon his first motion.

To the second I answere, that God doth yse so to worke our comming to him by beliefe, that he doth first for the most part prepare vs thereunto: As before we engraffe a Sience we cut it and set it for incision; and if a timber logge lyke sunke into mudde, men set to their tacklings first to draw it out of the mire, before they lay it on Cart to carry it away: Thus God doth by his power often worke some preservatiue change in a sinner, before he doth by his power and word worke the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boare the care, and to prepare to conversion. When Manasses was humbled in great misery, he sought the Lord; Thus by conviction of sinne they were pricked in heart, and
said, what shall we doe to be saved? and then speedily received the Gospel believing: sometime by extraordinary terrors, rising from external accidents, yea, hidden natural causes; thus the Iaylor was prepared, and Paul himselfe by an extraordinary vision was brought to great astonishment: sometime by retracting, giving common gifts which make men for degree nearer, that is, in their kind and state not so much removed, as others in the same state and kinde with them: Thus Christ said to the young man, who was rich and unconverted, that he was never the kingdom: Nay, God may, by giuing a man vp to height of some line, or lines, prepare one to Conuerion, as Paul and Manasses, the one left to percuting, the other to those horrible out-rages; that looke as Physicians by ripening diseales make way to heale them; for sicke matter is never more easily brought away, then when it in ripenes and quantity exceedeth. Concerning this matter, for our better understanding, let these conclusions be remembred.

First, that these preparations are not absolutely necessary, for wee see that God doth giue to infants sanctifying grace, in whom none of these preparative operations can take place.

Secondly, we do not finde that they have been alwaies vsed, and therefore this matter is to be understood as a thing most commonly falling forth, not otherwise: How was Mathew called? even at his custome, hee followed presently, not as Indas, but as a true convert to Christ; so in Lydia: for life & death being such contraries as have no third thing betweene
betweene them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiving of Grace, and comming to him, they make not of themselves any thing to the introducing of Grace further then God intendeth this effect by them: Feare of hell, conscience of sinne, never such afflictsions, morall parts, and all gifts which may be without sanctifying Grace and true belief, many have all these, who yet never turne unfeignedly to God. When the sicknesse is now grown greater in quantitie, this abolutely taken, maketh the patient further of health. But the Phystitian may intend this, because he doth see his medicine will the better worke on it, and educe it, when it is grown to such ripeness. If a man fall out of a dead Palis into a light Phrenie, phrenie of it selfe is no paration to health, but to the phystitian who can worke on him more fitly in this taking then in the other, it may be a preparative to health: Thus to be like an aguish man on his good dayes, or like to some mad men in the time of their intermissions, is in it selfe as farre from state of health, as otherwise: but yet the Phystitian may use such a farce as a way to health, chooling rather to deale with him in this taking, then in the fitte. Thus it is not the height of sinne; it is not feare of hell, though contrary to the Apoplexie of deep security; it is not a morall course, which commeth not from true sanctification, that of themselves can make nearer the state of grace, but only in regard
gard of God, who doth intend to turn them hereunto. Thus if God stirre vp a man to live according to the light of nature virtuously, it may be in regard of God's intention, a preparing him to receive further Grace of effectual vocation; but all a man can doe from natural strength, of it selfe pro-

Fifthly, that where effectual raising vp the hart to faith beginneth, there God's preparative workes take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to be sowne; so all these things, which as they are preparations doe nothing but fit the soyle of the heart for God's effectual calling to be guen, they have their end when this immortal seed commeth to be sowne in vs: beside that, a man is no sooner called, then he receiveth a spirit of faith, by which hee receiveth a spirit of faith, by which hee is, as by a new heavenly forme, in some manner quickned.

Fourthly, that where effectual raising vp the hart to faith beginneth, there God's preparative workes take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to be sowne; so all these things, which as they are preparations doe nothing but fit the soyle of the heart for God's effectual calling to be guen, they have their end when this immortal seed commeth to be sowne in vs: beside that, a man is no sooner called, then he receiveth a spirit of faith, by which hee is, as by a new heavenly forme, in some manner quickned.

Fifthly, The Papists doctrine is here very defective, and false in part; Defective, for they speake nothing of preparatory courses, by which God doth bring vs to come into him by faith, but of such like operations by which God prepareth vs, and we prepare our selues to be justified: Now we prepare our selues to justification, when the spirit doth without any habit of Grace, lift vs vp to supernaturall acts of believe, hope in God, loue, sorrow for sinne, and feare of hell; in which many things are erroneous; as first, that they make vs lifted vp to acts of this nature without habits, which is to make a blinde man see without giving his eye new light; to make vs bring good fruits while yet we
we are not made good trees; to make vs be justified by our faith, come into grace by our faith, stand in grace by another. The schoole not understanding the doctrine of preparation, consider of it philosophically, as a thing betweene Nature and Grace. Now betweene the things we worke out of natural strength, and those we do meritoriously from Grace now infused into us, and inherent in us, they devise a third kind of workes, which neyther come from any power of ours meerely, nor yet from any supernaturall Grace inherent in us; and these are workes done by eternall ayde of the Spirit; whereas, all the Scripture make that faith which is required to justification, to be the same with that which worketh by loue; to be a faith fully formed, coming from a spirit of faith, that is, an habituall guilt wrought by the Spirit; to be a faith believing on God, which the best pillars of popish learning confesse to be an act of formed faith. Befide, they erre when they make feare of hell a thing immediately disposing to justification, when the work of this is to move us to seeke out of our selues after some word of faith, and this is cast forth proportionably as faith and loue enters: It may prepare to our conversion, not to our justification immediately. Againe, when they make loue actual to goe before justification, whereas loue doth follow; For we loue because we have found loue first; now no loue is felt from God till remission of sin and acceptance to life in some measure are felt & perceived: Should God lift vs vp to loue him before his justification, he should by making vs loue him, prepare vs to be loued
loued of him: Shee loueth much, because much is for-
given her. In a word, letting aside the act of a true faith, coming from an inward gift of the spirit, inclining the heart to believe, there is no other thing preparing to justification immediately; where this is, there together in time, justification is received; there, the spirit of love and hope are, not wanting; Hee who believeth; is passed from death to life: Ne-
ertheless, wee doe long after, not feel our selues justified, nor perceive Grace to dwell in vs so ful-
ly and manifestly as wee desire. Hence it is that sometimes wee are in feare, sometime believe, hope, sometime we are in repentant sorrow, and by these wee are led both to the manifest perceiving of that which is wrought in vs, and to the more full mea-
Sure of Peace and Grace, which we much desire.

The second question then; In what order Gods power doth bring vs to believe, is thus answered; That most commonly hee doth in some kinde change vs, and make vs more fit, that so his word may be revealed in vs, which accompanied with his mighty power, doth bring forth that superna-
tural habit of faith, by which he doth incline vs to moue unto him.

Now for the third thing, Whether this help doth leaue the will at liberty actually to resift it, yea or no; the answere is, it doth not: That which the omnipotence of God is put forth to worke in the creature, that the creature cannot resift: But God putteth forth his omnipotence, and by the effectu-
al working of it, he may bring vs to beleue. The first part is not denied: The second is here plainly
let downe, viz. That God doth bring us to believe by the effectual working of no lesse power, then that which raised Christ from the dead.

That which maketh God's aide and Grace put under the power of man, and not mans will to be under it, that is a Pelagian heresie: But to say that notwithstanding God's helping Grace, man may resist, is to put Grace in mans power, not to put mans will under the power of Grace.

For the first part of the reason we may see it; for Pelagius taken vp, because hee yeelded nothing to Grace as hee ought, granted that hee did not preferre it before the will, but put it under the power of it. That which maketh man able to frustrate God's counsell touching his conversion is not to be granted: But power to resist all God can work, maketh him have power to frustrate God's counsel: Indeed it would be thus in power of the creature to make God periured in the things he hath sworn. To the second part of this reason some may happily answer, that this power maketh not man able to resist God because hee doth in his counsell decree nothing, but so that hee doth see this power is ready infallibly to performe it: But this is nothing that God doth so will and decree that he knoweth the creature will not resist him; for this doth infer no more, but that God shall not miscle of any thing he willeth: it doth not prowe hee may not, but it abhorreth from Christian eares to say there is any power which may possibly make God a lyer, as well as to say, God shall not be found true in that he hath spoken.
That which is wrought in the will, not from any natural power of suffering, but from the obedience in which it is to God’s almighty power, that the will hath no power to decline:

But the works of conversion to God is wrought in it, from the obedience in which it standeth to God’s almighty power.

To understand it, things have a power of suffering, from their natures, inclining them to suffer this or that, as waxe is naturally inclined to melt with heate; or a power which cannot but obey some agent working on them from without; thus a piece of wood may be made into an image. Now, in regard of God, all things are in such a state of obedience, that they will come to any thing he will bring them: A stone by this power may be made into a man, even a Sonne of Abraham. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot avoid; for every thing so far as it is come in obedience to another, so far it cannot resist: Now, that conversion is wrought in the will, as it standeth onely in obedience to God’s power, is plain; for it hath no natural inclination to suffer any thing, both for the being and manner of it, and because nature: For there is no natural power in an eye now blinde, to receive sight, which is not in itself, but onely in regard of the manner in which it is to be restored, a thing supernaturall: How much lesse in the eye of the minde, now become darkenes, to receive the light of saving knowledge, which is every way a thing both for matter and manner.
manner supernaturall vnto it? Beside, if there were a power naturall to receive conversion, then there must be some agent in nature able to worke conversion; for there is not found a power naturall of suffering in any thing, but that wee see also in nature a correspondent power working vpon it: Wherefore the will, not from any naturall inclination it hath, suffering this worke of conversion, must needs suffer it as it is in obedience to Gods almighty power. Now to say it may resist, as it is in obedience, is to speak things contradictory: The Scripture doubteth not to say in effect, that Gods will of predestinating, calling, and shewing mercy to salvation, is vnrefistable; Who hath refisted his will? Rom. 9. and if it were needfull, it might be shewed, especially out of Tertullian & Austin, that Gods grace hath the free-wil vnder the power of it. Out of Austin, That God by his omnipotent power inclineth wills whether bee willeth, hauing them more in his power then we our selues; that his grace doth help vs indeclinabilitet & inseparabilitet; which is all one, as if he should say, it doth helpe our infirmite, not only infallibly, but irresistably; That it is not rejected of any hard heart, because it is giuen to take away that hardnesse of heart which might resist. The will of the creature is the necessitie of things on Gods decree, necessitie followeth, this labor is superfluous to my intent. But it may be objected, that this doth take away the liberty of the will in converting, if the will be not able to doe otherwise; for that which the will doth, not hauing power to doe otherwise, in that it is not free.
I answer with limitation, that which doth not having power to do otherwise from change in second causes compelling it so to do, in that it is not free: Otherwise, when this necessity commeth from God's almighty will by himselfe determining of it; for this doth so sweetly determine the creature, that the power of it is no way changed or diminished; as the omnipotent will of God doth so in the falling out a contingent thing, as the not breaking Christ's bones, as that the nature of contigencie in regard of all secondary causes, is no whit impaired. I answer secondly, that this opinion doth ground the freedome of will falsely; for the freedome of will, as it is a faculty voluntary or electiue, doth not require this indifferency of exercising the act of it divers waies, for the constituting of it. To cleare this the more, consider that liberty may seeme to spring from three rootes.

First, from this indetermined indifferency, whereby the will is free, nothing determining it otherwise, as well to moue it selfe to a diuerse thing, as to that whereto it moueth. Secondly, In regard of the flexibility which is in the habituall inclination, which might bend as easily to another diuerse thing, or to suspend, as to moue whereto it moueth.

Secondly, in regard of flexibility, which is in the habituall inclination, which might bend as easily to another diuerse thing, as to that whereto it goeth. Thirdly, In regard of the judgement, which doth goe before the act of it, judging freely of it, as a thing which it is able to doe, or not to doe, or if it come
come into comparison with other, judging of it as a thing to be done before other, and so moving to it. Now this I take to be the true root of liberty, whence actions are said free, because we are out of a free judgment move about them for to do a thing or speak a thing, thus or thus, out of judgment thinking it free, or determining one, when it considereth a diverse thing which it might do also, this maketh the action free; yea so free, that it is done with election: For though the thing I work be necessary in regard of God's will which hath determined it, yet I work it freely, while I do it out of such a practical judgment going before. As a man, though hee speaketh things for the matter of them never so true, yet while he speaketh out of a judgment that the thing is false, hee speaketh falsely, though the thing spoken be otherwise true; neither doth God maintain a false judgment in man, because his judgment of other things free to him, is with this limitation in him for ought hee knoweth, and to doe any thing from my will with judgment, that it is possible for mee in some sort if I would to doe otherwise, is enough to free working. To place the freedome of the judgment in judging, the meane we use indifferent, such as may be used & not used, & yet the end attained, which I like not, because Christians cannot esteeme and account of faith, repentance, as meanes indifferent, when nevertheless they believe and repent freely.

Now though the will was in creation, and is in Christians inclinable to contraries, yet I doe not thinke liberty to stand in this native flexibility, which
which is inclinable hither or thither, much lesse in liberty of exercising power to or fro, as being herein by no power predetermined. For first, the will seemeth to be said free in regard of something no way bound, but the indifferencie of the inclination in exercise are bound by Gods decree, so that nothing can be done, but what hee hath determined.

Secondly, in men distracted in reason, the inherent flexibility of will is not altered, the exercise is no more physically predetermined then before, and yet they work not with liberty. Thirdly, were liberty in the flexibility, then the more our wills were flexible to things opposite, the more perfect were our liberty. Whereas wee see Christians, the more they grow in grace, the more their inclinablenesse to fin is diminished; and when they haue attained perfection this flexiblenesse to euill shall be totally remoued.

The first opinion must be more meerely scanned. Many will haue liberty nothing but such a freedome, whereby God hath made his creature every way undetermined, so that when hee doth any thing, hee hath full power to doe the contrary, or to suspend. Now though this freedome might be defended against whatsoever is in any second cause, viz. in this sense, that hee is free to exercise his power as well another way as this hee moueth, for any thing that any creature can doe in heaven or earth, nay, for ought he can see in himselfe also; But to hold this absolute in regard of God himselfe is a most prodigious conceit. Liberty in this sense, acce-
accidentality, contingency, necessity, these are modalities agreeing to effects, as effects are in order to their second causes, not to God who most certainly, necessarily, and wisely hath willed them. Fire burneth not necessarily to God's power, who can at pleasure change it, or restrain the second act of it; nothing falleth out accidentally, as referred to him whose wise intention reacheth to every thing: So for contingency also, and liberty in the sense before named. But it shall not be amiss to shew some reasons why this is to be rejected.

1. That which exempteth a creature from being as an instrument under the power of God, is absurd; but this doth so. It is proved thus, that which giueth the creature a power to doe as he wil, when God hath done all hee may vnto him, that doth make him no instrument subject to God's power: But this opinion doth say, that when God hath done all he may, the creature is free to do as he will. Some are not ashamed to say that God doth not worke out of his omnipotency in the free will of the creature; othersome are not ashamed to say, that even in workes of grace, the will is not properly rearmed an instrumentall cause under God: some deny the assumption & proofof it, because this power came from God, and is sustained by him, and he can doe what he will in man. But to this I say, a thing communicated & maintained to me by another, is that it is: So this power though giuen & maintained by God, yet is a power exempt so farre, that hee may not by any power ouer-rule it; and though God can doe what hee will, yet it is
one thing to be able to doe a thing by perswasion, which I may refuse, another thing to doe it by power which I cannot refuse: This latter by this opinion is denied.

That which taketh away Gods infallible prescience, is not to be granted, but to say the wil of man is free no way determined doth so: for knowledge is measured by the thing to be known, and therefore when the thing to be knowne is every way uncertaine, every where indetermined, knowledge cannot be certain. The second part of the reason is denied; for they say, that God by a kind of knowledge doth see what a free creature now made wil do, if he be set in such & such circumstances. I Answer, he doth indeed, because he doth see how his power would determine him in such & such occasions; but to make him see determination, when neither himselfe hath any way determined him, when the circumstances doe it not, when nothing in the free Creature doth determine him, is to make him see that which neither is in the Creature, nor in himselfe to be seene. But let vs ask this question; How doth God see his Creature would worke thus or thus, set in such and such circumstances, because it is the nature of it to doe so? whence doth he see it is the nature of it so to be carryed? Here nothing can be answered, but because his wisedome and power the one hath aduised, the other hath effectually wrought that hee should doe so, or that to which he concurreth. 2. In a word, God cannot know this or that mans conversion certainly from eternity, but he must see it certaine in himselfe, willing it, or in the causes of it,
or he must see it from all eternity, as being present to himselfe out of the causes: the former wayes, this opinion denyeth; the latter is true, for God cannot see these things as existing forth of the causes from eternity to eternity, but they must haue coeternall existence with him: he hath in eternity all things thus present, because Gods indivisible eternity is before, in, and after all measure of time; but that he hath them present from eternity, is an unconceivable absurditie.

If God doe not determine and apply the creature to will and worke that which he worketh in the creature, then the creature is the cause why God worketh, and by consequent why he willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plaine, for Gods concourse working this or that, must either gone before the Will and so cause it to Will, or else it must follow, accomplishing that which mans Will willeth. Now the second part some openly grant, but it is most absurd, both because it maketh God follow and cause a kinde of tendance on mans Will, as also by reason it maketh the Will of man have a caualall force on God himselfe. James faith, We may not say, I will goe to such a place, unless God will. This doctrine maketh God say, I will worke Conversion, Faith, Repentance, in such a Person, if he will.

If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedom of will: for God the Sonne owning it as a conioyned instrument to it selfe guydance in every thing
thing, should it have failed in any circumstance of due obedience, God himself should have been guilty: Now Christ had liberty and such as is the ground not only of working that which is good & praise-worthy, but that which was in some sort meritorious. But we will not prosecute these points, which we shall have occasion in other places to unfold; The truth is, that whether we look at the preparation God maketh in some, or at the faith itself, both are wonderful. What a power is that which shaketh the hearts of the most secure sinners? It is a strong wind which shaketh an Oak, but to bring a heart like the Laylors to tremble, is a matter arguing a mighty power. Again, to give a hand or eye to one blind and maimed were much; but the hand and eye of faith, great is the power by which they are restored.

Wherefore let us look to him who hath thus mightily brought us to believe, that he would finish our faith by the same power; the same power which maketh these things, conferueth them also: happy is he who doth see this power ready to confirm him in believing, to the end.

We see how they are deceived, who make God by his grace to convert us so that he leaveth it in our power, whether we will come to him by faith or no: As if God did set his grace forth, as Chaphmen doe wares, which the Customer may choose whether he will buy or no: But who can resist in that which Gods Almighty power is put forth to worke? Could his power be reslfted, it were not almightie.

Lastly,
Lastly, we may see hence how many persons deceive themselves, who think Faith but a matter of opinion, or an imagination of things absent; who though they never felt the power of God working in them, yet persuade themselves they have faith as well as another; as if it were so slight a thing, which no lesser power must work in us, then that which raised Christ from the dead: But having thus dispatched the point for common edification, I will for the benefit of such who are more ripe in understanding let down my judgment in these three points following. (See Page 353.) at this mark.

Now followeth the Description of that power which brought them to believe; from that which it wrought in Christ our head, viz. 1. His resurrection, which is set down from the state in which he was raised; raising him from the dead. 2. The exaltation of Christ, which his power wrought, in which we are to mark; first, the kingly power he hath received, and set him at his right hand; secondly, the place where he hath it, in the heavens above; these visible heavens, for so the word signifieth: Thirdly, the persons, which are of two sorts; first, those who are subject to this power, as it is more generally taken, verse 21. and part of the 22; Secondly, those who are subject to his power, as it is in special manner tempered with grace, in the words following; a head to his Church: the more particular consideration whereof shall not here be unfolded. First, to clear this 20. 21. verses, and part of the 22. ver. First, we must mark, that this which is a word, having reference to the efficacie or effectuall work.
ing of mighty power, which was wrought in Christ when he was now raised from the dead: As if it were not his mind to express a power like it for kind, so much as the self-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead; we must know what death here is meant, and in what it standeth: Secondly, what this resurrection includeth. Christ suffered a supernatural death, so farre as might stand with the vanity of his manhood, to the person of God the Sonne, and with the holinesse of his nature; but here is onely meant that natural death, which did at a time hold his humane nature in the state of it. This death stood, first, in separation of natural soule & body. Secondly, in the loss of all that sensitive life which the soule causeth, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly, in a desire to be againe conjoynd unto the body. Now then the resurrection is such a worke of Gods power, which brought againe the soule of Christ to that body from which it had been a little divorced, which caused it bring forth life in that body, worke by it as an instrument conjoynd with it; finally, joy in the conjunction of it.

For better clearing Christ's exaltation; we must first know what it is, to be set at Gods right hand. Secondly, what heavens are here to be understood. Thirdly, what persons are meant by principalities, powers. Fourthly, what is meant by putting all things under his fete.
For the first, Saint Paul and Peter, doe conter it by rainging immediately ouer euery creature, till the mysterie of our redemption shall be finished, Cor. 15 25. compared with, Psal. 110. 1. So to the Hebrewes, he doth conter it, the setting Christ in the throne of muietie, Heb. 1. 3. 8. 1. Heb. 12. 2. At the right hand of the throne of God. Saint Peter maketh it all one, with making him Christ and Lord; See, Acts 2. 35-36. Ch. 5. 31. But for the further opening, we must know. 1. What it is that is gien. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answere, that it is not the might of diuine soueraignty over the creature; for this doth so follow the nature of God, that it is necessary with euery person that hath this nature: This the Sonne could not relinquish, this he cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever. What is it then? A right of executing immediately and in a manner appropriate to this person, the soueraigne dominion of God, over euery creature: So that though the Father and Spirit haue a right and soueraigne over the creature, yet they doe not immediately execute this in such folt as the Sonne doth; which maketh Christ lay, John 5. 22. The Father judgeth none, but hath given all suuayment unto the Sonne. The Sonne by voluntary dispensation sent by the Father, did empty him selfe, and lay aside not onely the right of having dominion over euery creature, but of exercising and showing it forth in that nature he had assumed: The Father by voluntary dispensation doth resigne to the Sonne the immediate
immediate execution of all power over every creature, till the time that all things be subdued under him. This right, the one relinquished in the time of his humiliation, the other doth answerably leave a time for the exaltation of his Sonne.

To the second I answere, this souveraigntie is given to the person of the Sonne, both as God and man, now ascended; as God, for it is a power which none that is a pure creature can take or execute; and the Scripture faith, The Lord said to my Lord, that is, to Davids seede, as hee was Davids Lord, according as Christ expoundeth it by his question; now Davids seede was not Davids Lord, as man, but as God. That it is given him as man, is plaine, because it is given him now ascended into heaven with his humane nature. Againe, that power is given to Christ as man, which is to be executed by him as man; but this kingdom is executed by Christ, so that his manhood doth concurre as an instrument working with his God-head, in the administration of it, John 5. 27. He hath given him power to execute judgement, in as much as he is Sonne of man.

The third is plaine, out of that Psal. 110. and Paul construing it, 1 Cor. 15. 24.25. namely, that Christ shall give vp this kingdom, and cease to sit at the right hand of God in this manner, in which now he doth; for then he shall no longer by his manhood execute government, neither shall he in manner appropriate his person, but together with the Father and Spirit like as they, so shall he joyntly with them rule, and be all in all for ever.
The second point for clearing the Text is, what heavens are here understood; those which Paul calleth the third heaven, above the aire, clouds, and starrie firmament. Faith doth believe a place above these; though Philosophie know it not.

To the third answer, the persons over whom Christ is advanced, are first described more particularly, but yet obscurely. Secondly, more generally and plainly. The particular enumeration in these words: Principalities, powers, might, dominations: The more full and plaine opening of them in the words following; Every name, that is, every creature howsoever named, whether in this world, or whether belonging to the world to come.

But it is a question, who are meant by the former words. Ans. They are commonly understood of Angels; but I take the first two to be names of excellency, found in this present world. First, Principalities and powers, when they are put for Angelical natures, they are not termed so simply, but with an addition of the place; as, Ephes. 3.10. Ephes. 6.12. but these words put for humane excellencies, wee reade them simply, without any thing added. Tit.3.1. Be subject to principalities and powers. Againe, I thinke this distribution of power, named in this world and in that to come, respecteth something in this enumeration forenamed: the former, these two first named; the latter, the couple following: Thus I thinke also, Col. 1.16. that enumeration of Thrones, Dominions, Principalities, Powers; the first two respect things invisible,
things in heaven; the latter two, things on earth; for he seemeth to illustrate each part of the distribution, by the particulars there inferred: Wherefore we may thus conceive of them.

**Principalities**, signifie those in principal authority. **Powers**, all secondarie powers sent from them, as Peter speaketh.

By **mightes**, I understand **Angels**, putting forth might in some miraculous effects of mercy, or judgement; such as the Angell, who did imite so many hundred thousands in a night; the Angell which did the miraculous cure at the Poole, *John 5*.

By **Dominations**, I understand such Angels, whose ministerie God vseth in the governement of kingdoms and provinces; for that God doth vse their ministerie, this may be gathered both out of *Daniel* and *Ecclesiastes*.

The putting all things under his feete, noteth nothing but that subjection in which every thing is to Christ, God onely excepted; reade, *Heb. 2. 8*. These things for opening the difficulties incident. The summe is, I wish your eyes opened, that you may know the power of God toward you who believe, through the working of the power which was wrought in Christ, when God did raise him from the lowest degree of his humiliation, even the state of the dead, and did crowne him with dignitie, and kingly glory in the heavens, not onely giving him prerogative before both **Principalities and powers**, such as we see in earth; yea, before **Mightes and Dominations**, such as belong to the world to come; but giving him power ouer these and
and all creatures, so as hee hath them vnder his foot.

Observe then first from the 20.verse. Which he wrought in Christ. That the selfe same power put forth, in raising Christ our head, is that singular power which raiseth vs: For looke as the almighty power put forth to make Adam a living spirit, was it which doth quicken vs in our order, & bring vs to have life and being from him: Thus the selfe-same power which raised Christ to be a second Adam and quickning spirit to all who belong to him, that is the power which doth cause vs in our time receive this supernaturall life and being from him: For Christ his resurrection, is both the resurrection of our soules and bodies, in as much as he is raised vp, that he may be a fountaine and roote of all supernaturall life; his humane nature concurring with the divine, as an instrument with that which is more principall in the producing of it.

By this we see further the vanity of such, who make God to doe nothing in our conversion, but that which wee may resist: Could wee resist his power, which made the first Adam a fountaine of generation vnto vs all? And shall we be able to resist the almighty power of God, raising Christ as a fountaine and roote of spirituall regeneration to all who are his?

This should make vs thankfull to God, that he hath put forth such power towards vs, in the resurrection of his Sonne. Wee deeme it as his favour, who did appoint wee should descend carnally from the first parent of vs, according to the flesh;
flesh; but this is farre more worthy of praise, that even in raising, he should thinke on vs, and appoint vs to receive a resurrection of soule and body from him, in due time and order.

Observe secondly, that Christ is raised from state of the dead, that God doth leaue his dearest children to the depth of miseries, before he send reliefe: His owne Sonne left to conflict with a spirituall kinde of death, with desertion in regard of lune eclipsed, which impression of wrath, as due to our sinnes, with all the powers of darkenesse, assayling him with naturall death in regards before opened; his owne Sonne left to this gulf of euils, before saluation was showed: This he doth to gloriifie his power, which doth not so brightly appeare till things are desperate. Secondly, that we might the better in extremities learne to trust on him, to bring vs to this, he is glad to make our cases past all helpe we can perceiue. And thirdly, to the end hee may the more endeare his benefits, he doth let vs conflict long in the want of them.

Let vs not then be dismaied what euer wee suffer: I hope we are not yet come to death; let vs looke at Christ, and not wish to be free from such condition, which our Lord and Master hath endured before vs: The rather let vs haue patience, how euer we be tryed, because God can neuer come with helpe too late, as men may, who bring things sometime to no purpose, when the matter is past helpe.

In that Christ is raised; Observe, that God neuer so leaueth his, but he sendeth saluation in due time:
time: He left his people in Egypt, in Babylon, till their civil state was dead and desperate; yet he delivered them. If he let them be swallowed, like Jonas, yet he will bring them forth againe, and show them his salvation, for God is a helper at time of need; such is his faithfulness, in the Mountaine he will provide, as Abraham said. Thus though he let his owne Sonne dye, yet he saueth him in due season, and delivereth him: There is a double salvation, one protecting and keeping evil that it shall not come neere vs, nor once ceaze on vs; the other is a keeping of vs so as it shall not hold vs, much lesse preuaile ouer vs: Thus God saued his Christ, accordingly as he asked, when hee prayed with strong cries to him that was able to saue him from death, Heb. 5.9.

Wherefore let this our Saviour case comfort vs in greatest euils. If the example of Job is to be looked at, how much more this standard of examples? What though thou seemest neuer so forsaken? what though many euils haue seized on thee? feare not, stand still, salvation will shine forth in due season. God is not like the diuell and wicked ones, when they have brought one into the bryers, there they leave him, on plaine field: I haue sinned in betraying innocent blood: What is that to vs, say they? but God will be with vs in the euils, yea in feauen, to saue and deliver vs.

Obserue againe, that God doth not onely raise him vp, but set him at his right hand; Glory correspodant to his humiliation. Obserue that God doth make the abasements of his children be the forerunners
forerunners of their greatest glory; as the pride of
wicked ones doth lacky as it were, and runne by
their ensuing ruine: so on the contrary, the suf-
suering and humiliations of God's children haue en-
suing answerable glory: He was made lesse then a
worme, and here is taken to the right hand aboue
Angels. It pleath God not onely to exalt his
humbled children, but in the degree also, in which
he had abased them, according to that prayer of
Moses. Psal. 90. Comfort vs, according to the yeares
wherein we haue suffered affliction: as on the con-
trary, we see him bringing judgement on the wick-
ed, in the same measure in which they haue taken
in the delights of sinne, Rev. 18. 7. True it is, that
this doth not hold univerfly in this present life, but
when the definitie sentence is now to be giuen
them according to workes, shall euery soule receive
proportioned recompence.

Let vs then by this take comfort in afflictions:
Was this Chrisls case onely? Nay, see, Iam. 1.10.
Rejoyce in afflictions, for when you are tryed, you
shall receive the crowne of victorie; The wicked's
woe is sowne in their rejoicing, but in our darke-
nesse light is sowne for the righteous. Let vs thinke
God doth but proue vs, that hee may in his due
time doe vs good: Blood and sweate goe before
victory, and before the earthly hauest it is gotten
in: We must not then thinke it strange, if God
cause vs to know sufferings, before hee show vs
those glorious mercies which hee hath prepared
for vs.

But to consider this matter of Christ's exaltation
more
more particularly: First, when it is said, hee is set at God's right hand, above principalities; Observe, that our Saviour Christ as man, is taken to have prerogative before every other creature. For first, this phrase noteth the preeminence of him, as next to God himselfe; that looke, as one made a King, hath a dignitie above all persons named in his kingdom, Dukes, Earles, Lords: So our Saviour, taken vp, as man to this kingly dignitie, must needs be in preeminence before them. It is no wonder, for this nature essentially appertaineth to that person which made all these things; see, Rev. 4. vs. The Lambe is worthy to receive glory, for by him all things were made, for him they were created.

Secondly, every person, the nearer he is in conjunction of bloud to an earthly King, the more he hath prerogative before others, more disjoyned: so this created nature, seeing it is made one personally with God, by how much it is more sincerely united, by so much it is fit that it should have prerogative before others. Not to speake that being heir of all things, it is meete that he should be before all, who are but parts of his inheritance; and hauing more excellent endowments, I meane created gifts then any other, it is meete hee should have the first place before all other.

Wherefore what reverence are we to shew him in all our services about him, whose excellencie is so high aboue every creature? Earthly dignities doe so dazle our eyes, that wee know not with what submission sufficient to fall downe before them.

Cc Againe,
Againe, having so eminent a person for our Saviour and mediator, let us cleave contented to him, caring to know nothing but him; accounting all dross and dung, that we may be found in Christ. Let none deceive you with traditions of men, and vain Philosophy, you are compleat in him who is the head of principalities and powers. The Papists, did they consider the excellency of Christ our Saviour, could not, as they doe, flye so many waies for helpe out of him.

Observe secondly, that Christ not onely as God, but as man also, hath power above every creature; for to be set at Gods right hand, is to receive a power imperial over every creature; which is further apparant, while he faith, Christ is so placed above all, that all are subject under his feete: To mee is given all power in heauen and earth, that is power, whereunto every creature is subject: He speaketh of it as done, because it was immediately to be performed; in which manner he spake before of his body and bloud; This person as God, receiving by voluntary dispensation this honour from the father, that he should in an immediate and appropriate manner, execute government over all the creatures in heauen and earth; the same person as man, participating in this kingly divinline authoritie, so farre that hee should instrumentally concurre in executing all that judgment which Christ according to his divine nature did principally effect. This the Scripture doth lay downe, as in regard of earthly powers they are subject; For hee is ruler of the kings of the earth, Rev.1.5.
Revel. 1.5. Hee hath this royal state written on his thigh, as it were, King of Kings, Lord of Lords, Rev. 19.16. That he hath power ouer Angels, is plain, both by the reverence they doe him, and their obedience towards him, Heb. 1. When hee brought his Sonne into the world, he bad al the Angels should adore him, every knee boweth to him, the euill Angels yeelding signe of subjection, either deceitfully to wrong end, or by force compelled, though their state is such, that they cannot do it religiously as the other: That all the Angels are in obedience to him is plain; the good are sent forth by him to be ministering spirits for our good: Now he that hath power to dispose of and impoy them, hath power to take account how that hee setteth them about is discharged; the euill Angells are likewise at his disposition, for they could not enter the Swine without his leave, they are subject to his judgement; When the Saints shall judge the Angells, what power hath Christ himselfe this way?

First, from this of Chritis prerogatiue and powerfull authoritie, insinuated in this phrase of sitting at Gods right, hand we see that the meaning of this phrase is not to be admitted to equality with the divine nature, for this Chrit ever had as God; neither to beadmitted into the divine blessednesse settedly to inioy it, for Chrit as God ever had and could not but haue, that essentiel beatitude and that blessednesse which he receiueth as man is not to haue end, which this sitting at Gods right hand is to haue; neither is that filling Chrits humane nature with supernaturall gifts of knowledge, power,
&c. the proper thing this article layeth downe; for these gifts shall dwell with him for ever; hee shall sit in this manner on the throne of majesty but for a time. Much is the Lutherans fence to be approved, who make Christ's placing at Gods right hand to import thus much, that the humane nature of Christ is eleuated to this honour, that it may freely use the divine attributes, omniscience, omnipresence, omnipotency; so as to become by them omniscient, omnipresent, omnipotent no lesse properly then the divine, though after a manner farre otherwise; the divine nature being thus of it selfe by natural necessity, the humane being thus by vnnion with the divine, by gracious Communication of these vnto it, with liberty to use them for the perfecting of it selfe: that looke as we conceive a inner justified or made righteous with Christ's righteousness, not as inherent subjectively in him, but in Christ, yet really communicated with him, so as hee is made righteous with it; thus doe they say the humane nature of Christ is made omnipresent with the omnipresence of the divine nature, not as a thing subjectively inhering in it, but so really communicated with it that it is made truely omnipresent by it, though the divine attribute never goe forth of the nature of God, in which as the proper subject they graunt it immouably inherent: It shall not be a mislike for the instruction of some, a little to open what I thinke to be their opinion.

They hold with vs, that the vnnion of the divine and humane nature standeth in this, that they both are united in the singularitie of one and the selfe-
same person; that the properties of the divine nature abide immovable in it, never going out of it; and that the humane nature when now it hath the free liberty of perfecting it selfe by use of the divine properties, that the humane nature then hath and holdeth it finite and proper qualities abiding in it; such like things as these they religiously affirm with vs.

In what then will you say do they differ from vs? So farre as I can conceive then, in these three things.

1. Upon the union of these natures they thinke such a communication to follow of the divine properties, for example like Omnipotencie, as that the humane nature is made truely omnipotent, not by any confusion of properties, nor yet by any bare communion and concourse of it to the same effect, each nature working that which beongeth to it with communion of the other, for this wee graunt, but by a reall donation, by which the divine omnipotencie, doth so become the omnipotencie of the humane nature, that it may worke omnipotent-ly with it, no leffe then the Diuine Nature doth it selfe.

2. They say that Christ's humiliation stood in this, that his humane nature did suspend to use fully these Diuine properties communicated with it.

3. That the exaltation or setting Christ at the right hand, is the elevating his humane nature to the full and free uses of the divine properties, so that his humane nature by actuall use hereof, is become omniscient, omnipresent: But as this last is

C c 3
a misinterpreting of this article; so the ground of their error is, that they suppose a false effect of personall union, namely, such a reall communication, for the union cannot cause the humane nature partake more in the properties of the divine, then it causeth the Divine partake in the properties of the Humane. Againe, if a true real communication did follow of Divine attributes, it must needs be of all, seeing these are the Divine Essence, which can no way be divided. Beside, in the union of body and soule, which is personall, the life of the soule is not communicated with the body, but an effect of it only. Beside, to what end should created gifts serve, when now more noble properties doe enter? Not to mention the infinite perfections cannot perfect finite natures, no more then reasonable perfections can make perfect unreasonable creatures.

Finally. This opinion maketh the divine properties become instrumentary faculties, as it were to a finite nature. This by the way.

A second vse is, to let vs see what reason we have to subiect our selves to him, seeing he hath all power, we had neede to salute him with the kisse of obedience, lest we be consumed. These who have earthly power, wee sware allegiance and obey them in all things; how much more should we doe it here? Such as disobey him are carelesse to get knowledge, to believe, to repent, they will finde it hard to kicke against the pricke; they shall one day heare this Lambe, like a Lyon, speaking these terrible words,
bring them bether, who will not I should reigne over them, that I may slay them.

This must strengthen our Confidence, that our Sauior hath all things subiect, that no Diuell can stirre him further then hee giueth leaue: We have men, cuill Angels, sinne, troubles, every thing resisting, let vs not be dismaide, but looke to him who hath all things put vnder his feete. But if all things be put vnder him, how come we who are his, to be thus encountered in regard of the power received to subdue them? They are all put vnder him, but in regard of the execution, they are not yet put vnder, as Hebr. 2. 8 the Apostle himsfelfe acknowledgeth.

Thirdly, obserue the place where Christ is crown’d with this glory and dignity; He is at the right hand, in the heauens, before and aboue all things; This is plaine, that this his soueraignty is a consequent following on his ascension into heauen; It is plaine likewise that he is so ascended into heauen, that the heauens must containe him till he come to judgement, Ad 3. Looke as Kings are crown’d in the chiefe Cities of their Kingdomes, and keepe their residence in their Pallaces neere vnto them; So it was decent that our Sauior should be crown’d in this heauenly Ierusalem, and keepe his residence as it were in his heauenly mansion.

This should draw vp our hearts to heauen, whether our Sauior is entred, where hee now sitreth in Maiesty. Should wee haue some friend highly advanced, though in parts very remote from vs, we
wee would long to see them, and make a journey to them.

This doth assure us that all wee who are Christ's, shall in due time be brought to heaven, where he is; the head and members must not still be divorced: beside that, hee prayed that where he is, there we should be also, John 17.

We see Ubiquity and all real presence (as real is opposed to spiritual, not to be an imaginary presence) we see it overthrown. For if hee sit in heaven at God's right hand, then to sit at God's right hand is not to be made every where present; for hee could not be said to be made every where in the heavens, without a contradiction, no more then to be made infinite within limited bounds of being. I take it for granted, that the heavens can signify nothing but a place limited for the extent of it; And it is against the Papists a sufficient reason, Hee is ascended and sitteth in Heaven, Ergo, he is not heere, according to the Angels reasoning, Math. 28. 6. He is not heere, for hee is risen: they did not know this new Philosophy, that Christ might be risen from that place, and yet be corporally present in it to.

Lastly, mark the distinction of worlds. Observe, There is a world to come, in which Christ, and those who are Christ's, shall reign for ever: This world waxeth old, the fashion of it passeth, it is called the present evil world; but there is a world to come, in which all things shall be restored, which God hath made subject to his Christ, as the heyre of it.
it, Heb. 1.8. *in which we shall be ioyned heirs with him.*

Abraham had a promise, not only of seede, but that he should be heir of this world, a type whereof the land of Canaan was; even as the first Adam, and all that came from him had a world, this in which we are, prepared for them: So the second Adam, and all that are his, have a world also belonging unto them.

Let vs then comfort our selues in this, though in this present evil world wee suffer many things, there is a world which shall last for aye, in which we shall reigne with Christ, blessed for euer: In this world to come shall all teares be wiped from our eyes, and all our sinnes to be forgien, that there shall be no step nor print appearing of them: forgien,not in regard of sentence only interloquatory, but in regard of full declaration and execution, to which that place in Mathew seemeth to have respect:He that blasphemeth against the spirit, shall not be forgien, neither in this world, nor in the world to come.

Now followeth the speciall Soueraignty; And hath giuen him a head over all, to his Church, which is his body, the fulnesse of him who filleth all in all.

For understanding these words wee must note, that the word head is vfed sometime for one who in any kinde is before and above other: and in this large sense, Christ is the head of Angels & all men: Man is the head of the Woman, Christ of Man, God of Christ, 1 Cor. 11. *He is the head of all principalities and powers;* But here it signifieth that Christ is so ouer his Church, that hee is in a more neere
and communicatius sort coniunyned with it, as the head is with the body and members, which are annexed and subject to it.

_A head over all._] This may be referred to the Church, as making a comparison twixt Christ's superiority ouer his Church, and Angels, in this sense; God gaue Christ that hee should be a head principally and ouer all other things, beside to his Church: Thus Ch. 6. Above all, put on the shield of Faith; or it may be referred to him who is given our head in this sense; God gaue him to be a head to vs, who is ouer all things, because the special soueraignty is noted in his being a head: This word being taken in the strictest acceptation, and because it affordeth matter of further consideration, we will take the latter sense, to his Church. This word Church, sometime noteth one congregation of men called forth of the world, as the Church at Corinth, Cenchres; sometime it is taken to signifie the multitude of them, who are foreknown of God and appointed to saluation, for all who are gathered by Gods effectual calling in heauen and earth, and who are in their time to be made partakers of his holy and effectual calling: Thus Heb. 12.28. we finde it taken thus here; for, all the body which doth make full and perfect Christ mystically considered, is here to be understood.

_Which is his body._] Not his naturall, but mysticall body.

_The fulnesse._] That is, which maketh him full and compleate as he is a head: for a head without a body
body is maimed; though otherwise such is his perfection and fulness, that hee filleth all in all. The summe is. Though God hath set Christ over every creature, yet hee hath given him that he should be over his Church as a head, in a more neere and communicative power; him I say hath hee given to be a head to the whole multitude of believers, who is in dignity and power above every creature. Now as hee is a head to the universitie of true believers, so the united multitude of them are as a body mysticall to him, making him full and compleat so farre forth as hee is a head; him I say, in whom dwelleth all fulness, so that hee filleth all in all. In the end of the 21. verle, wee are to marke first that Christ is giuen to be a head to his Church: Secondly, the quality of him giuen to be our head, or of our head that is over all. The Church is described from the mutuall respect which it standeth in to Christ, as a head, which is his body. Secondly from the effect of it, to be gathered from those last words, which is the fulnesse, that is, which maketh full him who filleth all in all.

The first thing to be obserued is, that Christ is made as a head, having a more neere and communicative soveraigntie over believers, then over any other. Looke as the King hath a more intimate and amiable superiority and regiment over his Queene then over any other subject, so it is heere in Christ our King, whose dominion toward his Church, which is his Queene and spouse, is more amiably tempered and neerly affected, then is his gouern-
government over any other: This will appear by considering how much nearer and communicative he is to us than to Angels, creatures otherwise most excellent. First, looke as the natural head and members are of the selfe-same special kind for nature, the head standeth of skinne, flesh, bones, and so doe the members also: thus it is that Christ is one with us, in regard he hath taken the selfe-same nature with us, standing as well of that which is outward and sensittive, as of that which is inward and intellectual: In this he commeth nearer us than Angels; he take not the nature of Angels, but the seede of Abraham. Hebr. 2.

Secondly, Christ doth by his sufferings procure for us all blessings spiritual and temporal, maketh a purchase of them with his blood: Now he in his death respected not Angels in like kind; that looke as Kings provide many things for their Queenes, which they doe not for other subjects, so doth Christ for us.

Thirdly, hee doth unite us to himselfe more neerely than Angels; they are united to him by knowledge and loue, such as doe come from the power of that understanding and loue which they haue of their owne, from the first creation: but we are united here by knowledge of faith and loue; hereafter by glorious light & loue, such as Christ himselfe by his spirit begetteth in us; as the members of the body are united with nerves and sinewes, such bands as take their beginning from the head.

Fourthly,
Fourthly, hee doth communicate with vs that whole life of grace and glory which wee have, and shall receive, as the natural members have no sense or motion which floweth not into them from the head: But the Angels have a blessed life; for the substance not comming to them by Christ, considered as a mediator, even that blessed life in which first they were created, that which commeth to them is onely an augmentation of happiness: their illumination and their joy being in many regards much increased; they who learne by that they observe in the Church falling out, what doe they heare thynke we by injoying the presence of God-man, now ascended and glorified? and they who joy in heauen at the conversion of one sinner, how many waies by Christ is their joy inlarged?

Fiftly, hee doth not direct them as he doth vs; hee doth gouerne and direct them as a King doth voluntary ready subiects, by an externall signification of his will onely; but he doth direct and moue vs, outwardly by signifying his will, inwardly by sending his spirit, which might moue vs with efficacy to that hee sheweth, as a naturall head doth the members of it.

Sixtly and lastly, hee doth not confirme them as he confirmeth vs; for he hath neither gotten by his death for them this grace of perseverance to the end, neyther doth hee shadow them and follow them with ayds outward and inward, as hee doth vs, lest our faith should be prevailed against; they have bee no doubt confirmed from the begin-
ning, both by force of their election, \\& preventing them with actual grace, which made them with effect execute what ever thing it was in which it pleased God to prove their obedience, if they have any confirmation from Christ their King, it is such an one as doth make them strong to subdue evil Angels, or any opposing them in busineses, in which their ministry by Christ is employed, such an one may be gathered, Dan.10.13.

First then, seeing Christ is given vs as a head so nearly and communicatively joyned vnto vs, let vs abhorre that sacrilegious usurpation which the Pope committeth, while hee challengeth vs to be head of the Church; That which the scripture doth attribute as proper to Christ, is not to be given to any other: But they distinguish, that the Scripture maketh Christ the principal and invisible head, but this hindereth not why there should not be a visible secondary ministeriall head. Ans. There needeth not a ministeriall head to supply Christ's bodily absence; For as Kings are in body present at Court onely, and yet well enough govern their bodies politicke; So Christ in regard of his bodily presence in heauen, can well enough rule that part of his body in earth, without the supply of a visible head. Were the Pope a ministeriall head, hee might doe that which the principal, whose roome he supplyeth as Viceroyes do, that in the kingdoms over which they are set, which the Kings might doe in their owne persons, whose roomes they supply; But the Pope cannot doe any inward thing which the
the head of the Church is to perform. 3. Were there a ministerial head, there should be a Lord-like power over part of the Church out of Christ's person in some other creature; then should there be more Lords then one, contrary to that in 1 Cor. 12. 5. There are divisions of ministries, but one Lord. Looke as great Lords in earth have in their houses ministries of more & lesse honor, from the steward to the skullerie, but no Lord-like or Master-like power in any beside themselues; so is in Christ and his Church, which is the house of God, wherein he is the Lord, Apostles, others, having more or lesse honourable services, but no master-like power over the meanest of their fellow-servants.

Wee see hence the great grace of Christ, who doth so neerely unite himselfe with vs. Kings in earth, the neerer they come to any Subject, the more they shew their loue; but this is the greatest grace they can shew, when they make themselues to become one with any of their Subjects: Thus Christ could not shew vs greater grace then to make vs one with himselfe as a coniugall head, ruling ouer vs.

Wee see hence, that wee may assure our selues we shall lacke nothing, who haue Christ become a head to vs, in so neere and communicative sort, as this is: There are some officiall parts in the body, which haue that they haue, not for themselues onely, but for the whole body; Thus the Stomacke hath meates, the Liver, blood, such is the Head: Now it were an unnaturall part for these, to keepe
that they have to themselves, as for the Liver to keepe in all the bloud and not impart it by veines to the rest of the body; so Christ (who can doe nothing which doth not befeeeme him) he having for all of vs the fulnesse of grace and glory, according to that, Psal. 16.2. My good is for the Saints; he cannot but be most ready to communicate with vs every thing that is good: onely let vs renew our faith and repentance, that so we stop not the passage of this spirit from him our head: If the naturall head of the naturall body be neuer so full of spirits, if the vessels which conveigh it, be once obstructed, as in the Palley, the body then is without sense and motion: Wee may apply it to our selues, &c.

Observe secondly, that he faith, this our head is over all: Whence note, that God of his grace, hath not onely giuen vs a head, but such a head, to whom all things are subiect; he who must be a sauing head to vs, there is great neede he should be over all: Could he not binde that strong one, and cause him redeliuer his posseccion, how should wee be euer set at liberty? Could he not dissolve the worke of Sathan, swallow vp death, create life and quicknance in vs, our case were lamentable? This is to be marked; for it is a spurre to thankes-giving: It is grace showed a Common-wealth when wanting a head it hath a tolerable one bestowed: But when God doth, as he did by vs, giue vs a King, great before his entertainement amongst vs, whose power might the better procure
cure our weale, and secure our peace, this is a
double mercy: so it is to giue vs a head, yea, a
head ouer all, so mighty that we may sleepe on
each care, without feare of any enemy.

Secondly, this doth shew vs a ground of confi-
dence: What need we feare any creature, who haue
him that is ouer euery creature? if he be ours, who
can be againft vs? Looke as Queenes on earth,
they feare not subiects displeasure, because they
are so neerely vnited to him who commandeth eu-
ery subiect: so it may be with euery true member
of the Church, if our vnbelieuung hearts say
not nay.

Which is the body.] Observe, that as Christ is the
head of beleeuers, so they are his body, & euery be-
leeuing soule a member of this body, whereof he is
the head. Beleeuers are so said the body, as the bo-
dy standeth in opposition to the head, not as it in-
cludeth the head within the compasse of it, accord-
dingly as we vse it when we say here liues such a
mans body, for here we put body for an essentiaall
part of such a mans person, not as opposed to the
head, but as including the head with the rest of the
members, vnder the conception of it: But the
Church is said to be a body, as the body is distin-
guished from the head, whose body it is, and ergo,
it is so said the body, that Christ who is the head of
this body is distinguished from it. Now the mul-
titude of beleeuers are fitly so called; for as in a
body are divers members, hauing their seuerall
faculties for the good vse of the whole; so in the
Church
Church there are divers kindes of members, some taught, some teaching, some governing, some governed, some distributing, yea, every member hath as it were his distinct grace, wherby he may serve to the good of the whole. But for further clearing of this, I will shew who are of already, and belonging to this body. Secondly, in what regard every believer may be said a member of the body of Christ: To the first I answer, that those onely are his body, who are so joyned to him, or are by God's effectuall calling so to be joyned to him, that they shall finde salvation in him: or those who have, or shall procede by spirituall regeneration from him, and grow up to a perfect man in him, Eph. 5. He is called the head of the Church, and the saviour of his body: As the Church and his body, so his headship and salvation being of equall extent; to which purpose he saith, Joh. 6. That it is the will of the Father, that he should not loose any of those who are giuen him, but that he should both begin and perfect their salvation, even raise them vp to life eternall at the last day: Or, this body is the multitude of such as have or shall, in spirituall manner procede from Christ, and grow vp in him: for as all who have descended, and shall descend from the first Adam, are a compleat body naturall, vnder Adam the head and roote of them, (I take naturall, as it may be opposed to Adams personall body;) so the multitude of those children who are giuen to this second Adam, (Loe I and the children whom thou hast giuen me,) they make vp the whole body, whereof Christ, the
the second Adam, is the head. For though there be
ture in Christ, able to have procured the salva-
tion of others, and though there be a passiue ca-
pacitie in all mankinde to be converted by him,
upon supposition God would so have determined;
yet can he not be said a head of any, but those one-
ly whom God hath destined to convert and
bring to salvation by him; as it is in the first A-
dam, who cannot be said a head of any, but who
are and shall in time actually, according to Gods
determination, be propagated from him, though
there wanteth not in Adam and his, both a gene-
rate force, and matter passiue, of which many o-
thers might be ingendred, if God had been so plea-
seed to ordaine. To the second, the faithfull are fit-
ly said a body, in as much as they haue connexi-
on with Christ, the spirit which commeth from
Christ, uniting it selfe with them, and so making
them one with Christ, that though betweene vs
and his body, there is a bodily distance, which is not
in the head & members of a body natural, yet the
spirit which commeth from him, doth so ioyne vs
with him, that nothing commeth twixt him and vs;
that looke as the body of the Sun being far distant,
nevertheless the light that commeth from it, doth
immediately unite it selfe with our sight, so it is that
Christ bodily in heauen, yet the spirit comming
from him, doth immediately so ioyne it selfe with
the faithfull soule, that it maketh the faithfull soule
one also with Christ, whose spirit it is.

2. The same life of grace for kinde which is in

Christ,
Christ, is in every faithfull soule; as the same sense and motion which is in the head, is for kinde in the body also: for looke as that fire kindled, is of the same nature with the fire kindling; so this fulness of grace in Christ, is of the same nature with that which it doth in some manner bring forth in vs. Lastly, every faithfull soule is governed by Christ outwardly and inwardly, as a member of the body by the head; the head doth not onely show the foote whether to goe, but imparts spirits which stirre vp the facultie of moving, and so cause it to goe. Thus we are outwardly by Christ's words directed, inwardly by his spirit; so many as are Christ's, are lead by the spirit of Christ.

The Vse is, first for further Confutation: For if the faithfull haue none for a head, but they are a body to that person, then surely they haue not the Pope for their head, in any property of speech, or they must as properly be said the body of the Pope; yet Papistes, who make no doubt to vse the other phrase, straine curtelsie here, and will not say the Church is the body of the Pope; but they might as well confidently say, this man is father to this childe, and yet be afraid to say, this childe is sonne to such a man.

Seeing we are his body, let vs not doubt but he hath fellow-feeling with vs, and doth so farre as may stand with a glorified condition, commiserate our distresses: Saul, Saul, why persecutest thou me? He that toucheth you, toucheth the apple of my eye; Can the finger ake, but the head feeleth?

This
This doth shew us our duty, that we must endeavour to subject our selves wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the natural body? Let us labour to deny our owne wills, and lay them downe before Christ; as ever we will with comfort call upon him to be a head to vs, let us behave our selves as obedient members to him. Some bend the will of Christ, like a leaden rule, to their owne will, and so farre they will goe in religion as shall humour them, and stand with their pleasure: But let us know that true religion never beginneth, till in preparation of minde wee address our selves to deny and subject our wills to that whatsoever Christ shall signify as his will, out of his word.

Observe againe, that hee faith *This body is his fulnesse*, that Christ doth not count himselfe full and compleate, without all his faithful members; Hence it is, that while all Christ's members are gathered, we are said not to be grown vp to that age wherein Christ is full, or to the age of *the fulnesse of Christ*, Eph. 4.13. For as it hath pleased Christ to make himselfe a head to vs, wee may say of him, as Saint Paul faith of the head, 1 Cor. 12. *Can the head say to the foote, I have no neede of thee?* For as the head is not in full perfection, till it haue every member, and that in the growth which appertaineth to it; so Christ our head is not compleate, till hee have all his members, and that in their severall perfections belonging to them;
even as it is between Kings, who are heads politicke, and their people, though for their persons they are never so compleat, yet the multitude of their subiects addeth no small glory to them; So it is twixt Christ our King, and vs his people.

Which consideration, doth first shew vs, that none of those who either live knit to Christ only by externall profession, yea, none of those who receive some effects of the spirit, which for a time onely abide in them, none of all those who in the end shall heare that sentence, depart from me, were every true parts of Christ's body; for Christ is made the fuller and compleat by all his true members, and should be maimed if he lacked one of them: These ergo, belonged to his body, as a wooden legge or glasse, doth to the body of a man, or at the most, as a bunching wenne, which is more inwardly continued, and hath a kinde of life, but it is not quickned as a member of it, and therefore it remaineth the more compleat when such are cut off from it.

Is every believing soule a member, making Christ their head more full? This then doth assure vs, that Christ will keepe vs, who are true members of him, and not suffer any thing to separate vs from him. Is it not a blemish in the body, wherein one member onely is wanting; So Christ should be maimed, if wee were any of vs lost, who exist in him, as liuing members of him. Beside, what naturall head would part
part with a member, were it in the power of it still to enjoy it? Wherefore when Christ wanteth no power, wee may assure our selves bee wanteth no will to preserve vs in that union and communion which as members wee haue attained with him.

This doth let vs see a ground of patience against the contempt to which true Christians are subject in this present World. Men often deeme them the refuse and offall of all others; but this may encourage, Christ doth thinke so honourably of vs, that hee counteth himselfe maymed and imperfect without vs. If Grace once favour and respect vs, wee passe not what inferior persons thinke of vs: So should it be here, wee should digest disgrace from men more easily, to thinke that our great God and Saviour hath vs in such estimation.

Observe lastly from this description of Christ, Who filleth all in all, that whatsoever thing is in vs as Christians, all of it is from Christ, Col. 2:10. In him wee are compleate, filled with all heavenly gifts, which serve to remoue cuill, or set vs in state of blessednesse; So Col. 3:11. Put on the new man, in which Christ is all in all: For looke as what euuer things are in naturall men, are all from the olde Adam, as for example; That they are of this complection, this stature, feature, sexe, in regard of their body, that they are of sharpe mindes, reaching wits, or otherwise, that they are in this Countrey, in this ciuill condition,
what ever they have according to the fashion of this world which passeth, all is from the first Adam: so looke about thee, what ever thing is to be scene in a Christian as a Christian, all is from Christ this second Adam, who filleth all in all. Should wee have any thing which we received not from him, wee might so faire boast in our selves, Ergo, Wee haue not any thing which is not giuen vs by Christ, that all our rejoicing might be in God through him. Hee doth furnish vs with the whole suite of Grace and glory, that his magnificence might not in the least degree be obscured. For the clearer opening of this point, two things are heere to be considered.

First, What the things are wherewith hee filleth vs.

Secondly, how we come to be filled.

The things are, all that finenesse of God, which beginneth in grace, is then perfected in glory when God shall be all in all. More particularly, he doth fille vs with righteousness and life; for every thing filleth other with such as it selfe hath: Now as the first Adam filleth his with sinne and death; so the second Adam hath treasured in him righteousness and life for all that are his; therefore hee is said, Daniel 9. 24. to have taken away sinne, and brought to vs eternall righteousness; and hee is said, 2 Tim. 1. 10. to have tooke away death, and brought to light life and immortalitie; the life, is either the life of grace,
or of glory; the life of grace, is inward, or outward: The inward grace of Christ, being that which doth dwell in the soul, principally changing it, in understanding, will and affections of it: which doth also secondarily show it selfe in the body, both making the outward man more amiable and awfull; Wisdom make the face to shine, and also subjecting the members of it to it selfe, so as they become weapons of righteousness, Rom. 6. Even as that cloud of God's presence, first filled the sanctuary, and thence spread it selfe into the whole house; So the soul, being first filled with all knowledge and goodness, Rom. 15.14. they break out thence and show themselves in the body, as the outward temple; Know ye not, your bodies are the temples of the holy Ghost? Now the externall grace which we receive from Christ, is that whereby we are in this or that state and condition; some teachers, some governors, some taught and governed. Even as the natural force of Adam doth frame the matter of the natural body, one part into an eye, another into a hand, &c. so this is from Christ that the multitude of God's chosen, who are the matter of his body mystical, some are made members of one kind, some of another, the life of glory is that which we look for from Christ in the heavens, both for substance and circumstances of it. For look as we have, not onely from our first parents, a natural life for the substance, both of soul and body, but also all the circumstantiall joy, which from times, places, creatures,
creatures are incident to vs: So wee shall haue in Christ, and from him, not only that glorious light of understanding and loue, wherewith wee shall loue God, now seeing him as he is: not only those glorious endowments of the body, whereby it shall become strong, immortal, glorious, spiritual, but all the circumstantiall joy which shall in heaven be incident to our estates now glorified, wee shall be filled with it all through him.

For the second point, how we come to be filled: These three things must be observed. First, that all fulnesse is in Christ, who hath received it without measure; we have it from him according to the measure of his gift. (Eph. 1:4) As the sunne hath fulnesse of light, in that perfection which doth agree to light; the Moone hath light from the Sunne in that measure wherein it is capable; so Christ, the Sunne of righteousness, hee hath fulnesse without measure; but the Church, with all her members are filled from him, according to the capacitie of them, as members under him.

Wee must know by what meanes we receive our fulnesse from Christ: To which the answere is by being partakers of Christ himselfe, we come to be filled with the fulnesse of grace and glory in him, as by eating and taking the substance of earthly nourishments, wee come to haue the vertue in them, even to be filled with spirits and blood ingendred from them; so in Christ is life, by getting him wee come to partake in this life which floweth from him. More particularly, the meanes by which wee
wee come to be made partakers of Christ and so to be filled, they be such meanes as conueigh Christ to vs, or make vs receive him. The first are the word and Sacraments, for as Persons by their words, and by a ring doe contract and give themselves fully the one to the other: So doth Christ by his word offering vs himselfe, and by his Sacraments as pledges and tokens conveigh himselfe and bestow himselfe on vs. Now we receive him partly by Humilitie, which doth emptie vs of our selves, and make roome for him, for pouerty and hunger are euery where made the forerunners of being filled: partly by Belief which doth feede on him and apply him, partly by walking in Christ, and exercizing our selves spirittually; be filled with the spirit, speaking to your selves in Psalmes, &c. Our walking in Christ maketh him settie and roote more and more in vs: Now the further hee dwelleth in vs, the more hee filleth vs; Belide that, the nature of fire is to burne out further when it is blowed and moued.

The last thing to be marked is the order and degrees wherein we come to be filled: now Christ doth fill vs first in regard of parts at our first Conversion, in as much as he doth give vs such grace as doth oppose all sinne, and incline vs to all obedience, that though we can accomplish nothing as we defire, yet in the inner Man as wee are new creatures, wee delight in the Law of God: As the frame of an Infant is full for the members, though it is small for quantity; so is the frame of our Grace.

Secondly,
Secondly, we are filled with fulness after a full of good life: thus the Romains are said to be full of good life; the puerile age of Child-hood, in which wee now
would I haue had you, blinde, naked, miserable by nature, come to me, that ye might be filled with righteousness and life, but ye haue refused? Well, did we know what wee are called to, and what wee might finde in him, then would we come and be suiters to him, John. 4.

10. But alas this is hid from our eyes.

FINIS.
Faults escaped.

Page 73. line 13. read collectively. Page 82. line 27. read parallell.

Page 90. line left. an. pag. 91. l. 23. r. then God may permit or deliver a sinner to sinne, and no sinne followeth. p. 112. l. 8. r. in infancie. p. 131. l. 35. leave out me. p. 136. l. 5. adde, are. p. 140. l. 14. r. benediction. p. 148. l. 15. r. typified. p. 150. l. 10. r. confecotary. p. 163. l. 7. adde, bath these ends. p. 178. l. 22. r. Partus. p. 183. line 1. r. darkeness. p. 205. l. 9. r. the Doctors. p. 207. l. 11. r. count. p. 214. l. 3. r. to a head p. 226. l. 2. r. one. p. 227. l. 9. r. successively p. 218. l. 6. r. one. p. 218. l. 12. adde, in. p. 232. l. 7. r. necre. l. 241. l. 32. in the margin, blot out Doct. 2. p. 268. l. 24. blot out, with pravity, and l. 27. r. promitie to fin. p. 301. l. 5. and 6. r. may not one that hath it. p 311. l. 14. r. propounded. p. 318. l. 5. r. for p. 340. l. 15. r. within vs his grace. p. 345. l. 4. r. an 355. l. 26. r. preparatiue. p. 357. l. 19. preparation. p. 359. l. 2. for the latter (our) r. one. p. 355. l. 25. r. preparatiue. p. 363. l. 26. r. else; That the will of the creator is the necessitie of things, on Gods decree necessitie followeth. But this, &c. p. 383. l. 11. r. stile. p. 384. l. 4. r. much leffe. p. 402. l. 13. r. cuer. p. 343. l. 13. Grace once. r. great ones.