

SERMON XXII.

And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

THIS is one of Paul's prayers, and, as I take it, at this 20th verse doth this prayer of his end; for the rest is but a doctrinal enlargement of what he said last concerning Christ's exaltation.

I have divided this prayer into two parts :—

First, *The Person that he prayeth to* : 'That the God of our Lord Jesus Christ, the Father of glory.' When he would pray for all these glorious things, he thus styleth God, representeth God under these considerations to his faith, the God of our Lord Jesus Christ, the Father of glory.

Secondly, *Here are the things he prayeth for*. He prayeth first, that in a way of intimate knowledge and communion with God, they might have the Spirit both of wisdom and revelation whereby to obtain it, to obtain intimate knowledge and communion with God : 'That he may give to you the Spirit of wisdom and revelation in the knowledge of him.' I have opened this at large.

In the second place he prayeth, that he would give them eyes of their understanding enlightened, for so I read the words, to know three things.

The first is, 'to know what is the hope of his calling,' (so at ver. 18;) that is, what grounds from the calling of God they had to hope for eternal life, and to see their interest by them. That this was the meaning of it, I have likewise handled, and shewed at large.

The second thing he prays for is, after he had prayed that they might know their interest, and the grounds of it, that they might know the glory, and the greatness of that glory which they had interest in; and what the riches of the glory of his inheritance are in the saints.

And then, thirdly, that they might know that almighty power, which both had begun the work in them, and would go on to bring them unto all this glory : 'And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power,'—instancing in the power that raised up Christ from death to life,—'which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places.'

The last thing I did was to open these words, 'what the riches of the glory of his inheritance in the saints,' which the Apostle prayeth they might know. In the handling of these words I propounded two things.

The FIRST is, How great and glorious the happiness of the saints in heaven is, so far as the Apostle here representeth it, while he calleth it 'the riches of the glory of his inheritance in the saints.' It is an inheritance, a rich inheritance, a glorious inheritance, and the riches of it consist in glory; and it is an inheritance of God's bestowing, and the inheritance of himself indeed,

for so the words will bear ; and, last of all, in the saints. How the glory of heaven is set forth to us by all these things I shewed the last time.

The SECOND is, That the knowledge of this is useful to believers, to have enlarged thoughts of the glory of heaven, experimental working thoughts in their minds about it. Therefore you see, as he setteth forth heaven to them, it is in a way of prayer, 'that they may know it ;' and to help them to know it, he describeth it thus largely, and under so many words. So that now the second thing that I am to handle and speak to is this, *The knowledge of the riches of the glory of this inheritance, what this is to the saints ;* for as he setteth out the thing itself, so he prayeth for their knowledge of it.

Concerning the knowledge of it, which here he prayeth for, I shall but speak these few things :—

The first is this, that it is proper to the saints to have genuine and true thoughts of what the glory of heaven is. There is a peculiar knowledge that the saints have of heaven's glory, which wicked men have not. The Apostle, you see here, prayeth for these converted Ephesians, that they may know what are the exceeding riches of his glory, &c.

I shall name but one scripture ; it is Heb. x. 34, 'You took,' saith he, 'joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and an enduring substance.' Other men may know it by way of notion, but the saints know it in themselves : they have a prelibation by faith of heaven's glory. When their goods were taken away, God sealeth them bills of exchange in their own hearts to receive a better substance in heaven. They know it in themselves, so as no carnal heart in the world doth. 'Eye hath not seen, nor ear heard, nor hath it entered into the heart of man,' saith the Apostle—that is, of a natural man, for so he expoundeth himself in the following verses—'to know the things which God hath prepared for them that love him ; but,' saith he, 'God hath revealed them unto us by his Spirit,' 1 Cor. ii. 9, 10.

Therefore, brethren, it is a great mistake for men to say now, I seek God for heaven's sake, and therefore I am a hypocrite. No ; if thou knowest what heaven is ; if thou hast such a knowledge of it as Paul here prayeth for, that lieth in communion with God, and in fellowship with him ; and that he is the happiness, and that thou findest a spirit suited to find happiness in him alone ; the more thou desirest heaven, the more holy thy heart is. It is so far from being a sign that thou art a hypocrite, that there is no greater sign that thy heart is holy. 'Whom have I in heaven but thee ?' saith David, 'and whom in earth in comparison of thee ?'

You will only make this objection : Do the saints know what heaven is ? Why, heaven, it passeth knowledge !

I answer. Herein lieth their uttermost knowledge of it, by that little they feel and believe, for they see it passeth their knowledge, and that is it which takes their heart so much. The very objection doth prompt matter to my answer. I answer that objection with that which the Apostle saith, Eph. iii. 18, 19. He prayeth that they may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ ; but he addeth, 'which passeth knowledge.' So that now, to say that heaven passeth knowledge, that it is the hidden manna, the manna in the pot,—for that is meant by the hidden manna, the manna that was hid in the ark, which no man ever saw after it was put there,—to say that it is within the vail, unto which no man entered, as the Apostle's allusion is in the Hebrews ; their knowledge lieth in this, that it passeth knowledge, and yet they are said to know it ; 'we know in part,' saith he, but

they know so much of it that it swalloweth up all their thoughts in the taste and apprehension they have about it.—And so much for the first observation concerning this knowledge, ‘what are the riches of his inheritance,’ the Apostle prayeth for.

The second observation I make about it is this : That to have a tasting knowledge what heaven is, is one of those things that have the greatest efficacy to carry on the heart to holiness. Why doth the Apostle mention that when he would set himself to pray ? His aim is to pray them holy, and to fit them for heaven ; you see he inserteth this, he prayeth that they may know what the glory of heaven is, and have working thoughts filling their hearts continually about it.

I will only give you one, and that the highest instance for this. It is the instance of our Lord and Saviour Jesus Christ. What was it that had a mighty power upon his heart to bear out all his sufferings, to be obedient to the death, to the death of the cross ? The Apostle telleth us in Heb. xii. 2, ‘Looking to Jesus the author and finisher of our faith ; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.’ I know that the words may be read as well, that instead of the joy which he might have had, he did endure the cross ; but this interpretation suiteth most with the coherence, with what went before, that *for* the joy,—apprehending what joy that was that was set before him,—he endured the cross, and despised the shame ; it was that which bore him up. That this is the scope of the Apostle appeareth by the connexion of this chapter with the former. In the former chapter he had shewed how by faith all the saints had lived ; he instanceth how they sought a country, professed themselves strangers, their eyes were upon heaven still : he instanceth in all the patriarchs ; in Moses, who did choose rather to suffer affliction with the people of God, esteeming the reproach of Christ greater riches than the treasures of Egypt, for he had respect to the recompense of reward. Now, in the conclusion of all, when he had brought in all his cloud of witnesses that lived thus by faith and eyed the recompense of reward, he bringeth in, last of all, Christ himself ; who likewise, saith he, for the joy that was set before him, endured the cross, &c.

My brethren, when our Saviour Christ came to die, when he stood before the high priest to answer for his life, the high priest asked him whether he were the Son of God or no ? He knew the words would condemn him, yet he would speak them : ‘Nevertheless,’ saith he, ‘you shall see the Son of man come in his glory.’ It upheld him in his suffering ; he speaks it as to dash them, so to comfort himself. For that joy which he had then in his eye, he endured the cross and he despised the shame. Our Saviour Christ had a representation made him of all the glory of the world, so as never yet man had of it, either before him or since. Satan, that is the god of the world, took him up into a high mountain, on purpose to make landscapes in the air of the glory of the world, and caused it all to pass before him ; it moved him not this. But God setteth the glory of heaven before him, and this moveth him ; and for that glory, and for that joy he endured the cross, he despised the shame, so great an encouragement is it. Nay, I will go further with you, brethren ; under enduring the cross is not meant only bodily death, but it is enduring the wrath of his Father ; he was content to endure hell itself, so far forth as the Son of God was capable to bear the wrath of his Father without desperation, and all such circumstances cut off ; he endured all this, for hell is loss of the joy of heaven. And what joy was it that he endured all this for ? He might have been glorious in heaven, as

he was the Son of God, without it; for it was his right the first moment that he was made flesh—a right that could not be taken from him. It was but the glory of the mediatorship that made him endure all this; it was but an additional glory, yet so great it was as it upheld his soul to endure the cross and to despise the shame, and to bear with all the contradictions of sinners, and to be obedient all his life.

I will not stand urging other places upon you. Therefore we faint not, saith the Apostle, 2 Cor. iv. 18, because we look upon things that are eternal, and not upon things that are temporal. Therefore we are always confident, saith he in the 5th chapter following, because we have an house with God not made with hands, but eternal in the heavens. In 1 Cor. xv. 58, when he had spoken of the glory of the saints after the resurrection, he exhorteth them there to all holiness, 'Therefore, my beloved brethren, be ye always steadfast, abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.' If this be the reward of it, saith he, it will not be in vain; you have good wages, and he that giveth good wages will look to have his work done well; it is an inference that he makes from the glory he will bestow upon the saints after the resurrection; read the whole chapter.

There are but two men we read of, beside our Lord and Saviour Christ, that had any more eminent knowledge of heaven than other men. The one was Paul, the other was Moses. Paul knew what were the riches of that glory, for he was rapt up to the third heavens; you read of it 2 Cor. xii.; and God vouchsafed Moses that privilege, to see his glory; therefore their grace wrought more than any man's we ever read of. It so much quickened the heart of Paul, saith he, I that have been in heaven, I could be contented to be accursed from Christ for the glory of God, and for the conversion of my brethren. And Moses, who had seen his glory,—which one would have thought would have made him so much the more to desire it,—'Blot me out of the book of life,' saith he. It enlarged his heart so much the more to the glory of God. I can ascribe these large dispositions of spirit to nothing else, but that God took the one up to the mount, and shewed him his glory, and took the other up to the third heavens. So that there is no consideration almost that will have more working and powerful effects upon the souls of men, to make them holy, than the knowledge of heaven hath. As likewise, Phil. iii. 18, 'Many walk,' saith he, as those that are 'enemies to the cross of Christ, whose end is destruction, whose god is their belly, who mind earthly things;' but, on the contrary, saith he, 'our conversation is in heaven, from whence we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like to his glorious body.' That will make a man heavenly-minded, if he look for the Lord and Saviour Jesus Christ, and the glory that is to come. Therefore doth the Apostle pray here that they may know what are the riches of that glory of his inheritance.—And so much now for the use that the knowledge of heaven is unto believers, and so I have done with the second particular the Apostle prayeth for.

I am behind-hand in one debt to you. I slipped over that first part of Paul's prayer, the titles he giveth God in the beginning of his prayer. I must pay this debt. I will therefore do it briefly. I therefore choose to bring it in here, after that I had spoken of heaven and the glory thereof, because those titles do agree with the particular matter of his prayer more especially.

The titles he giveth to God when he prays to him for these Ephesians, for these great things, are, as he is the *Father of glory* and the *God of Christ*.

'Making mention of you in my prayers,' saith he, 'that the God of our Lord Jesus Christ, and the Father of glory' would do so and so for you. The manner of the apostles is this in all their prayers, to give such styles and titles to God as was suitable to the matter that they prayed for. Paul here prayeth for knowledge, spiritual knowledge of glorious things; he prayeth that they may know what are the riches of the glory of his inheritance, and all this to be bestowed upon them in and through Christ; therefore in the beginning of his prayer he calleth him the God of Christ and the Father of glory.

And, first, why he calleth him the God of Christ? It is spoken in relation to his human nature; for take Jesus Christ as he is the second Person and God, it is an improper speech to say he is the God of him as he is God; but as he is a man, so he is the God of Christ. I opened this when I handled the third verse, therefore I will not insist upon it now; 'blessed be the God,' saith he there, 'and the Father of our Lord Jesus Christ,' &c. I will pass over that now; only in a word, he is called the God of Christ in distinction from the style in the Old Testament. How did the old covenant run? I will be the God of Abraham, and of Isaac, and of their seed. How doth the New Testament run? I will be the God of Christ, and of his seed. Abraham was therein a type of Christ; and the covenant was made with him. Now, because he is the God of Christ as of a public person that hath seed, all the faithful, just as he was the God of Abraham that was to have seed; hence, therefore, when he prayeth to God for any mercy or blessing which is to be conveyed to them in and through Christ, he presenteth God to himself and to his faith as the God of Christ, to shew the foundation of obtaining all blessings.

What is the observation from this, in a word? This: join the third verse and the sixteenth verse together. In the third verse, when he would bless God, under what notion doth he do it? 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things.' Here, in the 16th verse, when he would pray to God, he useth the same style, that 'the God of our Lord Jesus Christ' may give unto you so and so. The observation, then, is plainly this: That all mercies from God do descend down to us in and through Christ, and all prayers and blessings we put up to him should be all as to the God, and in the name of the Lord Jesus Christ. Therefore saith he in his blessing, 'Blessed be the God of our Lord Jesus Christ,' who has blessed us with all spiritual blessings in Christ; therefore saith he in his prayer, that 'the God of our Lord Jesus Christ may give unto you' thus and thus.

But, secondly, 'Father of glory,' that is the second title which here he giveth God. We find in other scriptures that he is called the God of glory, Acts vii. 2; that Christ is called the Lord of glory, 1 Cor. ii. 8. There are many other scriptures where he is called King of glory, Lord of glory, God of glory; but there is not one other where he is called Father of glory but only here.

There are some would read the words thus—they would make a parenthesis in these words, the God of our Lord Jesus Christ, and the Father of glory; that is, 'The God (of our Lord Jesus Christ, the Father) of glory,' and so they make the sense thus: 'The God of glory, and the Father of our Lord Jesus Christ,' joining *God* and *glory* together, because it is an uncouth phrase, the like is not in all the Scripture again. But, my brethren, we may well adventure upon the phrase as it is; and, indeed, it lieth more fair in the original, and that is thus, that God is the Father of glory.

He is called, first, the Father of glory by way of eminency of fatherhood ; there is no such father as he, he is a glorious Father ; and so by way of Hebraism, he is a Father of glory ; that is, a glorious Father, such as no father else is. He is called the King of glory ; there are other kings, but he only is the glorious King. There are other fathers, he only is the Father of glory ; he is therefore called the heavenly Father. It is an expression the Scripture in the New Testament often useth, and in the Lord's Prayer it is. It is such a kind of expression as you use to children ; when you would commend the excellency of a thing to them you use to call it golden : you shall have a golden ball, or a golden girdle, or a golden coat, because that is a notion under which they apprehend the excellency of a thing. Heaven and glory are the highest things we are comprehensive of ; when he would set out how great a God, how glorious a Father he is, he calleth him heavenly Father, a Father of glory in distinction to all fatherhoods.

My brethren, the use or observation, call it which you will, shall be in a word this : Never be ashamed of your Father, you that are the sons of God, you are the highest born in the world ; no nobility riseth to glory ; your Father is the Father of glory ; and therefore walk worthy of him, and let your good works so shine before men that you may glorify your Father, the Father of glory, which is in heaven. That is the first.

He is, secondly, called the Father of glory, that is, the Father of the Deity, taking Father for the spring, the fountain ; the head, as it is often taken in the Scripture. He is not the Father of the Godhead of Christ, as if he did beget the Godhead of Christ. No ; the object of his fatherhood in that sense is only the person of Christ. But we may say he is *Fons Deitatis*, he is the fountain of the Deity ; and so divines express it, and the word Father will import it. We find that glory in Scripture is put for the Deity, for the divine nature. Exod. xxxiii. 20, 'No man can see my glory,' that is, my Deity, 'and live.'

Now, my brethren, to consider that God is the Father of the Deity, that he is *Fons Deitatis*, when we come to pray to the Father,—and therefore, indeed, all prayers are put up to him in a more special manner,—it is a mighty strengthening of a man's faith. Why ? He that is the fountain of glory, of the Deity itself, communicated that Deity to the Son, and unto the Holy Ghost, that is to strengthen a man's faith that he will communicate grace and glory to a poor creature ; therefore, he prayeth here for grace and glory, glorious grace ; he prayeth to him as the Father of glory, in that sense as I take it now. My brethren, it is a great strengthening to our faith, that those things which are only in God himself, between himself and himself, yet may be props to our faith, that he will be our God, and do that for us in our measure that he hath done to the Persons and to himself. For example : one of the greatest and strongest arguments we have to support our faith is, that God is the Father of Christ. But how is he the Father of Christ ? By eternal generation ; yet this is put in as an argument to strengthen faith, that he will be the Father of all those that are Christ's. When you come likewise to pray for grace at his hands, consider it ; he is able to give me, a poor creature, grace, for he was the fountain of the Deity itself ; he was the Father of glory, taking in that sense. He that is able to communicate the Godhead to the Son and Holy Ghost, he is able to communicate grace and glory to me. You know that God is just, it is an attribute in him ; we may plead this attribute as it is in himself, he having declared himself to be our God ; if he be just, he must forgive sins now ; if he be God, he must forgive sins. So that all those intrinsical things in God himself, all his attributes,

those ways which indeed were natural between him and his Son, to be the Father of glory, they are all made engagements, we being in Christ, and strengtheners to our faith to obtain and seek things at his hand.

A third reason why he calleth him Father of glory is, he had spoken here, you see, of riches of glory, and riches of glory as his inheritance; so he calleth it. Now, what so proper, if he speaks of a rich glorious inheritance, which is God's inheritance given by him, as to call him, when he putteth this into his prayer, the Father of glory? That is, the author of all that glory, the contriver of all that glory which the saints have in heaven. Likewise in his discourse following, he mentioneth all the glory that Jesus Christ hath; he saith he had raised him from the dead, he hath set him at his right hand, far above all principalities and powers, given him a name above every name, given him to be the head over all things to the Church. He was the Father of the glory of Christ. Because he was to speak of our glory, and of the glory of Christ, and was to insist upon it in the following words, therefore he premiseth and calleth God the Father of glory.

My brethren, this is the honour that God the Father hath, that, take Christ as he is man and mediator, all the glory he hath the Father has given him by an act of his will; and so, in that sense, he is more peculiarly the Father of glory; he is the Father of all the glory Christ hath, of all the glory the saints have. And because the Apostle speaks of both these, therefore he mentioneth this in his title, 'Father of glory.' Look in Matt. xvi. 27, he saith that the Son of man shall come in the glory of his Father with his angels; though Christ calleth the angels his, as being their Lord; yet the glory himself shall have, he calleth his Father's.—And so much now for the opening of the phrase, why it is put into this prayer, 'Father of glory.'

I now proceed unto the 19th verse: *And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, (so it is in your margins,) which he wrought in Christ, when he raised him from the dead, &c.*

Here is a third thing that the Apostle prayeth for, 'That they might have enlightened eyes, to know the exceeding greatness of his power to us-ward who believe,' &c. I must first give you the coherence of the words, why this cometh in here; and next it shooteth through the whole chapter, it shooteth up small roots, it hath coherence higher than the words just before.

The reference of these words is manifold. He had spoken much of God's good-will to his children in the former verses. Read all his discourses from the 3d verse to the 15th: he telleth them there how God had chosen them before the world was, had redeemed them by the riches of his grace; he had forgiven their sins, had accepted them in his beloved; he had predestinated them to a glorious inheritance. Here is enough spoken of his good-will. Now, to strengthen their hearts and their faith so much the more, he addeth, *the greatness of his power*, which his will putteth forth in their salvation. As he had doctrinally taught them and instructed them in the good-will of God from everlasting, so now he likewise prayeth that they may know the power of God, 'the exceeding greatness of his power to us-ward who believe.'

My brethren, do but join *power* and *will* together, and it breedeth strong consolation. 'If God be for us,' saith he, having spoken of his predestinating us from everlasting, 'who shall be against us?' They are the two ingredients in those strong cordials, Rom. viii. Now he strengtheneth their faith in this power of God, to be as much engaged for their good as his will. He strengtheneth their faith in it by two things.

First, by what already he had wrought. He had wrought faith in them; 'to us-ward who believe.'

In the second place, he strengtheneth their faith by what he had wrought in Christ, and in Christ as a Common Person and head representing us. He raised up Christ your head, gave him to be to you as a public person in heaven. He that raised up Christ personally, will raise up Christ mystically; and the same power that wrought in one, shall work in the other. Here is *power* and *good-will* joined, you see. Here is one scope, why he mentioneth his power, and bringeth it in to this prayer so solemnly.

A second scope the Apostle had was to *provoke them to thankfulness*. You may be sure that that was one of his great scopes, for he telleth them that he gave thanks for them; 'I also,' saith he, 'give thanks for you,' and cease not to do it, for the great things God hath done for you; so he telleth them, ver. 15. Now, that they might know how much they were beholden to God, as he had laid open to them the love of God, the riches of his grace, in the former verses; so now he layeth open to them the greatness of his power which he had, and would put forth in their salvation. He had told them before, they had obtained an inheritance by faith. But, saith he, you little think how much power this faith cost the working; it cost the 'exceeding greatness of his power.' He mentioneth that to make them thankful for the work of faith; that when they shall consider the guilt of sin that once they lay in, they might know it is of the riches of his grace that they had forgiveness; so when they look but upon the power of God that wrought faith in them, whereby they obtained that forgiveness, and which was engaged to bring them to salvation, they might magnify the exceeding greatness of his power. Put but both these together, and how thankful will it make a man to God! How will it provoke a man to glorify God for the power he putteth forth in working faith, and in bringing a man to salvation!

I will give you a scripture that falleth in with this coherence. It is Col. i. 12, 13; he there giveth thanks to God, as here likewise; 'Giving thanks,' saith he, 'unto the Father, which hath made us meet to be made partakers of the inheritance of the saints in light.' How made us meet? 'He hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.' He magnifieth God here, as in ordaining them to an inheritance, so in translating them, and rescuing them, as it were by force and violence, from the power of sin and Satan they once lay under. And that is the second scope why he mentioneth the exceeding greatness of his power here.

In the third place, the last thing he had mentioned was, 'the riches of the glory of his inheritance;' and he had set out the riches of the glory of it by many arguments, as I shewed in the last discourse: here he mentioneth the 'exceeding greatness of his power' engaged to glorify them, even the same that he put forth in Christ, when he raised him up to life and glory, as one of the highest arguments to let them see what heaven was, and the glory of it. Why? For that must needs be an infinite mass of glory which hath the exceeding greatness of God's power engaged to work it, the same power which raised up Christ from death to glory; for the effect must be answerable to the cause. Now, saith he, if you did but consider what an exceeding greatness of power there is engaged to glorify you, you will fall down before the apprehension of what glory this power must work in you. The work must be answerable to the cause; if there be an exceeding greatness of power goes to glorify saints, then the glory must bear some proportion with it. That is a third coherence.

In the fourth place, a fourth scope, coherence, or reference, is this. When he had prayed that they might know what interest they had to heaven, what the hope of their calling was, and that they might know how great the glory was; might some soul begin to think, Alas! we are poor creatures; looking upon their vile bodies, Shall these vile bodies of ours ever come to be filled with so much glory? How is it possible? Carnal reason will be considering, as Abraham's carnal reason would have him consider the deadness of his own body, and the deadness of Sarah's womb: so carnal reason will consider the vileness of a man's body and of his soul, and the lowness and meanness of it, and argue, as Mary did, when she was told she should be the mother of the Messiah, Luke i. 34, 'How can this be?' Saith he, ver. 31, 'The power of the Highest shall overshadow thee;' and 'with God,' saith he, 'nothing is impossible.' He mindeth her of the power of God. So here, when he had laid open the glory of that inheritance, to take away all doubting that they might be raised up to it, he prayeth that they might know what the exceeding greatness of his power is that will work this.

I will give you a scripture answerable to this coherence too. It is Phil. iii. 21, 'Who shall change our vile body, that it may be fashioned like to his glorious body.' How? 'According to the working whereby he is able to subdue all things to himself.' He doth suggest to their doubting faith the exceeding riches and greatness of his power, whereby he is able to subdue all things to himself, as that which was able, if to do all things, then this; and also certainly would change their vile bodies, and raise them up to this glory.

There were worser doubts than this that might rise in their hearts; for they might not only consider the vileness of their own bodies, but the sinfulness of their own hearts, and that is the worser doubt of the two. They might not only say, How shall such vile creatures as we ever come to be made glorious? but, We are sinful creatures, and though we see for the present the hope of our calling, and that we have interest in heaven, and though we see what a glorious estate it is, yet we may miscarry before we come thither, and 'we shall one day perish by the hand of Saul,' as David said: some sin or other may undo us, and make us fall from God. Therefore, to take this doubt away, what doth he do? He prayeth next, that they might 'know what is the exceeding greatness of his power in them that believe,' to bring them unto his glory; a power, which as it had been put forth infallibly in raising up Jesus Christ from death to life, and bringing him to glory, should as infallibly be put forth in bringing them to glory also. And so now, this added to the former, it makes a man have strong consolation.

Do but see all these three things put together, and what strong confidence must it needs work in a Christian's heart! If he seeth the hope of his calling, what grounds he hath that he is one to whom this inheritance belongeth. If he seeth, secondly, what the glory of this inheritance is, and hath mighty, vast, and stunning thoughts of it working in his heart. And, thirdly, if he seeth the exceeding greatness of that power that is engaged to keep the soul, that for the present hath this interest to eternal life. Put all these together, what could be more prayed for? Therefore the Apostle bringeth in that next, 'that you may know the exceeding greatness of his power,' &c.

I will give you a scripture that agreeth with all these scopes too, and mentioneth the very same things in the same order, 1 Peter i. 3; only there he mentioneth it by way of blessing God, whereas he mentioneth it here

by way of prayer to God ; but he bringeth in all three things there in a way of blessing, that he doth here in a way of prayer, and in the same order. 1. 'Blessed be God,' saith he, 'who hath begotten us by the resurrection of Jesus Christ from the dead to a lively hope ;' that is. to have an assurance and hope of salvation that putteth life into a man's soul. Here is the 'hope of their calling.' 2. 'To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.' Here are the 'riches of the glory of his inheritance,' described ; that is the second thing, you know, in the text. 3. 'Who are kept,' saith he, 'by the power of God through faith unto salvation.' Here is the third, that ye may know, saith he here, what is the hope of your calling ; that you may know what is the riches of the glory of his inheritance in the saints ; and that you may know the exceeding greatness of that power that keepeth you thus to salvation. So now you have the full scope and coherence of these words in the general.

The parts of these words in the 19th verse are these four :—

I. Here is, first, a more general amplification or *description of the power of God* as here it is set forth.

II. Here is, in the second place, *the persons whom this power is engaged to*, to work their salvation and their good ; it is to us that believe.

III. Here is, thirdly, *the things wherein this power is seen*, both in Christ's resurrection and in working faith ; it is in them that believe, and in raising them up at last to that glory that Christ in heaven hath.

IV. Fourthly, here is *the use that the knowledge of this will be of to a Christian* ; wherefore the Apostle prayeth they may know it.

I. To begin with the first, he prayeth they may know what is the exceeding greatness of his power to us-ward. He describeth the power while he prayeth they may know it. Even just as before while he prayed that they might know what heaven's glory is, he giveth the strongest description of it that could be, 'that ye may know what are the riches of the glory of his inheritance in the saints.' So here, when he would have them know what the power of God is that is put forth to believers, he setteth it forth in words, he wrappeth in such a description of it in his prayer, that might open their eyes to see what it was ; 'what is the exceeding greatness of his power.'

First, the description of the power of God here set forth hath two parts in it. I reduce it to two heads.

1. *The excellency and sublime greatness of the power of God engaged to believers.* He calleth it not only great power, but 'greatness of power,' and not content with that, it is *τί τὸ ὑπερβάλλον μέγεθος*, the exceeding, superexcellent, sublime, overcoming, triumphing greatness of his power.

2. He describeth it by *the infallible efficacy of this power*, that it will certainly bring to pass the thing which you believe and hope for, and which God hath intended to you. 'According,' saith he, 'to the effectual power,' for so the word signifieth, *κατὰ τὴν ἐνεργειαν*, the effectual working of the might of his strength ; so you may interpret it, and the original bears it ; 'according to the effectual working of the might of his strength, of the force of his strength.' He setteth forth, I say, this power, first, by the *excellency* and *sublime greatness* of it ; and, secondly, by the *efficacy* of it, it is efficacious, it bringeth things to pass.

1. Now to open these a little unto you, and to begin first with the description of *the excellency of this power*. I shall open the phrases to you, for that will make way for the rest.

He calleth it first the 'greatness of his power.' When he speaks of the power of creating, he never giveth such a phrase to it ; he sheweth forth his

power there indeed ; he saith, 'his power and Godhead,' Rom. i. 20. When he speaks of the work of grace and salvation, then he calleth it the 'greatness of his power.' You shall find that usually, ὁ πλοῦτος, as we call it, that is *number*, is attributed to the *mercy* and to the *wisdom* of God ; but μέγεθος, namely *greatness*, is attributed to the *power* of God. You nowhere read the riches of his power, you nowhere read of his powers ; but you read of his mercies, and riches of mercy ; but his power consisteth of greatness. Ps. cxlvii. 5, 'Great is our Lord, and of great power ;' look how great God is in himself, so great is his power, if you would know the greatness of his power. But when he speaks of his understanding in the next words, 'his understanding,' saith he, 'is infinite.' Look in your margins, in the Hebrew it is, 'Of his understanding there is no number ;' he attributeth an infinity of number to understanding, and so to his mercy ; but when he cometh to speak of his power, it is a bulk, 'great is the Lord, and great is his power.' School-men have laboured to give reasons why God is omnipotent ; but, as divines well observe, all their reasons fall short to prove it, and there is no reason to prove it but this which the psalmist giveth, 'The Lord is great,' and therefore, 'great is his power.'

If you will know therefore how great his power is, consider how great a God he is, and all the power that is in this God is engaged to save a poor believer. All being hath some power that doth accompany it to do something ; there is no creature that hath a being but hath a power to do something ; only, because the creatures have limited beings, one creature hath power to do one thing and another creature hath power to do another thing. Now give me one of an infinite being, and he must have an infinite power ; as he is in being so must he be in working. The Lord is great, and great is his power ; his power is as great as himself.—So much now for the first thing, the greatness of his power.

He doth not only say the greatness of his power, but he addeth, ὑπερβάλλον. That word hath these three forces in it :—

In the first place, it signifieth an excelling power that putteth all power else down. 2 Cor. iii. 10, the same word is used where he speaks of the glory of the gospel. The glory, saith he, that the law hath is no glory, in comparison of that which excelleth ; it is the same word which is translated here 'exceeding.' Take all created powers, my brethren, and they are nothing to God.

I will give you a scripture for it ; it is in 1 Cor. i. 25. 'The weakness of God,' saith he, 'is stronger than man's strength.' He hath a power that excelleth, that exceedeth, that all the power of the creature is no power to it. That is the first thing.

In the second place, the word τοῦ νικάτουσ doth signify sometime *overcoming*, *prevailing*. He hath an exceeding greatness of power in him, engaged to believers, which is a prevailing power, nothing can resist it. Saith he, Phil. iii. 21, where he speaks of the power that shall glorify believers, 'According to the working whereby he is able even to subdue all things to himself ;' he is able to subdue them, to conquer them. It is νικάτος ; it is a conquering, prevailing greatness of his power that is able to subdue all things. It makes nothing rise to something ; it makes all things arrive to whatsoever he will have them come to ; they have all an obediential faculty in them to obey him ; he is able to subdue all things to himself, and by that power he will glorify believers.

Again, in the third place, it is called ὑπερεβάλλον, a supereminent, surpassing greatness of power, because it passeth our knowledge. In Eph.

iii. 19, he useth the same word, τὴν ὑπερβαλλούσαν τῆς γνώσεως ἀγάπην; you translate it, 'the love of God that passeth knowledge.' It is the same word that is used here. It is a power that exceedeth all our thoughts, as it is Eph. iii. 20, 'To him that is able to do exceeding abundantly above all that we are able to ask or think;' it is so exceeding, what he will do for believers, that they are not able so much as to think. 'As far as the heavens are above the earth, so are his thoughts' (and so his power) 'above ours.' It doth not only exceed the power of the creature, and excel it,—all that which is in the creature is as nothing to it,—but it excelleth all their thoughts. I have quoted scriptures that imply all these significations of the words.—And so much for the first part, that description of the exceeding greatness of his power, the excellency of it.

2. In the second place, he setteth forth this power by *the efficacy of it* in the next words; 'According,' saith he, 'to the efficacious working of the might of his strength.' As I take it, the scope of these words is to shew that it is such a power that works in believers as will always do the things that God intendeth to do with it, as hath an efficacy, a thorough working in it; every word is emphatical to imply so much.

First, the word that is translated working, ἐνεργεῖαν, implieth an efficacy of working, such as bringeth the thing to pass. To give one instance, 2 Thess. ii. 11, 'God shall send upon them ἐνεργεῖαν πλάνης, efficaciousness of error, an efficacy of error; they shall be given up to delusions efficaciously and strongly, so as their understandings shall not resist them. More plainly, Phil. iii. 21, 'According,' saith he, 'to the efficacy, the energy whereby he is able to subdue all things.' So that now that is the first thing, it doth note out an efficacy which is implied in the first word which we translate working, it is *energia*.

The words that follow do as plainly and manifestly express an efficacy and an ability to do what he will for believers; he calleth it an efficacy of the force of his strength, or of the might of his strength. Look in your margins, and you will find it so translated out of the Greek. Τοῦ κράτους τῆς ἰσχύος αὐτοῦ. It is 'the energy of the might of his strength.' One word was not enough to express the power that works thus strongly; he therefore doubleth it, as the manner of the Hebrews is. He doth not say, 'according to the working of his power,' or 'according to the working of his might;' but he putteth two words together, 'of the might of his strength;' that is, as the doubling in the Hebrew phrase implieth, the uttermost of a thing; as thus, 'the Holy of Holiest,' that is, of the Most Holy, so the 'might of his strength,' that is, his uttermost strength.

You shall find it is doubled of God to shew the greatness of his strength when he works a thing infallibly and bringeth it to pass. Isa. xl. 26, 'Lift up your eyes on high, and behold who hath created these things,' (the heavens he meaneth,) 'that bringeth out their host by number, and calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.' When he doubleth the attribute, makes him strong in power, as here he doth, then always followeth an efficacy, a thorough working the thing. 'Not one faileth,' he never faileth when he putteth forth the might of his strength, as the word here is. And you shall find the Septuagint use the very same words that are used here in their translation of those words. As likewise in Job xii. 16, 'With him is strength and power,' the Septuagint read it, κράτος καὶ ἰσχύς, the same words that are used here. It is doubled to shew the mighty effectualness of his power; when God will do a thing so as to put forth the might of his strength, he will cer-

tainly bring the thing to pass. Now, saith he, the might of his strength works efficaciously in all them that believe; 'the exceeding greatness of his power, according to the working of the might of his strength.'

Now, that his scope is to shew the efficaciousness, the irresistibleness of his power in working what he meaneth to work in believers, it appeareth by what followeth. For what doth he instance in? He putteth forth, saith he, the same power toward you believers that he wrought in Christ when he raised him from the dead to glory. Now, I appeal to all your thoughts what power it was that was put forth when God raised Christ from the dead; a power that could not be resisted; a power that should as certainly raise him up as God is God, and it was impossible it should be otherwise. I will give you Scripture for it and reason.

The scripture is, Acts ii. 24, 'Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden by it.' Now, the power that works in a believer is such a power as works according to the efficacy of the might and strength that wrought in Christ in raising him from death to life.

Now, to gather up this. The Apostle here would have them apprehend two things concerning the power of God that is engaged to them. He would have them first to apprehend the excellency of it, that they might admire it as it is in God. That is the scope of the first word, 'to know the exceeding greatness of his power to us-ward who believe;' that, as it is Eph. iii. 20, 'To him that is able to do exceeding abundantly above all that we ask or think, unto him be glory in the churches for ever.' He layeth open the greatness of his power as it is in itself in the first words, that they might admire it in God, and thank him for it. But, secondly, he addeth the efficacy that this power will have in them to bring them to salvation in the next words, 'according to the working of the might of his power,' to the end to comfort them. He addeth the one that they might admire the power in God; he addeth the other to comfort them, when they shall see such a power works as shall efficaciously bring a thing to pass, and as effectually and irresistibly as it wrought in raising up Christ from the dead. That as it was impossible that God should lose his Son, and his eldest Son, as he had lost him when he was not raised up again; therefore when he raised him up, he saith, 'Thou art my Son, this day have I begotten thee;' he was lost before. This power, saith he, shall work in you, and bring you to salvation; that power that wrought in Christ when he raised him from death to glory.

II. I will but add one thing more, with which I will end; and that is, *the persons* whom this great power of God, this exceeding greatness of his power, a power as great as God himself, a power as efficacious as what wrought in Christ when he was raised from the dead; to whom is all this power engaged? It is engaged to *us-ward*: that is the second thing. I will but speak a word or two to it, and so conclude.

Obs. 1.—The first observation is this: That the simple consideration of what power is in God, of mercy or any other attribute, will never comfort a man's heart, *unless that he have a knowledge that it is to us-ward*, and for our good. The Apostle doth not, you see, pray simply that they may know what is the exceeding greatness of his power in itself; that would have done them no good; but he prayeth that they may know what is the exceeding greatness of his power to *us-ward*. The devils know what mercy is in God; yea, but, say they, it is not to us-ward; therefore all their knowledge of it doth them no good. So likewise you may read, 2 Peter iii. 9, speaking of

the mercy of God to men, and, as is thought, peculiarly to the Jews to whom he there writeth, saith he, it is his 'long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.' Here lieth that which works the comfort in a man's heart; that it is the power of God to us-ward. 'To us a child is born, to us a Son is given;' and 'peace on earth,' not in hell; because there is peace on earth to us-ward; this is it that draweth a man's heart; this is it which giveth the comfort.—That is the first observation.

Obs. 2.—But the second is the main observation, and it is this: *That toward the saints, and for their good and their salvation, God doth engage the uttermost of all his attributes;* engageth the uttermost of power, the exceeding greatness of his power to us-ward. It is not so in any work else, saith he, or toward any creature else; but it is *to us-ward*. He doth engage the greatest of his mercies, the uttermost of them, to us-ward. I shall give you Scripture for both by and by. He had mentioned in ver. 11 the power of God that works all things. He worketh all things by the counsel of his will, saith he. But there is a peculiarness of power, the power that works in us that believe; it is the exceeding greatness of his power to us-ward. The mercies of God are mercies to us-ward, such as to none else; they are called therefore by way of distinction 'the sure mercies of David;' that is, of David and his seed, the faithful; such mercies as to no creature else, singular mercies, special mercies: others are common mercies, as divines use to call them, but these are mercies to us-ward, sure mercies of David. So now, when he speaks of power in other scriptures, he putteth a singularity of power that works in believers, a power equal to that which works in all things else. Look Phil. iii. 21 and Eph. iii. 20, 'According to the power that works in us,' so it is in the Ephesians: 'According to the working whereby he is able to subdue all things to himself,' so it is in the Philippians. Take all the power whereby he is able to do all things else, and it is but equal to that which he works in the saints.

My brethren, the grace of God in Christ, and the salvation of mankind by Christ, was a new stage God set up to bring all his attributes upon, to act their parts to the uttermost. He had shewed them all before, he had shewed power in creating the world, and a great power; but when he cometh to make the new creation, then cometh in the exceeding greatness of his power; he speaks superlatively of it. He sheweth mercy, nay, he sheweth riches of mercy to wicked men; it is called 'the riches of his goodness and long-suffering,' Rom. ii. 4. But when he cometh to speak of mercy to the saints, what doth he do? Read Eph. ii. 7. He doth not only call it riches of mercy, but he calleth it by the same word that is used here, *τὴν ὑπερβάλλοντα πλοῦτον*, the exceeding great riches; what is said of power here, the same is said of mercy there when he speaks of mercy to believers: the 'exceeding riches of his grace to us-ward,' there; the 'exceeding greatness of his power to us-ward,' here. All the attributes of God that he bringeth upon the stage, he acts them to the uttermost now in and through Christ.

My brethren, the works of the new creation put down the old. 'I create,' saith he, 'a new heaven and a new earth, and the former shall not be remembered;' he will put forth such power in them. Nay, let me yet go further; go to hell, you shall read indeed that he sheweth his power there; so it is, Rom. ix. 22, 'What if God, willing to shew his wrath, and make his power known;' and believe it, a blow struck in wrath hath a great deal of power in it; for anger stirreth up power, draweth forth the mighty power of God. But what followeth comparatively to hell in his working

toward the saints? It followeth, ver. 10, 'and the riches of his glory upon the vessels of mercy.' Though he sheweth a glorious power in his wrath in condemning men, yet he sheweth a greater riches of glory, of mercy and of all attributes else, in saving men and bringing men to heaven. The power that God will shew in glorifying his saints will infinitely exceed the power he sheweth in condemning wicked men. The power that love stirreth up is a greater power than what wrath stirreth up in God.

I will give you the reason of it: nothing commandeth power and strength more than love; it commandeth it more than wrath, 'Thou shalt love the Lord thy God with all thy strength,' Mark xii. 30. Doth God love thee? He loves thee with all his strength, as thou lovest him, and art to love him. Jer. xxxii. 41, 'I will rejoice over them to do them good, with my whole heart and with my whole soul;' his love makes him to love them with all his strength, with all his heart. Now, when he sheweth forth the power of his wrath when he cometh to condemn men, yet let me tell you this, it is not with all his heart, there is something that regrets within him; for he considereth that they are his creatures, and he doth not will the death of a sinner simply for itself, for there is something in him that makes a reluctance; there is not his whole power in this, though it be the power of his wrath. But when he cometh to shew forth his power out of love, that draws his whole heart; therefore you shall find in Scripture that mercy is called God's strength, because when he will have mercy, all the strength and power of God accompanieth it. Num. xiv. 17, 'Let the power of my Lord be great.' What to do? To destroy them? To do some great work for them? No, but 'according as thou hast spoken,' saith he, 'saying, The Lord is long-suffering and of great mercy; pardon, I beseech thee, the iniquity of this people, according to the greatness of thy mercy.' His mercy is there called his strength, because that love doth draw forth all the strength of God.

Now, my brethren, to gather up to an end and to a conclusion: you therefore that believe, comfort yourselves with the exceeding greatness of this power that is engaged to you; know the exceeding greatness of his power to you-ward. It is a power will do for you above all your thoughts; it exceedeth that way, it is ὑπερβαλλόν in that sense. It is a power that will do beyond all resistance. 'If God be for us, who shall be against us?' saith the Apostle. 'The Father,' saith Christ, 'is greater than all, and no man is able to pluck them out of my Father's hand,' John x. 29. It is a reigning, a domineering power, a power that carries all before it. The word τοῦ κρείττους τῆς ἰσχύος may signify the sovereignty, the dominion, the absoluteness of his power, such as a monarch hath. Suppose a monarch had strength to do all by himself, and had authority joined with that strength, it were a power that would carry all before it, and command all. Such a power it is that God putteth forth to believers. It is a conquering power: 'He will have mercy upon whom he will have mercy, and who hath resisted his will?' When you come to beg pardon for your sins, what say you? 'Lord, forgive us our trespasses.' What arguments do you use? 'For thine is the kingdom, the power, and the glory.' Sovereignty and dominion and strength are both his, and out of both these he will pardon your sins and save you; and if all that power of God will bring you to salvation, and keep you to salvation, you shall be surely kept.

And, my brethren, let me raise up your thoughts to consider with yourselves, if the exceeding greatness of his power be engaged in you and to you to do for you, what then is the thing that is answerable to this power? If that power that wrought in Christ, to raise him from death to glory, shall

work in us, Lord, whither will it bring us? What, will God bring you to salvation? It must, then, be a thing answerable to the power. What glory, therefore, must it be which God will shew forth in the saints at the latter day! The heavens declare the power and glory of God; yea, but the estate of the saints in heaven declares the exceeding greatness of his power; and what a glory, then, must that needs be!—And so much now for the second thing, *the persons*; ‘the exceeding greatness of his power *to us-ward*.’

There are these two things yet behind—

First, to shew wherein, in what it is, that this power is put forth: it is put forth both in working faith and in keeping them to salvation, glorifying them at last. All that work and power that God putteth forth toward a believer, first and last, from his conversion to his salvation, is that which the Apostle here intendeth. This I shall shew the next day.

The second thing that remaineth is this: that it is a power that answereth to the power of raising Christ from death to life, and from death to glory. And therein I must shew these two things—

1. That the greatest work that ever God did, and the greatest power that ever was shewed, was in the resurrection of Jesus Christ, and raising him up to glory.

2. That the working in the hearts of believers grace and faith, and keeping them to salvation, and glorifying them at last, will hold a proportion with that great power that was shewed in Christ’s resurrection. And when I have handled these, I shall have done with the 18th, 19th. and 20th verses.

SERMON XXIII.

And what is the exceeding greatness of his power to us-ward who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

I SHEWED the last day, the reference or coherence that these words have with and to the former. I did it in many particulars; the chief whereof is this: whereas he had spoken, in the former verses, of the riches of the glory of that inheritance that is provided for the saints, that their hearts might be strengthened against all doubts of attaining that glory, he prayeth that they might see, as the riches of that inheritance, so what is the exceeding greatness of his power to us-ward who believe, &c. And he propoundeth, for their comfort, two things to them: the greatness of the power, and the efficacy of it; whereof already they had some experience in their first conversion; which power was engaged to perfect and finish their salvation, and bring them to that glory. And to confirm their faith thus, he presenteth Christ to them as their Head, (as the 22d verse hath it,) whom, as their Head, God hath raised up from the dead, to that surpassing glory which he hath in heaven, far above all principalities and powers, as a pawn that they should one day come thither as well as he; for the same power that wrought in him in raising him from the dead, is engaged, saith he, by virtue of him, and of his being a Common Person for you, to work likewise in you. This, in brief, is the main scope of the Apostle in these and the following words, to the end of the chapter.

The parts of these 19th and 20th verses, or, if you will, of this 19th verse in a more especial manner, are these four:—

Here is, first, a magnific and glorious description—one word heaped upon another—of the power that is in God. And take it, first, as it is a general description of it; he setteth out concerning it three things—

First, the superexcellent greatness of it. He calleth it not only a greatness of power, but he calleth it an exceeding greatness of power.

He setteth it out, *secondly*, by that infallible and irresistible efficacy of it in its working: ‘according,’ saith he, ‘to the energy or effectual working,’—working that always hath success, faileth not,—the thorough ‘working of the might of his power.’

Then the *third* thing concerning the description of this power is the proportion of its work: ‘according to its working,’ saith he. Those are the three things concerning this power in the general. I despatched two of them the last day.

I shewed, *first*, the excellency of this power; it is a greatness of power, it is ὑπερβάλλον μέγεθος τῆς δυνάμεως, it is a superexcelling power. I shewed that the force of those words contained three things in them: it was a power above all we are able to ask or think in that sense—above all our knowledge, as I shewed the word is used in this epistle to the Ephesians; it is a power

above all resistance which any creature can oppose; and it is so great a power, so excelling, as in comparison of it the creature hath no power. This I shewed to be the force of the words from parallel places of the New Testament.

Then, *secondly*, here he setteth forth the efficacy of this power; he calleth it the effectual working of the might of his power; *κατὰ τῆς ἐνεργείας τοῦ κράτους τῆς ἰσχύος αὐτοῦ*. I shewed you that the phrase is put for efficacy of working, such as hath always success, takes effect, and brings the things to pass. And therefore now, to shew that God when he thus worketh, worketh effectually, he doth put two words together; ‘the effectual working,’ saith he, ‘of the might of his strength,’ the might of his power; so you may see the words varied in your margins.

The word that is translated power, *ἰσχύος*, signifieth natural strength; the word *κράτους τῆς ἰσχύος*, the might of that strength, is the utmost extension of it; as when a man is said to do a thing with the might of his strength, the meaning is, he putteth as it were the utmost strength but that he will effect it. The word *κράτος* is so taken in the Virgin Mary’s song, Luke i. 51. That which is here translated might, is taken there for the extension, the stretching forth of the arm of God, *ἐποίησε κράτος ἐν βραχίονι*, ‘He hath shewed strength,’ saith she—it is the same word—‘with his arm.’ Now the arm, you know, is the strongest part of a man; he wrought strength with his arm, he put it forth to the full; and she speaketh it of the greatest work that ever God did, which was the incarnation of the Son of God.

Or the word *ὑπερεξάλλον* is the authority, the command of his strength, the prerogative of his strength. He doth not work in this with an ordinary power; but as kings work with their extraordinary power, and they will stretch their prerogative, so doth God in this; it is the working of the prerogative of his might and of his power.

So now you see, first, the excellency of this power in those words, ‘the exceeding greatness of his power.’ You see the efficacy of it in those words, ‘according to the working of his mighty power.’

Now, then, in the *third* place, observe concerning the power of God in general, *that God hath proportions of work, putteth forth his power more or less*. When he speaks here of the power toward believers, saith he, it holdeth proportion, it is according to the working of his mighty power which he wrought in Christ when he raised him from the dead. Always God proportioneth the putting forth of his power to his work, sheweth more power in one work than in another. Therefore you find in Scripture sometimes mention of the finger of God; as in those miracles in Egypt, Exod. viii. 19, the magicians acknowledge that it was the finger of God. And our Saviour Christ, when he wrought miracles here below, Moses being his type, and those magicians that opposed Moses being types of the Pharisees, therefore useth the same phrase; ‘If I,’ saith he, ‘by the finger of God cast out devils.’ Here is the finger of God you see. Well, sometimes God putteth forth his hand, which is more than his finger; as it is said he brought the people out of the land of Egypt with a strong hand. But then in other works he putteth forth his arm, which is more than his hand, and then he cometh to his might, ‘He sheweth might with his arm,’ saith she, Luke i. 51. And Ps. lxxxix. 13, ‘Thou hast a mighty arm,’ saith he, speaking of God. So that you see there are proportions of power God putteth forth, and in this work, whatever it be, there is the might of his arm, the might of his power, there is the prerogative of his power; there is the exceeding greatness of his power exercised toward believers, as I shewed the last day.—And so

much now for the consideration of the power of God as here in general it is spoken of God.

The second head that I observed in these words is, *the subject of this power*, whom it works upon, the persons; 'what is the exceeding greatness of his power to us-ward'—to us whom he had spoken of in the former verses, elected in Christ before all worlds; and the observation I raised from thence was this: That of all the works of God, seeing he hath the same proportion of power, more in some works and less in others, in the works of salvation toward believers, therein he sheweth the exceeding greatness of his power. The power of God, as I shewed, is seen in hell; the power of his wrath. The power of God was seen in creating the world; but the greatness of his power, the exceeding greatness of his power, to us-ward. The love that is in God calleth forth all his strength, and engageth it for the good of believers. As he sheweth forth, not only mercy, but riches of mercy, yea, exceeding riches of mercy; as it is Eph. iii. 8, it is the same word, ἀνεξίχ-νιαστος πλεονεξίας, that is here; so likewise it is said of his power to us-ward, he sheweth forth the greatness of his power, the exceeding greatness of his power.

Now, my brethren, raise up your thoughts, you that are believers. If exceeding greatness of mercy shall be the contriver of what good you shall have, and if the exceeding greatness of power shall be the worker, and undertake to work all that mercy doth contrive; what will God do with you then? What will God bring you to, upon whom he will shew forth, ere he hath done, the exceeding riches of his grace, the exceeding greatness of his power?—And so much now for the persons; 'to us-ward.'

III. The third head which I propounded to be handled out of these words, and which is indeed the most difficult, is *wherein this greatness of God's power is shewed*. One instance you have of it, wherein it was shewed, in raising up our Head, our Lord and Saviour Jesus Christ, from death to glory; that he instanceth in plainly; 'The same power,' saith he, 'that wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly places;' there is no question made of that by none that open these words. But then, in what work this greatness of power, proportionable to the raising Christ from death to life, can be spent as wrought in us; of that there is a great controversy about the words.

There are some of our divines and interpreters that restrain the Apostle's scope only to the working of faith at first, and they make the coherence of the words thus and thus only, 'that you may know what is the exceeding greatness of his power to us-ward.' There make a stop. 'Who believe according to the working of his mighty power;' joining, 'who believe,' and, 'according to the working of his mighty power,' together. Their meaning is this: who have had faith wrought in them, according to the working of his mighty power. So that now all this mighty power is in the working of faith at first, and so they restrain it; as if the Apostle had said, You know what power went to work faith in you; it was not the power of your own will, but it was the exceeding greatness of his power; you believed according to the working of the might of his power, such as was in Christ when he was raised from the dead. That is the first sense given of it.

The Remonstrants, or those whom you call the followers of Arminius, go a clean contrary way, and they quote Calvin himself against the former opinion; and indeed to restrain it only to faith and the working of faith, which Calvin is against. But then they contend the scope of the Apostle to be only to shew what the power of God shall be in us, in raising us up

at the last day to glory, and that that is the Apostle's scope and his only scope here. They would cut off all the power of God working in us at first when we believe, yea, and cut off from the Apostle's aim here all the power that works in us before the latter day; but that power that shall raise us up from the dead, and set us in glory, that is the power which the Apostle meaneth here, which is answerable to the raising up of Christ from death to life. And there is a great deal of appearance for it, that this should be the Apostle's scope. He had spoken of heaven in the very words before, 'what are the riches of the inheritance of the saints;' now he speaks therefore of that power that raiseth the saints up to that glory; then in the words following you have the instance of Christ raised up from death to glory as your Head, as a pawn that God will raise you up likewise from the bodily death of the grave to life and glory; and it is a great comfort to believers to know that the same power that raised up Christ shall one day raise up them.

Now, for my own part, if you would know my thoughts of these words, and what the scope of the Apostle is, wherein the power to us-ward is shewed,—as usually all truth lies between two extremes, and yet takes something of both extremes,—I think this, that the Apostle's scope is to shew that all the saving workings of God, both of grace and glory, from first to last, from the first act of conversion to the setting of a man upon the highest pinnacle of glory in heaven, raising of him up at the latter day, and the like; they are all the plain scope and meaning of the Apostle here. He meaneth both that efficacious power put forth in working faith at first; 'who believe according to the working of his mighty power.' He meaneth that mighty power that keepeth us to salvation; 'who are kept by the power of God through faith to salvation,' 1 Peter i. 5. And last of all, he meaneth that almighty power that shall 'change our vile bodies, that they may be fashioned like to the glorious body of Christ,' Phil. iii. 21. The Apostle looks not forward only to the glorious resurrection to come, nor backward only to the work of conversion and first believing, but likewise to their present keeping in the state of grace, that those whom God had already by such a power converted, he would by the same power keep them to salvation, and raise them up at the latter day. And all these works are works of the exceeding greatness of his power, and they all hold proportion with raising up Jesus Christ from death to life.

So that now I do grant to both sides what they would have; and the truth is, that this sense doth Vostrius, one of the Remonstrants' side, in his comment upon this place, incline unto in his paraphrase; though afterward in his *scholia* upon his paraphrase he denieth it. 'The exceeding greatness of his power,'—that is, saith he, partly already put forth, and which shall be put forth in us.

Now, my brethren, the reason why I interpret it is, because you see the Apostle neither restrains it to the time past,—he doth not say, 'who have believed,'—nor doth he restrain it unto the time to come. He doth not say, 'the power that shall work in you;' but he speaks indefinitely, because he would take all in, 'what is the power,' saith he, 'to us-ward who believe.' And that which is translated 'to us-ward,' *εἰς ἡμᾶς*, is either *towards us*, or *in us*. The words will signify either, because the Apostle's scope is for either, either the power that is towards us for the future, to keep us for heaven and raise us up at the latter day, or the power that works in us for the present; the words bear both. And those other words, 'according to the effectual working,' we shall find are applied both to conversion, to growth in grace, and to raising us up at last; and so what is else-

where said in parcels, is all meant here. You have it applied to conversion, Eph. iii. 7, where he saith, that he was made an apostle and converted according to the effectual working of his power; 'whereof,' saith he, 'I was made a minister, according to the gift of the grace of God, given to me by the effectual working of his power.' It is the same word that is used here. His meaning is, either by that effectual working that wrought upon my heart, or that effectual working he works upon the hearts of others to convert them. He speaks of conversion. So likewise for growth in grace; Eph. iv. 16, he saith, 'The whole body increaseth with the increase of God, by the effectual working in the measure of every part.' Here it is applied to growth in grace. And then, last of all, Phil. iii. 21, he saith, 'He will change our vile bodies,' (speaking of glory,) 'according to the effectual working of his mighty power,' (it is the same word still,) 'whereby he is able to subdue all things unto himself.' So that indeed the Apostle here takes in all the works of God upon believers first and last; and that I take to be most properly the scope of the Apostle here, that in them all he sheweth the exceeding greatness of his power, the same that wrought in Christ when he raised him from the dead.

Now, my brethren, because there is a controversy about the words, and that the Remonstrants, as I told you, would cut off all aims that the Apostle should have to the work of faith and conversion at first; they would not have it to be understood of that by no means, and of that only is the controversy; therefore I will take some pains to clear unto you that that is one part of the meaning the Apostle here takes in, and a great part too. You shall give me leave to do it, for it is the gaining of one of the strongest forts we have, and the fortifying of it, for the glory of the grace of God in conversion.

Whereas our divines, some of them, would read the words thus, 'who believed according to the working of his mighty power,' as if their faith and believing were wrought by such a mighty power; here, say they, the words 'who believed' do not come in to any such sense; it is not to shew what power goeth to work faith, but to describe who they are whom God will shew his power upon one day; they are those that believe. It supposeth them already believers; he doth not speak, say they, at all of faith, as the fruit of this power, in which this power is put forth, but as the qualification of the persons in whom it shall be put forth: so that those that are believers may comfort themselves that one day the same power that was put forth in Jesus Christ to raise him from the dead to glory, shall raise them up too. So that they make the words, 'who believed,' a mere *exegesis*, a mere explanation of what persons he meaneth, in whom this power shall be put forth.

There is a great reason that they should contend against this. Why? For if it should prove to be the meaning of it, that all this power of God, the same that wrought in Christ in raising him from death to life, that that power should be put forth in conversion at first, and that that power should be engaged to keep a man to salvation; all the doctrine of free-will, as they hold it, and of falling from grace, falleth to the ground instantly. For if there be a power that is efficacious, and such a power as wrought in Christ, which was such a power as it was impossible but he should be raised from the dead; if such a power converteth a man at first, and afterward is engaged to keep him to salvation, then both conversion and faith is wrought maugre all opposite power in the creature, whatsoever it be: and likewise they are kept by the same power to salvation, and shall never fall away. Here will

therefore be a power beyond the power of moral persuasions or enlightenings; here will be a power that doth infallibly, efficaciously work faith in men.

Now, my brethren, in arguing which of these two is the scope of the Apostle, viz., whether that the power of God in converting a man at first, be not the aim of the Apostle in this place—in arguing this, I shall launch no further into the controversy than to clear the place; which as an interpreter I must do, and I shall do it with all fairness and simplicity, as in all controversies we ought to do.

To come, then, to the reasons of it. There are three sorts of arguments which I shall bring to prove that the Apostle's scope is *to take in the power of God working conversion at first*.

1. The first is taken from the very *letter* of the words.

2. The second shall be taken from the *coherence* of the words with what is before.

3. The third sort of arguments shall be taken from *what followeth after*.

1. First, that the Apostle here intendeth to speak of *the exceeding greatness of his power in the first working of faith*; take the letter of the words, and it will evidently bear this sense; 'who believe,' saith he, 'according to the working of his mighty power.' And whereas they say you should put the stop at 'who believe,' and read it thus, 'what is the exceeding greatness of his power to us-ward who believe;' and should not join them with what followeth, 'who believe according to the working of his mighty power,' it cometh all to one. We see that 'who believe' is hedged in with an almighty power on one side, 'the exceeding greatness of his power to us-ward who believe;' and with an almighty power on the other side, 'who believe according to the working of his mighty power.' So that certainly his mighty power in working faith should be intended.

Then again, in the second place; whereas when he spake of the riches of the glory that is in heaven, the persons there in whom he had said this glory is, he calleth saints; 'the riches of the glory of his inheritance in the saints;' that is, as I interpreted it when I handled it, in saints made perfect; for it is only in those saints that are now perfect in heaven. But mark it, when he cometh to speak of the power that is to us-ward, he doth not say the power in saints, or toward saints made perfect, but *to us-ward who believe*; he changeth the phrase. What is the meaning of that? We that believe at present, we have this power put forth in us; he distinguisheth believers on earth from saints in heaven. When he speaks of the power that wrought before, and works at present in them, he calleth them believers; when he speaks of the riches of glory hereafter, he calleth them saints. Why? You know that perfect holiness is in heaven, but faith is not there; faith ceaseth there, saith the Apostle. So that his meaning in a word is this: that as there are riches of glory in the saints in heaven, so there is an exceeding greatness of power towards us that believe on earth. As we believe at present, so the power is at present.

Again, thirdly, if you mark it, he doth not say the power that *shall work* in you, as if it were to be confined only to the raising men up at the latter day. He doth not speak it in the future, as if he restrained it to the glory of heaven to come; but, saith he, 'that ye may know what is the power,' *τῆς δυνάμεως*, the power at present. If he had meant the power only that shall work hereafter, he would have expressed it in the future tense; for so he doth express the resurrection of Christ in the time past; 'which hath wrought in Christ,' saith he.

Then, in the fourth place, there is something in this word 'to us-ward;' at least the Apostle's meaning must be to include himself who was an apostle, he shuffeth himself in with these Ephesians, and with all believers; 'to us-ward.' Now, how was Paul converted? When he was converted, he had experience of the exceeding greatness of his power, if any man in the world ever had, or shall have. Nay, his example is acknowledged by many of those that are contrary-minded to be an exception. God did work, say they, infallibly in his conversion. For a man to be taken in the height of his persecution; Christ met him in the field, he was going out against him armed; he strikes him off his horse at first blow, turned him clean contrary; 'I that was a persecutor and injurious,' I had nothing else in my heart; 'Lord,' saith he, 'what wilt thou have me to do?' 'The exceeding greatness of his power to us-ward,' Paul among the rest. And the Scripture seemeth to lean that way, that Paul had an effectual work, as our translators translate the word *ἐνεργεία* there, in the place I quoted even now, Eph. iii. 7, 'I was made a minister of the gospel,' saith he, 'according to the gift of the grace of God given unto me, by the effectual working of his power.'

To open these words a little. He speaks, as I take it, with Rollock and Calvin, of his conversion, together with which he received his apostleship and commission for it. You shall find that Paul's conversion is expressed by receiving his apostleship, and the one is put for the other. You have many places for that; whenever almost his conversion is mentioned, you have his apostleship likewise, and the commission for it put in. When our Saviour Christ would convert him from heaven, what doth he say to him? Read Acts xxvi. 16, 'Stand upon thy feet,' saith he; 'for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.' In his conversion here Christ telleth him that he would make him an apostle; he expresseth his conversion by it. You may find the like in Acts ix. 14, 15, where his conversion is likewise related; when Ananias was sent to him, Christ speaks of him as of a man new struck. 'Go thy way,' saith he, 'for he is a chosen vessel, to bear my name before the Gentiles,' &c. The like you may find, 1 Tim. i. 12. Read his conversion there; how doth he express it? Saith he, 'He counted me faithful, putting me into the ministry, I that was before a persecutor and blasphemer; and the grace of our Lord Jesus Christ was exceeding abundant.' He expresseth his conversion by being put into the ministry of apostleship, such as Paul had.

Now therefore, when he saith here in Eph. iii. 7, 'Whereof I was made a minister, according to the gift of the grace of God given to me, by the effectual working of his power;' this is the Apostle's meaning, that he was converted by the effectual working of his power. And as here in the text it is said, the exceeding greatness of his power to us-ward who believe, the same that wrought in raising Christ from the dead, so compare with this Gal. i. 1, 'I was made an apostle,' saith he, 'not of men, neither by men; but by Jesus Christ, and God the Father.' I was converted, saith he, and what followeth? 'Who raised him from the dead.' Why cometh that in? The same effectual working, saith he, that raised up Jesus Christ from the dead, made me an apostle, converted me to the faith. Now then, the Apostle, out of his own experience of 'the exceeding greatness of his power,' putteth himself in too; 'to us-ward,' saith he, the same power that converted me, converted you; although there was some extraordinariness in it in respect of the manner of doing it, yet the power is the same. As we receive like faith, as

the apostle Peter saith, so the same power is no less to work in the poorest believer's faith, than what wrought in the heart of Paul. And so much now for the reading of the words, that they will bear that sense ; not to relate only to the power put forth in believers at the resurrection, but in the first work of faith.

2. The second sort of arguments shall be taken from the scope of the Apostle here, in *the coherence of these words with the former*, and with those that follow after ; for you shall see that the coherence of both will carry it, as well to refer it to the *working of faith* at the first, as to the *raising us up* at the last.

One scope of the Apostle, which I mentioned when I shewed the coherence, was this, to comfort believers in the weakness of their faith for the obtaining this glory, against all doubting. Now, my brethren, what is the great doubt that possesseth the hearts of Christians, that usually takes up their thoughts ? It is not so much a questioning the power of God to raise them up hereafter, as it is the power of God to keep them for the present. Therefore, when the Apostle would comfort their hearts, that they should attain this glory, he doth not pray only that they may know the power that should raise up saints at the latter day ; but the power that should keep them, that they might know the power that is engaged to us-ward that believe, to preserve us to this glory. I say, believers are not so much, or not so usually, taken up with doubtings or questionings about the power of God in raising them hereafter with Christ ; all men's thoughts take that for granted ; but the doubt is about keeping them until then.

I will give you a scripture for it, John xi. 23. Poor Martha there, when Christ came to raise up Lazarus, and told her, 'Thy brother shall rise again ;' 'I know,' saith she, 'that he shall rise again at the resurrection of the last day.' She doubted not of this ; this did not trouble her at all, but she only doubted of the power of Christ to raise him presently, her faith stuck at that. 'By this time,' saith she, 'he stinketh, for he hath lain four days in the grave.' It was the present resurrection she doubted of, and the power of Christ in that. 'Therefore,' saith he, ver. 40, 'said I not unto thee, that if thou believest, thou shouldst see the glory of God ?' see it presently. I quote it for this purpose, to shew that if the scope of the Apostle be to take away the doubting of Christians concerning their attaining this glory, it is not so much he prayeth that they may see the power that shall raise men at last, for that few men doubt of,—ordinarily they do not,—but how they shall be kept by the power of God to this salvation ; the present power that shall keep them and preserve them, that they doubt of. This is that, therefore, that the Apostle prayeth for that they may see. Therefore, 1 Peter i. 5, after he had mentioned the glory of that inheritance, he comforteth them with this, that they are 'kept by the power of God unto salvation ;' he speaks to their hearts, for that is the great thing they doubt of. Now then, mark how I argue. If this be the scope of the Apostle to comfort believers, that there is an almighty, an omnipotent power that shall keep them in the state they are in, that they shall attain to glory, the argument is strong, that if such a power as this be to keep them and preserve them, that much more such a power was put forth in their first conversion, when they first came to believe. If to preserve them in faith after they have believed, and were sealed ; then much more, to persuade them to believe at first, when they were heathens, to bring them to the faith, would require an exceeding greatness of power.

My brethren, there is as great a power, and a greater, if we may make

comparisons, in converting at first, than in keeping afterward, Rom. v. 9, 10. The Apostle makes it there a greater work to reconcile us, being enemies, than to keep us friends, being reconciled. It is a greater work to put life into a dead man, of which the comparison is there, than to keep life in him; you know heat will do that. Conversion is a greater work in some regards than glorifying a man is. Why? Because the glorifying a man is but a gradual change, it is but from grace to glory; but to convert a man is a special change, it altereth the state of a man, a wolf becometh a lamb; it altereth the kind, the other addeth but a new degree. Now therefore, if the Apostle's scope be, as most evidently it is, they may know his power, to the end to comfort them, to take all doubts away;—they knew the hope of his calling before, he prayed for that in the former verse; that they might know the riches of the glory of his inheritance, that he prayed for in the last words before; now, that they might know the power that would keep them, according to their hope, unto that salvation;—so that now it agreeth well with this scope of the Apostle.

Again, in the second place; suppose the Apostle's scope be to comfort them, and to strengthen their faith in this point, that there shall be an almighty power put forth in them, to raise them up at the latter day; you shall find—take this in too—that they may know the power that first converted them, is the strongest argument that can be to persuade them of the other. My meaning is this: that the strongest argument that could be brought to persuade the Ephesians, to strengthen their faith, that an almighty power should one day work to raise them from death to glory,—I say, the strongest argument to work this in them, is to see the power that first converted them. Here is one argument indeed to strengthen their faith, namely, they saw by faith their Head, Jesus Christ, to have been raised from death to glory; but then add but this to it, We saw as great a power, and found as great a power in working faith in us, and conversion in us, in changing our hearts, as was put forth in raising of Christ from death to life; here is a double argument. And so, indeed, I find most of the Greek fathers run that way in their interpreting this place. The Apostle, say they, doth declare what God already hath done for them and in them; how he had wrought them to believe by an almighty power, to strengthen and confirm their faith for the future, that he would shew forth the same power in raising them up from death to life.

To this purpose Theophylact and Chrysostom,—I name him because he was as much for the freedom of will as any other, being an orator to persuade men to turn to God; a holy and a good man, as good as Austin, that was of another mind, living in the same age with him,—yet he interpreteth this place of working faith at first; for to this purpose is his speech. The Apostle's scope, saith he, is to demonstrate by what already was manifested in them, namely, the power of God in working faith; to raise up their hearts to believe what was not manifested, namely, the raising of them up from death to life: it being, saith he, a far more wonderful work to persuade a soul to believe in Christ than to raise up a dead man, a far more admirable work of the two. To raise up a dead man, saith he, God made but one word of it,—I speak it to shew that that is his scope,—‘Lazarus, arise; and he that was dead arose, and came forth bound hand and foot,’ &c. Saith Peter to Tabitha, ‘Arise; and she opened her eyes and sat up.’ But here it costs God many words when he cometh to convert a man, ‘How often would I have gathered you under my wings?’ I allege it to this purpose, to shew that they likewise interpret it to this sense, that by what they had already

experience of in their own hearts, they might from thence see and believe that great power that would work in them hereafter. And whereas now,—take the other sense,—all the weight of the argument to persuade their faith of the truth of this, that they shall one day be raised up from the dead, lieth upon their mere faith to believe that God raised up Christ, which is a thing they did not see, nor had experience of; take this argument in too, that a believer hath found the same power in him in working faith that wrought in Christ; he hath not only a double argument, but an argument in his own experience of that power, and so more suitable to him for his heart to be more taken with it, and he hath this comfort besides, that that power which converted me is engaged, and will certainly keep me, and raise me up at the last day. So that the Apostle's scope will be every way more full.

And then another scope the Apostle hath—as appeareth by the 15th and 16th verses—is to provoke them to thankfulness. He saith that he thanked God for the work of grace in them, whereby they had obtained an inheritance, ver. 13. Now, to the end that they may be thankful, and thankful to purpose, he prayeth that they might know this great power that thus wrought faith in them, whereby they were interested in that inheritance, that thus they might be thankful also. Did you but know, saith he, what power it was that works in you that believe, you would be astonished with the love of God toward you; you would be overcome with it; how thankful would you be! It is Austin's observation upon this Eph. i. 16. He argueth from it because Paul gave thanks. If God's power, saith he, were not in it, in turning a man to God; and were it not the cast of his own will, and yet the will of man work freely too, how could a man heartily give thanks unto God? There is one absurdity put upon his opinion. Say they, If you do not hold that the will of man casteth it freely, to what end are all exhortations made by God to man? But on the other side, If the power of God do not cast it, and yet the will work freely too, why are thanks given to God, as the author of all, more than to man's own will? And the truth is, there would less absurdity fall upon the other than upon this.

So now you have two sorts of arguments despatched. First, from the letter of the words; secondly, that this agreeth with the scope of the Apostle here in the words before.

3. I will name one more, and that is a great one, and it is *the coherence of these words with those that follow after*; that the Apostle doth here evidently mean the exceeding greatness of his power in converting a man at first, that he takes this in eminently in his aim. To make this plain unto you. After that the Apostle had discoursed of the power of God in raising up Christ from the dead, from the 20th verse to the 23d; having said likewise that the same power works in us that wrought in Christ when he was thus raised; mark what he saith in the 2d chapter, ver. 1 and 6, 'And you who were dead in sins and trespasses, wherein in time past ye walked, hath he quickened. Even when we were dead in sins, hath he quickened us' (so ver. 5) 'together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Here the Apostle plainly declares that his scope and meaning is, speaking of the exceeding greatness of power that works in those that believe, the same that wrought in Christ in raising him from the dead, and set him at his own right hand in the heavenly places; the same power, saith he, hath quickened you, when you were dead in sins and trespasses, the same power, saith he, hath raised you up, and set you with Christ, your Head, in heavenly places. When he saith, 'You hath he quickened,' as he doth at the 1st and 5th verses of the 2d chapter, his mean-

ing is, he hath put life into you, put a principle of godliness into you: 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain unto life and godliness.'

Now, to shut up this discourse, the Apostle, from the 19th verse of this chapter to the 6th verse of the 2d chapter, saith these two things, and all is summed up in them—to give you the coherence, and mark it. First, he layeth down a general proposition in the 19th verse, That they may know what is the exceeding greatness of his power in them that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from death to glory. Here is the general proposition, that God sheweth the same power in them that believe that he shewed in Christ in raising him. Well, there are two enlargements of this. First, he telleth and explaineth what a great power was shewed in Christ; and that he doth from the 21st verse to the end of the chapter; how he was raised up, and set far above all principalities and powers, and above every name that is named in heaven and in earth. Then, secondly, he explaineth how it was, and when, this same power wrought in them that believe. 'And you,' saith he, 'hath he quickened, when ye were dead in sins and trespasses, together with him, and hath raised you up,'—not only *will* but *hath* done it. Therefore evidently the Apostle speaks of the conversion of believers; the same power that wrought in Christ and raised him up, is that which works in them and raised them up also.

Now, my brethren, to back this with one parallel place, which I ever love to do, and so I shall go off from this. As here in the text he makes mention of the greatness of his power in working faith, and paralleled it with the power that raised up Christ from the dead; so read Col. ii. 12, 13, and you shall find the very same thing said there too. Saith he, 'Ye are buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.' Parallel this with the words of the text. Saith the words of the text, 'the power that works in you to believe;' he speaks of faith. Saith the Apostle here, 'Ye are buried with him, but ye are risen through faith.' Again, secondly, he compareth believing in the text (being compared with those following verses in the 2d chapter) to a rising from the dead. So here in the Colossians, 'Ye are risen with him through faith,' saith he. Then again, in the third place, as in the text he makes a parallel of the work of faith with the resurrection of Christ; 'who believed,' saith he, 'according to the power that wrought in Christ when he was raised:;' so he makes the same parallel here in the Colossians, 'through the faith of the operation of God, who hath raised him from the dead,' viz., Christ. And, fourthly, as we are said to believe according to the efficacious work, the word *ἐνεργεια* is likewise here in the Colossians called faith of the working, or efficacious working of God. And as here God is said to be the author, the same that raised up Christ did work faith in them, so likewise in this place it is faith of the operation of God, who raised up Christ from the dead. So that every way the one place is parallel with the other.

I will give you but one evasion of some against this place, and shew the weakness of it, and presently conclude.

Say they, the meaning of the phrase, 'through faith of the operation of God,' doth not note out that the operation of God is the efficient cause of faith; but that the operation of God that raised up Christ from the dead is the object of faith, therefore it is called faith of the operation of God; that is, say they, that hath the power and operation of God that raised

up Christ from the dead for its object, to believe that we shall likewise be raised up.

But, my brethren, that the Apostle when he saith, 'faith of the operation of God,' meaneth that faith was wrought by God, and that he takes it in that sense, appeareth plainly by comparing it with the 11th verse that went before. Speaking there of sanctification, as he doth here of faith,—of sanctification under the notion of circumcision, for you know it is called circumcision of the heart,—saith he, 'In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.' Now, to open these words unto you. Here is an allusion of the work of sanctification and faith to be the fruits and effects of two sacraments, the Old Testament circumcision, and the New Testament baptism. When he speaks of sanctification as the work and fruit, the inward work of the old circumcision, he distinguisheth of circumcision. There is one, saith he, that is outward, made with hands, of those that did circumcise the child with their hands, that is outward circumcision; but then, saith he, there is a circumcision that is by the power of God immediately, and that is called a circumcision without hands, an inward circumcision that is without hands. What is the meaning of that? Whereof God is the immediate author, that is the Apostle's meaning; wherein a man doth make no resistance, wherein a man is, as it were, passive, for so you know in circumcision he was. Now then, the very same thing which he had said of sanctification in allusion to the old circumcision,—that sanctification was a work without hands, that is, of God's power immediately,—the same he expresseth of faith in the next words under the notion of baptism, calling it faith of the operation of God. So that when he saith, 'faith of the operation of God,' his meaning is, that it is wrought, as the inward circumcision is, by the immediate power of God, and by that very power that raised Christ from death to glory.

To open this yet a little further. This phrase, 'made without hands,' noteth out in Scripture still God's immediate power, and above the course of nature; an immediate power above second causes. When he speaks of heaven, 2 Cor. v. 1, he calleth it a house made without hands, that is, the glory we shall have shall be the immediate work of the power of God. He useth just the same phrase of the grace we have; it is circumcision without hands, and it is faith of the operation of God, which is all one. In Heb. ix. 11, you shall find that Christ's body, the framing of it and uniting of it to the Godhead,—which was the greatest work that ever God did, 'The power of the Highest,' saith he, 'shall overshadow thee;' he shewed strength with his arm when he did that,—it is said to be a 'tabernacle made without hands;' that is, it was done by the immediate power of God. So now, circumcision without hands is a circumcision immediately by God, and is all one with what he saith afterward of faith; 'faith of the operation of God.'

Now then, my brethren, to make an observation out of all this, and so to end at this time. There are three things that now remain to be handled:—

1. That God in converting and keeping of believers unto life, hath an efficacious working of his power. It is a work of the might of his power, working efficaciously and infallibly.

2. That there is an exceeding greatness of power put forth therein.

3. That the proportion of power put forth therein is the same that raised up Christ from death to glory. These are the three things that remain to be handled. I will only speak a word to the first, and so conclude:—

You see here, if that be taken, as it is evident it is, for the working of faith

and converting a man at first, that conversion is by an efficacious work, an infallible work. I shewed you that the meaning of this phrase, 'according to his working,' implieth so much, I cannot repeat that; and to instance in that, he backs it with the same power that wrought in Christ, strongly confirms it; for, saith the Apostle, Acts ii. 24, it was impossible that he should be holden of the grave; so that there is an efficacious work that works faith in a man at first that shall not be resisted.

But you will say, similitudes are not to be stretched too far. But if it be not stretched to shew the efficacy and infallibility of the success,—that God doth as infallibly convert a man as he raised up Christ,—you stretch it to nothing; for if that be not the scope, nothing is, supposing it to be meant of conversion.

We do acknowledge that there is a power of God working in men's hearts that is resisted, as he saith, Acts vii. 51, 'Ye always resist the Holy Ghost.' There is a work of the Holy Ghost upon corrupt nature, enlightening it so far to see spiritual things as to effect self-love, and it is a work of power too. And look how far God putteth forth this power, so far it works; it works so far as to move a man when he is moved; if God had intended that it should save a man effectually it should save him. Those enlightenings spoken of, Heb. vi., and tasting of the powers of the world to come, are all works tending to salvation; they are works of the power of God, they are called the powers of the world to come, which are powerfully set on upon a man's heart; but they are not according to the rate and proportion of this efficacy of power here mentioned, which raised up Christ from death to glory. To give you an instance:—

Deut. v. 28, 29: You shall find there that the people were exceedingly moved; We will do all, say they, that God by thee shall command us. What saith God? 'They have spoken well,' saith he; 'but oh that there were such a heart in them, that they would fear me, and keep all my commandments always.' Compare with this now Deut. xxix. 2–4, 'Thou hast seen,' saith he, 'all that the Lord did in Egypt; the great temptations, the signs, and those great miracles: yet the Lord hath not given thee a heart to perceive, and eyes to see, and ears to hear, unto this day.' Here now was a work of the power of God, and it wrought upon self-love, they quaked and trembled, and it was the power of God to make them do so, and so far as God intended it, so far it wrought, it moved them; but still they had not a heart. To give a man a heart to perceive, and a heart to turn, and turn effectually, this is from the exceeding greatness of his power. So that now indeed there is a work and a powerful work too, which is and may be resisted; 'Ye always resist the Holy Ghost; as your fathers have done, so do ye;' but then there is a power that is not resisted, it is according to the effectual working of the might of his power, the same that raised up Christ from death to glory.

All those of the Remonstrants do acknowledge that God doth infallibly enlighten the mind of a man to see spiritual things; that likewise he doth work upon the affections of a man, and works good motions there. But, say they, the will, though thus beset both by the understanding and affections, must still be free, and God must, according to the law and course of things, so work upon it as to leave it to its liberty; therefore that may refuse for all this, and the only way of working upon it is but by moral persuasions.

On the other side, all the Jesuits almost, they acknowledge an efficacy and infallibility in conversion in those that are elected, predestinated; but they ascribe it all unto a congruity; that is, that God doth take a man at an advantage, spieth out a time wherein a man being under such and such

circumstances and considerations, he may certainly convert him. Now, say they, mere moral persuasions, mere arguments would not be enough, though they were never so abundant. On the other side, if God should put forth a power to turn the will, that were too much; that would spoil the liberty of it, say they. Therefore he spieth, say they, an opportunity, takes a man at such a time as he hath a good disposition, and putteth him into such circumstances as he shall be converted.

My brethren, that which dasheth both these is this: the efficacy of working upon a man's heart is ascribed to the might of his power; so the text saith, 'according to the efficacy of the might of his power.' It doth dash first the working by moral persuasions only, for that is but a metaphorical working, so far as the objects propounded worketh; the will being set free by a power of grace. But such a kind of working doth no way require an exceeding greatness of power. If there were no other working upon a man's heart when he is turned, where should this exceeding greatness of power, Paul speaks of here, be spent? Not in assisting and accompanying moral persuasions or oratory arguments. The Apostle you see attributeth it to the might of his power, an efficacious power; therein lieth the efficacy of his grace. On the other side, take the congruity of the Jesuits; they say that when God doth mean infallibly to convert a man, he doth take him at such an advantage when he is so disposed, and every way so circumstantiated that it shall work. Saith the Apostle, it is according to the power of his might; therein lieth the efficacy of it too. He dasheth that likewise; for do but consider a little, to put the efficacy of the working of grace upon such circumstances as a man is cast into at such a time and not at another, is to cast the work upon mere accidents that will fall out; whereas here it is ascribed to the might of his power, not to his power only. And it may be a man is in such a disposition but once in his lifetime; suppose he be then converted, and he be out of that disposition the next day, how shall his heart be carried on to persevere in grace? Therefore certainly the efficacy of working grace and carrying it on lieth not in congruity,—it were ill for us if it did,—but it lieth in the power of his might. 'According,' saith he, 'to the efficacious working of the power of his might;' so saith the text.

My brethren, to end this; you shall find that the Scripture still attributeth it to the power of God. What saith the Apostle, 2 Thess. i. 11? 'That your faith,' saith he, 'may be perfected with power;' if perfected with power, then certainly begun with power. The thing I quote it for is this, he ascribeth it to power. Now, if a man carry a thing by power, you know it is beyond the force of arguments; we use to say, he carried it by force, by strength; I will not say by violence, for God works sweetly, and according to the nature of the will; but he saith, he carried it with power. Faith is perfected with power, and it is begun with power; yet God doth clothe his power with arguments and persuasions. You shall find likewise in Scripture, that the keeping of a man so as temptations do not overcome him, is not attributed to moral persuasions, to the liberty of the will being assisted and strengthened; but the victory that casteth it, whereby we overcome the world, the devil, and all, is attributed to the strength of God that is in us. 1 John iv. 4, 'He that is born of God overcometh the world, because greater is he that is in you, than he that is in the world.' It is a victory, my brethren, (that which casteth the act still,) for that is properly victory to give a man power to overcome, but the victory itself is not attributed to the liberty of a man's will put into such a condition that he may turn or over-

come, but it is attributed to the strength of him that is in us, because he is greater, because he is stronger. How is he stronger if he do not overcome? Wherein is strength else seen? And so now as Paul in 1 Cor xv. 57, giveth thanks, triumpheth over Death, and Hell, and the Grave; 'Thanks be to God,' saith he, 'which giveth us the victory through our Lord Jesus Christ:' so come to the work of faith and believing, and preserving a man to salvation; whence cometh the victory? Even from God, from strength, a greater strength that is in you than is against you, in your own hearts, or in the devil; therefore saith Paul, 'Who shall deliver me? I thank God through Jesus Christ our Lord.'

It is a mighty instance that Austin hath. Take Adam, saith he, whom God did leave to shew the liberty of his will, according to the course and law of nature, to shew that he was a creature. He had all helps, he had habitual grace inclined his will to good, he had no corruption to tempt him, he had all sorts of encouragements, he had tasted how good God was; yet his will was tempted with the knowledge of a seeming good, and overcome. Take now a poor believer; he, saith he, hath but a little grace in him, and a great deal of corruption in his own heart; he hath habitually as much against him as for him, he is ensnared with all the pleasures of the world, he hath all the evil of it set against him; nay, he is put to deny himself: yet this man's will holdeth, when Adam with all his grace and no temptation fell away. What is the reason of this? It is the mighty power of God that worketh in him, that keepeth him, saith he. I use to say, that the weakest Christian and Jesus Christ are too hard for all the world and all their lusts. 'I am able to do all things,' saith Paul, 'through Christ that strengtheneth me.'

But you will say, the will is *a will*.

What then? Do you think that God made any creature that he doth not know how to rule it? Take the instance of Christ. He had a will and free, and more free it must be than any man's in the world; because if he had not that same full liberty that we have naturally, he had not merited, if his obedience had not been in the same nature free that ours is. For that is the argument; they say a man must have a free will, because his actions else are not worthy of praise or dispraise. Our Saviour Christ's actions had no merit in them (that is more than praise) if he had not the same liberty in working that we have; the human nature I speak of. Well, this human nature is joined to the Godhead. If God did not know how to carry on the will of the creature infallibly, what had followed here? That God now dwelling in the human nature might have sinned; for if the human nature had sinned, it had been attributed to him, as it is called the blood of God. The will of Christ therefore was an instrument, as we say his humanity was, which assuredly the power of God, which had engaged itself long before Christ came into the world, could rule and keep in obedience; yet keep it free, and most free, and free in that sense that we in this life are free. For otherwise, how could God have made the promises to all the seed, if he had not the will of this creature in his power to rule, and rule effectually, and yet the will be a will too? All the saints in the Old Testament must come down again else, all the promises must have been void, not a man had been saved, God could not undertake this, if he could not work upon the will to turn it to holiness, and yet be a will still. Therefore, certainly God hath a way to work upon the will of man efficaciously by the power of his might, by an omnipotent sweetness to carry a man on, and yet the will remain a will still.

In a word, my brethren, herein lieth liberty, when a man doth not only do actions out of his own inclinations as beasts do, but when he doth actions out of choice, and seeth full reason to do them ; because they are done with knowledge, they are therefore free. That it is both an exceeding greatness of power and an efficacy of power that works faith in us, the same that wrought in Christ when he was raised from the dead ; and the efficacy of it is ascribed to power and to the power of his might, that so you may give all the glory to God in the great work of conversion : ‘Who according to the exceeding greatness of his power, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in heavenly places.’

SERMON XXIV.

And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

I SHALL repeat nothing I have delivered, but only lay open the method I have proceeded in handling of these words.

I propounded these four things to be considered in them:—

The *first* is, some general considerations about the power of God. I named three—

1. The excellency of that power, described in these words, ‘the exceeding greatness of his power.’

2. The efficacious working of his power, in these words, ‘according to the effectual working’—the energy of his power—‘of the might of his power.’ They are all words to note out an efficaciousness in the thing here mentioned.

3. The proportions of the power of God; ‘according,’ saith he. He putteth forth more or less power in some works than in other, as himself pleaseth.

The *second* was, the persons toward whom this exceeding greatness of his power is exercised; it is *to us-wards*.

Thirdly, here is the work wherein it is exercised. It is all the works that God hath upon Christians, both from first to last; this I shewed in the last discourse, especially the work of conversion; ‘who believe, according to the working of the might of his power.’

And when he had discoursed at large, from the 20th verse to the end of the chapter, what a power wrought in Christ when he raised him from the dead,—he having said that he putteth forth the same power in them that believe,—he telleth them in the 2d chapter, from the 1st verse to the 7th, that he put forth the same power in raising them up, in quickening their hearts, in working grace in them. Read over the coherence, and you will find it to be especially meant of the work that he had wrought in them, when he converted them and brought them to believe.

I am yet upon the *third* thing, viz., *wherein this power is manifested*. I proved in the last discourse—and I thought to have added something, but that the time cut me off from what I have now to deliver—that the thing wherein this power is manifested, this exceeding greatness of power, is at the present in believers; it is not only meant, as some would have it, of his power in raising them up at the last day. For this I shewed reasons, which I will not repeat.

I proved it, *first*, to be the scope of the Apostle.

Now, the *second* thing will be, *What it is in the work of conversion that doth draw forth the exceeding greatness of the power of God.*

And the *third* thing is this, *That it holdeth proportion with that power that raised up Jesus Christ from death to life.*

Now then, to handle, in the first place, that *second* thing mentioned, viz., What it is in the work of conversion,—which I have proved to be the scope of the Apostle to take in, and especially to aim at,—I say, *What is that should draw forth so great a power from God*, to have all these high and mighty expressions of it: ‘the exceeding greatness of the might of his power.’

There are great disputes in the world, what power God putteth forth in converting men to him. My brethren, believe not discourses of it, but believe the Holy Ghost himself. If you would know what power is put forth in any work, ask the agent himself. Who is he that lets fall these words but he that hath converted millions of souls, who is ‘the power of the Highest,’ as he is called, Luke i. 35? He it is that hath indited this scripture, and he saith no less goeth to it than the ‘exceeding greatness of his power.’ Oftentimes the standers-by discern it not. When the woman was healed by a touch of the hem of Christ’s garment, those that stood by discerned no such thing. Hear Christ speak: saith he, ‘Virtue is gone from me.’ He could best tell; because the Holy Ghost doth work oftentimes in men’s hearts in a trice; like unto a strong man that hath a sleight of hand, takes up a weight in show easily; hence therefore, men think that there is no great power goeth to the work, but the man himself that doth the thing thus slightly, he can tell you what strength he putteth to it. So the Holy Ghost, he that was the inditer of this epistle, telleth us that the exceeding greatness of his power went to the converting of you.

Now, my brethren, though this be enough to settle your hearts in it, yet consider the work itself: what it is that requireth this power. All wise agents do proportion their power unto the work they have in hand; he that spends more power than the thing requireth, it is folly. And God, you know, works all things in weight and measure. Let us consider, therefore, what there is in this great work should draw forth the exceeding greatness of the power of God.

‘According,’ saith he, ‘to the exceeding greatness of his power to us-ward.’ The word *εἰς ἡμᾶς* either is *toward us*, as noting an extrinsical agency, an agency without us, yet which concerns us; or it noteth out *in us*. We will consider, first, *what God doth when he bringeth a man home to him, which is an extrinsical work out of him*; and, secondly, *what he doth in him*: and so we shall by degrees shew you that there is an exceeding greatness of power required to this work.

In the first place, *what God doth extrinsically toward a man, and for a man*, besides what he doth in him.

First, when he converteth a man, he casteth the devil out of him; that is one thing that is done for a man, besides what is done in his own heart; and there is an exceeding greatness of power goeth to this. In Matt. xii. 28, our Saviour Christ there, from his having cast out a devil, and their saying he did it by the prince of devils, he clears the point, and he riseth up to the point of conversion,—for that is his scope likewise,—and he sheweth that it must be a divine power that must cast the devil out of a man, and when you are turned to God the devil is cast out of you. Saith he, ‘If I cast out devils by the Spirit of God, then the kingdom of God is come unto you; else,’ saith he, ‘how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man, and then he will spoil his house?’

To open this place unto you a little:—

Every man before his conversion, as he is a child of Satan, so, as chap. ii. 2 of this epistle hath it, the devil works effectually in him while he is a child of disobedience; he doth ride and act, and fill the hearts of men, as you have

it, Acts v. 3. You shall find this in Scripture, that the wickedness of men is expressed to you by how many devils they have in them; as, Luke xi. 26, when he would describe a man's state to be in a worse condition than his former, he takes seven devils worse than himself, and they enter into the man. According to the proportion of a man's wickedness in the state of nature, accordingly hath he devils that possess his soul; that is certain. 'According,' saith he in that Eph. ii. 2, 'to the prince of the power of the air, the spirit that works now in the children of disobedience,' works not in you as he was wont to do, for he is cast out; he works now, but not in you; you walk thus and thus, not according to the power of the prince of the air. Therefore, in John xvi. 11, he saith that the Spirit shall convince the world of judgment, for, saith he, 'the prince of this world is judged.' When a man is converted, Satan is judged, is cast out. Before, a man was 'taken captive of him at his will,' 2 Tim. ii. 26.

My brethren, this is a mighty power, to throw the devil out of a man. In Matt. xii. 28, he saith, 'If I by the Spirit of God cast out devils.' Look Luke xi. 20, 'If I by the finger of God.' The finger of God, you know, was applied to a miracle that no creature could do, Exod. viii. 19. He is called 'the strong man;' and, saith he, if I throw the devil out of any man, I must overcome him by strength, for he is a strong man. He compareth him to a giant, and, saith he, he will never yield; he must be bound; there is no quarter, no moral persuasions will turn the devil out of a man's heart. And he saith—I remember it is an expression in Luke xi. 22—that he hath *πανοπλιαν*, armour; he hath all sorts of armour for to defend himself, and to keep the heart, which, in the 21st verse, is compared to his castle. He compareth him to a strong man that hath his castle, and he hath goods there; for so he calleth them there, a spoiling of his goods, for every sin is the devil's goods; it is more the devil's work than ours, he is gratified in it more than we; it is our loss, but it is his gain, for he is the father of all sin. Now, saith he, if I cast the devil out of a man's heart, he must be bound, it must be by main strength; therefore, saith he, a man must enter in that is stronger than he, and bind the strong man, and then he will spoil his house. Here is, you see, one part of the greatness of power put forth in the work of conversion; but here is but the finger of God, it is no more in comparison of what followeth; yet this is somewhat toward it. Here is the exceeding greatness of his power toward us, or to us-ward.

But, secondly, let us come to *the exceeding greatness of his power in us*. To open that to you, for indeed that is the main. You shall find there are exceeding great expressions of Scripture about the work of grace in us.

It is compared to creating at the first,—that expression is often used,—to a metamorphosis, a transformation. It is a word that is used Rom. xii. 2. It is such a transformation as when beasts are turned into men; for so you know the word *metamorphosis* is. It is the title of a book that describeth the metamorphosis, the change of men into beasts, and beasts into men. So it is described Isa. xi. 6; he telleth us there that the wolf and the lamb should dwell together, and the lion and the calf should lie down together; that is, God under the gospel would change these creatures, the wildness of them; he would metamorphose them. And Isa. xliii. 18, 19; it is a place that the Apostle doth allude to, and therefore I quote it. You shall find in 2 Cor. v. 17, saith the Apostle, 'If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.' Now, that place in Isaiah is quoted for this; and if you read there, where he useth the same words much to that purpose, he telleth you that the beasts of the

field shall honour him. He had mentioned before, 'Remember ye not the former things, neither consider the things of old;' here old things are passed away. 'Behold, I will do a new thing; the beasts of the field shall honour me, the dragons and the owls.' He would go and convert heathenish men, men that were beasts, that were as remote from honouring God even as beasts are in some regard. But how would he do this but by a creation? Saith he, ver. 21, 'This people have I formed for myself; they shall shew forth my praise.' Here is that the Apostle saith, old things are past, all things are become new; it is with a transformation.

Now, my brethren, where have you in Scripture—mark what I shall now say—any one that fell away from God, that it is said of him he was a new creature, or was born again, which is the infusion of a new life, or a new soul; or that he was quickened and raised from the dead? All these phrases are put to express the greatness of his power. It is nowhere said in all the word of God, of any such man, that he fell away. Why? Because to that work that shall never fall away goeth a power answerable to the work of creation; it is the infusion of a new nature, it is the raising of a dead man. There is a counterfeit of it indeed, which these phrases are never applied unto.

But, you will say, these are metaphors.

Suppose they be but metaphors many of them, yet still in this they agree, that the same power that created, the same power that shall change a beast into a man, makes that transformation; the same power that shall quicken a dead man, the same power doth go to convert. In this they agree.

My brethren, I ask you this question, To what end doth God set forth the work of grace to us by these metaphors? He setteth them forth that he might have real thanks; therefore certainly there is something in these expressions that answereth the work of creation that is real; for God would not have you give thanks above his proportion, above what his power in working is. Do but compare Eph. ii. 10 with Col. iii. 10. In Eph. ii. 10, saith he, 'We are his workmanship.' How? Produced by creation. If he had meant any other working,—will you mark my reason?—if he had meant any other working than creation, he would never have said, 'his workmanship created;' it had been enough to have said, 'his workmanship,' for that implieth the power of God. Why doth he add 'created?' Certainly, to shew that is as great a work as creation. Therefore, in Col. iii. 10, (compare with this likewise Eph. iv. 24,) he compareth the image of God before the fall to the image of God now renewed in the heart of a Christian. Saith he, 'We are renewed,' so it is in the Colossians, 'after the image of him that created him,' namely at first. All the world grants that it was an immediate power of creation wrought that image at first. Now then, look Eph. iv. 24, and there you shall find that this image is said to be created likewise, 'after the image of him that created them' at the first. So that this is his meaning; as it is the same image, so there is the same power goeth to work it; it is a creation works it now, as a creation wrought it before. He useth the same expression both of the one and of the other.

Will you come to particulars, this is but in general, you shall find it is a power exceedeth the creation. I will but take for my ground Ezek. xxxvi. 26; you shall see there what goeth to convert a man. The power of God is put forth there in three things:—

It is put forth, first, in the *removing of what hindereth*; there is *amotio impediementi*; it is called the taking the stony heart out of your flesh, so ver. 26.

There is, secondly, a *giving of a new capacity to perform*, a new nature and new disposition, which is called giving a new spirit, and by 'new spirit' he meaneth another thing than the Holy Ghost. Why? For he mentioneth him afterward; 'I will put my Spirit within you, and cause you to walk in my statutes.' That is at the 27th verse, but this new spirit is at the 26th verse.

And then, thirdly, there is not only a power given, new and holy dispositions that shall make a man capable by the actings of the Holy Ghost to do well; it is a workmanship created to good works, it is fit for it; but he telleth us, 'I will put my Spirit within you, and cause you to walk in my statutes,' so saith ver. 27. And to shew that he it is that doth all this by an almighty power, what saith he at ver. 36? After he had set down enlargements of promises, saith he, 'I the Lord have spoken it, and I will do it;' as he is Jehovah he will do it.

Now, let us but consider these three things, and you shall see what a mighty power goeth to turn a man to God.

Consider, first, *what God takes away*; 'I will take,' saith he, 'the stony heart out of your flesh.' It is not a hardness, such as is of wax, that by an extrinsical power may be melted; the fire will melt it, the sun will melt it; but no fire, no sun, will melt a stone; you can deal with that no way but by taking it away; therefore that is the phrase, I will, saith he, take away the heart of stone, or 'the stone of the heart.' You see here is something to be destroyed, therefore it is called a new creature, 2 Cor. v. 17. Why new? Because all new respecteth all old to be taken away, as Heb. viii. 13, 'In that he saith a new covenant, he hath made the first old;' he abolisheth that: so the words following imply, and so indeed it followeth in 2 Cor. v. 17, 'He that is in Christ is a new creature: old things are passed away; behold, all things are become new.' There is a passing away, a taking away of old things, and there is not a whit of the old remaineth in the new; all is become new, saith he; not a stick, not a stud that was in a man's natural estate will serve afterward, more than the soul and the faculties of it. All old things pass away, and all are become new.

Now, my brethren, will you compare it with the creation, that you may see it is a thing far exceedeth it? God sheweth forth power in creating; he sheweth forth here greatness of power, and exceeding greatness of power; it will appear before we have done.

Herein lay the power of God in the creation, that he created something out of nothing, as it is Rom. iv. 17, 'He called things that be not as if they were;' yet that is made even and equal with the raising of the dead in that very place. But here is a calling things that are *to nothing* first, and when he hath done that, then there is a calling things that are *out of nothing*. There is a doubling of his power in this; there is not only a calling things out of nothing, but there is a bringing to nothing old things. Now, it is a rule in politics, and it holdeth true in philosophy likewise, *Ejusdem potestatis est destruere cujus est constituere*,—The same power that goeth to make laws is it which destroyeth laws, disannulleth laws; there is as much power goeth to bring old things to nothing, as there is to create new things out of nothing. Now then, here is a double power, you see; here is not only power, but greatness of power; it will come to exceeding greatness anon.

The conversion of a sinner is not expressed only by putting in a *new heart*, but the Scripture doth usually express it by destroying *old things*; and as much by that as the other, because the power of God is seen as much in

that as in working grace, that is, as in working grace simply : it is not but that the working of grace is at the same time with this destroying old things ; but it is to shew that there is a doubling of his power in it. It is more than to create grace in Adam or in the angels. He therefore calleth it the ‘destroying of the body of sin,’ Rom. vi. 6 ; ‘the circumcision of the heart,’ he cutteth off something, Col. ii. 11 ; ‘the taking away of the vail.’ I might give you many like instances.

In one word, I do parallel justification and sanctification together. There goeth more to justify a sinner than went to justify an angel that never fell, or Adam in innocency. There is not only an active obedience, ‘Do this and live ;’ but there is a satisfaction to the punishment of the law, which was an appendix to the law ; there is a passive obedience too ; if you will justify a sinner you must put these in. Come to sanctification likewise ; there is not only required a power to put grace into a man, but to destroy sin. Therefore now, as when he would magnify the mercy of God in justifying us, he mentioneth the state of sin we were in : so when he would magnify the power of God in conversion, he considereth the estate we were in before conversion. So you see here is now a power to create a new creature, here is a power to dissolve the old. Here is power, and greatness of power.

Well, but consider in the third place this, that the thing to be destroyed—viz., sin—is opposite, is *enmity* to the grace that God bringeth in, and to God and his law. It is not simply to destroy old things, to bring a creature to nothing ; but it is to destroy enmity. In the first creation, when all things were made out of nothing, there was nothing to oppose, though there were nothing to help it. It had no matter to be wrought upon, yet there was not matter to oppose, for all was made out of nothing. But here, that which is destroyed is the highest, the greatest enemy that can be. You may see for this Rom. viii. 7, ‘The carnal mind,’ saith he—or indeed, the carnal disposition of the mind, for the word implieth so much—‘is enmity against God ; for it is not subject to the law of God, neither indeed can be.’

Here are two things, you see, said of the disposition of a man’s mind by nature. The first is, it cannot be subject ; and the second is, it is enmity.

In the first place, *it cannot be subject*. A wolf will sooner marry a lamb, or a lamb a wolf, than ever a carnal heart will be subject to the law of God, which was the ancient husband of it, as in Rom. vii. 6. It is the turning of one contrary into another. To turn water into wine, there is some kind of symbolising, yet that is a miracle. But to turn a wolf into a lamb, to turn fire into water, or rather flesh into spirit ; what saith the Apostle, Gal. v. 17 ? ‘These are contrary.’ Between nothing and something there is an infinite distance ; but between sin and grace there is a greater distance than can be between nothing and the greatest angel in heaven.

To exemplify this unto you : to destroy the power of sin, how great a power must it needs be ! You all yield that to take away the guilt of sin requireth an infinite power, an infinite righteousness. Saith our Saviour Christ, Matt. ix. 6, ‘Whether is it easier to say to the man,’—and make it good when you have done,—‘Thy sins are forgiven,’ or to say, ‘Arise and walk ?’ It was a harder thing to forgive sins ; only, saith he, ‘that ye might know that the Son of man hath power to forgive sins,’ for they would deny that he had power to forgive sins, he exemplifieth it by a miracle ; but to forgive sins, saith he, that is his meaning, is infinitely harder.

Now, as we say of the attributes of God that they are alike, of equal extent, so are the two attributes of sin, as I may call them ; the guilt of sin

and the power of sin are of a like extent. To destroy the power of sin in a man's soul is as great a work as to take away the guilt of sin; all miracles are in it, saith he: 'the blind receive their sight, the lame walk, and the poor receive the gospel;' it is easier to say to a blind man, See, and to a lame man, Walk, than to say to a man that lies under the power of sin, Live, be holy, for there is that that will not be subject.

You will say to me, that the expelling of sin is but the putting in of grace, as of darkness by light.

But let me tell you this, that sin is too hard for grace, if grace had not a back. Adam had grace enough, but sin seized on his heart, threw it out. 'The strength of sin is the law,' saith he, and sin would keep possession; it hath the law to plead for it; but, saith he, on the contrary, 'the strength of grace is the gospel;' and that is it that keepeth grace now that it is not thrown out, otherwise sin would quickly throw your grace out, it is too hard for it.—That is the first thing, it is not subject to the law of God.

Not only so, but it is said to be *enmity*. It is not only said, it cannot be subject, and it must be destroyed, or else it will never yield, but *it is enmity in the abstract*, it is in the nature of it. In Col. i. 21, we are not only said to be 'enemies by evil works,' it is not a grudge, but we are said to be 'enemies in our mind' too.

Now, my brethren, if there be such an enmity, and if there be such a power in sin as there is, to detain a man, that will not yield, will hold a man to the utmost, there must be *an almighty power of God to subdue it*. You shall find in Col. i., the Apostle at the 11th verse having mentioned the glorious power of God that enabled the saints to do what they did; upon occasion of it what followeth? 'Giving thanks,' saith he, ver. 12, 'unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.' When he cometh to give thanks for the works of grace upon them, what doth he mention? Not only making them holy, making them meet for the inheritance of the saints in light, but likewise for delivering them from the power of darkness. The word *ἐξέσωσε* implieth not merely a delivering or freeing, but a freeing by violence, a snatching out of a power that else would never yield. I remember Zanchy saith upon it, They are freed, saith he, not only that have a desire to be free, but they are snatched out, *eripiuntur*, that have no desire to be free. And that is the condition of a man in the state of nature.

But you will say, all these are but metaphors; all that is spoken of the state of corruption and the power of God in delivering a man.

Shall I tell you in a word? When you come to hell, you will not then say they are metaphors; you will then find all these things true of your natural condition. And let me tell you this too. If ever you come to be humbled, you will not find them metaphors, but realities; for the soul of a man is humbled under the real sense of all these things when he turneth unto God; and yet when it cometh to a dispute upon the power of God in working upon a man's heart, creation, and the like, these are you say but metaphors. My brethren, they have the greatest reality in them in the world.

To give you but an instance, that now your own hearts may be judges: go take all the powers of man, when a man cometh to turn unto God, and do but see what a mighty opposition there is; go take the *understanding* of a man. God beginneth there; what doth he find there? He findeth not only ignorance of all spiritual principles, and such an ignorance as a man is not capable of knowing; he cannot know, so saith the Apostle, 1 Cor. ii. 14, 15,

he is blind. 'Now it was never heard,' saith he, 'from the creation of the world, that any man opened the eyes of one that was born blind;' yet this is the power that must convert a man. But, I say, that is not all, there is not only an incapacity, a blindness, but there is an opposition, and the strongest that may be; and this must be taken away.

I will quote but one place for it; it is in 2 Cor. x. 4. He describeth there, as the text doth here, the mighty power of God in converting of a man. 'The weapons of our warfare,' saith he, 'are mighty through God.' Mighty? Wherein lieth their might? That he might shew the might that is drawn forth, he describeth the opposition that the understanding of a man makes against the ways of God; he telleth us that there are strongholds: 'Pulling down of strongholds,' saith he; 'casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ.' Here lieth the power, the might that God sheweth; he speaks of that opposition that is in the understanding of a man, as the word *νῦν*, reasonings, implieth; high thoughts, a devil to a strong man. He compareth the opposition to what is in a besieged town; there are strongholds, and there are such as plainly will take no quarter, they must die for it, or else they will never yield; therefore he calleth it pulling down the holds; there is no way else to get them, the Holy Ghost must batter them about their ears, yield they will not. They consist in reasonings and in imaginations; a bottom light doth it. When a man cometh to turn to God, let him have never so much knowledge, when he shall come to turn to God in earnest, he hath a thousand dislikes and not fancyings of the ways of God, he hath a world of arguments and objections, and an infinity of reasonings against them. My brethren, when a man's heart is put to it what is the right way of worshipping God and serving him, personally and otherwise, there is nothing but a world of reasonings that come in against it; and there are high thoughts that exalt themselves likewise. These must all be brought into subjection.

My brethren, when a man turns to God,—I will express it to you in a parliamentary language,—you must have this fundamental law, this bill pass, this must be the predominate rule, the *suprema lex*, the highest law that must guide a man's whole life; namely, that it is best to obey Christ in all things, at all times, and in all conditions, whatsoever the state be. This bill must pass with the consent of the whole heart. Now, to advance Christ, to bring all, every high thought into captivity, into subjection to the obedience of Christ; this will never be without an army, without the mighty power of God, that must throw all these strongholds down; 'our weapons are mighty through God,' saith he; they must be mighty through him, they will never do else. Now, do but think with yourselves what an uproar there must needs be in the state of the soul at the introducing such a law as this into a man's heart, if it be in earnest, if he sees he must live by it for ever. You shall have all the three states against it, both the understanding, will, and affections; you shall have big swelling reasonings and thoughts of absurdities. What? If this law take place, we must all come down then; all projects, all corruptions must go down.

My brethren, if all the apostles were now alive, and should set themselves to persuade one man; and, besides them, if God should send all the angels down from heaven to the earth to persuade one man, they could not make this law pass in a man's heart, they could not persuade him to it; it must be the might of God to throw down all opposite reasonings. And God doth this, he doth come with a little light, a bottom light into a man's heart,—for

he createth there,—and letteth him see that excellency that is in himself and in his ways ; and he doth not stand reasoning much with him neither, though all reasonings are for it ; but God letteth in a light, answereth all objections, throweth down all strongholds, bringeth every thought into the obedience of Christ. Paul was in his height ; how opposite was he unto God ? What a world of reasonings had he against Christ in his heart ? Jesus Christ did but tell him, ‘ I am Jesus whom thou persecutest,’ and there was a light shone in his mind, as much as that which shone round about him, and in an instant saith he, ‘ Lord, what wilt thou have me to do ?’ All the disputations in the world would never have wrought thus. So the poor jailor cometh in trembling at midnight, ‘ Sirs, what shall I do to be saved ?’ He was converted before morning. All the reasonings in the world, and all the moral persuasions that men or angels could have brought, would never have done this ; it was the mighty power of God casting down strongholds, putting in a light that goeth beyond all a man’s objections.

Come to a man’s *will*, and you will have as much to do there. A man’s will must have a new end put upon it. And come to the will and affections, you shall find as much difficulty there to oppose. For example, there are two great principles in the heart of a man, that if ever God’s Spirit cometh to deal with in good earnest, will hold tug with him as long as they can. What are they ? You shall have them in 2 Tim. iii. 2, 4, ‘ Men shall be lovers of their own selves ;’ there is the first ; and then followeth, ‘ covetous, proud, boasters,’ &c. And the last is at the 4th verse, ‘ lovers of pleasures more than lovers of God.’ Here are the two principles that are in a man’s will and affections, and they will try it too. This same Self-love, that is the General, that goeth before, the captain ; and Love of Pleasure, that is the lieutenant, that followeth after this army. One is the first, the other is last, backs all these lusts that are between.

Love of a man’s self ; first begin with that. It is the great devil ; absolutely it is Beelzebub, it is the prince of devils, it is the bottom of original sin ; and to throw this devil out of a man’s heart, to depose him, to bring him down, it must be a mighty power indeed to do it. It was a great power to cast the devil out of a man ; but to cast out this great devil out of a man’s heart, to depose him, and bring another king in, this is a hard work. When God was thrown out of a man’s heart when Adam did sin, then Self-love was next heir, and stepped up into the throne. All that God had, saith Self-love, I will have, I will serve myself as much as ever I did God. Now, as all the heart was for God before, in the same manner it is for itself now. All the strength that a man hath doth back Self-love, stands for the king. It is a king of an absolute sovereignty ; and because it is a king, therefore when God cometh and tells a man, You must be subject to me, Self-love bustleth. What ? I am absolute, saith he. It is enmity against the law and against all that shall proclaim war against Self-love in a man. I am for myself, saith he, and all that is within me is for me ; there is but poor Conscience, that standeth contesting a little ; but the whole heart is for it, that is certain. Now, when the Holy Ghost shall come to depose this great king, this absolute monarch, as it is in a man’s heart, especially it shall be a foreigner that shall go about to do it, as God and the Spirit of God is. ‘ Love is strong as death,’ it is a proverb, Cant. viii. 6. Self-love much more ; all the strength that a man hath is for himself, he will give all for his life, for the life of this king ; a man will never yield ; all in nature will rise up against him that shall go about to depose it, all will be in arms. Yet notwithstanding, though the heathen imagine a vain thing, though the people and kings of the earth

rage against Christ, and though all in a man thus be up in arms, yet God will set his Son upon this holy hill, upon a man's heart, before he hath done.

My brethren, this must be an almighty power that must do it ; it is not all the persuasions in the world will do it. You may persuade Self-love to much ; to serve God, and to do many things so far as will stand with its prerogative, so that he may remain king still ; but to depose him, and that God shall be king, and he God's favourite, this must be an almighty power to do it.

So likewise for the love of pleasures, that is the second thing. When Self-love cometh to be deposed thus, as in conversion it is, from being king, saith every lust, every poor inferior lust, If this government be altered, I shall lose this pleasure and that pleasure, if you turn the world upside down thus. There is nothing in the heart, my brethren, but is for pleasure in some kind or other. A man liveth in pleasure, that is the expression, as a fish doth in its element. Take him out of carnal natural pleasures in some creature or other, his soul dieth ; it will fight for pleasure as for his life. Saith the Apostle, 2 Peter ii. 14, 'They have eyes full of adultery, they cannot cease from sin ;' they cannot, till a further power cometh. Luke xiv. 20, 'I have married a wife,' saith he, and in plain terms, 'I cannot come ;' he makes that his excuse ; for such lusts as these are have a mighty power upon a man's heart. How great ? See what Christ's own expression is, that was the Saviour of souls, and knew what belonged to the converting of them, for he died for them. In Matt. xix. 24, there was a rich man came to him, and he was an ingenuous man. Christ preached the gospel to him, moved his heart a little, he used all moral persuasions to him that could be, told him that he should have eternal life ; yet he goeth away. What doth Christ infer upon this ? You shall find the story of that young man is the introduction to the words I quote this place for ; 'A rich man,' saith he, 'shall hardly enter into the kingdom of heaven.' Hardly ? That is no great matter. What doth our Saviour Christ ? He riseth higher in his expression : 'And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God ;' not for one that is rich simply, but Mark telleth us, chap. x., for one that 'trusteth in his riches,' that is his expression.

First, he saith it is *hard*.

Secondly, it is *so hard*, as it is easier for a camel to go through the eye of a needle. It was a proverb among the Jews, and it is in many of the rabbins extant to this day. You will say that it is an absurdity to use such an expression, a camel to go through the eye of a needle ; the more absurdity there is in it, the more it expresseth the impossibility.

In the third place, saith Christ, 'with men this is impossible, but with God all things are possible ;' it is impossible for all men in the world to do the work for another man ; that is simply impossible ; but with God all things are possible : why doth he say *all things* ? If it were a slight work he would not say so ; but, saith he, with God that works all things else, that hath an omnipotent power to subdue all things to himself, with him it is possible, he must do this.

I find this word, 'all things are possible,' used but in one or two cases. It is used upon the incarnation of Christ ; when the angel had told Mary that Jesus Christ should be born of her, saith he, 'with God all things are possible,' and that was the highest work that ever he did, he 'shewed strength with his arm' there. So it is said of his working in us, Eph. iii. 20 ; and the like you have, Phil. iii. 21, 'According to the power whereby he subdueth

all things unto himself,' that is the power that works in us; that is the power that must work a man off whose heart is set upon his riches, and is set upon any pleasure.

My brethren, it is not the offers of eternity, it is not all the persuasions of men and angels, nor of the Holy Ghost himself, if they be but mere moral persuasions, will make a man part with a bird in the hand for two in the bush. My meaning is, that will make a man part with his lusts, or his pleasures and sin, and take and accept the offers of eternity; but it must be the power of God, with whom all things are possible, and he must put forth as much power to work this as he putteth forth to work all things else.—And so now you have seen the power that is shewn in destroying this opposite, sin.

I will but speak a word of *the power that is in creating*. There is yet something to be done, there must be a new creation besides this destruction. There is a taking away the old heart; old things pass away, you see what a power that requireth. The second thing in Ezekiel that I mentioned, because that place holdeth this out, is a new heart and a new spirit, and to work that is a work of creation; it is an almighty power of God. Now, creation is a work that hath no matter to work upon, that is properly creation, and therefore requireth an infinite power. 'Create in me,' saith he, 'a clean heart,' Ps. li. Saith he in Job xiv. 4, 'Who can bring a clean thing out of an unclean?' If a man's heart be unclean, if he come to have a clean heart, certainly it must be created. We are therefore said to be the 'workmanship of God, created to good works,' in that second to the Ephesians. Mark it, it is not only a working upon the heart, but a workmanship it is called. And if you will know the manner of setting up and producing it, it is by way of creation.

I might be large in shewing you, that besides this destroying old things, there is a creating of new principles and gracious dispositions in the heart before a man turneth to God, which are the foundations of his turning to God. 'Turn me, and I shall be turned.' I will name but a scripture or two; and then I will shew you the mighty power that goeth to create this disposition.

First, I will shew to you—because those that make the power of God to be only external, assisting, do detract from the power of God—that it lieth in *creating new dispositions* in the heart, and then *assisting*, and then working upon them. I will name a scripture or two. I have shewed you what goeth to destroy the old; I will shew you then what power also goeth to the creating and rearing up of the new.

First, I will shew you that *there must be a new principle created*. Saith he, John iii. 6, 'That which is born of the flesh is flesh, that which born of the Spirit is spirit.' See how I argue out of these words. Here you see there is flesh and corruption, which is by one birth; here is spirit, a distinct thing from the Holy Ghost, that is a fruit of a second birth. Now, my brethren, take a man in his first birth; all the world yieldeth that there are habitual principles and dispositions unto evil, there is a habitual aversion from God, and conversion to the creature; there are dispositions and inclinations only to what is evil. Now then, in the second birth, answerably the spirit that is made and born by the Holy Ghost must be oppositely holy, and have dispositions to the contrary; for otherwise, nature is not healed if the Holy Ghost only works acts in a man, and did not work habits; the second Adam did not answer the first. And therefore you shall find, Gal. v. 17, the Apostle saith, 'The flesh lusteth against the spirit, and the spirit

against the flesh ; for these are contrary.' I appeal ; dare any man say the Holy Ghost lusteth in us against the flesh ? No, it is the spirit, a habitual frame of heart that lusteth in us against corruption. So now there is a new spirit wrought ; that is, there are dispositions that are contrary unto sin, as sin is unto grace. As there are habitual dispositions to sin, both through nature and custom ; so there are habitual dispositions to good that do lust against the flesh in a man. Therefore he compareth this spirit in that 5th to the Galatians to a root, 'The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,' &c. He compareth the spirit or frame of grace, begotten by the Holy Ghost, unto a root.

Now mark you, to follow this, in Matt. xiii. 21, speaking of those that are temporisers, what doth he say of them ? He saith they wanted a root in themselves ; that is, they had not habitual dispositions of grace created in their hearts, that might be a root to the fruit of the spirit ; for you know the root and fruits answer one another. Nay, if you ask me what that root is, the parable there explaineth it, a good and honest heart, a heart made holy ; therefore our Saviour Christ saith, Matt. vii. 17, compared with Matt. xii. 33, 'make the tree good, and the fruit will be good,' but the tree must be good first. Therefore you may read in Matt. xxv., the foolish virgins had lamps, they had assistance from the Holy Ghost for present performances ; but the wise virgins took oil in their vessels with their lamps. When themselves were asleep, and their lamps were out, yet they had a holy disposition, a spirit of grace ; they had oil remaining in their hearts. I will not stand to open this ; it is the law written in their hearts. I could shew you that the written law in the heart is not the Holy Ghost, for he is the writer, as it is 2 Cor. iii. 3. It is called the 'inner man' renewed daily. It is the Holy Ghost that strengtheneth the inner man ; it is not the soul that is the inner man properly, but the inner man is that which is opposite to corruption ; and he saith, Eph. iii. 16, 'they were strengthened with might by the Spirit in the inner man.'

Well, here therefore is an inner man to be wrought, to be created. Now if there be an inner man to be created, and holy and gracious dispositions, here is an almighty power to do it.

My brethren, you know that John Baptist was sanctified in the womb ; he had not the Holy Ghost only working upon him in way of acts, for he did not actually believe and actually repent ; children do not. If you take away habits of grace, you must take away all grace from infants, from that pure part of the Church as one calleth them, *purissima ecclesiae*, for so they are.

Now for the creation of these habits of grace, all holy dispositions, there must be an almighty power go to do it. I will give you a scripture for it ; it is 2 Peter i. 3, 'According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue : whereby are given unto us exceeding great and precious promises : that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.'

Here you see wherein the mighty power of God is seen in working upon a man's heart ; it is in giving him all things belonging to life and godliness. The meaning is this, he furnisheth him with tools ; it is called a workmanship. If you would set up a man's trade, you will furnish him with all instruments, with all utensils necessary to a trade ; so here, it is a workmanship created, he hath all habits in him necessary, all things pertaining to life and godliness, and this a mighty power must do answerable to the creation. Yea, let me tell you this, that although the creation of the world and of a

man's soul be a mighty work, yet to create grace, especially the second time, to fit a man for heaven, is a greater work, it is more than all the first creation; it is a transcendent thing. There is no work that God doth so great as this, especially this new creation of grace, for it fitteth a man for heaven. Therefore saith the Apostle, 2 Cor. v. 5, 'He that hath wrought us for the selfsame thing;' he hath wrought us for heaven. Adam's grace did not fit him for heaven. That which must carry a man into heaven is a grace, as the grace of faith is, higher than what Adam had in this world. He was not fitted for heaven by what he had; but we are 'made meet for the inheritance of the saints in light.' It must be a more transcendent grace than what Adam had; raised up to higher acts at least.

Though grace be but an accident in the soul of a man, yet it is more worth than all men's souls. It is not so in philosophy; that will tell you otherwise, that will tell you that a substance is better than an accident. But it is so in divinity. Saith he, James i. 18, 'Of his own will hath he begotten us, that we should be a kind of first-fruits of his creatures.' The meaning is, Hath he put grace into us? To what end hath he done it? He hath made us thereby, saith he, the choicest of all his creatures: as Christ is called the first-fruits of them that sleep, the choicest of them; so, saith he, we are made the choicest of all the creatures, having grace wrought in us, he having begotten us. Israel is called, Jer. ii. 3, the first-fruits of God, because he was the choicest of all the world; and though that word seemeth to be a diminishing, yet the truth is here it heighteneth it,—it is ἀπαρχὴ τινα, and it is of the creatures, κτισμάτων, in the plural number,—it makes a man most excellent of all creatures whatsoever. It is a good saying of Aquinas: 'The good of grace,' saith he, 'is a greater good than the good of the world; it excelleth all creatures.'

And therefore, my brethren, let me but add this: Of all creations, the creation of grace is the greatest next to that of glory; and, for my part, I must profess unto you, I think as great, for it is that which fitteth a man for glory; it is the beginning of glory. Of all creations it is the greatest, there are but two to be compared with it. I shall give you Scripture for it. I remember the last day I quoted the second to the Colossians, and the 10th, 11th, 12th verses, where it is said that faith is of the operation of God, and speaking of sanctification, he saith, it is a 'circumcision made without hands.' There are but two things in the Scripture that are said to be made without hands, and it is to shew the excellency of their creation above all creatures else, as you shall see by and by. It is a phrase used of the glory of heaven: 'We look for a house not made with hands,' saith he, 2 Cor. v. 1. It is used likewise of the framing the body of Christ, and uniting it to the God-head: Heb. ix. 11, it is said to be 'a tabernacle made without hands.' And what is the meaning of 'made without hands' there? The Apostle himself explaineth it; 'that is,' we translate it, 'not of this building,' but in the Greek it is, 'not of this creation.' Adam's body was made and created; but, saith he, his was made with hands in comparison with the body of Christ, take it with all his graces. It is not of this creation, saith he, it is a higher creation, so the phrase 'made without hands' implieth; and it is used but of the body of Christ, and of the glory of heaven; and to create grace is as much.

To confirm this to you, that it is so taken; 'made without hands,' is not only in opposition to the work of man, but to the work of God too, and to the work of the first creation. I will give you a scripture for this,—compare but two scriptures together,—that the phrase is so taken, Acts vii. 49. There

Stephen doth quote Isa. lxvi. 1, to prove that God would not dwell in a temple made with hands; saith he, ver. 47, 'Solomon built him a house; howbeit the Most High dwelleth not in temples made with hands.' That is, you will say, in temples made with man's hands; but you shall see it is not made with God's hands by the first creation: 'As saith the prophet,' he quoteth the prophet for it, 'Heaven is my throne, and earth is my footstool: what house will ye build me, saith the Lord? Hath not my hands made all these things?' 'Not made with hands,' hath an opposition not only to the temple made with man's hands, but to the whole creation made with God's hands at first; for otherwise how cometh in this phrase, 'Hath not my hands made these things?' That is, these are but my own creatures; heaven and earth are an ordinary sort of creatures, and all the things in the world you see are but an ordinary sort of creatures; and these, saith he, my hands have made: but I will have something to dwell in made without hands; that is, it shall not be of this creation, it shall be of a higher creation. What is that? Look in Isaiah, 'With him will I dwell that is of a poor and a humble spirit, that trembleth at my word.' Doth God create anew? Doth he create grace in the heart? It is not of this creation heaven and earth were made of; it is of a higher creation: yet there was an almighty power in creating them; and yet, saith he, it is not of that creation; the making of heaven and earth is but an ordinary sort of work; but the making grace in a man's heart is a creating without hands in comparison of heaven and earth.

To use but a scripture more, and it is but a false testimony; when the false witnesses brought an accusation against Christ, they said, 'We heard this man say, I will destroy this temple made with hands, and within three days I will build another made without hands;' which though it were a false testimony, yet it may serve for this.

But I say the phrase is only used of us, and of the framing of the body of Christ, which are all transcendent and above the first creation. So that to work grace, to work the love of God in the soul, to put the least life of grace into the soul, is a new creation; it is a work made without hands.

My brethren, I will end all this in one word. You see here is a work of a new creation, that doth put into a man's heart that which is above all creations; you will ask me what that is?

I will answer you in a word: it is putting in all things belonging to life and godliness; so the apostle Peter expresseth it, 2 Peter i. 3. The vast ocean of the heart of man, let his heart be never so far wrought upon by self-love, never so much stirred, there is not the least drop of godliness in it, the least drop of the love of God in it, not the least aiming at God more than at a man's self, of having a man's affections stirred upon considerations drawn from God and not from a man's self. All such dispositions of heart cost more power to work them than the making of the frame of heaven and earth. 'All these things have my hands made;' this is made without hands; it is not of that creation, it will never go to hell with thee.

I should make this more manifest to you, it is a practical point this which I have handled, and I have stood the longer upon it to this end, not only to stand disputing with men of the greatness of the power of God in conversion, but to give you an account of it; and I have spoken the things we have known, and felt, and seen, and to go and dispute with reasons will never convince a man. I remember that ecclesiastical story. There was a man that was a philosopher, and he held out disputing against fourscore bishops that met together in a council, held them all work, answered all

their reasons. There came but in a poor, mean man that gave him but an account of his faith, and of the work of God upon him. Saith he, While these bishops with all their words spake words, I had words to answer them, but this man's words came with power that I cannot resist. My brethren, to dispute what power goeth to the work of grace, men will put it off easily, but to give you an account of it, wherein it lies, and to do it out of the Word, and out of a man's heart, and the experience of the people of God ; this oftentimes hath a power going along with it that no man can resist.

SERMON XXV.

And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places.—VER. 19, 20.

WE are handling of this, the ‘exceeding greatness of the power’ which God in this life putteth forth toward believers. I have proved at large that the power here extended toward believers is not to be restrained only to the resurrection at the latter day,—that he will raise up our mortal bodies, as he raised up Christ’s body unto glory,—but that he speaks of the power of God in this life, as the same Apostle expresseth it, chap. iii. 20, ‘according to the power which worketh in us,’ that worketh at present; that is the power he here meaneth.

The power of God is either seen in the first work of turning us to God, and that is mainly and eminently in the Apostle’s eye; for, saith he, in a coherence to these words in the second chapter, ver. 1, ‘And you who were dead in sins and trespasses’ (it must have a verb) ‘hath he quickened,’ speaking of their conversion; and so at the 5th and 6th verses you find it plainly expressed.

Or else this power is shewed toward us in continuing the work of faith; and it is hard to say in which more power is shewn and spent.

I have made entrance upon the first, as an instance and a demonstration enough of all the power that works afterward; for we are kept by the power of God unto salvation, so saith the Apostle.

The power that God sheweth, the ‘exceeding greatness of his power,’ I propounded for the method of handling it these two things—

The former, That there is an exceeding greatness of power shewn in it.

The second, That it holdeth proportion with that power which wrought in Jesus Christ when he was raised from the dead.

For the former, for the demonstration that an exceeding greatness of power is shewn in working faith, and in quickening us at our first conversion unto God; that power, I said, was shewn in two things—

Either, first, (I went by degrees in it,) in what he doth for a believer, though not upon a believer; the word *εἰς ἡμᾶς* will not only bear what is done *in* him, but what is done *for* him, and done *toward* him. As the throwing out of Satan out of a man, as I shewed out of Luke xii., is a work that is done *for* a Christian; but it is not a work so much *upon* him as upon Satan that is cast out. ‘Now,’ saith he, John xii. 31, ‘is the judgment of this world, now shall the prince of this world be cast out;’ he speaks, when the world should be converted to Christ, that conversion is called the judgment of the world; as in John xvi. 11, ‘He shall convince the world of judgment,’ that is, of that holiness and righteousness which they ought to take up and walk in; and he addeth, ‘for the prince of this world is judged.’ That this is

done by a strong hand, I shewed in the last discourse : 'If I by the finger of God cast out devils.' The finger of God must go to it.

Then, secondly, if you come to the work that he doth in us, it ariseth not only to a greatness of power, but to an exceeding greatness of power. I paralleled it with the first creation, in which there was a greatness of power shewn ; there was a making of something, yea, of all things out of nothing, and between nothing and the least thing there is an infinite disproportion. But when he comes to work upon the heart of a man that is dead by nature in sins and trespasses, he doth not only find nothing to work upon, but he findeth all things against him, so that his power is not simply drawn out in creating grace out of nothing, but in subduing and destroying of corruption ; and so I shewed you the Scripture expresseth it. There is not only nothing to help or further, but there is all things to oppose. I shewed this at large in the last discourse, and how to subdue that which opposeth there is required a greatness of power.

But then, in the second place, there is an exceeding greatness of power, there is a doubling of power. There is not only a power to destroy what is opposite,—as I shewed both upon the understanding, the will, and affections,—but there is a putting in and a creating of a new principle, a contrary principle, maugre all the opposition that the heart of man makes against it. And so, because there is a doubling of power, there is an exceeding greatness of power cometh to be spent in this work.

In handling of this I shewed that the very creation itself of the new creature was of a higher kind, as the Scripture expresseth it, than the first creation was ; because that grace is the most excellent of all God's creatures. James i. 18, speaking of the work of conversion, and of God's begetting us again, 'Of his own will,' saith he, 'he hath begotten us.' And what followeth ? 'That we should be a kind of first-fruits ;' but, as I shewed you in the last discourse, the eminent first-fruits of all his creatures, the choicest of all ; for so doth the grace given by regeneration make a man.

And that it was a higher creation than the first, the putting in of new principles thus into the heart, I shewed you by the phrase that is used, Col. ii. 11, where he calleth the sanctification of a sinner the circumcising the heart, which, as in Deuteronomy, is that we may love God. He calleth this new work in us sinners a circumcision made without hands. I observed this upon it, that that phrase, 'made without hands,' is used only of three things, whercof grace or the new creature is one. It is used of that glory which God will put upon his saints and children hereafter in heaven ; which all the world must acknowledge is a work transcending that first creation : 'We have a house not made with hands,' saith he, 2 Cor. v. 1. It is used, secondly, of that framing the body of Christ, the human nature of Christ, both body and soul, and uniting it to the Godhead ; that human nature, so united, is called a tabernacle made without hands, Heb. ix. 11. And then, thirdly, here, in this Col. ii. 11, he calleth the sanctification of a sinner, and working holiness and grace in him, circumcising the heart to love God ; he calleth it a circumcision made without hands.

You have the like, as you shall see by and by, in Isa. lxvi. 1, 2. Only observe first what followeth there in Heb. ix. 11, when he said that the body of Christ is a tabernacle made without hands. What doth he add by way of explication ? He saith that it is 'not of this creation ;' so the word in the original is ; as if he should say, the tabernacle and the bodies of men, of ordinary men, though the one made by man and the other made by God, yet they are a more slight, a more ordinary kind of work. But, saith he, this

body of Christ is made without hands ; that is, it is not of this creation, it is not of the old creation, it is of a more transcendent creation. And so is grace.

I backed this interpretation with Acts vii. 48, compared with Isa. lxvi. 1, 2. In Acts vii. 48, Stephen proveth that God will not dwell in temples made with hands. Saith he, 'Howbeit the Most High dwelleth not in temples made with hands ; as saith the prophet,'—now mark what the prophet saith,—'Heaven is my throne, and earth is my footstool ; what house will ye build me, saith the Lord of hosts ? or what is the place of my rest ?' Therefore man's hands cannot make him a house good enough. Nay, heaven and earth, the old creation, is not good enough for him ; for, saith he, 'Hath not my hands made all these things ?' Well, what is it that he will have now to dwell in, that both exceedeth all the houses man can build, and exceedeth the house that himself hath made, if you take the material heavens, and the earth that is his footstool ? Look in Isa. lxvi., you shall find that it is a gracious heart, that is a thing made without hands ; that is not of this ordinary creation of God, for it is spoken in opposition to things made with hands. 'All these things,' saith he, 'hath my hand made ;' he slighteth them so, these are but an ordinary sort of works, I will not dwell in them ; 'but to him will I look that is poor and of a contrite spirit, and trembleth at my word,' so it is ver. 2.

So that now, to have the least spark of grace begun in a man's heart is a work made without hands, in comparison. It is of a higher kind of work than all the works of men and angels—yea, than the works of the first creation. These things hath mine hand made ; but I will dwell in a circumcised heart made without hands ; that is not of this creation, that is of a higher creation than all this.—And so much for the general, That the putting in of grace into the heart is a matter of more transcendent power than the first creation was.

Now, my brethren, as I shewed you in particulars the power of God in destroying what opposeth ;—I went over the understanding, shewed what opposeth there, what a mighty power went to destroy the strongholds there ; I went over the will and affections, shewed you what opposeth there likewise—self-love, and all inordinate affections and love of pleasures, and the like ;—as I did this in the negative part, in the destructive part, so I will do the same also in this positive part. And I will shew you, this is the scope, that for God to work grace in your understandings, to know things aright, which you think is most easy, there is an exceeding greatness of power going to it, no less than went to the first creation ; yea, much more ; it is not of this creation : so likewise to put in holy principles into your will and affections. Therefore, all that goeth to frame a Christian from first to last must needs be an exceeding greatness of power. I am forced thus to repeat things, that I may clear my method as I go along.

And, first, *What God doth upon your understandings when he doth convert you.* Why, it requireth an exceeding greatness of power, though you little think it, to believe : 'Who believe,' saith the Apostle, 'according to the working of his mighty power.' I will not run over all things that may be said of believing, but I will speak of spiritual knowledge, to know things spiritually and aright as Christians do, that it requireth an exceeding greatness of power to work it. I shall demonstrate this unto you, in the first place, in a more general way ; and, secondly, more particularly by two things.

In the first place, *in the general.* For to make a soul to take a thing

upon God's bare authority, and therefore to believe it, is as great a work as any God doth ; and it requireth as much power,—mark what I shall say to you,—it requireth as much power to work faith in the heart to believe God will do such a thing, as it is for God to do it.

For instance, to explain myself,—though I shall not follow my instance in the opening of it, but for illustration's sake,—this is my meaning : at the latter day, God will raise up all our bodies from the dust to glory. To believe this spiritually and aright, and to work your hearts to believe it, requireth as much power as for God to do it, when he cometh to do it. So you have my meaning.

I shall give you a place of Scripture for it, and it is in Mark ix. 21, 22. There is a poor man cometh to Christ to have a miracle done for him ; what doth he say to Christ ? If thou canst do anything, saith he, wilt thou heal my son, and throw the devil out of him ? 'If thou canst do anything ;' so he saith to Christ. Then mark what Christ saith to him : 'Jesus said unto him, If thou canst believe, all things are possible to him that believeth.' To open these words a little. You see when the man said, If thou canst do anything, help my child ; saith Christ again, If thou canst believe, all things are possible. He makes it of equal possibility for him to do the thing, and for the man to believe. It was as hard a matter for the man to believe this, and required as much power to work faith in him, as it was for Christ to effect it. Therefore our Saviour addeth, 'To him that believeth, all things are possible,' for faith commandeth all the power in God ; as if he should say, There is as great an infinity of power required to work faith in thee to believe it, it is all one, and to do the thing. So far as anything is possible, so far it is credible, it is believable.

Let me put you a supposition. If God should reveal by me infallibly, as he did speak by the prophets and apostles, that he would make a new world to-morrow, it were as hard a thing for God to work this faith in you, as for him to make this world ; he might make this world upon the same rate as he would work this faith in your hearts. To believe a thing upon divine authority doth require an omnipotent power. To believe things upon slight grounds, that is easy ; 'The fool believeth everything,' saith Solomon in the Proverbs ; but to believe this in earnest is a work of an almighty power.

And so much in general, that the power of God in doing anything for us is but proportionable to the working of faith in us that he will do it, or that he is able to do it ; yet you think this is easy, and yet you see what the Scripture saith.

To come now *particularly* to shew you what a mighty power goeth to work faith and spiritual knowledge ; and it is but to believe the thing, not to believe that it is yours ; but to believe the thing in a spiritual manner requireth an exceeding greatness of power. I shall shew you it by two things :—

The first is, to work *a principle of faith*. You know I told you in the last discourse that this new creation, much of the power of it was spent in working habits as we call them,—that is, inward abilities,—to work a formal principle, such as is to work sight in a blind eye. You know there is the act of seeing, or seeing itself, and there is a principle of seeing, a power to see ; a framing of an eye and of a soul to see, as I may so express it, or of a faculty of seeing. Now in the understanding, to understand things spiritually and aright, there must be an almighty power go to it, to put a new principle in you, to make you capable to believe and know spiritual things.

I remember in the last discourse, when I shewed what expressions the Holy Ghost useth to express the work of conversion, I quoted Rom. xii. 2, where it is called a transformation, an altering the form of the mind, the shape of the mind; it is a metamorphosis, as I then expressed it, and indeed the word is so in the Greek. Now the transformation there, what is it applied unto? It is applied unto the understanding of a man, it is but the changing of the understanding that that word is used of. You think that to believe and to know spiritual things is no great matter, and that all the difficulty lies in doing of them, and in being affected with them. But the Apostle saith plainly, that you may know things aright, that you may approve of them in a spiritual way, of their goodness and excellencies; you must be metamorphosed, saith he, in your minds, you must have a new form come in to your understanding; so the word signifieth.

He useth two words there: 'Be not conformed to the world,' saith he; and the word he useth for that is *συσχηματίζεσθαι*; it signifieth an outward form, an artificial form; for the world is but an empty show, an empty shape, as the Apostle calleth it: 'The fashion of the world passeth' away; it is the same word. But when he speaks of the other, the transformation of the understanding, the word is *μεταμορφοῦσθαι*; it signifieth an inward cause, such as the soul is to the body, a natural form, not an artificial; an inward one, not an outward one.

So that now, for a man to approve of spiritual things in a spiritual manner, look as if he would make a beast understand as a man, you must bring a new soul, a new form: so if you will make an unregenerate man understand spiritual things aright, you must bring a new form, a new soul, as it were, into his understanding. The Apostle expresseth it, 1 John v. 20, 'He hath given us an understanding that we may know him:' not but the same for substance, the same natural power of understanding, is in a wicked man and in a godly man; but there is a new ability, a new principle, a new quality put in that fits him to understand spiritual things, which the other cannot do.

To illustrate this further unto you, and to shew you that to work this requireth no less power than in the creation. Look first into 1 Cor. ii. 14. I shall tell you to what purpose I quote that by and by. 'The natural man,' saith he, 'receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned; but he that is spiritual judgeth all things, yet he himself is judged of no man.' To open these words: by a natural man he meaneth a man that is not regenerate, that is not born again, for he doth oppose him to a spiritual man; a man that hath no other principles in him in respect of grace than what he brought into the world; he hath the same natural understanding he had without any spiritualness put upon it by the Holy Ghost. This is a natural man. Now, saith he, this man receiveth not the things of the Spirit of God; nay, saith he, he cannot know them. But he that is spiritual is both able to receive them, and he can know them; so the opposition runneth. And all cometh to this, that there must be a new principle put into the understanding of a man; not only a new light come in, but a new principle, if you would have this man understand spiritual things aright. And that is the scope I quote this place for—that the understanding must be altered, a new principle must be put into it, a new habit as we call it. All the expressions do carry it to that sense.

For, first, he saith, otherwise, if he be not made spiritual he cannot receive spiritual things; that is, he wants a capacity. It is such a phrase, as if you would speak to a deaf man, you will say he cannot receive what you say, for

he wanteth a faculty of hearing. If you bring a blind man into the sun, he cannot receive the light of it, for he wants a natural faculty so to do. He expresseth it in a way of nature; he is not capable of it, which argueth, I say, a want of a principle whereby to do it.

And not only so, but he saith in the following words, 'he cannot know them,' he wants a *δύναμις*, a power; *ὃ δύναται γινῶναι*, a *potentia*, as the philosopher calleth it; for the Apostle speaks suitably here to philosophical principles; that, as we say in philosophy, nothing can work but it must have a principle of working, a man cannot see without the faculty of seeing: so this man wants a faculty of knowing spiritual things, therefore he cannot know them.

Thirdly, the reason he giveth evidenceth this; for what is the reason why a natural man cannot know them? Because, saith he, they are spiritually discerned. He speaks just like our school-men, for we use to express in a way of distinction, in a spiritual manner, that is, spiritually. The meaning is, to see it in its own spiritual nature, abstracted from all considerations besides, so he cannot see it; that is the meaning of this, 'he cannot discern it spiritually.' If he would know it aright, he must know it as it is in itself; now so he hath not a principle suited and fitted to this object as it is spiritual in itself, he may know it otherwise in other considerations, but take it as it is spiritual and he cannot know it.

As, for example, it is as if he should say, the mind of a man, or the eye of a man rather, cannot see an angel. Why? For an angel is spiritually discerned. One angel can see another; but take an angel merely as he is a spirit, let him not take a shape, take him in his spiritual nature, and the eye of man cannot see him. Why? For he is a spirit, and he must be discerned spiritually. Just so it is here. Take spiritual things in their own nature, and he wants a faculty, a spiritual principle, to see them with, to know them with.

Therefore, in the fourth place, which is a fourth reason why that the Apostle here would have a spiritual, a new principle to go to help a man to see spiritual things spiritually; this is a fourth reason, in that he calleth him that discerneth, a spiritual man. 'He that is spiritual,' saith he, 'discerneth all things.' What doth he mean by a spiritual man? You have it interpreted John iii. 6, 'That which is born of the Spirit is spirit.' What is it that is born of the Spirit? It is not an act of knowing, but it is a principle of knowledge; for always that which cometh by birth is nature, it is natural dispositions that are derived to us by our birth; therefore we use to say of what is a man's disposition, he hath it by nature. Therefore now his meaning is this: he is a spiritual man, he is regenerate, he hath a new understanding, a new principle put into him, a quickness, a disposition of understanding, which a carnal man wants, and therefore he is not fitted to know spiritual things as he is. You shall find in 1 Cor. xv. 44, that the Apostle saith, 'There is a natural body, and there is a spiritual body;' they are the same terms in the Greek that are used here, a natural man, and a spiritual man. Now by spiritual body there, what is meant? Spiritual endowments; as to shine like the sun, to have agility and nimbleness to move as an angel, to have all such spiritual endowments put upon it; herein lieth the spiritualness of the body, in opposition to this natural body of ours. So a spiritual understanding lieth in having new endowments, which enableth a man to know spiritual things in such a manner as no natural man in the world can know them.

Well then, this is the scope of this place, and so I will leave it: That if

you desire to know spiritual things aright, you must have as great a change wrought in your minds to make them spiritual, as your bodies one day shall have to make them spiritual at the resurrection ; new qualities and endowments put upon your understandings, new forms, so the Apostle expresseth it—to be ‘transformed in the renewing of your minds to know him’—in that 12th of the Romans.

Now then, to gather up this first head, this must necessarily be done by a creation, no less power than went to create at first. Nay, it is not of this creation neither.

To make that plain to you, that a man cannot know spiritual things, cannot have this principle of knowledge unless he be made a new creature ; it must be a creation that must do it. For this I do quote 2 Cor. v. 16, 17. Read what the Apostle saith there ; he speaks of the different knowledge he had when he was an unregenerate man, and a regenerate man. See how he expresseth it. ‘Wherefore,’ saith he, ‘henceforth,’ ἀπὸ τοῦ νῦν, that is, hence from the time of my conversion, for indeed a Christian reckoneth his life from his conversion ; ‘Wherefore henceforth,’—that is, from the time of my conversion,—‘know we no man after the flesh ; yea, though we have known Christ after the flesh, from henceforth know we him no more.’ He speaks of knowledge, you see, and of such a knowledge as he had wrought in him from the time and instant of his conversion, differing from that before.

Before, I knew men after the flesh. That phrase, ‘after the flesh,’ referreth both to the things known ; that is, I valued all men and things as they were in the flesh : if I looked upon a man that was rich and honourable, I valued him by his riches and honours, and what he was in fleshly things, by this I did set my esteem upon men, and accordingly upon things also ; and this was all the understanding I had both of things and persons. Or the phrase referreth unto his manner of knowing, or notes out the principle by which he knew them ; knew them after the flesh, saith he,—that is, from carnal principles ; my understanding was nothing but flesh ; ‘that which is born of the flesh is flesh.’ And so was my understanding, like the things I valued, suited to them ; as the things were fleshly, so I valued them as such, by reason of my fleshly understanding : and so the Apostle useth the phrase, Rom. viii. 5, ‘They that are after the flesh mind the things of the flesh ;’ that is, the disposition of the mind, and the things, are suited each to other, as a natural object and the faculty, as the eye in the body and corporeal objects. A man that is nothing but of a fleshly understanding, all his delight, and knowledge, and approbation of things is according to the flesh. As on the contrary, in the same place, he that is ‘after the Spirit,’ he savoureth and knoweth the things that are after the Spirit ;’ valueth them according to what they are in God’s Book, at a spiritual rate.

Now, saith he, when I was thus carnal, I knew all things thus after the flesh ; I counted myself, saith he in Phil. iii. 5, 6, to have these and these privileges ; I was a Benjamite, a Hebrew, touching the law a Pharisee, concerning the righteousness which is in the law, blameless. He was a scholar, and profited more than his equals ; and these things he valued himself and others by. And the truth is, a carnal man, take him practically, and thus he knoweth and esteemeth of things. Yea, saith he, I knew Christ after the flesh. It is the highest instance that can be. One would think, that if he should know anything spiritually, he should know Christ spiritually, if he knew him at all ; for there is no carnal comeliness in him to desire him ; that object is so spiritual as is not capable of fleshly knowledge. Yes, saith he, I knew Christ after the flesh ; for the truth is, when he was a Pharisee, he

thought the Messiah would have been a great king, and should have come in pomp and state to deliver his nation, as you know the opinion of the Jews was, Luke xvii. 20, 'The kingdom of God cometh not with observation,' or with pomp, for so good interpreters render it, and the opposition in the 21st verse makes for it: 'The kingdom of God is within you,' it is spiritual. Now, as the rest of the Jews, so I valued the Messiah thus, and I thought thus carnally of him; but, saith he, when I came to be converted, from henceforth, from the time I was converted, I knew him so no more. I saw then the Messiah to be such a one as the 14th and 15th verses hath described him; not one that should come with pomp, but one that should be crucified, and die, and rise again, and thereby take away our sins, for so in the 14th verse he is described, which is the occasion of this speech. This was the Messiah I began to know when I was converted, and I valued him according to pardon of sin and working grace in me. He came to know this Messiah spiritually, and after another manner.

Well now, to draw up to that I aim at: how came the Apostle, or what was the reason the Apostle, after his conversion, should have this change in his knowledge, that before he should know all things after the flesh, and now he knoweth all things in another manner?

Read the next words, 'Therefore,' or, as the word *ὥστε* will bear, 'Therefore, because,' (so Piscator renders it, and says it is an illative particle put for a rational, or the reason of what went before, 'wherefore,' or 'because,') 'he that is in Christ is a new creature: old things are passed away; behold, all things are become new.' As if he should have said, Will you have the reason why that I know nothing any more after the flesh; no, not even Christ himself? It is because I am a new creature, that is the reason of it. I have had a new principle wrought in my understanding, by which all my thoughts are turned; all my former thoughts perish, as a man's doth when he dieth. I do not set a value upon men for honour and riches, and for their comforts in this life. I set that value once upon Christ himself, and judged of him; but now I judge of men and things in a spiritual way, according to what they are in holiness and the world to come. I judge by God's books, and not what they are in men's books or in the world's books. You see that which caused this was a new creation. 'Old things are passed away; behold, all things are become new.'

So that for a man to have true spiritual knowledge, which yet men are apt in their thoughts to slight, and think to be the least of all things to be wrought, it must have no less power than what went to the creation, it must have the exceeding greatness of the power of God to go to it.—So much for the first particular, the work on the understanding.

Now then, secondly, when this new creature is wrought,—that is, when a man hath a new eye given him,—there must be another creation before a man will know anything actually, before he will see it. This new creation, this new understanding gives him a new eye, a capacity indeed which a natural man hath not; the other is blind, he hath an eye. But still his eye will not help him to see; this new understanding will not see, except God doth somewhat more, it will not see aright and spiritually. You will ask, what is it that is further required?

As great a thing as the former. It is this: it is for the Holy Ghost to create in your understandings a new image of things, a new *species* or representation of things, such as never any carnal man in this world had; and this must go to spiritual knowledge, or you will never know things aright; you all come easily by it, but this power goeth to work it. It is the point in

hand. You shall find, too, that an act of faith is expressed by an act of sight: 'He that seeth the Son, and believeth on him,' that is the expression of Christ, John vi. 40. There is such a sight of God and of Christ, by the understanding of a man renewed, when he doth know them, when his mind works upon them spiritually,—there is such a sight wrought in his mind of them as all the men in the world have not, nor are any way capable of. If all the angels in heaven—mark what I say—should go and describe God and Christ upon their own knowledge, and all their excellences; they saw Christ upon earth, they see him now he is heaven; and if a man should go and quicken up his understanding and natural parts, yea, and have the utmost assistance of the Holy Ghost, so as not to renew his understanding; all these will but raise up a shadow of Christ, in comparison of what a godly man hath of him in his heart. It will be but a *φαινόμενον*, it will be but as we call a false sun. You know there are sometimes more suns than one appear in the clouds; look what that is in comparison of the true sun, such will all that knowledge be that a man hath that is merely a natural man. Take a man in nature, raised never so high, all his knowledge is but a false Sun of righteousness in comparison of what a godly man seeth; because the Holy Ghost createth in him, stampeth upon his mind another manner of image and representation of him, than he doth in the heart of the most enlightened men in the world.

To open this unto you a little.

I told you even now of raising up a false sun, and seeing the true sun; they are like you know, but they are mighty vast, wide, different things. Saith the Apostle, Eph. iv. 21, when he exhorteth them to put off the old man, and to put on the new: 'If so be,' saith he, ver. 20, 'that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man,' &c. These words, 'If so be ye have heard him, and have been taught by him, as the truth is in Jesus,' are a correction of himself in what he said before. All Christians, saith he, are taught not to walk as the Gentiles walk; 'Ye have not so learned Christ;' but yet, because many Christians do learn Christ, and know Christ, and yet do otherwise, he correcteth himself,—'If so be,' saith he, 'ye have heard, and have been taught by him, as the truth is in Jesus.' If you have seen him in truth, saith he, if you have seen the true Jesus as he is in himself, if you have seen spiritual Jesus spiritually; then, saith he, it will have this fruit upon you, that ye will put off the old man, and put on the new; it is impossible it should be otherwise.

The thing I gather from hence is this: the Apostle, you see, distinguisheth the knowledge of Christians; all have learned Christ in the outward learning of him; but there is, saith he, a learning of him in the mind, 'as the truth is in Jesus.' There is a false knowledge, a knowledge of a false Jesus, but of an appearance of him, a shadow of him, which all carnal men that live under the preaching of the gospel have; but if you have seen Jesus in truth, this followeth upon it, you will put off the old man, and put on the new. So that from hence it is evident that there is such a knowledge of Christ, which a man is taught, and hath wrought in his heart by the Holy Ghost, such an image and representation of him which is in truth, and in comparison of which other knowledge is a false knowledge.

My brethren, shall I shew you the difference wherein this lieth?

All the world yieldeth that the difference of men's knowledges ariseth from the different image or picture of things, if you will so call it, which the mind takes in. That you will easily grant. If you take two men, and the

one sees the picture of a man, and the other sees the man himself, he that hath seen the man himself hath such a knowledge of him as he that hath seen but the picture hath not, nor cannot have, except he see the man himself. Why? Because there is a different image begotten in the mind and fancy of him that hath seen the man, and him that hath only seen the picture. Hence ariseth different knowledges.

Here then is the thing I infer : that the Holy Ghost, when he reneweth the understanding of a man, doth beget in him by his almighty power another representation of Christ and of God, and of all spiritual things in their spiritual nature ; whereas other men have but the pictures of them, they do not know them as the truth is in Jesus, as I said even now.

All knowledge is either *per species acceptas à rebus*, when we take the images off from the things themselves ; as when we see a man himself, or when I take the image of him at second-hand from something that representeth him. Now herein lieth the difference of the knowledge of a godly man and others, that the Holy Ghost createth *propriis species*, a proper likeness and representation of spiritual things, of God and Christ ; whereas all men else know him at second-hand, they hear of him, and have been taught by him, but not as the truth is in Jesus.

Hence is that phrase of the Apostle in 1 Cor. ii. 9. I take it, that which I am now handling openeth that phrase, and is pertinent to the meaning of it. Saith he, ' Eye hath not seen, nor ear heard, neither hath it entered into the heart of man '—that is, a natural man—' to conceive the things which God hath prepared for them that love him ; but God hath revealed them unto us by his Spirit.' I plainly take the meaning to be this. There are such revelations, so the Apostle here calleth them, such images, such representations of spiritual things begotten in a godly man's heart, as never entered into the heart of any carnal man in the world, and that is the reason why he cannot know them. Now Jesus Christ, you know, is absent ; ' in whom, though we have not seen,' saith he, ' we believe ;' he is in heaven. And God is absent ; he is a thing not seen : you hear his word and see his works ; but beyond all these, the Holy Ghost begetteth in your minds an image of God and Christ, makes him real to you, makes him subsist ; makes God that is absent, present, Christ that is absent, present. Therefore it is called *a sight*, so the Scripture expresseth it. ' He that seeth the Son, and believeth on him ;' therefore, Heb. xi. 1, where there is a description of faith, he calleth it ' the substance of things hoped for ;' they have a substantial image of the things begotten in them. It is not a mere notion.

Now, my brethren, this is the highest art, the greatest power—consider what I say—to beget a real and substantial notion and image of God, and of Christ, and of any spiritual thing, in the mind and heart of a believer, and is more than to create a world. Why? The excellency of any creature lies in this, in its ability to represent God to a man ; therein lay the excellency of the creation at first, that it declareth God and his glory, and sheweth forth his handiwork, as the Psalmist saith.

Now the image that the Holy Ghost begetteth in a man's heart of himself, of God and Christ, and of all spiritual things, doth more lively represent God to a man than all the Scripture, simply, or than all the works of God, yea, than it was done to Adam. For, saith he, ' the eye hath not seen, neither hath the ear heard, nor hath it entered into the heart of man from the beginning of the world,' (so it is in Isa. lxiv. 4,) no, not into the heart of Adam himself.

This all divines acknowledge, that faith is a knowledge of God *in se*, not

of God by his works at second-hand, but a knowledge of God in himself, as when you know the sun by a beam of himself; and this is the knowledge that the Holy Ghost works, and therefore there is required as much to it and more, than to create a world.

To give you a scripture for this, and that pertinent and proper to the thing in hand. It is in 2 Cor. iv. 6. The Apostle there compareth the spiritual knowledge which was in his own heart, and which by his ministry the Holy Ghost had begotten in the heart of others, he compareth the very knowledge of it to no less than the creating light out of darkness at first. Read the scripture: 'For God,' saith he, 'who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' He compareth, I say, the knowledge which God wrought in his own heart being converted, and which by his means, being an apostle, was begotten in the heart of others, to that great work of creating light out of darkness. Saith he, the God, the same God that commanded light to shine out of darkness, the same God hath caused us to have the knowledge of God; and, mark it, why doth he add, 'in the face of Jesus Christ?' The word in the original is, 'in the person of Jesus Christ,' ἐν τῷ προσώπῳ. It is a personal knowledge, it is a real knowledge of God; that knowledge I have described all this while, it is not a notional knowledge, it is the knowledge of his person brought down into our hearts by the Holy Ghost, which is an artifice that transcendeth the power of any creature; it is peculiar to the Holy Ghost to give a subsistence of Christ to a man's soul.

And that the Apostle speaks here of a mighty power that works this knowledge is evident in the next words; for going on in the next verse, he saith, 'We have this treasure in earthen vessels.' That we should have such a knowledge in us, and be able to convey it to others, it is a treasure indeed this gift, and it is in earthen vessels. To what end? 'That the excellency of power'—hyperbole—'that the greatness of the power may be of God,' may be ascribed to him that thus createth by an almighty power the light of the knowledge of the person of Christ in the heart of a man.

So that now you see, that the working of knowledge,—I do not tell you of all the great difficulties, for to draw a man to believe in Christ, and to lay hold on Christ, and to love Christ, all which require the same power; but I speak simply of spiritual knowledge, to believe the things themselves in a true, real, substantial manner,—this is from an almighty power. 'That ye may know,' saith he, 'what is the exceeding greatness of his power to us-ward, who believe, according to the working of his mighty power.' To work faith in the very understanding of a man, all this is required.—So much now for the first part: that to believe, to have spiritual knowledge wrought in a man, requireth exceeding greatness of power. I could not have made this plain under less time than what I have now spent upon it, and faith, you see, is in the text; for it is *to us-ward who believe*; I have therefore a little larger insisted upon it.

I come now, in the second place, to the *will* of a man; I will be brief in it; and that which is put in there too it requireth an exceeding greatness of power to make that holy, to make a man conformable to the things he knoweth. I will instance but in one thing:—

That the will of man should be raised up to aim at God's glory in all that he doth, and to make God the chiefest good, it must be an almighty power that must put this principle into a man's heart, a higher power than simply was in the first creation, to do it as believers are enabled to do it. Go, take

all creatures that were made by God's almighty power; take men, take beasts; they have nothing of this in them at all, not of holiness to aim at the glory of God; take nature simply considered in itself, as man hath it now, there is no such thing in him, nor in all the creatures besides man; but angels that had it created in them at first after the image of God that created them, indeed they had it, and Adam had it so too. To put therefore such a principle as this is into a man, that his spirit shall love God naturally as now he loveth himself, and subordinate himself unto God,—and herein lieth holiness,—my brethren, this is the greatest work in the world.

You may easily know the greatness of the work from the excellency of the thing. This putteth down all creatures; it makes a man differ from other men, as a man doth from a beast. A man hath three lives that he liveth: the life of a plant, the life of a beast, and the life of reason; here is a fourth life, to aim at the glory of God. It is called 'the light of life,' John viii. 12.

My brethren, this is bringing in a new form indeed, a new soul indeed, to put this principle into a man's heart; this is transformation indeed. Why? It bringeth a new end into a man's heart; and *idem est finis in moralibus, quod forma in naturalibus*, and so *quod anima nova*; that is, what the form is to natural things,—that is, what the soul is unto a man's body,—that is a man's end to his soul when he is converted. It is the best definition I ever heard of conversion, that it is the change of a man's utmost end, and upon that a man's soul is turned to God. A man was before for himself, and so long as himself is his end, let him have never so many changes, yet still he turneth upon himself. Now, do but put holiness into him, to aim at God in all things, it changeth the whole man presently; it changeth all his course, all his affections, everything in him. It is a new loadstone, it will make him sail after another compass. Now, to work this, to make a man's heart to be for God as he is naturally for himself, it requireth a mighty power of God to do it. Saith the Apostle in 2 Peter i. 3, 'According as his divine power hath given to us all things that pertain to life and godliness.' Hast thou any godliness in thy heart? a principle of godliness to aim at God? for that properly is godliness, to set him up. It must be a mighty power that must do it; according, saith he, to his divine power; it is a power that only belongeth to God to do this.

Aquinas saith well, *elevat hominem*, saith he; when a man hath grace to aim at God, it raiseth a man up above all the being and power of nature. Therefore it is more than all the creation of nature simply considered; it is called, therefore, a 'divine nature.'

My brethren, you may know the great power that goeth to work this from the excellency of it; for the more excellent a thing is in being, certainly the more power goeth to work it. This excelleth all beings, raiseth a man beyond all beings; for it raiseth a man up to *live the life of God*. A man liveth the life of a beast when he liveth in pleasures; of a man, when he liveth in honour and in things the reason is capable of; but all this while he is a stranger to the life of God. But to add to the life of a beast the life of reason, and to the life of reason the life of God, you will say that there must be an exceeding greatness of power to do this. To make a man to aim at God and his glory, is more than to make a man, or beast, or stocks, or stones, or worlds. Saith the apostle James, chap. i. 17, 18, 'Every good gift and every perfect gift is from above, and cometh down from the Father of lights.' Ἀνωθεν ἐστὶ, it is from above, wholly from above; those gifts that are good, κατ' ἐξουσίαν, by way of eminency, are wholly from above, they are wholly by a divine power. He speaks of grace, read the words after: 'he hath begot-

ten us again according to his will, that we should be the first-fruits.' And he speaks of grace before, as well as in the words after; it is a thing wholly from above, no power can do it. I told you before that the phrase, 'made without hands,' noteth out a transcendency of working; it is applied to Christ's body, and to the glory of heaven. Well, this phrase, *ἀνωθεν*, from above, is applied to none but Christ, and it is to argue the excellency of Christ above all others. Read John iii. 31. When John would prove Christ to be greater not only than himself, but greater than all, what saith he? 'He that cometh from above,' saith he—he useth the same phrase that the Apostle doth here of grace—'is greater than all;' so here, 'Every good gift is from above,' it is wholly divine, and cometh from the Father of lights. For a man to aim thus at God, I say it cometh wholly from him.

I will shut up this point only with this. Do but now look into your hearts; have you any of this perfect gift that is thus wholly from above, and draweth you up to above, to aim at God more than yourselves, and that that steereth your course? My brethren, to be thus turned to God is to have a new end, it throweth the soul upon new hinges, it toucheth the soul as a loadstone that toucheth the knife, draweth it toward God in everything. There is nothing of it in nature, no disposition of it, there is nothing of it in all the creature. Go, take man as simply considered, as reasonable; and take beasts, and all this inferior world, there is no such thing. There is a world indeed, a being, where there are those that aim at God. But take this world, all the creatures, sun, and moon, and stars, take all the sons of men, they have not such a principle as this. It is a higher principle than reason itself, it is the life of God; the other is but the life of reason, or the life of beasts. Do but examine now whether you have any such thing in you, if you would know whether the exceeding greatness of his power hath wrought in your hearts or no.

I may compare a man that is turning to God to one that is going with full sail to such a country or port, and hath taken in lading fitting and suitable to that country, and he hath a compass to guide him thither; he hath the wind fair for him. By nature a man loadeth himself with a world of vanities; he is shipped for this world, and that is it which his eye aimeth at, to make himself happy in the world in some thing or other. Now, my brethren, God meets with him by the way, takes him off from all his ends that were for himself, putteth in a new pilot, setteth up a new loadstar, giveth him a new compass, sendeth his blessed Spirit into his heart, that as a wind bloweth him clean another way; all the lading he hath by nature he cannot vent any of those commodities, he throweth them all overboard. Thus God dealeth with a man when he turneth him.

Paul was a ship richly laden. I was a scholar, saith he, and profited in the Jewish language more than all my teachers; I had much to boast of. God comes, and he throweth them all overboard; 'I count all things but as dross and dung in comparison of the knowledge of Christ,' &c. What made Paul do this? God had touched his heart with this loadstone, to the direction of which all must be conformed. He turneth out all old commodities, putteth in a new rudder, a new pilot, a new compass; and now, saith he, I must needs aim at God's glory in all things. My brethren, herein lieth the work of conversion; wherein lieth it else? Then it lieth in this, or it lieth in nothing. Now to work such a work as this in a man, to touch a man's heart thus, is as much as to throw the earth off its centre. Take the earth, if it move as some suppose it doth, if it move still upon its centre, this is no great matter; but if you should see the earth go off his centre, and fix itself

in the same sphere with the sun, and go along with the same pace and with the same motion, you would think an almighty power must go to do all this. This God doth. A man moveth himself; move him which way you will, if you will move him to God, as self-love will sometimes do, yet still he is upon his own centre, all is for himself. God cometh and turns him off his own hinges, takes him from his own bottom, placeth him in the same sphere with himself, makes him aim at him in all things. This is holiness; and to put this principle into a man's heart, nothing but the almighty power of God can do it. It is above all the creation.

SERMON XXVI.

And what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, &c.—VER. 19, 20.

CONCERNING the working of his power to us that believe, here mentioned, I have shewn already that, first, it is not to be restrained only to the raising up of believers at the latter day. Nor, secondly, only to the power of the Spirit of God keeping us unto that day, as it is in Peter; 'kept by the power of God to salvation.' But that, thirdly, and more eminently, the power he prayeth here they might know was that power which wrought in them when first they were turned and converted unto God; for so he explaineth himself in the 2d chapter, from the 1st verse to the 11th. Here he speaks of the power that raised up Jesus Christ from death to glory, from the 20th verse of this chapter to the end; he saith, the same power that wrought in Christ in raising him up, works in us. And then, in the 2d chapter, he makes up the comparison; 'And ye,' saith he, 'who were dead in sins and trespasses;' there he describeth their death, and, when he hath done, speaks of their quickening and being raised up together with Christ. And indeed, as in the 2d chapter, from the 1st verse to the 11th, he sheweth the greatness of the work of grace and describeth it; so here he sheweth the greatness of the power that goes to work it, which that they may be thankful for, as he provoked them thereunto by his own example, 'I cease not to give thanks for you,' saith he, ver. 16; so he prayeth that they may know it.

In opening of this I have already done two things. I have first shewn that this is the intention of the Apostle in this place,—that I did at large,—namely, to speak of the power of God in quickening and converting men.

In the second place, I came to shew you what work it is that doth draw forth so great a power as here is spoken.

I shewed this two ways:—

First, *by subduing the old frame of heart*, which is enmity to God. In the *understanding*, casting down strongholds, as in 2 Cor. x. 4. In the *will*, deposing of self-love from that predominancy and regency, killing the great king, indeed the great devil, that is in all men's hearts. Not to root it out, but to depose it from being the predominant principle; which, when God cometh to do, all in a man is up in arms against him.

Secondly, *by mortifying all lusts*, giving them a death's wound, by destroying in part the body of sin, the love of pleasures, or whatsoever else is nearest or dearest to a man, as something or other is. That there is an almighty power in all this I have shewn at large.

I shewed, in the second place, besides the negative works which God destroyeth, what it is he putteth into the heart instead of this—new principles and habitual dispositions, which must be at least created. Not only old things pass away, but all things become new, as the Apostle saith.

Concerning this, I shewed in the last discourse that in the understanding there must be a new spiritual disposition, to make that capable of spiritual

things in their spiritual nature ; else a man cannot know them spiritually, as the Apostle saith, 1 Cor. ii. 14, 15. And this will require no less than a creation, for which I quoted 2 Cor. v. 16, 17.

Secondly, in the will ; to put in a new and great principle, to put a new spring into the watch, that shall turn all the wheels another way naturally ; to put in love to God. And, my brethren, God will be loved more than yourselves, or he will not be loved at all. To touch the heart with this is more than to create heaven and earth. This I shewed, and gave you proof for it.

So, now, you see what it is in the work of conversion that doth draw out this exceeding greatness of his power. Two things, then, are despatched. First, to clear it, that it is the meaning of the place. And then, secondly, what it is that draweth forth the almighty power.

There is a *third* thing, and that is this, *What it is that occasioned this great controversy and mistake, that there is not so great a power as this spoken of that goes to the converting of men.* That is the third thing, I say, which yet remaineth to be spoken to, which some have denied—that there is so great a power as this needful to conversion. I do not say what occasioneth the mistake of their interpretation of this place, that is not my meaning ; but of the thing that doth misguide men in interpreting this place. There would never have been so great a stir concerning the manner of conversion, and the work of it, and about the power of God put forth in it, had not there been such workings upon the hearts of men as have less power than this here spoken of.

I have, ever since I discerned into matters of this nature, judged the occasion of the mistake in this controversy, as likewise in that other of falling away from grace, that the ground of the mistake in both hath been this, to speak plainly, that there are *certain inferior and lower sorts of works of the Holy Ghost upon men's hearts*, movings of the Spirit of God upon men's hearts, which do not hold proportion with this exceeding greatness of power here spoken of, which yet are works above nature, are works of power indeed ; but they do not come up to this exceeding greatness of power here spoken of. There are workings of the Spirit of God upon men that hold proportion with the doctrines of those men that hold there is not such a power put forth.

In handling of this point, which will conduce much to the clearing of all, my scope is not to shew you exact differences between these inferior and lower workings of the Spirit of God, which men take for grace, and true grace itself ; but my main scope is to shew that there is a different proportion of power requisite to the producing of inferior works of the Spirit of God upon men's hearts, and that effectual saving work which puts men into the state of grace. To those embryos that never have a reasonable soul in them, as we express it, there is less power goes to those false births that do miscarry than to a perfect conception, which putteth a man into the rank of mankind. There goeth this exceeding greatness of power, here spoken of, to the one, but to the other a lesser power serveth.

You may remember I observed out of the words, 'according to the working of his mighty power,' that God had several proportions of working ; he putteth forth more power in some works than in others. Why doth he say else, this work holdeth proportion with the exceeding greatness of power which he shewed when he raised Christ from the dead ? In some actions God putteth forth more power, and in some less. There is less power needed to the producing of some things than of others. Now, that this exceeding

greatness of power is not needful in working in these lower ways, inferior works of the Spirit, is the main thing I am now to handle.

That I may proceed the more clearly in it, you must know this, that there are workings of the Spirit of God, by the word, upon men's hearts under the gospel, which are above nature, which are works of a great power, make a great deal of bustle in the hearts of men, and cause men to make a great noise in their professions in the world, and yet there is not an 'exceeding greatness of power' put forth in working such works.

I shall need to instance but in that place, Heb. vi. 4-6, for that is the highest instance; which I shall open by and by. You may read here of men enlightened, that are made partakers of the Holy Ghost, and have tasted of the heavenly gift, have tasted the good word of God and the powers of the world to come, if they should fall away it is impossible to renew them again unto repentance. Here is you see a work of the Spirit; for they are partakers of the Holy Ghost, and how else do these men, when they fall away, sin against the Holy Ghost? It is a work above nature, for it is a tasting of the heavenly gift. It is a work of power, for they taste of the powers of the world to come, and the things of another world which they are enlightened to apprehend have a powerful impression upon their hearts.

But though they be works of the Holy Ghost, yet you must know that the Holy Ghost hath works of several sizes, as all artists have; they have slighter works, and they have more exact and curious works. The Holy Ghost is not as a natural agent that works *ad ultimum virium*, to the uttermost he can work, in all the works he putteth forth in a man's heart, or as fire that burneth as much as it can burn. But he is *agens liber*, he worketh freely, so saith the Apostle, 1 Cor. xii. 11. There are diversities of operations, and 'all these,' saith he, 'worketh that one and the self-same Spirit, dividing to every man severally as he will.' He worketh according as he will, and hence therefore he putteth forth more power or less power as himself pleaseth.

Now then, *the different proportion of power that the Holy Ghost putteth forth in these slighter works*,—as I shall prove that in the Hebrews to be, but a slighter work in comparison of true grace,—and that not so great a proportion of power is requisite to work them as is to work true grace, converting, saving grace; that is the thing which now I am to handle. And perhaps that may be one reason why it is called the 'power of godliness,' 2 Tim. iii. 5. He doth difference it from a form. Why? Because there is a greater power from God that goeth efficiently to work it. So that as the Apostle saith of ministers, 1 Cor. iv. 19, that seemed to be something, but were flat, and yet took upon themselves to be apostles; 'I will come,' saith he, 'and know, not the speech of them that are puffed up only, but the power.' So now let us consider the power that goeth to the working upon the hearts of these men, and you shall find that it doth not hold a proportion with that exceeding greatness of power here spoken of.

To explain this unto you yet a little more, that I may be understood before I come to the point. You must know this, that man's nature being now corrupted and fallen into sin and misery, the Holy Ghost makes a trial of all sorts of conclusions upon corrupt nature, besides that of conversion. God propoundeth this to himself; saith he, I will make trial how far corrupt nature, remaining such, unchanged, without a principle of the love of God put into it, how far it will go, how far it may be elevated and raised and yet not converted, how much supernatural good and working toward salvation it is capable of, without making it a new creature.

I will quote but a place for this ; it is Gen. vi. 3, 'And the Lord said, My Spirit shall not always strive with man, for that he also is flesh ; yet his days shall be a hundred and twenty years.'

To open these words unto you—

He speaks these words not of all mankind in the generality. Mark but the words before ; he saith that the sons of God saw the daughters of men that they were fair, and they took them wives of all that they chose ; snatched them away by force and violence ; mingled themselves in unlawful marriages. Who were they he speaks of ? Those that were the sons of God. Whom meaneth he by those ? Not they that were his own children by regeneration, for the text expressly saith in Peter, speaking of those that were drowned in the flood, that he swept away the 'world of the ungodly.' But you must know this, that there were Cain's seed and Seth's seed. There were Cain's seed ; speaking of that generation, he calleth the daughters of them the daughters of men. Cain was banished from the ordinances, Gen. iv. 14, cast out from the presence of the Lord ; and so was his posterity, and therefore they are called men ; that is, men left wholly to the swing of their natural corruption, without ordinances, without the enjoyment thereof, to work upon them or restrain them, and to convey the Spirit to that end. Then there were the sons of Seth ; those that lived in the church, enjoyed the means of grace, the preachings of Noah and other of the patriarchs ; and those were the sons of God ; for so, you know, they that do so are called the sons of God, 'I have brought up sons, and they have rebelled against me ;' and 'ye are the children of the Lord your God,' Isa. i. 2, Deut. xiv. 1 ; for God had taken them into the bosom of the visible church. Now then, those sons of God, living under outward means and in a sort the gospel,—I may call it so, for they lived under the preaching of Noah, a preacher of sure righteousness, Christ namely, and under the preaching of other patriarchs, —it is said the Spirit of God did strive with them, the Spirit of God going home to their hearts with the word.

Compare therefore with this 1 Peter iii. 18. It is a difficult place, and it is opened by this. Speaking of Christ there, saith he, 'He was put to death in the flesh, and quickened by the Spirit ;' that is, quickened by the Holy Ghost and by the Godhead ; 'by which also he went and preached to the spirits in prison, who sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing.' I say these words in Genesis open those in Peter. Our Saviour Christ after his death was raised by the Spirit, by the Holy Ghost ; for that Spirit that raiseth up our bodies dwelt in him and raised up his, as it is Rom. viii. This Spirit of his, saith he, went with the ministry of Noah, who preached the same gospel we do, and preached in the days of the old world. Moses saith here, that his Spirit contended or strove with them ; and Peter alludeth to it that this Spirit by which Christ was raised had formerly preached to these men, who were now but spirits ; for that was their estate, they were now dead, they were in hell ; 'the spirits that now are in prison,' that is his meaning. And as Moses here saith, that God gave them a hundred and twenty years' warning to repent, 'The days of man,' saith he, 'shall yet be a hundred and twenty years ;' so Peter saith, he was long-suffering, and that he waited ; 'when once the long-suffering of God,' saith he, 'waited in the days of Noah,' waited a hundred and twenty years, 'while the ark was a preparing.'

Now then, that which I quote this place for is this, to come to it : that this Spirit of God contended or strove with these sons of God that lived in

the church. It did strive, that is all his phrase ; he put forth so much strength as to try whether he should overcome corrupt nature, or corrupt nature overcome him ; he put forth only a striving strength ; as in wrestling, you know, if a man only strive, he doth, as it were, feel the strength of another. There is a striving strength that the Holy Ghost putteth forth upon the hearts of men, and there is an overcoming strength. There is a striving strength, as here ; there is an overcoming strength, as in 1 John iv. 4, ‘ He that believeth overcometh the world ; for greater is he that is in you, than he that is in the world.’ But here he putteth forth so much power as shall be a striving, and yet they remain flesh still, (mark that ;) that is, he doth not put forth so much strength or power as doth alter corrupt nature, they shall remain flesh still ; for so you know it followeth, ‘ he also is flesh ;’ and so the Septuagint puts an emphasis upon it, ‘ he also is but flesh.’ These sons of God that had all this means, saith he, I have tried how far it will go, and I see they are but flesh still, they are corrupt still ; and while I deal with them thus in a lower way, it will not overcome their corrupt nature, they remain flesh for all that ; therefore Peter saith, they were disobedient, and are now in hell. And upon this, what conclusion doth God make ? I have tried, saith he, all conclusions with corrupt nature, all but one, fully to overcome it ; I have given it all helps, I have striven, I have contended, I have wrought thus far, I have given them a hundred and twenty years yet longer, and the conclusion of all is in the 5th verse : ‘ God saw that the wickedness of man was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually ;’ and that corrupt nature would be corrupt nature still, would be flesh still, unless he put forth an almighty power, beyond striving, to change it.

To clear this yet a little more unto you, because it is the foundation of what I shall afterwards proceed in : you may observe that God hath tried all sorts of conclusions with the hearts of men, according to several sizes. He afforded corrupt nature a little light of truth, which the Apostle speaks of, Rom. i. ; a light that shined in a dark place, whereby they knew many things of the law, as that there was a God, and that that God must be worshipped ; this the heathens and all men more or less have in their hearts. He tried what corrupt nature would do with this, and he finds that generally they did imprison it in unrighteousness, they put this prophet of God into prison ; that is, they went against their knowledge, they slighted it. The light of conscience, then, will not do it. Yea, he went so far with one man, he gave instance of one man in the world that went so far as to die for this, that there was but one God, and yet knew nothing of the Scripture. So Socrates was the highest instance how far the light of nature would go. God tried this conclusion first with the heathens.

I will give you a scripture for that. It is 1 Cor. i. 21, ‘ After that in the wisdom of God, the world’—that is the world of the Gentiles, for he speaks of them there—‘ by wisdom knew not God ;’ then when he had tried this conclusion, that all the light of nature, which he calleth the ‘ wisdom of God,’ yet because of that corrupt carnal wisdom in men’s hearts, would not turn them ; then he sendeth preaching to convert them. After this, saith he, ‘ it pleased God by the foolishness of preaching to save them that believe.’ This was trying a conclusion, you see ; for after that he saw that this light of nature would do no good, then he sendeth Christ into the world, and by the preaching of the gospel to convert them.

Well, having tried the light of nature, and seen that will do no good, he cometh to the light of the law, and tries that with the Jews. He gave the

law to them ; ' he dealt not so with any nation, neither have the heathen the knowledge of his law.' This was but trying a conclusion too, as the other was. He would see how far the light of nature, improved by the light of the law added to it, would go. Now what saith the Apostle in Rom. viii. 3 ? ' What the law could not do, in that it was weak through the flesh.' He would try what the law would do ; he gave them a perfect rule, they had the same help for the external means that Adam himself had, (mark it,) for they had the same law. How cometh it to pass that the law could do no good, could not work upon men's hearts, though a Spirit went with it ? For so the law had, Neh. ix. 20. Saith he, it was weakened through the flesh ; corrupt nature weakened all the power of it, it was too hard for that light of the law. He tried that conclusion too ; and for that, as he gave Socrates the highest instance under the light of nature, so he gave Paul the highest instance under the law ; a man that never sinned against his conscience in his life, but was concerning the law blameless till his conversion. ' I have kept a good conscience,' saith he, ' to this day ;' he speaks it to the Pharisees that knew him before.

Well, he hath given us the gospel ; he will try how far corrupt nature will go there too, will be wrought upon by the gospel, which hath a power of the Spirit accompanying it, as all these had ; for certainly they were all supernatural, that must be acknowledged ; it was more than corrupt nature of itself would have done. He makes a trial, I say, with the gospel too ; for that you have that eminent instance in the 6th of the Hebrews, of men that are ' enlightened, and partake of the heavenly gift,' &c., and yet the Apostle tells us plainly, at the 9th verse, that there are better things than these which God works in men's hearts when he saveth them. ' We are persuaded,' saith he, ' better things of you, and such as accompany salvation.' The Holy Ghost elevateth and raiseth and works upon corrupt nature, to see how far it will go under the gospel.

And here he hath several sizes of working too. That parable in Luke viii. and Matt. xiii. sheweth it. The stony ground receiveth the word with joy, but falleth off in persecution. The thorny ground holdeth out in persecution, but cares, and riches, and pleasures grew up with it and choked the word. God hath several works upon nature, and trieth these conclusions with it.

And what is the reason he doth it ?

In one word the reason is this : because he would shew, by a comparison of the work of grace with other lower workings of his upon men's hearts, what an excellent thing grace is ; that it is ' precious faith ' indeed, which is the faith of God's elect, as the apostle Peter calleth it, 2 Peter i. 1. There is nothing in nature but hath a counterfeit. Go up to the heavens, there you see the beams of the sun, and you have streams in the air ; you have stars, you shall have falling stars and comets. Go down to the earth, you have precious stones, and you have the counterfeit of them, Bristol stones like to diamonds ; and the excellency of the one is set off by the other. And God endeareth his children so much the more to him by this. Saith he, I have wrought so far upon another man's heart, but it was not grace ; I might have done so with you, but I overcame you, I stretched forth the exceeding greatness of my power to you.

And he doth do it too for this end, that all may see their own weakness, that as the Apostle saith the law was ' weak through the flesh,' so the gospel shall be weak through the flesh, and all sorts of assistances, but what doth the deed, shall all be weak through the flesh too. God may strive with

men, but if he doth not put forth a power to overcome them, they will overcome him. He doth it, I say, to shew the corruption of man's nature, and to shew the weakness of it, the utmost pravity of it, how it weakeneth all means of grace. Therefore he complaineth, 'What could have been done more in my vineyard, that I have not done in it?' that is, by way of means.

And, which most of all I would have you observe for the understanding of this, whereas you will say, If God give not sufficient grace to convert, why doth he try these conclusions?—

I answer you thus: though it is not sufficient grace to convert a man in the state of corruption, yet take a man as he was in Adam, and God considereth every man as he was in him, the same helps he affordeth now to corrupt nature would be sufficient to have kept Adam, and God is not bound to do any more. It is sufficient, I say, not in regard of the state of corruption to convert; but in this sense it is sufficient, that the same abilities and assistance given to Adam in innocency—and it is the fault of all mankind, their sin, that they are fallen from it—would have enabled him to have stood; and God, as I said, is not bound to any more.

And to clear God in this too, let me add this: that all these workings upon men's hearts, as they are trials of corrupt nature, so they mightily tend to lessen men's punishments, for they keep them from many sins. Yea, that which is wrought in the heart is in some way acceptable to God; this is more, God accepteth of it, though not for grace itself, yet he likes it well that corrupt nature will be wrought upon so far, though it be not turned to him effectually. You know he loved the young man that said he had 'kept all those things from his youth;' and so to see a man affected at a sermon, God is pleased with it, he accepts it according to its kind. As bring me a brass shilling, I say it is not a shilling, it will not pass for coin; but if you ask me whether it be worth anything, I say it is worth something in its kind, it is worth something as brass, though it is not worth something as a shilling: so these workings are acceptable unto God in their kind, though he takes them not for grace, they are not current money.

Having thus explained to you and laid this foundation, that the Holy Ghost hath lower kinds of workings upon the hearts of men, which yet notwithstanding do not arise to true grace, I will come now to shew you, *That God doth not put forth the same power in these as he doth put forth in a saving work.* That is the point which I am next to handle.

To demonstrate this unto you. The explication of it I refer to two heads:—

First, *That all lower workings of the Holy Ghost upon the hearts of men are but a restraint of corruption in them, and an elevation of corrupt nature.* A restraint and an elevation—that is, it is not a destroying corruption, but a restraining corruption. Nature remaineth corrupt still as it was. And it is not a changing of corrupt nature into its contrary, into grace, but it is an assisting of it, an elevating of it, a strengthening of it to go so far as he is pleased to carry it, remaining corrupt, and the same it was before.

And then the second thing that will demonstrate that not the same power is needful, is this, *That there is not a putting in of new principles of grace into the heart,* such as love to God, that was not there before; a new spiritual disposition in the understanding to take in spiritual things, as I shewed in the last discourse; but it is only working upon the old principles, improving them. And to both these, there is not so great power required as is there mentioned to conversion.

For the *first head*, you see it consisteth of *two parts*. There is, first,

but a *restraining of corruption, not a killing of it*. You know, when I shewed you what power lay in working of grace, I told you it was a putting off the old man, it was a passing away of all things that were old, it was a circumcision made without hands, it was a destroying of the body of sin, a deposing of that corrupt principle of self-love; and let me tell you this, till that be deposed, a man is an unregenerate man. Now you shall see, that in all these inferior workings of the Spirit, these strivings of the Spirit, there is not a taking away of corruption; there is but a restraining of it, the heart remaineth the same that it was.

To make this plain unto you, I will but give you one scripture which speaks of these kinds of workings. It is 2 Pet. ii. 20. He speaks of men that have been enlightened and wrought upon by the knowledge of Christ. Saith he, 'If after they have escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.' This is a place that is mightily alleged for falling away from grace; whereas, say we, the work here mentioned, namely, the escaping of the pollutions of the world through the knowledge of Christ, did not rise up to true grace.

You will say to me, How do you prove out of this place that here is only a restraining of corruption, or a driving of it in? As I remember he said of Abimelech, Gen. xx. 6, 'I kept thee in, and suffered thee not to touch her,' speaking of Sarah, Abraham's wife; he restrained his lust.

I prove it thus: by the similitude that the Apostle useth in the following words, 'It is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' Here is escaping of the pollutions of the world, here is a washing of the sow, a washing off her dirt; here is a keeping of her from going into the mire again for a while after she is washed; but here is not a changing of the swine's nature, here is a swinish disposition still; for, saith he, the swine is returned again to wallow in the mire.

To confirm it yet more unto you, you shall find in 2 Pet. i. 3, that I may speak pertinently to the point in hand, and compare that place with this in the second chapter, ver. 20, and so to the end; he speaks there of the work of grace indeed, and what saith he of it? 'According,' saith he, 'as his divine power hath given to us all things that pertain to life and godliness, whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.' I confess I was much puzzled at this a long while,—for he useth in appearance the same phrase here that he doth in 2 Pet. ii. 20, 'If after they have escaped the pollutions of the world through the knowledge of Christ, they return again,' here is one work; 'having escaped the corruption that is in the world through lust,' here is another,—till this reconciled it; and I pray consider it. Here is a work upon men's hearts which makes them escape. But what? The pollutions of the world; the word in the Greek is *μιάσματα*, signifying the gross defilements, the outward defilements that in men's lives they run into; 'through the knowledge of Christ,' without changing of their nature; for you see they are swine still, though they do not wallow in the mire. But compare this other power, which giveth us all things pertaining to life and godliness; he telleth us, we are also made 'partakers of the divine nature.' And he doth not say only, they escape the *gross defilements* of the world, as I said the word there signifieth, but *ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς*,

they have escaped *the corruption that is in the world through lust*. Therefore there is a change not only in respect of outward defilements, but a change in respect of inward dispositions; the corruptions that are in the world through lust; these, a man having a new nature put into him that lusteth contrary, is free from the bondage of in some measure. Here is now a world of difference between washing of a swine from the outward defilement of the mire she hath wallowed in, and altering her swinish nature; there is no such work of power comparable in the one that is in the other. To wash off the pollutions, the gross defilements of the world that men lived in formerly, though it be through the knowledge of Christ, is nothing to the stamping of a new nature upon them, to the making them partakers of the divine nature, that they shall escape the corruption that is in the world through lust; that is, to kill the inward dispositions of sin, to destroy them, to alter the root and frame of the heart; this, saith he, is a divine power.

In a word, the one is but like laying Samson asleep, and then bind him, all his strength remaining, and when he awakes he breaks asunder all his bonds. But if you come to the work of the Holy Ghost, which is effectual upon corrupt nature, it is killing of Samson, it is giving him a deadly blow, which all in corrupt nature doth oppose; it doth not oppose the other so much, therefore it is not a work of so great a power.

So much for that first particular. It is but a restraint of corrupt nature, whereas the other is a passing away of old things, a destroying in part of the body of sin. Now to destroy, and subdue, and bring to nothing, therein lies the exceeding greatness of power; not in restraining, though it be a work of the gospel 'through the knowledge of Christ.'

In the second place, *There is an elevation, or an assisting of the Spirit of God*, whereby the Holy Ghost doth join with a man's spirit, and enableth him to perform actions above nature, which of himself he would not do. And, my brethren, there are those in the world that say that grace is nothing else but an assisting, an acting of the powers of a man. They acknowledge an inward calling as well as an outward; but the inward calling is nothing else but an elevation; the Holy Ghost elevateth a man's spirit, and joineth with it, and strengtheneth it with a supernatural strength put into it, and so by his assistance and joining with it, it is enabled to do that which of itself it would not do.

To express the difference concerning this, because much dependeth upon it. You know, in the Old Testament, that angels did appear in the likeness of men, and perhaps had the bodies of men for that time created for them by God, as some divines think. Make that supposition. They did all things as a man, the angels acted that body, used the tongue to speak with, and the feet to move, and the hands to do this and that, to pull in Lot, as you know they did, when they struck the others with blindness. They were created angels that did it, that the text is clear in. Now there is a great deal of difference between their assisting and joining with these bodies, and that work of God when he did create a soul, and breathed it into man's body at first: there is an infinite difference between them in the power put forth, for an angel can do the one; but to breathe the breath of life, the soul, into a body thus formed and fashioned, God only could do it. The one is a work of exceeding greatness of power; but merely to assist *tantum forma*, and not *informans*, as the philosopher speaks,—an *assisting form*, and not an *informing form*, as the soul is to the body,—this is not a work of such great power, for you see an angel can do it.

I shall not need to stand explaining of it largely. You shall find, Eph.

iii. 16, that there is not only a strength put to the inner man, but there is an inner man too which God createth in a man, and then to strengthen it indeed is something. But simply to join, and strike in, and mingle itself with corrupt nature, as fire doth with water, according to the opinion of some, when it makes it hot,—though water be cold in itself, yet fire can and doth mingle itself into the pores of the water and heat it; for there are pores in the water, as philosophers do acknowledge; yet the principle of heat is in the fire, not in the water, which of its own nature is still as cold as it was, for it returns to its coldness again. So here, for the Holy Ghost to insinuate himself into the spirits of men, and act them, and raise them up to do things above nature, but yet put not into them a formal principle of life; thus, I say, to join with men's spirits, is no such great work of power, in comparison of that which I have described formerly unto you—viz., to put in a new light, the light of life; to give you all things belonging to life and godliness, to put in that great principle of the love of God into the heart, which is more than all the creatures themselves without it. This is a new life, a new principle, my brethren.

Those, who as you think in their opinions do deprave the grace of God, and you speak of them as such, the Arminians; they do not hold that a man can do anything of himself; they acknowledge that which Christ saith, 'Without me you can do nothing.' But, say they, it is but an assisting, it is but the joining with men a supernatural strength; it is not putting in of a new principle, say they. Why, say I, this is not such a work of such mighty power. Why? Take cordials, they will join with a man's spirit, to strengthen you. Take an angel, he will join with a man's spirit, and strengthen you; as we see in wicked men, the devil joineth with their corruption; a man shall have his affections blown up with Satan, like the waves of the sea by the wind, stronger than by nature they would be. You shall read of an angel, Dan. xi. 1, a good angel it was, and whether it was Christ or a created angel I need not dispute; certainly a created angel can do as much; he strengthened or confirmed the spirit of the king of the Medes; it was in a good business for the Church, and he joined with the spirit of the king in it. And, Luke viii., you shall find a man so strengthened by Satan, that no man could hold him, no, though he were bound with chains. And as one said of him that killed Henry the Fourth of France, that he had the strength of ten men in him; 'Satan filled his heart,' as the expression is, Acts v. So, on the other side, for the Holy Ghost to strengthen a man's spirit by an external assistance, enabling him to do these and these actions, by mingling himself with a man's spirit; this is not so great a power, for an angel can do it. But to make a 'workmanship created unto good works;' to put a new soul into a man, as the Scripture compareth it, and therefore I may so express it,—that is, to put a new principle of life and grace into a man, and then to enable him to act that grace,—here lieth that work that beareth proportion with the exceeding greatness of his power; that other doth not.

Now, my brethren, I will instance in particulars. I will shew you a work upon the *understanding* of a man, that a man shall be enlightened (as it is Heb. vi.) with a new light about spiritual things, and yet not have a work of grace that answereth to the exceeding greatness of God's power to work it.

To make this plain unto you. You may read in Num. xxiv. 2, that the Holy Ghost is said to fall upon Balaam. 'Balaam,' saith he, 'the son of Beor hath said, and the man whose eyes are open hath said,'—the Hebrew is, as it is in your margins, 'the man who had his eyes shut, but now are

opened,'—'he hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open.' And the thing he saw was the happy condition of the people of God, as you may read afterward. Here was a man that had his eyes opened by a new light, a new work of the Spirit upon him, yet remained flesh for all this; there was no new creature wrought upon him at all, for you know he is brought in as an instance of one that went after the ways of unrighteousness; yet you see what glorious things he saith of himself.

My brethren, mark it, here is new light indeed cometh in, and the mind is raised up to new objects it never knew before; but here is no new eye made, no understanding given, as the Apostle expresseth it; here is not a being *born again* to see the kingdom of God, here is not the image of God created, here is not that new creature, as I described it in the last discourse; a new spiritual understanding, and disposition in the mind to receive spiritual things as they are in themselves. And, my brethren, thus merely to put a new light in the mind, to suggest things that never were before; this is not a thing that requires an almighty power. Whereas he knew worldly things before, now to propound spiritual things to him, and to open his eyes to see them; the old eye is capable of this, for you see Balaam's was.

I said before, an angel can do as much. An angel can fall upon the understanding, irradiate an object and present it to the mind. There were no fantastics, enthusiasts, if the devil could not do this; he turneth himself into an angel of light, and he can do it. I will give you Scripture for it: 1 Sam. xviii. 10, it is said, 'an evil spirit came upon Saul, and he prophesied.' Here was Saul's eye opened, as Balaam's was; here was prophesying, as he did. Herein lieth not then the greatness of God's power to enlighten them, and to reveal to them the things of the world to come; though they knew nothing before but of the things of the present world. Here is a new light brought in, like the bringing of a candle into a room; but here is not a new eye, as there is in a godly man, and such a representation made as answereth to the creation.

My brethren, to work faith in men to believe the things of the world; to work a faith that a man shall be fully convinced and believe this is the word of God; simply to do this, is not a work of an almighty power. Why? Because the devil can make a man believe a lie; he can work upon the understanding so, who hath not an almighty power in working. Look in 2 Thess. ii. 9, 10, where, speaking of Antichrist, 'whose coming,' saith he, 'is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they may be saved; and for this cause God shall send them strong delusion, that they shall believe a lie.' He speaks indeed of the Papists, the learned sort of them, who are knowing men. But here you see Satan cometh with 'deceivableness of unrighteousness,' and maketh them 'believe a lie,' through God's permission. 'Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And there came forth a spirit, and stood before the Lord, and he said, I will go forth, and be a lying spirit in the mouth of all his prophets. Go,' saith God, 'and do so, and thou shalt prevail.' He went, and did so work upon the understandings of the false prophets as he made them believe it; he imitated God so. So, on the other side, for God to come and fall upon a man's spirit, and enlighten it so as he shall be fully convinced of the truth, that he is persuaded that these things that are delivered in the word are true, which he did not before; this is no more a work of an almighty power than that

other by Satan is ; he can do as much in another way, as the Holy Ghost in this way. So that to work upon the understanding is not a work of an almighty power.

My brethren, let me tell you this, if a man have never so much knowledge wrought in him by the Holy Ghost in a way of enlightening, when he cometh to turn to God, he findeth all that knowledge new, and it differeth as much from the other as the reason of a man from the fancy of an ape ; let me so express it, there is a reality in the proportion that this expression holds forth. It is called the light of life. Take but the poorest soul that hath but the understanding of Jesus Christ given unto him by the Spirit of God, he hath that knowledge which all the learned men in the world have not. The one is a work of an almighty power by creation, the other is but an enlightening. So then, God may work upon the understanding, and not by an almighty power.

Come to *the will and affections*. In a man, you know, there is love, there is joy, there is fear, there is desire. The Holy Ghost by way of an assistance may stir all these affections in a man, and yet not in a way of an almighty power. You shall find in 1 Sam. xi. 6, it is said there, that ‘the Spirit of the Lord came upon Saul, and he was exceeding angry.’ It was upon a just occasion, upon an indignity offered his people by Nahash the Ammonite ; he would make a covenant with the people, but the terms were that he might thrust out all their right eyes. Hereupon now the Spirit of the Lord fell upon Saul, and raised up his anger. The Holy Ghost sometimes raiseth the affections of wicked men,—Saul was so,—without creating anything, but merely insinuating himself and joining of himself with their spirits ; as the wind joining with the waves of the sea, you see it makes them rise : so doth the Holy Ghost blow upon men’s affections sometimes at a sermon, upon their fear, he terrifieth them, upon their love, upon their desires, as he did upon Balaam’s : ‘Oh that I might die the death of the righteous!’ This is not a work of an almighty power. Why? Still, because an angel can do as much to the spirit of a man, an angel can stir a man’s affections. There are many instances in histories how the devil hath raised men’s affections to love women, and women’s to love men, so long as the enchantment hath lasted. ‘Who hath bewitched you?’ It was a bewitching, that of the Galatians, chap. iii. 1. In 1 Sam. xvi. 15, you shall read there that an evil spirit from God troubled Saul ; it did terrify his spirit.

By this you see, my brethren, that the Holy Ghost can, and doth work upon the affections of men ; yet all this while there is not an almighty power put forth. Here is an elevation of a man’s spirits, a stirring of his affections ; but yet all this is without an almighty power. Why? Because there is no change wrought in him, there is nothing of a new creation to make him suitable to spiritual things as spiritual wrought in him.

And that is the first head. He works either by way of restraint or outward assistance. Assistance I may call it, but I call it outward assistance, because it is not a vital disposition put into the soul, but only a bringing in of a new light, and a stirring up of the affections. That is the first way whereby I demonstrate that these inferior works of the Holy Ghost have not an almighty power accompanying them.

The *second head* I propounded is this, and I would have you mark it most of all, if I shall be able to explain myself in it: *The Holy Ghost, when he works these inferior works, these strivings with the spirits of men, doth not put in new principles, only works upon the old, and improves them in a supernatural way.* It is an *eduction*, as I may call it, it is not a *creation*.

I will give you an instance to express it. The sun works upon the principles that are in the mud by its heat, and there are living things begotten in it. The sun, as some think, doth not create a new life. The truth is, a sensitive life is but the spirits of the element, which the sun concocts and boileth up to such a height. But when God made creatures, then indeed there was creation. The sun doth but merely work upon the principles in nature, and boileth them up and concocts them, and there is a creature produced that hath some life. But when God created at first, he made living creatures immediately. This is the difference between eduction, as philosophers call it, out of principles in nature, and putting in of new principles. The work of grace is a work of *creation*; and why a creation? Because it is *ex nihilo*. It doth not depend upon any pre-existent matter, but it is a putting in of all new. When Adam's body was made, God did not draw the soul out of the body, as the sun doth these creatures out of the mud, *ex putridâ materiâ*, there being some seeds of them in it before. But it is creation, and so the schools say; it is a thing that doth not depend upon matter; God putteth it in of nothing.

This helpeth to express clearly and fully the difference between the work of the Holy Ghost upon corrupt nature in a lower way, and in this higher way; and it differenceth the power, that there goeth not so much power only to work upon the old principles, as doth to put in new. There is almighty power goeth to the one; there doth not go an almighty power to the other.

In James i. 17, he saith, that 'every good and perfect gift cometh from above.' He speaks of the work of grace, of regeneration; that is plain, for it followeth, 'of his own will begat he us.' I quoted this place in the last discourse, and it is now full for my purpose. I told you then, that the phrase 'from above' is applied to none but Christ, whose birth was altogether heavenly, and unto grace, in the whole Scripture. It is applied to Christ, John iii. 31, 'He that cometh from above is above all.' And here he saith, every perfect gift, speaking of grace, is from above. 'Every perfect gift,' why doth he put in the word perfect? My brethren, you must know there are gifts that do come partly from above that are not perfect. Look into Heb. vi. 4. He speaks of men that are enlightened, that have 'tasted of the heavenly gift.' Here is a gift you see from heaven, and yet he plainly saith, that a little love of God is worth all these things he speaks of; for so he saith, ver. 9, 'We are persuaded better things of you, and things that accompany salvation.' Better than what? Better than all these enlightenings; that is his meaning plainly. There are graces, saith he, that the Holy Ghost works, that have salvation in them, so the word signifieth. And what are they? Read ver. 10, 'God is not unrighteous to forget your work and labour of love, which you have shewed toward his name.' Men despise signs altogether; you see the Holy Ghost mentioneth love to God, and obedience springing from that love, to be better than all those enlightenings and tastings of the powers of the world to come, which corrupt nature is capable of.

Now then, the one is a heavenly gift as well as the other. Why? Because that corrupt nature could not have any such thing in it, if the Holy Ghost from heaven did not work it; but yet it is not wholly from above, it is partly from heaven and partly from earth. I may say of it, as John saith of himself, comparatively to Christ, John iii. 31, 'He that cometh from above,' saith he, speaking of Christ, 'is above all.' His coming is wholly from above; he is the Lord from heaven, he came not from the earth, as other men; the Spirit of God made his body in the womb of the virgin, and put in his soul; but 'he that is of the earth is earthy, and speaks of the earth.'

All other men, and he includeth himself too, are partly from heaven ; their souls are from thence, but their bodies are made after the ordinary sort of men's bodies. These inferior gifts are partly from above and partly from below ; that is, they partly arise from the principles of corrupt nature, improved by the Holy Ghost ; hence now they are not perfect, but every perfect gift cometh from above, wholly from above.

But compare with this Luke viii., where he speaks of these inferior workings in the parable of the sower ; and he saith of the stony ground, that they did not ' bring forth fruit to perfection.' These are perfect gifts, and wholly from above ; those other works are imperfect, because not wholly from above ; only the Holy Ghost takes the same old corrupt heart, and works upon principles already in it.

I could give you many similitudes, which I omit, as that of the chemist. The chemist will fetch salt out of any body, out of a man's arm ; give him but leave to use his art, to put fire to it, he will extract and draw spirits out of it. You would think here were a mighty alteration. Here is no great alteration, no alteration like the creation. Why ? Because he works but upon what is in it already, only he draws it out.

So it is here. The Holy Ghost falleth upon a carnal heart ; he would extract joy in the word, make an affection taste of the powers of the world to come ; it is but an elevating, it is but a raising and boiling up principles that are there already.

Now to make this plain unto you. I shall do it by these three things. The work of grace, as I told you, is wholly new, all becometh new ; it is not a working upon the old. Indeed, there is the old nature, I mean there is the same substance of nature, the understanding, and will, and affections, that were before. A man could not love God if they were not in him ; but, I say, here is but a working upon the principles that were in nature, without putting in new.

To make this plain, I will shew you—

First, What principles are in corrupt nature capable to be wrought upon by the Holy Ghost.

Secondly, I will shew you that there are things in the word suitable to work upon these principles of nature, if the Holy Ghost setteth them home.

Thirdly, That the Holy Ghost doth but improve these principles, by setting home those things in the word suitable to them.

You will say, What are those principles in a man's nature that are capable thus to be wrought upon and improved by the Holy Ghost, without putting in of new, that a man shall seem to have abundance of religion, and be exceedingly affected with spiritual things ?

I will go over some. Take a man's *understanding* ; there is a light of conscience in it, whereby a man knoweth there is a God ; as you may read, Rom. i. There is the letter of ' the law written in their hearts,' Rom. ii. 15. Now the Holy Ghost, without putting in of a new eye, can reveal more and further things of the law to their conscience, than nature of itself ever knew, and yet is capable to take in. Here is now but a work upon the old principle, a raising of it up higher, a revealing new objects to it.

There is naturally in a man's heart *the knowledge that there is a God*. There is naturally in all men's hearts devotion to a deity. The Holy Ghost cometh and works upon this principle, and convinceth a man's heart that the God that made heaven and earth is the true God, and that Jesus Christ is the Saviour of the world. Now, take a man that is brought up in Turkey ; the same principle of natural devotion to a deity carrieth him to worship

Mahomet, that carries another that is brought up in the Church to worship Christ. The principle is one and the same, only here is the difference—the one hath the happiness to live in the Church, and to have the knowledge of the true Messiah. But, I say, the principle is the same in him that is in the heart of a Mahometan. Then the Holy Ghost cometh and works further upon this principle, and convinceth it with more supernatural knowledge concerning this Christ, that through it he escapes the pollutions of the world. This is for knowledge.

There is likewise in a man *a natural desire of happiness*. All men have a desire of the chiefest good. What is the reason else you go and heap up so many things together, riches and honours, &c. Now, the Holy Ghost cometh and works upon this principle in nature, and convinceth a man that heaven, and to be with God, is the only happiness. And a man out of love to himself listeth after this happiness; and, ‘Oh that I might die the death of the righteous!’ as Balaam said.

So likewise for the matter of believing that a man is the child of God; there is such a self-flattery in the heart of a man, that if he hear any good news out of the word that men shall be saved, I am the man, thinks he, that God will honour, as Haman thought himself the only man whom the king would honour; and so every man thinketh; this self-flattery makes out the conclusion presently. The Holy Ghost comes and terrifieth a man’s conscience, letteth it see sin as it is; for conscience is to be subject to God, for it is his vicegerent. When the conscience is terrified, he heareth of the gospel and of pardon of sin, the Holy Ghost makes him believe it, and thereupon he is filled with joy. And that very natural principle, which in a man condemned to die, if he hear of a general pardon, makes him believe himself to be in the number of those that shall be pardoned, and so is joyful in believing it; the same will make a man joyful at the hearing of the gospel, as you have it in Matt. i. 31.

And, besides, a man’s spirit is capable of a joy by the presence of the Holy Ghost; they are said to ‘taste of the powers of the world to come.’ You know naturally a man’s conscience, if he do well, hath peace in it; so in the law. So in the work of the gospel too, if a man hears of a pardon, and doth any way reform through the knowledge of Christ, to encourage him he hath a joy in his spirit, which the Holy Ghost works, and yet still the principle is the same, for God doth it to encourage men; men shall not go a step toward him, but he will come a step toward them.

I should shew you, that all this is far from the exceeding greatness of power that goeth to the putting of new principles in the heart, to give a new understanding to see spiritual things as spiritual, to put in that great principle of the love of God; not only stir up old self-love.

Believe it, my brethren, that the same affection that makes men to love worldly things, when conscience is convinced, diverteth a man to spiritual things, though not as spiritual. As for instance, Felix trembled when Paul preached to him of judgment to come; the same affection that made him tremble when Paul arrested his conscience, would have made him tremble if Paul had arrested him with sentence of death from Cæsar. It is but the same affection diverted to a new object.

SERMON XXVII.

And what is the exceeding greatness of his power to us-ward, who believe, &c.
—VER. 19, 20.

FOR the opening of these words, I have despatched two things already. Whereof the *first* is, that they are meant and intended principally by the Apostle of the power that God putteth forth in the work of conversion, or quickening us when we were dead in sins and trespasses, as himself interpreteth it in the chapter following, from the 1st verse to the 11th.

The *second* thing that I have already despatched in opening of these words is this, what it is in the work of conversion that draweth forth and requir-eth the manifestation of so great a power; ‘the exceeding greatness of his power.’ I shall repeat nothing of these.

In the *third* place, I entered upon this, to shew you what was *the occasion of the mistake*, as I apprehend it, why that it is denied by some that so great a power as there is mentioned is not needful to convert men unto God.

The ground of this mistake I resolved much into this: that there are indeed inferior workings of the Holy Ghost, wherein so great a power is not manifested; not such a power as raised up Christ from death to life. There are workings of the Holy Ghost upon corrupt nature, wherein he works but upon the common principles that are in corrupt nature already, and he doth proportion and apply those workings to the liberty of man’s will exceeding much, he doth but strive with them, that oftentimes they do resist them, and yet they close with them; yet because he works but upon flesh, it remaineth flesh still. Their turning to God, if I may call it so, is but a fruit of the flesh, and therefore withereth and decayeth as all fruits of the flesh do. There is indeed an under work of the Holy Ghost which men fall from, wherein God doth not put forth, in the manifestation of his power, so great a power as this here mentioned. And, my brethren, although the preservation of man’s natural liberty of his will be the great armoury whence all the arguments are fetched to shew that the power of God in conversion is not infallible, yet the groundwork which occasioneth and strengtheneth men in this dispute—a real experience, which the most men’s hearts that live under the gospel, more or less, can seal to—is this, that there are workings upon their hearts which they oftentimes do resist, which have higher effects in some than in others. Some are so far overcome as to close with them, and yet because flesh is only wrought upon, it remaineth flesh still; hence they fall away; and these workings men take for all the work of conversion, therefore they deny any further power in a further work.

Now, the scope of my undertaking is this. It is not to discourse so much of the work itself, and of the particular differences between a true work and a false, or rather an under inferior work of the Spirit and that which putteth a man into the state of grace; as it is to shew the different make or workmanship, the different woof, or the different power rather, that goeth to these two works. And to handle this I judged not impertinent to the text,

for when he saith, 'the exceeding greatness of his power to us-ward, who believe, according to the might of his power, which he wrought in Christ when he raised him from the dead,' he seemeth to make a kind of difference from all other workings that are upon the hearts of other men.

These inferior workings of the Holy Ghost upon the hearts of men, the highest of them that are mentioned in the Scripture are in Heb. vi., from the 4th verse and so on. He speaks of men enlightened, that taste of the powers of the world to come, and are partakers of the heavenly gift, and taste of the good word of God, if they shall fall away; he makes a supposition of it. And you shall find it likewise in the parable of the sower, Matt. xiii., Mark iv., Luke viii. There is the stony ground that received the word with joy, and there is the thorny ground that held it out in persecution.

For the understanding fully my scope, what I aimed at, to clear my meaning concerning these inferior works of the Holy Ghost upon men's hearts, I did the last time give you two premises.

The first was this: That the Holy Ghost in his working,—being a free agent, for he worketh according to his will; so saith the Apostle, 1 Cor. xii. 11, 'There are diversities of operations, but all these worketh that one and the selfsame Spirit, according as he will;'—though there be the same omnipotent power, that is, for the root of it, in all the works the Holy Ghost doth, for all are works of omnipotency in that sense; yet compare work with work, there is a greater manifestation of power in one than in another, according as he willeth; as, though his mercy be the same he sheweth to all mankind, to all his children,—it is the same mercy in God, and there is no difference, take mercy in the root of it, as it is an attribute of God,—yet in the manifestation of it, he sheweth more mercy to one man than another, to godly men than to wicked men, upon whom yet he sheweth a great deal of mercy.

The second premise I gave was this: That seeing he works according to his own will, and proportioneth his work accordingly, he meaneth to try conclusions with corrupt nature in all things where he doth not mean to convert. He will try how far corrupt nature will be raised and elevated to good, and yet not changed, and will therefore proportion his working accordingly. He tried, as I shewed before, how far the corrupt nature of man would go under the mere light of nature; so he did in Socrates. He tried how far corrupt nature would go under the mere light of the law; so he did in Paul. And he trieth how far corrupt nature will go, being assisted,—yet remaining corrupt, take in that too,—under the gospel; as in these, Heb. vi., and the parable of the sower. Which he doth to convince all mankind of that weakness and impotency that is in corrupt nature to attain to true good of itself; that when he shall carry it on to all the good it is capable of, yet it falleth short of that true good that is saving, all might see their own weakness and fly unto Christ. This is intimated as the reason in Rom. viii. 3, 'What the law,' saith he, 'could not do, through the weakness of the flesh.' Men are apt, corrupt nature is, to boast they can do something. God trieth the weakness of it, and how is it tried? By nothing more than this: saith the Holy Ghost, I will assist you, I will help you thus and thus far, and yet all that help, if I will not put forth more, shall be but weak through the corruption of your flesh, it shall not be able to save you. That was the second premise.

These two things being premised, I come to particulars of this great point in hand, which is this: *That there is an under work of the Spirit of God, in*

which, compare work with work, there is not that exceeding greatness of power shewn as there is in true grace. What power is shewn in working true grace I have shewn formerly; I must not now repeat it. Compare, I say, work with work, for that is the state of the question, and there is not that proportionable measure of power put forth—manifested, I mean, take that too—in the one as there is in the other.

There are two parts of corrupt nature, and so there are answerably two parts of the image of God, or rather of the work of grace upon us. There is subduing corruption, and there is a quickening us to good, a raising of man's nature to what is good, to what is holy. Now there is an under work, an inferior work of the Holy Ghost, of a lower alloy, wherein—

First, He subdueth corruption by restraint, keepeth it in, which yet ariseth not to a killing of corruption; there is a driving in of the disease, but he doth not take it away. I expressed this in my last; I shall not need to repeat it. Then, secondly, in raising up of corrupt nature to good, there is a working upon it by way of assistancy; he joineth with corrupt nature, elevateth it, when yet he doth not work in it new vital principles of life. And merely to elevate and assist it requireth not so much power, or at least so much power is not manifested, compare work with work, as there is in putting in of a new principle of life. For example, suppose a dead body lay here before us, you might chafe it and bring heat into it. Let an angel come and take up that body, it shall speak, it shall walk, it shall, by an assistance which he putteth into it, perform all the actions of life; yet the body is dead still. So doth the Holy Ghost join with corrupt nature; he raiseth it up to good, to much good, yet the heart remaineth dead, because he doth not put in a new principle of life, which is the thing in the text; for he saith it is the same power that raised Christ from death to life, putteth a new vital principle in him. That was the first thing I shewed, and I was large upon it.

The second particular of the demonstration concerning the Holy Ghost's working good in the hearts of wicked men, in men remaining still in the state of nature, to shew that it is not the same power manifested that is manifested in converting truly and savingly, was this: That all the workings of the Holy Ghost in inferior works are but by *improving the principles that are in nature already*; by adding to them, but raising and winding up to a higher key what is in the heart already without putting in a new creature; and so it is but by way of eduction—that I may speak as philosophers do—out of principles there already; *ex potentia materiæ*, as they say, out of the power of the matter that is wrought upon; the seeds, the principles are there already; or, if you will, winding up of those principles, it is all one. But in a saving work *there is a putting in a new principle, and so it ariseth to a way of creation*; and therefore it is that there is that exceeding greatness of power manifested in the one that is not in the other.—And that is the thing that I shall clear to you at this time.

Consult with philosophy and divinity, and what else you will, all will acknowledge, experience will do it too, that the extracting of anything out of principles already, winding them up, stretching them, and not adding new, is not a work of that difficulty answerable to a new creation. As, for example, to beget a beast, and to beget a man. To beget a beast, there is, as some say, but the raising up of those principles that are in the seed of such a creature to a sensitive soul, through natural heat, a boiling them up to life; for what is the soul of a beast? It is but the spirits of the elements, it is but a bodily thing, and therefore of beasts it is said their soul is in their

blood, because the spirits run in the blood, and that is their life. But if a man come to be begotten, there must be a new soul from heaven put in. There is not only an extraction, a winding-up of the spirits of the elements to a soul of sense, which is common to us with beasts, but there is a putting in by God a new soul, a reasonable soul, transcendent above all the workings of sense. Therefore, Heb. xii. 9, he calleth God the Father of spirits, in opposition to other fathers, that are but fathers of our bodies. The soul of man is immediately created and infused by God.

Now then, all creation, we say, is *independent* a *subjecto*; it is a work that doth not depend at all upon a subject; it is not to work upon principles already, to wind up them; but creation is out of nothing. Therefore creation is incommunicable to any creature; God never used any creature to create, but he hath used the power of a creature to work upon the power of the matter, to stir up principles already in nature, and to beget something beyond what was in it at first. As, for example, to clear it yet further, the sun in the summer falleth down with the beams of it upon mud; there is a natural power accompanieth the beams of the sun so to heat with such a kindly warmth those principles that are in the mud that a living creature is begot: for you may see in mud a great many such things crawling that have life in them. This is but merely winding up the spirits of the elements that are in the mud already, and these philosophers call *animalia ex putridâ materiâ*, things begotten out of putrefied matter, and so come to a life. But when God came to make man, and the first beast that was, he used then no creature to do it; he did it himself immediately, he did not work upon the principles in nature in a natural way; but he wrought upon nothing, and so created.

Now, my brethren, this difference I have always thought to hold true in this very thing, that in those inferior works of the Holy Ghost which you read of in Scripture, there is indeed an educing forth of the principles that are in the heart already, a winding them up beyond what they would be, but there is not a new creation.

I gave you before that scripture, in James i. 17, 'Every good and perfect gift,' saith he—he speaks of regeneration plainly, read the next verse, 'Of his own will begat he us'—'is from above.' It is *ἀνωθεν*, wholly from above, and therefore it is a perfect work. But there are other works which are temporary works, in opposition to which James seemeth to speak, for he speaks of a temporary believer in the 8th verse, of a double-minded man, that is unstable in all his ways, a man that hath a heart, and a heart that is sometimes moved to good, but yet falleth back again. And it appeareth likewise, by the 22d and 27th verses, that he speaks this in opposition to temporaries, to inferior works of the Spirit; for, ver. 22, he speaks of men that are hearers of the word and not doers, that have not pure religion; so is his expression, ver. 27. Now here lieth the difference: the one is wholly from above; as Christ is said to be from above, so is grace. But these lower works are indeed partly from above, for if the Holy Ghost would not stir corrupt nature thus, it would not have any good in it; but they are partly from below; therefore they are not perfect gifts, for every good and perfect gift is wholly from above.

Now, my brethren, I shall explain myself, to open this thing unto you more fully, by these particulars:—

The first thing I shall say unto you by way of premise is this: That if the Holy Ghost will be pleased to work upon the heart of a corrupt man, and not change it, create nothing anew, then necessarily he must work upon some

principle that is in corrupt nature already. This all will yield. If corrupt nature remain corrupt, and the Holy Ghost mean not to change it, and yet will work upon it, he must work upon some principles that are in it already. That is the first thing.

The second thing I premise to understand it is this : There are in all men natural faculties of will, and understanding, and affections, which are both the subjects of grace, and of these inferior works too ; therefore they are not the principles I mean, simply considered. A man could not love God but he must have in him the affection of love ; a stone could not love God. A man could not understand spiritual things unless he had an understanding. Therefore, when I say he works upon the principles of corrupt nature already, there my meaning is not only to express this, that he works upon the faculties of the soul, and the substance is the soul in which these faculties are seated ; that is not all, for that is common both to an inferior work and to this other saving work.

Therefore, thirdly, that I may speak clearly, there is in the will and understanding, besides the natural power of it, principles,—whether left in corrupt nature as relics of the image of God, as men call them, or whether put in, I will not now dispute,—but there are principles in them which the Holy Ghost works upon and windeth up as far as they will go, yet there is no true grace, no thorough change ; the heart remaineth flesh notwithstanding.

Now, that which I am to do is this : I am to shew you these two things :—

First, *I am to shew you what these principles are that are left in corrupt nature that may be wrought thus upon.* And—

Secondly, *How far they are wrought upon and the heart not changed.* And when I have shewed these two things, this will plainly appear unto you, that, in a lower work of the Holy Ghost, he only works upon principles there already ; whereas, in a true work, he changeth the heart, putteth in new principles instead of them. The one is but improving what is there already, the other is a putting in of new.

First, Let us consider *what principles there are* in the heart—I mean besides mere nature, that is, understanding, will, and affections—by which a man is capable to be wrought upon by the Holy Ghost, and raised up to some good. First, I will shew you what the principles are. Secondly, I will shew you plainly that the Holy Ghost may work upon these principles, and raise them up to much good without changing the heart or putting in a new.

First of all ; *there are in every man's understanding seeds of truth* ; not only of truth to understand things of this world, but there are seeds of truth to understand the Godhead, to understand many pieces of the law of God.

This you have plain by two scriptures, which I will not stand long upon, for you all know them. The one is Rom. ii. 14, 15. 'The Gentiles,' saith he, 'which have not the law, do by nature the things contained in the law ; these, having not the law, are a law unto themselves : which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts in the meanwhile accusing or else excusing one another.' This is by nature, you see ; that he plainly expresseth ; that is, it is from a man's birth. I will not say it is from nature, for it is said to be a thing written, I believe it is by the finger of God put in, for man hath lost all light. But this is in every man's nature more or less, here is one principle whereby he knoweth many things of the law. Then here is another principle in Rom. i. 17–19, and so on. He saith, there is a truth which was

withheld by all the Gentiles in unrighteousness; so he saith at the 18th verse. What truth was that? It was a glimmering light that there was a God; 'Because,' saith he, 'that which may be known of God is manifest in them;' this was not from nature, though it was by nature, for he saith, 'God hath shewed it unto them.' It was God put it in, over and above what was the due of corrupt nature; yet there it is, and it is, you see, in all men's hearts.

Now, as there are in every man's heart seeds and principles of reason, which by education and living in the world may be improved; a man may be exceeding wise, and yet wise only so far as those principles will go and be stretched, he shall be wise in his generation: so bring this light of conscience which a man hath by nature, bring it to the word of God to be improved, it will be mightily enlarged; and yet still all the light that is added to it by the word will be but of the same kind; it will not rise to grace, to a new principle, it is but enlarging the old. As for example, take the Jews; the Apostle in Rom. ii., after he had shewed in ver. 14 what the light of nature is, in the 17th verse he saith, 'Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, an instructor of the foolish, which hast the form of knowledge and of the truth in the law.' Here you see that if the light of nature be brought to the law of God, it is mightily improved. A man by nature hath some light that there is a God, let that light be brought to the law and he will be confident; he hath some light by nature about duties belonging to God, bring that light to the law and he will have a form of knowledge and of the truth in the law. So that those seeds of knowledge that are in the mind of a man by nature, of God and of the law, being brought to the law and lighted at that torch, his light is greater, but yet still it is of the same kind, there is but an improvement of the principles of nature.—There is one.

In the second place, *there is in man a natural devotion to a deity*; that is more. The heathens had it; they all would worship some god or other; though this was their fault, that when they knew God they glorified him not as God; so the Apostle saith, Rom. i. 21. You shall find in Acts xiii. 50, that there were devout women which the Jews stirred up against Paul and Barnabas. They had a devotion in them. There is a natural devotion in men; now bring that to the law, to the word of God, and it will come both to know the true God, and to have a reverence of the true God too. All this is by nature, nature improved.

Well, in the third place, *here is a seed of light in the heart of every sinner, that he deserveth eternal death for his sin*, and that this God will punish him. There is this light too, naturally, in every man's heart. Rom. i. 32, he speaks of the Gentiles there plainly; 'Who knowing,' saith he, 'the judgment of God, *δικαίωμα*, that they which commit such things are worthy of death,' worthy of eternal death, for it is the judgment of God; where by 'judgment,' *δικαίωμα*, is evident he meaneth that part of the law whereby God is revealed as a judge inflicting punishment; the next words interpret it, 'they which do such things are worthy of death.' And so, chap. ii. 1, 2, it is evident that he goeth on to speak of the *κρίμα*, the sentence of God in punishing sinners. And so Aristotle useth the word in the 5th book of his Ethics; and in Rev. xv. 4 it is so used, speaking of the vials that were to be poured out; 'Thy judgments,' saith he—it is the same word—'are made manifest.'

Now, a man having that natural light in him, that there is such a God as

is angry when he sinneth, and will punish him; bring this man to the law, to the word of God, then what followeth? Rom. ii. 1, 'We are sure that the judgment of God is according to truth against them which commit such things;' speaking of the Jews. A man that cometh to be enlightened by the word hath this natural principle mightily strengthened, confirmed, and enlarged.

Then again, in the fourth place, if a man come once to see his sin, *it is natural for him to think of a mediator*; to use somebody to intercede for him to God. There is that principle in nature. For that I will give you but a scripture or two. I instance in all that the heathens did; the heathens, the wisest of them, they acknowledged that there was but one God, but they said there were many that were lower gods, mediators; they were their *εὐεργεταί*, it is a notion that Mr Mead did much enlarge. The scripture I will give you is 1 Cor. viii. 5, 'Though there be that are called gods, as there be gods many and lords many, yet to us there is but one God, and one Lord Jesus Christ.' They had many gods, or indeed rather one great God, and they called all other gods but as mediators to this great God. This was by nature; they could not tell how to go to God without lesser gods, which were their mediators, for so they called their lords. Therefore Simon Magus, you shall find, desired Peter to pray for him; and Pharaoh entreated Moses to intercede for him. And it was usual amongst the heathens to offer sacrifices to these lower gods, to mediate for them with the great God.

Well, in the fifth place, there is in every man's will and affections *a natural desire of happiness*, of a greater good than what this world hath; for it resteth not in anything in this world, it is like a bee that goeth from one flower to another, which sheweth that it cannot be satisfied with anything that is here.

There are all these principles in nature that is corrupt, and so you see the principles; which was the first thing I undertook to shew you.

Now, in the *second* place, let me shew *how the Holy Ghost may work upon these principles, mightily raise them, and yet not change a man's heart*; raise them to a great deal of good, and yet all that he addeth to these is but of the same kind; it is not of this creation, it is not grace. To make this manifest unto you—

There are two sorts of men that live in the Church under the gospel, who pretend to any good, that have not grace.

First, you have those that are a civil kind of men; that is, all that they have to shew for their salvation is abstinence from gross sins, and they have an ingenuity and honesty of nature, and they believe in Christ, and they profess the religion of the State. To bring men to this, to improve the principles in nature, so far, is a work of the Holy Ghost. But yet, my brethren, this falleth mightily short of true grace. I will lay my foundation in these; you shall see how far they are carried on to God.

I told you before that there is a natural light in every man whereby he knoweth that there is a God, and being educated in the Church, he is directed to know the true God. But this man's principle of knowledge is the same that is in the heart of a Turk, who acknowledgeth the true God, and doth ordinarily profess him, and his service to God is no more but what an honest Turk doth; only here is his happiness, he is directed by his education to the true God.

Well, a man living in the Church is enlightened by the law how to worship this God, more than what heathens are; he knoweth the Sabbath, and the duties of public worship and private prayer. Education, likewise, and

living under the preaching of the word, teacheth him this. Now, the heathens had ways of worshipping their gods; they had prayers, and sacrifices, and fast-days: he, by his education, is directed to the right worship, and there is all the difference.

Then, thirdly, take heathens, take a Turk; there is a natural devotion, you heard before, in every man's heart: that natural devotion that is in every man's heart to a deity he bestoweth upon the true God, being directed to him by education, and worshippeth him with no more devotion than what a Turk doth his Mahomet. There is a devotion in every man's heart, which, being improved, may be raised up to the true God.

And then, fourthly, look what is the religion of the nation, he is zealous for, as all nations in the world are. Saith the Apostle, Rom. x. 2, speaking of the Jews, 'they have a zeal of God;' they have for their religion, for it is natural for every man to have so, to be zealous for that God he professeth, and for that religion he is educated in. The Gentiles had so.

Thus you see how far, in a civil man, these natural principles are improved.

Now, my brethren, the Holy Ghost falleth upon the hearts of many men living in the Church with a further work than this; the same common principles he windeth up still higher, and yet still that work falleth short of grace. There are the same false strings still, only he windeth them up to a higher key; but the strings are the same still, but as false in the one as in the other, only mightily improved and wound up.

To manifest this unto you—

I told you, first, that there is a *light of conscience* naturally in every man, whereby he hath a natural knowledge of the judgment of God, which being improved by education, a man cometh to know for certain that those that do such things deserve death. Now, the Holy Ghost goeth with the law of God that is preached, falleth upon a man's heart, and setteth this law home upon the conscience, and becometh a Spirit of bondage to a man. But yet he works but upon a principle of nature, improves it. So you have it, Rom. viii. 15, 'We have not received the Spirit of bondage again to fear.' The Holy Ghost becometh a Spirit of bondage to a man, bindeth his sins upon his conscience. And whereas now he hath naturally a glimmering light that there is a judgment of God against such sinners as he is, and having heard it out of the word, and learned it by education, he is confirmed in it so much that he knoweth for certain that the judgment of God is according to truth; yet he shifteth off this light. The Holy Ghost cometh upon him, and conscience is a tender thing; it is God's throne, and it is as tinder to sparks; the Holy Ghost, I say, cometh and setteth this conscience on fire, all on a light flame. He works but upon the same matter that is in it already in all this, as he will do in hell at the latter day: he will then set all the consciences of wicked men on fire; all their sins shall be as so many barrels of gunpowder in their consciences, all on a light flame presently. And therefore, whereas he had before but a glimmering light of the punishment of sin, now he feeleth it; God letteth into his conscience, which is a tender thing, scalding drops of his wrath. Here now a man beginneth to be mightily wrought upon, but yet it is but the same principle still thus wrought upon; for before natural light did but whisper, but now it crieth aloud.

Now, to do this, the Holy Ghost shall not need to infuse a new principle into you, or give you a spiritual understanding; the old understanding and the old conscience will serve to apprehend all this. 'The word of God,' saith he, 'is quick and powerful,' Heb. iv. 12. It will try and search every vein in a man's heart. He speaks it of temporary believers plainly; it is a

threatening against them, the types of whom were those that fell away in the wilderness, of whom he speaks in the verses just before. The comparison the Scripture useth will help us in this. It is in 2 Pet. ii. 22. I opened it in part in the last discourse; but that I shall quote it now for I did not open. He speaks of men that leave their sins through a great deal of light. He compareth them, first, to swine; I shewed that before; they were outwardly washed, it was but restraining of corruption. He compareth them, secondly, to a dog; 'The dog,' saith he, 'is returned to his own vomit again.' He compareth the natural conscience of a man to the stomach; do but make this stomach sick, give it but a pill or two to quicken nature, and it will vomit up all. So will a man's conscience, if the Holy Ghost fall upon it; if he give it but two or three of those pills of mercury. The word of God is quick and powerful, no quicksilver is like it; it will make a man sick, and sick to death. Here is no new principle put in; it is a working upon the old stomach and humours thus, for though he vomit as the dog doth, yet he loveth it still. Sin and his soul are as nearly united as before; the dog returneth to his vomit again.

I might enlarge it to you by that example of Felix, that trembled when Paul discoursed of judgment to come, which I leave, because I will hasten.

Now, when conscience is thus wrought upon, and a man feeleth by a light of the Holy Ghost put into his conscience, which his conscience is capable of, what the wrath of God is, what saith the soul next? Oh for a physician! and nature itself, if it be thus wrought upon, will do this, will drive a man to the physician. 'The whole need not a physician, but they that are sick.' You heard before, there is a natural principle in us to use a mediator unto God. Now, a man living under the gospel hath heard that Christ is the mediator; education hath taught him that, even as it teacheth a Turk that Mahomet is the mediator to God. And by the same principle that Agrippa believed Moses and the prophets, he believeth the gospel and Paul's epistles, and there he readeth of a mediator, and that this mediator is Christ.

Now, my brethren, in this case, a man's soul having a further light, that natural principle being further enlightened, that light of faith which he had by education being now further improved by the Holy Ghost, a man cometh to remember his Redeemer; he forgot him all his days before.

There is an excellent expression for this in Ps. lxxviii. 34, 35: 'When he slew them, then they sought him: and they returned and inquired early after God. And they remembered that God was their rock, and the high God their redeemer.' That Christ which a man, before he was sick, had neglected, he would use him complimentally; but now he hath need of him, he remembereth him as never he remembered him before; he remembereth that he is his Redeemer, if ever he be saved. When men do come thus to stand in need of Christ, they consider him after a new manner, they remember him anew.

Well then, in the fourth place, the gospel that he knows doth not only reveal Christ to be a Redeemer to him to pardon his sin, but that there is a happiness which he bringeth with him. This standeth fully with a principle of nature too; for I told you there was this principle in nature to desire happiness beyond what is in this world, for no man is satisfied with what is here. All this suiteth with what is in nature, and nature improved by the light of the Holy Ghost will rise hitherto; therefore they are said to be 'partakers of the heavenly gift;' the heavenly gift is Christ. 'If thou knewest the gift of God,' saith he, John iv. And they are said to 'taste of the powers of the world to come,' Heb. vi. As they taste of hell, and know certainly there is a hell; likewise there being a natural principle in them to desire a

happiness beyond what is in this world, it is confirmed when they hear out of the word that there is a happiness; and there are some tastes of it too, of which this principle is capable.

Now, lay this for a conclusion, that all these principles in nature are but improved, and see how easily a man will be wrought upon. For there is in every man, besides all this, self-love, which is the predominant principle in man by nature; he loveth himself more than he loveth God; herein lieth the bottom of man's corruption,—mark what I say unto you,—that makes him flesh for all this. Now, if a man's conscience be thus awakened, he seeth a need of a physician; he seeth a happiness which cometh with him, to which a man hath a natural principle suited; the news of it is: If this conviction be wrought upon a man's understanding, self-love will strike in presently, and all the affections in a man; the whole heart will be exceedingly set on work, and carried on to spiritual things revealed in the word, though not as spiritual, as I shall shew you anon. Do but once awaken self-love, make it but apprehensive of the danger he is in of the wrath of God; make self-love apprehensive of a Saviour and a Redeemer, which now he remembereth, and seeth he stands in need of, and a happiness that cometh with him, besides the avoiding of danger; this natural principle of self-love will bustle, and set all other principles afloat, and yet remaineth unregenerate.

For the reason is this: unregeneracy lieth in the predominancy of self-love. Now, what will this man say out of self-love? Is there a physician to heal me, will he say; send for him; oh, who will help me to him! It may be he loves not the physician. It is one thing to send for him to marry him, another thing to send for him to heal one; in this extremity, self-love will make a man do the one, but it must be grace to make you do the other. It is nature doth this; 'Skin for skin, and all that a man hath will he give for his life;' all that he hath, in hot blood, when he is put upon it. This is nature, and this nature stirred to spiritual things, to things out of this world, so I should rather express it.

To give you a plain scripture for it. It is Ps. lxxviii. 35, 36, compared. 'When he slew them, then they remembered that God was their redeemer;' he remembereth that Christ is his Redeemer; what followeth? 'Nevertheless they did flatter him with their mouth.' What is the meaning of *flattering*? It is this, when one seeks one merely out of self-love. You know there is *amor amicitie*, a seeking of one out of friendship; and when one hath an enemy, if he have need of him he will seek him, but it is but flattery, it is out of self-love. Thus they sought after God, and remembered that he was their Redeemer. This, my brethren, nature calleth for; if a man be in any extremity, if nature be stirred, if conscience be made thus sick, nature calleth for it.

I will give you a scripture for it. Jonah i. 5, when they were all in a storm, —and men are often sea-sick at a sermon, and remain so a long while after, —what do they do? The text saith, 'They cried every man unto his god;' and, ver. 6, they awakened Jonah, and bade him arise and call upon his God, if so be that God would think upon them, that they perished not. A man's conscience being convinced that Christ is the Mediator and Redeemer, remembering him, self-love being thus stirred, will put a man upon it to seek after Jesus Christ; and, Oh, what shall I give for this physician!

Especially, in the second place, when he heareth too that Jesus Christ bringeth happiness with him. Balaam, you know, was enlightened to see the happy estate of the people of God hereafter, Num. xxiv.; then nature works this, 'Oh that I might die the death of the righteous!' There is

a principle in nature, if once stirred, that will desire this happiness for self's sake. And if but for self's sake, mark it, still a man is an unregenerate man; for the predominancy of self-love is the very bottom of original sin, whether it be turned to worldly things, or to things out of this world, it is all one. Therefore you read in John vi. 33, when our Saviour Christ had told them that he was the bread of life, and that he was able to make them happy; oh, say they, 'Lord, evermore give us this bread.' Yet he tells them, ver. 36, that they did not believe; and, ver. 41, they 'murmured at him;' and, ver. 66, 'many of them went back, and walked no more with him.'

Well, when Jesus Christ is sent for, the physician cometh to treat with the soul; he prescribeth to him, for so the word of God doth; first, saith he, you must leave these and these sins. He is sick, he hath taken a vomit, as I told you before. Well, it shall all come up. Peter telleth of some that 'escaped the pollutions of the world through the knowledge of Christ;' it is an expression of men that fall away, whom he calleth afterward swine and dogs, unchanged for all this, nature remaineth corrupt; yet through the knowledge of Christ, through the dictates of the holy commands of Christ, they leave these sins, refrain from what they have a mind to.

Yea, when they are thus sick they have no mind to their sins, that is more; yet it is but nature improved still. For if you should be sick in body or in old age, you will say of all your pleasures, 'We have no pleasure in them,' Eccles. xii. 1. So when a man is sick in his conscience, he is dead to all the pleasures in the world; and yet this is not mortification, the lusts are not killed; for when he grows well again, his lusts grow well with him, and gather up their crumbs.

Jesus Christ likewise tells him, the word tells him, and the ministers tell him, and good books that he reads tell him, when he is in this case, that he must fall to these and these duties, that he never practised in his life. If self-love be thus stirred by these principles of nature thus enlightened, thus wrought upon, he will do any thing; take up all sorts of purposes. I will give you scripture for it. Deut. v. 27, when God there had appeared to the people, and had appeared dreadfully, and their consciences were struck with the greatness of his majesty; 'If we hear the voice of God any more,' say they, 'then we shall die. Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.' They take up all good purposes of doing; and yet mark what God saith of them, ver. 29, 'O that there were such a heart in them, that they would fear me, and keep all my commandments always!' They wanted still a principle of regeneration; it was but self-love stirred that made them do all this.

And then, thirdly, that I may end this thing, in doing a man shall have a great deal of joy. For as the heathens in doing according to the light of their natural conscience, had peace, they had an excusing; so it is said, Rom. ii. 14; so if a man in this case shall fall to good duties, and reform his life, the Holy Ghost will give him joy. No man shall do any thing for God but he shall have a reward, joy to encourage him; you know the stony ground, they received the word with joy.

Now then, all nature being thus wrought upon, a man falling thus a-doing and reforming, and finding himself thus kindly used to encourage him, self-flattery in a man makes up a conclusion, that he is in a state of grace. And the principles of nature being thus wrought upon by the Holy Ghost, thus doth a man come to be a professor of religion, launcheth forth, walketh on

strongly ; and yet all is but the principles of nature improved, and but an under work of the Spirit.

I have made up the demonstrations of it unto you. I will but give you some corollaries from it, and so conclude.

Corollary 1.—The first is, That, which indeed is the point in hand, if there be such principles in nature, which the Holy Ghost works with, raiseth and elevateth, so as he need not put in new principles, but only stir nature ; the Holy Ghost beginneth indeed, but flesh endeth ;—then, my brethren, such a work as this doth not hold proportion with what the text here speaks of, wherein a man is raised up from death to life, as Jesus Christ was ; or whereby he is made a ‘workmanship created to good works,’ as the 10th verse of the 2d chapter hath it. For in all this working, if you mark it, there is but an artificial kind of working in comparison. As for example, to express the difference to you between one and the other : go take an old piece of cloth ; by dressing of it you may raise a new tuft upon it out of the old piece, and it will seem new ; but yet it is but the same principle newly raised up. But come to the work of regeneration, what is it ? It is not a dressing of the old garment, but it is a putting off the old man, and putting on the new, that is the expression the Apostle hath, Eph. iv. 22–24, ‘That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts ; and be renewed in the spirit of your mind ; and that ye put on the new man, which after God is created in righteousness and true holiness.’ To dress the old garment, to dress old nature and make it seem new ; here is not a work now proportionable to the creation, here is but a raising up the principles there already. But to put it off, and to put on the new man in all holy and gracious dispositions suited to the spiritual part of the word ; this is by creation : ‘Put on the new man, which after God is created,’ &c.

Here is indeed a new gilding over of the old heart, which a goldsmith, you know, can do ; he hath an artifice in that, but to turn this heart into gold, as I may so express it, this is the difficulty ; the base metal remaineth under all that gilt still ; it is but flesh still, self-love still, and while that remaineth, the predominant principle in a man’s heart is not changed. But to put in that which is more precious than gold and silver, the love of God, into a man’s heart, this is that which turneth base metal into gold ; it is not gilding of it over. The old principles do contribute to such a work as I have described. Take the old frame of the heart, hang some new weight upon it, as I may express it by a clock, and you may move it the clean contrary to what it went formerly : so here is but an artifice in this, hang but the consideration of hell and heaven upon corrupt nature, and self-love will move contrary to what it did. But, my brethren, it is a different thing for a man to be a ‘workmanship created unto good works ;’ to take this old frame in pieces, and put in a new workmanship ‘created to good works,’ to move naturally another way, as the word *created* implieth. The other is a work of *skill* rather than a work of *power*, though it is a work of great power too ; for it doth but apply such considerations as shall work upon the heart, but putteth in no new principles.

In a word, such a work as this is not wholly ‘from above,’ as was the expression, James i. 17. It is partly from beneath, and partly from above ; the fleshly will of a man, take self-love as the predominant principle in him, contributeth to this work, and the Holy Ghost only hangs a weight upon self-love, and so stirreth it ; but where there is a perfect work, it is wholly from above, the Holy Ghost cometh and putteth in a new principle. Com-

pare for this but the 18th verse of that 1st of James with the 13th verse of the 1st of John, that I may express to you from the phrases used in both those scriptures the difference in these two works. Every perfect gift, saith James, is wholly from above. What is that gift that is thus wholly from above? It is regeneration; 'Of his own will begat he us,' and that by creation, 'that we should be a kind of first-fruits of his creatures;' the choicest of the creatures; so it is in the original, ἀπαρχήν. Now compare with it John i. 13, where he speaks of true regeneration, 'To become the sons of God that believe in his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' What is that 'but of God' opposed unto? It is opposed unto three things—

First, it is not by 'blood,' those that are noble or the sons of holy men; it goeth not by blood. 'Say not, We have Abraham to our father;' that is, it is not therefore that you are godly, though God may draw election through the loins of his children.

Nor is it, secondly, of the 'will of man.' Thou art a holy man, and thou hast many children. Abraham would have Ishmael saved, 'O that Ishmael might live in thy sight!' God would have Isaac; he is not born of the will of man; Abraham could not have his will.

But here is a third thing; it is not a work of the 'will of the flesh.' What is flesh? Professedly it is this: it is self-love in the height of it, when a man hath nothing in him but love of himself; it is the bottom of original sin, if you study it a thousand years. Well, there cometh the Holy Ghost upon a man's heart, and there is indeed a work partly from above, yet it stirreth but the flesh; it is partly from the Holy Ghost's stirring it, and partly from the will of the flesh stirred too. In opposition to which, saith James, 'Every perfect gift is from above;' that is, *wholly from above*; but these imperfect works, they work upon the 'will of the flesh,' they work upon self-love, and so far as that will carry a man to good, so far a man is carried. Whereas true grace is not a work of the will of the flesh, but of the will of God; it is wholly from above, for it deposeth the will of the flesh, deposeth self-love, and setteth a man on work from a new principle.

So I have done with the first corollary.

Corollary 2.—The second corollary is this: Go, take any man that hath had never so high a work, where only the principles of nature have been wrought upon and improved, wound up to the highest; if God turn this man truly to him, there needeth as much power yet to do it, after all this that I have mentioned, as to create a world, as to raise up Christ from the dead.

To make this plain unto you.

All other kinds of workings upon the principles of corrupt nature, some say, are dispositions preparing for grace. And I will yield it thus far they are, that whenever God works upon any man, he beginneth to stir self-love first; for there is no other principle to begin withal. But let the Holy Ghost wind up all these principles in man never so far, never so high, yet if he will savingly convert that man, he must put a new principle into him; that requireth as much power as to make heaven and earth, and all the other will not contribute *this* to it. I will yield that such workings as these make a man nearer to the kingdom of heaven; but you shall see what Christ saith in Mark xii. 34. He speaks of an ingenious scribe; he went beyond the Pharisees, they put their religion in duties. No, saith the scribe; it lies in loving God above a man's self. 'Thou art near,' saith Christ, 'unto the kingdom of God.' But how near? Suppose there be two kingdoms, and

one man liveth in the borders of his kingdom, next the other ; he is indeed nigh to the other kingdom, nigher than one that liveth in the head city, or in the heart of it. So here, this man is at the borders, at the utmost confines of the kingdom of death ; but if he come to be translated into the kingdom of life, this an almighty power must do. Col. i. 12, ' Giving thanks unto the Father, which hath delivered us out of the power of darkness, and translated us into the kingdom of his well-beloved Son.' He is nearer indeed, but he is in the borders still.

I will make a supposition or two unto you to explain my meaning.

Suppose that opinion were true, I do not say it is, which some philosophers say concerning the forming of a man in the womb. They hold there are three souls in a man : the soul of a plant, whereby he groweth ; the soul of a beast, whereby he hath sense ; and the reasonable soul, which is put in over and above all these. Now, saith Aristotle, the child in the womb liveth first the life of a plant, and it groweth ; then afterward it liveth the life of sense, the life of a beast ; there is a sensitive soul added to that, as they interpret him. Yet when it is grown up this far, to bring the reasonable soul in requireth the almighty work of creation ; it is created, and with creation infused, and with the infusion created. Just so it is here. If the Holy Ghost have wrought upon corrupt nature never so far, to bring in a true principle of spiritual faith, and to bring in a true principle of love to God above a man's self, wherein holiness lies ; all this is no way conducing to it, it must be a creating anew, it can never be educed out of man's nature ; no principle in man will be wound up to this ; it must be, as the reasonable soul is, infused from heaven.

I will give you another instance. And the instance I shall now give is more proper to the similitude in the text, which is an allusion to the raising of Christ from death to life. Go, take two dead bodies. I will give you instances of two dead bodies in the Scripture that were raised to life. Take one, just as the prophet Elisha did, 2 Kings iv., newly dead, within an hour after, when the soul is newly out of the body ; and take Lazarus' body, that had been dead four days, and did stink. Take this child's body ; the soul was newly out of it ; there were a great many preparatory dispositions to a resurrection, to bring life again, one would think. What was there ? There was natural warmth left still ; there was the blood remaining fresh in the veins uncorrupt ; there was a body fitly limned in all the parts of it : yet for all this, if you will make this child live you must put the soul anew into it ; that ' power that raised up Christ from the dead ' must raise up this child newly dead. Come to Lazarus ; he stinketh, the text saith ; he had been buried four days. Then here is indeed a greater work in this respect, that the putrefaction is to be taken away more, but yet still there must be a putting in of a new life to both. And to put a new life into this dead child, there was as much power required,—that is, as almighty a power,—as into Lazarus' body that had been longer dead, though there were some dispositions in the one that made a fitness, more than in the other.

So that still,—let corrupt nature be wrought upon, raised never so high,—if God will save a man, there must be a new principle put in by an almighty power, and all this will not help toward it, not to abate of the power.

Corollary 3.—I come to a third corollary, and that is this : That look over all the scriptures where you find inferior workings which men fall from, and seem to be converted and fall away, you shall find in all those scriptures that those men are still unregenerate, they are but flesh. Look over them all.

I shewed how that corrupt nature may be thus wrought upon, remaining such; I shewed the reasons of it; you shall see the Scripture reckoneth those to be flesh and unregenerate. My meaning is not that there is flesh in them, for so it is in godly men; but that they remain still corrupt, unregenerate, unrenewed. Take that for a rule: while self-love is the predominant principle, though a man go never so far in supernatural actions, he is but flesh still.

It is a question that learned Camero starteth upon Heb. vi., 'Whether that a man enlightened, that falleth away, be a regenerate or an unregenerate man, or a third thing between them?' He dare not say he is a third thing. Why? Because then there must be a third place, there must be some third thing between the state of nature and the state of grace; but he would make him to be one that is in order to conversion, and so he is in the way of it, and so he is neither; as the embryo in the womb, before the reasonable soul cometh into it, is neither a man, nor a beast, nor a third thing, but a thing in order to be a man. But I do not suppose always that God useth such works to prepare men for grace; many a man that hath never been a temporary is wrought upon at first. So Paul was, and so the thief upon the cross, and the jailor, and many others.

Now this third thing, which I have mentioned by way of consequence from the former doctrine, tendeth to two things—

First, *To answer all those places that are alleged for falling away from grace.* The Scripture speaks of glorious works they fall from; but if it be manifested to you that they are all this while but flesh, then here is no falling from grace. Here is falling from the work they had indeed; but they are where they were, they are in a state of nature still.

The second thing for which I alleged the point is this,—it is the greatest comfort in the world,—you are troubled at these doctrines, many of them; comfort yourselves with this, *Let them go whither they will go, let them be wound up never so far, they are but flesh, they are but unregenerate men still.* I shall make application of it by and by. But—

First, I say, I mention it *to answer all those places that are urged for falling away.*—There are three places in Scripture which are more eminently alleged for falling from grace; that men have true grace wrought in them, and yet fall away.

The first is in 2 Pet. ii. 20. I opened that before. I shewed they were unrenewed, they were swine and dogs, and escaped but the gross defilements of the world, not the corruptions that are 'through lust.' I shall not need to stand upon that now.

The second place is the parable of the sower, where there are four sorts of grounds; three were wrought upon by the Holy Ghost in hearing of the word. There is the stony ground that received it with joy; and there is the thorny ground, that goes further, and yet bringeth not forth fruits to perfection.

Then, thirdly, there is that place in Heb. vi. that hath troubled all men almost that have had any work upon them, where he speaks of men that were 'once enlightened, and have tasted of the heavenly gift,' &c. Now this is it I will prove, that all those that had these workings upon them were unregenerate men still; and that will be home to the point.

To manifest this unto you, I will begin first with the parable of the sower. It is in Matt. xiii., Mark iv., Luke viii. There are three sorts of grounds wrought upon, whereof the last is said to 'receive the word with a good and an honest heart;' and the other, one of them received it into a

'stony ground,' and received it 'with joy.' They allege this to prove falling away, for in the end they fell away, yet 'believed for a time.' Then there is the thorny ground; 'and the thorns grew up and choked it.'

The difference between these two grounds, in a word, is this: As I take it, the stony ground was one that was not much humbled, but when he had first news of heaven, and happiness, and promises of the gospel, having a new light opened to him, the news being agreeable to his natural principles, he runneth away with joy. The thorny ground being more deeply humbled, and having a sense of the wrath of God upon their consciences, they hold out in persecution; for all persecutions are less than that wrath they feel upon their consciences.

Now to prove that both these grounds remain still unregenerate men—

First, for the *stony ground*; it is evident they were unregenerate men, because that corrupt nature is compared to the stony heart. The same comparison is used elsewhere: Ezek. xi. 19, 'I will take the stony heart out of their flesh, and give them a heart of flesh;' that is, I will convert them. There is still a stony heart remaining, for they fall away, saith Christ, because it was sown upon stony ground. It is said, 'they had not much earth;' that is the expression, Mark iv. 5. But a stone lieth at the bottom of the earth. What is the meaning of that, 'There is a heart and a heart?' That is, there are some principles in them that are affected with the things that are good, that lie in the uppermost part of their affections, the slabby part, and they receive the word there with joy. But then they cannot deny themselves, there is a heart of stone lieth at the bottom, the stone is not taken away. Still, therefore, they are unregenerate, say I. I may compare them just to the earth in frosty weather. When the sun in the day-time thaweth a little, you shall find the uppermost part of the earth slabby, melting a little; but thrust but your finger in, it is hard underneath. Men are so far wrought upon as to have good desires and affections; for carnal principles in nature will afford thus much, when yet the heart is unchanged, it is stony still.

Then for the *thorny ground*; it is more evident that they are unregenerate; and if it be evident of them, it is much more of the other, for the thorny ground went beyond the other. He saith plainly of the thorny ground, that the thorns grew up together with the word; therefore their roots of lust were not grubbed up, there was a cutting off of the tops indeed, but the roots were not digged up. Read but Jer. iv. 4, and compare it with that place in the parable. Saith he, 'Break up your fallow ground, and sow not among thorns.' Here is the same expression the Holy Ghost useth, and what followeth? 'Circumcise yourselves to the Lord, and take away the foreskins of your hearts.' If you mark it here, it is all one to sow among thorns, and to have the foreskin of the heart remain still. What is it to have the foreskin of the heart remaining? To be unregenerate. That man is not sanctified, is not circumcised. Corrupt nature, the power of it is not abated in him, for it is called a 'circumcision made without hands.' Now then, if an uncircumcised heart, and a heart that is full of thorns, though there be a sowing upon it,—if that be all one, then the thorny ground must needs be an unregenerate heart, an uncircumcised heart. Compare but the phrase of the prophet with that in the parable.

Come we next to the 6th of the Hebrews, and that will interpret the parable, and interpret all this. There you have mighty, glorious things spoken of; they are 'enlightened,' they 'taste of the powers of the world to come,' &c. Here is the highest kind of unregenerate men mentioned that

are in the whole Book of God, yet they are no other than flesh ; there is still a thorny heart remaineth, there is but a sowing among thorns. They are still corrupt, and have not that true grace which the power of God works in men's hearts.

How do you prove this ?

Read the place. When the Apostle had spoken such great things of men that fall away, what doth he say ? That they might not be offended, he addeth two things. First, he doth give them a similitude to distinguish them from godly men that are truly sanctified, truly regenerate. And he giveth the very same similitude that is in the parable of the thorny ground. Paul interpreteth Christ. 'For the earth,' saith he, 'that drinketh up the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God ; but that which beareth thorns and briers is rejected, and is nigh unto cursing ; whose end is to be burned.' Here is the parable interpreted. Your good earth, what is that ? The earth that doth bring forth fruit meet for the dresser, which God may relish, may delight in. Here is the honest and good heart in the parable. What is the earth that bringeth forth thorns and briers, that is nigh unto cursing if they do not repent, but those that have such dews from heaven, enlightenings, tastings of the powers of the world to come, and yet bring forth thorns ? Their hearts remaining still unregenerate ; they sow among thorns. Here you see the Apostle explaineth what Christ saith in the parable ; and both express them to be unregenerate men.

In the second place, that he may bring it more home to them, saith he at the 9th verse, 'We are persuaded better things of you, and things that accompany salvation, though we thus speak.' He had spoken great things, about enlightenings of men that might fall away, discouraging things. Notwithstanding all this, saith he, we are persuaded better things of you. What better things ? He speaks of graces, better than all these enlightenings in them, that accompany salvation, or, as the words in the original are, ἐχούμενα σωτηρίας, that have salvation in them. He that truly believeth hath eternal life. He that truly repenteth hath eternal life. But all these enlightenings had not salvation annexed to them, that is his scope ; they were not saving works, they did not put a man into a state of grace, into the state of salvation. So that they remain still unregenerate ; for why doth he say, We expect better things of you ? Not better in the event only, for that is the only evasion that is for this ; better, say they, in the event, because they fell away and the others held out. No, better things in themselves, things that have salvation in them. And he instanceth in two graces. The love of God, and of his saints. You will say these were poor things to be put in comparison with those glorious things spoken of before ? Yet he doth. Read the 10th verse, 'For God is not unrighteous to forget your work and labour of love,'—this is a better thing than all those enlightenings,—'which you have shewed toward his name, in that you have ministered unto the saints.' To give a cup of cold water to a disciple in my name, saith Christ ; so to do the least good to a saint in Christ's name as he is his, is more than all these enlightenings ; these are things that accompany salvation, these are better things.

I could much more enlarge upon this point, to shew you that they are unregenerate men out of these places. Only observe this, which is a corollary drawn from this Heb. vi. : That saving workings, and all these inferior workings wherein a man remaineth still flesh,—for they are nothing else but a principle of nature wrought upon, he remaineth corrupt still,—are different *kinds* of

things. Here he expresseth them to be better things, the things themselves are better than all those enlightenings, &c.

In Luke viii. 18, you shall find that when Christ had ended the parable of the sower, how he concludeth, 'Take heed therefore how you hear.' It is in the closure of that parable; take in that first, and so I will open it. 'Take heed therefore,' saith he, 'how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.' Mark it, he speaks it directly to interpret the parable. Take heed how you hear; for there are three sorts of hearers that are not good. There is the highway side, but we will not mention that. There is the stony ground, they receive the word with joy. There is the thorny ground, and they endure persecution; they have a greater work upon them, that is spoken in Heb. vi. Yet our Saviour Christ saith plainly in the closure of the parable, *when they fall away* that is taken from them that they seem to have. He seemeth to have true grace, but he hath it not; yea, he himself thinketh he hath it; he is not a perfect hypocrite in that sense; yet take him in comparison of what is true, it is but seeming to have, it is but a gilding over of corrupt nature, as I may speak. It doth differ from the other in kind.

I come now to the last thing, with which I conclude. They are *unregenerate men*. I speak this for the comfort of you that are saints, and have but the least labour of love in your hearts, the least love to the name of God. You read Heb. vi., and you are terrified at it. Read the 9th verse, 'We are persuaded better things of you.' What better things? You will expect some great thing? 'Your work and labour of love, which you have shewed towards his name,' saith he. Hast thou any love of God in thy heart, which is the root of thy actions? Hast thou love to the name of God in his saints and children? However men slight such signs as these are, the Apostle, you see, opposeth them to all enlightenings. I charge you therefore, and I charge you again, you that are poor good souls, never read the one but read the other too, and there is not a place in all the whole Book of God may comfort you more. That which always hath discomfited Christians so much, there is no place will comfort them more, if they have love of God in their hearts.

If you hear ministers preach of this, if they still make these to be unregenerate men, let them speak their worst, let them speak the highest; they cannot discourage thee, if thou have the love of God in thy heart. And if they wind it up further, believe them not, for you see the Holy Ghost saith there are better things than these. My brethren, they remain unregenerate men still; it is but working upon the principles that are in corrupt nature; it is but raising them up.

You will expect I shall give you some differences. I shall not do it. I will give you some *rules*.

They are unregenerate men; they were *never emptied of themselves, nor of their own righteousness*. If not in righteousness past, yet they trust in what is to come, or what is in them at present. Phil. ii. 3, 'We are of the circumcision,' saith he, we have true grace and are truly circumcised; 'for we have no confidence in the flesh.' All the duties these men perform they do them after the flesh, in this, that they do them upon legal motives and they rest in them. It is made a difference between the state of nature and the state of grace: he that is under the law, turneth the gospel into law; he is moved to all duties by the law. The one is under the guidance of grace, the other is under the guidance and stirrings and workings of the law upon the con-

science. So he remaineth still an unregenerate man ; he is married to the law still, he is not dead to the law, and emptied there, and married to Christ.

Then again, he is an unregenerate man, for *self-ends are the most predominant things in him*. It is said likewise here in Phil. iii. 3, 'We worship God in the Spirit, and have no confidence in the flesh.' What is it to worship God in the Spirit? The Apostle expoundeth it, Rom. vii. 6, 'When we were in the flesh we did fulfil,' &c. ; that is, when we were unregenerate, all was lust, all was self-love, nothing else was the ground of all our obedience to God ; but now, saith he, 'we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter.' What is it to serve in newness of spirit, that is opposed you see to the oldness of the letter? It is this in a word, to be made a spiritual man, and then to serve God spiritually. What is it to be made a spiritual man that is opposed to flesh, which all these men are, though they are wrought never so much upon? In a word, a spiritual man is he that hath a heart suited with spiritual things as spiritual,—I can give you no other differences,—so the Apostle defineth it, 1 Cor. ii. 14 ; he that hath a spiritual understanding to take in the spiritual excellencies of the things revealed in the word ; it is to see the excellencies of the things themselves.

You must know this, my brethren, there is a twofold goodness in the things revealed in the word ; there is a proper goodness, and there is an accidental, a by-goodness. There is a proper goodness : as now take the instance in Christ ; there are his proper excellencies, as he is holy, as he is righteous, as he is the Son of God, for which God loveth him ; and all these glories that are proper and respective to his person. Now, to have an eye to see all these, and to have the heart taken with them, this is to be a spiritual man ; here is a new principle. Then there is an accidental goodness cometh by Christ ; you shall escape hell, you shall be happy ; these things the word revealeth too ; there is the bread of life, and there is the sauce. Now, the heart that is carnal, that loveth himself only, may be taken with that by-goodness that is in Christ, but never with the goodness that is in Christ himself. If thou hast a heart suited to the spiritual things revealed in the word, and thou findest thy heart taken with them, it is certain thou art not flesh, but spirit.

Would you try your hearts then? Observe what considerations they are that set your affections toward spiritual things, that set them afloat, that set your will a-work. If they be spiritual considerations of the excellencies of the things themselves revealed in the word, which you see and find a suitableness in your souls to them, it is certain thou art a spiritual man, thou art more than flesh ; this is not working upon the principles in nature, for the natural man cannot receive the things of the Spirit, for they are spiritually discerned. If thou seest them spiritually, and art affected with them as such, certainly thou art spiritual.

I will end with a word or two. If any of you be yet troubled, you will say, I find nothing in me, but merely these natural principles, for ought I can perceive, stirring in me.

If thou dost not, let me but gain this of thee first. Though thou findest no more, yet thou mayest have more. For when God beginneth to work first upon any man, there is nothing but self-love in him, and all the motives used in Scripture to seize upon a man's self are suited unto him. But when he stirreth self-love thus in thee, he putteth love in thee to himself secretly, which will stir thee though thou perceive it not. For you must know that a great deal in a man's heart at first is but a temporary work ; and as at the

first raising the bells there is such a jangling that the great bell cannot be heard, so the love of God that is the foundation of all, at the first it may not be discerned. But however let me obtain thus much, that because thou findest no more, do not conclude there is no more.

Secondly, let me give this counsel to thee more. Thou seest the defects of thine own heart fall short of any true work. Make this use of it ; stand not examining thy heart, and poring upon it endlessly, but let all these drive thee to Christ, and thou shalt find that faith in him will cut the knot. Go to Christ for supply of all the things thou wantest, and trade with him still, and while thou dost thus live by faith, thou wilt find in the end the comfort of all thy graces come in before thou art aware of it.

Thirdly, in that God hath begun thus to work upon thee, it may help thy faith thus to go to Christ,—not as a thing to rest upon, but thus far,—that it is more probable he will own thee and receive thee to mercy than another. Why? Because he hath begun to work upon thee, whether it be a true work or no ; I dare not say it is, neither oughtest thou, till the Holy Ghost reveal the contrary. Go therefore to Christ, and labour to make up the match with him, and to get all things agreed on ; for this is the misery of it, when men hear of these things they are tossed up and down like a wild bull in a net, and know not how to disentangle themselves. Go to Jesus Christ to help thee to do it. Consider this, that it is more probable God may be more merciful to thee than to others, not for any good in thee,—that is not my meaning,—but because he hath begun to work in thee, which he hath not done in another ; and work it out by faith, for you must live by that and die by that, and your comfort must come in too by that ; and when you have renewed acts of faith, the Holy Ghost will come and renew the evidences of your graces to you before you are aware.

SERMON XXVIII.

And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power; the same which he wrought in Christ, (or, put forth in Christ,) when he raised him from the dead, and set him at his own right hand in the heavenly places, &c.—VER. 19, 20.

I SHALL repeat nothing unto you of what I delivered in the last discourse. I will only give you the general heads.

These words, 'And what is the exceeding greatness of his power,' &c., refer, as you have formerly heard, to the words in the 18th verse, where Paul prayeth, 'that the eyes of their understandings might be enlightened, that ye may know what is the hope of his calling, and what is the exceeding greatness of his power to us-ward,' &c. So that, indeed, these words are the last part of Paul's prayer, which consisteth of three things which he prayeth for.

1. That they may know what was the hope of their calling, the ground of their hope.

2. What were the riches of that inheritance they were called unto, and had ground to hope for; 'what are the riches of the glory of his inheritance in the saints.'

3. What power it was had both begun to work in them and was engaged to bring them to this inheritance; and that in the words I have read.

There are five general heads—I propounded but four at first—unto which I reduce all the opening of these words; whereof I have despatched three already.

The *first* general head is the reference of these words, their various aspect; they look several ways, both to what is before and what is after. That I have handled formerly.

Secondly, There are the parts of the words.

First, Here is a more general description or amplification of the power of God manifested to believers, and that in two things.

1. There is the exceeding greatness of it; 'the exceeding greatness of his power.' That I have handled.

2. There is the efficacy of it, in those words, 'according to the effectual working of the might of his power.'

So much, in general, concerning the power of God here set forth.

Secondly, Here are the persons to whom it is drawn forth; 'to us-ward,' believers. I have opened that likewise, and given those observations that arise from thence.

Here is, *thirdly*, The work wherein this great power is manifested in believers. It is not to be restrained only to the resurrection at the last day, but enlarged also to their conversion, and all God's gracious dealings with them from first to last. And because there was a controversy upon that,

whether conversion should be taken in, yea or no, I have therefore done three things to clear that.

The first was to prove that conversion is meant and intended here by the Apostle, as that wherein God sheweth forth the exceeding greatness of his power.

Secondly, for the opening of this, I shewed you wherein the exceeding greatness of power is drawn forth; or what it is in conversion draweth forth so exceeding a great power.

Thirdly, which was the thing I handled in the last discourse, I shewed how that by way of difference there are inferior works of the Holy Ghost upon men's hearts, which have not in proportion (compare the works) so exceeding greatness of power manifested in them. I shewed this to clear the text, for he saith it is 'the exceeding greatness of his power to us-ward;' to none else, in all works that are wrought upon them, let them go never so far. And likewise I did it to shew the occasion of that controversy. And all these things I have despatched.

There are yet these things remaining to be handled:—

I. The *first* is, I must speak something concerning *their knowledge of this power*; for if you mark it, he prayeth in the 18th verse that God would give them enlightened eyes, to know what is the exceeding greatness of his power in them that believe. I spake something concerning the knowledge of every particular else he prayeth for, and therefore I must do something about the knowledge of the power of God in them.

II. The *second* thing which remaineth is this: *The parallel or the pattern* that the Apostle prayeth they might have in their eye, when they consider how great a power works in them; even the same power, saith he, that wrought in Christ, in raising him from death to glory.

III. Then the *third* thing to be handled, which belongeth to the 20th verse, is this: *The resurrection and exaltation of Jesus Christ from death to glory*; which he continueth to the end of the chapter.

I. I must begin then with that, which is *the knowledge that believers have*, or which he prayeth they should have, *of the power of God working in them*. And concerning that I shall give you, for the explication of it, these three particulars; whereof some will be considerations about it, some will be observations.

I will give you, *first*, this distinction, that you may understand it the better, because the Apostle's scope here in his prayer is, that they may know the power that works in them that believe. You shall find in Phil. iii. 10, that the Apostle himself expresseth his own desires; 'that I may know,' saith he, 'the power of his resurrection, and the fellowship of his sufferings, if by any means I might attain unto the resurrection from the dead.' The Apostle here prayeth, 'they might know the exceeding greatness of his power to us-ward that believe, the same that wrought in Christ when he raised him from the dead.' You would think now, that the knowledge the Apostle speaks there and speaks here are all one, but they are not. Therefore, in the first place, I will give you a distinction of the knowledge, both from what is there meant and what is here meant.

There is a twofold knowledge of the power of Christ's resurrection. The one is a *knowledge of faith*, the other is a *knowledge of experience*.

In that place, Phil. iii. 10; the knowledge he prays for there is a *knowledge of experience*; that he might know the power and virtue of Christ's resurrection in the effects of it; that he might find those effects upon his heart which Christ's resurrection is ordained to work in him; and therefore,

saith he, ver. 11, 'If by any means I might attain unto the resurrection from the dead;' that is, to be as perfectly holy as those that are risen from the dead. I would find, saith he, this effect of the resurrection of Christ. That is meant by the power of his resurrection there.

There is likewise a knowledge of *faith*; and that is this, for a man by faith to take in and understand that he may glorify God, and believe what a great power it was that raised up Christ from death to life, and that no less power works in believers when it works faith; and that is the knowledge the Apostle meaneth here. His meaning is not, that you may know more and more—if you will, you may take it in, it is not the chief scope—the effects of the resurrection of Jesus Christ; but from the effects that were in their hearts by faith, they might see the power that wrought it. This is the Apostle's scope here. As there is a double knowledge of a physician, who hath already oftentimes cured you of a disease. You know what skill is in him, that you may thank him; but then you send for him anew, and you desire to know the power of his medicines, and to know his skill rather by giving you new physic, and restoring you to health anew. That is the knowledge the Apostle meaneth in the Philippians; the other is the knowledge he meaneth here. And therefore, if you observe it, the words, 'what is the exceeding greatness of his power,' are referred to what went before, 'that you may have your eyes enlightened to see,' or to know, 'what is the power,' &c. Not only to have hearty experience of the effects of that power in them, but eyes to know the power that hath wrought in you already the faith you have, and will further work in you. It is a knowledge of faith, to believe it is so great a power, the same that wrought in Christ that works in you.

And so much now for that first particular, which is the first thing to clear this concerning the *knowledge of the power that works in us*.

The *second* thing I propound to clear is this: *How useful this knowledge is to Christians*, to know the power that works in them to be the same that wrought in Jesus Christ, when he was raised from the dead.

For that I must refer you to what I delivered concerning the Apostle's scope and reference of these words, as it here cometh in. I shall repeat it to you with enlargement.

It is useful, first, to the end you may be *thankful*. So at the 15th verse, Paul giveth thanks because God had converted them, that they might give thanks too, and see the more cause to do it; he prayeth here, they may know the power that wrought in them, the same power that wrought in Christ. You use to value a kindness by the love that is shewn in it; and you are to value a work of God upon you by the power that is put forth in it, and accordingly to be thankful. And, therefore, you shall find that the Scripture doth speak of the power of God in converting a man at first. The Apostle here in this second chapter, when he applieth all this to the Ephesians, goeth over the greatness of the work, that they might see the power. You were dead in sins and trespasses, and you hath he quickened; and faith is the gift of God, it is not in yourselves; you are his workmanship, created to good works. It is all to this end, that they might see the greatness of this power. And therefore, 1 Cor. i., from the 18th to the 26th verse, the Apostle saith, that God hath chosen out the most foolish means in the world, and the weakest means; to what end? To shew his wisdom and power in saving men. The preaching of Christ, saith he, is of all means the most foolish, for it preacheth and teacheth you to believe in a crucified God; it is so for the matter of it, most foolish. And of all means else it is the

most weak, for it is saving men by the breath of a weak man. And why hath God chosen out these two? To shew, saith he, that 'the foolishness of God is wiser than men, and the weakness of God stronger than men.' It was to magnify his power so much the more in the work of conversion. 'The Jews,' saith he, 'require a sign,' that is his expression there, ver. 22. A sign, what is that? It is some extraordinary miracle to make them believe. What doth he oppose to a sign? 'It hath pleased God,' saith he, 'through the foolishness of preaching to save them that believe.'

Now then, his meaning in a word is this: let there be never so many signs and miracles wrought before you, they will never work faith; they may work an historical faith indeed. Look how far education prepareth you to believe, that you are brought up in the knowledge of the true God and the true Christ by education; so far miracles did bring the heathens and the Jews. They did serve instead of education to work in men an historical faith; but yet, saith he, when it cometh to the point, it is not a sign that will do it, but it must be the power of God to work faith.

Then again, another end which this knowledge of God serveth for, as to magnify the power of God, so it serveth to *strengthen your faith for the future*; that from the experience of that power you have found already in your hearts, you might gather and collect what a mighty power was engaged, and would continue still to work in you. And therefore, you shall find in Scripture, that the Apostle doth often come in with this; 'To him that is able to keep you,' so you have it in Jude 24. My brethren, you are not to look what your own weaknesses are, but what the power of God is in bringing you to salvation. As in the point of mercy you are not to look what your sins are, but what the grace of God in Christ is, you are to eye that; so now the Apostle, when he would draw up these believers' hearts, and wind them up to the height, consider, saith he, as Abraham did, not his own weakness of body, but the power of God. So do you, saith he, consider not your own sins, not your own distresses; these will all argue to you that you will fall short at last; but consider the power that works in you, to strengthen your hearts for the future.

I mentioned other things in the coherence, all which come under this head, how useful this knowledge is to a believer. I will only add one thing more, and that is this: you should to that end endeavour and pray to know what is the power that works in you, *that you might have dependence continually on that power*. That is the scope of the Apostle, why he would have them know it; it is useful to this end, that they might see what continual dependence they had upon the power of God, not only to see that without him you could do nothing, but that it is he that works all you do. Your will beareth not one part, and his power another, but it is he that works in you both the will and the deed, as it is Phil. ii. 13. God doth not only work *with* the will, but he works rather *by* the will. And therefore, you should labour to know the power that works in you to this end, that you might see your dependence upon God for every good thing he works in you.

There is a notable place to this purpose, which I confess I should have more enlarged upon. Here you see the same power works that wrought in Christ when he was raised from the dead. Now, you shall find in Heb. xiii. 21, that it is the same power goeth to work every good thing in you; not only the principle of grace, but every act of grace. Therefore the Apostle prayeth they might know the power that wrought in them, to this end that they might have a dependence upon that power for the working of

all good in them, not only at the first, but to the end of their days. Read the words there in the Hebrews, 'The God of peace, that brought again from the dead our Lord Jesus Christ, the great shepherd of the sheep.' Why is this preface used of Christ's resurrection? Mark what followeth, 'make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight.' Why doth he mention the title of Christ's resurrection, when he speaks of working in them, not only grace at first, but every good thing that is pleasing in his sight? Because the same power that goeth to convert your souls at first, goeth to increase every degree of grace in you, and to work every good work. As suppose I am to pray, I am to have that power put forth in my soul—if I make a prayer pleasing in his sight—that was put forth in raising Christ from death to life. Therefore, saith the Apostle, 'the God of peace, that brought again from the dead the great shepherd of the sheep, make you perfect in every good work.' So now, to the end you might see your dependence upon God for everything you do,—not only for the beginning of your faith, to praise him, but for the finishing of your faith, to depend upon him,—he prayeth that they might see and know what this power was.

In 2 Thess. i. 11, the Apostle prayeth that God would 'fulfil all the good pleasure of his goodness, and the work of faith with power.' So that the fulfilling of the work of faith is with power, as well as the beginning of it. They had found the power of God in working faith in them at first; read 1 Thess. i. 5, 'Our gospel came unto you not in word only, but also in power.' Here he speaks of their first conversion. Now, in 2 Thess. i. 11, he prayeth that God would perfect this faith with the same power he had begun it. Therefore he prayeth here that they might know what this power is that wrought grace at first, to the end they might depend upon the same power to perfect it, for no less would do it.

I might be large upon this point, for indeed I had intended to be so. I could shew you that every act of grace must have an almighty power go with it to draw it forth. I will only give you in another scripture, that as here you see the work of faith is with power, so you shall see the work of patience and long-suffering, to bear afflictions, to do it so as to please God, is a work of an almighty power too. The place is Col. i. 11. It is one of Paul's prayers too. He prayeth that they may be 'strengthened with all might, according to his glorious power, to all patience and long-suffering with joyfulness.' To make a man patient and long-suffering, patient under afflictions, long-suffering to bear with the faults of others, and to expect the promise, though much time be spent before we obtain it, he saith it is a work of power, and a work of glorious power, wherein God sheweth the glory of his power, the exceeding greatness of his power, for then it cometh to glory when an exceeding greatness of power is manifested, an overcoming power; for that is properly glory when victory attendeth power, when power overcometh. 'I am able to do all things,' saith Paul; it is a proud word, a very proud word, but what followeth? 'Through Christ that strengtheneth me.' So in 2 Tim. ii. 1, 'Be strong,'—he speaks to Timothy, and he speaks to him as if he spake to a giant that had all strength in himself; be strong, be valiant; but what followeth?—'Be strong in the grace that is in Christ Jesus.'

Now then, that you might know your dependence you have upon the Lord Jesus Christ, he prayeth that ye may know the power that wrought in Christ in raising him from the dead works in you.

My brethren, you must know this, that you are not only dead in sins and

trespasses in respect of justification, but you are so in respect of sanctification also. If a man have never so much grace and holiness, he is to look upon himself as ungodly in respect of being justified; so saith the Apostle, Rom. iv. 5, 'To him that worketh not, but believeth on him that justifieth the ungodly.' He speaks of Abraham's faith. Abraham looked upon himself as ungodly when he went out of himself to be justified; and this after he had grace, for in himself he was so. You are to do the like in respect of your dependence upon God for sanctification; you are to look upon yourselves as dead creatures, dead in sins and trespasses you were once, and of yourselves you are so still; and all grace that is wrought in you, though it be a principle of life, is dead when it cometh to work, if the almighty power of God assist it not.

Not but that a regenerate man hath a capacity in him which a wicked man hath not; for he is a charcoal that hath been in the fire already, therefore he is capable to take fire sooner,—he hath habitual grace more fitted to be stirred up, but yet the coal is a dead coal of itself; so that a new life to every action must be put into you, if you have any life and stirring in you.—And so much now concerning the second head, the use that this knowledge is unto men, to know the power that works in them.

Thirdly, I shall give you two observations about that knowledge which will further clear it.

Obs. 1.—The first observation is this, That believers that have true grace wrought in them, may yet be much ignorant of the power that works it. You see the Apostle here prayeth for them that were believers already, that they might have enlightened eyes to know what was 'the exceeding greatness of his power to us-ward who believe.' What Job saith of the works of nature, chap. xxvi. 14, is much more true of the work of grace. He speaks in the former part of the chapter of the works of nature, and how doth he conclude it? 'Lo, these,' saith he, 'are parts of his ways: but how little a portion' (or how little a drop, as some read it) 'is heard of him? but the thunder of his power who can understand?' In working all these works of nature, saith he, God makes as still a noise as when a drop falleth which we can scarce hear; but the thunder of his power, that is, the force of his power,—it is not the noise of his power; thunder is put for force, so it is in that book of Job often, as chap. xxxix. 19, and elsewhere,—who can understand? So I may say to you, when you hear great things spoken of conversion, yet how little a drop of his power is that; how little a noise doth it make in men's spirits! There is a thunder of power goes to work it, a mighty force goeth to work it, but yet it makes but the noise of a drop, it is but a little drop which we hear; there is a still voice in which God is, and in which his mighty power is, and he passeth by, and we know it not.

My brethren, when we tell you there is such a mighty power in conversion, your thoughts run to nothing but thundering works; you think presently this power must lie in thundering men down to hell with terrors. No, it lies in changing men's hearts by an omnipotent power, but that power is but a still work, it is but a drop, and it falleth as a drop; for so conversion is compared. 'My doctrine shall distil as the dew;' it soaks into men's hearts, and there is a thunder of power goeth with it, though it is not heard.

The conversion of a sinner, the power of it, and his not feeling it, I may compare to that change which shall be at the latter day. 'We shall not all die,' saith he, 'but we shall all be changed.' Suppose you lived at the latter day, and were saints and believers when Christ came to judgment, you should see some men's bodies raised out of the grave, but your own bodies and spirits

will be changed, changed in an instant; you will not find a mighty power upon you sensibly, but you will find a mighty work whereby you shall find yourselves not to be the men you were; your bodies will shine as the sun in an instant. So is it here, my brethren; there is a change wrought in a man's heart in a still way; this is a mighty thing. If a man will judge it by what he feeleth, if he will judge it by any violent power put forth in it, there is exceeding little, a man feeleth nothing. He feeleth stirrings and workings in his spirit indeed, as there will be when a man is thus changed; there will be an elevation of the spirit and of the body at the latter day; but for any violent work there will be none. So oftentimes is it here; yet it is the same power that changeth men that doth raise them out of the grave, from the dust, and as much is the one as the other.

And as I may very well compare it thus: men that have dispositions never so near grace, yet, as I said before, and I will give you this comparison now, to put grace into their hearts and to change them truly is like the change that will be wrought at the latter day in men's bodies and minds that are believers. They have life already, but to change them there must go an almighty power, and the same power that goes to raise others out of their graves.

Now, my brethren, what is the scope of all this? It is not only to comfort poor believers, though they have not found a work of so much noise in their hearts, of so much violence and disturbance; that is not it, wherein God cometh forth in the exceeding greatness of his power; he came in the still small voice when he was not in the earthquake and in the rending of the rocks. Thou mayest have a mighty work upon thee, and yet not know the exceeding greatness of power that goes to work it. This, I say, is not the scope so much; but it is that you should not censure such whose judgments are that there is not so great a power put forth in conversion; they may have grace for all that: for the Apostle prayeth here that they may know, they that had grace, that they may know what is the exceeding greatness of his power to us-ward that believe. You are not to censure them therefore, not simply for that. That is the first observation that belongeth to the third head.

Obs. 2.—The second is this, That in the matter of salvation men do as much stick in an ignorance and unbelief of the power of God towards them, as his will and mercy. Here you see the Apostle prayeth as heartily they might know the power that works in them, both that they may be thankful, and likewise that they may depend upon it for the future, as you would do to know the riches of the mercy that is in God, and his good-will towards you.

There are two things mainly which are the object of men's faith; both put together draw men in to believe. The one is to believe that the *power* of God is able to do it; and the other to believe his *good-will*. Now, men do stick as much at the belief of the power of God in working, that he is able to work, as at his good-will, that he will work. Therefore the Apostle prayeth here, you see, that they may have eyes enlightened to know the exceeding greatness of his power. Abraham's faith is described to us, Rom. iv. 21, by his trusting in the power of God. 'He was strong in faith,' saith he, 'being fully persuaded that, what he had promised, he was able also to perform.' This was the great faith of our father Abraham; it was placed upon the power of God, as well as upon his good-will. Now, take a poor sinner that hath lived long in doubt whether God would own him or no; he sticks only at this, I know God is able to save me, saith ~~he~~. but I do not

know whether he will or no. But I tell you, my brethren, you stick as much at the power of God to save you, as you do at the mercy of God, and it is an equal difficulty to believe the one as the other; and therefore, when such a soul findeth himself pardoned, what doth he use to say? Is it possible that such a one as I should have mercy? 'Let the power of my Lord be great,' saith Moses, Num. xiv. 17, 'to forgive the iniquity and transgression of this people.'

I might illustrate this point unto you, but I shall be prevented in what followeth. Only this, therefore you have it in Scripture so often, the Apostle mentioning it; as 2 Tim. i. 12, 'I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him.' His faith, you see, is founded upon the power of God. 'To him that is able to do exceeding abundantly above all that we ask or think,' Eph. iii. 20. 'To him that is able to keep you from falling, and to present you faultless before the presence of his glory,' Jude 24. And, speaking of the conversion of the Jews, Rom. xi. 23, 'God is able,' saith he, 'to graff them in again;' he doth not only say God is willing to do it, but he is able; that is his expression there. This alludeth to what was said to Ezekiel, when the dry bones were presented to him, Ezek. xxxvii. 3, those dry bones are the Jews; 'Son of man, can these bones live?' Yet, saith Paul, he is able to engraft them, able to raise them.

I speak this to this purpose, to shew that the Scripture holdeth forth as much the power of God for the object of our faith as the mercy and goodwill of God. Dost thou believe that I am able to help thee? It was the question that Christ asked the poor man that brought his possessed child to be cured, Mark ix. 23. And the thing he propounded to Christ was his ability to help him, his power. 'If thou canst do anything,' saith he, 'have compassion on us.' Therefore the Apostle prayeth here that they may know what is the exceeding greatness of his power to us-ward that believe. So much now concerning that fourth general head, which is the knowledge of this power which the Apostle here prayeth for.

II. I come now in the next place to the *parallel between these two*. He compareth, you see here, the resurrection of Jesus Christ and his exaltation to glory, the power of it, to that that works conversion in us, and all other good works.

The parallel, then, between what power wrought in Christ and works in us,—or rather, that Christ is the pattern of; what God wrought in him he will work in us; which he would have Christians have in their eye,—that is the next thing to be spoken to: 'that you may know,' saith he, 'what is the exceeding greatness of his power to us-ward, who believe according to the working of the might of his power that he wrought in Christ.' That Jesus Christ is the pattern, the common instance or evidence, that look what he had wrought in him, the same power should work in us, that is the Apostle's meaning. Now, this parallel is but hinted to us only in a touch here in the 19th verse; 'according,' saith he, 'to the working,' &c.

For the opening of this I shall give you likewise these few considerations, whereof the first shall be more general, and yet raised out of the text.

The general consideration is this, which hath two things in it: That Christ is set forth to us as a pattern, as a standard set up by God, both of what he will be to us, and what he will work in us. I say, he set up Jesus Christ as a common standard, a common pattern to himself, that look what he putteth forth toward Christ out of himself, the same he will put forth to us; look what works he wrought in Jesus Christ, the same he will work in

us. He is a pattern both of the affections of God,—the same affections, the same disposition he beareth to Christ he beareth to us,—and likewise the same works he wrought upon Christ he will work upon us.

This is an infinite comfort to believers, that God hath not only set up Jesus Christ as a pattern that we should love him as Christ hath loved us, that we should follow Christ's example and imitate him in all things, our works should be like Christ's: I say, this is not all, but for our comfort—the other is for matter of duty—but for our comfort, God hath set up Jesus Christ as a pattern to himself, that look what he hath been to Christ, that he will be to us; look what he wrought in Christ, he will work in us.

He is a pattern, first, *of the attributes that God manifested in Christ*; the same shall be manifested in us; that the text is clear for. Hath he shewn exceeding greatness of power in Christ? 'I pray that you may know,' saith he, 'what is the exceeding greatness of his power to us-ward;' the same he wrought in Christ. Here is the same attribute put forth, the same power that wrought in Christ works in us.

Then, secondly, he is set up by God as a pattern *of the same works*; that is implied in these words, 'which he wrought in Christ when he raised him from the dead.'

First of all, *Jesus Christ is the pattern set up by God to himself, that of the same attributes he sheweth forth and manifesteth in Christ, the same he will shew forth in us.* Here is an instance of power; I will give you but one instance more of love, and so I will pass from that. Here he saith the exceeding greatness of that power which wrought in Christ works in us. Look John xvii. 23, and there you shall find the same love wherewith he loveth Christ he loveth us. 'I in them,' saith he, 'and thou in me, that the world may know that thou hast sent me, and hast loved them as thou hast loved me.' So that Christ is set up by God as a pattern to himself, to shew forth the same attributes in us that he did in him; here is, you see, the same power put forth to Christ and to us in the words of the text; here is the same love put forth towards us as was towards him; 'that thou hast loved them,' saith he, 'as thou hast loved me.' He sheweth how they are one; as he is one with the Father, they are one with him in their proportion; now always love followeth union, and therefore accordingly as he hath loved him he loveth them. We use to love the members and the head with the same love, because we love the members in relation to the head. A father-in-law loveth the husband and the wife, the daughter-in-law, with the same love, because he loveth her in relation to his son, her husband. So doth God love his children, members of Christ, with the same love he loveth Christ the Head; and he loveth the Church, the spouse of Christ, his daughter as he calleth her, Ps. xlv., with the same love as he loveth Christ her husband, that is, his Son. As in Eph. v. 25, &c., speaking of the peculiar love men should have to their wives, 'Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself.' So doth God love us, as he loveth Christ; 'that thou hast loved them as thou lovedst me.'

So that, my brethren, you see in general, that God hath set up our Lord Jesus Christ as a pattern to himself of the same affections and attributes as he manifested in him, to manifest in us.

He is a pattern likewise of the same works; the same power that wrought

in Christ works also in us. Here you see he raised up Christ from death to life, he set him at his own right hand in heavenly places. Read chap. ii. 5; saith he, 'You, that were dead in sins and trespasses, hath he quickened together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' The same power that wrought in Christ, the very same work he wrought in Christ, he works in us also. This is the Apostle's scope.

But now here lies the great thing, more particularly: it is not so much to compare the work wrought in Christ and in us together, to shew that God works the same works in us which he wrought in Christ; but that which the text holdeth forth is, that the same proportion of power that was put forth in raising up Christ from death to life, is put forth in converting us and bringing us to heaven. Therein lieth the parallel especially. So that now this is the thing I am to speak to: it is not to shew the likeness of Christ's resurrection and exaltation to the work of conversion; that is not the scope in hand; but to shew that the *same power* that God putteth forth in the one, he putteth forth in the other. That is it which makes the parallel, as it is intended here.

To shew you this I must do two things.

First, I must shew you *the greatness of power that was required to raise up Jesus Christ from death to glory.*

Secondly, That there is *a like proportion of power put forth in working upon our hearts* to the power that was put forth in Christ's resurrection. I have spoken much of the power of God in conversion, in general; 'the exceeding greatness of his power.' That which now remaineth is to shew, that it holdeth proportion with that power which raised up Christ from death to glory. 'According to the working of his mighty power, which he wrought in Christ,' saith he.

For the first of these two, That there was an exceeding greatness of power put forth by God in raising up Christ from death to glory; there is a great difficulty in opening this point unto you clearly, to shew you wherein this power lay. I will give you a parallel place of Scripture, wherein you shall see that of all works that God did do for Christ, the raising of him up from death to glory was a work of the most power,—set aside that of the incarnation,—did manifest and declare the greatest power of all other. The scripture is Rom. i. 3, 4, 'Jesus Christ our Lord, who was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.' I quote this place for this, as you shall see in the opening of it, that of all works else, Jesus Christ was declared with the greatest power, to be the Son of God, by the resurrection from the dead.

I will open these words unto you a little, for the scope of the place here is the same with what is in my text.

He speaks of two natures that are in Christ, his human nature and his divine nature; that is the first thing tendeth to open these words. His human nature is expressed in these words, 'he was made of the seed of David according to the flesh;' that is, take him according to his human nature, he was the son of David: and, saith he, declared to be the Son of God by the Spirit of holiness; by Spirit of holiness he meaneth his divine nature; that is, as concerning his divine nature he was declared to be the Son of God. Every parcel, if I may so speak, in the Trinity is called *Spirit*; you see his divine nature is called here the Spirit of holiness, for God is a Spirit; and so is the second Person as well as the third, he is a Spirit too;

he is God, and therefore called the Spirit of holiness. 'God is a Spirit,' saith he, John iv. 24.

Now observe the difference, 'He was made of the seed of David according to the flesh.' Take his human nature, *he was made*; but take his divine nature, the Spirit of holiness in him, he was only 'declared to be the Son of God;' he was not made the Son of God, he was begotten, not made. Now he was declared with power to be so.

I will not stand to open those words, 'declared,' &c., and the various acceptation of them. Only observe, that he was declared with power to be the Son of God, with an omnipotent power; as, in Luke iv. 36, it is said, 'with power he commanded the unclean spirits, and they came out;' such a power as is only proper to God. But the main thing I quote the place for is this, what it was that declared Christ with so much power to be the Son of God? It followeth, 'by the resurrection from the dead,' saith he. Why doth he instance in this? He had wrought miracles, you know; he had raised Lazarus, and he had raised another from the dead; doth not that argue him to be the Son of God with as much power as his own resurrection? No; if you will have, saith he, an instance of an almighty power, and that he was the Son of God, take his resurrection from the dead; he was declared mightily to be the Son of God by his resurrection. Therefore the apostles, if you observe it, when they would prove him to be the Son of God, the Messiah, still you shall find they open his resurrection. Look Acts ii., from the 22d verse, and so on; when they would convince the Jews that he was the Messiah, they do it by his resurrection. And look Acts iv. 2, you have the like, where it is said, 'They taught the people, and preached through Jesus the resurrection from the dead.' You shall find the like Acts xiii. 33, where Paul proveth him to be the Messiah by the resurrection from the dead. And therefore, in 1 Tim. iii. 16, Christ is said to be 'justified in the Spirit;' that is, having been put to death in the flesh, and quickened by the Spirit, his Godhead, he was justified, he was declared that righteous one that had died for sin, and to be the Son of God, to all the world.

Now then, how doth the resurrection of Christ argue him to be the Son of God with power, that the exceeding greatness of his power should be put forth in his being raised from the dead? That is the thing I must speak to.

Interpreters upon that place, Rom. i. 4, put it upon this: say they, he raised up himself by his own power; that is the gloss they put upon it; therefore he was declared to be the Son of God, because he raised up himself. And indeed it is a strong argument, that he was the Son of God with power, if he raised up himself.

But you will say, How doth that prove it?

It proveth it thus: suppose there had been no more in his own resurrection than in any man's else, yet because he raised up himself, it was declared with power that he was the Son of God.

But how might that appear to the Jews that he was the Son of God? Why might not the Jews think that Christ had been raised up by the power of God, as Lazarus had been raised up, or those in the Old Testament had been raised up? How doth it prove that he is the Son of God in his resurrection, more than in anything else? And how doth it appear that he raised up himself as the Son of God?

I will shew you how it appeareth. He had said before, he had given it out, it was that he died for, he had told them that he was the Son of God; and the witnesses brought in this witness, that they heard him say, 'Destroy this temple, and in three days I will build it again.' Now if he had lied, if

he had not been the Son of God, God would never have raised him up; therefore it was a manifest argument that he was the Son of God, by his being raised up again; and being the Son of God, raised up himself by that power that is in God himself. Therefore, in John ii. 19, saith he, 'Destroy this temple, and in three days I will raise it up;' and John x. 18, 'I have power to lay down my life, and I have power to take it again.' Had he lied, had he not been the Son of God, certainly God would never have raised him up; therefore seeing he was raised up by God, certainly he was the Son of God.

But yet still the objection remaineth; for you will say, though he was declared to be the Son of God by being raised up again, he having given it out, which is all that interpreters put upon that place; but yet what special power was there put forth in his resurrection, more than in any man's else, that he should be said to be declared to be the Son of God with power by his resurrection, and that God should shew forth the exceeding greatness of his power in raising of him up? That is the thing I am to speak to.

To that I will but suggest two things unto you, wherein the power lay of raising up Christ from death unto life; and a special power, more than in raising up all men else besides, that were before him, or shall come after him.

My brethren, our Lord and Saviour Jesus Christ undertook never to rise or enter into his glory till such time as he had satisfied for the sins of all his elect; they lay all upon him; therefore to raise him up from death to glory must needs be a work of a greater power than ever yet was to raise up any man, whatsoever he were; for he had all the sins of all the elect, that he was to satisfy for, meeting in him.

My brethren, let me speak unto you. We are dead in sins and trespasses; but let me tell you this, he was to die for sins and trespasses, that is the phrase the Apostle useth, Rom. vi. 10. We read it, 'He died unto sin,' or, 'He died for sin,' the word will bear it. He was by his death to satisfy for sin, or he must never rise again.

Now then, take Jesus Christ not only as an ordinary man, but take him as he is made sin, as he is made a curse, there must a mighty power go to bring him to glory; for he must suffer for that first, he must have a power to endure that first before he be capable of being raised up again; which all angels and men could never have borne; therefore there is so great a power declared in his rising again.

In Rom. iv. 24, 25, 'We believe on him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was raised again for our justification.' Mark that; the resurrection of Christ was not an ordinary resurrection, for it was not an ordinary death: for, saith he, when he died he was delivered for our offences, and he must satisfy for them by his death; and when he was raised again, he was not raised as a particular person, it is not like the raising up of an ordinary man; but, saith he, he was raised for our justification, for the justification of all that he died for, and therefore he must satisfy for sin, and pay the uttermost farthing before he rise again. Hence now cometh there to be so great a difficulty in raising up our Lord and Saviour Jesus Christ to that glory he was raised up unto.

I will omit some confirmations of this truth, and give you but one scripture, which will present it unto you. It is Acts ii. 24, 'Whom God hath raised up, having loosed the pains of death; because it was not possible he should be holden of it.' It is Peter's speech concerning Christ and his resurrection. And, ver. 27, 'Because thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption.'

To open these words, and to prove the thing out of them which I intend

—viz., That in raising up Jesus Christ from the dead there was an infinite power put forth, more than in raising up any one that ever yet was raised up. The Apostle's scope here is to prove that Jesus Christ is the Son of God, and he proveth it by his resurrection, and by the difficulty that was in it, which is implied in these words, 'Because it was not possible he should be holden of death,' or of 'the sorrows of death.' If it had been possible, they would have held him, but it was not possible; there was so mighty a power came to have his *mittimus*, that though they put forth all the power they could, yet it was not possible they should hold him.

Now, to open the words a little unto you, I will give you what I think to be the sense of the place. The difficulty of raising up of Christ lieth in these words, that first the pains of death were to be loosed. They are *ᾠδῖναι*, as Beza and others, and I find that Zanchy ran the same way. The meaning of them is this: God raised him up, say they, being loosed; it is not the pains of death being loosed, but *him* being loosed; *solutus doloribus mortis*, for *solutis doloribus mortis*. He ascribeth that to the pains of death which properly belongeth to Christ; he was freed from the pains of death, and then God raised him up. As in the gospel it is said, 'his leprosy was cleansed;' that is not a proper speech, but 'he was cleansed of his leprosy:' so here, having 'loosed the pains of death'—that is, he was loosed from the pains of death, he had scattered, he had dissipated all the pains of death, and then he was loosed, and he was raised.

Now, what is meant by the *pains of death* here? Let us examine that a little, for, if you mark it, the difficulty of his resurrection lies in the pains of death. After Christ was in the grave,—consider what I say,—there were no pains of death that held him, he had no pains in the grave after he was dead. What pains are they, then, that are here called the pains of death, which he was freed from, and then God raised him up, upon which he putteth the difficulty of his resurrection?

The word in the Greek, *ᾠδῖναι*, is the birth-throes of death. Isa. liii. 11 interpreteth it well; 'He shall see,' saith he, 'of the travail of his soul.' They were the birth-throes which his soul had, which he must be loosed from and overcome, before he is capable to be raised up by God. It is not an ordinary death he is to undergo, or ordinary sorrows of death that hinder his resurrection, but there are the birth-throes of death to be overcome. What are those birth-throes of death? The travail of his soul. All our sins met in him, and the chastisement of our peace was upon him, as you have it in the 5th and 6th verses of the same Isa. liii. All those pangs that were in his soul—they tended to death, they would have carried his soul to hell, kept him from ever rising again, he had never come to glory; therefore they are called the pains of death—held him: yea, they would have held his soul had he not been God; had not God upheld him, they would have carried his soul instantly away, and held him from ever being capable of rising up again. Therefore, before he be capable of being raised, he must be freed from these pains of death; therein lieth the difficulty of his resurrection.

They are called the 'sorrows of death' too; not only of the first death, but of the second. I do not say he died the second death, the Scripture doth not say so. But that the sorrows of the second death took hold upon him, and upon his soul, to me is a certain truth. 'My soul,' saith he, he points to what was it, 'is heavy unto death;' he doth not say, My soul dieth, but it is heavy unto the death; it was at the point of death, when our sins and the wrath of God came in upon him.

In Isa. liii. you have his *deaths* mentioned,—look into your margins,—not death only, but deaths; and in Heb. ii. 4, it is said, ‘he tasted of death.’ What death? It appeareth by the following verses, *that death* which the devil hath power of; he tasted of it, but he was not overcome by it, that is the second death. It is that death which men are afraid of all their life long, which the Jews were afraid of: read the 9th, 14th, and 15th verses of that second to the Hebrews; and that was the second death.

Now, my brethren, in this death, and the pains of it, lieth the danger that Christ should never be raised up again, should never come to heaven; for those pains of death would have fetched his soul away, and made all angels and men to have died the second death, never to have been raised, never to satisfy the wrath of God. They were sorrows of death; deadly sorrows, as some interpret it, as he himself is called a man of sorrows, which is attributed to none but to him, because none endured the sorrows he did, deadly sorrows: as it is called the ‘abomination of desolation,’ that is, abominable desolation; so the sorrows of death, that is, deadly sorrows, hellish sorrows, infernal sorrows, if you will so express it; for there was the cause of it, the wrath of God; there was the substance of it.

Now, in a word, to gather up this. Saith he, God hath raised him up, he being free, or having freed himself by the power of the Godhead from these pains of death, which, if it had been possible, he should have been held by them, but hold him they could not; therefore the words in the 27th verse interpret it without all straining. There is a great deal of do what should be meant by ‘leaving his soul in hell,’ and his ‘Holy One not to see corruption,’ that is, his body. Say I, the 24th verse interpreteth it, ‘him hath God raised up,’ being freed from the sorrows of death, of the second death, the birth-throes of it; God delivered his soul of it, left not his soul in hell; then he raised up his body that it should not see corruption. Herein now lieth the difficulty of raising up our Lord and Saviour Jesus Christ, more than all the men in the world; for if all the angels in heaven, and all the men in the world, had encountered with those sorrows of death he encountered with, they had never been raised up, for they could never have overcome them. Therefore saith the text here, the ‘exceeding greatness of his power’ was shewn in raising up Christ from death to glory.

And this is one sense in respect of which there is an exceeding greatness of power attributed to the resurrection of Jesus Christ.

But, secondly, if you will know wherein the exceeding greatness of power lieth,—if you observe the coherence,—it is not only in raising him up simply from death, there is but a little said of that here, but it is attributed to *the glory he was raised up to*. Therein lay the power; it lies not simply in the *terminus à quo*, the term, the state from which he was raised; but if you take in withal this, that God hath ‘set him at his own right hand in the heavenly places, far above all principalities and powers;’ take but the compass of the distance between the state he was raised from, and the state he is raised unto, and then you will all acknowledge what the text saith here, there is an exceeding greatness of power indeed.

So that if you ask me now, What this power was that was shewn upon Christ?

I answer, first, merely in his raising him up; for he was to overcome that which no creature could overcome, before he was capable of being raised; he was to pay the last farthing, whereof the sorrows of death were part, and the greatest sum.

And then, secondly, if to raise him up merely had been no more than to

raise another man, yet to raise him up to glory, there lieth the exceeding greatness of his power. Take the *terminus ad quem*, the state wherein he is now. Eph. iv. 9, 'He that ascended, he descended first into the lower parts of the earth.'

Now then, go and make a pair of compasses, make a proportion between these two; put one foot of the compass in heaven, whither he is ascended, far above all principalities and powers, and put the other foot of the compass in the lower parts of the earth, in the grave in which he lay; and to raise him up from the one to the other is the exceeding greatness of power the Apostle here speaks of. Measure from the lowest part of the earth, to far above all principalities and powers, and therein lieth the power put forth in raising Christ here spoken of.

Now I have shewn you wherein the power of raising up Christ lieth; that is the first thing. The second thing I should shew you is this: That to bring a sinner from the death of sin to live again,—Christ lay under the guilt of sin imputed to him, we lie under the *power* and *guilt* too,—to raise up a sinner from this, 'we who were dead in sins and trespasses,' and place us in heaven with Christ, holdeth a proportion with the resurrection, and with the power put forth in raising up Christ from death to glory.

This is the second thing I should shew to make up the parallel.

SERMON XXIX.

And what is the exceeding greatness of his power to us-ward, who believe, according to the working of the might of his power; the same which he wrought in Christ, (or, put forth in Christ,) when he raised him from the dead, and set him at his own right hand in the heavenly places, &c.
—VER. 19, 20.

THAT which is said here of the resurrection and exaltation of our Lord and Saviour Jesus Christ is to be understood two ways. Either—

First, comparatively; as he compareth the work in our hearts, or upon us, with the power that wrought in Christ when he raised him from the dead. Or—

Secondly, the words in the 20th verse, and so on, are to be considered simply as setting before us the resurrection and exaltation of Jesus Christ.

I must first handle these words in their comparison. The meaning whereof is this; that the same power that wrought in Jesus Christ in raising him from the dead, and setting him at God's right hand, works in our faith, in our believing. 'Who believe,' saith he, 'according to the working of his mighty power, the same which wrought in Christ,' &c.

You shall find that the Apostle handles both parts of this comparison. He speaks of the resurrection and exaltation of Christ, what a great work that was, from the 20th verse to the end of this chapter. And then he speaks what a great work it is to raise up our hearts and to work upon them, that us, who were dead in sins and trespasses, God should quicken and raise up together with Christ, and make us sit in heavenly places; this he speaks of in the second chapter, from the 1st verse to the 11th.

That which is proper to the opening of this 19th verse is, to speak only of the power, both which raised up Christ from death to life and which works in us that believe. And to that I am to keep at this time.

There are therefore two things to be spoken to—

First, That there was an exceeding greatness of power shewn forth in Christ's resurrection and setting him at God's right hand.

Secondly, That in a proportion, there is as exceeding greatness of power shewn to us-ward when God bringeth us to believe.

I must begin with the first, to shew you the exceeding greatness of power in raising up Christ. I quoted for that, Rom. i. 4, where it is said he was declared to be the Son of God with power by the resurrection from the dead. And a parallel place to this, which I then omitted, is that in 2 Cor. xiii. 4, where it is said that 'though Christ was crucified through weakness,'—he was left to all the weakness of man's nature, so as to take in sufferings, though the power of God was seen in upholding him under it,—'yet he liveth by the power of God.' Though he was crucified in weakness, yet his life, his raising up again, was by the power of God. So you see express scripture that in the resurrection of Jesus Christ there was shewn forth a great power; and such a power as he was declared by nothing more to be the Son of God.

Now, you will ask me wherein was the power shewn, both in raising up of Christ from the dead and in exalting him? For you must take both in; it is not only the power that was shewn in raising him from the dead, but also the power that exalted him. Take both in, I say; and so there was an infinite power in it: to raise him up, him that was laid so low in the grave, and to exalt him to sit at God's right hand, to wield all the affairs of heaven and earth, and who shall be the judge of the world, that is far above all principalities and powers. Take the distance between these two terms, the grave, and what he is in heaven, and there is an exceeding greatness of power indeed, the highest instance of power that can be imagined.

First, then; to shew you the power that was put forth in his resurrection, in his raising up from death to life. Of all works still the raising one up from death to life hath been counted an evidence of an omnipotent power. Our Saviour Christ had done many miracles, yet, saith he, John v. 20, 'My Father will shew me greater works than these, that you may marvel.' And what are those greater works? Look ver. 21, 'As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will.' To raise one from the dead therefore is a greater work than all those miracles Christ wrought; and therefore though he was declared to be the Son of God by all his miracles, yet that which struck the stroke, and put it out of question that he must needs be the Son of God, was that he was raised from death to life.

But you will say, wherein lieth so extraordinary a power in raising of Christ as was never shewn in raising of any man? For that is the thing the text holdeth forth; for otherwise the raising up of Lazarus, the raising up by the prophets, shew an omnipotent power. But here is a peculiar exceeding greatness of power attributed to the raising of Christ from death. Wherein, you will ask, was that shewn?

It was shewn in this, that Jesus Christ rose not as a single person, but he rose as a Common Person for all his elect; and therefore in 1 Cor. xv. 20-22, he is called 'the first-fruits of them that sleep;' and it is said that in Christ all shall rise, and all did rise when he rose. Now, if when Jesus Christ rose he broke open all graves, set them all open,—Dead men, saith he, your bonds are loosened, you shall come forth one day by virtue of my resurrection,—then the raising up of Christ was as much as the raising up of all mankind at the latter day; for he took the gates of hell and death, and carried them up to the hill, as Samson did; therefore saith the Apostle, 1 Cor. xv. 55, 'O death, where is thy sting? O grave, where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ.' He spoke of Christ's resurrection. When he rose all rose, and his resurrection had all the power of all resurrections contracted in it.—That is the first.

But then, secondly, you must know that when Jesus Christ rose, he rose not like an ordinary man; he rose for our justification, he rose in the stead of sinners, to justify sinners, as having borne their sins and satisfied for them. He was not to rise—mark what I say—unless he had fully satisfied God for all the sins of his elect; and to satisfy for those sins, which must be done before he riseth, required an infinite power. I take it that Peter holdeth forth this in Acts ii. 24. I opened the words in the last discourse. I shall but in a word or two repeat the sum of what was then said. Speaking of the resurrection of Christ, saith he, 'Whom God hath raised up, having loosed the pains of death, because it was not possible he should be holden of it.' He telleth us first, that there were certain sorrows of death,—that is,

deadly sorrows, or, as the word in the Greek signifieth, there were birth-throes of death, that were deadly. They were not pains he endured after he was dead, for then you know the body endures nothing, and his soul was in Paradise; therefore, these pains of death, these deadly pains, must be endured before; yet there were those that hindered his resurrection, that had he not overcome those pains first, God had never raised him up. Now, our Saviour Christ did scatter, did dissipate all these pains of death; he paid them to God, he bore all our sins, and God's wrath; and when he had done this, Now, saith God, I can raise him up when I will; now let him die. When that was finished, he gave up the ghost; for when he hung upon the cross, you know he said, 'It is finished.' I take it, he had relation to that great brunt which the Apostle to the Hebrews saith he feared, which was these pains, these deadly pains of enduring the wrath of God for man's sins. Now, saith he, the great brunt is over, it is finished; and when these were scattered, then did God come and raise him up; and herein lay the greatness of the power shewn in the resurrection of Christ, that God raised him up, he having loosened the pains of death first, or Christ being loosened, or having overcome,—the words will bear all this,—then God raised him up. Therein, I say, lay the power, and therein lay more in his resurrection than in all men's else besides.

Or else, secondly, the power that wrought toward Christ mentioned here referreth to his exaltation; for you see he doth not only say the power that wrought in Christ in raising him from death, but in setting him at his own right hand; you must take both in. Now, what is wanting in the one is supplied in the other. Suppose there was but a small power in raising him up from death to life; yet to take a poor carpenter's son, whom all would have despised, and to carry him up to heaven, where he flingeth off flesh, the frailty of the human nature, and appeareth more glorious, infinitely more glorious, than all the angels, and is filled with more knowledge, and that all that God meaneth to do shall run through the hand of that human nature; here was a power, to raise him up thus high, beyond what the thoughts of man can reach.—And so much now for the power that was shewn in raising up Christ from death to glory. That part of the parallel is despatched.

Now, to come to the *second* part, and that is this, *That in God's working upon us there is a proportion of power to us-ward who believe, answerable to the power that raised up Christ from death to glory.*

For my clear proceeding in this, I will set limits to myself, which shall help you to understand my scope.

First, I will not speak of the likeness that is between Christ's resurrection and the working of grace in our hearts, although the Scripture telleth us, in Rom. vi. 4, that like as he was raised up from the dead, so we are raised up to walk in newness of life; he makes a likeness between the one and the other. The words, 'according to his working in Christ,' note not so much a likeness, as a proportion, and therefore it is *κατὰ τὴν ἐνέργειαν τοῦ καὶ αὐτοῦ; τῆς ἰσχύος αὐτοῦ*, 'according to his effectual working,'—the proportion of working that efficacy of power put forth,—'which he wrought,' saith he, 'in Jesus Christ.' So that now it is not my design to handle a likeness between Christ's resurrection and our conversion,—that is not the scope, though that other scriptures hold forth, for I must speak pertinently to what this place holds forth,—but that it is the same power, in a proportion, that works in the one and in the other.

And then, in the second place,—let me add that too,—it is not a proportion of equality; that is, that an equal proportion of power is put forth in us and

in Christ. No, let Christ have the pre-eminence above all his brethren ; he is the wisdom of God, and the power of God, as he is called, 1 Cor. i. 24. But yet there is so great a nearness as that when God would speak of the power that goeth to quicken our hearts, to work faith in us, of all the works that ever he did he chooseth rather to instance in his power in raising up Christ from death to life, than in any work else whatsoever.

Then, thirdly, I shall not mention the power of God in general, in converting,—I have handled that already, and handled it largely,—but only so far as the similitude will hold forth a like power in the point of believing, in the point of faith. That is the thing I am now to speak to.

If you ask me now wherein there is the like proportion of power put forth toward us that was toward Christ ? I answer you, first, that you must take in all the works of God upon us first and last ; you must take in the first resurrection and the second resurrection, both which the Scripture seems to hold forth. You must take in all the works of God upon a believing soul from his first conversion till God hath set him in heaven ; take them altogether, and the power that raised up Christ from death to life and glory, holdeth some proportion with that power that shall work in us first and last, before God hath done with us.

Now, to shew you that all the works of God upon us are a resurrection. You all take for granted, therefore I shall not need to speak much of that, that the raising up of our bodies at the latter day will hold proportion with the raising up of Christ. But, my brethren, the work of conversion holdeth proportion with it, and our growth in grace and carrying us on in holiness holdeth proportion with it.

I shall give you Scripture that both these are called resurrections. John v. 20, 21 ; you shall read there of the Father's raising up of the dead at the 21st verse, and the Son's likewise quickening whom he will. Now read on the chapter to the 29th verse, and you shall find a double resurrection there mentioned. You have first the resurrection of conversion, whereby he works faith in men's hearts ; that you have at the 24th and 25th verses, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death to life.' So saith the 24th verse ; then he addeth at the 25th verse, 'Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God ; and they that hear it shall live.' Here is the first resurrection. He telleth us at the 20th verse, that the Father would shew him greater works than any he had yet done. Now, in the 11th chapter, you shall find he raiseth up Lazarus, when Lazarus stank, and had lain four days in the grave. Then read chap. xiv. 12 ; you shall find he tells his apostles, You have seen, saith he, Lazarus' raising,—for he was raised at the 11th chapter,—when I am gone, you shall do greater works than that. What were those greater works they should do ? They should convert souls ; men that were dead in sins and trespasses, they should be turned unto God. Our Saviour Christ converted few, but the apostles had three thousand converted at one time, as you know there were at the first sermon that ever Peter preached. It is hard to instance what was a greater work than what Christ did, but only that which here our Saviour calleth, that 'the dead shall hear the voice of the Son of God, and they that hear it shall live.' He speaks, my brethren, of conversion ; for if you mark it, he had said in the verse just before, that 'he that heareth my words, and believeth on him that sent me, is passed from death unto life.' He useth the same phrase, 'I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the

Son of God; and they that hear it shall live.' And then, comparing it with the 28th verse, it appeareth more manifestly he speaks there of a second resurrection, of a general resurrection. 'Marvel not,' saith he, 'for the hour is coming in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.' There is this difference between these two resurrections mentioned, the one in the 25th, the other in the 28th ver-e, that that in the 25th verse is spoken but of some, for all men are not converted, they do not rise in that sense; 'they that hear his voice they shall live;' but the truth is, all do not hear his voice. But when he comes to speak of the resurrection at the latter day, saith he, 'The hour is coming in which all that are in their graves shall hear his voice, and shall come forth,' &c. And then he putteth a difference between their deaths; the one, he saith, is a bodily death; therefore, by way of difference, he expresseth it thus, 'All that are in the graves shall hear his voice,' so it is ver. 28. But when he speaks of the other in the 25th verse, he saith they are simply dead; 'The dead,' saith he, 'shall hear his voice, and they that hear it shall live.' Yea, in this 25th verse, he corrects himself, 'The hour is coming,' yea, 'and now is,' saith he,—it is coming, and coming presently,—wherein those that are dead shall hear his voice and live; therefore, he doth not speak of the general resurrection.

Here, you see, is a double resurrection. Now, take both these together,—the first resurrection, wherein men are quickened that were dead in sins and trespasses; and the last resurrection, when all that are in the graves shall rise,—take, I say, both these works together, and you have a mighty power put forth; for you have the work double.

Our Saviour Christ had a double resurrection: he had one of his soul, as I may so call it, when he overcame the pains of death,—that I spake of in Acts ii. 24,—'Thou wilt not leave my soul in hell;' and there was a resurrection of his body, 'Thou wilt not suffer thy Holy One,' namely, his body, 'to see corruption.'

Now, my brethren, we likewise have a double resurrection too. We have a resurrection of our soul, which is done in this life, whereby grace is wrought in our hearts, being dead in sins and trespasses; and at the latter day we have a resurrection of our bodies. Now, as the greatness of his power in Christ's raising lay not in taking him out of the grave so much as in rescuing his soul from what he feared,—from those pains, those birth-throes of death, the wrath of God which he was to undergo,—that resurrection of his soul was the great resurrection; so Peter quoteth it. So it is here; the great resurrection is the first resurrection.

That you may yet see this clearer, you shall find in Scripture that our new birth and the resurrection are parallel expressions, they are put one for another; and Jesus Christ's resurrection is called a begetting, and our being begotten again is called a resurrection, because that the same power that is put forth in the one is put forth in the other.

It is evident that Christ's resurrection is called a begetting of him in Acts xiii. 33: 'God,' saith he, 'hath raised up Jesus again; as it is written in the second psalm, Thou art my Son, this day have I begotten thee.' Here you see Jesus Christ's resurrection is called a begetting; and you shall find, in Col. i. 18, he is called 'the first-begotten from the dead.' Mark it, his resurrection is called a begetting.

Now, as his resurrection is called a begetting of him again, or a begetting him rather, so our being born again, our conversion, is called a resurrection,

as you have it Col. ii. 12. I shall come to it by and by. Yea, Matt. xix. 28, he calleth the resurrection of the just, when they shall rise again at the latter day, their regeneration, their being begotten again; saith he, 'Ye which have followed me, in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones,' &c. Those words, 'in the regeneration,' refer to the time when Jesus Christ will come to judgment. There the general resurrection is called the regeneration, the new begetting of the sons of God; and therefore one of the Evangelists calleth them sons of the resurrection, because it is a begetting them again.

You see, my brethren, how the Scripture speaks of conversion; it calleth it a regeneration, it calleth it a resurrection, and it calleth the resurrection at the latter day a regeneration; it calleth Christ's resurrection, likewise, a begetting of him again.

You see, therefore, now, that conversion is called a resurrection, as well as that at the latter day. Now, I am to prove this likewise, that all our growth in holiness is called a resurrection too. And for that I shall quote you Phil. iii. 11, 12; 'If by any means,' saith he, 'I might attain to the resurrection of the dead.' Interpreters do most of them carry it to this sense, namely, that Paul had in his eye the reward at the latter day, and that is his meaning when he saith, that he 'might attain to the resurrection of the dead.' But it is evident, by his scope, that he meaneth perfect holiness, growing in grace; his aim was to grow as holy as men shall be when they are risen from the dead. It appeareth so plainly; for, saith he, 'not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus; forgetting those things which are behind, I reach forth to those things which are before.' His meaning is this: saith he, Our Lord and Saviour Jesus Christ hath taken me to work so much grace in me, such a portion and measure of grace is to be wrought in me by Jesus Christ; and, saith he, I desire to know the power of his resurrection to that end, as the 10th verse hath it; I would fain, saith he, have that holiness presently, and stay no longer for it, 'for which I am apprehended of Christ.' I would be as holy as I shall be when I shall rise again at the latter day. So that every degree of holiness he doth account a part of the resurrection from the dead; and that this is his meaning appears by those words, 'not as though I had already attained.' All the world knew that he had not attained the resurrection from the dead,—that is, the glory of the world to come; what need he have corrected himself if that this were the meaning? Therefore he speaks of holiness in this life, which is a continual resurrection till he cometh to be perfectly holy: 'Not as though I had already attained, either were already perfect,' in holiness, namely; there was a perfect holiness in his eye,—which he calleth the resurrection from the dead,—to be as holy as they shall be that shall rise again, which he followed after, forgetting what is behind, and pressing at what is before, at what is to come.

And in this sense, as you read in Ezek. xxxvii., the dried bones were not raised at once, but by degrees; the bones first came together, and then the sinews and the flesh came upon them, and then the skin covered them above. So, the truth is, this power raiseth us up by degrees; every new degree of grace is as after the bones came together in conversion, then flesh cometh, and then sinews, and so by degrees we attain the resurrection from the dead.

You see now that all the works of God upon us, both of conversion at first, degrees of grace and growth in grace afterward, are called a resurrec-

tion; and, lastly, the great work at the latter day, when he will raise up our bodies, and bring our souls to them, and raise both up to glory. Now then, take all the work of God upon a Christian, first and last, and before God hath done with him, there will be so great a power found working in him as no pattern can hold forth the like, but the raising of Christ from death to glory.

And, my brethren, if you doubt of the proportion of power between the working on us and on Christ, do but consider the state that God raiseth us from. He saith we are dead in sins and trespasses before; the Apostle insisteth much upon that; he runneth out at large upon it in the second chapter, where he makes out the comparison; and you shall observe that he makes the difference between God's raising up of Christ and of us to lie in this. When he speaks of the power that was shewn in raising Christ, he runneth out here, in this first chapter, much upon his glorification, as if the greatness of his power was chiefly spent there. When he speaks of his power in raising us up in the second chapter, he spendeth a great part of his discourse in shewing that we were dead in trespasses and sins; the *terminus a quo*, the term from which we were raised, that is it which setteth forth the exceeding greatness of his power to us-ward. Consider, I say, what we were,—dead in sins and trespasses,—that these men should be converted to God, should be carried on in holiness till they be perfectly holy, till they attain to that estate which men risen from the dead shall have in holiness, and withal have their bodies raised out of the grave, bodies that have seen corruption: Jesus Christ's body never saw corruption, he was never dead in sins and trespasses; he died for sins and trespasses indeed, but we were dead in sins and trespasses. Now then, compare the state out of which we are raised, and all the works of God upon us, and all the degrees of it, which are all little resurrections, and put them all together, first and last, they will hold a great proportion with the power that raised up Christ from death to life and glory, so as there is no work that ever God did, holdeth the like proportion in power with this as the resurrection of Christ doth.

Now, I should indeed lay open to you the greatness of the death in which we were in sins and trespasses; it would set forth this power, how low we were in this respect; but because that belongeth to the second chapter, I will therefore pass it over.

I come now more particularly to shew you—for the point is worth the insisting upon, for these are but generals—that in a more especial manner in the work of faith (for, if you observe it, the text here instanceth only in believing) there is a like power put forth as was in the raising of Christ from death to life. 'Who believe,' saith he, 'according to the working of his mighty power, which God put forth in Christ when he raised him from the dead.' *Who believe;* so that to handle the power of God in working of faith is that which is proper to the text, and is certainly the scope of the Apostle; for read the second chapter, where he makes up the comparison, at the 5th, 6th, and 8th verses, 'You who were dead in sins hath he quickened: by grace ye are saved through faith; and that not of yourselves, it is the gift of God.' That was the life which had quickened you, in working which lay the greatness of his power to us-ward. And, my brethren, I shall shew you that the work of faith, if any other work of God upon us should be a resurrection, then there is a resurrection in that. The work of sanctification is a resurrection, and a great deal of power is put forth in it; but the work of faith is in a special manner a resurrection from the dead, and the like power put forth in the working of it that was put forth in raising Christ from the dead. This you see is proper to the text.

I shall first prove it from Col. ii. 12. It is a place I quoted before. Saith he, 'Buried with him in baptism, wherein also ye are risen with him.' *Risen*, how? 'Through the faith of the operation of God, who hath raised him from the dead.' Here, you see, he makes believing to be a resurrection; risen, saith he, through faith; and this faith, he saith, is of the operation of God. He saith they were dead in sins and trespasses; they were dead in the guilt of sin, and they rose by faith from under that guilt. That is his scope, as I shall shew you by and by.

To open these words unto you a little, and to shew you the parallel between the work of faith and the resurrection of Christ, and that in point of power. It is called 'faith of the operation of God,' because it is especially wrought by God. As when you commend a receipt, you will say it is a receipt of such a man's making, it is a precious thing, there is none makes it but such a one that is an eminent physician. So he saith here of faith. 'Faith,' saith he—which is a precious grace, for it is called precious faith, 2 Pet. i. 1—'of the operation of God,' and of such a power as raised up Christ from death to life; 'Faith of the operation of God, who hath raised him from the dead.' You see he speaks only to the point of believing.

Now, my brethren, to shew you how faith is a resurrection, and from such a power put forth in the working of it as was in the resurrection, you must know this, that a man is said to be dead, as well in respect of the guilt of sin, as of the power of sin. As thus: take a man condemned to die, the man is alive still, there is not the power of death upon him, but there is the guilt of death upon him, and you will say he is a dead man; his pardon now would be a resurrection from death to life. You find it in John v. 24, that 'he that believeth is passed from death to life;' and, in John iii. 18, you find that 'he that believeth not is condemned already;' that is, really he is condemned, he is under a state of death whether he believeth it or no. Now, on the other side, look in Rom. v. 18, and you shall find our being justified is called 'justification of life.' Here, you see, he that believeth not, take him in his former estate, is a dead man; he is condemned already. He that is justified is a living man; it is justification of life, it is thus really. Now then, what is it whereby a man is raised up from this state of condemnation, and brought into this state of life? It is faith. 'He that believeth,' saith he, 'is passed from death to life;' and 'He that believeth hath eternal life.'

Now, my brethren, as really and indeed a man in the state of nature is a dead man, and a man in the state of grace is a living man, is in the state of life; so now, that God may make the soul to apprehend his love, what he doth for him, he doth not only change a man from a state of death to life by a real pardon,—as a king useth to do, he only pardoneth a man outwardly; he was a dead man before, he is a living man now, he is passed from death to life,—but God doth so deal with his soul in working faith in him, that what he doth really the soul may apprehend it, and in making him apprehend it, which is the work of faith, there is truly a resurrection from death to life. And therefore, in that Col. ii. 12, 13, faith is called a quickening of a man. 'You, being dead,' saith he, 'in your sins and uncircumcision of your flesh, hath he quickened together with him,'—he speaks of faith, which he mentioned in the verse before, where he saith, 'Ye are risen with him through faith,'—'having forgiven you all trespasses.' Mark those words. So that now, that faith whereby a man looks out for forgiveness of all his trespasses, apprehendeth pardon of sin, that faith is said to be a resurrection; for it makes a man to apprehend the justification of

life ; it makes a man that apprehends himself to be a dead man, to be a living man, and putteth a new life into his soul.

You shall find often in the Scripture that it is said the just shall live by faith.

Now, when he saith in this place of the Colossians, we are 'risen by faith,' and that we are 'quickened by faith,' ver. 13, it is plain he meaneth faith as it hath justification for its object, as we believe to be justified ; because, 'having forgiven you all your trespasses' cometh in in the 13th verse.

Now then, having given you this general proof that faith is a resurrection from the dead, I will particularise you the work of faith, and shew you that it is truly a work of resurrection. I must open it by these two things :—

I must shew you, first, that when God bringeth a man to believe, he strikes him stark dead to get life in him again, and he putteth such a new life into him, as all creatures, men and angels, can never put into his soul : so that you do rise through faith,—faith of the mere operation of God, which none else could work,—when you do lay hold upon Christ for forgiveness of sins. First, I say, he strikes the man dead. I will explain that unto you by these particulars.

You must know, first, that every man, though he be dead in sins and trespasses, as you all are, yet he is alive in himself. Through that great self-flattery that is in all men's hearts, you think well of yourselves, and that you are living men. I will give you an instance for it: You would think that a man that is used to nothing but the preaching of the law, and knoweth nothing but the law, that that man must needs be a dead man in his own thoughts, and that he must apprehend nothing but the sentence of death, and that he is a child of wrath, for the law is a killing letter. Yet take the instance of Paul : he was a man that had as exact a knowledge of the law as any unregenerate man in the world hath. Now, saith he, Rom. vii. 9, 'I was alive without the law.' He saith two things of himself : first, that he was without the law,—that is, I was without the spiritual knowledge of the law, without the knowledge of the law in the spiritual strictness of it. And then, saith he, I was a living man ; I thought I should have gone to heaven as certainly as any man in the world. It is strange that a man should be able to bear the law, and should yet think himself a living man ; yet, you see, Paul did. He could not deny but that his sins had deserved death ; but yet he framed to himself such an interpretation of the law as to think himself to be a living man.

Well, you live under both law and gospel ; I assure you this, that all of you by nature, though you have never so much outward light by the preaching of the word,—though you think yourselves living men, and you frame to yourselves what is faith, and what is repentance, and what will save you ; that you will live, and think yourselves to be living men,—yet if you have not an inward spiritual light struck upon your hearts, you are but dead still.

Now, my brethren, in the second place, whensoever God cometh to work faith in any man's heart, what doth he ? He killeth him, strikes him dead ; whereas naturally, through self-flattery, a man apprehendeth, whatsoever the word saith, that he is a living man. 'I was alive,' saith he, 'without the law,' that is, without the true spiritual knowledge of the law. God cometh and killeth him, slayeth him. In Gal. ii. 19, 20, saith he, 'I through the law am dead to the law.' This was when Paul came to understand it aright ; he was struck stark dead with it ; he that thought that if any man living should have gone to heaven, he should, he received the sentence of death in himself, and now you may know where to have him ; 'Behold, he prayeth,'

saith he. He was struck off his horse, and there he lay stark dead ; that is, all the sinews and principles of life, the heart-root of it was struck ; he saw that interpretation of the law of God that made him to see that he was a dead man, and that if any man in the world went to hell, he should. This was Paul's case, my brethren ; you may find this in Rom. vii.,—it followeth there in the same place,—how he was struck dead. 'I was alive,' saith he, 'without the law once, but when the commandment came,' and arrested me, 'sin revived, and I died : and the commandment, that was ordained to life, I found to be unto death.' I went upon a mistake, saith he ; I thought I should have been saved by my works, by doing : Do this, and live. I was mistaken ; I saw the law did nothing but condemn me, and that all my works were dead works ; the commandment came, came in the spiritual knowledge of it : he saw the spiritual holiness the law required, when this commandment came into his heart, as you see the sun cometh and shines into a house ; then it struck him stark dead.

Now, my brethren, to work this, to kill a natural man thus, that is alive through self-flattery, and to lay him for dead, it is a mighty work. Why ? Because every man having self-love in him, self-flattery will never give up the ghost of itself ; all the reason a man hath will fight for arguments to prove himself a living man. This same self-flattery, which you are all born with, will struggle for life ; it must be killed, it will never yield of itself ; and to kill it is a mighty power. What, to kill the Benjamin of original sin ; what is a man's Benjamin ? To think well of himself, that he shall be happy. Now, to make him think that the state he is in is a state of damnation, if he go on in it, and to strike all self-flattery at the root, to lay the axe at the root of the tree and kill it ; my brethren, what saith the soul ? Nay then, saith he, if this Benjamin be once killed, I shall go with sorrow to my grave ; I shall never recover that, I shall never have a good day more, if I entertain such a conceit, that I am in a state of death. To keep up this opinion in a man's heart, that he is a living man, all in a man will fight for it.—So that, first, to kill the man is a mighty work.

And the truth is, my brethren, it is never thoroughly done till there cometh in a spiritual light created in a man's heart. For my part, I think that which strikes a man dead, and dead to purpose, and prepareth ultimately for grace, it is a spiritual light, the same light wherewith I see Christ afterward ; there is nothing else will kill a man. God indeed may come with terror upon a man's conscience, knock him into a swoon ; but self-flattery will revive again when the terrors are off, and he will have a good opinion of himself again. But to kill a man wholly from ever rising again, that a man shall say, as Paul, I am dead to the law for ever, I can never recover this wound, I can never have a good opinion of my former estate more, or of myself more ; nothing can do this but a spiritual light : the commandment must come, there must be a spiritual light to discover a man's sin, and his state of death, or he will never die.

Well, when a man is thus laid dead, what followeth ? Saith the Apostle, 'sin revived.' Why, I was guilty of sin before, it never troubled me ; I had thoughts of God's being merciful, I could set my good works amongst them, and one should answer the other ; but when God had laid me for dead thus, all my sins revived. I looked upon my sins before as dead serpents that had no stings ; but now they are all living serpents, and they begin to revive, and to kill me, and sting me worse. For when a man seeth himself in a state of death, all his sins come in upon him ; I died, saith he, and sin revived. And as when self-flattery is once killed, a man is dead for ever from having

any opinion of himself: so when a man is once dead thus, he is apt to be swallowed up with despair, as the Apostle's expression is of the incestuous person, 'swallowed up with sorrow;' not only dead, but buried. If God be not merciful to the poor soul, he is not only killed, you see, but he is likely to be buried.

Now then, when the soul lieth thus,—to come to the second head,—when a man is thus dead, thus killed, to work faith in this soul is a resurrection; 'Ye are risen,' saith he, 'through the faith of the operation of God, that raised up Christ from the dead.' It must be a resurrection, my brethren. For, first, you can never fetch life into this soul again, if he be rightly wounded. A man terrified may, for he is but in a swoon; but he that hath a spiritual insight into his condition, all the world will never fetch life in him again—that is, he will never have a good opinion of his former estate, nothing but the resurrection of faith will do it, a new light put in; a new light through the righteousness of Christ for the forgiveness of sins, that will revive his heart.

Nay, he will not only never have a good opinion of his former estate; but set him a-work to do new things, that which he never did before, from all his doing of them he will never come to have life again; nothing but faith will do it. Tell him thus, You were a dead man before, because you did not these and these things, you had not these and these workings which now you have; but all these new workings, of themselves considered, merely as workings in him, will never fetch life in him; it must be faith, and faith on him that raised up Christ from the dead, that must do it. In this case nature is apt to fall a-doing, and to fall upon new duties, evangelical duties, never practised before, to wash the heart, to reform the life, and twenty such things; when it hath tried all these, all is in vain; when the soul is rightly wounded, it will never live by all these. If he could weep his eyes out for sin, if a man could be all holy, as I may so express it; if his heart could set itself to all sorts of duties, all these would never fetch life in him again; nay, holiness itself would never fetch life into this heart. It must be faith only that must recover this man out of the deadness that God hath struck him with. So that there is a rising again by faith. Saith the Apostle, Gal. ii. 19, 'I am dead to the law through the law,' I am dead to it for ever, I can never live to it again. What doth he mean by *law* there? He doth not only mean merely the law of Moses, but he disputeth there against the opinion of the Galatians, who did not only take in the law of Moses to be justified by, but they took in works after conversion to be justified by them. That is clear out of Gal. i. 9. He telleth us, in the preface of the epistle, what his scope was; it was not to confute another law, but another gospel. 'If any man,' saith he, 'preach any other gospel unto you; yet not another,' saith he. They would have made another gospel, they would have joined works with Christ. Saith he, I can never live by this other gospel; I must have pure gospel, saith he; it must be Christ alone that must revive me; mere faith in the Son of God, as he saith chap. ii. 20. I am dead to all new laws whatsoever. Take the gospel itself, the law written in the heart; sanctification will never revive me again, I am dead to all those courses, it must be nothing but sheer faith. If ever you will fetch life into that soul again, you must have a cordial of Christ purely, and no mixture of law, or works, or qualifications, or anything else in it.

Now, my brethren, a man goeth and trieth all sorts of duties—sometimes men do so—to get life in themselves; but they do but set up new wares in old shops, while they turn these duties into a legal way. A man is not only

dead to the condemning power of the law, but he is dead to the law as it is a covenant. A man is not dead to it in respect of the precepts of it, the matter of it, but in respect of the form; to the covenant of it he is dead. And if you will turn all the duties of the gospel, repentance, and all sorts of qualifications, into works of the law, a man is dead to them for ever; all these will never fetch life into that man again. Now mark what the Apostle saith in that same second to the Galatians, ver. 19. To what end was he dead to the law thus? 'That I might live unto God,' saith he. This death was to this end, that there might come a new life to him from God, and to God; which life he describeth afterward in ver. 20. It is the life of faith in the Son of God. 'The life that I now live,' saith he, 'I live by the faith of the Son of God.' Here, you see, now cometh in a resurrection, which all the world could not work in him. Dead, you see, he was. I am dead to the law for ever, nothing will recover me, all the legal ways in the world will never do it. 'The life I now live is by the faith of the Son of God.' Here is death and life, and here is faith, a resurrection from death to life. He saith, a man cannot live to God till he is thus dead to the law; and by death to the law I do not understand terrors, my brethren. No, they do but stound a man; but it is a spiritual insight into a man's natural condition, taking him off from whatsoever he is, or can be supposed in himself to be at present, or hereafter, that he can never have life in any of these,—this is a being dead to the law. And being so, he is now fit for a resurrection, to live by the faith of the Son of God alone.

Now, my brethren, there was a mighty power to kill a man thus; but now there is as great a power to raise up this man's soul, to believe only, and purely, and nakedly on Jesus Christ, and to come alone to him, and to set him only in his eye; there is as great a power as answereth his resurrection. I will but give you a scripture or two for it in general, and then make it good by particulars.

This man being thus dead, twice dead, as I may say;—for he is dead in his own righteousness, past, present, and to come; he is dead in the guilt of sin, all sin cometh in upon him, as the deadly sorrows came in upon Christ, to hinder him from rising again by faith: for when a man attempteth to believe, all his sins, like those deadly sorrows you heard spoken of in Christ's soul to hinder his resurrection, revive and come about him. Now, I say, to raise this man up requires a mighty power. Take one instance; it is in Ps. lxxxviii. It is a place to the purpose, for I shall quote those scriptures that speak in the language of the resurrection, of raising from death to life, and that in the business of faith, in the point of justification; for that is the point in hand. In that psalm you shall find a poor man lying in desertion, a man that was dead in his own apprehension, killed as Paul was. It is Heman; he was a godly man, but he lay under desertion; he had faith already, he had some revivings, but yet so as he was given up to desertion. Now, see what he saith of himself, ver. 4, 5: 'I am counted with them that go down into the pit; free among the dead, like the slain that lie in the grave, whom thou rememberest no more.' His meaning is this: I am a man that do apprehend myself to be one of those that are free of hell, 'free among the dead;' a man that am slain, stabbed with the guilt of sins reviving, like to the slain that lie in the grave, that lie in hell. And what saith he at the 10th verse: 'Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy loving-kindness be declared in the grave?' Can my soul ever come to think, I shall live in thy favour, in thy free grace and loving-kindness, to be justified by it, to apprehend myself a

living man, and all my sins forgiven? To do this, saith he, is as great a wonder as to raise a man up from death to life; therefore he useth that expression, 'Wilt thou shew wonders to the dead?' He calleth it a wonder; for of all works else, still in Scripture you shall find the resurrection from the dead hath been counted the greatest wonder.

Now, my brethren, if this poor soul under desertion was left thus dead, then much more at first. I do not mean that there is the same sensibleness of it; but a man is much more unable to lay hold on Christ when he becometh to believe at first, than this man was in temptation. The phrase in the 10th verse, as the Septuagint translates it, is exceeding emphatical. Saith he, 'Wilt thou shew wonders to the dead? Shall the physicians arise and praise thee?' So they read it, and so some good Hebreicians read it also; that is, Go send for all the college of physicians, all the angels out of heaven, all the skilful ministers and prophets that were then upon the earth, Gad and David, for he lived in David's time; send for them all. All these physicians may come with their cordials and balms; they will never cure me, never heal my soul, never raise me up to life again, except thou raise me; for I am 'free amongst the dead,' saith he. Now then, my brethren, to work faith in such a one; for this poor soul, being thus dead, to go out of himself, and by naked and sheer faith to go to Jesus Christ alone, whom God raised from the dead, and to believe on him alone; this is now as great a power as indeed to raise a man up from death to life.

I should have enlarged myself much here, by giving you some general scriptures that prove it a work parallel with raising up Christ from the dead; and shewed it likewise by the faith of Abraham, Rom. iv. 24, and Rom. x. 9. But at present I shall only demonstrate it unto you in particulars.

To raise up this soul now, what will do it? My brethren, nothing in a man's self will do it, therefore God's power alone must do it. Saith he in Gal. ii. 20, 'The life which I now live, I live by the faith of the Son of God.' It is not I that live, saith he. Mark those words, 'It is not I.' All in myself, saith he, could never have wrought this faith, could never have begotten this life; but it is faith in the Son of God only, and faith alone that must put this life into me.

My brethren, all in a man's self is against believing, therefore it must be put in immediately by God. All in a man is against it. To demonstrate this unto you—

First, The way of living by faith, merely upon Christ, which only shall raise this man, is clean contrary to the way of nature, to what *self* was brought up in. What, to go out of myself, to live in another; that all the comfort I have, all the power I have, must arise out of myself, in another, and not in myself. Nature was never thus brought up at its best; take pure nature; saith Nature, I was never brought up to that, for Adam did not live so, he lived in himself; he might say, 'It is I that lived.' But to make this *I* a cipher to all eternity, all in a man's self a cipher, and a man to be nothing in himself till this figure *Christ* be joined to him! He that knows this, knoweth it is the hardest thing in the world; for to live in himself is the way that pure nature itself took, therefore corrupt nature much more.

You shall find this, my brethren, try it when you will; when you go to believe nakedly upon Jesus Christ, you had rather do anything else; you will go I know not how far about, you will take all the pains in the world that you might find comfort from doing. Why? Because by believing you must go out of yourselves, and look for all your comfort in another. And a

man will never go out of himself, to cast himself wholly and merely upon Jesus Christ, that all the comfort he hath shall come from thence. Saith Christ, John v. 40, 'You will not come unto me that you might have life.' They would take all pains, pray and fast twice a-week, for so you know the Pharisees did; they would fetch all the circuits they could, by way of doing; but to come to Christ nakedly and sheerly, to trust their souls with him, and not to look to themselves, this they would not do. Let another man come in his own name, saith he, him you will receive; but 'ye will not come unto me that ye might have life.'

My brethren, the Galatians, to see the vanity of corrupt nature in this way, are an instance. They had believed in Jesus Christ, yet they found a more easy way by way of doing, and looking into themselves; and they had rather subject themselves to the whole ceremonial law again, and join that to Christ, than take Christ alone. What a miserable thing is this! This is the way of nature. Therefore now there is nothing in a man's self to help him to believe, all is against it.

Nay, my brethren, secondly, If a man come to believe and live, he must have no ground in himself upon which he buildeth, laying hold upon Jesus Christ. When you come to believe, you will find that self will be interposing a great many grounds. This same *I* will trouble you. Look, as when you come to a sick friend, you will be bringing this and that with you, and say, Take this, and take that, it will do you good. So this self, this same *I*, will be interposing, it will be putting you upon this duty and that duty, and upon doing such and such things, that so you may come to live. Now for a man to come to say, 'Not I, but Christ,' I will live no life else; here lieth the work of faith. In Rom. iv. 5, 'To him that works not,' saith he, 'but believeth on him that justifieth the ungodly, to him faith is imputed for righteousness.' *That works not*; what is the meaning of that? The meaning is not, that a man that hath no grace in him, or no good works,—for then Abraham should not have been saved; he instanceth in him, faith wrought with his works, you know James telleth us so. What is meant then by it, Not to him that works? That is, when a man cometh to believe, he looks not to any works in himself. My brethren, I will tell you this: when you come to believe, you will find this, that if self have nothing else to help you to believe, it will tell you it hath nothing, it is humbled, &c. If you now take that as a ground why you believe,—indeed it is that which driveth you to believe,—then your faith is founded upon that which works. Now, saith the Apostle, 'To him that works not'—that is, when he cometh to believe, he looks to no works, he looks upon himself as if he had nothing at all, no works, no qualifications whatsoever, to ease his heart in point of believing. No, he looks upon himself as ungodly; 'that works not,' saith he, 'but believeth on him that justifieth the ungodly.' Those are the terms he believeth upon at first; nay, and the terms upon which he must exercise faith all his days; if he come to exercise naked faith, he must look upon him that justifieth the ungodly. Now, my brethren, this is a miserable case, when a man must have life put into the soul again out of another, from nothing in himself; there is no ground at all in himself that must help him to believe.

Nay, I will go further with you, to shew you that this faith is a pure resurrection, merely put in by God. When a man cometh to the point of believing, he hath not only no grounds in himself to help him, to ease him in it, but he hath no power at all to put forth a hand to lay hold upon Christ. A man is as a dead branch cut off, there he lieth; if God will

take that dead branch and 'graft it in,' he is able to do it, as the Apostle's expression is, Rom. xi. 23. But, my brethren, when he cometh to believe, as he is a dead man in his own apprehension, condemned, so he hath no strength to lay hold upon life in Christ. What saith Heman in that Ps. lxxxviii. 4? 'I am,' saith he, 'as a man that hath no strength.' I remember once a man in great distress of conscience; a friend of mine said unto him, 'Believe you in Christ.' Saith he, 'Yonder is a star; bid me lay hold upon it;' for, indeed, to lay hold upon the Lord Jesus Christ, to close with him nakedly and sheerly by a hand of faith, a man hath no power of himself to do it; but as God findeth you Christ, so he must find you a hand too. The Apostle telleth us, Rom. v. 6, 'When we were without strength,' saith he. My brethren, there is not only a deadness in respect of the sentence of death, but in respect of the power of another life; 'when we were without strength,' saith he.

I have often compared the state of such a man to one that is falling off from a pinnacle; there is a rope, if he can catch hold on it, but he wants hands, his hands are cut off, and so he falleth down and crusheth himself to pieces. Now, for God to create hands, to create faith in a man's soul, whereby he may lay hold upon Christ, my brethren, here is an almighty power; there is nothing in a man's self to be a ground for it, there is nothing in a man's self to give him ability.

And, that I may conclude, it is the conclusion of the Apostle in the second chapter of this epistle, where he makes up the comparison of the power of God in working faith, the same that wrought in Christ when he was raised from the dead. What doth he say? Compare the 1st, 5th, 6th, and 8th verses together. When we were dead, saith he, in sins and trespasses, he hath quickened us together with Christ, and raised us up together; by grace ye are saved, through faith. And what saith he of that faith? 'And that not of yourselves, it is the gift of God.' Here is all I have been speaking of all this while. No man, saith he, is able to raise himself; he is dead in sin, in the guilt of it. Is he raised up with Christ? It is by faith; so he saith in Col. ii. 12, 13. How cometh he by this faith? Not of yourselves, it is the gift of God. 'It is not I,' saith he, 'but Christ liveth in me: and the life which I now live, I live by the faith of the Son of God.' Here is now a resurrection, you see, clearly and plainly; for a poor soul that is thus killed and dead, to be raised up, to come nakedly to the Lord Jesus Christ.

Now, my brethren, let me speak a little; for it may be in describing the work thus in a high way, though the truth is you may have and may spy something in you that is agreeing to it, yet to take off all doubts in your hearts, let me but add a caution or two, and so conclude.

My brethren, it is not as if God did always at once work this resurrection in the soul of a man; that is, so and so. No; in many God goeth by degrees to kill him, to empty him, to slay him. It may be he had a great death's-wound at first, when he was humbled; he had a good knock, and was terrified, and his soul began to think of Christ, and he reformed his life. Now God leadeth him on by degrees, and never leaves him till he causeth him to see nothing in himself to help him to believe, and enableth him to lay hold upon Jesus Christ nakedly. Here is a work of resurrection. It may be wrought in thee by degrees; thou art emptied, struck dead day after day, week after week, year after year; but so as God goeth on to perfect the work of faith with power: and if thou belongest to him, he will never leave thee till he hath fully emptied thee of thy self, and till thou

canst say, It is not I, nor any power in me, but the faith of the gift of God ; and the life I now live is the life of the Son of God, which is by faith.

My brethren, Abraham, when he was grown a strong Christian, lived by this faith ; for that place, 'To him that works not, but believeth on him that justifieth the ungodly,' is spoken upon occasion of Abraham. God is teaching us this lesson all our lifetime. It is the great lesson of the gospel. And, my brethren, leave not till you have gotten this resurrection ; it is the great resurrection of all the rest, wherein the power of God is most seen.

If I were asked how I would define faith, truly I would tell you, that it is the *power of God drawing a man's heart to rest upon the Lord Jesus Christ nakedly and alone for life and salvation.* I say, it is the power of God drawing a man's heart. A man can tell no reason ; he hangeth upon Christ, and knoweth not why. 'As many as are taught of God,' saith he, 'come unto me, and they come whom the Father draweth.' There is a drawing of the heart. A man cannot rest in himself till he cometh unto Christ, and there he lieth, and the power of God holdeth him fast to Christ, he cannot get off.

Look upon temptations, (a little to help you,) when you come to be tempted. It is said, 1 Pet. i. 5, that we are 'kept by the power of God through faith.' Here you see it is the power of God that holdeth a man to Christ ; and wherever faith is, either first or last, God tempteth, as it is ver. 7. Now in temptation you shall find—if you were not thus laid dead at first, at first humbling, yet one time or other in temptation you shall be—that all the grace in you will stand you in no stead. There are times wherein, as Jesus Christ was in the garden alone with his Father, and the disciples and all comforters were asleep ; so your graces will lie asleep, you can have no comfort from them, you are to deal with God alone. Now, in such times as these are, to find your hearts drawn to Jesus Christ nakedly and alone, to have quickenings from the consideration of what is in Christ, and in him only, looking upon nothing in yourselves ; here are some sparks of the resurrection, here is a dew from heaven upon your souls, to make faith spring, which nothing else could do.

Of all works else, *to believe is the easiest and the hardest.* If a man find it out, it is the easiest ; that is, it is the shortest cut. Go which way you will else, go by your graces, you will have a great deal of pudder in yourselves without comfort. Go to duties, I do not say but you should use them as means ; but to find a life in them you cannot, you will find a restlessness indeed. But now to go to Jesus Christ for life is the easiest way, it is the shortest cut ; there is a resurrection from the dead. And yet of all else it is the hardest, for you must come off from this *I* ; this *I* would live, this self would live, it would give you grounds of life ; but to throw away a man's self, and that nothing shall live in a man but the Son of God, and I live in him by faith, this is the hardest thing in the world, yet the easiest when a man hath found the way, and none findeth it but those whom God teacheth. 'They shall all be taught of God.'

Thus I have opened unto you, as plainly as I could, that in the very work of believing—and that is proper to the text—there is a proportion with that power that raised up Christ from the dead ; there is a resurrection. 'Ye are risen,' saith he, 'by faith of the operation of God.'