

## SERMON XX.

*The eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what are the riches of the glory of his inheritance in the saints.*—VER. 18.

THIS is part of one of Paul's prayers; for the words just before are, 'Making mention of you in my prayers, that the God of our Lord Jesus Christ,' &c.

In the prayer that he makes, which reacheth to the end of this chapter, there is first the *person* he prayeth to, it is God the Father, under two considerations, as he is the 'God of our Lord Jesus Christ,' and as he is the 'Father of glory.' And, secondly, here are the *things that he prayeth for* unto this God; he prayeth for spiritual knowledge, that is the general; and that in these four particulars:—

1. In the *knowledge of himself*, in communion with God; and that by two ways, a way of wisdom, and a way of revelation; as I have already shewn in the 17th verse.

2. *That they may know what is the 'hope of his calling.'*

3. *What are the 'riches of the glory of his inheritance in the saints.'*

4. *What is the 'exceeding greatness of his power,' that works in the saints, and that will bring them to this glory.* The Apostle enlargeth his heart, according to the utmost experience himself had, what was requisite and necessary for sealed and grown Christians, and accordingly frameth his prayer for these Ephesians.

I have opened to you the meaning of the first petition, 'That he would give unto you the Spirit of wisdom and revelation in the knowledge of him.' By knowledge of him, I shewed, was meant an excellency of knowledge, as the Apostle calleth it, Phil. iii. 8, which consisteth in communion and fellowship with God. The way of which knowledge is, either in a way of wisdom, or in a way of revelation. I despatched this in the last discourse.

Now I come to the 18th verse, where there is a new petition. Our translators read it, 'The eyes of your understanding being enlightened, that you may know what is the hope of his calling,' &c. But I read it otherwise, and I shall give you an account of it afterward. I read it thus, 'And that he would give you eyes of your understandings enlightened, for you to know what is the hope of his calling,' &c.

To open these words, 'To give you eyes of your understandings enlightened,' I shall but mention to you how others would interpret the coherence of these words with the former.

They would make this and the former to be but one entire petition; and so indeed our translators carry it: 'That he would give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understandings being enlightened, that you may know,' &c. They would make it, I say, but one entire petition or sentence, both this in the 18th verse and that in the 17th. And their meaning is this, 'That in the knowledge of God and Christ, their eyes being enlightened by a Spirit of wisdom and

revelation,'—all these being means by which we come to knowledge,—‘they might know what is the hope of his calling.’ To such a purpose or sense as this do many interpreters usually read it.

But I rather cut it off from the former, and make it a new and distinct petition. He had finished one petition, when he prayed that God would give them a Spirit of wisdom and revelation in the knowledge of him, or communion with him. And now he prayeth for knowledge of the hope of his calling; for a taste and prelibation, or foreknowledge, of the greatness of that glory they were ordained unto. And as he prayed they should have a Spirit of wisdom and of revelation given them to know God, so now he prayeth God to give them eyes of their minds enlightened, to know the hope of his calling, and the riches of his inheritance.

Only I yield thus much to the other interpretation, which I desire you to observe: that of the two, the Apostle putting knowledge of God, and communion with God, the ‘knowledge of him,’ as the text hath it, before the knowledge of what is the riches of his inheritance,—I say, I yield thus much to it, that communion with God, and knowledge of God, is the highest way to come to know what heaven is, and what the riches of his inheritance are; and therefore it is a meaning agreeable to the analogy of faith to read it thus, That in the knowledge of him their eyes might be enlightened to know what heaven is. It is, I say, a meaning agreeable to the analogy of faith: the knowledge of God, and communion with God, is the high way to know what is the hope of his calling, and what the riches of his inheritance are.

But yet, my brethren, that interpretation of theirs is certainly to me not the meaning; and my reason is this, because they would make the knowledge of God but as a way and means only subordinate to the knowledge of what heaven’s glory is: ‘In the knowledge of him, the eyes of their understandings being enlightened,’ say they, ‘that they may know what is the hope of his calling, and what are the riches,’ &c. But though it is true that by the knowledge of God, and communion with him, we come to know what heaven is; yet of the two, communion with God is the greater. I shall explain myself to you thus:—

There are two things to be considered in heaven. There is either the happiness that the saints themselves shall enjoy, which is ‘in the saints,’ saith the text, their happiness and their blessedness. And there is, secondly, communion with God, which is the cause of this happiness. Now of the two, communion with God is the greater. There is *beatitudo objectiva*, the thing possessed, which is God himself; and there is *beatitudo formalis*, which is the fruition of him; the happiness by enjoying God, and by knowing God. Now of the two, the knowing of God, communion with God, is more than our happiness; and therefore, if you mark it, the Apostle putteth that first, ‘That you may have a Spirit of wisdom,’ saith he, ‘and of revelation in the communion and knowledge of him;’ and then cometh, ‘That you may know what happiness you shall have, what are the riches of the glory of his inheritance in you,’ in the saints: there is *beatitudo formalis*, your fruition of it. Of the two, my brethren, it is the greater, therefore it is put first here, and therefore is not meant as a means only of knowing the other, but as a distinct thing from the other.

You shall find as much to this purpose in Rom. v., comparing the 2d and the 3d verses with the 11th. The Apostle speaks there of faith. By faith, saith he, ‘we rejoice in the hope of the glory of God,’—that is, of that glory we shall have from God,—‘and not only so, but we glory in tribula-

tion also.' Though for the present we are miserable, yet through faith we see so much glory to come that the soul shall have, as it upholdeth us, we rejoice in the hope of glory, notwithstanding tribulation. Now mark the 11th verse, 'And not only so, but we also joy in God.' He riseth higher; to rejoice in hope of glory is a great matter; and not only so, but to do it in affliction too, that is more. But will you have the highest? saith he. 'Not only so, but we joy in God too.'

These words, 'Not only so, but we joy in God,' have an aspect, have a look to what is said in the 3d verse, where he bringeth in the same phrase, 'Not only so, but we rejoice in afflictions.' Not only so, saith he, but we rejoice in God. We do not only rejoice in our afflictions, in the hope of glory, but we rejoice in God too. Not only in the hope of our happiness, the inheritance in the saints, as the text saith, but in the knowledge of him. So that, 'in the knowledge of him,' is not the means only or simply whereby we come to know what heaven is, but it is a greater matter, for the top of heaven lieth in communion with God, and not only in your being made happy.

And so you see now why it is preferred here. So that here beginneth—this is all I have contended for—a new petition in these words, and I read them thus, and he that consulteth the original will find it will bear it: 'That he would give you eyes of your mind enlightened, to know what is the hope of his calling,' &c.

The words in the original are, *πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας*, 'eyes of your understanding enlightened,' in the accusative case, to give you the grammatical coherence of the words; it is not in the dative case, 'the eyes of your understanding being enlightened.' But take the words simply, and they lie thus, 'that God would give you eyes of your understanding enlightened.'

There are some that would make the words before, 'the Spirit of wisdom and revelation,' to intimate and import the causes of spiritual knowledge; and these words, 'the eyes of your understanding being enlightened,' the act of spiritual knowledge, which is the effect of those causes; and they would make that to be the coherence of these words with the other; and they open it handsomely thus. Say they, unto spiritual knowledge by way of causation, there are two things required. There is, first, a Spirit of wisdom, which is a Spirit of faith; and, secondly, of revelation, which is bringing light to that faith. They express it well by this similitude, which I shall afterward make use of. To bodily sight, say they, there are two things required. There is first an eye to see with, a faculty of seeing, that is meant by the 'Spirit of wisdom;' the Holy Ghost giving a power, an inherent principle, a habit, a disposition of spiritual wisdom. For you know he is a wise man, not that hath wise thoughts sometimes, but that hath wisdom habitually in him; as we use to say, he that is wise of himself, that hath a principle of wisdom in him, is properly wise. So now by a Spirit of wisdom, they mean that inherent principle of faith which makes a man wise, that infused habit which the Spirit works, that is as the new eye in the soul. And then, by the Spirit of revelation is meant, the light that the Holy Ghost acts this principle of faith by; and as the effect of both these, he mentioneth the 'eyes of their mind being enlightened to know him.' The one noteth out the causes, the other noteth out the effects.

But, my brethren, I will give you a reason or two against this interpretation, and so I will go on; for the coherence of these words is the greatest difficulty in this text; the rest will go on more easily.

If his meaning were to pray only for the principle of spiritual knowledge in the former words, and the act of knowledge in these latter words, 'the eyes of your mind being enlightened, to know,' &c., first, he would not have terminated the Spirit of wisdom and revelation in an act, in the 17th verse, as he doth; 'in the knowledge of him,' saith he. Then he cometh with a new business, 'the eyes of your mind being enlightened to know.' Here is a new cause of a second act; therefore certainly we must part them. Here is a Spirit of wisdom and revelation produceth one act, 'the knowledge of him.' Here are eyes enlightened, which produce a second act, 'that you may know,' saith he, &c. Certainly, therefore, the one doth not note out the causes and the other the acts; but here is an act answering the cause of knowledge in the one, and an act of knowledge, answering the cause of knowledge in the other.

So now, having shewed the coherence of the words, I come to the parts of the text.

The parts of this 18th verse are two.

I. Here is, first, *a new expression of spiritual knowledge*; 'that they might have enlightened eyes to know.'

II. Here is, secondly, *new objects to be known*, the knowledge of which would make them complete Christians. Which objects are three:—

1. *What is the hope of their calling.*

2. *What is the glory of their inheritance.*

3. *What the power is that is engaged to bring them to this inheritance.*

I. To begin with the first, *what is meant by spiritual knowledge*, as it is set forth to us here by giving them eyes of their mind enlightened, enlightened to know. As I take it, here are *four* things held forth to us:—

1. Here is the subject of spiritual knowledge, the mind, the understanding; 'the eyes of your understanding.'

2. Here is a double gift:—1. Of eyes unto the understanding. 2. Of light unto these eyes; for so I read the words, 'that he would give you the eyes of your understanding enlightened.'

3. Here is the act; to know.

4. Here are the persons; ye, saith he, *εἰς τὸ εἰδέναι ὑμᾶς*, 'that ye may know.'

I will open all these in order.

1. Here is, first, *the subject of spiritual knowledge*; it is the understanding, 'the eyes of your understanding.' Some copies read it *τῆς καρδίας*, 'the eyes of your heart.' There are *variae lectiones* of the New Testament, as well as of the Old; that is, various readings. The king of Spain's Bible readeth it, 'the eyes of your heart.' Ordinarily we read it, 'the eyes of your understanding.' The truth is, the Hebrew word **לֵב**, which signifieth *heart*, the Septuagint usually translated it *διανοία*, *understanding*; as Gen. xxiv. 45. We use to call wise men *cordati*; and fools in the Latin are called men without a heart, that is, without understanding; and it is called applying a man's heart to wisdom. Understanding, and a man's heart, in the Scripture phrase, are put both for one; they are both joined, *διανοία καρδίας αὐ-ῶν*, Luke i. 51, 'the understanding of the heart.' So indeed the words may be read there, which are translated 'the imaginations of the heart.'

Now, then, from hence the observation is but only this, That the heart followeth the understanding. They are put one for another, whether in a man's corrupt estate; when they err in their understandings, they are said to err in their hearts; for if their understandings err, their hearts will certainly do so. Saith our Saviour Christ, Matt. vi. 21, 'Where the treasure

is, there will the heart be also.' Mark the reason, 'The light of the body is the eye.' How are these joined together? Plainly thus: look what the eye of the understanding of a man setteth up to be a man's good, his treasure, that the heart, the affections will follow. As we judge of things, so we are affected, and so the whole body, that is, the will and affections,—for he compareth the understanding to the eye, and he compareth the will and affections to the body, which is as the heart, and affections as the members,—look which way the eye goeth, saith he, the body will go as that directs. Look what the understanding pitcheth upon to be a man's treasure, there the heart will be. Therefore, now, it is all one to say, 'the eyes of your understanding,' as one copy readeth it; or, 'the eyes of your heart,' as another readeth it. If the understanding be once enlightened, the heart is enlightened, and so the whole soul is drawn; if that knoweth the excellency of heaven, where that treasure is, the heart will be also. I speak this to reconcile those diverse readings which the copies have.

And so much for the subject, the mind, or the heart, when that is once enlightened.

2. *Here is a double gift.* Here is an eye given, and here is an enlightened eye, light given to that eye too. There are some interpreters that do refer the words to the word 'give,' in the former verse, and do put some words in, and read it thus: 'That God would give the eyes of your mind, ὁφθαλμοὺς ὁφθαλμοῦς φωτισμένους, to be enlightened.' Others, as Ambrose, read it, 'To have eyes of your mind lightened.' But I take the words nakedly and barely as they are in the Greek, and I read it thus, 'That he would give you eyes of your mind enlightened.' The gift, I say, consisteth of two things: first, of an eye of the mind; secondly, of light to that eye; and both these are requisite for us to know any spiritual thing, saith he, εἰς τὸ εἰδέναι, 'that you may know.' That a man may know heaven or any spiritual thing, he must have a new eye in his mind, and he must have a new light put to that eye; 'that he would give you eyes of your mind enlightened.' So that now cometh fitly in the interpretation that others would give it of the Spirit of wisdom and revelation; the one noteth out the principle, the other the light that the Holy Ghost bringeth in. To clear this to you—

In the first place, before a man can spiritually apprehend spiritual things, yea, or if he would grow in the apprehension of them, he must still have more of a new eye put into his mind. Read Dent. xxix. 4, 'God hath not given thee,' saith he, 'eyes to see, nor ears to hear, nor a heart to perceive to this very day.' If a man will understand spiritual things, he must have a new eye and a new heart. God must give him an eye of his mind, and to his mind; put into his understanding a new understanding.

In 1 John v. 20,—it is another place I bring for it,—saith the Holy Ghost there, 'He hath given us an understanding to know him that is true;' a peculiar understanding, not creating a new faculty. No, but enduing that faculty with a new disposition, with a quickness; for it is called by the prophet Isaiah, 'the understanding of the mind.' You shall find, therefore, in Scripture, that wicked men are said to be blind, they want an eye; and, so far as we are unregenerate, we want eyes as well as light to see heaven or any spiritual thing with. Saith he, John iii. 3, 'Unless a man be born again, he cannot see the kingdom of God;' for to see the kingdom of God a man must have a new light begotten in him, a man must have, as it were, a new understanding; and therefore you read, 1 Cor. ii. 14, that a carnal man 'cannot receive the things of God,' that is the phrase there; he cannot receive, he wants an eye, as a blind man he cannot receive in colours.

Well, that is the first gift, therefore, to have an eye, which in Ps. cxix. 18 is called opening the eye,—‘Open mine eyes,’ saith he, so we translate it; read the margin, it is ‘reveal mine eyes:’ Lord, take off the veil, and then I shall see the wonderful things of thy law; which answereth with what is in 2 Cor. iii. 16, the veil lies over all men’s hearts; that, as there is film over all men’s eyes that are blind that they cannot see, so there is over every man’s heart by nature. Here, then, is the first thing to be done, to clear the eye, to give a new eye, to take the veil off.

But if a man have never so good an eye, if he be in the dark, he can see nothing; therefore the second thing that concurrereth to spiritual knowledge here is, ‘to give you eyes enlightened;’ as to give you a new eye, so to give you a new light. For, Eph. v. 13, it is light that makes all things manifest. It is a philosophical speech the Apostle there useth, it agreeth with what Aristotle saith, *lumen* is *actus perspicui*, it is that which putteth life into colours and acts them. Let ever so good an eye be in the dark, it seeth not; therefore, now, here is a second work of the Holy Ghost, to enlighten this eye if ever a man cometh to see anything in a spiritual way; and as there cometh more light in, so a man seeth more or he seeth less. And therefore you shall find, in Acts xxvi. 18, the conversion of a sinner hath two expressions: the first is ‘to open his eyes,’ to take away the veil; and then ‘to turn him from darkness to light.’ You shall find the like in 2 Cor. iv. 6. God, saith he, that created light out of darkness, giveth ‘the light of knowledge’ (mark that phrase) ‘of the glory of God in the face of Jesus Christ.’ Will you have knowledge? There must be a light to accompany it. All men’s experience that have grace agreeth with this. What is the reason that you shall see some things in a chapter at one time and not at another; some grace in your hearts at one time, not at another; have a sight of spiritual things at one time, not at another? The eye is the same, but it is the Holy Ghost that openeth and shutteth this dark-lantern, as I may so call it; as he openeth it wider, or contracts it or shutteth it narrower, and sometimes he shutteth it wholly, and then the soul is in darkness, though the soul have never so good an eye. Therefore, as the Apostle prayeth for an eye, so he prayeth for light; ‘that he would give them eyes of their mind enlightened.’ And so much for the gift: here is the subject of it, the mind or the heart, that was the first; secondly, here is the gift, to give them an eye, to give them light, eyes enlightened.

3. *Here is the act, both of this eye and of this light*—that is, ‘to know,’ *εἰς τὸ εἰδέναι*; to know, saith he. To every act of spiritual knowledge that you have in anything, my brethren, there is a giving you an eye to see it, and there is giving you a new light to see it with. It is a gift of the Holy Ghost, not only to give you a light and to give you an eye, but it is a gift for him to draw forth the act of knowledge, to give you for you to know, so the word is in the original, *εἰς τὸ εἰδέναι*. It referreth to ‘give,’ with the 17th verse, even this as well as the other.

Our dependence upon the Holy Ghost, consider what it is, in all spiritual things. It is, first, to have a new eye; it is, in the second place, to have a new light from the Holy Ghost to actuate, to inform that eye, to shine upon it, to irradiate it; and, thirdly, to draw forth the act of knowledge. In Phil. ii. 13, It is God, saith he, that giveth the will; that giveth *τὸ θέλειν*; the very act of the will is from him; and here *τὸ εἰδέναι*, an act of knowledge, is his too, it is a gift too. Saith our Saviour Christ, ‘To you it is given to know,’ *δίδοται γινῶναι*, it is given to know; the very act of knowledge is a gift. We see, I say, my brethren, the great dependence we have upon the

Holy Ghost ; not only must he give us an eye and give us light, but he must give us to know too. It is a mighty expression that in 2 Cor. iii. 5 : saith he, 'We are not able of ourselves to think a good thought ;' he doth not say we are not able to *do*,—as Christ said before him, 'Without me ye can do nothing,'—but he saith, ye cannot *think*, if you come to spiritual things. No, *you cannot think* ; of all things else it is easiest to think, yet this must be given too. Prov. xx. 12, 'The hearing ear and the seeing eye, the Lord hath made both of them.' Is it true in naturals that not only the eye is made but the seeing too ? It is certainly much more true in spirituals. The scope of Solomon there is to let us see, as Cartwright well observeth, that in the smallest thing, in the very applying of sight to an act of seeing, 'the hearing ear and the seeing eye are of the Lord ;' so it is much more in spirituals ; he must give you an eye and he must give you a light, and he must draw forth that gift too, else we have no sufficiency to do it. 'We are not able to think a good thought, but all our sufficiency is of God ;' and there cannot a greater instance be given that 'all our sufficiency is of God,' when we cannot so much as 'think one good thought' else.—So much now for the giving them both an eye and light and the act of knowledge.

4. Here is a fourth thing, and that is *the persons*, 'for you to know,' for so indeed it is in the original. He mentioneth *you* no less than three times : that he might give to *you*, ver. 17, the eyes of *your* mind ; that *you* may know, ver. 18. All that I observe out of it is this, which some against the Papist have done out of the same text, against implicit faith. What do the Papists say ? They would have you see with other men's eyes ; they would have you believe the greatest thing in the world, and believe it because the Pope saith it. No, saith the Apostle, I would have you see with your own eyes, I would have him give you 'the eyes of your mind enlightened, that you may know.' There all these three *yous* in it. The just shall live by his faith, and nobody's faith else.—And so much for that.

II. I divided the words into these two parts : first, into spiritual knowledge, that he prayeth for ; that you see I have despatched. The next, which is that I now come to, is *the objects he prayed they might know*, which I told you were three, and in this verse we have two of them laid down. The first is, *what is the hope of their calling* ; the second is, *what is the riches of the glory of his inheritance in the saints*. There is nothing difficult in these words but only this, 'what is the hope of their calling.' I shall present the difficulty to you, and I will tell you what my apprehension and judgment of it is.

*Hope* is taken, say interpreters, for two things ; either for the thing hoped for, as Col. i. 5, 'For the hope,' saith he, 'which is laid up in heaven ;' that is, heaven itself, the thing hoped for : so Titus ii. 13, 'Looking for the blessed hope ;' that is, the thing hoped for. Or else, in the second place, it is taken for the grace of hope ; not for the object, but for the grace of hope, by which we do hope. And it is sometimes put for assurance of our interest in the thing hoped for ; as 1 John iii. 2, 3, 'Now we are the sons of God,' saith he ; 'and he that hath this hope in him,' that is, hath an assurance of this, is confident of this, 'he purifieth himself as God is pure.' And so likewise Rom. v. 4, 5, 'Experience worketh hope, and hope maketh not ashamed,' that is, it worketh an assurance that leaveth not the soul in confusion ; 'because the love of God is shed abroad in our hearts,' so it followeth. So that by hope there, he meaneth assurance of salvation ; as likewise Rom. xv. 13, 'That you may abound in hope through the power of the Holy Ghost.'

Now, my brethren, interpreters do generally carry it by hope to be meant

here the thing hoped for. I find almost all interpreters go that way, restraining it to the thing hoped for; and, say they, the Apostle, what he calleth hope in these words, he more plainly explaineth in the next words, that he meaneth by hope the thing hoped for. He telleth you in the next words what it is, what is 'the riches of the glory of his inheritance,' saith he. So that what he meaneth by hope in the one, he plainly expresseth in the other. Only he calleth it hope here in the first sentence, to shew that it is but in hope, but it is to come in the world to come; and to shew that the highest joy that we have here is but in hope to what is to come. For as it is, Rom. viii. 24, 'What a man seeth, that he doth not hope for.' By hope there, he meaneth the object of hope.

And it is called the 'hope of your calling;' or, say they, the 'hope of his calling.' Why? Because it is that unto which we were called. Read 1 Thess. ii. 12, 'Who hath called you,' saith he, 'to his kingdom and glory.' So then the meaning of the Apostle, say they, is this: he prayeth that they may know what great things are laid up in heaven for them, which God calleth them to hope for, which are annexed to their calling.

I find Zanchy thinks the grace of hope should be here meant, not so much the thing hoped for, as the grace by which we hope for this thing hoped for. And so they interpret it thus, 'the hope of his calling;' that is, say they, the hope which God calleth us to have of that glory that is to come, which God commandeth us to have, and calleth us to. Therefore, say they, it is called the hope of his calling. And his meaning is this, he prayeth that they may know what great hopes and assurance God would have us Christians to have of the life to come.

Now to this interpretation of theirs, I add but this: that by hope is here meant the ground of hope; it is not merely the grace of hope by which we do hope, but the ground which God doth give us to hope upon; the grounds and the evidences that we have for eternal life, that that should be the Apostle's meaning. And I find that Zanchy falleth into this, and so hinted me indeed to it; for he explaineth it thus, 'That they might know their hope is founded upon the most infallible and certain grounds that can be.'

I must give you Scripture for this, to shew where hope is put for the ground of hope. I will give you but one, Rom. iv. 18; there it is said, that Abraham 'against hope, believed in hope.' What is the meaning of that? He did against all grounds of hope believe. He mentioneth the grounds that might discourage him in the next verse; saith he, his body was dead, being an hundred years old, and Sarah's womb was dead; yet against all hope, that is, against all grounds of hope, he believed in hope.

So then the interpretation I pitch upon is plainly this. The Apostle prayeth here, that they may know what great, what infallible, what multitudes of grounds of hope God had called them to; what grounds of assurance and evidence their souls might have that heaven is theirs. So that now, in this first part, he prayeth that they may have much assurance of their own interest in heaven, and see good grounds for it. And, in the second part, he prayeth that they may see the glory of his inheritance.

I will give you my reason why I interpret it thus, rather than for the thing hoped for; that this expression should mean one and the same thing, heaven in both. My reason is this: the Apostle seemeth to pray for three things distinctly, and he putteth a conjunctive, *καὶ*, between them all. First, he prayeth that they may see what is the 'hope of their calling,' and see what is the 'glory of his inheritance,' and see what is the 'exceeding greatness of his power.' Now, if 'exceeding greatness of his power' be a distinct



thing from 'what is the glory of his inheritance,' then 'what is the glory of his inheritance' is a distinct thing from 'what is the hope of his calling;' therefore, the thing hoped for is not meant, but he intendeth three several sorts of things that he prayeth for. And he addeth *τίς*, and *τί τὸ ὑπερβάλλον μίσθος*, *what*, and *how great*, to all three, to shew that they are distinct; what great grounds you have of your interest, and that you may see what a great and glorious inheritance it is that you have interest in, and that you may see thereby how great the exceeding greatness of his power is that he works in them that believe, and keepeth you for that glory.

Having thus opened to you what is meant by the hope of his calling, what grounds of hope you have, I will but shew you how it agreeth fully with the scope and with the phrase the Apostle here useth, that I may back this interpretation.

It agreeth fully with his scope; for, first, he prayed in the former verse for communion with God. Now, what is the next thing a good soul would desire, next to communion with God. To have the grounds of his assurance kept continually fresh in his heart, that he may 'know the hope of his calling;' that is the next thing any good soul would pitch upon, to keep himself in perfect peace and comfort; and then to know the greatness of that glory that he had an interest in. Link these three things together, this makes a complete Christian, full of comfort, full of joy and peace in believing.

It agreeth also with the phrase that followeth, 'the hope of his calling;' interpreting it for grounds of hope or grounds of assurance, what grounds of assurance you have.

By 'his calling' here is either meant that calling which God commandeth you to have; such grounds of hope as God calleth you, being Christians, to have, commandeth you to have; that is one meaning of the phrase. So the word 'calling' is used, 1 Thess. iv. 7; saith he, 'God hath not called us to uncleanness, but to holiness;' that is, he hath commanded us to be holy, for so you may interpret it by the third verse, 'This is the will of God, your holiness.' God's calling and his will is all one. If you did but know, saith the Apostle, the grounds that God calleth you to have the hope you have, the assurance God calleth you to have, and hath given you grounds to have; that is the meaning of his prayer.

Or, secondly, the hope of his calling may refer to the work of grace, which is called calling and conversion; and so the meaning is proper and very good, and it is thus: that you, being called by God, have all the grounds to have assurance that may be; and I pray, saith he, 'that you may know what is the hope of your calling.' A man effectually called hath multitude of grounds to be assured, if he be not negligent in it. So that that which I pray for, saith he, is that you may know the very calling itself, the very work itself; God's calling you affordeth you grounds enough of hope. I pray that you may know the grounds of your hope, keep that fresh in your eye, and so you will be comforted.

I come now to some observations out of this interpretation.

*Obs. 1.*—The first observation is this: *That every man in the state of grace is called to have assurance*, and there are grounds enough for it. Oh, saith the Apostle, would you did know what is the hope of his calling, what grounds you have of hope from that calling of God that hath put you into the state of grace! The state itself affordeth it, and the word of God upon you affordeth it, only you want eyes to see it; therefore I pray that the eyes of your understanding may be enlightened to know it, daily enlightened to see those grounds.

My brethren, every believer hath grounds enough of assurance if their eyes were but enlightened. There is a whole epistle written on purpose; God wrote one book to shew the vanity of the creature; he hath written another book on purpose to assure us and every believer of salvation. The first Epistle of John is written on purpose for that end; you shall see it is his scope both by the first chapter, ver. 4,—so he beginneth, ‘These things write we unto you, that your joy may be full,’—and by chap. v. 13, ‘These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.’ And, saith he, I write to all sorts of Christians that are called; so he saith, chap. ii. 12, 13, ‘I write to you, children,’—those that are babes are capable of assurance, to know the hope of their calling, if God enlighten them,—‘because your sins are forgiven for his name’s sake. I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men,’ &c. All sorts of Christians are capable of assurance if God enlighten their eyes, and if they be once called there is abundance of grounds to give them assurance, to give them hope of salvation. He telleth us in the 10th verse of the 5th chapter, ‘He that believeth hath the witness in himself,’ that is, he hath the matter of it. Yea, there is no act of faith but putteth forth a witness;—as when we come to a hollow place there is no voice but turneth back an echo, only if you speak low the echo answereth you low, but if you speak loud the echo is loud too; so if a man’s faith speaks strongly, it will echo forth back again a strong witness;—there is the witness of blood and the witness of faith. ‘He that believeth hath the witness in himself.’ There is no grace a man hath but is a ground of assurance. There is no exercise of grace but is a ground of assurance. In your very not sinning you may fetch assurance from it; so John telleth us, 1 Epistle iii. 9, ‘He cannot sin, he hath the seed of God in him;’ you shall find that in your hearts that you cannot sin; there is an evidence of grace when you are tempted to sin. The grounds that every believer hath for assurance of salvation, if he did but know them, they are infinite ones and infallible.—So much for the first observation.

*Obs. 2.*—To give you a second observation. Though a man have never so much ground of hope from God’s calling him, yet, notwithstanding, he must have the eyes of his mind enlightened to know what is his hope, what are the grounds of evidence and assurance of salvation; and further than he hath an eye and an act of knowledge drawn forth, he cannot see it; therefore the Apostle prayeth that ‘the eyes of their minds may be enlightened, that they may know what is the hope of his calling.’

To make this plain to you. All graces, as they work with a borrowed strength,—not with a strength of their own, but with the strength of the Holy Ghost,—so they shine to comfort you with a borrowed light, as the stars do with the light of the sun. A man hath a natural power to know what is within him, so saith the Apostle, 1 Cor. ii. 11. Let any man ask me what I think, I can tell him, and so can you; it is from the natural spirit that is in every one. ‘What man,’ saith he, ‘knoweth the things of a man, save the spirit of a man that is in him?’ The spirit of a man that is in him doth know it, it can tell you a man’s thoughts and affections; but if you would come to know whether faith be in you or not, or whether true love to Christ be in you or no, or zeal for his glory, now you must have the Spirit to enlighten your eyes; though it be in you, the mere spirit of a man will not do it; so it followeth, ‘We have received the Spirit that is of God, that we may know the things that are freely given us of God.’ If you will

come to know whether you have grace or no, which God hath bestowed upon you, here you must have the eyes of your mind enlightened, 'that you may know,' saith the Apostle, or else you will not see it. Your graces shine with a borrowed light. You can tell, 'I think such thoughts as believers think;' but to tell that this is true faith and differeth from that of hypocrites, this you cannot tell without the Holy Ghost enlighten you. Therefore he prayeth 'that the eyes of their minds may be enlightened, that they may know.'

I will give you a scripture more for this, Rom. viii. 16,—mark that place,—It is the Spirit, saith he, that 'beareth witness with our spirits, that we are the children of God.' He doth not only say he beareth witness to our spirits, but he beareth witness *with* our spirits. Our spirits, our graces, (that which is born of the Spirit is spirit,) never witness unless the Holy Ghost witness with them; if he do not give in his testimony with them, your graces will give no witness at all; if he do not enlighten the eyes of your mind to know, you will not know the hope of your calling, you will have no assurance.

Likewise that other place, Rom. xv. 13; the Apostle prayeth there, that they may 'abound in hope, through the power of the Holy Ghost.' Doth a man abound in hope? Hath he any comfort? any assurance?—for I take 'hope' there for assurance, as I do here,—any confident persuasion? It is, saith he, through the power of the Holy Ghost.—So much for the second point.

I might interpret it thus. 'The scripture is not of private interpretation;' so saith the Apostle, 2 Pet. i. 20. Read another book, your natural understanding will help you to understand it; but, saith he, the scripture is not of private interpretation; that is, no man's private understanding will help to understand it, but that Spirit that writ it. Look into your own hearts, there is a word written in the heart, as here the word is written in our books; that word written in the heart, the law written there, is not of private interpretation; all the human wit that any man hath who hath grace, cannot help him to do it, to know the meaning of it, but that Spirit that wrote it there; for so you know we are called 'the epistle of Christ, written not with ink but with the Spirit of the living God,' 2 Cor. iii. 3. He only is able to read it; unless he enlighten your eyes, give you an eye, and give you light, and draw forth an act of knowledge, you will not know what is the hope of his calling, you will not know what ground you have for assurance of salvation.

*Obs. 3.*—To come to a third observation, and it is a good one. You know I interpreted the hope of his calling partly in this sense, to be that which God calleth you to have. Art thou a believer? He calleth thee to hope; as he calleth you to holiness, so he calleth you to assurance, to hope. What is the reason then that poor souls want comfort? It is God's mind you should have it, there is enough in the word to comfort you; there is enough in your own hearts to comfort you, there is a Holy Ghost that dwelleth within you. God, I say, calleth you to hope. Satan, my brethren, and Antichrist call you to doubt; so the Papists do; but God calleth you to hope, calleth you to assurance. The Papists exact of every man as necessary to salvation, to believe a harder point than the assurance of their own salvation; for they exact of them to believe that the Church of Rome is the only Church of Christ, to believe the mother, but they would have men to doubt of their Father; they would have men to be bastards, that is the truth of it. But, saith he, 'that you may know what is the hope of your calling;' he would have them know it. The Apostle writing to men that had assurance,

to old men, saith he, you have known the Father from the beginning, not only the mother, but the Father. It is a harder point to believe that the Church of Rome is the only true Church of Christ, than to believe that thou art in Christ, and there is more evidence in thy own heart, if the Holy Ghost irradiate thy mind, than there is of the other, for that is an extrinsical thing, and yet they are strict in that point; upon pain of damnation a man must believe that that is the true Church: yet they would not have a man believe he is a true member of the Church, nor of Jesus Christ. No, it is 'what is the hope of his calling;' he calleth you to hope, that is his commandment.

Rom. xv. 13, 'The God of hope fill you with all peace and joy in believing.' God is a God of hope, and he would fill your hearts with peace and joy through believing. He is not only called the God of hope because he is the object of hope, but because he is the author of it; and all the Scripture is written to work hope in us, so saith ver. 4 of the same chapter. God's mind is, that the saints should have nothing else, 'that you may know what is the hope of his calling;' only your eyes are dark indeed, there lieth the defect, naturally you are dark and can know none of these grounds, therefore the Apostle prayeth that the eyes of their mind may be enlightened, that they may know what is the hope of his calling.

*Obs. 4.*—In the fourth place, if you observe it, it is what is the hope of *his* calling, it is not what is the hope of *your* calling, or what is the hope of your grace; he giveth it not that title. Take calling in that sense for God's work of conversion upon a man's soul, I do observe but this out of it, and it is to you a note of much consequence: If you come to have good assurance that the Holy Ghost giveth, he will draw your eye unto his work, rather than unto the work that is wrought in yourselves.

I will explain myself to you as well as I can. It is the property of the Holy Ghost when he doth give any man assurance and hope, and enlighteneth his eyes to see what the hope of God's calling is, not to make the heart pore upon the work in himself: but to draw his heart up to God as the worker of it, and to have a hint from thence to stand admiring of him that thus called him, and by his mighty power wrought these things in him through his free grace. When men look upon grace wrought in themselves, self-love rejoiceth in it, and they boast as if they had not received it. No, saith the Apostle, look not upon the hope of *your*, but upon the hope of *his* calling; as having received it from him, let it lead you to the fountain of his free grace. I do observe it there in 1 Cor. ii. 12, (I quoted the place before,) 'We have received,' saith he, 'the Spirit of God, that we may know the things that are freely given us of God.' Mark that expression; not only know the thing, that this grace is wrought, but with this addition, it is the free work of God's grace. This is the end always of the Holy Ghost when he giveth assurance, that is his manner, as he discovereth his graces to you, these things are in you, so that these things are freely given you of God, he leadeth you to the fountain of his grace, that you may admire it and fall down before it; that you may know, saith he, praying for assurance, what is the hope of his calling; he fixeth their eyes there.

Next to communion with God and knowledge of him, he prayeth they may know their own interest.

The next thing that is to be handled is this—and what is *the riches of that glory*, which is the glory which they had assurance of. Put but these three things together, my brethren, and do but think with yourselves, what mighty effects it would work, what comfortable Christians it would make you, if

your hearts came up to what Paul prayeth for here : that you lived in the knowledge and communion with God day by day, to converse with him as he is the God of Christ and the Father of glory, as he calleth him in the next verse ; and next to that add, the grounds and evidences of our assurance, and eyes enlightened to see them, admiring the love of God in you and toward you ; and, thirdly, add the eyes of your understanding further enlightened, with mighty vast apprehensions of that heaven you have interest in, of the riches of the glory of his inheritance. If a man's soul would live but in these thoughts, what a mighty powerful Christian would that man be ! Paul had all these things in his heart, and when he cometh to pray for men he prayeth after this rate, and this is the meaning of his prayer.

## SERMON XXI.

*And what the riches of the glory of his inheritance in the saints.*—VER. 18.

As I told you, this is one of the Apostle's prayers, as he hath many other scattered up and down in his Epistles. In this prayer of his you have these two parts: First, the person that he prayeth to; the God of our Lord Jesus Christ, the Father of glory. He doth set him forth under such considerations as were suitable unto the matter of his prayer, as I shall shew you in the closure of this sermon. Then, secondly, you have the matter of his prayer, which is for knowledge. 1. Intimate knowledge of God, intimate communion with him, as I have opened to you; 'that he may give you the Spirit of wisdom and revelation, in the knowledge' (or acknowledgment) 'of him.' 2. He prayeth God to give them eyes enlightened, eyes of their understanding. That which is translated the 'eyes of your understanding being enlightened,' if you will read it according to the original, as many interpreters go, it referreth to the word *give*; 'that he would give you eyes of your understanding enlightened,' enlightened to know what is the hope of his calling; that is the second part of his prayer. And then, thirdly, what the riches of the glory of his inheritance in the saints are. And, fourthly, what is the exceeding greatness of his power to us-ward who believe.

I am yet in the 18th verse. It hath two parts. It hath first a description of spiritual knowledge. It is a 'giving of enlightened eyes of the understanding, that you may know;' which I handled the last time. There are, secondly, two several objects which these eyes of the understanding being enlightened do serve to know. The first is, What is the hope of his calling. The second is, What are the riches of the glory of his inheritance in the saints.

I opened to you the last time what was meant by the knowing of the hope of his calling. I told you, that by hope, as I understood it, was meant, not the thing hoped for, for that is expressed afterward, but the grace of hope, the grace of assurance, and the grounds of that assurance, the grounds of hope. Hope is taken for the grace of hope, and it is taken likewise for the grounds of hope, as well as for the thing hoped for. It is taken for the grounds of hope; I gave you one scripture for it. I will add but this: in your ordinary expression in our English dialect, when you come and ask a physician concerning a dying friend, or one that is sick, you will say, What hope is there? that is, what grounds of hope? 'There is hope in Israel concerning this thing;' that is, there are grounds of hope. Now then, the Apostle's meaning is plainly this: he prayeth they may know both what assurance and hope God calleth them to have; what is the hope of his calling, what his will, and mind, and command is, you should have; he commandeth that you should be assured, be men full of hope, and of great hope; for by 'calling' is sometimes in Scripture meant his command, as I have shewed you. Or else, in the second place, and together with it, for it is both meant, he prayeth that they may know all the grounds that may give them hope by virtue of

God's calling, for to God's calling there are a world of grounds of hope annexed. There is no man that is called of God but hath all sorts of grounds to be assured of his salvation, and that by virtue of his calling. Now, then, this is the first thing the Apostle prayeth for, that they may make their calling sure; that is the meaning, to know what is the hope of their calling,—what grounds their calling affordeth them, that are annexed to their calling, to being in the state of grace,—what hope is annexed to their calling, of their interest in salvation. So that this is the first petition, that they may know their own interest for themselves, a peculiar one, a particular interest in those great things to come.

Having prayed for this, he doth in the second place pray, that they may know what the riches of the glory of his inheritance in the saints are; that they may know what the greatness of that glory in heaven is, of which they have an interest, and for which they have grounds to hope.

Now, then, put but these two things together, I appeal: let a man's eyes be but enlightened to see all those grounds that God, by virtue of his calling, hath given him to hope for salvation by; to see his own interest clear, to have those grounds fresh in his eye. And then, let him have a light to see, a glorious light to see what the riches of that glory are; what mighty, strong, and glorious Christians would this make men! Now for both these doth the Apostle here pray.

Having then handled this first part, 'what is the hope of his calling,' I now come to the second, 'and what the riches of the glory of his inheritance in the saints' are. I come to these words, and so on. As the Apostle would have them know their own interest, and all the grounds of it, that they might be comforted, so he would have them know the thing. How happy would Christians be, if they knew their own happiness; if they knew both their own interest, and likewise if they knew what the riches of the glory of his inheritance in the saints are!

There are two things that are to be opened in the handling of these words. The FIRST is, to lay open to you, so far as the word openeth it, and doth give you a sight of it, *What the glory of heaven is by the description here that the Apostle makes of it*; he calleth it 'the riches of the glory of his inheritance in the saints.'

The word here, *ὁ πλοῦτος*, the article that is put to 'riches,' is not only to know what it is for the substance, but how great it is. 'That you may know,' saith he, *καὶ τίς ὁ πλοῦτος*, 'how great the riches are,' that is the Apostle's meaning. I was in heaven, saith the Apostle,—so he might have said to them,—and I saw things, saith he, that I am not able to utter. When he came down again, he could tell no news of it; so you may read 2 Cor. xii.; they were too big for his mouth to utter. Therefore here the Apostle is as it were in travail, he bringeth forth great words, *riches*, and *glory*, and *inheritance*, and knoweth not how to express it, heapeth up one word upon another.

And then the SECOND thing that is to be considered in the text is, *Of what use the knowledge of the glory of his inheritance is to saints*; for he would not pray for it unless it were of mighty use. There are these two things to be handled in the words. And—

FIRST, *For the description*, for that the Apostle doth; as he doth pray that they may know it, so he doth interlace in his prayer such descriptions of it whereby they may know it. Now, concerning the description he giveth of it, I divide that into two parts:—

Here is, *first*, *The state itself that the saints shall be in.*

Here are, *secondly*, *The persons to whom it belongeth.*

*First*, *The state itself*, set forth to us by these three things :—

1. An inheritance.

2. A rich inheritance.

3. A glorious inheritance : ‘the riches of the glory of his inheritance.’

*Secondly*, here are *the persons whom it belongeth unto*. Here is, first, the Person whose it is more properly and most eminently, it is *his inheritance*. Secondly, here is the subject in whom this inheritance is. He is the great inheritor ; but who come in as heirs too under him ? It is ‘his inheritance in the saints.’ And so now you have the division of the words.

First, To begin with the first, *an inheritance*.

‘Inheritance’ doth note out the substance of this glory, which is the subject of which the other two are predicated or attributed to. There are two attributes of this inheritance, *rich* and *glorious* ; but *an inheritance* is the substance of it ; therefore he saith, ‘the riches of the glory of his inheritance.’ *Riches* is attributed to *glory* ; but both are attributed to *inheritance*.

In the first place, because we have a title to it, being saints, as sons have to their natural inheritance ; in respect of *our title* to it therefore, it is called an inheritance. My brethren, God, to make heaven sure, and that his children might have mighty hope of their calling, hath made heaven sure by all sorts of ways that are found amongst men to make a thing sure. He hath made it sure by a purchase of the blood of Christ ; so saith ver. 14, he calleth it ‘the purchased possession.’ He hath made it sure by an inheritance too ; not only by a way of sale, it was sold to Christ, and it is his inheritance too, but it is an inheritance to us though he purchased it ; so saith the text too. It is likewise by way of gift, that is the third way of conveying of it ; for ‘the gift of God is eternal life,’ Rom. vi. 23. Lastly, it is given by will of a man that dieth, Heb. ix. 15. You read there that Jesus Christ died, and made his will, that all those that believe in him should have eternal life. ‘For this cause,’ saith he, ‘he is the Mediator of the new covenant,’ or testament, ‘that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.’ As it is an inheritance, and purchased by Christ, and given by God, so bequeathed by Christ at his death. Read the next verses : ‘For where a testament is, of necessity there must be the death of the testator ; for a testament is of force after men are dead ; otherwise it is of no strength at all whilst the testator liveth.’ So that Jesus Christ died, and left it to us by will. We have it by all ways ; you cannot have God made over to you more surely than by way of gift, than by way of inheritance, (if a man make no will, yet the heir succeedeth him,) than by way of purchase, than by way of will. All these ways is heaven conveyed to us.

In the second place, an inheritance noteth out *a perpetuity*. You know your style of inheritance runs thus, ‘to a man and his heirs for ever.’ So doth heaven ; and therefore in the same place I even now quoted, Heb. ix. 15, it is called an ‘eternal inheritance.’

In the third place, an inheritance noteth out *a whole possession* ; it doth not note out a part, it doth not note out a portion. Abraham, you know, gave portions to his youngest children ; but an inheritance he gave to his eldest son Isaac, to his first-born. Now read Heb. xii. 23 ; he calleth the saints there the first-born of them whose names are written in heaven. They have all inheritances as first-born.



You will say, how is that possible? For if one saint inherit all, how do the rest do so too?

Yes, my brethren. Look Col. i. 12, it is called an 'inheritance in light.' Now those that are sons of Adam born into this world, one man doth not inherit part of the light of the sun and another man another; but all men are heirs alike of the light of the sun. If God be the inheritance, if he be the light of it, as you shall hear anon in Rev. xxi. 23, then all may be heirs; for 'God,' saith he, 'is all in all.' He can be whole happiness to one man and whole happiness to another, and no man shall complain; every man possesseth whole God to himself. An inheritance is of the whole, it is not a portion.

So much now for the word *inheritance*. I have touched upon such things as are most material for the opening of it.

I come now to the attributes of it. First, it is a *rich inheritance*. Secondly, it is a *glorious inheritance*. Thirdly, there are *riches of glory* in it: for the word 'riches' may either be attributed to 'inheritance' (and so 'glory') apart; or you may join both together, 'riches of glory of your inheritance.' In the general, my brethren, the Apostle speaks here pertinently, after the manner of men; for all inheritances here below consist either of riches or glory. We see that men inherit both; the children of rich men inherit their riches, if they be noble men they inherit their honour; both honour and riches go by descent, he joineth them both here, you see; and where both these meet there is fulness. When the glory of the greatest monarch upon earth is described, Esth. i. 4, it is done both by riches and by glory; he saith, 'Ahasuerus made a feast, when he shewed the riches of his glorious kingdom, and the honour of his excellent majesty.' There are but these two things which the world pursueth, riches and glory; riches will compass all sorts of pleasures; and if you have these two you want nothing. Read but Eccles. vi. 2; he makes a supposition of a man to whom God hath given riches, wealth, and honour, so that, saith he, he wanteth nothing—if he have these he wanteth nothing—that his soul can desire in this life. Hence, therefore, because these two are things inherited, and because these two put together do fully make up a satisfaction to a man's desires, he describeth heaven to us both by riches and by glory; 'what are the riches of the glory,' saith he, 'of his inheritance.' And therefore you shall find that the reward of heaven is set forth to us by these two, by our Saviour Christ, and these two alone, Matt. xiii. 43, 44. At ver. 43, he layeth forth there the glory of that kingdom, 'Then shall the righteous shine forth as the sun in the kingdom of their Father;' there he mentioneth their glory. 'Again,' saith he, 'the kingdom of heaven is like to a treasure hid in a field;' there are riches. Therefore, Prov. viii. 18, Wisdom is said to have in her left hand riches and honour; for these are the great things the world desireth. You have both here.

First, to begin with *riches*, and secondly with *glory*, apart; and then, why 'riches of glory.'

It is, first, a rich inheritance. The Holy Ghost in this doth descend; he speaks as to children, he expresseth heaven by riches and by glory, because they are the great things, the only things we are capable of to understand heaven's glory by, and the abundance of good things there. First, for *riches*. You shall read in Rev. xxi. a description of the new Jerusalem. Whether it be an estate of glory of the Church here on earth yet to come, which is but the forerunner, is but the harbinger to that great glory after the day of judgment,—which I rather incline to,—or whether it be the glory of the

saints in happiness hereafter, I will not dispute that now, however it will serve my purpose. For if it be meant of the estate of the Church on earth in her perfect glory and beauty yet to come, it will argue much more what is in heaven; therefore it is all one for my purpose whether you understand it of the one or the other. Do but read out that chapter, and you shall find there that he rakes all the bowels of the earth, he fetcheth up all the precious stones out of it, and gold and crystal, all those things that the world hath turned up trumpe, as I may so express it, to commend all things else, wherein riches lie, he hath reckoned them up all as you shall find there; to what end? He mentioneth gold to pave the streets of that city, for men to tread upon, so you have it ver. 21. Nay, he is not only profuse in his expressions,—lavish, as I may so express it, to have a street paved with gold,—but he doth feign as if he were a poet, he saith it was such gold as did shine as crystal, such gold as the chymics say they can make; they can make gold, they say, to have the very transparency of crystal. But the Holy Ghost aimeth not at this art, for it was not in the world; but if gold had a resplendency in it, if it were as transparent as crystal,—for to that he compareth it,—it had a perfection in it. What a glorious creature gold were, if together with the weight it had a transparency as crystal, whereas gold hath a darkness in it. In Solomon's time, which was a time of riches, 1 Kings x. 27, he saith silver was in Jerusalem as stones in the street; here is the type now, but it is but of silver, it is not of gold; but here the streets of the new Jerusalem are paved with gold.

Well, the wall of that city, if you read ver. 18, he saith it was all of jasper-stone; there was never such jasper in the world to make one wall: still he feigneth; he is fain, as we say, to compound, to make golden mountains to express the riches of the new Jerusalem. And you shall find, ver. 21, that every gate of the city was a pearl. A pearl as big as a man's thumb, what a mighty value is it of! Here are city gates, broad gates, open gates, for he saith they were never shut at all by day, for there was no night there. They are every one of one pearl, each gate is but one pearl. Here are the strangest fictions that ever were; you see what visions the Holy Ghost makes to set out the riches of the new Jerusalem. And he saith that all the nations shall bring their glory and honour into it, so at ver. 26,—that is, they shall bring their riches into it, that is the meaning of glory there; for in Scripture we find often that glory is put for riches: Gen. xxxi. 1, we read there that Jacob 'heard the words of Laban's sons, saying, Jacob hath taken away all that was our father's; and of that which was our father's hath he gotten all this glory;' that is, all this riches. The allusion here is to Isa. lxi. 6; there you shall find it is called the glory of riches which the nations shall bring in; and so the Septuagint translateth it. The like you have in Isa. lx. 9. It is a manifest allusion, this in the Revelation, to those places. Now, my brethren, that which is the head city of a kingdom, as London; that which is the head city of the world, as Rome once was, all the nations of the world bring their riches thither. Heaven is the head city, it is the city of the living God, all riches are come thither; it is therefore a rich inheritance.

And let me but add one thing to you: all these same riches of which the Holy Ghost, condescending to our capacities, if we may speak so with reverence, is fain to make fictions,—for mountains of gold, and gates of one pearl, is a thing that never was, nor ever will be in this world, but he doth it to set things forth to us;—all these descriptions, what are they but false riches? Luke xvi. 11, he calleth only the riches of grace and glory the true riches,

and he calleth the other the mammon τῷ ἁδίκῳ. It is translated 'of unrighteousness,' but the Hebrew word the Septuagint oftentimes translates it for 'falsehood;' as now in English we say a thing is right when it is true, and it is wrong when it is false, so the riches of unrighteousness or of wrong, in the Hebrew dialect, oftentimes is put for falsehood. All the riches here are but false riches, these only are the true riches, the other are but shadows of it.

To speak a little more home to it. It is a rich inheritance; rich, why? Because that God layeth forth all his riches in making the saints happy. In Phil. iv. 19,—it is a place I shall afterwards quote to a further purpose,—saith he, 'My God shall supply all your need according to his riches in glory by Jesus Christ.' You know God is said to be rich in mercy, and rich in grace, and rich in love, and rich in power; all his attributes are called riches in Scripture. Now mark, wouldst thou know what heaven is? Thou shalt have all God's riches; not in bullion, for that cannot be, they are incommunicable, thou canst not have them in species; but thou shalt have them in use, in comfort; thou shalt have all God's riches turned into comfort. The attributes themselves are incommunicable, thou canst not have it in money paid thee down, it is proper to God; but all the riches in God shall be to make thee happy. 'God shall supply all your need according to his riches,' saith the text; and if God's riches undertake to supply you, certainly you will be full.

In the second place, to describe these riches more full unto you, I will give you one place of Scripture; the other place that I mentioned is applied to God, that all his riches shall be turned into comforts; this place I now give is of Christ's riches, it is 2 Cor. viii. 9, 'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' He doth not mean riches in this world, for the saints are the poorest in this world; 'you see your calling,' saith the Apostle, 'how that not many rich, not many noble, are called;' therefore the riches he meaneth are the riches of glory hereafter. Now see, for I argue, as from God before, so now from this that Christ did, an infinite mass of riches are laid up for us in the world to come. To raise up your considerations, consider this, saith he; Jesus Christ that was rich became poor, to that end that you might be rich. Jesus Christ was rich, he was the heir of all things, he had all glory; he left himself not worth one groat, my brethren. 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to hide his head.' He became poor, the word is a *beggar*; not that Christ was a beggar, or lived by begging, for there was to be no beggar in Israel, he had not fulfilled the law if he had; therefore the Papists have but an ill ground from this place to justify the calling of their mendicant friars; but he was in the estate of a beggar, he was ministered unto, he left himself worth nothing. If that this Christ who, saith he, was rich—it is πλούσιος ὢν, he did exist rich before he was poor—laid all aside, emptied himself to nothing; if he will put all the riches he was worth out to use, that you might be rich, saith he, and you shall have all the use of it; what will this come to? My brethren, the Apostle, in Eph. iii. 8, calleth them 'the unsearchable riches of Christ;' you cannot tell them over to all eternity, for if Christ will put forth all his riches, and become poor on purpose to make men rich, what riches will that be? So that you see it is a rich inheritance.

And let me add this too, which is a good meditation of Austin's upon this place, saith he, *quid facturi sunt*, &c.;—How rich will his riches make

us when we shall meet with him in glory, when his poverty makes us thus rich ! As the Apostle, I remember, expresseth, Rom. xi. 12, speaking of the Jews, 'If the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, what will their fulness be?'—And so much now for this first attribute, that it is a rich inheritance. We come to glory; 'the riches,' saith he, 'of the glory of his inheritance.'

To open you the word *glory*. Glory importeth always an excellency of things; and it importeth a superexcellency too. It importeth an excellency, as it is said, Matt. iv. 8, that Satan shewed him the kingdoms of the world, and the glory of them,—that is, all the excellency of them. And it importeth a height of excellency,  $\tau\eta\nu\ \delta\acute{o}\xiαν$ , so is the expression, 2 Peter i. 17, 'the excellent glory.' Always glory hath an excellency, yea, and an excelling excellency too, or else it is not glory, saith he, 2 Cor. iii. 9, 10: This glory, speaking of the law, is no glory by reason of the glory that excelleth, 'and if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.'

The word that is used for glory signifieth in the Hebrew and the Chaldee both, *a weight*, and the Apostle hath an allusion to the meaning of the word according to the Hebrew phrase in his expression, 2 Cor. iv. 17, where he calleth it a 'weight of glory.' Very well, now to make use of this to set forth to you the glory of heaven.

First, it noteth out all excellency in man. The glory of men, he calleth it, 1 Peter i. 17, 'the flower of the grass,' that is the excellency of men; all sorts of excellencies are meant by glory. And it is an exceeding weight of those excellencies too, or else it is not glory. To instance in some. As—

First, for *beauty*; it is an excellency of man; when his beauty doth arise to a brightness, to a splendour, it is called glory, when it riseth to such a glory as dazzleth the eyes. Therefore, 2 Cor. iii. 7, you may read that Moses' face did shine that they could not behold the glory of his countenance. It is not an ordinary beauty that is called glory, but when it ariseth to such a height as it dazzleth the eyes that they cannot behold it, it hath a weight in it; it oppreseth the eyes. So likewise Acts xxii. 11; it is said there that Paul could not see by reason of the glory of the light; it is not an ordinary light, but that light that dazzleth the eyes that a man cannot see it; that is superexcellency of light, that is called glory. So likewise if you come to *pomp*; if it riseth, if it be such a pomp as is transcendent, which all men fall down before as they do before a king, then it is glory; it is not only pomp, but it is a superexcellency, a transcendency, beyond what is ordinary. You read of the queen of Sheba, 1 Kings x. 5, when she saw all the riches of Solomon, his glory, as it is described there, 'that there was no more spirit in her;' yet she herself was a queen, she came into the city with a great train and with much riches, yet when she saw Solomon exceeded her, he did so exceed her that she had no spirit in her. Now what saith Christ of the state, of the pomp of Solomon, Matt. vi. 29? 'Solomon in all his glory,'—it is in the original 'in all his royalty;' it was a glory such as no king else had, it was not only pomp, but it was a pomp that made her even swoon again, when she saw it she had no spirit in her; this was glory. So if you take it for *power and strength*; ordinary strength is nothing, but if you come to a superexcellency of strength, it is called glory; therefore, in 2 Thess. i. 9, it is called the glory of Christ's power; when he hath such strength as is not in all creatures again, this is not power only, but the glory of power. The word glory noteth out the superexcellency of every good thing. So likewise, take *joy and pleasure*;

if it come to joy which hath a superexcellency in it, which the mind of man cannot imagine how great it is, nor cannot utter, then it is called glorious: 1 Peter i. 8, 'With joy unspeakable and glorious,' or 'full of glory.' So now, whatsoever doth exceed the expectation of the creature, that is admired, that is called glory. In 2 Thess. i. 10, speaking of Christ, saith he, 'When he shall come to be glorified in his saints, and to be made wonderful,' or admired, 'in all them that believe;' when it cometh to wonderment, then it is glory.

So that now you have a complete definition of glory. It signifieth first all excellences whatsoever; and all excellences in the height, and such a weight as they do oppress, that the ordinary understanding of man cannot bear. So strength, in the glory of it, is superexcellency of strength; and joy, when it excelleth, is called 'joy full of glory.'—So much for the opening of the phrase.

Now, if you would know the glory of heaven, you are to do two things. You are first to fancy all sorts of excellences, of beauty, of strength, of joy, of holiness; take what you will, and when you have done, it is a super-excelling excellency; there is that glory in it beyond all what you can imagine in all these.

To exemplify it a little. First, in the body; for indeed the Scripture doth not hold forth the glory of the soul, nor are the words of men able to express it; but the Scripture sets forth the glory of the body. The world hath but one thing, that is a creature, that truly deserveth the name of being glorious, and that is the sun. Now, saith he, Matt. xiii. 43, 'The righteous shall shine as the sun.' And our Saviour Christ giveth them an instance of it, Matt. xvii. 2; there he transfigured himself before them, and it is said, 'His face did shine as the sun, and his garments were as white as the light, so white as no fuller could white them.'

Now, my brethren, to what end doth the Scripture give us one instance of what glory there is in the body, but thereby to raise up our minds to think what the glory of the soul will be in all sorts of perfection? For consider with yourselves; the sun, you do not call it a beautiful creature, as you call a woman; but it is a superexcellency of beauty, it is glorious. Saith he of the Church, Ps. xlv. 13, she is 'all glorious within;' what is the meaning of that? It is not a painted beauty, it is not extrinsical; it is innate, it is within. I take that to be the meaning. He instanceth only in the glory of the body, because from that you may argue the glory of the soul. The body shall shine as the sun, which is the most glorious thing the world hath; what will the soul be then? The body, that is but the sheath of the soul. Look Dan. vii. 15, 'I was grieved in my spirit in the midst of my body,' so it is translated. Look in your margins, and it is 'in the midst of my sheath;' he calleth his body but the sheath of his soul, but the garment. Now in the transfiguration of Christ there is mention made that his garments were white, so white as no fuller could white them; and, Luke ix. 29, it is said they were white and shining. Now, if his body shining as the sun made his garments white; and the body is but as the garment of the soul; and if the body shineth as the sun, how will the soul be then? Here lieth the comparison: his body did shine as the sun, his garments were white, and they were glittering too; the body is but the garment of the soul; if that shine as the sun, what will the soul do? 'Riches of glory,' saith the Apostle here. My brethren, the soul is the glory of man. Gen. xlix. 6, 'My soul,' saith he, 'come not into their secret, nor my glory into their counsel.' Now, if the soul be the glory of man, and the body, which is but

a vile thing, ('our vile bodies,' so he calleth them, Phil. iii. 21;) if they shall shine as the sun, how will the soul, that is the glory of man, in all sorts of perfection? Therefore the Apostle here saith 'riches of glory.'

I will name but one place, and so leave it; it is 2 Cor. iv. 17. That word there, which is translated *exceeding*, is καὶ ὑπερβολὴν εἰς ὑπερβολὴν, 'one hyperbole upon another;' that is, one hyperbole of speech will not express it; as when you say, a wall up to heaven, or a high wall. Saith the Apostle, express heaven by hyperboles, and when you have done, tumble one hyperbole upon another hyperbole, and it will not express it. This he saith of the glory there; it is exceeding, it is hyperbolical, it is hyperbole upon hyperbole. I remember he speaks of sin, and saith it is καὶ ὑπερβολὴν ἁμαρτωλός, 'above measure sinful,' Rom. vii. 13; the sinfulness of it hath an hyperbole in it, man's wit cannot reach it. When he cometh to speak of the glory of heaven, it hath one hyperbole upon another; it is an exceeding hyperbolical glory.

So much now for the opening of that.

I told you likewise, that as it is a rich inheritance, and a glorious inheritance, so it is 'riches of glory;' you may join both together if you will. For riches, you know, are external things; but the saints in heaven, *omnia sua secum portant*, their riches are within, inherent riches, therefore glorious riches; the which glory importeth excellency and a superexcellency of all good things. And then to add riches to this glory, which noteth abundance, this overwhelmeth the mind of man; how can he look further? 'What are the riches of the glory of his inheritance?'—So I have done with that.

*Secondly*, Now I come to *the persons whom this belongeth to*. Here are two persons mentioned.

First, it is said to be 'his inheritance;' namely, God's, Christ's.

But, secondly, 'in the saints.'

This little pronoun here, αὐτοῦ, is put in, one would think, against the hair; for look elsewhere and he calleth it 'our inheritance;' so ver. 4, 'the earnest of our inheritance;' but when he would set out heaven to the uttermost, it is, 'what are the riches of the glory of his inheritance,' not of the saints' inheritance so much, it is but in them; but *his inheritance in the saints*.

I have read over all the comments that I can meet with,—and I think I have almost all,—and I do not find them insist at all upon this particle; but I may truly say of it, that which they refuse is the head of this corner; it argueth the glory of heaven more than all the words besides: that it is *his* inheritance, take it either of God the Father,—of whom I think it is principally meant here, as I shall shew you by and by,—or take it of Christ.

To shew you in what senses it may be called *his inheritance*, and that all these senses argue to you what an infinite glory it is—

First, It is *his inheritance*, because he is the Father of it; therefore, if you mark it, he prayeth to God the 'Father of glory' in the words before. He calleth him the Father of glory, because he, as the Father, doth give and bestow this inheritance, and therefore it is called his, his that bestoweth it; for it is his originally, you know, rather than the Son's, that inheriteth. And you shall see how that must needs argue an infinite glory that saints must have, because it is his inheritance, his gift, and his as the Father of glory (take that in too.) Men give inheritances according to their estates; you shall know whether a man be rich or no when he dieth, by his inheritance he giveth. He is God, the Father of glory, so saith the 17th verse. He is God, the God of glory, so saith Acts vii. 2. He is Christ,

the Lord of glory, so saith 1 Cor. ii. 8. He is King of glory, so saith Ps. xxiv. 7. If he will give an inheritance, he will do it like himself; therefore it must needs be a glorious inheritance and a rich one, that which God meaneth to give as a Father.

I will give you a scripture for it. It is Phil. iv. 19. I quoted it before, but it cometh in now full for our purpose. 'My God,' saith he, 'shall supply all your need,' or, as the word is, all your desires, the word signifieth both, 'according to his riches in glory by Jesus Christ.' What is the meaning of this? God, saith he, is a rich and a glorious God, and he is a Father of glory; so the 17th verse calleth him here. Now, saith he, he will not have these riches of glory lie by him. You know Abraham, when he had no son, saith he, Lord, thou hast given me these riches, but behold to me thou hast given no seed; I have never a child to inherit it; therefore God giveth him Isaac, upon whom he might bestow his riches and inheritance. So God had all these riches of glory lying by, he chooseth him sons to inherit, and when he bestoweth an inheritance upon them, it is according to that glory of his, in proportion to his riches that lie by him. Here is, you see, riches and glory, and accordingly doth he bestow an inheritance rich and glorious. It is therefore called his inheritance, and this argueth it to be great. Every man, you know, if he mean to give, will give according to his estate. If the Apostle had said *our inheritance*, alas! we are poor creatures, what inheritance is ours? But he doth say, 'his inheritance,' he argueth the greatness of it from his gift. I remember, Alexander the Great, when he had given a city to a mean man that asked it of him, said, 'I do not give a city away according to the proportion of the man, but as it is fit for me to give.' If Alexander will give gifts, he giveth cities; if God will give gifts, it is according to the riches of his glory. It is 'his inheritance.'

Secondly, It is called *his inheritance*,—which mightily doth argue this to be a glorious inheritance which the saints shall have, for it is 'in the saints,' still take that, it all aggravateth the glory of it,—I say it is called his, because he is in a special manner the possessor of it, and the maker of it.

I will give you Scripture for it: it is Ps. cxv. 15, 16, 'Ye are blessed of the Lord which made heaven and earth'—he made both, you see. 'The heaven, even the heavens,' (or the heaven and the heavens, as most read it,) 'are the Lord's: but the earth hath he given to the children of men.' What do I observe out of this place? This: as for the earth, saith he, and all the good things in it, God doth give that away; let the sons of men take it; I will let out that, saith he; nay, I will give it freely; let them take it and do what they will with it. But, saith he, the heaven and heavens are the Lord's; he reserveth that to himself, as his possession, it is his inheritance; the earth he hath given away to men, that is their inheritance, and let them take it, saith he; I made them both. Now, if you observe the coherence of these words, this saying, 'the heaven and heavens are the Lord's,' that is the third heavens, it is brought in to shew how blessed the saints are; he argueth it from this, for, saith he, 'ye are blessed of the Lord which made heaven and earth.' Why? 'The heaven and the heavens are the Lord's, and the earth he giveth to the sons of men.' The meaning is plainly this: how happy must the saints be that must be taken up to heaven, whenas heaven is reserved for God himself; this world he careth not what becomes of it, he giveth that away. He argueth the blessedness of the saints from this, that heaven is the Lord's inheritance: 'The heaven and heavens are the Lord's,' the earth is not good enough for him, but the heavens are his. Now, my brethren, what a mighty glory then must that be which the Lord who made

both heaven and earth reserveth to himself! and this glory he takes the saints up to. Therefore now in that it is *his inheritance*, he is the possessor of it, he hath reserved that to himself, blessed must they needs be that do fear the Lord.

I could enlarge this, that God is the maker of it too, out of Heb. xi. 10, where it is said that God is the maker and builder of this city; it is his in that respect too, he hath shewed all his art upon that; so the word signifieth. Heaven was the first thing made. 'In the beginning he created the heaven and the earth,' heaven first. It was that he had in his eye from all eternity, as the *τέλος*, the perfection of all, as it is called, Rom. vi. 22, and therefore, Matt. xxv., it is said to be prepared from the beginning of the world, from the foundation of the world. The first thing that God ever made was that glorious state that he reserveth for himself, which is called his dwelling-place, 1 Kings viii. 39, and his throne, Ps. xi. 4, (I will not stand upon that;) it is called likewise his inheritance in that sense too.

That which setteth forth the glory of heaven here is, that it is the inheritance, *κληρονομίας*, of him in the saints; and so the meaning is this, that God himself is the inheritance of the saints: 'what is the riches of the glory of the inheritance of him by the saints,' that is, which the saints have by inheriting him. My brethren, will you know what heaven is? It is the inheriting of him, it is the inheriting of God. 'He that overcometh shall inherit all things; I will be his God,' Rev. xxi. And therefore, in scripture phrase God is called heaven; saith the prodigal, 'I have sinned against heaven and before thee.' And Dan. iv. 26, 'till thou knowest the heavens rule,' that is, that God ruleth. The saints shall inherit God, they have the possession of him; *κληρονομίας* will signify so too.

Now, my brethren, what an infinite argument doth this afford of the glory of heaven, that it is the possession of God! Saith he, Matt. xxv. 23, 'Enter into thy Master's joy;' that is, into that joy God hath materially; it is the inheriting of him, the inheritance of him. And the word 'entering' is a phrase that alludeth to an inheritance; for then we enter into an inheritance when we take possession of it; it implieth the full possession of it; and it is not to partake of it, but to enter into it, and to take possession of it, it implieth a fulness, it is not a participation so much.

My brethren, do but think with yourselves now, what heaven must needs be when a man's soul shall possess God as his inheritance. An inheritance, you know, is a thing for a man to use freely, and to be one's to the uttermost for his comfort; you shall have God, and all his attributes, set before you. Lo, there is your inheritance. Ps. xvi. 5, 'Thou art the lot of mine inheritance; at thy right hand there are pleasures for evermore.' A man hath God set before him; improve him, be as happy as he can make you.

I have wondered at those expressions in the Scripture: Rom. xv. 7, we are said to be received to the glory of God; 1 Thess. ii. 12, we are said to be called to his kingdom, and to his glory; Rev. xxi. 11, the city is said to have the glory of God. Materially, God's glory is the glory of the saints, it is not the glory of creatures, or created glory, it is the glory of God that makes them happy. And ver. 22, 23, it is said there that the city hath no need of the sun, neither of the moon to shine in it, for it is enlightened by God. 'The glory of God doth enlighten it, and the Lamb,' saith he, 'is the lamp thereof;' so the word signifieth. They shall need no other happiness but to have God to be all in all, he is their happiness, it is the inheritance of him.

And let me yet further express this out of the place last mentioned. The



original here in the text, when the Apostle saith it is the riches of the glory of his inheritance, is *τῆς δόξης κληρονομίας αὐτοῦ*. He meaneth God the Father, or God the Son ; I think God the Father. I will give you my reason why : because he prayeth to God as the Father of glory, that he would open their eyes to see what are the riches of his inheritance. Now mark the expression there in that Rev. xxi. 23 ; he saith, God is the light of it, but the Lamb, he saith, is the lamp of it, and in Rev. ii. 28, you shall find him called the morning star ; Christ is but the lamp, he is but the morning star. Who is the chiefest happiness in heaven now ? God ; a happiness beyond what Jesus Christ as God-man affordeth ; he is but the lamp, but the morning star ; God is all in all, when he hath given up the kingdom to his Father. It is his inheritance, it is not the inheriting of Christ only, as possessing him.

I will convince you by this. Who is it that makes Christ as God-man happy ? It is God ; it is God immediately participated ; God is all in all to the Lord Christ. Now he that is the happiness of Christ shall immediately be our happiness too ; for ‘Christ hath received us to the glory of God,’—that is the expression, Rom. xv. 7,—into the glory that himself hath. So that now there is abundance in this, that it is the inheritance of him, of the Father of glory ; ‘what are the riches of the glory of the inheritance in him,’ so the word will likewise signify.

I will give you but one meaning more, my brethren, and, I take it, it is the most proper here, and it is as great as any of the former, and it is this ; ‘what are the riches of the glory of his inheritance in the saints.’ The meaning is this : that the glory that the saints shall have, God reckoneth it to be his inheritance ; his inheritance, saith he, in the saints. The meaning is plainly this, that that glory that shall arise to God, which he shall for ever live upon, as upon his inheritance, shall arise out of theirs ; it is not said to be *their* inheritance, but *his inheritance in them*. My brethren, there is much in this ; not only are the people of God called God’s inheritance, but the glory of the people of God in heaven is called God’s inheritance too. In 2 Thess. i. 10, it is said that he ‘shall come to be glorified in his saints, and admired in all that believe.’ Mark his expression, the saints shall be glorified, but how ? So as Jesus shall be admired in them and glorified in them. And, Rom. ix. 23, What if God, willing, saith he, to make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory ? Bringing vessels of mercy unto glory is but to make known the riches of his glory ; his glory shall arise out of theirs ; therefore it is said to be ‘his inheritance in the saints.’

Now think with yourselves this : it is not a small deal of glory that will content God as his inheritance ; for if he mean to manifest himself, he will do it like God. Ahasuerus, when he made a feast, would do it like a king, to shew forth the riches of his glorious kingdom, and the honour of his excellent majesty, as Esther i. 4. Now therefore, when God shall set himself to glorify himself to the uttermost, and all that glory that he meaneth to glorify himself in shall be in the saints, and their glory shall be his inheritance, what will this rise to ?

To explain this to you in a word ; there is an essential happiness and glory in God, which none can see. ‘Thou canst not see my glory,’ saith he, Exod. xxxiii. 20. And there is a manifestative glory that ariseth out of his works. Now this manifestative glory he counteth his inheritance, as well as the other. ‘My glory I will not give to another.’ He hath formed all for his glory, that is, for the manifestation of his glory ; he counteth it his, his incommunicable ; it is his inheritance.

Now then, if God will shew how glorious a God he is, by shewing how glorious a creature he can make, how glorious must those creatures be ! Especially when their glory must come up to be an inheritance to God, that he may say, Lo, I have a goodly heritage. He that is the great God, and hath such vast desires of glory, shall say, I am satisfied, here I will rest ; this is mine inheritance that I will live upon for ever, even the glory that I have bestowed upon these souls in heaven. Think with yourselves what these things are—‘ what the riches of the glory of his inheritance are in the saints.’

My brethren, it is the last of his works. He takes this world here for none of his inheritance, he will burn it to ashes, consume it, turn it to its old chaos. He takes devils and wicked men, and flingeth them to hell ; they are lost, they are cut off from his hand, they are none of his inheritance. He takes Christ and the saints up to heaven and glorifieth them. Here is mine inheritance, saith he, here is my rest. As when he had made this world, which was to be but a type of this which is to come, he looks over all that he made, and the text saith ‘ he was refreshed,’ Exod. xxxi. 17.

Now God will fling this world away ; he flings wicked angels and men away ; they are lost, they are gone from him, he hath no more to do with them ; he reckons not of them, he reckons them as refuse things, as lumber which he only layeth by for the fire. Then he takes the saints up to heaven, and there he resteth, keepeth an eternal Sabbath ; therefore it is called ‘ entering into his rest,’ that is the phrase, Ps. xcv. 11. Oh, my brethren, what is that, think you, what glory must that be that must come up to be an inheritance for God to rest in for ever ! In all these senses this particle here, ‘ his inheritance,’ or ‘ inheritance of him,’ what doth it arise to ? The Lord open the eyes of our understanding, that we may know what the riches of the glory of his inheritance are.

I have but one thing more to handle, and that is, ‘ in the saints.’ He meaneth, as Camero hath well observed, saints perfect, for they are the subjects of this glory. It is plain he meaneth so by what followeth in the next verse ; for when he speaks of saints below on earth, he changeth his phrase ; ‘ that you may know,’ that is, here below, ‘ the greatness of his power to usward that believe.’ So that here may be this cast in likewise to make heaven a glorious condition, that men’s spirits, to possess all this, shall be made perfectly holy. ‘ The spirits of just men,’ saith he, ‘ made perfect.’ It is an inheritance in the saints. ‘ I shall behold,’ saith he, ‘ thy face in righteousness, when I awake,’ at the resurrection, Ps. xvii. 15. There is nothing but perfect holiness there.

But that is not the thing I aim at. But let us consider heaven from hence too, what the riches of his glory must needs be that God hath provided for saints ; take an argument from them. I will give you an instance of it. You heard before that the earth God hath given to the children of men, but the heaven of heavens he hath reserved for his saints. Well, raise up your thoughts now ; this earth here hath many good things in it, there is abundance of glory and riches in it, so much as, the truth is, it draweth all the hearts of the sons of men after it. To whom hath he given this earth ? To the wickedest of men, to the ungodliest of men. ‘ He giveth kingdoms,’ saith he, ‘ to the basest of men ;’ so it is, Dan. iv. 17. Nay, and the devil himself is the king of this world, and he hath all the things here. He undertook to give the kingdoms of the world and the glory of them to Christ. He is the prince that ruleth in the air, the god of the world ; carrieth all before him.

Now raise up your thoughts ; hath God given such a world as this is, and all the glory of it, to his worst enemies, to the very devils themselves, that were worshipped for about four thousand years by all the world, and had all the glory and riches of it ? What hath he reserved then for the saints ? What must be the riches of the glory of his inheritance in the saints, whom God loveth, whom he loveth from everlasting, when they shall be made perfectly glorious without spot and wrinkle ; glorious so as God can fully delight in them, and they delight in him ? What will be the riches of the glory of his inheritance in the saints ?

And so now I have done with opening this, to shew you from all the arguments the text affordeth, what the riches of the glory of heaven are. I have kept merely to what the text saith ; and I have made this vow with myself, if I meet with heaven in a scripture, I will speak of it so far as that scripture shall give me scope to do ; for no subject will quicken the heart more than to lay open the riches of God's mercy, and the riches themselves, glory, and the unsearchable riches of Christ.