

OF THE CREATURES, AND THE CONDITION OF
THEIR STATE BY CREATION

[ORIGINAL TITLE.]

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OF THE CREATURES, AND THE CONDITION OF THEIR STATE BY CREATION.

BOOK I.

That the creatures are not God, but the works of his power.—They were not co-eternal with God.—The infinite distance between him and them.

One God, . . of whom are all things.—1 COR. VIII. 6.

CHAPTER I.

The creatures are not God.—The absurdities of those ranting opinions which assert it exposed.

THERE hath risen up from out of the bottomless pit, in this age, a prodigious opinion, which hath been ventured and maintained with more daring impudence than men of themselves could have assumed, had not the devil inspired and blown up their fancies thereunto, viz., that all things which God hath made, are indeed but pieces and parcels of God himself; and that that which is called by the creation is but a turquoising of God, or God translated, as you do a great and large whole cloth when you cut it forth into garments of several fashions, as some of them have spoken; whereas it is the creatures that are the 'garment that waxeth old,' Heb. i., but God is without so much as a 'shadow of turning.' If in his love to us (whereof that place speaks), much more in his essence, which is the ground of the unchangeableness of his love. They say, the visible appearance is indeed as of creatures, but really, materially, and substantially, they are all but God. So as I may rightly express this opinion of theirs, they would make a transubstantiation of the great God, such as the papists (though they in a contrary way to this) make a transubstantiated Christ. For what say they but that the creatures, or elements of bread and wine, are changed into the substance of the body and blood of Christ substantially; yea, into Christ himself, soul and body present, and lying veiled under the appearance of

bread and wine. But these men would have the divine essence of God transubstantiated into the outward appearance of several shapes of creatures, the substance of which is God, lying, as they would have it, hidden under that outward visibility. Thus they cursedly crumble the indivisible, simple nature of God into little fragments and parcels; whereas that infinite, vast distance between him and us is, that 'we are the clay, and he the potter.' They would have God to turn part of himself into clay, and become that clay; and then the rest of himself, to become the potter over himself, and to metamorphose himself into shapes, as the heathens did their gods; and to please himself in making himself, as children do their clay into clay pies, or the shapes of dogs, or lambs, and the like, as their fancies lead them. And yet forsooth they would seem to allow him the main bulk of his Godhead, to live abstracted from the creatures, and separate from their creature existence and appearance. For I do not find that they affirm the whole of God to be no other than what is shrouded under the appearance of the creature, and adequate to it; yet they do make up some part of him, dispersed into creature appearance (as hath been said), and so as both make up together but one God, partly visible and partly invisible; even like as Peter says of the earth that now is, that it 'partly stands out of the water and partly in the water,' 2 Pet. iii. 5, and both making but one globe, so here they frame one God; whereas the Scriptures set him forth as a Being 'eternal, immortal, invisible, the only wise God,' 1 Tim. i. 17, 'who dwelleth in light inaccessible, whom no man hath seen, nor can see,' 1 Tim. vi. 16; and again, Isa. xlii. 8, 'I am Jehovah, and my glory I will not give to another.' Now, that other is not, nor can be, any other but the creature, for it is only God and the creature that have any being, or pretence thereto; when therefore God says, 'he will not give his glory to another,' the meaning is, he will not in any sort allow or endure the glory that is proper unto him as God to be given unto his creatures, any of them, in any respect; much less hath he himself given that glory to them, that they should be God with himself, who are a different, yea, infinitely different, sort of being from him. And again, in Isa. xl. 15, having said 'that all nations before him are as nothing, and are counted to him less than nothing and vanity,' the prophet's inference from thence is this, 'To whom then will ye liken me?' His next and immediate scope is, to confound their imaginations and outward lineaments made of him in graven images; but then his argument for this runs higher and reacheth deeper: My being is such and so transcendent that you cannot match me with all nations or the souls of men, much less therefore draw any outward shape in graven images; for 'who hath seen his shape at any time?' Therefore also his being, wisdom, power, holiness is of another kind than ours; the souls of men made wise and holy cannot match him. As therefore God is called the only good, and only wise, and only immortal, so by the same reason only *is* or hath *a being*. And therefore the glory of his nature is, that it is incommunicable. Take his essence: we cannot attain to dwell in it, as he dwells in himself, that inhabiteth eternity—1 Tim. vi. 16, 'Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see'—much less therefore can reach to the participation of him in his being and glory, so as to be himself. His being is proper to himself, and entire with himself.

The devil of this opinion, that the creature is God, or at least a piece of him, hath haunted the world in former ages as well as it walks now. The

philosophers had it up,* the poets amongst the heathen, and heretics among the Christians, downwards in all ages. My brethren, consider what Paul hath uttered, Rom. i. 25; speaking of the heathen, he saith, 'They changed the truth of God into a lie' (that is, the essence and being of God), 'and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.' In which speech at once he puts a bar and wall of separation between God's being and that of the creatures, and also adores the infinite blessedness of that his being entire within itself, as is not communicable to the creature; and also speaks in opposition to the worshipping of creatures as God upon any account, much less as if they were essentially God. The Jews indeed, they would narrow God, by confining him to their temple; and therefore God vindicates himself against that restraint by this, Isa. lxvi. 1, 'I made all things: and where will you find me an house?' But the heathen, they fancied God was like the creatures, and under that notion worshipped him in the creatures; and in opposition thereunto said Isaiah also, 'To whom will ye liken me?' speaking of heathenish idolatry. And Paul had an eye to both: Acts xvii. 24, 'God, that made the world, and all things therein, dwelleth not in temples made with hands;' and again, ver. 29, 'We ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.' The idolatry of the heathen did rise no higher (whatever the opinion of some of them was) than this, that 'they changed the truth' (or essence) 'of God into this lie,' by worshipping the creature as like unto God; and yet thereby (whilst they knew it not) 'they worshipped the creature more than God.' If God found fault with these, how must his jealousy rise up in fury against those that not only make the creature like to God, but make every creature to be God himself! To these he might not only say, as to them, 'To whom will ye liken me?' but who, more impiously, do make the creature the same that I am. This is an idolatry which the generality of the heathen practised not.

Are not we, as was said, the clay, and he the potter? And are not those two distant enough, if we take but the distance between a man that is the potter and his clay, when yet the man himself, who is that potter, is made, as well as his pots are by him? You find the comparison, Jer. xviii. 6, and Rom. ix. 21. But, to make God the potter, to turn himself to clay, and then to make vessels out of himself, and then for him to say

* Hermes Trismegistus, l. 5, ad filiam Tatium. 'Nihil est in universo mundo quod non sit ipse. Deus est totum quod vides, totum quod non vides.'—Seneca. August. l. contra Secundinum Manicheum, speaking against the opinion of the Manichees, argues thus: 'Si Dominus ejusdem substantiæ Creator et Creatura essent, non reprehenderentur qui servi erant Creaturæ potius quam Creatoris, quoniam cuique serviissent ab eadem naturâ et substantia non recessissent; cum vero reprehenduntur ab apostolo, et detestabiles habentur qui et servierunt Creaturæ potius quam Creatori, satis ostenditur, illius et hujus diversas esse substantias.' Again, in Gerson's time, Gerhard: 'Quidam se imaginati sunt per contemplationem ita uniri Deo, ut reipsa ipsorum natura in abyssi profundo submergantur; pura humanitas annihilaretur, et toto transeat in Divinitatem.' Which also the Anabaptists, which are called Methiists in Holland, have held of the humanity of Christ. Also Servetus, as Calvin hath it, held 'Deitatem in omnibus Creaturis esse substantialiter.' So Calvin, *Tract. Theolog.*, page 609 and 657. Also Sebastianus Franck, 'In trunco, Deum esse truncum, in porco porcum, in diabolo diabolum': Calvin, cap. 13, speaking of Lucretinus, one of them, 'Sum Deus,' saith he. And since then, Wigelius; and of old, Dionysius: '*Esse omnium est ipsa Divinitas, omne quod vides, et quod non vides.*' Lucan, l. 3, 'Jupiter is est quocunque vides quocunque moveris.'

again unto his pots as made out of himself, 'Return, ye sons of men, into God again' (as their fancies are), is not this a goodly religion? A goodly religion indeed! 'O ye potsherds of the earth,' know your distance from your Creator; you are of a differing metal! 'Let the potsherds of the earth rant it against their fellow-potsherds of the earth,' as Isaiah hath it, chap. xlv. 9, and not think to vie with your Creator, as if you were pieces of him, yea, fellow-mates with him, whenas you are less than nothing: Isa. xl. 17, 'They are nothing; yea, less than nothing.' He hath much ado to keep himself from denying them a name of being; and even that vanisheth whilst compared with him. And if they had been a drop of him, taken altogether they could not have added to this ocean; but if they be nothing, and less than nothing, then sure they are no parts of him; of which afterwards.

Again, To argue this from invincible reason. If all things were God, all difference of good and evil would be taken away, and God should sin in all that is acted in and by the creature, which is that these men do aim at, to have their consciences discharged of all obligations. If they can once persuade their souls that they are God, then as God sins not, so nor do they.

Again, If so, then there would be no obligation between the Creator and the creature, nor any law which they are obliged unto; which also they would obliterate out of their own and other men's consciences, in saying that it proceeds from the degenerate ignorance of the creature, and their unbelief of what they truly are, that they think themselves subject to a law.

Again, There could be no redemption, the creature needed it not; for it could never be lost from God, it being substantially a piece of himself. Nor God could make no election nor reprobation among his creatures; for himself were both that which is chosen, and what is condemned; and he would then be condemning himself, or self-condemned. And God should hate part of himself; whereas 'no man ever yet hated his own flesh,' Eph. v. 29; but the Scripture says in the name of God, 'Esau have I hated,' &c., Rom. ix. 13.

Again, All the idolatry of the nations would be justified by this; yea, even such idolatry as the light of the wisest of them condemned.

'Oh sanctas gentes, quibus hæc nascuntur in hortis,
Numina!'—*Juven.*

Condemning the Egyptians worshipping herbs for gods; yea, not only herbs, but serpents, 'four-footed beasts and creeping things;' which the apostle, Rom. i. 23 ('And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things'), toucheth upon. Oh! 'these are the gods, O Israel;' and not only these, but the devil himself, that old serpent, for he is a creature too. Yea, men might worship their own draught, and so make a god of that, which God himself, in so much scorn, speaks of the heathens' gods by the prophet, a dunghill god,* *Dii stercorarii*. It might further be said that God creates himself, and creates nothing but himself; that *opus est artifex*, himself the work of his own hand, and yet the maker too.

It is true indeed, the Scripture says, that 'all things are of him,' and 'all things are thine,' as David in his panegyric made to God. It is also said of him, that he is 'above all, and in you all, and through all,' Eph. iv. 6. It is also said, that 'God is all in all'; but it is nowhere said, that God is all things, or that all things are God himself.

* See Deut. xxix. 17, marginal reading.—Ed.

CHAPTER II.

The creatures were not from eternity existing in God.

Some Platonic divines have fancied the creatures to have been existent in God, and with God, from eternity; and their creation to have been but God's putting them forth of himself into a visibility, who yet when they thus lay hid, were then in as true a way of being as now they are.

I will not enter into that controversy which the schoolmen have stirred, whether a creature might have been from eternity or no.

Only first we say, that it is an incommunicable attribute of God, that he 'inhabits eternity,' as it imports; that he both dwelt himself alone from eternity, when there were none of these made things to dwell in, or with him, no heavens or earth to fill; as also, that he is eternity alone to himself, and dwelt in himself.

We do thus far acknowledge, that all things were in God's foreknowledge and decree; in *esse volito*, as Aquinas speaks. So also in Acts xv. 18: 'Known unto God are all his works from the beginning.' And to say that all things were in God virtually (as they would mince it, and distinguish upon it) is but to say they have a being in the power of God, as worms have in the sun, which it will bring forth to-morrow; and so all things that never were, and that never shall be, but were and remain mere *possibilia*, things only possible, may be said to be in God. But to the point itself.

Eternity in God, and the creatures' being in time, is made a vast and broad distinction between God and them. Ps. xc. 2: 'Before the mountains were brought forth, or ever thou hadst formed the earth, even from everlasting to everlasting, thou art God.' His arms spanned both eternities. They are called 'the everlasting arms,' Deut. xxxiii. 27. Whereas the best of creatures have but half an eternity, they are *to* everlasting, but not *from* everlasting. This is proper to God only, in opposition to the creatures, for it was before they were brought forth. And their being *to* everlasting is derived from God, for of him it is said, 1 Tim. vi. 16, 'Who only hath immortality,' that is, of himself.

2. Upon the same account it is made the difference between Christ and the creatures, that he is from eternity, not they; and this because he is God. Ps. cii. 24, 25 (which, in the first of the Hebrews, is applied by Paul unto Christ): 'I said, O my God, take me not away in the midst of my days: thy years are throughout all generations. Of old hast thou laid the foundations of the earth.' Others read it, 'before thou laidst the foundations of the earth.' The word *Lepanim*,* or 'of old,' refers to the words afore, thus, 'Thy years are throughout all generations, afore thou laidst the foundations of the earth.' And here also is found a general opposition to all creatures; for as he had mentioned the earth, so he mentions the heavens, as it follows, 'and the heavens are the work of thy hands.' Now the heavens and the earth comprehend all.

Again, 3dly, This very same difference and distinction of the creatures and Christ is held forth in John i. 1, compared with Hebrews i., where these words of the psalmist are cited. In John i. ver. 1, shewing Christ's peculiar dignity, and his being God, he says, 'He was in the beginning:' the same beginning which Moses meant, when he said, 'In the beginning

* That is, 'לפנים'—Ed.

God created,' which notes out existence afore; and it is spoken in opposition to the world as made. So ver. 10, 'the world was made by him;' which that in that first of the Hebrews fully clears and explains, answering both to John and the psalmist: Heb. i. 10, 'And thou, Lord, in the beginning hast laid the foundations of the earth, and the heavens are the works of thy hands;' that is, he was so in the beginning of the making of all things whatsoever, so as to be the founder of them, and therefore existing afore them. In which place of John, two things are said of him in difference from creatures: first, that he was 'with God' before, which the creatures were not, nor existent in him as he was; and further, secondly, much less were they God before, as he was, but they all were made by him. Add to this (to shew it was his peculiar privilege above the creation, that he thus was with God) that in Prov. viii. ver. 24, 'When there was no depths, I was brought forth; when there was no fountains abounding with water: before the mountains were settled; before the hills was I brought forth: while as yet he had not made the earth,' &c. So on to the 30th verse, 'Then was I with him as one brought up with him.' This Wisdom makes her boast of, as a prerogative no creature had; and Wisdom, in the Proverbs, is put for the person of Christ himself. So Luke xi. 49, compared with Luke vii. 34, 35, wherein Christ, speaking of himself, says in that 11th chap. 49, 'Therefore also said the Wisdom of God, I will send them prophets and apostles,' &c. And in Luke vii. 35 he expressly says, 'This Wisdom is he who was the Son of man;' ver. 34, 'The Son of man is come eating and drinking, and ye say, Behold a gluttonous man,' &c. 'But Wisdom is justified of her children': so plainly affirming of himself, I myself am that Wisdom spoken of, which is justified of my children; and in Mat. xi. 19, he says the same. And that speech, 'The Wisdom of God said, I will send prophets and apostles,' &c., as it must refer in general to some speech or other, somewhere in the Old Testament, uttered by one that takes on him to be a person, as the *I* imports, and that person styled 'the Wisdom of God,' so particularly it refers unto what Wisdom had said of herself in the book of the Proverbs, chap. i., from ver. 29 to the end, of 'sending forth preachers,' by whom she 'utters her voice in the streets, and cries in the chief places of concourse.' And when our Saviour Christ speaks of that union which he had with the Father in that his prayer, John xvii., he says, that he had a 'glory with the Father before the world was;' and this he makes a peculiar privilege of himself, as being then a person who was then existing, and so were* that glory afore God the Father. Whereas, if all the elect had existed in God actually then, as well as Christ, this had not been peculiar unto him; and yet there also he speaks of their existence in God's decree and election, 'Thine they were,' John xvii. 6. And, therefore, what he says of himself, of the glory that he had before the world was, must be spoken by reason of an existence besides that which he had in decree, which existence the elect had not.

Thirdly, By this God doth set forth his own greatness to humble Job, and in him the whole creation; and how poor a Job doth he make of him! And if that God himself should speak unto these blasphemers of our days, as he did to Job there, how would they instantly shake and tremble, and fall to nothing, unless he supported them! You have Job xxxviii. 2, 3, God steps in from behind the hangings, as one that had, undiscerned, overheard Job's rantings and standings upon his points: 'Who is this,' says God, 'that darkens counsel by words without knowledge? Gird up now

* Qu. 'wore?'—ED.

thy loins like a man,' if thou hast any mettle, or the spirit of a man in thee; and to confound thee, I will ask thee but one question: 'For I will demand of thee, and answer thou me but this one thing: Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Nay; canst thou tell who hath laid the measures thereof? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner-stone thereof?' God hereby shook up Job so, and gave him such a rattling, and yet appeared not as he is in himself, but speaks all this out of a whirlwind, which he took to cover him. And the issue with Job of all this was, as in chap. xlii. 6, 'I abhor myself in dust and ashes.' You see this once and first query, which is home to the point in hand, and point-blank, as we say, against that wicked opinion, which asserts all things to be co-eternal with God. These God chose out of all other weapons, to overthrow Job with; 'Where wert thou?' Alas! thou hadst no being then, much less knowledge of these things. But according to this wretched opinion, risen up in these days, if true, Job might have answered boldly, 'I was with thee,' and 'I was in thee,' and in a happier state of union with thee than I am in now: not in a state of union with flesh and blood, but one in spirit with thee. Ay, indeed, says God (speaking ironically to him), 'Knowest thou it, because thou wast then born?' ver. 21. Thou art very old, Job, and of great standing, and 'the number of thy days is great,' as it follows there.

Now, if the creatures, or the souls of men, had really been existent in God, and as truly as Christ himself, as to his existence, no otherwise than they affirm themselves to have been, then God might as well have said to Christ, 'Where wast thou when I laid the foundations of the earth?' But such a question Christ hath prevented, and put out of question, saying, Prov. viii. 29. 'Then I was by him;' yea, and 'was his counsellor,' as Isa. xl. 13. Both which are spoken there of Christ.

And whereas it is objected by those men, that in that Proverbs viii. it is also affirmed, that the sons of men, who were his elect, did then exist in God, in a sportful life in God, together with Christ, because it is said, ver. 31, that he was 'rejoicing in the habitable part of his earth: and,' it follows, 'my delights were with the sons of men;' and that therefore, though men did not exist under the appearance of flesh and blood as now, yet they were existing in spirit in him and with him; and that they being put out of God, into the veil of flesh and blood, therefore it was that Christ came forth from God after them, and took flesh and blood also; for so they apply that of the Hebrews ii. 13, 14.

The answer is clear, that it proves the clear contrary out of the very text; for Christ's rejoicing then is said to have been 'in the habitable parts of his earth.' Therefore it must be meant of men as inhabiting the earth, and not as existing with him from eternity. Ver. 26 of Prov. viii. tells us that they 'were not then made.' Hence, therefore, his rejoicing in them must necessarily be spoken in respect of the foresight of what they should be, and so as existing afore the world, but in God's decree, in respect of what he would after make them to be, and thereby presented to him beforehand as foreviewing what those children should be whom God hath given to him, when once they should come to inhabit this earth; and such, to be sure, they were not actually then, for he expressly saith, ver. 23, these his delights were afore the earth itself was.

And had there been, as then, any other existence of them but in foresight and decree, as the cause of that he delighted in them, he would much

rather have mentioned that as the object of his present delight, than this other which was so long after to come, when they should inhabit and dwell here on earth below. And if all had been in God before in being, why then all might pray as well as Christ, 'Glorify us with that glory we had with thee before the world was;' and then they might say of themselves, even as Christ saith of himself, 'You shall see the Son of man ascend up where he was before.'

And then likewise, that had not been true which the apostle says, 1 Cor. xv. 46, where, speaking of David's * creation, he says, 'That was not first which is spiritual, but that which is natural, and afterwards, that which is spiritual;' whereas, had they had an 'existence in God in spirit' before the world was, then he had first been that which is spiritual, and afterwards that which is natural.

And then, again, that benefit of creation, which yet we are taught to praise God so much for, had been a worsting of the condition of these elect ones, a shooting them out of a spiritual condition into a natural, without any sin of theirs.

CHAPTER III.

The infinite distance between God and the creatures, in respect that he is the maker and preserver of them; in that also he is eternal, and so before they had being he dwelt alone in himself, and possessed all things in himself.—He is the high and lofty One, and is so supremely excellent, as it transcends all other; his name is holy, and so is above the creatures, and separated from them.—The true name of Being is proper only to God: the creatures are but the shadows and appearances of being.

For thus saith the high and lofty One that inhabiteth eternity, whose name is holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.—ISAIAH LVII. 15.

Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word.—ISAIAH LXVI. 1, 2.

Here is the highest and the lowest met dwelling together: the highest God, and the lowest and poorest of his creatures.

The prophet had just in the chapter afore, the 65th, ver. 25, foretold a like wonder to this: 'the wolf and the lamb shall feed together;' which, in chap. xi. 6, is varied thus, 'The wolf shall dwell with the lamb, and the calf and the young lion,' &c., which, if literally understood, were a wonder in nature. But behold, a greater is here: 'the high and lofty One that inhabits eternity, whose name is holy,' dwells with the sinner who is 'contrite' and 'broken' in heart for it. This is a wonder in grace; or rather, the wonder of grace.

The language the words are penned in is God's, and could be no other's for him. The thoughts of the creature could not have invented such a

* Qu. 'Adam's'?—ED.

style to speak to him in ; and God's scope therein is by lifting up and exalting his own greatness above all creatures, withal to discover the height and depth of his grace in so condescending to the meanest of creatures, than which himself accounts nothing more his glory.

As to my presently scope, it is not to enlarge upon the description of a broken heart, or of God's affecting and delighting therein to dwell, or his grace shewn thereby ; but my present design is to enlarge upon the height and distance which God bears above us and his whole creation, considered as we are creatures. Nor is my scope simply to set forth what God is in himself, but as here he is set out comparatively with his creatures ; limiting my discourse herein, also, only unto what description he makes of himself here in the text. And the use I shall put it to will be, to humble us as creatures, even in our best estate, and not as sinners only.

This comparative distance of this height above us, is set forth in these particulars :

I. 'I, the maker and preserver.' And these things were made and do exist by me.

First, *The maker*. So in both places : in Isa. lxvi. 2, 'All these have my hands made.' The very tenor of this speech is a slighting them as creatures : and being 'they are but made things, and will ye compare them to me ?' It is as if an artificer should speak of his works made by him, that are different from himself. These are the clay and my pots, and I am the potter. He speaks of them as a potter would do of his potsherds, so distant from himself, the maker. Or he speaks thus of them, with difference from his own internal acts of his mind within himself ; whereas these are utterly external, and out of himself. 'These have my hands made,' as an artificer would speak of his manufactures and works without him. And then in Isa. lvii., the other scripture, ver. 16, 'The souls' (the subjects of this my grace) 'which I have made.' In both, he speaks of them as made by him, and the souls made altogether, *i.e.*, the whole of their being, as Ps. xxxiii. 15, for creation is *productio totius entis* ; Acts xvii. 25, 'He giveth to all life and all things ;' and ver. 28, being itself ; 'In him we live, and have our being ;' and Rom. xi. 36, 'Of him are all things ;' and therefore, not so much as a first matter was existing to his hands. But 'all these have my hands made.'

Secondly, *The preserver*, as giving and continuing. To give them existence ; as those words in chap. lxvi. 2, 'And all these things have been, saith the Lord,' Piscator renders, *Per eum existunt omnia* ; to which that of Acts xvii. 28 corresponds, 'In him we live, and move, and have our being,' *i.e.*, as the original, so the continuance of them. He gives life, ver. 25, and then preserves it. In him we continue to have it ; thus both Paul and Isaiah.

II. 'Inhabiting eternity,' which he speaks, first, with exclusion of all things made, as things that have not, *de facto*, been from eternity ; and notes out an eminent distinction put thereby between them and him, Ps. xc. 2 : 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, from everlasting to everlasting thou art God.' And whereas some creatures, as angels and men's souls, have an eternity of existence to come, yet that is but derived. It is he is said only to have 'immortality,' 1 Tim. vi., and therefore he is called the last as well as the first. That though they be eternal for time to come, yet he is after them all ; which could not have been said but in respect that creatures their eternity doth depend on him ; and so he is the last, though they

continue with him for ever. God hath eternity, both past and to come ; and this is proper to him.

Secondly, The phrase here, '*inhabiting eternity*,' is unusual, and significant of far more than simply that God is eternal in both respects aforesaid. It imports, over and besides, 1, That he hath dwelt alone, and shall dwell alone for ever apart, by and in himself ; whether afore any creature were or since, it is all one as to this. For himself is that eternity which he dwelt in, and shall dwell in : 1 Sam. xv. 29, 'The Eternity of Israel will not lie,' so it is varied in the margin. And since the creatures was, he is his own proper mansion-house, even as he was before.

First, That afore any creature was, he dwelt alone, that is evident ; for they not being or existing, he must needs have had an eternity past alone to himself, which he says he dwelt in, and no creature with him. Not only there was no other God with him (as Moses), but no creature with him (as Solomon), Prov. viii. from verse 23 to 32. So that what was said of Israel, that they were a people that dwelt alone, Deut. xxxiii. 28, the same may be said of the God of Israel ; he was utterly without all society of any creature.

And secondly, It is all one after he hath made the creatures ; he still dwells in his own eternity, apart by himself.* It is one of the attributes which Paul gives him, 1 Tim. vi. 16, 'Who only hath immortality, dwelling in the light which no man can approach unto.' And therefore you see in Isa. lxi., that since he hath made heaven and earth, how yet he speaks of the whole creation : 'Where will ye find me a place for my rest ?' which imports, that since he made the world, he dwells by himself apart in the same eternity he did. His making of creatures was not to add to or enlarge his dwelling, that he might inhabit more commodiously (as it is with man, whose person is one thing, and whose house is another). No. Their building is not a new piece of an house to him who alone inhabits eternity, that is, himself.

It is true, that now he hath made all these things, if he should not be everywhere, where any of them are, and 'through them all,' as Paul's phrase is, Eph. iv., he should not be God, the immense God : 'I fill heaven and earth,' saith he, Jer. xxiii. 24 ; seeing they are made, he fills them also, yet so as still he is not beholding to them for room or place. As the sun filleth the air, but is not beholding to it for the place it affords it, but the air to the sun that fills it.

Thirdly, That he inhabiteth eternity shews that he possesseth all things in himself, for himself is his own eternity to himself ; and that eternity being an house to himself, is furnished with all things within himself. He went not then out of himself for anything, nor needs he yet to do so — as Acts xvii. 25, 'He needs not anything' — but was abundantly supplied with all things within himself, as a great man in his own house, whose glory it is to have all things sufficiently about him therein and therewith.

Fourthly, That he inhabiteth eternity imports that his being is so infinite, as he fills the immense expanse of all or both eternities in one moment. He comprehends and compasseth the whole, and all within himself, and extends himself through it all ; he is the king of ages, that is, of the courses of times, 1 Tim. i. 17 ; and so as a king hath all ages as subjects always extant afore him. In the 40th of Isaiah it is said, he 'spanneth the heavens,'

* The Jews call him *Makom* [*i. e.*, מקום—ED.], *place*, because he is place to himself—his own centre and his own circumference.

and it is a good grasp that, you will say ; but that is spoken only of a thing that is now at present existing ; but in Deut. xxxiii. 27 ye read, he hath 'everlasting arms : ' a right arm to environ eternity, *à parte ante*, eternity past, and another that to come, and so encircles both eternities, past and to come, without succession of time to him. Eternity is but a moment to him ; *a τὸ νῦν aternitatis*, as the schoolmen speak ; for he comprehends it within the arms of his infinitely extensive being. As he subsists not in place *per partes*, so nor in time by parts. He runs not through a time past, present, and to come. His duration is not measured by the differences of time ; for then it might be said, as to time to come, he as yet is not. By the same reason that a ' thousand years are but as one day to him,' by the same you may say, that eternity is but one instant. He inhabits, that is, possesseth even the whole continually ; he builds not one part of his eternity in one age, and another part in another, so that he should dwell in it by piecemeal and successively ; nor yet removes he his habitation, as men that have great houses do, from one part of their house, as in winter (suppose), and to another in summer, and the other part standing empty the while. No ; but from eternity to eternity is but one entire individual and complete house for the whole of him at once to fill, who is fulness of being in the intenseness of perfection. And hence he enjoyeth all blessedness in an instant ;* not as we, one part this moment, and another piece in another, which, when put together, do make a complete happiness, but in a succession.

Fifthly, His house is always one and the same, and never hath any decay, or needs the least reparation in any part of it. His eternity is an immutability and unchangeableness. He is *semper idem* ; his style is always *I am*, and *I will be*, *Ehieh*, that is, always the same, and the cause of my own being. And by this also his eternity is differenced from the creatures ; all of them ' wax old as a garment,' and of themselves they would do so, did not God renew their being every moment. The angels would wax old, as the children of Israel's garments in the wilderness did not, but it was because God perpetually kept them as new. But of God it follows, ' Thou art the same,' Ps. cii. 27 ; and therefore us and our years he compareth to a flood, Ps. xc. 5, that is always running and in succession, but him to a rock of ages that stands (as the phrase in the original is, Ps. cii. 26) immoveable.

III. ' The high and lofty One.'

The *high One* : for the transcendency and supreme excellency of his being. The *lofty One* : for the sovereignty and dominion of it.

The *high*. It is a common title given him in the Old and New Testament, the ' high God,' and the ' Lord on high,' ' God most high ;' Ps. lxxxiii. 18, ' The most High over all the earth.' And in the New, ' the Highest,' three times in one chapter, Luke i.

And to take the height of him, let us first take into consideration the course and way the Scripture (as condescending to our sense) useth to set this forth by, which is by a comparative, and rising up from one degree to another ; and it begins thus :

1. In respect of place, which yet is the lowest kind of height. And for this take Eliphaz his staff in Job xxii. 12, ' Behold the height of the stars, how high they are.' (How high is God then ? so riseth he,) ' Is not God in the height of the heavens ?' as it immediately follows thereupon.

2. In dignity and dominion, he is said to be ' higher than all nations on

* The philosopher said of him, that God doth αἰεὶ ἀπλῆν χαίρειν ἡδύνην.

earth' (which are in dignity exceeding, and more high than the stars), 'higher than all the people,' Ps. xcix. 2, whom (as elsewhere it is said), 'he rules and stills at his pleasure.' And Ps. cxiii. 4, 'The Lord is high above all nations.'

3. But yet you will say, So are kings that are set over the nations. And if you do suppose but one man to be king of all the world (as the Roman emperors once), it may be said that he is higher than all the nations.

But thirdly, He is over all the kings of the earth; that is another ascent. 'He is higher than the highest, and there are higher than they,' *i. e.*, who are between him and them: Eccles. v. 8, For he is 'higher than the highest, and there be higher than they.' The *they* are the rulers of this earth, whom he there speaks of; and those that are 'higher than they' are the angels. But he is the highest absolutely, singularly, higher than the highest, above the angels themselves. All principalities and powers, both in heaven and earth, they are under his feet. 'He is the blessed and only potentate,' 1 Tim. vi. 15; and so in Ps. cxvii. 9, 'Thou, Lord, art high above all the earth;' it follows, 'Thou art exalted above all the gods,' *i. e.*, angels, whether good or bad, which the heathens worshipped.

4. To shew the height and super-excellency of his dignity and dominion, he was pleased to give this demonstration; he did on purpose build a place for himself, separate from and far 'above all things' else which he had made, and calls it here, 'The high and holy place,' in this 57th chapter, and 'heaven is my throne,' in the 66th chapter; and that is the 'highest of heavens,' as a place separate, and an apartment for himself to dwell in after he had made creatures, until Christ, that was made higher than the heavens, pierced (as the phrase in Heb. iv. is), and broke up that separate place 'prepared from the foundation of the world,' which is to the rest of heaven as the 'holy of holies' was to the other parts of the temple, which the high priest only went into; which the angels by the law of their creation, and right of their creatureship, did not enjoy as the first place of their habitation, and in which, had the angels that fell been inhabitants, they had never fallen. For as it is the high, so the holy place, wherein the immutable glory of God so shineth, as would immutably have fixed them in holiness unto God, that they should never have departed from him. God's height, even as in respect to this high place, is often set out thereby, as that he is 'higher than the highest heaven:' Ps. cxiii. 5, 'His glory is above the heavens; who is like unto the Lord, who dwelleth on high?'

5. Let us rise one ascent yet higher, which the gospel affords us of the man Jesus united personally to the Son of God, who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject to him, as they are said to be under his feet, Eph. i. 21, 22, and who therefore is said by that personal union to 'be made higher than the heavens,' Heb. vii. 26; and all this is spoken of the man Jesus, for it is said he was *made* thus high. And yet, lo, how afore this high and lofty One he humbleth himself; 'I am a worm,' which is lower than the footstool man treads on: Ps. xxii. 3, 6, 'Thou art holy; but I am a worm, and no man.' Thus he speaks of himself before he ascended, and did thus humble himself at God's command. And now when he is ascended 'far above all heavens,' as Eph. iv. 10, 'He that descended is the same also that ascended up far above all heavens, that he might fill all things,' he is yet but at God's right hand; the throne is God's, who is higher than this highest. 'My Father is greater than I.'

But all this hath been but a comparative way of shewing his highness.

His being the high and lofty One, notes forth the transcendency and super-excellency of his divine being itself in itself, and that it is utterly of another kind from creatures, and indeed that it only is being. In Ps. lxxxiii. 18, 'That men may know that thou, whose name alone is JEHOVAH, art the most HIGH over all the earth,' he thereby argues his height from his name, that his name is alone Jehovah, and therefore he is most high, and in that very respect. Now Jehovah, we know, is the name of his essence, 'I AM,' and here it is that men may know that thou, whose name alone is Jehovah, art the most High; and therefore most high in respect of such a glorious being as is proper alone unto him. In Eph. iv. 6 he is said to be 'above all,' and yet to be 'through all,' *i. e.*, his creatures. His being above all shews the transcendency of his being, spoken of separate from all ours, not intercommuning with ours, nor intermingled, although it is said he is through all too; but as the sunbeams intermingle not with the air, though they shine through the air, so nor doth God with creatures.

Here I might amplify upon the glory of this his title, that he is the most High in respect of his being, that he alone hath the name Jehovah, as the Psalmist saith, and also of being; that all the creatures are but the shadow of being, but he only *is*. But I shall defer it unto the use.

IV. 'Whose name is Holy.'

First, It is a name that is proper to God, as Christ saith: Mat. xix. 17, 'There is none good but God,' so nor holy. He is separate and alone in his holiness, as he is alone in his being. And if he only be good, then much more is he only holy, for holiness is the height and perfection of goodness; so in man, and so in God. And Rev. xv. 4 you have it express, 'who only is holy,' and 'the holy One,' as elsewhere. Now of all that could have been said or attributed to him, this sets up God the highest, and as most sovereign. And this, of all others, layeth us low, both as we are creatures and as we are sinners. Holiness is said to be his dreadful name: Ps. xcix. 2, 3, 'The Lord is high above all people;' it follows, 'Let them praise thy great and terrible name; for it is holy,' and that makes him high. And again, at the 5th verse, 'Exalt ye the Lord our God, and worship at his footstool;' for he is holy; nay, the margin varieth it, 'his footstool is holy,' *i. e.*, the ground he sets his feet on. The like you have in the 9th verse.

Secondly, This separates him from the creatures; for holiness imports a separation, as it is in common applied to anything, person, place, or time. Christ was separate from sinners, made higher than the heavens, but God from creatures.

Thirdly, Holiness is that whereby God aims at his own glory, as the angels' cry shews in that 6th of Isaiah ver. 3, 'Holy, holy, holy: the whole earth is filled with thy glory;' as being that which the attribute of holiness in him aims at from his creatures. And that being the only attribute mentioned when his glory doth there appear, ver. 1, and is beheld by Isaiah and the angels, this and the single conjunction to holiness and glory argues it. Now he being so great a God, his desires of glory from the creature are so vast and so intensive, as the creatures cannot come up unto, nor satisfy; for as Rom. i. 21 hath it, he would be glorified as God, which the creatures cannot reach to the height of. Two scriptures put together do shew this: Job xv. 15, 'Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight;' and he means the angels, who are called heavens. And they are the good angels he means is manifest, those who have kept their station in heaven; and yet all their holiness, you

see, makes them not clean in his pure eyes. Thus Job iv. 17, 18, 'Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly.' We sinners are unclean privatively, wanting that holiness we were created in, and positively defiled; but the best of his creatures are negatively not clean, because they answer not, nor come up unto his immense desires of glory from them. He would have more, though it cannot be had. But of this deficiency and falling short of creature holiness as to God, I shall speak in the use.

Use. To humble you, as you are creatures, afore this Majesty on high. I would humble ye, I say, as you are creatures, as well as that you are sinners; which latter, I know, you do every day. I do not say that you are to humble yourselves as much simply as you are creatures as that you are sinners, yet you are to do it as truly. It is to be an humbling of ourselves this, though in another way. We humble ourselves as sinners by way of mourning and godly sorrow; but this as creatures by way of self-emptiness and sense of our own nothingness and vanity. They are both in the text; he speaks of the humble considering themselves as creatures, and the contrite ones as sinners. And God is therefore represented, first, as the high and lofty One inhabiting eternity, to humble us as creatures; and secondly, as holy, to humble us as sinners, though that will humble us as creatures too. I enforce this use from this, that to teach you to humble yourselves as creatures is a piece of the gospel; and where you have the gospel spoken of, there you have this also. As in Isa. xl. 3, the beginning of the preaching of the gospel is prophesied of: 'The voice of him that crieth in the wilderness,' &c., which was John Baptist's ministry; and then follows the prophecy of all the apostles' preaching which succeeded John, 'O Zion, that bringeth good tidings,' ver. 9. Now among other things, what was it John was to cry and the apostles to preach? Even this, 'All flesh is grass,' &c. Verses 6-8, 'The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand for ever.' Which the apostle Peter applieth unto that very word and gospel which was spoken by himself and the other apostles: 1 Peter i. 25, 'But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.' And this was done by the 'revealing of the glory of the Lord Christ,' namely, discovered in the gospel: Isa. xl. 5, 'And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.' Now observe that there is in that chapter a setting forth of God in his greatness, to the end thus to humble the creature, such as you have not in all the Scriptures. So as indeed we should lose a piece of our religion if we do not attend to this; and I will here suppose myself to have a congregation of Adams and Eves, men and women, in that pure and first estate; yea, and I will take the angels in also before they fell, and some angels are here at present this day; but if all were here in their original estate, or those that are now in their confirmed estate, I might preach this sermon to them, reminding them of their estate by creation, to humble them as they are creatures in that estate.

And to enforce this the more, I take in that additional to my text, Ps. cxiii. 5, 6, 'Who is like unto the Lord our God, who dwelleth on high,

who humbleth himself to behold the things that are in heaven, and in the earth?' He represents him as so great a God, as it is an humbling to him so much as to cast an eye upon any creature now he hath made it; and yet he were not God if he did not behold the least motion of every creature, to the falling of a sparrow to the ground without his cognisance. Further, observe it, it is not only spoken of things on earth, but of things in heaven—his best saints, and angels, or whatever that high and holy place is furnished with. Now my inference is, that if it be an humbling to God to behold the best of these, it may much more be an humbling to us when we appear before this God. And that we may do so, let us take these considerations.

1. Whereas God had the ideas of infinite worlds he could have made, and so of creatures reasonable, which lay before his eternal counsels, as candidates, and as fair to have been made existent as we that are made; for not only all things were once nothing (that will afford a second consideration), but there was yet an higher remoteness from nothing, and that is, of things possible to be, which in respect of God's not willing to create them, never did, nor ever shall, come into being, although when they should have done so it would have been out of nothing; yet God said of us, Stand you forth, I decree and will you to exist afore me, whenas an infinite number of like creatures slept still, and to eternity shall sleep in darkness and non-existence.

2. After God had decreed to make thee, and to give thee an existence and actual being, yet thou wert in reality still nothing, pure nothing in entity. Thy pedigree is from nothing; thy ancestry, and that not far removed, is nothing. Job, in the view of his own rottenness and corruption, humbles himself, chap. xvii. 14: 'I have said to corruption, Thou art my father; to the worm, Thou art my mother, and my sister.' But in rehearsing thy original from whence thou camest, I may say that nothing, pure nothing, was thy great grandmother. Thy body was immediately made of dust, that was thy next mother by that line; but that dust was made of the first rude earth, without form, and that was thy grandmother; but that earth was made purely of nothing; so then nothing was thy great grandmother. Thus of thy body. Then for thy soul, that was immediately created by God out of nothing, and so by that line thy next mother was nothing. And what was thy soul twenty, thirty, or forty years ago, and so many years upwards? Plain nothing. It is observable how, in the Scriptures, when God's confounding the creatures is expressed, the threatening runs in these terms, a bringing them to nothing. So in 1 Cor. i. 28, he takes *μὴ ὄντα*, things that are not (that is, are as if they were not, as to such an effect as God useth them for), even to bring to nought things that are, that is, to nothing, as the opposition shews. In these terms the sentence of confusion, and the destruction of things that are, is penned, as thereby reminding them, how that their first root and original was nothing; and so does speak in a way of reflection upon what once they were; even as when he threatened Adam to turn him to dust: 'Out of dust thou camest,' says he; in a way of debasing of him, minds him of his descent and original. And in like phrase of speech Job utters their destruction: *abeunt in nihilum*, they go away, or vanish to nothing; that is, *pereunt*, they perish. The like in Isa. xli. 11, and xxxiv. 12, and xl. 23, 'He bringeth the judges to nothing.' And further, as if the creatures had by instinct a common sense of their nothingness, if God do but chastise them, presently we cry out to God, Bring me not to nothing,—so afraid are they of becoming nothing; yea, and in extremities of distress are apt to wish they were

nothing, nor had ever been. And in this language the prophet Jeremiah utters his fears: Jer. x. 24, 'Correct me not in thine anger, lest thou turn me to nothing.' If we are but touched, we apprehend that we are in danger of becoming nothing. All miseries are smaller vacillations or reelings of the creature towards their first nothing; we are like those slight, small green flies that creep upon leaves in summer; we men cannot touch them so gently but they die. The whole creation is built upon a quagmire of nothing, and is continually ready to sink into it, and to be swallowed up by it, which maketh the whole or any part of it to quake and quiver when God is angry, as Jeremiah there did. The foundation of the creatures' changeability to sin (whenas at first made near to holy) is by our divines put upon this, that we being made out of nothing, are apt to verge and sink into nothing, and so fall towards it in sinning. And truly sin is a great leap, or fall rather, and tottering towards it, and we may view our own nothingness most by it. And did not God, in the just act of our reeling towards sinning, put a stop, and uphold our beings, we should fall to nothing. But then he should want an object or a subject to punish for sin, or to be sensible of sin.

Humble yourselves therefore in the apprehension of this, and look, as in point of sanctification, although God giveth so great a measure of it to his children, and maketh them very holy, yet in the point of justifying them he would have them for ever to look upon themselves as ungodly, because once they were such, as Rom. iv. 5. And Paul, whilst he did never so much, saith, 'Yet I am nothing.' Thus here, though he hath given us a being and existence, yet because we once were nothing, and that was the state (if a state) he found us in, he would ever have us account ourselves as nothing, though now by his grace 'having all things,' as the apostle says.

3. This made being of ours, when it is made and termed being (as it is in Acts xvii. 28, 'In him we live, and move, and have our being'), yet that being is not only derived purely from him, and his efficiency, but farther, it is but equivocally and falsely called being, as the apostle speaks of the knowledge the Gnostics boasted of, 'science falsely so called.' It hath but the name of being, but in reality is but the shadow of being; even as the shadow or picture of a man is falsely and equivocally termed a man. All of a picture is but a shadow of the man.

4. God and Christ only have the name of substance, as Prov. viii. 21. Being, both name and thing, is proper only unto God, who is *ὁ ὢν*, as the Septuagint still renders the name Jehovah; or as Plato from thence, *τὸ ὂν*, in truth is said of God alone. For which here the psalmist, Ps. lxxxiii. 18, 'That men may know that thou, whose name alone is Jehovah, art the most High over all the earth.' And what other is the Scripture language of man, and the greatest of men? All of man, and about man, are therein compared to a shadow; his actions, and courses, a shadow: Ps. xxxix. 6, 'Surely every man walketh in a vain show' (or image, as in the Hebrew); leads an imaginary life, rather than life itself; so Ainsworth. And as his ways, so is himself; and that in his best and most flourishing estate. Thus in the 5th verse of that Psalm, 'Verily, every man' (both in his person, his being, the circumstances of his life), take him at the best, every way, he and his best estate, 'is altogether vanity, all vanity,' which vanity is all one in account with nothing, or no being. As in the same verse, My worldly 'time is as nothing before thee;' 'my substance,' so the Septuagint renders it; 'my body,' as the Chaldee. As nothing, not only as

compared with God, but afore God, and in his judgment and valuation of him. And that he says it of his time in this world, 'that his days are nothing,' it imports that his existence and himself are such. For to say a man's time in this world is such or such, connotes his existence and being in the world. And to say a shadow is all one as to say it is but a being in show, and not in reality. And that we find abundantly said, Job xiv. 2, and chap. viii. 9, and Ps. cxvii. 11, and cxliv. 5, and make the best you can of it, a shadow is but a middle between nonentity and true being. The Platonists said,* God only in truth is, and all things else seem but to be, which answers unto David's expression, 'in a show.' And truly God himself speaks of all the whole creation at no other rate. And his valuation and judgment is a righteous judgment: Isa. xl. 15, 'Behold, the nations are as a drop of a bucket, and are counted (namely, by God) as the small dust of the balance.' He first, in the balance wherein he weighs them, lessens them, and compares them to things that are of no value or regard with men—things neither here nor there, as we say. The drop of a bucket, when it falls from the bucket upon the earth, the matter thereof is so swallowed up into the earth and the dust of it, as it is not so much as seen any more, but vanisheth away as it were to nothing. The small dust of the balance hath no sway at all on the beam to stir it one way or other; it makes it neither lighter nor heavier. And if they be severed from the bucket and the balance, they are not missed; they make no *vacuum*, no emptiness in either.

But yet you will say, that however these speak some entity or being, though but small, and though of no moment or consequence, yet of entity they partake something. He goeth on, ver. 17, casting them yet lower, 'All nations before him are as nothing,' &c. And yet still you will say, that particle *as* nothing, is but a diminutive; that though in esteem and regard they are as nothing, yet still in some smaller kind of reality they are something, though compared with a greater they are as nothing. But I answer, that that kind of speech speaks what a thing is in deed and in truth. As in that speech John i. 14, 'The glory *as* of the only begotten Son of God,' the import of that *as* is not a diminution, as if it were not in reality what is said of it, the excelling glory of the Son of God in truth; but that it was truly and indeed such a glory as was proper to him, and proportionable to him that was the Son of God. And that he might here yet speak the reality of their nothingness more plainly, he adds, 'they are counted to him less than nothing,' *plusquam nihil*, as the Hebrews hath it; concerning which, if it be again said, that they were but nothing at the worst, but why less than nothing? The account to me is this, that now when he made them, and had been at the expense and power to make them and uphold them, yet they had, for anything he acquires by them, been as good have been nothing still; and so are less than nothing by reason of the cost he hath been at, and expectation (as speaking after the manner of

* *Solum Deum revera esse, cætera vero videri.*—Marsilius Ficinus, Epist. viii. Dr Twiss in his opposition to Dr Jackson on the Attributes, who discourseth this equivocal being of creatures at large, objects this, that yet a picture is a true picture, although not the man; and so the creatures, though but shadows, and the best of them the image of God, yet still withal they are *vere entia*, truly beings. But I reply, If God only be said to be being itself, and to have both being, name, and thing proper to him alone, as the Scriptures speak, then by the same reason that the picture of a man is not the man, allowing it to be a true picture; so the creatures are not true being, but barely the shadow of it. And it is not enough to say they are not God; but if to be God be only to have being, then they are but the shadows of being.

men) he might look from them, they were not worth his producing out of nothing ; yea, it had been better they had been nothing still. Another account is, that this being a comparative of what the creatures are unto the great God, there is, now that they are made, a less distance and disproportion between the creatures and nothing than is between God and the whole creation. For if you measure the distance between the creatures, now they are made, and nothing, if God should return them unto it, it were but a finite distance privatively considered ; for their annihilation would be but *privatio finiti*, the depriving them of a finite good and being ; but the distance between God's being and theirs is infinite, yea, and in excellency and transcendency more distant than was betwixt nothing and the creatures before they were made, though philosophers would ascribe an infinite distance negatively considered, yet no such as that wherein God is above us ; and so they are less every way to God than nothing is to themselves. And therefore to conclude this, if there could have been supposed a greater distance any way imaginable, whereby to have expressed the distance of God and the creature, which should have cast them down lower than this of being less than nothing, God would have expressed it thereby. But take them barely as creatures, and you cannot speak lower of them. Oh the infinite height and depth of God, which Zophar speaks of, Job xi. 8, to whom the creatures are less than nothing.

Our divines, therefore, reckon not God, in point of arithmetic, together with us. They cast not God and us into the same numbering. They do not say of him, that he is *unus*, or one, though he be the first and great one, and so go on to number the rest of things. No ; they suffer not creatures to bear or sustain the repute and account of number after him, or when he is spoken of. They say of him that he is *unicus*, the only one, that stands apart by himself out of all arithmetic, as his transcendent being comes not under our logic ; which is in effect the same that God, by the prophet Isaiah, speaks. Our acuter commentators on those passages in chapters iii. iv. v., wherein God sets himself out alone the true God—'I am Jehovah, and there is none else ; there is no God besides me ; I am the first and the last'—and the like to these, which you find up and down in those chapters, do observe, that though his dispute, or rather an over-disputing discovery of his creatures, be pitched for the confusion of the idol gods of heathens, that yet his arguings do rise higher than simply against those idols their being gods, but involves, in the confutation thereof, that as creatures they had no being, much less as gods. Thus chap. xliii. 10, compared with ver. 13, 'Before the day was, I am he ;'* and therefore, accordingly, still mentions his name Jehovah—his name that assures wholly the name of being to him ; and as of them, speaks up and down of his being the creator and former of them, as merely out of nothing ; and will you take them, and make gods of them ? Thus his argument lies. And when, in chap. xlv. 5, as in the conclusion of that discourse, he speaks thus, vers. 5-7, 'I am the Lord, and there is none else, there is no God besides me : I girded thee, though thou hast not known me ; that they may know from the rising of the sun and from the west, that there is none besides me : I am the Lord, and there is none else. I form the light, and create darkness ; I make peace and create evil. I the Lord do all these things.' He manifestly points the dint of his speech in relation to them as creatures, and not as gods only set up by men. And he was the creator of all things, who only had therefore being in himself, and so did or made all those

* See Gataker in the English Annot. on the words.

things, as his saying is, ver. 7. And that, therefore, there was not only no God besides him, but that their gods, as creatures, had no being, but he alone whose name was Being, or Jehovah. As to such a sense as this, I understand the order of those words in ver. 5 (taking in all these things that stand round about it), 'I am Jehovah, and none else,' there is no God besides me,' that the fore part of that speech is applied to the point of being and existence: 'I am Jehovah,' that is, being itself only, and none else. For then, over and above besides, he adds, 'There is no God besides me;' that is, no creature *is*, no God, to be sure, besides him. So as their swelling words, used of the creatures to be styled 'all things' besides him, doth, in reality and effect, come but just to the same account as if you would set down a multitude of cyphers apart by themselves, and then say of the account of them, there is a million or many thousands of them, which is a vast number in sound of words, and reacheth a long way in figures, but yet still they are but a million of cyphers, and what comes that to? Even to just nothing, because there is not so much as one real number of their rank or kind to set afore them. All and every creature being *nullius numeri*, as we say, bearing no account, all of them make not so much as an unit, an one in truth; but they are empty shadows, appearances of being, all and every one of them.

To apply all this to humble you as creatures: look as this false and fictitious name of idols, their being gods, is but an imposed and equivocal title, whereas an idol is really nothing—1 Cor. viii. 4, 5, 'We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many,' it is no such thing—so in like manner we may say of the creatures, There are creatures many, that have the title of being, the name, yea, are styled 'all things' in that following 16th verse, yet in reality and truth they are nothing, as and afore God; and humble yourselves, therefore, for your idolatry, and too high valuation of yourselves. All is as nothing. This parallel of ourselves with idols, in this respect to humble us, is not mine, but the prophet Isaiah's, chap. xli. 29, 'Behold, you are as nothing, and your works are nothing.' He speaks there of their idols. They had made gods for themselves, and his intent and meaning is thereby to humble them, as if he had said, Lo, here the idols you make your gods, and give a being to: such, as such, are really nothing, though fictitiously, in your imaginations, made your gods. Even so your very selves, though you assume and arrogate the name of being and greatness to yourselves, yourselves are nothing if you be compared with the great God, whose glory you corrupt and turn into a lie, in your setting those creatures like yourselves up for gods. And his speech is similar unto that of the psalmist, 'They that made them are like unto them.' Even so Isaiah here: 'They are nothing, and you are nothing.'

BOOK II.

Of the first estate of men and angels by their creation.—What were the laws and rights of creation; and what was equitably due between the Creator and his creature.—Of the state of the first man Adam in innocence, and what were his circumstances in that his primitive condition.

CHAPTER I.

What was the law of creation on God's part?—It was but what became and was worthy of the great Creator to do all for his creatures that such a religion required.—This consisted in two things: First, To endow them with the image of holiness, to qualify them to attain their designed end, which was to know, love, and enjoy him; Secondly, To continue his goodness and favour to them as long as they continued in their duty and obedience.—The condition of both angels and men by the law of their creation common and equal for substance.*

My design in this discourse is, in the end, to magnify the supercreation grace of God in election, and the glory of Christ as our head and a Saviour, which was to be revealed upon our fallen condition, though ordained afore all worlds. And I judged it greatly conducive to this end to begin next to set out the right and true measure of our state and condition by virtue of our first creation, as we came forth out of God's hands first, with the dues and privileges belonging to it, and not of ours only, but of the angels by their first creation; by the view and compare of which we shall be capacitated and enabled to destroy† an infinite weight of that supercreation grace added by election, that was ordained us, as it were, over the head of mere natural or creation goodness. And we shall find that it is not only that we are sinful and fallen, that affords matter and occasion to exalt supernatural grace, but even our first original and best estate that preceded it.

This first estate I would term, upon many accounts, the estate of pure nature by creation-law; and as rightly as our divines do call the covenant we were by creation brought into *fœdus nature*, the covenant of nature, which is founded upon an equitable intercourse set up betwixt God the Creator and his intelligent unfallen creatures, by virtue of the law of his creating them, and as by their creation they came forth of his hands; God dealing with the creature singly and simply upon the terms thereof, and the creature being bound to deal with God according to that bond and obligation which God's having created him in his image, with sufficient power to stand, and having raised him up thereunto out of pure nothing, lays upon him.

* Qu. 'relation'?—Ed.

† Qu. 'descriy'?—Ed.

And in the substance of it the law was one and the same in common to us men, and the angels, in and by their creation.

Now, that estate of the angels the apostle Jude calls their first, or rather original estate, which they were endowed with from their very beginning, and was by original justice their due, or their natural estate; that is, which they had from, by, or with their creation, and by the law thereof; which estate being alike common to the good angels as well as the bad, before they left it, as the apostle Jude says, is one part of the distinction between the estate which the angels, which are still good and standing, have by election, as in Timothy, and this other part, of the original estate of goodness which in common they had by creation.

And according to the true intent and import of the same distinction, I may style this goodness by creation man's original estate, and ours and Adam's first natural estate, in that holiness and righteousness, as we did come forth of God's hands. And if Adam had stood, and his children had been begotten holy of him (which is supposable by the law of creation they might have been), it might have been said of them, that they had been holy and righteous by nature, as truly as the apostle doth the contrary, speaking of men now fallen, that they are 'children of wrath by nature;' yea, this latter is founded upon the former. Now, what estate we his children should have had (in that supposal) by generation, the same, and no other, Adam he had by creation. And as of us it would have been said, that we had that holiness by our creation, although we had received it by natural generation from him, yet it would have been the same every way, and no other (as to the state itself), which we his children should have had; only the way of production should have differed, that his was by creation, ours by birth. Yea, and it was given him by creation to convey it to us by birth, and in that respect it might and should have been termed their primitive, first, original, natural condition in him, and his children to be begotten by him.

The first covenant of works under which Adam was created is termed by divines *fœdus naturæ*, the covenant of nature; that is, of man's condition, which from and by his creation was natural to him; yet I would rather call it the creation law, *jus creationis*, or of what was equitable between God considered merely as a Creator on one part, and his intelligent creatures that were endued with understanding and will on the other, simply considered as such creatures, whether angels or men,—the measure of which law, in general, lay in an equitable transaction between God and them, a congruity, dueness, meetness on either part.

On God's part, I would call it a dueness, remembering how Paul prohibits the word 'recompence' as any way challengeable by any or all the creatures: Rom. xi. 35, 'Who hath first given to him, and it shall be recompensed unto him again?' And he says it to exclude all recompence. So that this dueness imports only what it became God to do, and was worthy of him, in such or such a case; as he useth the word Heb. ii. 10, 'For it became him,' &c., so as the meaning is in this only respect, that if God would please to create two such ranks of creatures, angels and man, it became him to do to and for them what was worthy of such a relation, of a bountiful Creator, to each in their kind, not yet exceeding what that relation of a Creator, considered simply as such, required; so as if he did exceed it, it was but what was an overplus, as his assisting them, in causing them to stand so long as they did; otherwise God himself condescended to make an equity the rule of his will in that covenant of works, condescend-

ing to mitigate the absolute rigidity of it, and to moderate it unto the Jews (who clamoured him in Ezekiel), yielding from his 'Cursed is every one that obeys not in every thing.' Upon this he answers the clamours of the Jews: Ezek. xviii. 17, 29, 'Are not my ways equal?' saith he; when he offered that if one, who had been never so great a sinner, would 'turn from his evil ways,' and the like, he would receive him, and abundantly pardon. As on the contrary, if, having been so righteous before, he begins to turn away from it, he must lose the benefit of all his former obedience. This was fair for God to offer, and his ways therein equal. Yet God knew that this was impracticable by them; but to convince them, he tried them by that offer, as Christ did the young man in the Gospel, when he put him upon keeping the commandments, and there left him.

And such like equity may be considered in God's first founding the covenant of creation: first, in what he would bestow in and by the act of creation itself, in them. He gave all that was due, or convenient and meet for the natures of such creatures, to attain their end of happiness in a proportioned communion with himself. And although it was free for him, whether to have created them or not created them, yet, if he resolved so to create such, his will regulated itself by what was meet for their natures, as such, to receive from him, and for him as a Creator to give.

In every work of God's, he observeth a dueness or becomingness according to the kind of it. So in the work of redemption in its kind, in which he was yet at a far greater freedom than in this of the first creation. And in this sense the apostle is bold to use the phrase of what becomes God in such or such a sphere to do. Thus (Heb. ii. 10) 'It became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Now, in the work of creation in its kind, as in other works in their kind, God regulates himself by the measure of a dueness and becomingness between him and the creature. And although there could be no obligation, simply considered, in him 'that works all according to the counsel of his will' freely, yet his will regulated itself by what that same counsel judged most becoming him to do, as that which his counsel judged so to be. And so in this work of creation, God would bestow such faculties and powers as the creature itself could any way judge requisite to his performing the work of a creature of an intelligent nature. Thus, in case God resolved to do such or such a thing, he would do it suitably to the matter of it, and what the nature of the thing required; and worthy and like himself, and the relation he takes upon him, by doing such or such a work. The truth is, he observes it as his rule in all things, as that text forementioned insinuates; and of all other works, let no man be offended to say, God set himself an equitable rule or law in this his first and bottom work of creation, wherein yet he was most free to have begun it, or not begun it. Thus in general.

For the particular requisites on God's part, and but so far as is now enough to my present scope, I shall mention but two.

First, That if God would create intelligent natures out of nothing, it became him to endow them with his own image of holiness, &c., whereby they might be able to know, to love, and to enjoy a communion with him, and happiness from himself, as their chiefest good: which, as it was God's bountiful gift to bestow, so the very nature of such a creature required it as convenient, meet, and suitable to its nature, and without which it had been imperfect, yea, miserable; for otherwise those vast faculties of under-

standing and will had been left empty, and like an hungry stomach (of a giant, suppose) continually craving, when it hath only crumbs of food, and drops of weak water. Nor could they otherwise have attained their main end, or arrived at their convenient happiness, which the very natures of them were constituted and fitted for, which can be filled with nothing but a communion with God. And all creatures, and creature comforts, if alone vouchsafed without an intelligent communion with God himself, had been but as a drop to a cistern. That whereas God had provided for every sensitive or other faculty in man himself, and other creatures, a meet object suited in nature to them; and for man's bodily person, all comfort, a meet help, &c., as the woman is termed, he had left men's souls, and in them those noble powers of understanding and will, deprived of their chief object; they had been shut out from the communication of the life of God, in which their happiness lay: which blessedness also must arise from a natural suitableness concreated in those faculties, and with them, whereby they might be enabled to know, love, and delight in God. And in such a convenient meetness to enjoy God must this holiness consist; as also in an inward principle, and divine disposition in every faculty suited to, and agreeing with every law God had, as a creator, commanded; naturally carrying, and wholly inclining them to fulfil it, which was the law of God written in their hearts, in the full perfection of it, and as the due perfection of them; and thereby it did become their natural perfection by this creation law. And surely, if the things of the law are said, by nature, to be written in man's heart, now fallen, this is but a shadow of that full and perfect, exact copy of the whole and holy law, which was then man's nature much more. These things, therefore, were to intelligent natures a creation-due; and in that respect natural to them, or which the nature of them required; and it became God as a creator to give them when he would create them.

2. And, secondly, on God's part as a creator, it was requisite to continue his favour and goodness to them, and that happy estate he had set them in, whilst he did continue their being, whether of Adam in paradise, or the angels in the paradise above, the place of their creation, which they should enjoy, if they continued to keep their first estate of holiness, &c. This was also a meet and equitable due, for God, as a faithful creator, to give, and was correspondent to this their begun happy condition, and was all the promise that I know of, made to such obedience.

That whereas God, in the view of his own heights of holiness and sovereignty, might, after some time and experiment, have said, I see at best you are but unprofitable servants, and so not have regarded their low creature-services, as anyway coming up to the immense desires and aims of his great holiness, yet he would continue his love and favour at the same height which he prosecuted them withal at their first creation, and so they should live in keeping his commandments.

And this alone was of itself a great promise, and an abundant reward, though they had never been advanced to an higher glory or privilege. And this was all the promise we read of, 'If thou do these things, thou shalt live,' namely, in doing of them; and this was their life, and yet suitably but creation-dues, and an equity by creation-law. For if providence be a continual creation, then a providential law from God, and the continuation of our first parents, and so of us, in that first creation-life and happy estate, whilst they continued obedient, was but an extension of that first creation goodness out of which God first put them in that estate; and so, but a

continuation of the same law, and but a repeating, every moment they stood, that complacency he had at first in them when he made them ; and it was but the like, in its proportion, unto what he continues to all his other creatures in their sphere, that keep his ordinances to this day. And it is a dueness that in meetness and equitableness is to be dispensed to him that worketh and continueth therein, out of that justice that is in God, as a creator, to his unsinning creature continuing holy.

This condition of angels by the law of their creation, and of man, for substance, is common to them both. However men and angels might and do differ in degrees of excellencies in respect of their mere creation-holiness, even as they differ in their strength (the excelling wherein is given to the angels), as also in their habitation proper to each, as Jude 6, the one created on earth, the other in some of the heavens, yet it is a difference but of rank or degree, such as between nobles and commons, in an higher and lower house. God 'made man a little lower than the angels ;' that is, in respect of degrees, so far as that psalm is to be understood of Adam's or man's condition by creation. Though it hath an higher reference unto Christ Jesus as man, yet still this degree of lowness in the one, and height in the other, had for the *substratum* of it, in either, the same common law of creation-perfections, and the rules thereof do take hold of both alike in their several ranks, and with their several degrees. I will not therefore now debate what differing excellencies each of these had proper to themselves in their several capacities and spheres ; or the differences of the original condition of both these, angels and men, from what their now present standing in grace, and hereafter in glory, do afford.

This we may safely say, that the difference of their condition was not so great, as that they should see God's face in that manner as Christ doth. The angels, though created in one of the heavens, by their creation did not so enjoy God. It is Christ's sole honour to bring that first up. 'Who hath seen God at any time ? No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, he hath declared him,' John i. 18. This 'grace and truth came only by Jesus Christ,' verse 17.

The law was the same for substance that ours [is]. That under a law they were made is evident, for else there had not been sin in them that fell ; but it is express they did, 2 Pet. ii. 4 ; and sin is a transgression of not only *a* law, as Rom. v. 13, but of *the* law, as being one in common to all creatures : 1 John iii. 3, 4, 'And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law : for sin is the transgression of the law.' That the first commandment duty is the common law to angels and men, as to love God, fear God, &c., this is so plain as none may deny it.

2. The third, 'Not to take God's name in vain.' The devil is a blasphemous, and so breaks this command.

3. If there be superior and inferior ranks of angels, as Michael an archangel, thrones, dominions, principalities, and powers, Col. i. 16, then a reverence from the inferior orders to all their superiors must be due ; and so the fifth commandment is an obligation upon them.

4. The sixth command, 'Thou shalt not kill,' binds the angels as a law. For 'Satan is a murderer from the beginning ;' which could not have been said, if that command had not been violated by him in seeking man's destruction.

5. The ninth command, 'Thou shalt not bear false witness,' reaches

the angels themselves. For the devil, as a breaker of this law, is 'a liar from the beginning;' and Michael, in Jude 9, as obliged by this command, 'durst not bring a railing accusation' against Satan.

6. The tenth, 'Thou shalt not lust,' has a respect to the angels; else why does Christ charge lust on the devil as his sin? John viii. 44, 'You are of your father the devil, and the lusts of your father you will do.' What are they but pride, envy, hatred, malice, &c. And the good angels, in obedience to this command, have a love to the saints. 'O Daniel, greatly beloved,' says Gabriel to that prophet, Dan. x. 11. They have also a zeal for the saints, and joy in their conversion, Luke xv. 7. But if they should not have the same laws in all things that we men have, yet it must needs be said, that they are under very many laws that are given to us men.

Yet it is enough for what I intend, that their covenant by creation ran upon the same terms that ours of works does; the tenor or terms of the law is the same. So as, suppose they had not altogether the same law, yet they were under the same fundamental sanction of punishment and reward. Upon one sin, all their happiness was to be forfeited, as upon ours it was. Their estate was changed by sinning, as ours also was.

The same punishments take hold upon them, though not the same bodily, as death, unto which the angels are not obnoxious, for they can never die. But what death spirits are capable of, we and they undergo the same. We were both alike cast off from God; we were expelled paradise, they were thrown down out of heaven into hell; and at the last day, the same sentence shall be pronounced against both, 'Go, you cursed, into everlasting fire, prepared for the devil and his angels,' Mat. xxv. 41. As in a state there may be different laws, yea, variety of privileges to nobles and others in a kingdom, and yet the fundamental maxims for life, death, and forfeiture, be the same to them all.

They had also the same mutability that was in our condition, and stood upon the same grounds and terms that we did. It was their being made out of nothing, and so mere creatures as well as we, that was the cause of their fall; so that we are sure they stood as ticklishly as we, no more assistance in their state and proportion than Adam in his. We are sure that God took the forfeiture upon one act of sin committed by the angels that sinned, for 'God spared not the angels that fell,' but threw them immediately to hell, as well as he doth us men. Nor had they such an high way of knowing God or the enjoyment of him; as it is the highest heavens that might have kept them infallibly from sinning, for that Christ only hath brought up to behold God's face in such a perfection of righteousness, as to exclude all sin acted, or the possibility of it.

CHAPTER II.

The mutability of that first estate.—By its constitution and their own weakness, both angels and men were liable to fall from it.—God was not at all obliged, as Creator, to preserve his creatures in that first condition effectually by his grace.—The causes of their mutability.—To be changeable is the nature of a creature, with difference from God, who only is immutable.—That the creature being made of nothing, tends to a deficiency.

There needs no other nor more certain proof, both of the foregone and of those following assertions, than the event.

1. That these two sorts of creatures, angels and men, might fall from their original estate of perfect holiness; for, *de facto*, of both sorts did fall, and the angels that did not were of the same frame, of the same brittle metal with the other of their creation, and the dues thereof were common to both: 'The angels that sinned,' says Peter, 2 Pet. ii. 4. 'The angels that kept not their first state, but left their own habitation,' says Jude, verse 6. How much more might this befall man, 'who dwells in houses of clay?' as it is argued in Job, from the stronger, the angels, unto the weaker: Job iv. 18, 19, 'Behold, he put no trust in his servants; and his angels he charged with folly: how much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth?' And that, *de facto*, we are fallen, we all by sad and woeful experience have found.

2. The second is, That no obligation was upon God to keep either of them from so falling, by any law of his having created them. This the event also is a sufficient demonstration of; for if there had been such an obligation upon him, his faithfulness is such, and love unto his creature is such, as he would then certainly have kept them. That title of faithfulness is annexed to his being Creator: 1 Pet. iv. 19, 'Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well-doing, as unto a faithful Creator.' The argument, then, from that he did not keep them, is invincible, that he was, as a Creator, absolutely free and disengaged from keeping them (without any breach of any due unto his creature by the law of his creation), and doth sufficiently confirm all that is foregone in the former chapter concerning that intercourse settled betwixt God and us by creation. Nor would the holy God have put that high sarcasm, or bitter (yet just) retortion upon man when he had sinned, which struck at the very spirit of his sin, 'Man is become like one of us,' which had been the very inward pith and substance of his sinning, which compared together with the temptation—'ye shall be as gods,'—shews that that was it had taken them. God, I say, would not have upbraided them with that severe sarcasm, if he had been engaged to preserve them from sinning, and yet was wanting to do it.

3. Nor must we lay upon God any influence of his, into either of their falls. 'As God is not himself tempted with evil; so, nor tempteth he his creature unto evil.' James i. 13, 14, 'Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust, and enticed.' He carried himself in that matter precisely according to the exact dues of creation. He dispensed all the influence that was due thereby, and more he did not vouchsafe, merely because, as a Creator, he was not obliged thereto. And God ordered it thus, that the difference between that creation influence and assistance, and the efficacious assistance of grace which he gave the angels that stood, and meant to give to his elect, 'called ones,' might be manifest from that which was by creation due only; that what was God's might be given to God and his grace, and what was the creature's might be given the creature; for it is certain that, had God either inhibited the devil from tempting, or had cast in but a grain of assistance, more than by creation was due, into man's heart and will when tempted, and prevented but a mere negligence or non-attendance to God and his word (for their sin began with these at first, and they were the *primum momentum* of their verging), they had not sinned. If when the eyes of their minds were next door towards a wink, God had given but

the least jog, it had kept them awake. Likewise, God forbore nothing, but he was not bound to give, and it was free for him to do or not to do. And unto this, of God's not being bound thereto, as on his part, doth Arminius himself put it.* Nor had, nor could man be beforehand with God by anything he had or could do. For all must be only by virtue of what he had received by creation from God. And so, the apostle's general proclamation made on God's behalf, unto all his creatures, reached Adam in that estate: 'Who hath first given to him, and it shall be recompensed unto him again?' The sense whereof is, that God stands free, not upon prerogative, but equity, a debtor† unto man; but at a perfect liberty to give, or not to give, what he had not compacted for. And Christ says the same, on his behalf, to him that murmured, Mat. xx. 13, 'I do thee no wrong: didst not thou agree with me for a penny?' And that I have paid thee.

But besides this argument from the event, the Scripture says the same, with a *Behold* prefaced unto it, in two places: Job xv. 15, 'Behold, he putteth no trust in his saints.' And that he had put no trust in them is directly spoken in respect unto their mutability, and the hazard of their failing him, in their serving him, if left unto themselves. So as we have God's judgment declared, that they were such unstable creatures, that he had no confidence in them as such. Which, if it be understood in the present tense, that now, since the fall, he putteth no trust in his angels that stood, yet still it relates unto what in themselves they are, and were by nature, and would be, if God did not continue to uphold them. The same is said in chap. iv. 18, with another 'behold' again, 'Behold, he put no trust in his servants, and his angels he charged with folly.' Which latter is spoken as of the time past, upon an experience of the fall of some of them, that shewed the same changeableness to be incident to the rest that stood; and that if God should deal with them only according to that law of their creation, and leave them into the hands of their own counsels, they would be as foolish as the rest had been.

But the greater task of the two is, to evince what this mutability was and what the rise of it was, in the creature.

I begin with the latter, the rise or ground of it.

1. This changeableness in the creature is the condition of the creature as a creature, with difference from God. Of God it is said, James i. 13, that 'God cannot be tempted with evil;' and evil there is the evil of sin, with which the creature is tempted, and is an opposite to that goodness which is essential to God, whereof Christ speaks, Mat. xix. 17, 'God only is good,' and thereby differenceth God's goodness from the creature's goodness, by declaring that God alone is essentially good; and it riseth to such a consistency in his nature, and height of transcendent perfection, that it cannot admit of the least impression, touch, or tincture of evil to stain, yea, not to discolour it; and therefore James expresseth it by this, 'He cannot be tempted,' James i. 13, it being a contradiction to his nature as being God; as elsewhere, that 'he cannot lie,' Titus i. 2, and 'cannot deny himself,' 2 Tim. ii. 13. Now, if these things be said of God as he is God, then the opposite (a capacity of being tempted with evil) must be intended thereby of the creature considered in its creatureship.

If any one say, James speaks in the words afore and after, of and unto man fallen, that is, tempted with 'his own lust,' ver. 14. And so it is not

* Hoc impedimentum Deus præstare non tenebatur. *Thes. de primo hominis peccato.*
 † Qu. 'not a debtor'?—ED.

an argument to prove that the creature, in its original estate, was thus liable to temptation with difference from God.

Ans. 1. His saying, 'God cannot be tempted,' being a setting forth an attribute proper unto God, therefore however, in the occasion of it, it may be an exhortation unto men fallen, &c., yet the maxim extends further, and is not to be narrowed unto a comparison of God's nature, in this respect, with corrupted man; but in that it is made proper unto God, it must needs, in its opposition, express the difference from all creatures as creatures.

2. It had been short of the glory which is due unto God, in this purity of his, yea, dishonourable, to have intended it as a comparison only between a man fallen that hath lust in him already, that may tempt him, and the infinitely holy nature of God, that hath no such principle in him, as thereby to set out the perfection of God. For it might be said, that a creature unfallen hath nothing in him to tempt him neither. Therefore God his *cannot be tempted* must extend further, in full opposition to, and exclusion of, any creature in its best estate considered.

3. It may be said of the strongest mere creature in its best estate, that it is liable to be tempted of its own lust that may arise up in him, though he have no sinful lust as yet in him. The first sin of our first parents was a lust inordinate, 'to be as gods.' Self-love grew into a tumour when once it heard, but afar off, of such a preferment. And so of Satan it is said, that when he sinned, he sinned 'of his own.' John viii. 44, 'Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it'—thereby also utterly exempting God from any the least influence into his sin.

The Socinians, who hold man's nature in his first creation not to have been holy, but only indifferent unto good and evil, when we urge, 'that man was created after God's image,' &c., they would retort this absurdity upon us, 'that then he must have been made immutably holy, for God's holiness is an immutable holiness in him; and therefore, if man had the image of it by creation, then he should have had it immutably.'

But, we easily answer, God could not communicate to us his essential holiness, whereby he is differenced from the creatures. That must be communicated only so far as it is communicable to a creature. And all the images that are made of a man do not import a communication of his nature, but of his likeness; that is, a communication accidental, artificial, and not substantial. And so God begat his Son indeed, who is his substantial image, but the image of God in creatures is not so; we had, and have, but the lineaments of his holiness.

A second ground of mutability in the creatures' actings with difference from God, and his unchangeableness in acting, is, that God is not compounded of a power to act differing from himself, *i. e.*, his essence; but himself is the power wherewith he acts. He is *actus purus et simplicissimus*; and therefore there is nothing can fall out or come between himself and his power in acting, to weaken or hinder him in acting, nor to cause any failure in his acting, and specially in his activity of holiness, which is in Scripture termed himself. And therefore, whereas in one scripture you read, he sweareth by himself, in another you find, he sweareth by his holiness: these are all one. His holiness also is that in him whereby himself is his own end to himself. God's own good and happiness is his

ultimate end, and therefore he can never but act holily, for he acts by himself and for himself; and so cannot fail in acting, but is holy in all his ways and works, and cannot be otherwise. For all in his acting is himself, both his power and his end, and all; yea, and are all one and the same. But the creature, his power to do or act, is one thing, and himself is another. He acts not immediately by himself, but by a power given him to act; and which is differing from himself, an accident in him, far differing from himself. Neither is himself his own end in acting, but God, by his creature, is to be his end to act for, and by which he is to be moved in acting; and God, that is his end, is without him and far above him. And therefore himself, with all these his powers or faculties, may falter in acting when they come to be used and put forth; there may some deficiency come between his power to act and his act itself; as either a cessation to act (for he is but *agens in potentia*) when he ought; a falling short, in not putting forth all its power to the utmost; a remissness, a slackness, may befall it: as in a line stretched to the utmost, a wagging may fall out. As particularly, to instance, *first*, the creature's understanding may fall into an incogitancy unawares, or a non-advertency, or the want of consideration; in the twinkling of an eye it may be diverted from a stedfast act of eyeing God as its truest good. And though God gave assistance according to the due of creation, whereby he had power within himself to have kept attentive to God, yet take what was to be its own doing, its act thereupon, or duty; there a cessation might fall out, an unattendancy, a failing in its acting. *Secondly*, also his will, whose voice and office still is, 'Who will shew us any good?' And thereupon it is stedfastly to cleave to God; yet upon a buzz or hearsay, of being put into a better condition, even as gods, knowing good and evil, the will, to which it is innate to aim at its own good (though then in subordination to God it might), did, by as sudden deficiency and remiss station, make an halt in his way and tendency towards happiness. As one that, in the putting forth of his hand unto what is as high above him, as is possible for him to reach, takes hold by the way of something that is lower and short, through a finding some present ease to its motion in reaching unto what is higher, and the lower to suit his lower and inferior aims. And the will was agog upon it, and it fell into a tumour of seeking its own excellency. And then the will might influence the understanding to take in the consideration, whether there might not be something in that new proposed way of happiness; and the appearance of it was so represented as the yielding to the temptation is plainly put upon this, that the woman's understanding was deceived; so the apostle in 2 Cor. xi. 3, and 1 Tim. ii. 14.

And this defectibility may well be supposed, seeing it is granted by all that there was that difference between the condition of saints and angels now in glory, and of the angels and Adam in their creation estate; that in that of glory, the manifestation of God to the understanding of the creatures, and the communication of his goodness to the will, is so superabundantly full, filling them with all the fulness of God, that these faculties and powers are swallowed up into God. God his being all in all, as it chains up and unchangeably fixeth the whole of the soul unto him, that it cannot cease or suspend to cleave immutably to him who is their incommutable happiness, and so they cannot sin. And had the angels (who yet we cannot say were in the highest heaven of all) so enjoyed God, they could not have sinned. But the law and measure, both for angels and men by creation, was that God should be so represented to them, as to give them a power to cleave

to God as their chiefest good, as they began to do ; yet in comparison of the former, in so inferior a way of manifestation, that as for the understanding, in its own amplitude, and that variety of objects it might meet with, and that might be presented unto it, a room was left for a possibility, in its creature activity, to cast an unhappy glance towards the entertainment of a consideration of them. And that concourse was such with the will, as the will was still left to a possibility to cease its going out from itself up unto God, who was without itself, and to begin to affect some other excellency proper unto itself, and as that which was suited unto that lower aim of self-love and self-excellency. And the evidence that they were so left (besides the evidence the event gives) is, that God applied legal threatenings—‘Thou shalt die the death,’—which in the life of glory have no place nor influence ; and all this might and did proceed from this, that according to the necessary constitution of a creator,* they were but agents in *potentiâ* : they were not pure act, and so might cease to act holily, whilst yet they had the *posse*, the power from God to act holily. And by the law of creation, God was not obliged to give the act of willing holily, but the power to will ; and therefore, also, he might not will when yet he ought, and so sinned. The act of willing what was holy and good was not necessary in them, and therefore it might fall out he might not will it. And the first sin lay, not in an act of willing something else than God, nor in a positive act of refusing God, but a not willing, a ceasing to will, as it had hitherto done. And yet this was not chance or contingency, but accompanied with an act of will, to cease or forbear to will that holy good thing it did. So as the first sinning began not with a motion of the will, but with a defect, or ceasing to move as it ought to have done : upon which the understanding was, withal, deprived of its spiritual light to guide the will ; in that leaven was in the will, which, though but one faculty, yet was the proper seat of sin, the whole lump was leavened, and that small speck of taint, begun in the will, fumed up into the understanding, and darkened it ; and that spiritual light being gone, it began to judge what the devil proposed to be their best happiness, and was deceived, as the apostle says. And then the will, having been averted from cleaving to its true and only good, fell into a tumour, as I said, of affecting to be as gods ; and so sin grew irrecoverably more and more upon them. This for a second ground of this mutability.

3. Add unto this, that farther ground which the fathers (Austin especially) have run upon, viz., that these creatures, though excellent, were made out of mere nothing ; their root was nothing, and the sap would be drawing down towards the root and withering, if not continually watered by efficacious grace. The creature, as a creature, would be mouldering towards nothing again, and would do it every moment, if by the word of God’s power it did not consist. And although God hath by charter endowed them with an immortality, which is an immutability as to the substance of their being, which yet is by a mere participation, God by essence having only immortality, 1 Tim. vi. 16 ; yet still he left this token of mutability, that they might lose their well-being, which sin only could dispossess them of. And sin is but an imperfect tendency, or verging or reeling towards nothing ; only, in the falling, God keeps them in substantial being still, that they might live to find and know their frailty, &c. To sin, and to fail that way, is not indeed, says Austin, that which we call nothing ; but, says he, it is a tendency unto nothing.† And he gives this reason, that by how

* Qu. ‘creature’?—Ed.

† Deficere, non est nihil ; sed tendit in nihilum.

much any thing is excellent, and falls or declines unto what is worse, or by how much a thing is become worse than God made it, by so much it is become nearer unto nothing, and so is, in its degree, a falling towards nothing. I would express it thus, that sin is not a falling *into* pure nothing for entity, but a falling *besides*, or sideways, into it; and yet, into what is worse than nothing, the perfect destruction of the well-being of it. And God thought meet to preserve the substance of their being, that those he rejects might have a being continued, to feel the demerit of sin; and in them he meant to recover, separating in the end their sin and their persons; yet, that all might see their original and the defectibility, might see an experiment of their first nothingness (which also they know not but by faith), in that so many of both sorts are cast into sin, which is, if not lower than nothing, yet next degree unto it; and know themselves to be but creatures that were nothing; and that because, by the law of God's creation, he was not bound to have preserved them in being, he therefore suffered the holiness he had endowed them with, and which was concreated with them, and yet was the flower, the excellency and perfection of their being, and of more worth than all their beings without it, utterly to come to nothing.

But yet further, the holiness which, by creation, both angels and men had, were but adjuncts, accidents, and endowments, perfecting the well-being of them, and bestowed upon them to perfect their nature, as noble qualities and dispositions use to do. But they were not ingredients constitutive of the natures of them, or any part or ingredient into the essence of them, and yet natural to them, as perfectives of their nature. And such creatures, or rather concreateds with their nature, may cease and be lost, without the ceasing of the subject itself that is endowed with them.

In the controversy we have with the papists, we rightly affirm that the image of God, in true holiness, was natural to man at his first creation. But then, they put this absurdity upon our assertion, that what is natural cannot be lost; and that what was, by a supernatural act of God's, given the angels and us, must be supernatural.

We answer to the first, that there were three things in man and angels at the first, that made up theirs and our nature: the substance of the soul, which was that it was a spirit, and the seat or subject of these other two that follow. As (2.) the faculties of that soul, that are essential to it in this sense, that they are *principia nature constitutiva*, principles that do constitute the nature of a man, and which, if taken away, a man ceaseth to be a man; and such are the understanding, and will, and affections in the soul; and so in an angel, understanding and will. 3. There were, further, such ornaments and dispositions in those faculties, as were for the perfecting the nature of the soul, and whereby it might attain and be preserved in happiness and blessedness. The two first are, through God's ordination, immutably bestowed, both in angels and men; so as if either the souls of men should cease to be spiritual substances, or the angels to be spirits, or come not to have an understanding or will, they would cease to be either angels or men; and therefore, these two they retain, *in omni statu*, in all states, both fallen and unfallen angels, good and bad. But the third, which was this of holiness, which perfected their natures, they were and are liable to a mutation in. For it was and is but a perfection in the soul or angel, which may, *abesse vel adesse sine subjecti interitu*, be lost, and cease without the ceasing of the subject they belonged unto, as precious stones or herbs may lose their virtue, and yet be stones and herbs still.

To the second we answer, that though the image of God were concreated with the soul by a supernatural operation of God's, that hinders not at all that it should be a natural perfection to man's nature, and natural in that very respect objected ; that because man came forth of God's hands by immediate creation, even therefore it was meet and requisite, yea, necessary, that those his rational creatures should have this image, as an endowment which was to enter into the composition of their nature. He had not else had that perfection, which, to the nature of their being intelligent creatures, was due ; and so, though it were supernatural in the production of it by God as the efficient, yet natural to the subject that was made by God. It hinders this no more, than that, because the creation of the soul and the faculties of it, and the union of it with the body, were by a supernatural operation of God's, that therefore he was not naturally a man.

But this last demonstration proceeds upon this, that if these creatures themselves are, in the substance of them as creatures, mutable and apt to be changed, and would sink into their nothing, if God upheld them not by the word of his power (and this mutability, or aptness to perish, at least is affirmed of them, with difference from Christ, as [he] is God, Heb. i. 10-12: 'And, Thou, Lord, in the beginning hast laid the foundation of the earth ; and the heavens are the works of thine hands : they shall perish, but thou remainest ; and they all shall wax old as doth a garment ; and as a vesture shalt thou fold them up, and they shall be changed : but thou art the same, and thy years shall not fail'), then much more are these accidental perfections mutable and apt to be changed, further than as God shall put a stability into them.

CHAPTER III.

Of the first state men run through, viz., that of innocency.—A brief draft of all those several states or conditions through which God leadeth the elect of mankind.—Together with a comparison of those states together.

Our most holy, wise, and gracious God had, in his everlasting purposes, (as by the event appears) fore-ordained several estates and dispensations (whereof some are inferior and subordinate one unto the other, and whereof one is utterly contrary and perfectly opposite to that happiness he intended) which he would lead his elect of men through, as so many several degrees they take ; yea, and oppositions and hazards they are to pass through, ere the last and most royal crown of glory be set upon their heads. And this he chose to do, to the end to magnify and set forth the glory of his own grace at last, as also to carry and lead us still on with wonder from one unto the other, and to prepare us to entertain that consummate happiness at last with unalterable* astonishment and adoration. God hath not dealt thus with the elect angels, who have had no changes ; but us, the sons of men, he shifteth from vessel to vessel, and shifteth us first from one condition, then another, till he hath brought us to that utmost refinement which may render us in the highest manner meet and capable of himself immediately. To this end he at first created us in a pure and natural condition in Adam, and he the first of mankind ; to let us see our *inum* or bottom, what by the law of creation it was that was our due, and how remote we were by that due from that glory he supernaturally in Christ,

* Qu. 'unutterable'?—ED.

the second Adam, had intended; that since grace freely had designed us an higher, the disproportion might appear, that so what was the gift of grace might rise up to its full glory. Then he lets us fall into sin and wrath, which utterly spoiled and defaced that first native beauty we had by creation, and plunged us into a contrary depth of misery. But then, after that again, he gives forth the gospel, which discovers Christ as a redeemer from sin and wrath, who withal brings a life and immortality to light, which by faith apprehended by us, puts us into the state of grace, and a participation of Christ, such as is suitable to the relation of the gospel in this life, far excelling Adam's state.

But then, last of all, and after all this, God hath a reserve, a surpassing weight of glory to be revealed in us, and that also admits of its degrees, of which anon.

And these I thought best in this place to give the brief entire view of, not only for the pleasantness of the prospect when in brief set together, but because it will serve as the clearest introduction or general preface unto all the treatises that are to follow, which have for their particular and set subjects these several estates and conditions. This discourse being to handle the state of Adam in his purest naturals, with a comparison between him and Christ, and his state and our state of grace under the gospel, in other discourses which are to follow, I shall, 1, treat of man's sinful and corrupt estate, and the misery thereof, which serves further, by way of contraries, to magnify the glory of God's grace, and his Christ, as revealed in the gospel; then, 2dly, the state of salvation by Christ, which the elect are brought and raised up into by the grace and work of all three persons, which is rendered to us the more illustrious, both by the immediately preceding misery which we are delivered from, and then by its surpassingly excelling that first and best estate; then, 3dly, I shall discourse of the last and best condition of the elect, which is the state of glory.

That which at present I am to do is only,

1. To give an account of God's dispensations herein.
2. Shortly to enumerate the particular states, and compare them in their comely gradations or subordinations of each to other.

For the first, the account hereof consists in two things:

1. That it is and hath been the manner of God, in other works of his, to proceed by like steps and degrees; to proceed from less perfect to more perfect; and to put great distances and disproportions, yea, from contraries.

2. The reasons of it.

The first contains two things in it.

1. That it hath been his manner in other works, which will help us to understand his proceeding in these. Thus, in making this visible world, he first began with a rude lump, that 'had no form,' Gen. i. 2, neither essential nor accidental; which was actually nothing, potentially all things, therefore called earth and waters, but in truth a darkness and deep confusion without form. Then he divides that lump into four lofts and rooms, and puts in forms thereto to perfect that mass, and so makes the four elements; then he finisheth and fits up those several lofts and chambers with inhabitants, garnisheth the fiery heavens with stars, fills the waters with fishes, the air with birds, the earth with beasts. And of these, those that had a more perfect kind of life were still created in order, after the other more imperfect, and still the latter containing in them the perfections of the former; and then, last of all, man, the end, the existence, the lord of

all, that hath the excellency of angels, sun, moon, and stars in him, as Eccles. xii. 2.

And whereas God had another man to come, the Lord from heaven, who is God and man, and for him to make another world, a new heaven and a new earth, which he intended more than this, yet his ordination in his decrees was to make this first world more imperfect, as the *preludium* and preparative to this new world of Christ's; which ordination and method of his the apostle hath expressly set before us, as heedfully to be noticed by us, 1 Cor. xv. 46, where, speaking of both these men, Adams, and their worlds, 'That was not first which was spiritual;' that is, that man Christ, and that estate of spiritual perfection he brings in, was not to be first, but last; 'but first that which was natural, and afterwards that which is spiritual.' God laid that estate of Adam but as the first rude draught, the groundwork to be filled up. God proceeded *ab imperfectiore ad perfectius*, by degrees from natural to spiritual. And in the framing and rearing up this new second world, he observes the same method.

1. In the very prophecy and foreshadowing of it aforehand, God proceeded *πολυμερῶς*, by several parcels, and cast the revelation of him into several shapes and representations, *πολυτρόπῶς*, Heb. i. 1, proceeding from more imperfect to what is perfect, as a *preludium* thereunto.

First. He makes a covenant with the Jews, in outward appearance little better than a covenant of works (whereof it bears the name), then brings in that of grace, established upon better principles and promises. The first at best, as the best of the Jews understood it, but imperfect to the end; as Heb. xi. 40, 'That they without us should not be made perfect.'

And that first covenant, how doth he deliver it with all possible state and majesty! brings down heaven to earth, and makes an heaven upon a dusty mountain in Sinai! How gloriously speaks he in thunder! By angels how terribly! Makes Moses, a mediator, approach to him with his face shining, how brightly! Erects a ministry, how richly clothed! A tabernacle, after that a temple, how magnificent! A worship therein, how costly! And intends all this but as an imperfect show. For he finds fault with this covenant, ministry, worship, and all, Heb. viii; disannuls it for the weakness and unprofitableness of it, Heb. vii. 9, and then brings in 'a better covenant,' 'a more excellent ministry,' Heb. viii. 7, 'a greater and more perfect tabernacle,' Heb. ix. 11. And even in that carnal way he proceeded by degrees: first, there was but altars, then a tabernacle, then a temple. And then again, in that worldly temple, how was there first that which was imperfect! and then comes that which was holy and more perfect. Three courts there were. The outward court for the people, Rev. xi. 1, less glorious; the second for the priests, wherein was the candlestick, and the table, and the shew-bread; and after the second veil a third, 'the holiest of all,' Heb. ix. 2-4, &c., which had the golden censer, the ark overlaid with gold, wherein was the golden pot that had manna, and the cherubims of glory; and this was eminently called *the glory*, the type of heaven. And then, when God came indeed to erect the new world under the gospel, Heb. ii. 4, 5, how still doth he proceed from the more imperfect to what is perfect, ere he hath brought us to the height of all perfection! Into how many heavens, one after the other, will he bring us!

1. He makes a new creation in his people's hearts, a new work there; so 2 Cor. v. 17, 'Old things are passed away, all things are become new' in a believer's heart; and this out of a darkness, a chaos, 2 Cor. iv. 6.

And 2. Then he brings that new creature into a new world of the ordi-

nances and things revealed and fitted to this new creature, which are deservedly called, 'The kingdom of heaven;' whereby a man is said to have a being lift up to heaven, &c., as Capernaum. And all the glory of that revelation made on Sinai is called but earth to this, which is truly a heaven in comparison of it, Heb. xii. 25, 26, yet this heaven he will shake as he did that earth, and remove this heaven as he did that earth (so Heb. xii. 26, 27), and bring his elect into a new heaven—new in comparison to this now, Rev. xxi., whenas once again all is to become new, ver. 4, 5. And then, after that new heaven and new earth, where righteousness dwells, the epistles of Paul and Peter tell us that he will bring us into an 'heaven of heavens,' so called, not in relation only to natural heavens, but spiritual heavens foregoing it, which shall be the end, the perfection of all; and so, Rom. vi. 22, is called *τέλος* [from *τελέω*, *perficio*], the end, the perfection; even as Christ is called 'the end of the law,' Rom. x. 4. And as the law made nothing perfect, but Christ, so even all these foregoing heavens are (though in themselves, some of them comparatively to others foregoing, perfect, yet) compared to this last and utmost, but imperfect, which is the end of all.

The second is, that in all these gradual representations of his, he so orders it, that the latter shall still exceed the former, and so exceed, as the former shall hold no comparison therewith; and therefore, the more of them we can find out the better. Thus how did the world, ordered, garnished, and adorned, exceed the chaos, which was darkness and confusion? The second day's work exceeded the first; the third the work of the second. And as much did the little world, man, the epitome of all the great world, excel all, so as heathens stood astonished at it. But infinitely more doth Christ, the second Adam, exceed the first, 1 Cor. xv. 45–47, &c., and his world, this of Adam's; and likewise the ministration of the second covenant, the gospel, that of the first, the law, that, 2 Cor. iii. 10, 'it had no glory in comparison of this which excelleth.' And then the new heavens and the new earth to come, will so exceed this heaven, even this kingdom of heaven we now, or the saints, enjoy, that 'the former shall not be remembered,' Isa. lvi. 17. And as it was prophesied that the ark and service of the temple, Jer. iii. 16, should be so exceeded by the gospel, that it should be remembered no more, so will the new heavens exceed these, that all here shall be remembered no more, nor come into mind—an expression shewing how much the former should be excelled by the latter, even so much, that as it useth to fall out in things and objects eminently excelling, they so swallow up the mind that all other things are not thought on, but forgotten, as if they had never been. As the glory of the sun puts out the glory of the moon, so shall this exceed that former, that it shall not come to mind.

Now, to add a true reason why God is pleased thus in his works to proceed in general:

1. To shew the perfection of his efficiency and workmanship. It argues a weakness in an efficient to do worse, when it hath done better; but perfection, still so to exceed, and put down the former.

2. It shews his various and manifold wisdom, *πολυποίκιλος σοφία*, or his much or mighty varying wisdom, as Chrysostom expounds that phrase, Eph. iii. 11. His wisdom is in itself one, but we could not see it in itself at once. Therefore he shews it by several representations of it and himself, in several effects; and that shews wisdom also not simply various, but much, mightily differing and excelling, to shew the vastness of his

wisdom, who could cast himself into so many forms, and frame so many several patterns of worlds and conditions, not only infinitely differing from, but as much excelling each other.

And thirdly, This is a way and course he knew would take the creature most, for unto its capacity hath God herein applied himself. Now we find that our spirits are taken and led on with much more pleasure, and brought into a greater wonderment and admiration of a thing transcendently excellent, when things of less worth, yet to our apprehensions (whilst we see no better) most excellent, are presented first. So we have heard, in entertainment of great ones, their cunning suitors have led them into stately rooms, where sumptuous banquets have been prepared, and from thence carried them into other far more exceeding, to set off the latter so much the more, and make it great indeed. So it is in masques and shows, in which there are several presentments involved one beyond another. And thus doth and will God entertain his children. And what can be more to draw the creatures into wonderment, than first to present them with such a work, so perfect in their apprehensions as they know not where anything should be added to it, to make it more perfect, or taken away, as Solomon speaks of God's works, Eccles. iii. 14 (though haply in a further sense also), and yet then to bring them unto another frame and building differing, infinitely exceeding, the other. What is there will wrap up in more astonishments! Now, never did the art of man present such a prospective piece which, as you know, carries the eye through several rooms, one beyond another, as is this which God hath made, and the world* reveals unto us.

As for the second head propounded, the scheme of these several estates, and the subordination of them.

1. The scheme of them.

(1.) There is the estate of pure nature wherein Adam was created, and in him we, which he and we should have enjoyed on earth, which had an happiness in its kind most perfect and complete.

(2.) The second is the estate of grace we are brought into here by the second Adam under the gospel, and the privileges enjoyed by faith and hope, which, if it were made up complete (though but within its own sphere, without addition of glory), would afford an higher and super-excelling happiness than that of Adam.

(3.) The third is the estate of glory hereafter, in which there might haply be found out in Scripture three degrees; whereof two are but steps to the highest throne we shall be set in.

[1.] That of the souls of men separate, till joined to the body, during which time, though made perfect in grace, and with addition of glory, yet not with that degree which at the resurrection soul and body shall receive.

[2.] That estate of the soul and body, when first joined in Christ's visible kingdom, and the day of judgment, which transcends that of the soul's alone.

[3.] That of the soul and body, when Christ shall have given up his kingdom to his Father, when God shall be all in all.

All which may further be cast into this series: that whereas God, known and enjoyed, is the supreme happiness of man in all conditions, God hath ordained several ways, differing not only in degrees, but kind, of knowing and enjoying of him. All which the apostle reduceth to a dichotomy, 1 Cor. xiii. 12, either, 1, in a glass, or in a riddle, darkly, now

* Qu. 'word'?—Ed.

in this world ; or, 2, face to face in that to come. The one we may call *specularis cognitio* ; the other, *intuitiva* : the one mediate and merely *in alio*, in another thing ; that other immediate *in se*, as in himself, face to face. And answerable to each of these knowledges of him, is there an enjoyment of him by the will, goes along therewith, to delight and rest satisfied in him. For the understanding and the will are commensurated and proportioned each to other, according to that known rule, *in quantum cognoscimus, in tantum amamus ; in quantum amamus, in tantum gaudemus*. So much, or so far as we know God aright, we love him ; so far as we love him, we rejoice in and are made happy by him.

This specular or mediate knowledge of God in this world, is either, 1, such as that which Adam had, seeing and enjoying him in the creatures, which was his glass, as it was said of old, *speculum creatura* ; or enjoying him in and by the covenant of works, the glass of the law, accompanied with peace of conscience following the doing his will ; or at the best, but seeing and enjoying him in visions and apparitions, as the fathers of old did. Or else, 2, it is that knowledge which we have of him by revelation in the glass of the gospel, this covenant of grace, in which the glory of God shines forth in the face of Jesus Christ as in a glass, as 2 Cor. iii. 18 and chap. iv. 6 compared. Which is accompanied often with, ‘peace which passeth understanding,’ ‘joy unspeakable and glorious,’ as 1 Peter i., and but only as in this glass. And if we compare either this knowledge of God in Christ presented in this glass with that of Adam, his will be found to be but as in a riddle, darker and obscurer far, for the kind and way of knowing him, though for degrees in its own kind it was more complete. And in like manner, the least drop of joy of the Holy Ghost, the droppings of heaven, which he puts into the heart, will be found more than all Adam’s full springs of peace, which arose but out of his own conscience, which was but as a spring on earth in comparison of this other. And both these ways of knowing and enjoying God, which a believer in part here hath, I take it to be the apostle aims at, ver. 8, calling the one, namely, that by relation* in the gospel, *prophesying*, which is the means of revealing God in Christ by the Scriptures, which are the glass and ordinance that present God in Christ most lively to us ; the other, *knowledge*, namely, that obtained by the creatures, as some have differenced these two.

But then there is a knowledge which is ‘face to face,’ as being more immediate, after this life ; whereof, I take it, there are two degrees also, whereof the one shall exceed the other. The first is, the seeing and enjoying Christ the Lord personally in glory, face to face, and so the Godhead in him. So as still the chiefest and eminentest way of knowing and enjoying the Godhead should be in Christ only, which I take is the chiefest way both for the souls separate, both before and at the resurrection, till the day of judgment be over, when ‘we shall see him as he is, and be made like him ;’ which infinitely transcends our seeing God in Christ here ; when Christ himself is made known but imperfectly in a glass, in ordinances of grace, and is truly a seeing face to face, namely, of the Lord Christ, being compared with our way of seeing him here absent, by faith, and not by sight, as Cor. v. 6–8. Yet so as there is a second and further degree of seeing God in himself, face to face, far more exceeding, that is, for us to see him face to face, as Christ himself now doth ; when he shall have given his kingdom up, by which only, as by him administered, God is more eminently to be known, till the day of judgment is over. Then

* Qu. ‘revelation’ ?—ED

shall God become all in all immediately himself, which must needs exceed all else, as God himself exceeds all these ways of revealing him.

Thus hath God ordained to bring us by steps and degrees to that participation of himself which creatures are capable of. And in bringing us into his immediate presence and conjunction, to entertain us first with lower, though all most glorious representations of himself; even as kings are wont to do, in admitting ambassadors into their presence, so God admits us, 1, by creatures and visible apparitions; 2, in his Son revealed absent in a glass; then, 3dly, by his Son's own personal entertainment of us; who, 4thly, shall deliver us up to God, to enjoy God, as himself doth.

And as I have given a brief delineation thus of the particulars, so I will make the like brief comparison of them each with other.

1. If we compare the first branch of that last division given with the latter, how doth the latter way exceed it! For to see God, and enjoy him but in creatures, as Adam did, and in the ordinances and revelations of the gospel, is as in a glass, and makes it at best but as an accidental happiness, as comparatively divines call it. That only of seeing God and Christ face to face, as in himself essentially, is the truest happiness. The one is but the shadow; the other, the substance in which true happiness consists.

But, 2dly, more particularly, the distance between each of these four degrees is such, that, 1, all the knowledge which Adam had of God in the creatures, the law and apparitions, was but as seeing one in his footsteps and shadow, and in types and resemblances, as all these were *seculum speculi*, as was said of old. As in like manner were these revelations under the law, which were but the shadow, Heb. x. 1, and not the image. 2. That knowledge by revelation in the glass of the gospel, in seeing Christ therein, which is said to be the knowledge of God in the face of Jesus Christ, 2 Cor. iii. 18 and chap. iv. 6 compared, as yet but as seeing the image of one that is absent in a glass, and so but the representation of him in his Son, who is his image, and that but as presented in a glass absent, which though nearer than the other, yet how remote from the real communication of himself!

3. That after this life ended, till after the day of judgment, will be but the enjoying God more eminently in his Son, who is not absent any more, but personally present in his glory: 'That they may see my glory,' John xvii. 24. Which adds infinitely to both the former, and is the seeing and enjoying the substance of that image of God, the image only of which we here enjoy. It is to view face to face the brightness of God's glory shining in Christ, of which but the glimpse or reflection we here could see.

But then, 4thly, to behold that glory as in itself, and as this his Son, that before represented it to us, himself sees it; and for God himself to be his own presenter of himself, will infinitely yet more transcend.

And thus each of these are to what succeed them but as *perfectibilia ad perfectivum*, as groundworks and foundations laid for the other still to perfect them and swallow them up; that still, as that which is more perfect succeeds that which was before (and in comparison thereunto was but imperfect), is done away. And as the knowledge of God in the creatures is swallowed up, and vanisheth, as it were, in the presence of God in Christ presented in the gospel—and so indeed would Adam's certainly have done, if Christ had been propounded to him; and so doth all Old Testament knowledge of God vanish before this same, as the shadow, as Col. ii. 17, or as the morning star, as 2 Peter i. 19, when the sun appears—so will,

much more, this of Christ now be swallowed up, and vanish afore the enjoyment of God in Christ, in his glory and his kingdom. And so the apostle tells us, that 'knowledge and prophecy shall cease and fail; and this, 'that is but in part, shall be done away,' 1 Cor. xiii. 10. And so in like manner, the same apostle tells us, 1 Cor. xv., that the kingdom or eminency of Christ himself shall in comparison cease, and be given up to the presence of his Father, when God shall be all in all. 1 Cor. xv. 24-28, 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

CHAPTER IV.

Containing a short view of the happiness of Adam's condition.

ADAM's best estate was but a type and shadow of that which Christ was to bring in, and according to the law and proportion of that type, an excellling difference must needs be in the latter above the former.

Let us but consider the height and true elevation of his state, simply and plainly, what it was in itself, without considering it as a shadow or type of the state of grace by Christ, and it will appear how short, and low, and mean his condition was, in comparison of what even the state of grace, now under the gospel, brings us into, and makes us the subjects of.

Many things are written concerning the image of God in Adam, both internal, in holiness and righteousness, and in knowledge, &c., as also external, in dominion over the works of God's hands. My scope is only so to speak of these things, as may serve to the illustration of Christ, and our estate of grace and glory by him.

The blessed condition that Adam was created in, and estated into in paradise, is, in the general apprehensions of all men, made the object of their envy, and conceived to have been such, as their hearts know not how to desire a happier: and ordinarily we can still scarce think of it as lost, but with a secret kind of regret, that it did so unhappily fall out that Adam, and we in him, should fall from it, and, like great men's heirs, be disinherited for their father's treason; we use to say within ourselves, Oh, what men should we have been, if Adam had not sinned!

To give, therefore, a small taste of this happiness of Adam:

No sooner did he open his eyes, but he saw himself most happy. He had a world about him new made, and in its freshness and best hue, and furnished with all sorts of creatures, and all of them suited to his body (the epitome of them all), and to his senses, as well inward as outward, so to estate him in the fulness of all contentment. And he was made the centre of all the goodness that was in those creatures; unto whom each of them, as unto their Lord, was fitted to pay a tribute of comfort: so suited was this little and great world together. There was not a desire could arise in him, but something or other he might find to satisfy it; nor was

there a creature in the universe towards which he might not find something in himself to be well pleased in it; God having placed the world in man's heart, as man in the world. And for this first man, God seated him in a garden planted by himself, in the richest and most pleasant soil in the world, Eden, near Babylon, as the court and royal seat of the king of this great world—a garden, of all nature's pleasures the most delightful (and therefore affected so by Solomon, Eccles. ii. 5), planted by God himself, the best gardener for skill that ever was (and therefore often called in Ezekiel 'the garden of God'), and so furnished with all the choicest rarities and glories of the whole earth brought thither together (which in all other places were but thinly sprinkled), seated in a soil fertile and pleasant beyond expression, and therefore called *Paradise*, *παρ' ἑξοχῆν*, as being the garden of gardens. And the greatest monarch of Assyria is compared but to one of the trees of this garden, as other princes that envied him are compared to other trees, Ezek. xxxi. 6–8. And then God gave him a soul, able to search into, and so to know the natures of all creatures (for he gave names to them all), which, as Plato said of him who first did this, argued him to be *sapientissimus*; and much more able than Solomon was he to discern of all things, and so to see God clearly in each of them; whom then, looking into his heart, he found by the covenant of works (as before he had tasted his favour in all the creatures) to be his God; from whence issued an unmixed peace and joy, such as fully satisfied his heart in fellowship with him, as thus known to be his chiefest good, joined with a promise of having this God to be for ever his, whilst he should thus continue to obey him. The promise to him was, that he should live by doing; by which was meant, not only not to die, but to live to a life made up of nothing but of comforts and contentments. His heart did live, as the phrase is, Ps. lxxix. 32. And besides this, he seeing and tasting God's love and goodness in and by all the creatures, he was made capable of a super-added fellowship with God, which at times he was pleased to vouchsafe him by revelations, in visions and apparitions, wherein God 'talked with him' (as he did with the patriarchs after him), as appeareth in his story, Gen. 2d and 3d chapters: by which he was refreshed and cheered, and also instructed further, than simply by God enjoyed in and by the creatures. And surely we have now taken the height of that his happiness.

Now this condition of his infinitely surpassed the best state that since the fall ever was, or can be supposed to be, on earth. Since sin subjected both the creature to vanity, and us to vexation of spirit, there never was the like enjoyed by any son of man. Yea, take but the contentment he took in the creatures, and his pleasures must needs as much exceed these which now men have, as the pleasures of a man, sound and in perfect health, do exceed those of a desperately sick man, who wants all relish, as we now are said to be, Eccles. v. 17, by reason of lusts within us (as Solomon compares it). But, besides, the creatures now are but a husk, as they were to the prodigal, who was the type of sinners, Luke xv., whereas then God was as the kernel of them, and with his favour tasted in them, filled them with a transcendent sweetness. Neither was there then any gross accident added to this emptiness: no stings of conscience to cause any sadness in the midst of mirth; no contrary passions to allay the pleasures then enjoyed; but all in man was subjected unto reason, and that unto God. He enjoyed a perfect peace and security, and a condition so happy, that God delighted himself therein when accomplished, and kept a day of rest in memory thereof, which estate of his the fallen angels did

envy and malign. And man himself could not but think this world, and his condition in it, good enough; nor knew he how any thing could be beyond it.

Now, notwithstanding all this that hath or may be said of it, this is the position which I shall endeavour to assert and establish:

That Adam's best knowledge and enjoyment was inferior, and of a lower rank, than is that knowledge and fellowship with God, which we in Christ, through faith, do here enjoy, in that estate of grace which the gospel putteth us into.

Than which (if well established) nothing will more tend to magnify the grace of God in Christ, and will abundantly serve to heighten our apprehensions about heaven's glory, when we shall consider how infinitely transcendent that happiness must needs be, which God in the end doth beyond all this advance us unto.

Now, to prevent mistakes, and to clear my meaning, that I be not misunderstood in casting Adam's condition thus low, I premise these two cautions:

1. My meaning is not, as if his condition did not then afford him a more sensible, constant felicity, and a more actual quiet ease and contentment, than a believer's in any constant way doth, now under the estate of grace: which falls out so to them, because their happiness is disadvantaged by two things (whatever else there may be) by which his was not. As,

(1.) From the annoyance of outward afflictions from men and the creatures, and the chastisements from God for sin: in which respect our condition now is rendered more miserable than other men's, and much more than Adam's, who had a fulness of contentment in God, and all the creatures, and a perfect freedom from all miseries whatever.

(2.) In that, even that fellowship a believer hath with God in Christ (which should counterpoise these outward miseries), is for the degrees of it so imperfect, and allayed with the contrary admixture of ignorance, unbelief, guilt, and distress, and so often interrupted by these, that it cannot be supposed always to bring in that full and constant happiness, and the enjoyment of contentment, that Adam's fellowship with God did, which was sincere, without any such admixture or private imperfection, and was ordained to rise to a full perfection in its own sphere, and was ever constant and uninterrupted, whilst he sinned not. God not having ordained the state of grace to give us that quietness, and security, and contentment, in a constant way here, hath left it on purpose thus imperfect, that so we might rather breathe after that bliss to come, whereof this is to be but the taste and earnest.

2. Yet so as, if the way and manner of Adam's knowing and enjoying God (though in its kind complete) be compared with the way and manner of our knowing and enjoying God, thus imperfect, this of ours is unspeakably more divine, heavenly, glorious, and surpassing, and his more low and earthly.

So that now, would we make a supposition (as for this purpose in hand we may), that a believer's knowledge and enjoyment of God were but completed and filled up, though but within its own sphere, without the addition of glory and the beatifical vision of God (so it be without this mixture of sin and miseries which are the punishment of sin); and it would render us infinitely more happy, and more replete with glorious contentment, than ever entered into Adam's heart, and would make this estate of grace below a heaven in comparison of his paradise.

CHAPTER V.

The image of God in Adam, how it was natural, how explained, and how faith is supernatural.—That knowledge of God natural which is due and fit for a reasonable creature to have, and which he acquires by the exercise of his rational faculties.—That knowledge supernatural which goes beyond what man by the right of his creation was to have.—Adam's knowledge of God was in a natural way, though it sanctified him, and was joined with holiness.

Now, to state the true difference and give the true disproportion between these two estates, I must explain that known distinction (so much used of all sides, both schoolmen and our own divines) of natural righteousness and supernatural grace; or the knowing and enjoying God in a way natural to man, and tending to a natural happiness in God, and the knowledge of and fellowship with God in a way supernatural or above nature, which tends to a supernatural happiness to be had in him.

Now when it is said that there is a natural way of knowing God, the meaning is not of that natural knowledge in corrupt nature which heathens have of God; but it hath reference to the pure nature of man in Adam uncorrupted, whereof that natural light left even in corrupt nature is but the shadow. Which shews that there was such a kind of knowledge of God in Adam, in an holy and perfect way, which knowledge of his the schoolmen call Adam's *theologia naturalis*, his natural divinity and knowledge.

And, oppositely, a supernatural knowing God, is not so called in respect of corrupt nature, as being supernatural to it, but in respect to pure nature, as being above even the natural way thereof.

Now the most radical and exact difference between these two, that I can search out, lies in these two things:

1. That way of knowing God in pure nature, is so far called natural, as it may be supposed a natural due, meet and requisite to be in man by the law of nature, if God would at all make such a creature endued with reason and understanding; for if God meant to make two such faculties, as are our wills and understandings, in their nature and capacities so unlimited, the law of nature required that God himself should become the object of them, and so to give man a power to know and delight in him; for otherwise it had been to make those faculties in that vastness in vain, and without their due end, seeing they could not rest or be satisfied with all the particular truth and goodness in the creatures (as the senses can), they being vaster and more general faculties; and therefore in a way that was due to the nature of man, if God would make him reasonable, God was to be both known and enjoyed by man, so as to satisfy both his understanding and will, and thereby to make him happy. And a happiness in God, so far proportioned thus to the nature of man, is called natural happiness.

And so, oppositely, that which was vouchsafed to man over and above this natural due, and *supra exigentiam creaturæ*, more than it was simply meet for God to give him upon and with his creating him reasonable,—that, I say, is supernatural, and is therefore called grace, as being a free gift over and above that which was necessarily due to such a creature.

Now for the present, to clear this in general by an instance; for God to have for ever confirmed man whom he thus made in that goodness, and to

have held him so to himself that he should not sin or fall, this had been a supernatural grace, because it is more than is due to any creature as reasonable; for as it is a creature, it is defectible and may fail, and it is natural to the creature of itself so to be, God alone being 'without shadow of turning.' And therefore, though it was man's due (if God would make him reasonable) for God himself to become his happiness, yet to keep him from failing was above the due that the creature, as a creature, could challenge; yea rather, it might become God to leave the creature, to shew itself to be but a creature that would fall.

The second difference is, that that knowledge and enjoyment of God was natural, which was suited, fitted, and proportioned to the natural way of man in his knowledge of things. So as that light that enabled him to know God was suited and made apt to close with the natural way and his understanding, only it did withal sanctify it.

But that knowledge, oppositely, is supernatural, which is by a light above the way of nature, and the way of man's understanding things, as the light of our faith is.

Now then, to bring down this distinction unto the thing in hand, I conceive that the ordinary way of Adam's knowing and enjoying God lay, if not wholly, yet for the most part, within the sphere and compass of a natural way; that is, so far as was simply due to a creature reasonable, and was such as was also suited to the natural way of man's understanding and knowledge, though withal sanctifying of him. And accordingly, the happiness thence arising was, comparatively, but a natural kind of happiness; so much as was due to the satisfying of man's understanding and will in God in their natural desires and appetites, so far as might become their object in such a natural way.

For the clearing of which,

1. You know that the image of God, which consisted in knowledge and holiness, wherein man was at first created, is by our divines (in opposition to the Romanists) argued to have been natural to him, then in that state considered: natural, not that it simply flowed from the principles of nature, it being from God, who adorned man's nature with it, but natural in this respect, that it was a requisite and due, even in the order of nature, that man should be created with it; and so as you could not suppose him created by God reasonable, but he must withal know God as his chiefest good, and love God above all, and in that knowledge and love of him be happy. And this was the law of nature in his creation, unto which, if he had not been framed, he had not had that natural goodness in his kind which other creatures had in their kind. And such was the image of God wherein he was created.

This point I will not now dispute, but may well take for granted, it being fundamental to all the protestant opinions about original sin, &c., wherein we differ from the papists.

And 2. If thus the image of God was natural to Adam, then was it also such as was suited to that way of man's knowledge and desires, running along therewith in the same channel and way that man's nature was to take in knowing of other things. For otherwise, so far as it had been carried above its own way, it had been supernatural.

Now then, let us consider what is the natural way of man's knowing things, and so of his knowing God. The way and progress of man's knowledge naturally lieth thus:

In having at first a glimmering light, and common, yet obscure principles

and glimpses of the notions of things sown in the mind by nature, which then by observation and laying things together, and so gathering one thing from another, the mind improveth and enlargeth, till it arise to a particular, clear, distinct, and perfect knowledge of those things which it seeks to know. This is the natural way of man's understanding in both estates, both of innocent and corrupt nature; and that in all things that are known by him in either of these estates wherein common principles (as that the whole is greater than its parts, &c.), *κοινὰ ἔννοια*, as the Grecians call them, hints, glimpses, as I call them, many of which are even in the minds of children, and as it were connate with them; these, I say, are as the seed sown, and reason and observation are as the tillage and watering of them; and a full knowledge arising from both is as the crop or harvest that springs from both, and is reaped by us.

Now when God stamped his image upon the understanding of man, that thereby he might know God himself, and so enjoy him, he so framed it, as that it might suit with this natural way of man's proceeding in his knowledge in other things; so as the mind of man might proceed its own way in the knowledge of God himself, and walk therein after the rule of nature. And unto that end God, in the instant of his creation, did sow in his mind holy and sanctifying notions and principles, both concerning his own nature, what a God he was, and also concerning his will, even as he did the like common notions of the knowledge of other things; which principles were by rectified reason to be improved, enlarged, and confirmed, made clear and illustrious, out of his observations from the creatures and the works of providence, as also from the covenant of works, till it arise to a full, clear, and distinct knowledge of God, whom, as thus known, he should have enjoyed and delighted in, even as now we see man's mind hath the principles of other knowledge in it, which observation and reason do improve. And thus, as he was to till the garden of Eden, so was he to till and manure his own mind.

Two things it then concerned man to know of God:—

1. The nature and attributes of God; what a God he was: how wise, powerful, eternal, &c.

2. The will and mind of God towards man; both what God would have him do, and what God was, and would be to him, even his God, if he did his will.

And of both these he had the knowledge through natural infused principles, which sanctified his whole man then, as the knowledge of Christ, by faith, doth our whole man now.

1. He had inbred, obscure notions of the attributes of God, which yet were not so full and distinct, but that from the creatures and works of God, he was to enlarge and confirm his knowledge of them; and out of all laid together, to make up a perfect knowledge of God and of all his attributes: 'For the invisible things of him are clearly seen from the creation of the world,' Rom. i. 20. And if thus to be seen by heathens, as the apostle there argues, then much more by Adam, for whom they were ordained. Those holy principles, or glimpses of the knowledge of God in him, were like letters written with the juice of lemon or the like, which, when they are held to the fire, do become legible and apparent; so these, when he came once to view the creatures, presented God clearly to him: 'The heavens declare the glory of God,' &c., says the psalmist, Psal. xix. 1.

'Præsentemque refert quælibet herba Deum,'

says the poet. Adam's reason was able, through the light of those prin-

ciples sown, to take God up as the cause from these effects, and so to attain a perfect knowledge of him, perfect, that is, in its kind, and in that sense, complete.

2. He had, in like manner, the principles of God's whole mind and will sown in his heart; even the seeds of all that moral law which we find in the Scriptures, Adam had then sown in him in the utmost spirituality thereof: the notions of it grew up naturally in his heart. So as, upon all occasions when he was to practise any part of it, he might come fully to know what he was to do; and it needed not to be revealed, or he to receive it by faith. But the whole law was to him even a law of nature written in his heart, naturally known to him by common dictates inbred in him. And thus in like manner was that promise known to him, that by *doing* he should live, together with that threatening, that by transgression of the law, or any part of it, he should die the death. These were known to him by principles written in his heart, though further confirmed to him by two sacraments, the tree of life, and of the knowledge of good and evil, even as his other notions of God were helped and enlarged by the works of God; yet so as the knowledge of this covenant, and of the promise and threatening annexed to it, was natural, though it were strengthened and enlarged by those two sacraments.

And as an evidence to us that this was the natural primitive way of man's knowing God in the estate of innocency, God hath put into corrupt nature a shadow hereof, and an imperfect counterfeit of it in all mankind, to remain as a witness what an one his image in man at first was, and how stamped on him. He hath, I say, left some instances, prints, and footsteps of either kind of knowledge above-mentioned still in us; both concerning the nature of God, and concerning his will, as we find them, the one in the first to the Romans, and the other in the second.

1. There are still in us some rude notions of a God, which the apostle shews the heathens to have had, Rom. i., which he calls τὸ γνωστὸν τοῦ Θεοῦ, ver. 19, 'that which might be known of God;' that is, whereby they might have seen, as some of them did, 'the invisible things' (or attributes) of God, ver. 20.

And, 2dly, there are still like notions and engrafted principles, concerning some parts of the will and law of God, written in our hearts. So Rom. ii. 15, they have 'the work of the law writtten in their hearts,' and so 'are a law to themselves,' as is in the foregoing verse; and have also some glimmering of the threatening, and so, by consequence, of the promise, if they walk according to it. For, ver. 32 of chap. i., they are said to 'know the judgment of God' (thus by instinct), 'that they who commit such things are worthy of death,' and by the rule of contraries, that they who obey the law are worthy of life; and therefore, their thoughts do as well 'excuse' in hope of life, as 'accuse' in respect of condemnation, as you have it, ver. 15.

Now these common principles engrafted, some divines call the relics of that former image, thinking them to be the same for substance with those more perfect ones which were in Adam; as the sparks of a bigger fire, or as the ruins of an house razed and disordered, which, for the matter, are the same that at first.

But I shall shew elsewhere, that these are rather wholly renewed, and again put into us by Christ, who 'lighteneth' (with this light, more or less) 'every man that comes into the world,' as it is in John i. 9; and so, that they do in reality differ from those in Adam, of which we have spoken.

For those principles of the knowledge of God and of his law, written in Adam's heart, and likewise the improvement of them by reason, &c., were all holy in themselves and spiritual, and made his heart holy and sanctified him. For the most spiritual part of the law was no otherwise known to him, than by being thus written in his heart by natural principles, as the rest also was, and not by faith, as in us it is; and so were as natural then to him, as moral principles are now in heathens. And thus, to love God above all, to believe on him, &c., was to Adam but the dictate of pure nature, by a way of common principles, which met with answerable holy dispositions, which accompanied these dictates in his will and affections; all which together made up true holiness and righteousness in a natural way. And in like manner, those notions which he had of God and of his attributes by nature, and that acquired knowledge which was to rise out of them by observation of God's works, were all holy and sanctifying. Why else are the Gentiles blamed for that, knowing God in a natural way, even from his works, they 'glorified not God as God,' Rom. i.; and for that they, knowing the law, walked not according to it, but because the knowledge of both these which Adam once had, and they in him, and which he should have acquired, enabled him thus to love God above all, and to glorify God as God! And on purpose did God put this imperfect natural knowledge into corrupt nature, to shew us what was the way of knowing and glorifying God, one* in nature pure and innocent. And this is the first demonstration of it.

A second demonstration that the way of Adam's knowledge was thus natural, and by the light of common infused principles, and by observation of God's works to be improved, may be taken from the use and end of the Sabbath, which God himself sanctified, and upon it rested, to contemplate his works of creation; and this to be taken as an example unto Adam, how his mind upon this day was to be up, even in the contemplation of the works of God. And that that was the principal duty of the Sabbath, under the covenant of works, appears by *Psa. xcii.*

And therefore, thirdly, the best of Adam's condition (for of his condition when first created the apostle, 1 Cor. xv. 45, quotes that speech in Genesis, 'The first man, Adam, was made a living soul') is called animal and natural in the 46th verse of the aforesaid 15th to the Corinthians; but that state unto which Christ brings us, is there called spiritual or supernatural. Both the condition of our souls here, and of our bodies and souls hereafter, is spiritual and supernatural. And such is Christ's whole image, whereas Adam's was but natural.

CHAPTER VI.

That the covenant of works, the justification of Adam by that covenant, and the reward of his obedience, were all natural.—And that by covenant he should not have gone to heaven.

As the way of his knowing God, and the image of God in him, were thus natural, and no higher than was due unto nature, and suited unto man as man, so were all things else which any way concerned him; they were of the same elevation also, and reached no higher than the sphere of nature, in the sense explained; namely, they were such as were due unto man's nature, or were founded upon the law of nature. For instance,

* Qu. 'once'?—Ed.

1. The covenant he stood under was but *fœdus natura*, the covenant of nature, and such as, for the conditions of it, was due unto such a creature, and such as it became the Creator to make with him, if he at all made him. And therefore the foundation of that covenant was but the title of creation, and the primitive integrity in which God first made man, and there was nothing at all supernatural in it.

2. The righteousness whereby he was justified was no other than that natural righteousness in which he was created, and which was conserved and preserved by continuing to act holily, and by doing good according to the principles of holiness at first implanted in him. And so it was but such a justification as was a natural due to the creature so obeying, that God should pronounce him just upon it; for it was but God's giving him such an approbation, that he both was, and did continue, 'good in his kind,' as he pronounced of all the other creatures in their kind, Gen. i. 31, when God saw that they were all good. Then likewise he viewed Adam, and pronounced him good also in holiness and righteousness, which was the proper goodness of his creation. So that his approbation of him was but natural, and according to a rule of nature common to other creatures, and so a due. Which may be the meaning of that place in Rom. iv. 4, where the apostle, speaking of the difference between the justification under the covenant of works, and that under grace, he says the one is *κατὰ τὸ ὀφείλημα*, 'of debt,' the other, *κατὰ χάριν*, merely 'of free grace.' It is evident that he intends to affirm, that by the first covenant of works the reward was in a just sense due (of debt) unto the creature, and that from God, whereas this new covenant is of grace. Now how is that other said to be of debt? Not that God can owe anything, or be obliged unto his creature for anything received from it; nor is it to be understood as if the holiness that Adam had was not from God's gift, as well as ours under the new covenant is; but because, in a way of natural justice, or rather comeliness and due, such as is by the law of creation to be between a just creator and an holy creature, there is an approbation due unto him from God whilst that creature obeys him, and that as a *debitum naturale*, a debt of nature, and not a debt of retribution in a mercenary way: 'Who hath given unto him, and it shall be recompensed again?' Rom. xi. 35, as the apostle speaks.

3. Answerably, the reward, the promised life and happiness that he should have had for doing and obeying, was but the continuance of the same happy life which he enjoyed in paradise, together with God's favour towards him. Which continuance in happiness was natural to him; even as our divines say that mortality* was, namely, in this sense, that it was a natural due unto him whilst he should keep from sin, for God to preserve him in that state wherein at first he stood; and this preservation of him in that state, and in the favour of God, was the life promised, when God said, 'Do this, and thou shalt live;' and not the translating him, in the end, unto that spiritual life in heaven, which the angels have, and which the saints shall have. And for this my reasons are—

1. Because Christ, in 1 Cor. xv. 47, 48, is called 'the heavenly man,' and the 'Lord from heaven;' and that in opposition to Adam, when at the best, whom the apostle calls but an earthly man. And this difference in their condition he there evidently mentions, to shew that Christ was the first and only author of that heavenly life which the saints in heaven do enjoy, and he himself coming from heaven he carries us thither. But

* Qu. 'immortality'?—Ed.

on the contrary, Adam, as he was of earth, so he was but an earthly man, (so ver. 47), and his happiness should have reached no higher. The place fore-cited expressly sets the bounds between what the one Adam should, and the other doth convey unto his posterity. Yea, and the apostle doth put our carrying to heaven, as he there argues it, not so much upon the merit of Christ's death, as upon his being 'the Lord from heaven,' because heaven was his natural due, and he descended from his right when he came down upon earth. And so, because he was thus from heaven, therefore he is now gone thither himself, as unto his natural place, and advanceth us up thither also; whereas Adam was but a 'man from the earth,' and therefore could never have come to heaven. And that place, John iii. 13, doth further back this argument, 'No man hath ascended up to heaven, but he that came down from heaven, even the Son of man who is in heaven.' Christ there speaks of his revealing the mysteries of heaven, which no man ever could do, because no man had ascended up to heaven but himself, who came down from heaven, and now is in heaven, and this as Son of man. Now he is said to be 'in heaven,' through the communication of properties and privileges of the Son of God, and to 'come down from heaven,' because his due was to have been incarnate there. And he expressly says, that no man ascends up thither, except he who came down from thence, and others by virtue of him. And so that text evidently holds forth this as the reason why none went up thither, because none came down from thence; which reason makes against Adam, as well as against any son of his now in corrupt estate. For he came not from heaven—that was not his natural place—but he was of the earth, and therefore but earthly, 1 Cor. xv. 48. And if no man but he who came down from heaven was able to know the mysteries of heaven—for that is the ascension there meant—then much less to enjoy the glory of heaven. And therefore our going to heaven is put upon his ascension as the fruit of it: John xiv. 2, 3, 'I go to prepare a place for you,' though it were 'prepared from the foundation of the world,' God having made heaven perfect the first day, and reserved it for his elect in Christ.

2. That paradise that Adam enjoyed was but the type of the paradise above, and his Sabbath a type of heaven, as himself was of Christ. And therefore he was not to have entered into the heavenly paradise, except by this second Adam, Christ, whose paradise alone it was. So that, take away the second Adam that was to come, and there had been no second paradise for Adam to come into, which that paradise of his was the type of. Thus, Luke xxiii. 43, Christ foundeth the thief's going to paradise upon his own going thither: 'This day,' says he, 'shalt thou be with me in paradise.' *With me*; that is, in my right. Even as also we are said to 'sit together with him in heavenly places,' Eph. ii. 6. *With him*, namely, as our head. And the aforesaid thief, answerably speaking of heaven, says, 'Remember me when thou comest into *thy kingdom*;' and Christ, in his answer unto him, owns it as his, only he calls it paradise; for this is Christ's paradise, as the other was Adam's. And therefore when Christ was first inaugurated into his office, and his Father himself from heaven first preached him unto men, saying, 'This is my Son, hear him,' then did the heavens first open, and not till then, for men by hearing and obeying him to come thither.

3. I observe, that the moral law (which was the law of nature) makes mention of no such promise as of going to heaven. It speaks no such language; but only, 'Do this, and thou shalt live;' that is, live as thou

dost, in God's favour, but yet still as on earth enjoyed. And that is the reason why so little mention is made of heaven in the Old Testament; and but only when the gospel is promulgated in that Old Testament, never when the pure law of nature is taught. And therefore Christ, in the 16th Psalm, speaks of heaven as being the purchase of his death, and as bestowed only by his righteousness, not that of the law: Ps. xvi. 10, 11, 'For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.' And therefore, Luke xviii. 18, when a certain ruler asked our Saviour what he should do to inherit eternal life, says Christ, 'Thou knowest the commandments,' &c; and his replying, 'All these have I kept,' 'Yet,' says Christ, 'thou lackest one thing; sell all that thou hast, and follow me, and thou shalt have treasure in heaven.' Concerning which place observe,

(1.) That it may be, here is a distinction intimated between 'treasure in heaven' and 'eternal life,' and that right to treasure in heaven comes by following Christ; but a life eternal, that is, a living for ever in God's favour, is promised to keeping the commandments. And this life is here spoken of as a thing differing from heaven.

(2.) If the ruler did here, in his question, intend heaven in that phrase 'eternal life,' yet it may be observed out of Mat. xix. 17, that Christ diminisheth it yet more in his answer there: 'If thou wilt enter into life,' says he, 'keep the commandments;' that is, into a state of life; Christ in that speech dealing with him upon his own principles, who thought by the commandments to live. Yet he says not, 'Thou shalt enter into eternal life' (if by that phrase heaven should be meant), but into life; for, 'Do this, and thou shalt live,' was the tenor of the covenant of works. And 'the commandment is ordained for life,' saith the apostle, Rom. vii. 10.

(3.) Or else, if the ruler in this question should by 'eternal life' mean heaven, Christ answers him, Though thou hast kept all the commandments, yet thou art to sell all, and follow me, or else thou canst not have treasure in heaven.

Reason 4. This accords with the like law of nature towards all the creatures besides, who, by observing their laws, obtain not a higher station than they were created in, only thereby they keep their own. The moon, by all the constancy of her motion, attains not to the glory of the sun. Nor should man, by the moral law (which was to him but the law of nature), have attained the condition of the angels, had he fully complied with it, as neither should the angels have attained a higher condition than their own, though they had been exact ministers of God's will, according to the law of their creation, the fall of whom is expressed by their 'not keeping their first estate, but leaving their own habitation,' Jude 6; and for affecting an higher estate they lost all.

Yea, 5thly, I think that Adam's covenant, and the obedience unto it, was not able to do so much as confirm him, and secure him in that condition he was created in, so far was it from being able to have transplanted him into heaven. For,

(1.) I know no promise for it, that after such a time, and so long obedience performed, he should stand perpetually. And without such a promise, we have no warrant so to think or judge of it.

And (2.) Surely a creature being defectible, the covenant of nature with

that creature, which proceedeth according to its due, and the obedience of that creature, could never have procured indefectibility, for that must be of grace; and he was more than a creature that did that for elect angels and men, even Christ, God-man.

And if men will say, that the elect men in Christ (and so Adam among the rest) should in the end have been translated to heaven by Christ, although man had never fallen, I shall not gainsay it; but then it is by another's right and covenant, and would have required a supernatural grace first wrought in them, to have owned and taken Christ for their head.

And if it be objected, that hell, which the devils are in, was the reward of the disobedience of that covenant of works, and therefore oppositely, the heavens, where the angels are, should be the reward of the obedience of the same covenant,

The answer is ready—even that which we give the papists in the like case, in the point of merit, who argued, that because sin deserves hell, grace therefore should merit heaven—That there is not a like proportion between the sin of the creature, which is an undue act against the great God, and the grace of the creature, which is a due act from the creature unto God, and so that grace deserveth not well like as sin doth ill: 'The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord,' Rom. vi. 23.

And if it be asked, What reward should Adam then have had if he had stood? I answer, Much every way. As, namely, that blessed life in paradise, which God planted for him; communion with God in a natural way, through the creatures, and by the light of the law of nature; frequent apparitions of God, and communications with him (of which I am yet to speak); and also immortality in that his state of blessedness, which immortality arose not out of the inward constitution of his body, which still was dependent on God's preservation and protection. And further, in his conscience he should have had a persuasion of God's favour, through obedience, which was his life. His heart should have lived in the sense of God's love; so as indeed much fruit he should have had in holiness, but still not 'the end, everlasting life,' namely, heaven, which is not *ex debito*, is not due to nature under the covenant of works. Heaven is the gift of God through Jesus Christ, Rom. vi. 23, and is the sole fruit of election. And therefore the voice at the great day will be, 'Come, ye blessed of my Father.'

But it may haply be objected, that the beatifical vision being the highest perfection of bliss, and the understanding of man being of capacity for it, the mind therefore would have desired it, and not have been satisfied without it; and wanting such a satisfaction, it had consequently been not fully blessed.

I answer, 1. That it is true that Adam was capable of that bliss (for so are sinners), but yet, by a way above his sphere; his body and soul must first have been changed, for his flesh and blood could not have borne the glory of it; and therefore in that state he was in he could not have desired it, as being a condition that would destroy him, even as for the same reason the eye hath no desire to look upon the sun, it being *excellens sensibile*, such a transcendent object, that it does *destruere sensum*, it destroys the sight.

2. If in that state he stood he was not ordained to it, though it was a higher perfection, and so desirable, yet it had been an unlawful and an inordinate desire in him, if ever he had put it forth, even as that ambition of his was, to be as God; and as that of the angels that fell was, when they

affected and aspired to a higher station than God had set them in. Had Adam desired this kind of happiness, he had gone out of his rank, and sat quite beside the cushion. And what angel or saint in heaven dares desire the hypostatical union, the most transcendent of all perfections, even to be joined to the Godhead, as the manhood of Christ was? And yet they are capable of it, say some. Those things which we know by God's ordinance to be impossible, we are not to affect; nor do we desire them, when we conceive they are such. Who among the crowd of common people has any vehement desire to be a king, when he looks upon himself as one so inferior to, and far off from, such a state?

3. Neither had he been miserable, or his blessedness at all lessened by the want of it. He had not been in *statu violento*, had he not had it; but in *naturali*, in his natural condition, wherein he had all things suited to his natural desire. He had rested as a stone in its centre, which desires not to go upward. His state had been perfect, and though not so absolutely perfect as theirs in heaven, yet in his own sphere it had been such. His happiness had been suitable to his condition on earth, as ours shall be to the heavenly condition of our souls and bodies in heaven. He had been perfect, *perfectione competente*, though not *absoluta*; with a perfection suitable and fit for him, though not with a perfection transcendent and absolute. And as a higher degree of glory lessens not the blessedness of any saint inferior in heaven itself, for he is full, so nor would nor ought this higher order of blessedness have at all diminished that competent happiness which he enjoyed, for it was full to him whilst in that earthly state. So that, to conclude, as Adam's covenant was *foedus naturæ*, so his happiness should have been a perfect contentment in God, enjoyed *per modum naturæ*; not in God himself immediately, neither should he have tasted this heavenly contentment by faith, which is a prelibation of heaven and of its beatifical vision, but only in effects. The creatures should have revealed God unto him, and been as testimonies of his favour, which he should have apprehended as justifying and approving him in a covenant of works; which apprehension would have wrought peace of conscience, joy, and security therein through well-doing, so far as the persuasion of God's love, which conscience and his own spirit begat in him, which was his comforter, could work. And this love apprehended was but hypotheticalal, and in a way of common providence, namely, whilst he should continue in his good behaviour. The creator and author of nature in that relation loving him, as being made righteous by him, he had not an assurance of a peculiar, unchangeable, and everlasting love, without *ifs* and *ands*; he had not the taste and earnest of heaven by faith supernatural, which is that heavenly gift that gives a taste of what it is to enjoy God in himself, which Adam did not; neither had he the testimony of the Spirit working in him 'joy unspeakable and glorious,' in the hope of heaven.

CHAPTER VII.

Whether Adam knew God by the light of faith and supernatural revelation, superadded to the light of reason.—His faith was natural, both in its motives and grounds, being an assent to God's testimony as true, whose veracity he knew by the light of nature.—Nor did his faith discover to him things that were above his then present natural state.—This proved by several arguments.—Our way of knowing God by faith is supernatural, and in what respect it is so.

All that I have hitherto spoken of as appertaining unto Adam's condition we have seen to have been but natural, according to those limits which at first I did set, namely, no other than what was due to the nature of man, and what was suitable also unto that his nature.

There remains only one thing which may seem to have been supernatural in him in both these respects, and whereby he is judged to have been elevated to the same way of knowing God that we under the state of grace are, and that is, a principle of faith, which principle is wholly supernatural, both,

1. In that the objects or things apprehended by it are such as are made known by revelation from God, and therefore over and above the due of nature.

And 2dly, In that the light by which faith is enabled to apprehend things is above the light of nature, or of common principles or reason, it being infused. And so divines account it, and do therefore call it supernatural. Now it may also seem as evident, that besides that inbred light of nature and of sanctified reason in Adam to know God by, he had another window and inlet of knowledge, even revelation from, and communication with, God. For we read of God's speaking to him, and revealing his will unto him by word of mouth, both at his giving him dominion over all the creatures, Gen. i. 28, and also at his giving him those precepts about the tree of knowledge and of life, which also were sacraments to him of his condition. Thus also he knew the law of the Sabbath; and likewise, when his wife was made, he knew it either by inspiration or revelation from God that she was made by God, of his bone and flesh. And he believing the word and threatening of God, that was the matter in which he was tempted, and in which he failed. So that, besides that fore-mentioned light of nature, he had also, as may seem by all this, a revelation, and that of faith.

I confess it is like to appear an hard and bold assertion, to deny that Adam had a supernatural knowledge of God by revelation, or by the same light and principle of faith by which we take God in, under the gospel. Yet I find some divines to have affirmed it, and I shall adventure it unto the disquisition in the fear of God, and with submission to cogent reason to the contrary. And,

First, I would propound it to be considered, That all this concerning his faith, and the things revealed to him, were still but within the compass of nature, and those limits which at first I set to bound the natural knowledge of God with; so as it was neither above the due to nature, nor the way and sphere of it.

For, first, in the nature of man there is such an act to believe and to trust one that is faithful, as well as there is to think, and to be. We find it in corrupt nature: a disposition of believing another man, so as to believe is not simply and wholly a supernatural act.

And, secondly, that man in his first creation should have a principle in him to converse with that God whom he knew to be God out of natural light, and to have made heaven and earth, whensoever that God should speak and communicate anything to him that might express his will to him, so far as might concern his present condition, was also natural in this sense, that it was a due to the nature of man. For man being a sociable creature, in that he was reasonable, made in the image of God, which was natural, it was meet he should be able to converse with that great God by mutual speech, as well as with his wife, or any other intelligent nature. Speech is the ground of fellowship. And therefore both prayer, which is speech to God, and to hear God speaking to us, are made natural duties by our divines, as well as to love him.

And, thirdly, when God did thus speak, that man should believe, and receive the testimony of God as true, whatever it was that was revealed, was not above the due of nature, nor the way of nature: not above the due of nature, for else God had spoke in vain; nor above the light of nature to assent to it, for the ground of faith's assent is resolved into the light of this, that God is true. For he knew, out of the same principles and dictates of nature, that God was true, faithful, and just in his word, as well as he knew he was powerful in his works; for it was part of the 'law written in his heart' in which the image of God consisted; he should not lie, but speak truth; therefore that God much more should be true. Truth was part of God's image in him, therefore, Eph. iv. 24, truth being made a part of God's image, it follows, ver. 25, 'Wherefore put away lying.' Therefore in God much more truth is essential to his nature. He might take that attribute up out of his own heart by a natural light, as well as God's holiness out of the righteous image of it in himself, so as he needed not that to be laid in his heart by faith. Therefore now to believe God when he speaks to him, and to receive his testimony, was but from the power of an inbred light; yea, and although, suppose the thing revealed should have been above the light of nature, yet the divine authority upon which his belief was to receive was acknowledged by no other light than nature, and the dictate of it: that God must needs be true in what he speaks. And yet this is the greatest thing in faith, the receiving God's testimony. John iii. 33, 'He that hath received his testimony, hath set to his seal that God is true.'

And then, fourthly, whereas the question might still be, By what light he should know it was God that spake, when God did speak? I take it, In the way God used then to speak, it was but the natural light of sanctified reason, which might discern that also. It was with some such evidence as he might know it was God in the voice given, as truly as he knew it was God by his works; such were the visible apparitions and visions made. For otherwise it had been easier for Satan to have counterfeited God's voice and appearance, and have sooner deceived Eve thereby (as the old prophet deceived the other with a false command*), than in that way he took. And it is more evident by this, that after his fall, when all holy light was extinguished, yet he knew and discerned the voice of God in the garden, and was afraid; therefore much more afore. And it was a due to nature, that if God did speak, he should so speak as might evidence unto nature it was he that spake, which was easy for God to do some way or other, for Balaam discerned the difference and wondered at it, when at first he thought to have conversed with his devils.

* See 1 Kings xiii. 18.—Ed.

And then, fifthly, the objects propounded to him to believe were of themselves no way supernatural ; they were nothing more of God's nature or attributes, but about some precepts of his will, or privileges granted to Adam ; only such things as first concerned his condition, and were within his own sphere of that world he was made in, and so suitable to his apprehension to take in, though confirmed to him by divine authority. And therefore, secondly, such as he might have some hint of by the light of nature ; besides the revelation, they were realised to him by instinct or sanctified reason, though revealed and confirmed by divine testimony. Such were the precepts about the two trees, which were two sacraments. The things which they confirmed were the promises of life, and the mutability of his condition ; both which, as I shewed, the light of nature taught him, and made real to him ; as also was that acknowledgment and law promulged concerning his wife, that being flesh of his flesh and bone of his bone, a man should cleave to his wife ; natural light gave in the equity of such a conjugal affection.

So as, put all these five considerations together, the conclusion is that all the faith which Adam had may well be resolved into natural light, as the first principle and foundation of it, although further revealing and confirming what else the light of nature could not, or would not so easily have known ; and though we suppose the things had been such as were out of the reach of natural light, yet still the bottom of his assent to divine authority had been but such a natural light aforesaid, and the principles of nature sown in his heart, which made him capable so to converse with God and believe his word, as to understand God out of his works. But it is otherwise in our faith. And so far I conceive it is that wicked men are blamed now for not believing the word of the law and gospel, so far as such natural light as was in Adam would have enabled them thereunto, seeing the law given was confirmed at first by such works and voices, as evidently would have argued to that first natural light that it was God that spake it, and they, if they had that light remaining, would have owned in their hearts. And the gospel also delivered by Christ was confirmed by signs and wonders : Heb. ii. 3, 4, 'How shall we escape, if we neglect so great salvation ; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him ; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will ?' And the whole word written derived to us, and then delivered, hath such peculiar characters of divine authority engraven upon it, so as even to natural light (if we had it pure as Adam had) would evidence itself to be of God, and so bind all men to believe it. And therefore men are both justly commanded to believe it, and justly blamed for not believing it.

I am now to affix some reasons and demonstrations that have prevailed with me to think that the way of Adam's faith (call it so if you please) was in the sense declared but natural, and ours comparatively supernatural.

For the first, That his was but natural.

1. Seeing all other things belonging to him were natural, his covenant, the covenant of works, was but *fœdus naturæ*, founded upon the title of what, as a reasonable creature, was due to his nature, his justification answerable, his reward also, and all things else appertaining to him ; and that the whole image of God is affirmed so generally by our divines to have been natural, it were strange if the principle of faith in him, which then was not of general use neither, should alone be supernatural ; that the

image of God in him should consist of one part so heterogeneous to the other, of an higher rank than its fellows. Yea, and seeing it is manifest that the main foundation of that his faith might be, and indeed was, but that natural light, that God was true, which was inbred in him as fully as that God was holy, as I shewed, it is strange if his faith should be made supernatural by some other small addition only, when the foundation was but natural light.

Reason 2. For him to have had such a supernatural principle of faith as we have, was in him superfluous, and to no end. The end that I find any divines, either popish or others, fix upon, for which they ascribe a superadded supernatural grace, is in relation to his translation to heaven, for which that supernatural grace should fit him and prepare him. Popish divines, who contend for a natural way of knowing God, and a natural righteousness in Adam, yet with a superadded supernatural one also, they make the use of that supernatural addition for him to merit heaven by, and make this the difference between natural righteousness and supernatural grace and faith; that supernatural was given him to merit heaven by. But I find them not so distinctly explaining any different acts of natural or supernatural grace in themselves. Some of ours, though not in relation to meriting heaven, yet ascribe it to him to fit him to know God, so as to long after heaven (as faith doth), which they make the reward of his obedience. And I confess, if the promise given him had been that of heaven, and the vision of God, as there, then it had been necessary for him to have such a supernatural faith as we. But seeing it hath been proved, and I think sufficiently, that his covenant would not have brought him thither, neither that it was intended in that his promise of life, therefore I know no use at all of such a supernatural principle, as an optic glass, added to supernatural light, to help it to see further into another world, when he was in his condition and desires to be confined to this. For faith supernatural is given to prepare for heaven, and to supply sight or vision, till we come thither, to support us whilst absent from the Lord: 2 Cor. v. 5-7, 'Now he that hath wrought us for heaven is God, who hath given us the earnest of his Spirit also. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: for we walk by faith, not by sight.' The meaning is, God here by his Spirit works us and prepares us for heaven, and that by giving us light of faith, which in this our absence supplies the room of sight, and so he gives us a confidence of our coming thither. And so it is to be an evidence of things absent and not seen, and to give a present subsistence of things but in hopes further to be enjoyed. So Heb. xi. 1, 'Now faith is the substance of things hoped for, the evidence of things not seen.' Now Adam not being ordained to sight, and always to be at home in his body, and so at no time to be absent from his body, to be present with the Lord,—as we are to be, 2 Cor. v. 8, 'We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord'—for his body and earthly tabernacle was his natural only home. Neither was God absent to him, nor presented as absent, as in relation to a further way to be enjoyed, not yet attained. And therefore to what end he should have faith, that faith which thus prepares for heaven, whose essence and definition lies in giving an evidence of things not seen, or enjoyed, but hoped for, I know not.

Yea, thirdly, it would not only have been of no use, but have made him miserable. For the use and end of this supernatural faith being to give

us a taste of that way of knowing God in himself, as in heaven, and so to stir up groans and desires after sight and vision of him, as 2 Cor. v. 4 : 'For we that are in this tabernacle do groan, being burdened : not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' We do groan, &c., and a confidence of it, as verses 6, 7, 'Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord : for we walk by faith, not by sight.' So that it is such a faith as gives a taste of what it is to enjoy God by sight, and so stirs up groans and longings after it. And so it is a 'following after' to comprehend, as Phil. iii. 12, a 'looking for, and hastening to,' as in 2 Pet. iii. 12. Now if Adam had had such a principle and light thus to know God, and should have had desires thus to know him, and not have gone to heaven, and so there, by a full vision, to have had this groaning satisfied, the addition of such a way of knowing God not satisfied and filled up, as by faith it could never have been, this had been to have stirred up desires in vain, and to have made his condition, not in its own sphere perfect and complete, yea, miserable in this, that he should have wanted that confidence which our faith stirs up in us, together with our longings, which stills our desires ; yea, it had left him despairing of ever doing so.

And therefore, fourthly, our way of faith must needs be supernatural, and *altioris ordinis* to his, and so our knowing God above his ; because it is thus a prelibation or taste of that vision which is ordained to us in heaven. Faith is an imperfect prelibation of that knowledge of God we shall have hereafter, and the inchoation of it ; so as by faith, we come at least to know what an happiness it is to know God in his essence, as in heaven, and so to long after it. And therefore, according as we have more faith, so there comes to be greater degrees of glory in heaven given, even in a like proportion as men's faith was more stirring up earnest groanings, happiness being *expletio appetituum*, the satisfying our desires. And therefore faith doth, in an imperfect obscure way, know God in himself ; for it helps us to see and taste the happiness of knowing God so as he is, and so stirs up desires accordingly. Now that knowledge of God in heaven is acknowledged by all to be so transcendently supernatural, that it is no way, in any respect, natural to any creature, but only to Jesus Christ ; as I shall shew hereafter. And therefore our faith, that is the inchoation of it, and is a beholding the glory of the Lord Christ, 2 Cor. iii. 18, and eternal life begun, must needs be *ejusdem ordinis*, of the same rank, and so doth differ from natural faith and knowledge of God in this, that the one is a seeing him in his work and effects only from an inbred light of his attributes ; the other is a seeing God, though obscurely, as in himself ; though as presented in another, yet with a taste imperfect of what it is to see God in himself, which stirs up the heart to long after it. Which puts the truest difference between knowing God naturally and supernaturally, and between Adam's way and ours.

And therefore, as an evidence of this our way, God hath ordained a temporary faith in men enlightened, as the counterfeit of our way, as he doth and did that natural knowledge in heathens, and the vision of old to the forefathers, as the representation of what Adam's way of knowing God was. And therefore these temporaries are said to be enlightened, and to partake of the heavenly gift of faith, and the Holy Ghost, and to taste of the powers of the world to come, Heb. vi. 4, 5, as a counterfeit of that enlightening and spirit of wisdom and revelation through the Holy Ghost, whereby believers know the hope of their calling, Eph. i. 17, 18 ; which

work, even in them, is not supernatural only to corrupt nature, but to pure nature, though not sanctifying as Adam's was, yet working an assent to, and taste of the things of that world, such as Adam should never have had, into which world Adam should never have come, and therefore he no ways tasted it. And therefore it is called 'the heavenly gift,' and wrought by the Holy Ghost in a way above nature.

To conclude.—Thus learned Cameron, though he gives but a touch in a word, yet his judgment falls this way: when differencing the faith in Adam and in us, he says, *Fides in federe naturæ est à Deo, ut loquuntur in scholis, per modum naturæ: at fides quæ requiritur in federe gratiæ, à Deo est, sed per modum gratiæ supernaturalis* (Thes. xiv. de federe).

Now, as to the opposite branch, that our faith, and God's revelation to us, is supernatural, this will appear in three or four respects:

1. In respect of the objects revealed to our faith, which his mind should never have arrived at.

2. In regard to the light by which our minds are acted and elevated, compared with that inbred light by which he knew things, that candle which the Lord set up in his heart, and was inbred in him.

3. In respect of the way or manner of knowledge, or assent raised up thereby.

1. For the objects revealed to us. They are such as were utterly above the due and right of pure nature in Adam. This comparison you have made (take in the whole context from first to last) 1 Cor. ii. 7, 9, 10, and 11 verses, where, setting forth and commending the excellency of the things revealed in the gospel, (1.) he calls it 'the wisdom of God,' to shew how it excels human wisdom, which he had called 'the wisdom of men,' ver. 4, and 'of the world,' ver. 6, this by the way of excellency, the wisdom of God; and so excelleth man's wisdom, as God doth man. Neither is it termed God's wisdom in a general sense; such the law is, and the natural knowledge of God given to the heathen, chap. i. 21, where also he had shewed the inefficacy of it; but this is in a transcendent manner, so transcendent, as God appropriates it to himself. It is a wisdom, proper and peculiar to God, which he arrogateth and taketh the glory of, as having been hid and concealed in his own breast, not in any creature's; and therefore is above the reach of the wisdom of any creature, man or angel, and so merely divine, and of God, and no way natural to any creature, as due to be revealed unto it. And therefore, Eph. iii. 9, it is 'the mystery of his will, made known according to his good pleasure,' freely, and of mere grace, no way as connatural to the understanding of any creature, man or angel. And in this sense, 1 Cor. ii. 11, they are called 'the things of God,' even as the proper peculiar thoughts in a man's heart, which are secret to himself alone, are the things of a man. For so he doth compare them in that 11th verse, 'For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God.' They are all God's notions, proper to him, the light of which were not to become inbred in any creature's heart; for then it might have been called their wisdom, as the things naturally known by men or angels is, and may be called. And therefore, though he mentions only the corrupt wisdom of man in opposition to it, yet in that, upon occasion thereof, he particularly attributes it to God, he calls it his, in opposition to all wisdom attainable by the strength of nature in men or angels, fallen or not. It is merely divine.

(2.) Further also, 2dly, he calls it a 'mystery,' which implies a thing

so hidden as cannot be known but by revelation : Mat. xi. 25, ' At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' As none can know the things of a man, but the spirit of a man, so nor these deep things of God, none but his Spirit; 1 Cor. ii. 11, ' For what man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God.' He argues from the lesser to the greater, that if a man's peculiar thoughts cannot be known by another, then surely not God's private cabinet-council thoughts, as these were. The heart of a man is a deep well, but a man of understanding will draw it out. But God's heart is so infinitely deep, as no understanding could, by any inbred light proper to it, have sounded it; so deep, that the phrase of searching the deep things of God is used of the Spirit himself, ver. 10 : ' But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.' This is to shew these depths, speaking after the manner of men.

(3.) He says it is a ' wisdom hid : ' Eph. iii. 10, ' To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God ; ' to shew it was no way attainable by the light even of angels, he says, ' From the beginning of the world it was hid in God ; ' and then from the angels, who knew it but by the church. And then the apostle proves all this, 1 Cor. ii. 9, for that proof there brought out of Isaiah may refer, as interpreters refer, to the seventh verse, as well as to the eighth and ninth, and indeed to both : ' As it is written, Eye hath not seen, nor ear heard, neither have entered into heart of man, the things which God hath prepared for those that love him.' If it refers to exclude the knowledge of the wise of the world, yet it is an argument fetched *à majori*, not a bare opposition only. For they are so far from having entered into the hearts of corrupt men, that not into innocent man; for him the words will reach. For, *first*, if we consult the prophet Isaiah, chap. lxiv. 4, whence the words are quoted, you shall find he says, ' From the beginning of the world, ear hath not heard,' &c., instead of which the apostle puts in, ' nor hath entered into the heart of man,' that is, not of innocent man, no man, from the beginning of the world when man was made. *Secondly*, The apostle, in the phrases he enumerates, excludes all the light, and power, and means of the knowledge of innocent man by nature, by reckoning up all the means of knowledge. For his knowledge came in, either from the inbred light of nature in him, as was said, and so ascended out of his own heart, as the phrase is here, which notes out the natural way of man's knowledge from inbred principles; or else, was improved either by observation of the creatures by the eye, or by communication with God to the ear. Now none of these ways should the things of the gospel have been known and received by him; but it is merely supernatural, and so is said not to ascend, but to ' descend from the Father of lights ' by revelation. So James i. 5, 17, ' If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.' He speaks of this wisdom, and so it is above the way of nature also. *Thirdly*, He excludes not the knowledge of man only, but of angels also, though he names man only. For in Isaiah you have it, Isa. lxiv. 4, ' None besides thee have seen, O God, what

he hath prepared for him that waits for him.' The prophet speaks unto Christ, whom he calls God, as a person distinct from the Father, that prepared these things; therefore he changeth the person, Besides *thee*, what *he*? No man or creature, but he that was God as well as man, and so was in God's bosom, could naturally have known these things. Therefore he says, 'No man besides thee, O God,' whom therefore he calls God and man, whom, verse the first, he had called upon to come down, and be incarnate, and deliver this gospel, as once the law, when the mountains melted, verses 1-3, 'Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.' And he threw the enemies out of Canaan, the type of spiritual enemies to be destroyed by Christ, and by the revelation of the gospel; so that those truths are supernatural every way to the knowledge of any creature but to Christ, as the vision of God also is. And therefore, the apostle concludes, there is no knowing them but by a revelation of the Spirit, 1 Cor. ii. 10: 'But God hath revealed them to us by his Spirit,' over and above the light of natural faith and natural principles.

But of this head I have treated more largely, in shewing the glory and riches of the mystery of the gospel. To which I refer the reader.

2. The second thing, wherein our state excels Adam's, is, that heavenly light wherewith our minds are acted and elevated to those supernatural objects; so far as the light we are assisted with excels, so far must be the knowledge. It is light which makes all things manifest, as Eph. v. 13. The foundation of all Adam's knowledge of God was an inbred light, or candle set up by the Lord in the 'chambers of the belly,' as Solomon speaks of the relics of it, Prov. xx. 27, which, though holy, was but natural. But that light whereby we see the 'things of the gospel' is termed glorious, and so wholly supernatural. When Christ converted Paul, Acts xxii., Christ surrounded his body with a light which dazzled, yea, blinded his eyes with the glory of it, ver. 11: 'I could not see for the glory of that light,' says he, which was but an outward sign to shew the glory of that light by which Christ did shine into his mind now at his conversion; even as 2 Cor. iv. 6, 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' The light of the glory of God in the face of Christ is a further glory than what shined in the creation, and therefore requires a further light to see it. As is the object, such is the light we see it with. Any object that is light itself, held forth in its glory, cannot be seen but by a light answerably glorious; for the light it is seen by is but the splendour of it, as the beams are of the sun, which is seen in itself only by its own beams and light. And so is God in Christ. Which therefore, 1 Peter ii. 9, is called a 'marvellous light,' yea, '*his* marvellous light': marvellous or wonderful, because superexcelling; for that is wonderful that is such which nature cannot comprehend, and is above the course of nature, *Θαύμαστον φῶς*, and it is also called his light, that is, Christ. Not only which he gives, as Eph. v. 14, 'Arise, and Christ shall give thee light;' nor *his* only, that is, of him as the object of it; but *his* as the same which resides in him, and was in his heart, by which he saw things here when below; for, 1 Cor. ii. 16, 'We have the mind of Christ,'

having the same spirit with Christ, only he above measure. It is called 'his light,' as 'his inheritance,' Eph. i. 18. And Adam's light, though lighted at this sun, yet but as the efficient cause of it, as John i. 4. It was but the light of men as they are human, and proceeded, *modo humano*, and so lower. His was not the same with Christ's; but this light of the gospel, the light of the Spirit that is in Christ, whose Spirit, so working, he had not. And so it was lower, as that light of the moon is to the sun, or as the light of glory will be to this of grace. Not as an optic glass only, which strengthens not the sight only, but brings down the object lower, but such as was added to Stephen's eyes, 'being full of the Holy Ghost;' when he saw Christ in heaven, there was added a further light and ability than the inbred light of sight or of the sun, to see Christ by in heaven, Acts vii. 55, 56; as also to Paul in his conversion. Such is this light of faith to the mind, to see heavenly objects by, superadded to natural light, and that of reason. So as if you could suppose Adam now alive, as in innocency, for him to see these things there must be an elevation of his light by the access of another light supernatural of the Spirit, as there was to Stephen's eye. And therefore our believing is attributed to the Spirit, as was said, and is called 'the spirit of wisdom and revelation,' and 'the spirit of faith,' 2 Cor. iv. 13. And 1 John ii. 20, 27, 'The unction that teacheth all things;' not only clearing the sight, but teaching it. Neither need it be strange that there should be several ranks of light from God to see himself by. That as in heaven we 'see light in God's light,' Ps. xxxvi. 9, and so a further light than any here, so here we see Christ and God by the Spirit's light and representation, though of a lower kind than that whereby we shall see him in heaven, and not by natural light as it would present God to us, or take God up from the creatures. And the more immediate the light is from God, the more supernatural, the higher is it, and we the more passive in it. The light of glory will be God's light immediately; he both is the object and efficient, 'all in all,' and so we shall be swallowed up with it, as when the sun is seen by its own light. This of the Spirit in us is efficiently his, and therein we are more passive than active, though the subject of it, and that of Adam's inbred light had less of God's light in it, he not being enlightened by his spirit of revelation, but left to that inbred light to judge and give an assent to the things objected afore him.

Add to these that place, Eph. i. 17, where he prays, 'that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in (or for) the knowledge of him.' Every word and circumstance makes to demonstrate what I intend.

[1.] His scope is to reckon up in this chapter the blessings heavenly, which we are blessed with in Christ, the second Adam, peculiar to the elect. So Eph. i. 3, they are all blessings heavenly, which we are blessed with in Christ, the second Adam. The blessings we were blessed with in the first Adam were but earthly, and served but for a life on earth; as the opposition, 1 Cor. xv. 47, 48, evidently shews: 'The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they that are earthly; and as is the heavenly, such are they also that are heavenly.' Now after election, adoption, redemption, he mentions the wisdom and the prudence which is in Christ, the second Adam, as one of those heavenly and spiritual blessings peculiar to the elect, 'God hath abounded to us in, when he made known the gospel, the mystery of his will,' that is, the secrets of his will, 'which he purposed in himself,' Eph. i. 8, 9.

And then here in his prayer he shews the heavenly supernatural rise and cause of it, even all the three persons. The vouchsafer of it is God the Father, [1.] not as the author of nature, but as the God of our Lord Jesus Christ; for it is a blessing in Christ peculiar to his, and therefore called 'the faith of God's elect,' Titus i. 1. None ever had it but the elect, and therefore Adam had it not; seeing men not elected had all he had once in him. And therefore, though he was elect, yet he had not what he had then as elect, but as the common root of all, both elect and others.

[2.] And 2dly, He makes the Father the fountain of it, as he is 'the Father of glory.' He praying for his peculiar wisdom, mentions such attributes (as the manner of the apostles in their prayers is) as have a more proper relation of efficiency to the things prayed for. Elsewhere, when James bids them seek wisdom, he directs them to God as the 'Father of lights,' and here as the 'Father of glory.' For this wisdom is so far from being the same in our primitive nature, that it is glory, a glorious gift, and therefore supernatural, not to corrupt but pure nature, and is of that rank comparatively to nature as glory in heaven is of, it being the beginning of glory, and therefore is called eternal life to know God, even as a believer doth: John xvii. 3, 'And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.' It raiseth the mind up to take in a taste or hint, a glimpse, a prelibation of glory, as it follows in the next verse, 18th of Eph. i., 'The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,' and so to desire and breathe after it. Now Adam's was not such.

[3.] It is from the Holy Ghost, the Spirit of Christ given to us, and so working above the power of nature. And in that respect he is called here 'The Spirit of wisdom and revelation,' as also elsewhere 'The Spirit of faith,' 2 Cor. iv. 13. The way of natural faith I conceive to have been, that the object being provided with evidence suitable to convince and persuade the light of nature of the truth of itself, through an ordinary concurrence of the Holy Ghost to a natural free agent, it was left to the spirit of man to give its assent, so as then it was of and for that spirit in man rather. But now it is attributed more to the Spirit of Christ in us, who both works wisdom, the principle capable of it, and revealeth and draws out an acknowledgment by an overpowering light. For I take it, that the faith of God's elect is not resolved into principles inbred and begotten, as I said Adam's was, but into a prevailing work of the Spirit working wisdom, and a testimony of the Spirit giving light, and sealing up what he would have us believe. A prevailing testimony of the Spirit is the ground of all our faith, of what kind soever it be. Not only when a persuasion is begotten of a man's interest in Christ, which is because the Spirit witnesseth with his spirit, which yet alone carries the name of the 'testimony of the Spirit;' but when a man's spirit prevailingly assents to any spiritual truth, it is from the like overpowering testimony of the Spirit, sealing up that truth with a light beyond the light pure nature had, which was left to itself to give consent out of its own light, which was suited to the object. But here a divine light is superadded that casts the balance, and this in believing there is a God, or that Christ is the Son of God, as well as in believing the interest of a Christian in him. This I find, 1 John v. 5, 6, speaking of believing not only a man's self to be the son of God, but this truth, that Christ is the Son of God, ver. 5, he says that 'the Spirit bears witness' to it; and ver. 10, 'He that believes hath the witness

in himself.' Now his scope there is to speak of the witness, not only to a man's interest in Christ, of which ver. 12, but also of Christ's being ordained the fountain of life : vers. 10, 11, 'He that believeth on the Son of God, hath the witness in himself; he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is his Son.'

It is necessary, upon occasion of this discourse, to add a caution in this place, which is, that all this is not so to be understood as if the light of supernatural faith in us destroys that of reason and nature; yea, it subordinates it to itself, and restoreth it again, and rectifies it, and then makes use of it, even as the light of reason doth subordinate and make use of sense. God possesseth and clotheh the natural powers of the mind with an higher light than ever inbred in us, through the revelation of the Spirit, and converts them all, as its engines, to get a further knowledge by. We see it by this, that the word written, unto which the light of faith is suited, as colours to the eye, though it reveals things beyond reason and light natural, as are the principles of the gospel, yet it reveals them in such a way as reason, enlightened by faith, may see the greatest harmony and correspondency in them, and receive as much satisfaction as ever in that other natural knowledge. And the principles being taken for granted once by faith, there is use of reason, to see the dependence of all things revealed one with another, and the collecting one thing from another; so as God hath writ the Scriptures as to men endowed with reason, yea, and applied it to the way of human arts and sciences. Yet still so as the light of faith is a light beyond that of reason, which appears,

First, In that the first principles of the gospel, as the apostle calls them, Heb. vi. 1, laid in the mind, are wholly above reason, and made evident by this supernatural light wholly. They are wholly new, and reason is incapable of them. So that there is much the same difference between the principles inbred, and these by faith revealed in the gospel, that is, between the principles of sciences. Some sciences take their principles out of nature, being such as are known by nature, as philosophy doth; and so did Adam's divinity and knowledge of God, the principles of it were inbred. But others take their principles from other sciences, as music, having use of numbers, borrows its skill in them from arithmetic. So faith doth fetch its principles about Christ, &c., from heaven, the bosom of God, the Spirit laying in the deep things of God's counsel, as principles wholly new and wholly above nature. And these it sees no other way than by a supernatural light and revelation of the Spirit: at first it is so, though reason may confirm them. Therein faith and reason differ, that *nihil est in intellectu, quod non prius in sensu* but here many things are in faith which were never in reason.

And, *secondly*, it appears from this, that though faith useth reason to discuss the truth of deductions from those principles, and to gather conclusions from these principles laid; as for example, the word hath motives which faith makes use of in a way of reason too, and it argues things in a rational way. It argues the cause from the effect, God's love from signs. In interpreting the Scriptures, we use reason to gather from the connection and dependence the meaning of the Holy Ghost. Yet still, even in these arguings and deductions, there accompanies a light that faith strikes in with, a light beyond the force in the reason. It seals up the truth collected by reason, beyond the power of reason. It superadds a light which casts the balance. It not only reveals the principles we reason from by an higher

light than natural, but it confirms the reasonings and conclusions from thence by a light more than natural, of bare reason : as the phrase in Job is, 'He sealeth instruction,' Job xxxiii. 16. If we be moved to any duty by a practical reason or motive, the spiritual makes it effectual beyond what the moral or rational force that is in it can set it on. If we be comforted from any signs, the Spirit gives a light of revelation to cast the balance, and 'witnesseth with our spirits,' as Rom. viii. 16, beyond the power of the sign. If we read the Scriptures, and to get the meaning of them, observe the connection of one thing with another by reason, yet there comes often a light of the Spirit beyond the height of reason, which, by that observation of the connection, seals up this to be the Holy Ghost's meaning ; so as the Holy Ghost is to faith still his own interpreter. For else the Scripture were of private interpretation, which it is not, 2 Pet. i. 20. For such is *ratio humana* to the Spirit. Yet as the Holy Ghost, in writing the Scriptures, writ them in a rational way, because unto men reasonable, so in giving us light to understand them, he useth reason, but joins a light beyond it. 'Some believe,' says Christ to Thomas, 'that have not seen.' And though God used sense to confirm his faith, yet his faith was a light beyond the light of sense or reason from thence.

And, *thirdly*, that this light of faith is above that of reason rectified, appears in this, that it depends not on the natural way of man's understanding necessarily, but often proceeds above it. We see those that have low understandings, little reason in them, and are ignorant of the notional connection of one truth with another, cannot dispute for it, yet see further into things heavenly, see more in them than the greatest doctors. What is the reason ? A supernatural light of faith, a higher light abounds in them ; and being a light above the way of nature and reason, reveals things to them beyond the power of reason.

Yea, we may all see it in ourselves, at several times, that the same reasons, motives, and signs, considered by us at one time, persuade us not, as at another time they do, by reason of a superadded light of revelation that casts the balance. So that, as the light of vision in heaven is argued to be supernatural, because it depends not on the light of nature, or power or strength of reason, but taking the lowest, meanest idiot, raiseth and elevateth his mind above one of a larger understanding naturally, to see God more in heaven ; because the light there is above the light of nature, and proceeds without it, it raiseth not the mind according to the proportion of its understanding, but according to the measure of its light received, which is so glorious, as it wraps up the meanest understanding to the highest intention. Yea, natural understanding contributes no advancement unto it, but only an obediential faculty ; so the light of faith also doth in a proportion. And that argues it supernatural. Strength of natural principles and of reason may help forward that knowledge, which is, of its own sphere, notional and rational ; and in a believer, it may help to advance knowledge of spiritual things in a rational way ; but it contributes nothing to the light of revelation by the Spirit, who works how much and when he pleaseth. But in Adam's children, their light and knowledge of God, being natural, would have been proportioned to the strength of inbred light and reason, so as stronger souls would have had more, and weaker less, for it ran in a natural way ; but not so here.

3. The third particular propounded was this, wherein our knowledge of God, &c., excels that of Adam's, and so is supernatural to it, in the manner or way of knowledge. This third flows from the former.

The light of faith is more intuitive, and so more comprehensive. But the way of Adam's knowledge was discursive, by way of gathering one thing from another, which is more imperfect and further about, and more at second hand. The perfection of the angels' knowledge of things is expressed above that of man's in this, that theirs is intuitive: they use not reason to gather one thing from another; so much intuitive, say some, as they see at once the effect and the cause together, therefore called *intelligentia*. The one is as knowing of a man by his works and hearsay of him, whereby the mind gathers what an one he is by way of discourse. So did Adam what God was by his works, and visions, and revelations made. But this is the 'beholding the glory of the Lord,' John vi. 40; 'seeing the Son, and believing on him;' and, 1 Cor. xiii. 12, though it be but darkly, and in a glass, yet it is said, 'we see as in a glass.' So 1 John iii. 6, the like phrase is used: 'He that sinneth hath not seen him, neither known him;' that is, not known him with this knowledge of sight. And thus faith is a knowledge of God, as he is in himself, though in the face of Christ, and the glass of the gospel. But Adam's was but in his works by collection. They gathered Hercules by his footsteps; so Adam collected God's power, &c., from the works of creation. But this is the presenting God himself, though as in a glass, in the gospel. So it is not knowing God *ex alio*, by collection from another thing, but knowing God himself *in alio*, in another thing, wherein by his own light he presents himself, as a man doth in a glass.

The difference may be expressed by way of similitude, by the several ways of assurance of God's love. Look what difference there is between that way, when we know God's love to us but by signs only: this is knowing and gathering his love *ex alio*, by effect, collecting it from another thing, and so is but discursive; as when the cause is known by the effects, though the Spirit secretly joins a testimony in the conclusion; and that other which comes from an immediate light of the Spirit's sealing up that light, and the taste of it, and revealing God's heart and mind in itself towards us. This is so transcendent, as it works joy unspeakable and glorious; it is intuitive; not so the other: such difference is there between Adam's knowing God and ours. Or to set out the difference by another instance. When Job at last, in the winding up of God's dealings with him, had a more distinct intuitive representation of God to his faith, comparing it with many of his former apprehensions wrought, Job xlii. 5, he compares them to second-hand knowledge, a hearsay, 'by the hearing of the ear;' 'but now,' says he, 'mine eyes have seen him.' How distinct and differing is sight to hearsay! And it may be, that hearsay knowledge Job meant was, that knowing God by the works of creation and providence, and by visions, &c. He may compare that way of knowledge which was familiar in those times even to believers, God training them up, though they had a principle of faith beyond it, in the elements of the world before the law, to study him in his works and ordinary visions, which is called comparatively but the hearing with the ear; both because the manner of the godly then was to talk together of God out of his works, and communicate such observations. And, as I find some interpreters observe on chap. xxxvi. 24, where Elihu, going about to instruct Job with a sense of the greatness of God's majesty, he calls upon him to look into his 'works which men have sung;' so Sanctius renders it. He minds him of the common songs men made of the works of God; or else, because the heavens, and day and night, are said to have a voice, and utter speech,

Ps. xix. 1, 2, as man an ear to hear their sound, to declare the glory of God, to whose voice Job had lent his mind to study God out.

Add unto this that phrase used in that 36th chap. ver. 25, when Elihu calls upon Job to see God's greatness in his works, which Sanctius makes the beginning of that song which Elihu minds Job of, that holy men did sing. Every man may see what is the work of God. 'Man beholds afar off;' so it is in the original: that is, God afar off in his works. It is a remote, and but an obscure knowledge, and yet how great doth it argue him! So it follows, 'Behold, God is great, and we know not;' or, but little of him thus by his works. And therefore, Rom. i. 19, 20, that knowledge gotten by the works of God Paul calls τὸ γινώσκον τοῦ Θεοῦ, something that may be known of God, rather than the knowledge of him in himself, as indeed it is not. And though the godly then had faith, as well as we now, yet the covenant of works and nature being more predominately the dispensation under the law of nature, they were in that very first infancy of the world very much kept to that school, at least in that form.

As the conclusion of this discourse, because I would not maintain a dispute against a multitude of divines who are of another mind in their writings, if we will grant and suppose that there was such a light of faith vouchsafed to Adam as was superior to the law of nature specified (whereby he knew God in his works, and such revelations as externally carried their own evidence with them), even unto natural faith, and to have been as supernatural as ours, yet still the assertion I aim at will hold true, that a believer's knowing of God, and enjoying of him, doth infinitely transcend that of his in many respects.

For, 1. If we consider the uses of his faith then to him, and of ours to us now, there is a vast difference, for even the apostle lived not always* by faith, as a Christian, Gal. ii. 20, 'The life I now lead is by faith,' &c. And Heb. x. 38, the just are said to do so. And it is spoken of a Christian, in opposition to a legal life, as appears by the coherence, ver. 19, of that Gal. ii., 'I am dead to the law,' &c. So not all, or the most of Adam's knowledge or enjoyment of God came in that way; but the ordinary way he lived, knew, and enjoyed God by, was by that sanctified light of nature, joined with observation out of his works. And, therefore, although he might have another principle of faith, for particular occasions extraordinary, to know God's mind by, whenever God would now and then communicate himself to him; as also in case of temptation, when any part of God's will was questioned, or reasoned against, as it was by Satan to Eve, then there was use of faith above reason to stick to the word; but still he walked by nature's light, not that of faith; whereas the apostle says of us, that 'we walk by faith, not sight,' 2 Cor. v. 7. Faith was then (whatever it was, whether natural or supernatural) but a private grace, which at times he had use of, as he had of the rest; but now to us it is a general grace. All knowledge is let in by it; every truth is sealed by it; it is advanced to the supreme office, to be the general instructor; whereas the light of nature and sanctified reason was then the predominant principle: for reason is predominant in man's nature as he is a man, as faith is in a Christian. The just now lives by faith; not so Adam then. Again, faith is now the bond of the covenant between God and us, because it is a receiving grace, Rom iv. 13, 14, 16. But love and obedience from man was then the bond of his covenant, because the covenant was founded upon what man returned to God, and continued upon his doing homage. In a

* Qu. 'lived always'?—Ed.

word, faith was then (supposing him to have had the same principle with us) but as sense and joy in the Holy Ghost is now to believers. It is true, such a communion a believer hath with God at times, when God will appear to him in an extraordinary manner; but he ordinarily lives by faith, without such sense. So Adam, whereas he lived in the works of God, studying God in them, conversing with God in them, his task being, by observation, to till the seeds of light sown in his mind, as well as to till the earth, ordinarily thus knowing and enjoying God but by the light of nature, and accordingly obeying and loving of him, God did now and then make an apparition to utter some word to his faith. Now, therefore, if the comparison be made between his estate and ours (if it be granted he had like faith with us), it must withal be granted, that the difference is as great as between a man that once a-week makes a meal of more than ordinary fare, and a king that fares deliciously every day; for we ordinarily do, or might (if the fault were not our own) live by the faith of the Son of God, in the revelations of the word, as our proper element: he ordinarily, but in the works of God, and his own works. What was extraordinary in him is ordinary with us; his exceedings, our commons; which if it were complete, and sin and unbelief fully subdued, how happy must it make us above him! Look what difference there may be conceived now in the estate of grace, in respect of happy communion with God, between the present comfort of a believer, that always lives in joy unspeakable and glorious, and another that wants it, and lives merely by faith. Such, if not more, will be found to be in Adam, who lived ordinarily by the light of nature, and but sometimes had a revelation by faith, and us, who live all our lives by faith, and communicate with God wholly by the light thereof.

2. Consider that yet in respect of the objects of his knowledge and ours whereby God was known to him and to us, we infinitely transcend him and his way, if our faith were made complete. For, first, the things revealed to him and to his faith were but some matters of precepts and duty, which being for the most part *positivi juris*, arbitrary, and so were not so clearly written in his heart, as that of the Sabbath; and about the tree of life (which was a sacrament, and so must be instituted, and else he had not a second commandment), so it was to be known by revelation necessarily, neither could more have been revealed than was necessary, and what could be known no other way. But still all the knowledge he was to have of God himself, and what a God he was, &c., which is the knowledge wherein happiness lies, this was still left to be obtained in that natural way fore-mentioned. We read not of any descriptions God made of himself to Adam, as to us and Moses. For what might be known more clearly by natural light out of the works or written in his heart, God revealed not to faith. But we know all these attributes by revelation unto faith; and so in a clearer, distincter, and indeed a more immediate manner we take in by faith that description which God makes of himself, and hear what himself says of himself, and this by the light of faith; whereas he had the knowledge of these attributes no such way but from the light of nature, to be improved out of the works of God, as God had manifested himself therein. Again, secondly, consider that all that he knew whatsoever by such a natural light, or by faith either, whether of the nature of God or the love of God in his heart, we know it all by faith; and so to have the knowledge of all he had, in an higher way than he, and so more evident and clear, whereas he had the knowledge of faith but about some few particulars. And the reason why we know all by faith, which he any way knew, is because

those things of God and the law which he knew by inbred light, that light being now extinct in us, it is necessary to be revealed by revelation, and so to be let in by faith. First, he by natural inbred light knew that there was a God, but we by faith believe that God is, Heb. xi. 6, and a rewarder of them that seek him. And so all that *theologia naturalis*, that natural divinity to pick God out of his works, and to see how the works of creation and providence shew God forth and argue him and his attributes, the rules hereof we have now revealed and written. The book of Job and the Psalms teach us how to fetch God out of the creation and to praise him, so as God reads to us his own logic, and a lecture on his own works; whereas Adam was left to study the bare text but by natural light, yea, and this lecture is read to faith, a higher principle, more capable than nature is, God teaching us by faith how to interpret his works. So as out of the word, if we had faith enough, might we learn more of God, even in his works, reading the text with that God's own comment, than Adam ever could have done by his plodding and poring on them, and using his reason and natural light.

3. By natural light he knew out of the creatures that God made the world, Rom. i. 20. But we know it by the light of faith and revelation from God how it was, &c. Heb. xi. 3, 'By faith we understand the worlds were made by the word of God.' He, for aught we read, knew but of a new world made, that which he saw; and whether he should ever have heard of heaven or angels is a question; but we understand the worlds were made, the heaven of heavens, and this visible world.

4. And then, last of all, add unto all that we have over and above what he had, a new edition of God and all his attributes, and all his mind bound up in one volume in Christ; and the revelation of the gospel, the mystery of his will, the least tittle whereof Adam should never have known. Faith brings us into another world, and the things of it infinitely transcending Adam's, and revealing more of God in the least creature of it than is in all his volume, and is as much vaster than his as heaven is above earth; as much exceeds it as the second Adam, Christ, doth him, who was the epitome of his world, as Christ is of ours. We have the addition of new objects, and those glorious, heavenly, wholly supernatural. In Christ, a new *Indies* is discovered, a new treasure broken up which Adam should never have heard of.

CHAPTER VIII.

How Adam and his state, according to the law of his first creation, was intended by God as a type of one who was to be a second Adam, Jesus Christ, and the founder of a supernatural condition.—Some things premised of the nature, and various division of a type.—Wherein Adam was a type of Christ, as he was in his state of innocency a public person and the head of mankind, and so derived to his posterity the imputation of his disobedience; so he was a type of Christ, as pre-ordained before the world was, and without consideration of the fall, to be the root and head of the elect, and to convey to them the supernatural benefits of grace.

Who is the type of him that was to come.—ROM. V. 14.

When I first considered this, and other scriptures in the New Testament which make the first Adam, and the whole story of him both before and after,

[and] in, his sinning or falling, to be the type and lively shadow of Christ, the second Adam; likewise observing that the apostle Paul stands admiring at the greatness of this mystery or mystical type, that Christ the second Adam should so wonderfully be shadowed forth therein, as, Eph. v. 32, he cries out, 'This is a great mystery,' which he speaks applying and fitting some passages about Adam and Eve unto Christ and his church; it made me more to consider an interpretation of a passage in Heb. x. 7 out of Ps. xl. 7, which I before had not only not regarded, but wholly rejected, as being too like a postil gloss. The passage is, that 'when Christ came into the world' to take our nature on him, he alleged the reason of it to be the fulfilling of a Scripture written in 'the beginning of God's book,' *ἐν κεφαλίδι Βιβλίου*, so out of the original the words may be, and are by many interpreters, translated, though our translation reads them only thus, 'In the volume of thy book it is written of me.' It is true, indeed, that in that 40th Psalm, whence they are quoted, the words in the Hebrew may signify no more than that in God's book (the manner of writing which was anciently in rolls of parchment, folded up in a volume) Christ was everywhere written and spoken of. Yet the word *κεφαλὴς*, which out of the Septuagint's translation the apostle took, signifying, as all know, the beginning of a book; and we finding such an emphasis set by the apostle in the 5th chapter of the Ephesians, upon the history of Adam in the beginning of Genesis, as containing the mystery, yea, the great mystery about Christ, it did somewhat induce, though not so fully persuade, me to think, that the Holy Ghost in those words might have some glance at the story of Adam in the first of the first book of Moses. And withal the rather because so, the words so understood do intimate a higher and further inducement to Christ to assume our nature, the scope of the speech, Heb. x., being to render the reason why he so willingly took man's nature: not only because God liked not sacrifice and burnt offering, which came in but upon occasion of sin and after the fall, and could not take sins away, but further, that he was prophesied of, and his assuming a body prophetically foresignified, as in the 40th Psalm, so even by Adam's story before the fall, recorded in the very beginning of Genesis, which many other scriptures do expressly apply it unto. As in his first formation, and the condition of his person, 1 Cor. xv. 45, &c., 'And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit;' so in his marriage with Eve, Eph. v. 32, 'This is a great mystery; but I speak concerning Christ and the church.' And then in his sovereignty over all, Ps. viii. 6, 'Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.' And Heb. ii. 8, 'Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.' So likewise in the communication of his sin he typified out the communication of Christ's obedience, as Rom. v.

I shall choose to begin with this last place of Rom. v., as laying the general foundation for all the rest. The words there do (as you see) plainly affirm, that Adam was a type of Christ to come, ver. 14; and the occasion of uttering them was the comparing of Adam and Christ together (which the apostle in this chapter doth at large), as they were both of them public persons—the one conveying sin, the other righteousness, to all their posterity. And as the groundwork of that his comparing of them, he brings in this maxim, that Adam was a type of Christ to come; that is, Christ being as surely to come after him as Adam was then come

already. Therefore God appointed Adam, as to be a public person to convey to his posterity what he should do or be, so further also, to be a type of another Adam who was to come after him, namely, Jesus Christ; and said to be to come, not because that proved to be the event of it, that Christ did do so, but because it was foreseen, aimed at, and appointed by God, even by the history of Adam. And hereupon it is the apostle sets the one against the other as the type and antitype, exactly comparing them in what he had propounded to compare them in. And although in that place it be but one particular wherein he doth compare them, namely, in Adam's conveying sin, wherein he typified out Christ to come, who should convey righteousness; yet this axiom he brings as the warrant for it. For this collation is more general, and so extendeth to all particulars else of Adam's story, as wherein he was also a type as well as in this. For it is usual with the apostles (as it is with all other discourses) in arguing, to bring general axioms for the proof of some one particular. Thus for the comfort of the saints in afflictions, Rom. viii. 25, 28, &c., he brings in a general axiom which reacheth to all things else, namely, that 'all things work together for their good,' ver. 28; and another, ver. 29, 'We are predestinated to be conformed to the image of his Son,' which conformation reacheth to all things both of grace and glory; but he there allegeth it only in point of afflictions, and for a conformity to his sufferings, which is but one particular. And so here, when he calls Adam a type of him who was to come, he applies it indeed but to one particular in this place; but it is a general maxim, extendible to many things more, wherein Christ was typified out by Adam, as by other scriptures doth appear. But before I explain any of those scriptures, I will first shew what is meant by *type* as here it is taken.

A type of a thing to come is a prophetic resemblance, wherein something more imperfect going before is intended by God to signify some other thing more noble and perfect to follow after. In the proper signification of the word, it signifies a print, stamp, or impression, bearing the resemblance of that which made it. As the letters wherewith men print are called *τύποι* (*Typis mandetur*, says the privilege), because they leave the print of themselves upon paper, and the letters printed bear the resemblance of those stamps which made them, so that,

1. It notes out a resemblance between two things which sometimes in Scripture are called allegories. So Gal. iv. 24, the story of Hagar and Sarah is made the allegory of the two covenants; that is, a continued similitude. So likewise they are called *παραβολαί*, Heb. ix. 9; that is, comparisons made of things like, such as Christ used, and *υποδείγματα*, *subostensiones*, obscure, underhand resemblances, Heb. viii. 5, and shadows; and, Heb. vii. 4, Melchisedec is said to be made like to Christ, as being his type.

2. Secondly, When the thing typified is to come, then it notes out a prophetic resemblance intended by God; and so it differs from a mere likeness, or allusion, or pattern, or example. There are many stories in the Scripture which fell out exceeding like to many passages about Christ; as the instance of Job in his sufferings, which in as many particulars resembles Christ's sufferings as any other whatever in Holy Writ; as in his being emptied of all, and from being one who 'thought it no robbery to be equal with' the princes of the earth in riches and honours, becoming poor (even poor that it grew into a proverb, and is current to this day), and stripped of all, being abhorred of his acquaintance, mocked by those who had

been his vassals, and forsaken of his friends (as Christ of his disciples), God himself hiding his face from him, and holding him for his enemy, Job xiii. 24, as he did hide his face from Christ, when he hung naked on the cross, and cried out, 'My God, my God, why hast thou forsaken me?' And yet for all this, that Job was herein a type of Christ to come, we have no warrant to affirm, though some have done it. So likewise may many other stories more hold the like resemblance; but types they are not, unless they be prophetically intended by God so to signify. Thus, Heb. ix. 8, the apostle, speaking of a type in the Old, says, 'The Holy Ghost thereby signifying,' &c.; and therefore, Heb. viii. 5, he says they did serve as 'examples,' but as instituted by God; for he allegeth God's words to Moses on the mount, 'See,' says he, 'that you make all according to the pattern on the mount.' Wherefore no more of the histories, or whatever institutions else in the Old Testament, than we find applied by the Holy Ghost, either in the prophets, by way of prophecy of what should be under the New Testament (they speaking of the worship, &c., of the New Testament under the language of the old types), or which else in the New Testament itself are so applied by the Holy Ghost, may we dare to make use of or call types. And the reason is, because for things historical to signify is *ex instituto*, they do it naturally; therefore we must have a word of institution or warrant from God, that so intended them; or otherwise we can found no matter of certainty upon them, neither will they be sanctified in the opening of them; to work upon the heart, as being human significations only, and as unlawful as they are. Allusions, I grant, we may make of them, for illustration's sake; as Amos vi. 6, the Holy Ghost, laying forth their sin, expresseth it under the similitude of Joseph's story, and of the chief butler of Pharaoh, 'They drink wine in bowls, but are not grieved for the affliction of Joseph;' yet none will say it was intended as a type of this carriage of theirs, but he aptly expresseth it by that. And so Isa. i. 10, he calls the princes of Israel 'rulers of Sodom.' In like manner things in nature we may make similitudes of, by reason of a fitness in them to resemble; and so God intended them to help us (whose understandings are tied to our senses here) in our apprehensions of spiritual things; for which reason our Saviour Christ abounded in such similitudes and parables. As in that sermon to Nicodemus, where he expressed the work of grace by a new birth, and the working of God's Spirit therein by the blowing of the wind, John iii. 8, which Nicodemus not yet understanding, says Christ, 'If I have told you earthly things, and you believe not,' &c.; that is, have endeavoured by similitudes drawn from earthly things, to make you understand heavenly. So that, as they say, God hath made no kind of thing on the earth but it hath its like in the sea, so there is scarce anything heavenly but he appointed something in nature to resemble it, which notwithstanding is no type (although it be a resemblance) of it, because not prophetically intended by God to fore-signify them as to come; which types do serve not only to help us to conceive aright of the things to come, but also are predictions that they will come to pass, and so may help our faith as well as our understanding; so that a word from God to explain these was needful, but those other are left to man's wit to fit and apply them.

3. Thirdly, In the description of a type I add, 'to signify,' which differenceth these types from bare and mere examples, which do only forewarn or call to an imitation. And therefore, though they be of things past, yet are they not in this sense of things to come; although, because they

are patterns, the word be used of them, as Phil. iii. 17, you have the word *τύπον* put for an example, and so all God's dealings with the Israelites are called *τύποι*, examples or types, as the margin hath it. But how? Not as foresignifying, so much as forewarning, and therefore it follows 'they were written for our admonition.' But so, Adam could not be a type of Christ for him to imitate or to be forewarned by, but to foresignify. Many things indeed in the story of the Old Testament were types foresignifying as well as forewarning; as their not entering into Canaan, and God's swearing in his wrath, is made a type of not entering into heaven in Heb. iii. 11 and chap. iv. 3, and so I deny not but that those passages they recorded might typify out the hypocrisy of many professing the gospel (which seems also to be the apostle's scope), yet principally they are to forewarn. And if so, yet it follows not that all things then fell out as types foresignifying. For he says not simply *τὰ ἅπαντα*, but *πάντα ταυτὰ*, 'all these things;' that is, those particulars mentioned in the former verses, so as none but such things as God hath in some word or other declared to be signs and types, are to be so judged, though otherwise never so like in view.

4. Fourthly, I put in that the things that are thus made types of things to come are things more imperfect, and the things typified by them more glorious and perfect. Thus Col. ii. 17, the types of the law are called but the shadows of good things to come; and Christ signified by them the body, that is, he is as the body of the sun, and they but as the shadow which the sun makes. So the dwelling of God in the temple was a type, yet but as the presence of a man in his shadow; but oppositely it is said, 'In Christ dwells the fulness of the Godhead bodily,' Col. ii. 9. So Heb. ix. 24, those things that are typical are but figures of the things typified; and no other were all those brave men who were made types of Christ. :

5. Fifthly, I inserted that in a way of resemblance the things signified do answer fitly unto them that signify, as the impress does to the stamp that made it. Therefore, 1 Peter iii. 21, baptism is called *ἀντίτυπον*, that is, a like figure.

Now sometimes they resemble either,

1. In a likeness or similitude. So Adam was like Christ: Eph. v. 32, 'This is a great mystery; but I speak concerning Christ and the church.'

2. In a way of antithesis or opposition: so Rom. v. 18, 'Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.' Adam conveyed sin, and Christ conveyed grace. Or,

3. In a way of eminency or transcendency. So Christ excels Adam: 1 Cor. xv. 45, 46, 'And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual.' Yet they some way answer and are correspondent as type and antitype, which is enough.

Now having thus explained what a type is, I proceed to shew how Adam and his whole story was intended by God as a more imperfect type going before, to signify and set forth Christ as to come. Now I find some* who do indeed acknowledge a similitude between the first and second Adam, and that Adam may in that respect be called a type of Christ; but yet only *naturalis typus*, and so to signify him but as a natural thing or story may be brought to represent and illustrate another like unto it, by way of parallel, but not *ex instituto*, as so intended by God in a way of institution,

* Cameron in Myrothec. cap. 5, ad Ephes.

as the types of the old law were, which did serve to the example and shadow of Christ, Heb. viii. 5, and were on purpose framed to that end. But so, says he, Adam was not intended by God, for that would insinuate that God intended Christ should be incarnate, before the fall, and ordained Adam but as his forerunner. Now therefore the point which I intend to manifest, and first to prove in the general only, is, that Adam and his story are not only things which hold a likeness with things about Christ, and out of which similitude may be drawn for illustration, but which were intended by God to foreshadow Christ to come and to assume an human nature. And this not only in respect unto the fall, but for other respects also. Wherefore Adam was ordained to be Christ's type, as to come, and that not simply upon the fall, but before in his first creation and estate of innocency. And though it be true indeed that he had not come thus in the form of a servant into this world, but upon a supposition of the fall, nor had his human nature been the seed of the woman, nor he born of the Virgin Mary else; which promise of Christ was therefore, in respect of such a way of coming into the world, given after the fall only. And though in the execution of things Christ first took frail flesh and came in the form of a servant, and God so decreed it as he had done the fall, yet in his primary intention, his chief and primary decree, his eye and first aim was at his Son's having such a state and condition in his human nature as he hath now in heaven glorified. This was first in God's intention, though last in execution. And of this state and condition of Christ's human nature glorified as to come, was Adam before his fall the type, as in the sequel will appear.

Now for the proof of this, namely, that Adam and all his story before the fall was a type of Christ in the sense before given; not only by way of illustration (as any other similitude or thing like may be brought to illustrate another), but by way of ordination, as so intended by God to foreshadow and shadow out Christ as to come.

First, Let us see what these words, Rom. v. 14—'Who is the type of him that was to come'—will afford; out of which this seems to be made plain.

1. In that Adam is called not only a type, which (as formerly hath been explained) imports more than a bare similitude, but also a type 'of him that was to come,' he says not 'of him that was come;' this argues him to be a prophetic type, and that Christ was intended as the antitype foreshadowed thereby; and so Adam not to be only as a similitude that would serve to illustrate Christ then when he is come. The like phrase we have used of the ceremonial types, whose institution (all grant) was more for to typify Christ to come than to serve for a present use in worship, though so they also did. Now of them it is said, Col. ii. 7, 'They were a shadow,' or type, 'of things to come;' so likewise Heb. x. 1 and Heb. viii. 5, where they are said λατρεύειν, to serve in worship to this end for a double use they then had. 1. To make up a worship to God in those times. 2. As types to foreshadow things to come. Therefore Heb. ix. 9 they are called a 'figure for the present time' (then when in use as parts of worship), to figure out things to come; and that was their primary use. Now the like say I of Adam and his story, and the world made for him in innocency, that although it was a glorious instance and manifestation of many of God's attributes, as of his holiness in making him after God's image, so of his power, and justice, and wisdom, more than all God's other visible works, all which God made for him; and this it was, simply in itself considered, although God should never have intended anything further thereby, but

have rested in it. Yet I say further, that besides this it was intended as much, yea more, to be a type and a figure of Christ and his 'world which was to come' (as the phrase is, Heb. ii. 15), and of Christ here, Rom. v. 14, that 'he was to come,' and in comparison thereof Adam was but as a shadow to the body of this sun.

And in the second place, for the confirmation of that latter part of this assertion, or rather the appendix unto it, that Christ was appointed a root to his elect before, or rather without respect had unto the fall, I argue out of this place thus, and ask wherein it was that Adam was a type of Christ to come? Why (as it is plain by the context), in his conveying disobedience. So verses 12-14, 'In him all men sinned; and so sin and death came upon all.' He shews how, in a way of antithesis or opposition (yet bearing a likeness and resemblance), he typified out Christ in his obedience (so verses 17-19), which comes upon all his elect by the like imputation: and they are made righteous by that one man's obedience, as sinners by that one man's disobedience. Now, if we examine the ground why all sinned in him, and why his disobedience made all sinners, it was in that he was a public person, representing all mankind, as Christ also was. And so the main ground of the apostle's comparing them lies in this, that both of them, as public persons, were two roots and principles, and so Adam the type of him, who was also, says he, 'to come' and be a common head and root, as Adam was. Now I ask when did Adam become a common person first? What! not until the moment of his sinning? Surely yes; he was such before, even in the state of innocency; for he had not in justice been a public person in sinning, if he had not first been such in standing; he had not been such for evil if he had not first been such for good. And so he was therefore a public person in sinning, because formerly in innocency he had been so considered by God, so as, in God's first decree to create him, he must needs have ordained him withal to be a common person; and therefore at the instant before, or at the time when God made Adam, he says, Gen. i. 26, 'Let us make man'—it is in the Hebrew, *Adam*—'according to our image.' In which words *Adam*, or *man*, in the singular number, is put for all mankind; even as in that promise, Gal. iii. 16, it was observed by the apostle that he had said, 'not unto seeds,' as many apart of themselves, but to 'seed,' as to one, a public person, for all the rest, which seed was Christ, as including all the elect in him. Now, so he says in that place of Genesis, not *men*, as speaking of them severally in their own persons, but *man*, or rather *Adam*, that one first man as the root of all, in whom, as in a public person, all were created. And therefore, that so he might be understood in that speech, he adds in the next words following the plural number, saying, 'And let *them* subdue,' &c., as speaking of all his posterity considered in him. Thus, therefore, God looks at him in his decree of creation. Now, from this Rom. v., it is evident that when he became to be a public person then he began also to be a type; for he was a type as he was a public person and a root of mankind; that is the ground of it, and lies not in his sinning only; for he had not been a type in sinning if he had not first been a public person in respect of good and holy actions, to have conveyed the benefit of them, as well as of his sin to convey the evil of it; and so before this his fall he was a type of Christ to come, as a root to his elect, to convey some benefit to them, namely, the glory in heaven; and this, before the consideration of Adam's fall, as will afterwards appear out of another scripture.

CHAPTER IX.

The explication of the words of the text ; in what particulars they make a comparison of Christ the type and Adam the anti-type.—In their persons, as Adam had in him a principle of natural life, so Christ has of spiritual. —As public persons and heads of mankind, as Adam conveys his natural life, so Christ his spiritual.—It is proved out of the same text, that Adam, before his fall, was thus intended as a prophetic type of Christ to come, as the head of the elect, who as a public person, should advance them to the like glorious condition as himself had in heaven.—The glory of this accomplishment was appointed for him, without consideration of the fall.—That interposing he came and suffered and died to remove the obstacles that the fall had laid in the way of the execution of the work first designed.

There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural ; and afterward that which is spiritual. The first man is of the earth, earthy ; the second man is the Lord from heaven. As is the earthy, such are they that are earthy ; and as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.—1 COR. XV. 44-49.

Those words out of Rom. v. I took but for a general groundwork, because they so expressly call Adam ‘a type of Christ to come.’ And though that scripture delivers this general maxim, which in many particulars doth hold, yet it instanceth in nothing but the imputation of his disobedience, which is indeed in order the last particular wherein Adam did sustain a public person, and wherein he was a type of Christ, conveying the benefit of his most perfect obedience, after which he ceased to be a public person in all other acts of his, and so that particular is to be insisted on last in this discourse. But other scriptures do instance in many other particulars before his fall (at which time, as I shewed, he was a public person as well as in his fall), and do make him to have been the type of Christ therein also, as pre-ordained by God to come, which will more fully confirm that assertion already laid down.

I will take the scriptures as they lie in order ; and first, this in 1 Cor. xv. 44, 45, &c., because indeed it makes Adam a type of Christ from the first of his creation, which is the highest that we can go. And as in that Rom. v. the scope is to shew that Adam was a type of Christ, as he was a public person in respect of his actions, to convey the merit or demerit of them, as in like manner Christ by his actions conveys righteousness and life ; so here, the apostle’s scope is to shew that Adam was also his type in respect of that condition and state of life, and qualifications of his own person, given him as a public person, and of what at his first creation, before his fall (even in his formation) he received, to convey the like to us, which is the thing I out of this place shall chiefly urge.

The resemblance between these two in that Rom. v. is (in respect of the things conveyed) a similitude of contraries or opposites :

By the one came sin, by the other, righteousness ; by the one came death, by the other life, with this dissimilitude for the measure of what is

conveyed, that Christ exceeds in his ; he conveys abundance of righteousness, and a better life, whereof sin and death were the privation.

But the resemblance between these two in this of the Corinthians is carried on by a comparing the condition of the one with the other (which is the thing conveyed) in a way of eminency and disparity, which yet answer each to other, as type and antitype. The one was made a living soul, and the other a quickening spirit ; between which, for excellency, there is as much disparity as between earth and heaven, and yet an answering of each other in that disparity, as type and antitype use to do.

Living answering to quickening ; soul to spirit ; natural to spiritual, ver. 46 ; *earthly to heavenly,* ver. 48 ; yet so as, for the ground of conveying both, they agree alike ; as in the former, that they were ordained two roots, correspondent each to other.

Now, in handling this scripture, I shall observe this method :

1. I will shew the coherence, scope, and connection of these words, and open those phrases in them which most conduce to the understanding of them.

2. Secondly, When they are explained, I will raise arguments from them, to confirm that assertion already laid down, namely, that Adam was before his fall a prophetic type of Christ to come.

3. And thirdly, I will open those particulars which this scripture holds forth, wherein he was ordained Christ's type as then.

1. The apostle's scope in that chapter is (as all know) to prove the resurrection, which he had by many arguments done, unto ver. 35, the main of which was drawn from the resurrection of Christ, in whom all his elect must live, as in Adam all died, ver. 21, 22.

But then, if the question be made, With what body, or in what state and condition of life they shall rise, and afterwards live in (which question he puts ver. 35) ? he answers, ver. 38 (as in the 36th and 37th he had done to a former query), that for matter and substance it is the same body that they had before, 'their own body,' ver. 38 ; but for qualifications and adornments, and so for the condition of their persons and their state of life then, these shall differ from what they are now, as much as a clod of earth, 'a body terrestrial,' differs from a star in heaven, 'a body celestial.' It is the apostle's own illustration, ver. 40, and so he goes on to difference them unto ver. 44, where he adds another difference between them, calling the one 'a natural body,' the other 'a spiritual body,' which, though differing in terms, is notwithstanding the same with the former.

But because these similitudes, though they illustrate this difference of bodies, yet prove nothing, therefore, from the 44th verse, he proceeds to prove that God had ordained two such differing conditions of life, and of bodies, for the sons of men—the one common to all men, the other more glorious, peculiar to his elect—which he positively lays down, and expresseth in this thesis or proposition : 'There is a natural body, and there is a spiritual body ;' that is, there are to be two such conditions for some of mankind ; God hath ordained both these states for men ; or, as some copies have it, and as the vulgar translation reads those words, 'If there be a natural body, then there is a spiritual body ;' so making the one the consequence of the other, *εἰ ἔστι σῶμα ψυχικόν, ἔστι καὶ σῶμα πνευματικόν* ;* which assertion he proves, ver. 45, 46, and then forms up the conclusion, ver. 49, that as certainly as we see the one, we shall in like manner see the other. This thesis he proves from the differing condition of the first and second Adam ;

* Vide Flaccium in Var. Lect.

the former being a type of the latter, and both of them ordained to convey their likeness to mankind. The substance and condition of Adam's nature (the best of it) was but a reasonable soul becoming a principle of life to a body created out of the earth, and ordained to live in the earth, which is meant by living soul. But Christ's person is the Godhead in the person of the Son, or Spirit quickening a human nature, ordained to live in heaven, whereof he was Lord by inheritance, ver. 47, and his argument lies in three things thus: if the soul can advance an earthly body to such an excellent state of life as Adam on earth enjoyed, then what a glorious spiritual condition shall the Godhead, united to an human nature, raise that nature up unto! And by consequent, his elect also shall be raised to the like; for as Adam conveyed his image (ver. 48, 49) to his posterity, so shall Christ transform his elect to the image of that condition, which his human nature is raised up unto; which, if that of Adam's was but earthly, this must needs be heavenly; if that were animal, this must be spiritual. This is, in brief, the sum of his discourse; which I shall make good by a larger opening, both of the principal phrases and of his argumentation; for the ground upon which the apostle builds the proof of both parts of his assertion, are the words spoken by Moses of Adam, when he was first made; 'And so it is written,' says he, 'the first man Adam was made a living soul; the last Adam was made a quickening Spirit.' You see that for his proof, he boldly hath recourse to the words spoken of Adam's state of life, and condition of body at his first formation. Now, ere that I can shew whereupon the ground of the apostle's argument from thence derived is founded, I must explain what is meant by *living soul* and *quickeningspirit*. *Soul*, as was said, is opposed to *spirit*, and *living* to *quickeningspirit*.

(1.) By *soul* is primarily meant that more noble part of man. By a synecdoche, such as is familiar both with Jews and Grecians, thereby is also meant the whole man, consisting both of soul and body. The Grecians use the word *body* for the whole: 'A body hast thou fitted me,' Heb. x. 5; that is, an human nature, consisting of body and soul. The Jews put the soul for the whole: 'So many souls came out of Jacob's loins,' Exod. i. So as the whole person of Adam, the whole nature, substance of man he consisted of, is expressed by *soul*, putting that which was the most excellent part to express the whole man. So that his scope is first to compare the substance of which Adam's person consisted with that of Christ's: Adam, but a soul giving life to a body; but Christ, a Spirit or God, quickening an human nature. He mentions the difference of them, *quoad substantiam*, because it was the foundation of the difference in their conditions.

(2.) And so, secondly, *living soul* doth connote and import also that animal state of life which Adam's soul enjoyed in his body, far short of that which the Spirit in Christ raiseth the human nature to, yea, or such a condition as pure spirits, the angels, do enjoy. That reasonable soul inspired into Adam being confined, and clogged with a body taken out of earth, depending in its operations upon the organs in it, and lived in it an earthly life, depending on meat, drink, sleep, &c., in its own proper works of reasoning depending on fancy, and joined with a possibility of dying, though not then reducible to act, till after the fall, the curse said *Morieris*. And that *living soul* is thus here to be taken, appears by that which he in the other verses expresseth it by calling it *ψυχικόν*, an animal body, such as beasts have, and *χρῆστόν*, earthly, ver. 47, 48, that is, a state and condition of his soul in a body suitable to this earth, and assimilated to the things

of the earth, to take in help and comfort from them, and in working to depend on them. Now for the opposite phrase of *quickeningspirit*.

1. By *spirit*, he means the divine nature or Godhead in Christ, which being ordained to assume an human nature, and therein to become a second Adam, he was made a quickening Spirit, namely, to that human nature, by raising up that human nature to a Godlike glory and sovereignty, and exalting it in the form of God, to have life in himself independently, as God hath, yea, even a fountain of life within himself; and so as to have the very body of that human nature spiritualised, and advanced to a glory higher than the heavens, or angels, who are spirits.

Now that the divine nature of the second person, or Son of God, as he is God, is called Spirit, we have many scriptures besides which give in their testimony. Thus, Heb. ix. 14, it is said, 'He offered up himself' (that is, his human nature, as the sacrifice) 'by the eternal Spirit' (that is, his Godhead, as the priest). So, 1 Pet. iii. 18, it is said, 'He was put to death in the flesh' (that is, in the human nature), 'but quickened by the Spirit,' or his divine nature; being thereby raised up, and exalted to that high and glorious spiritual life, which that flesh of his now in heaven enjoys. Thus also John vi. 63, 'It is the Spirit that quickeneth;' that is, the Godhead of Christ; it is that which hath that transcendent power of giving life and glory; 'the flesh' (or human nature of itself) 'profiteth nothing,' were it not quickened and raised by the Spirit, to which it is united. And so answerably, by *quickeningspirit* is meant, the communicating all that glorious life and power, in the utmost extent of it, which from the union of that human nature with the Spirit, or divine nature, must needs flow to it; even the 'dwelling of the fulness of the Godhead therein bodily,' and communicating Godlike properties and excellencies, and glory, and a life suitable to such an union; and so as to have a fountain of life within himself, and of himself, and power over all flesh; and to live a life above what earthly souls do; yea, above what is enjoyed by angels, the life of a 'Lord from heaven' (as ver. 47), and so an heavenly life, unto which his body was not only to be raised, but he to be the Lord of that life, having life and quickening in himself, not depending upon anything else, as the life of men on earth does, and as the life of the first Adam was dependent on creatures for nourishment, &c., and the acting and operation of his soul, and motion of his body, depending on bodily spirits, maintained and supplied by other creatures. But Christ's Godhead supplies life, motion, quickening, vigour, power, and all unto his human nature immediately from itself. And so the comparison runs thus: if Adam's soul caused his body, made of earth, and remaining such, to live, and put such a glory upon it (above what is in beasts), that the image of God shined in it, then what a life, what a glory, must the whole human nature, both body and soul, of Christ be raised up unto, whenas the Godhead or Spirit shall be, in a manner, unto both the body and soul that which Adam's soul was to his body, the quickener and immediate principle of life, motion, and glory unto both! and dwelling therein, break forth in its fulness, and so cause such an image of the Godhead to shine forth therein, as in a transcendent proportion shall excel that in Adam, as much as the Godhead excels Adam's soul, which was the supreme immediate principle of life in him. Thus Christ and Adam are compared together in their own persons, singly and alone considered; and in this sense given, the one was but a 'living soul,' the other is a 'quickeningspirit.'

But 2dly, There is a further meaning or look which these phrases do

cast, and that is, as they are considered as two roots or principles of the like life they themselves have, which they communicate to those that are of them.

Thus, 1. Adam is called a living soul, not simply in respect to that life which his soul gave his own body, and which his own particular person enjoyed from the union of both, but further, as he was to be a conveyer of the like life to his posterity. And so the phrase here, of his being a living soul, is such another as we use in philosophy, whenas we speak of the general principle of nature, calling it *natura naturans*. So Adam, being to be a root of life to mankind, he is called (as it were, *anima animans*), a 'living soul,' to shew that Adam had power, through God's ordinance, to convey that life and souly estate which himself had received (living being taken actively, or causally) unto others, as shewing what he was to be the root of to others, as well as subjectively, as noting out that life which was in himself.

And answerably in the second place, the word *quicken*ing, which is attributed to Christ, may be understood, not only in respect of that glorious life which the Godhead quickeneth, or raiseth the human nature unto (as yet in the places quoted, 1 Peter iii. 18, and John vi. 63, it is principally taken, and so also here), but further, it is spoken of him as he is to be the means, or principle of life unto us, to quicken, raise, or advance our earthly bodies, which we received from Adam, unto a spiritual and heavenly condition. And further, to import what he will make our souls to be in a conformity unto himself. To be even quickening spirits to our bodies, so as that our soul's motion and acting shall not depend on our bodies, nor they on other creatures, as Adam did, but the soul itself through his quickening of it shall quicken, and move, and act the body of itself immediately, without the help of bodily spirits; and so (in a resemblance) be unto it, as the Spirit or Godhead in Christ is unto his human nature, even a quickening spirit. And so *quicken*ing is here causally taken for what Christ is to others; and this the rather, because he speaks in this chapter of raising our bodies, when dead, unto a spiritual condition, which the word *quicken*ing likewise imports, namely, a giving life to dead men; and so shews Christ's further power than Adam's, who could only convey life to his posterity, who were not before, but could not quicken or raise dead men, as Christ can.

But although this be one extent of the signification of the word *quicken*ing, yet it is not to be confined to this only, as noting out only and merely a raising up of dead men; for Christ is also a quickening spirit to those who shall be changed at the latter day, who shall not die. So that it ultimately imports rather an advancing men's bodies and souls to a more transcendent spiritual life, than such as depends on creatures in an earthly way, as Adam's life (he being but a living soul) did, and making us to have such a life as the angels have, *ὡς ἄγγελοι*; our souls in our bodies living the like life, independent on bodily spirits, or creatures, as they do, being made wholly a principle of life and motion of themselves to themselves, and the body also; when our bodies shall not need to eat and drink, to maintain life and motion, but shall be quickened by the soul, and Christ our life immediately; our bodies then shall not be earthly (as the phrase is, verse 47), suited to earthly contentments and comforts, the belly (or the suitableness in respect of receiving comfort, and need of meat) being destroyed, as well as meat itself. And the body then being suited with new habits, and fitness to receive that comfort from Christ which once it

did from these outward and earthly things, the body being ordained for the Lord, and the Lord for the body, even as he had said, the belly was for meat, and meat for the belly, in this world. This you have, 1 Cor. vi. 13-15, diligently compared. The body then shall be turned spiritual, as here, verse 46, and heavenly, as verses 47, 48, and so fitted to Christ and that heavenly world, as afore to this earthly world, himself then becoming a quickener to us.

And the word here used both of Christ and Adam, 'was made,' the one 'a living soul,' the other 'a quickening spirit,' will very well serve both these senses given. So first, when it is said of Adam, he was '*made* a living soul,' it properly and fitly imports, what he was personally in himself, and that in his first creation he was made a living soul. And so, when it is said of Christ, he was '*made* a quickening spirit,' the meaning is the same with that in John i. 18, where it is said, 'The word was *made* flesh.' So here, he who was God before (and so not made), is yet said to be *made* a quickening spirit. For, for the Godhead to become a quickener of an human nature, was a new work done in the earth, and a work of power; he was made that which he was not before.

Or, secondly, it will fit the other sense also, namely, to signify what both were appointed to be, namely, to others. For the word *made to be* is often taken for *appointed to be*, as Heb. iii. 2, 'Moses was faithful to him who appointed him;' in the Greek it is, 'who made him,' as referring to that public office into which God had put him. So 1 Sam. xii. 6, 'God made Aaron and Moses' (so it is in the Hebrew); that is, advanced them to that public office. Many such instances might be given. So that the words quoted out of that place in Genesis do imply, that God appointed that first man Adam to be a public person, a common root, to convey to his posterity that condition of souls and persons which he had received. And that this is meant in those words of Genesis, the manner of speech does further argue. For it is not simply said, that he became a living soul, but thus in the original, both Hebrew there and Greek here, it is to be rendered, 'He became, or was made for a living soul,' ἐγένετο εἰς ψυχὴν ζῶσαν, that is, causally so to others. As 2 Chron. xviii. 21, 'I will be *for* a lying spirit;' that is, unto all Ahab's prophets, making them to lie, and so deceive him. It implies not only what that spirit was in himself, but what he became to them. So here, 'he became *into*, or *for*, a living soul;' that is, unto all other men, in propagating that life to them which he had received. And though it be true that he was in himself a living soul, as also in that other place, that the devil was a lying spirit in himself, is true, for he is so in himself, as well as to others; and therefore whereas in the Chronicles it is said, 'I will be for a lying spirit,' in the book of the Kings it is only said, 'I will be a lying spirit,' yet that also was spoken in respect of what he was to be unto others. And hence, because the apostle knew that the Holy Ghost's purpose, in that speech in Genesis, was to signify that he was so to us, and constituted a public person herein, therefore, by way of comment, he is bold to add to the text that which more fully explains the words quoted, saying, 'And so it is written, The first man Adam,' &c. Those words, *the first man*, are not in Genesis. But he knowing it was the Holy Ghost's scope, adds them. And that that phrase here imports him to have been a public person, I shall shew anon. Now the same meaning of the word *was made*, will suit with what was said of Christ also, he was made; that is, appointed to be a quickening spirit, in the sense afore given, to his elect, which is spoken

as if then, when Adam was appointed as a public person, to be a living soul to his posterity, Christ was looked at as appointed also, Adam being therein but his type, and so, as more imperfect, ordained to represent what Christ in a more transcendent and perfect manner was made or ordained of God to be.

The phrase here being thus opened, we may the better discern wherein the foundation and ground of the apostle's argumentation lies. The thing which he was to prove was (as hath been said), that there is an heavenly, spiritual condition for men's bodies, far transcending their present condition in earth : 'there is a natural body, and there is a spiritual body.' For the proof of which, he allegeth those words in Genesis : 'So it is written,' says he, 'The first man Adam was made a living soul;' which words, if you take them literally only, and as meant of Adam alone, do prove no more but the first part of that assertion, namely, that there was to be an animal body, such as Adam had, which was to be communicated to all mankind from him, he being to propagate all in his image. And that part these cavillers against the resurrection made no question of; for to prove this, common experience had been enough; but thence to argue that other part that follows, that the 'last man should be a quickening Spirit,' and so raise up the bodies of his members to a spiritual condition, can no other ways be done but by making God's intent in that place of Genesis to have been to make that first Adam a type therein of Christ, a second Adam; and this is truly intended (in a type) as the first Adam himself was, of whom only the words literally do run. Yea, and further, Adam therein to be but such a type, as this other, that was to succeed, should excel; and he accordingly therefore should raise his members to a higher and more glorious condition, such as Spirit in him raised him unto, even above soul, or that estate which the soul in Adam's earthly body enjoyed. And upon this ground the apostle's argument will fully hold, to prove the one as well as the other, this being supposed, that it was as much the Holy Ghost's meaning in those words of Genesis to intend the one as the other. And that was so evidently thus, that the apostle hath a recourse to those words as a sufficient proof of what he said; which is founded upon this, that types may be alleged for proof, when we are sure of the Holy Ghost's intendment in them,—as Paul, who had the Spirit, and wrote infallibly, here was,—as well as any other scriptures. It hath passed for a received maxim among some divines, that the mystical sense of Scripture cannot be alleged to prove matters of faith, and that therefore all such mystical significations serve only for illustration: *symbolica theologia nihil probat*. And this axiom is of use against the boldness of them who turn all the letter into mystical meanings, not from any warrant from Scripture, but out of their own fancies, where they found things that had any mutual resemblance. But when we know, and are assured, that the Holy Ghost hath made a thing a type, and know his meaning therein, we may as boldly, warrantably, and efficaciously allege it as any literal text whatsoever. For so that which is said of the paschal lamb, Exod. xii., that the bones were not to be broken, this being the type, it is said, John xix. 36, 'They brake not his legs; that the scripture might be fulfilled,' &c. So the apostle allegeth a type, 1 Tim. v. 17, 18, where, urging the duty of honouring those who labour in the word, he says, 'For it is written, Thou shalt not muzzle the ox that treadeth out the corn.'*

To return therefore to the matter in hand; observe we farther, that the

* Vide Tena. in Hebr. Prælucl. 4. 92 Num.

apostle not only hath recourse to these words in Genesis for his proof, but is bold to add to the text (and to the literal sense there, to annex the mystical meaning, as if it were therein as much intended as the literal), saying, 'The last Adam was made a quickening Spirit,' which words are not in the text in Genesis; for he knowing this to be the Holy Ghost's aim in those words concerning Adam, supplied it, as if it were in the text, and a part of what was written, so to make up the sense and meaning full and complete.

2. And so I come to the second head propounded, which, from what hath been last said, riseth naturally up unto us, as the general doctrine of this scripture, namely, that former assertion, that Adam was intended by God before his fall as a prophetic type of Christ to come, who as a head or public person should advance his elect to the like glorious condition as himself had in heaven; which assertion, though it hath been the natural consequent of what hath been already said, yet it is further established unto us by these considerations out of the text added unto the former. I shall make out the proofs of the whole, by proving each particular by piecemeal and apart, and all out of the words of the text.

As (1.) that Adam was Christ's type, is further evident to have been the apostle's meaning, in that he calls Christ *Adam*, 'the last Adam,' of which there is no other reason but this, that he calls him by the name of his type, it being usual in Scripture to call the thing typified by the name of the type. So Christ is elsewhere called the high priest, &c., his body the temple, and his blood the propitiation.

(2.) He makes Adam to have been Christ's type, as he was ordained a public person or head of mankind; and therefore he here calls Adam 'the first man Adam.' Now in what respect or relation was he the first man? Not simply as being first in order, as the Scripture means when it says, the first day of the week, but as a common root, who had received what he was, that he might convey it to all other men; which appears by the opposition, in that he calls Christ the 'last Adam,' in the following words, and 'the second man' in verse 47; and therefore, in relation unto Adam's typifying out of Christ, he calls him the first man. Now, if it had been spoken in respect of order, Cain was the second man, and God knows who shall be the last. But this is so spoken of these two, as if God had made and looked at two men only for ever to be in the world, because he looked at them as including all, and as two roots of all, who had all men at their girdles, as being both of them public persons, set to convey what they were and received unto their several posterities.

(3.) He is made Christ's type in respect of his conveying the like condition of soul and body as himself had to those that came of him, in that Christ should in like manner convey the same glorious qualifications which his soul and body received. Therefore, ver. 48, it is said, 'As is the earthly Adam, such are those of him; and as is the heavenly Adam, such are his elect,' even ordained to be heavenly like him. These import likeness in the qualifications of their persons. And again, ver. 49, it is said, 'As we have borne the image of the earthly, so we shall bear the image of the heavenly.' So that, in respect of the condition and glory of his person, he was a type of Christ, as well as in his actions.

(4.) And in the fourth place, he was herein a prophetic type of Christ, not only a natural similitude that may serve to illustrate, but as further intended by God to foreshew such another second Adam (yet more perfect), as certainly decreed by God for to come, as that himself then was

made a living soul. For the manifestation of this (besides that which follows in the fifth head, which makes for this also) there are these two things, evidencing it to us out of the words of the text.

[1.] That the apostle hath recourse to Adam and his condition as a proof and argument to make good this assertion, that the elect were to be advanced in their bodies unto a spiritual condition in heaven by Christ a second Adam as a quickening Spirit, because it was written of the first Adam, that he was made a living soul. Now, if Adam had been but a natural type, by way of similitude only, this had then been no argument, for such similitudes do illustrate, but prove nothing. It remains therefore that he must necessarily be a prophetic type, intended by God to fore-signify Christ to come.

[2.] Add to this, secondly, the words of the 49th verse, which are the conclusions of his argument, wherewith he winds up this part of his discourse, affirming out of his former allegations, that 'as we have borne the image of the earthly, so we shall bear the image of the heavenly Adam;' that is, as certainly the one as the other. He brings in this as an inference that must certainly and necessarily follow, that as we have borne Adam's image, we shall also bear Christ's. He mentions it as a support for our faith to make use of, as a certain prediction that this other will and must come to pass; whereas, had Adam and his condition been only a natural type or similitude, as unto which Christ might be compared and appear to hold parallel, it could nor ought not to have been thus far urged. It might indeed have been brought to help our understandings, by way of illustration, to evince how Christ might convey his like glorious state, even as Adam had done his; but it could not have been thus alleged to help our faith in it, by way of demonstration and certain proof, had he not been a prophetic type. And further, to confirm this, let us but compare the words of the 48th verse and these in the 49th together, and we shall discern a very different use and improvement made by the apostle. In the 48th verse he says (speaking of Adam's sons), 'As is the earthly, such are they that are earthly; and as is the heavenly, such are they also that are heavenly.' See how in these words he makes use of Adam's type and condition but barely, as by way of illustration and parallel, for prophetic types serve also to illustrate, as well as natural; but not content with this, he further adds, that 'as we have borne the image of the earthly, we shall also bear the image of the heavenly.' In which words he speaks a further thing than in the former, by way of inference, assuring our faith, from our having borne Adam's image, that we shall one day most certainly bear Christ's also in glory; he makes use of Adam's type as an argument to confirm it; and therefore it was more than a natural type, even a prophetic type also.

(5.) In the fifth and last place, I add to all this, that Adam was thus appointed and intended by God as a prophetic type of Christ to come, and this before his fall; he then foresignifying Christ to come, as here he is paralleled with him, even to be a quickening Spirit to his elect, as certainly as himself was then made a living soul.

For, first, when was it, or wherein, that, according to what the apostle here allegeth of Adam, he was Christ's type? If you observe it, not in respect of conveying his sinful image when fallen, namely, the qualifications he had by sinning, as the corruption and mortality of his body and sinful image on his soul; for though all that is said here hold true of these, and may by implication be inferred from hence, yet these are not the things

here spoken of by the apostle, but he is here brought in as the type of Christ in respect of conveying that image and state of life which he received at his creating, before his fall, as being then a type of Christ to come, as a Lord from heaven. For unto what he was when he was at his best, even at the first formation of his body, and the breathing his soul into it, those words here alleged have reference: 'Adam was *made* a living soul,' as appears, Gen. ii. 7, wherein notwithstanding he is here alleged as the type of Christ. And indeed therefore it was, that he conveyed that corrupt image acquired by his fall, because he was ordained as a common person before the fall, to convey the image in which he was created. And therefore it must needs be that he was a type of Christ to come as well before his fall as after; even as well as that he was a public person before his fall as well as after.

Secondly, It appears also that he calls Adam his type, as in his very first creation he was the first man; and this not only, as was said, in relation to all other men (his sons) who were to succeed him, and in respect of order in their succeeding, but chiefly in respect to this second man Christ, as, ver. 47, he calls him, and also the last Adam, ver. 45, in relation to this first man and first Adam, as he is called. So that the opposition shews that those titles given Adam do bear relation unto Christ. Now as the apostle argues, Heb. viii. 13, out of the word *new* covenant an old covenant to have been, which is now to be abolished—'In that he says a new, he hath made the first old'—so in that he calls Adam, even at the first, when he stood up out of the earth and became a man, the first man, and that, as the apostle explains himself, in relation to Christ, as the second man, it argues Christ to have been then, and as soon intended. For *first* and *second* are relatives, and *relata sunt simul natura*, and so must be in God's decrees. And that which further strengthens this is that phrase 'was made,' which in the time past he attributes alike to both. He says, 'So it is written,' referring to Adam's creation, 'The first Adam *was made* a living soul, the last Adam *was made* a quickening Spirit,' speaking of both with reference to the same time past; even when Adam was made or appointed, then was Christ also appointed, so that he was as ancient in God's purpose as the other, and both without any consideration had to the fall.

Yea, *thirdly*, Christ was first, and more principally intended of the two; for Adam being but as the type, and so the more imperfect every way, Christ, the second Adam, must needs be not only at the same time with him intended, but primarily, and in the first place; for so it is in all types else, their antitype is that for which they are ordained, and they are but 'figures for the present,' as you have it, Heb. ix. 9, and so are but subordinate to their anti-type, as first and chiefly intended. And therefore they are said but to 'serve unto the pattern,' &c., Heb. viii. 5, even as the house is more in the mind of the workman, and intended before the platform or draught of it on parchment, which only serves towards the building of it. And therefore the type is still rather said to be made like the thing typified than the thing typified to be made like unto its type. So Heb. vii. 3, Melchisedec being to be a type of Christ, was said to be 'made like unto the Son of God;' God framed him and his condition to resemble Christ, and not Christ to resemble Melchisedec; which holds in all other types also, and therefore so in this, wherein God did intend Adam and his earthly and souly condition, as the more imperfect, to forerun Christ, and that spiritual and heavenly condition by him. And therefore also Christ is called 'the last Adam,' not in respect of order, but to shew he was the perfection of the other, as *last* sometimes signifies in whom all is bounded and deter-

mined. So Mat. xxi. 37, 'Last of all he sent his Son,' as the utmost remedy and completest. This always holds in other of God's works, which are subordinate to each other, that the last notes out perfection. So here, 'the first' notes out imperfection; 'the last' the sum, complement, and perfection of all, as *τέλος* signifies the *end*, and *τέλειος*, *perfect*. And that this is the apostle's meaning here is evident by the connection of ver. 46 with what went before in verses 44 and 45. For having affirmed, ver. 44, that it was God's purpose to make two ranks of men and conditions of them, animal and heavenly or spiritual, 'there is' (that is, there is ordained to be) 'a natural body and a spiritual body;' and then having proved it to be God's meaning, in that when he made the first Adam a living soul, he then in him, as the type also, made or ordained, as we said, Christ a quickening Spirit, ver. 45, thereby shewing that in God's decree the one was as ancient as the other. Then, in ver. 46, he adds by way of explanation or correction, 'Howbeit that was not first which is spiritual,' (that is, not first in execution or in order of time, because that was to be most perfect), 'but that which was natural,' that was ordained to come into the world first, 'and afterward that which is spiritual,' as the perfection of the other; God's manner of proceeding in his works being to begin *ab imperfectioribus*, with what is imperfect, and so to go on *ad perfectiora*, to what is more perfect. He ordered that Adam should come first with his natural or animal body, to usher in Christ afterwards with his spiritual body. And that state which Adam brought in being the first draught, as that of a coal in a picture, that state which Christ brings in is as the last hand put to it, filling up the piece with the brightest colours of perfection. And as nature is a groundwork to grace, so was the animal substance to that which was spiritual, even to be clothed with it, and swallowed up by it; yet so as the first draught served withal as a shadow to tell that the other more perfect was to come, and primarily intended. And therefore, in the 49th verse he brings in this as the closure of this his proof, that 'as certainly as we have borne the image of the earthy, so certainly shall we bear the image of the heavenly.'

3. I shall wind up all with a consideration or two, which put together will fitly serve both as the general conclusion of this whole discourse, and particularly also further to confirm this last branch in hand.

You have seen how Adam was a type of Christ, both in his falling, as hath been shewn out of Rom. v. 14, and before his fall in his first creation, as here in this place. And Adam, in both states, did as a public person represent Christ. Now observe but how Christ his antitype doth in a correspondency, and answering to both these, run through two estates also suitable to these two of Adam. And in each of these estates Christ, as a public person representing us, doth two distinct things for us. 1. He, in our nature, 'takes on him the form of a servant,' to redeem us from that condemnation and misery which Adam's fall had brought upon us; which having finished, then, 2dly, he assumes and puts upon his human nature that glorious condition which was his due by inheritance in the first moment that he should be made a man; and by virtue of this condition due to him by inheritance, he will bestow upon us, who are in him, the like glory which was ordained himself. Now then, that work of redemption performed by him under the form of a servant, whereby he frees and delivers us from that guilt and condemnation into which we, through Adam's fall, were plunged, and his restoring us to a state of justification of life through his perfect obedience, this was typified out by Adam's disobedience imputed to

us for condemnation, as you have it Rom. v. And herein was Adam, in the evil he brought upon us, made Christ's opposite type, freeing us from all that evil, even to his subduing the power of death, the last enemy of all, which Christ did at his resurrection.

But then, in that other work, his bestowing upon us that spiritual and heavenly condition of life, in a conformity to his own personal glory, after this work of deliverance perfectly performed at the resurrection, and which we receive after all that evil which Adam brought upon us is removed out of the way, in this, Christ had for his type Adam's estate and condition before his fall, when at his creation he was made a living soul and lord of the earth, to convey the same privilege and perfection he was created in unto his posterity; and this this place hath held forth unto us.

And set but these things in their due order and correspondency, and how fitly do they suit and answer each other! That so far as Adam had spoiled us by his fall, so far he should be the type of Christ's restoring us again; and then that his primitive original estate which he had before his fall should be the type of that glorious estate which we shall have through Christ after that redemption of our bodies in the resurrection completed, as being indeed their ancient and first intended inheritance decreed unto them in Christ, as their head, before the consideration of the fall, but which, Adam's sin falling out between, had kept them from, and hitherto had letted, which, this sin of his being now by Christ first removed out of the way, they are then estated in; how fitly and suitably commensurated and proportioned each to other are these two.

And to this purpose you may further observe in this place (which is a second consideration), that the apostle doth here found that heavenly estate of ours to come merely upon that glory due to Christ, as the Lord from heaven, and this upon the sole and single consideration of the personal union of that human nature with the Godhead, and therein ordained a common person to us, and noted out by that other phrase, his being made a quickening Spirit; and that to us his elect, that we may be made in a conformity unto him, he being ordained to that union, and to that glory, as a public person, whenever he should first assume it and be made man; even as Adam, in his very first formation and creation, was made a public person. And in these very respects it is that Adam is here made his type, even before his fall, in his first creation, as hath been declared. All which to me do more than hint, if not clearly evince, taking in all the former considerations with it, that this spiritual and heavenly estate which Christ now hath in heaven, and that personal union whereby he was made a quickening Spirit, was ordained and intended to Christ first, appointed as a public head; and so to the elect in him, before the consideration of the fall, and that simply and absolutely unto them, as considered in *massa pura*; and so that Adam's fall, and sin, and death, and then thereupon Christ's death and work of redemption to remove these, came in in the order of God's decrees, and were appointed but as means to improve Christ, and to commend and set forth his love the more unto us, and also to render that condition to which we were primitively in Christ ordained the more illustrious and glorious by this deliverance. And so all Christ's work, until this spiritualising of our bodies, was but the taking out of the way (as the apostle's phrase is, Col. ii. 14) that which letted and was cast in as an impediment of this their first intended glory, which so breaks out from under this great eclipse with the more brightness and lustre.

That I may more distinctly explain this last consideration, you may

observe that in this part of the chapter, wherein the apostle sets himself to prove what manner of bodies are ordained for us after the resurrection, he maketh the rise of that their state to be, not so much the death or resurrection of Christ, of which he makes no mention at all in this part of his discourse wherein he comes to speak thereof, but he allegeth, as the highest and primary foundation hereof, this ground, even the personal excellency and glory due unto Christ's human nature above that which was due to the first Adam before his fall, which he brings as the sole ground of this our intended glory, as being first due unto Christ merely upon the consideration of his union with the Godhead, of which glory of Christ in heaven he brings in Adam's estate of innocency in paradise as the fittest type, which is expressed unto us under that phrase, as it hath been opened, 'He was made,' or appointed to be, 'a quickening Spirit;' that is, the Godhead was appointed to become the life and quickener of an human nature, even as Adam was made a living soul; that is, to consist of a soul giving life to an earthly body, by virtue of which he instantly did become 'the Lord from heaven,' ver. 47; that is, the Lord of heaven; to whom by inheritance, as to a lord, heaven and all the glory of it was due, and so he became 'an heavenly man,' as the expression also is. And then he being withal in and together with the ordaining him to this union with the Godhead, ordained to be a head unto us, hence it is that our bodies are to be made spiritual and heavenly like unto his. And this is the most ancient, primitive title in God's decree, that we have unto glory, and therefore in this place only and alone alleged. And although it be true that the very resurrection of our bodies, considered simply as it is the subduing that last enemy death (as the apostle speaks, ver. 26), is the fruit of Christ's resurrection as the cause of it; and therefore in that former part of the chapter the apostle argueth it from thence; yet still that at the resurrection our souls and bodies shall be raised up to so glorious and spiritual a life, and that we should rise with such a kind of body as we had not before in Adam (which is made a distinct query by the apostle from the 35th verse), this, I say, is founded by the apostle here only upon that heavenly condition which Christ was ordained unto, and which was his due merely upon his very assuming an human nature, of which we his members were together with him ordained to bear the image. And thus to shew that he, and we in him, were ordained unto this estate before, or rather without the consideration of the fall, therefore it is Adam's state of innocency in his first formation is made the type of Christ's personal union, and so of that glory to which both he as a public person and we as his members are ordained.

Use 1. So then that which is the corollary from all is this, that the plot or order of God's decrees concerning Christ and us was thus laid in God's breast; that though unto Christ and us in him this glory was simply intended (for God looks unto the end of his works at first, and so first to what he meant ultimately to raise Christ and us up unto, even that glory which we shall have in heaven), yet God withal decreeing in the way to this glory the fall of all mankind, and so of the elect to fall in Adam as well as others; therefore Christ, in the way to the execution or accomplishment of this original decree, was ordained for their sakes, and in respect to them, not to take on him first that glorious condition upon his first union with our nature, which yet was his due; but is said to condescend to come down from heaven, even as the Son of man (John vi. 38 and 62 compared), and to take on him frail flesh and the form of a servant instead hereof; and

that to this end, that he might first redeem us, his members, from under that misery which the fall had brought upon us ; and all this to this end, that by this means this glorious condition, both of his and ours, might be made the more illustrious. But then, after he should have taken out of the way that which hindered his members elected in him from the glory originally designed to them, and so should thus first have made up what Adam had spoiled, then should he himself first cast off that veil or condition of frail flesh, and endow the human nature with that spiritual state of body which was by a right of inheritance inseparably and immediately annexed to the personal union with the Godhead. And then, by virtue of this, when he raiseth up his members, he will bestow on them the like spiritual estate, which was also ordained them by an inheritance, in being members of him, as well as by the purchase of his death. And so we come to have a double title unto this glory: one by inheritance through our election in Christ, which is this original, primitive title, and before the consideration of any other in God's intention ; and another by the purchase of that death of Christ, which besides the restoring us out of that estate into which Adam's sin had plunged us, does by an overflow of merit purchase also this life unto us. Therefore, Eph. i. 14, this glory is called 'our inheritance,' as well as a 'purchased possession.' And when Christ hath thus raised us to this glory, then, and not till then, are we restored to what, at our first creation, we were ordained to ; and then, and not till then, did God (as it were) account Christ to have been begotten—'This day have I begotten thee.'—It is spoken of him in respect of his human nature, and that when spiritualised at his resurrection ; and it is spoken by God, as if then first Christ were become that which he had primitively ordained him to be ; as if, not until that time ; and so God reckons him, as it were, then anew begotten, because not till then did Christ's condition answer, and become like to what, when he was first as man conceived in God's womb of election by his decree, he was appointed to be. And thus in like manner doth God reckon us to be such as he at first chose us to be when he chose us to be men, and primitively intended to make us in the end (and for which indeed he ordained to create us), not until we be raised to the like spiritual glorified condition unto which, in and together with Christ, we together were ordained to be. And so, all that befell us in sinning, through Adam's fall, and all that thereupon befell Christ in assuming frail flesh, is to be looked at as to have been but *in transitu*, 'in the way' (as Ps. cx. hath it) to this intended glory ; and to have been decreed, as also the elect's several conditions in this world are, as subordinate means appointed by God to make this his primitive and first-intended decree the more glorious, and, as it were, to add a deep shadow to it, so to set off the lustre of it.

Use 2. Admire we at that which the angels stand aghast at, namely, the 'manifold wisdom of God in his manifestations or himself,' as you have it Eph. iii. 10. That being one of God's ends of revealing this mystery of Christ, that the angels might see the 'manifold wisdom of God,' *πολλοὺς ποικίλους*, many ways various, by reason of those several ways God hath gone about to discover himself and his Son by. The story of the world, and of the creation of it, what a glorious contrivement was it, taken simply alone in itself ; and how wonderfully did these visible things shew forth the invisible things of God, his wisdom, power, &c., and how proud were the wisest of the heathen of their contemplations and knowledge of its story, whiles they searched out the harmony and the secrets of this visible frame ! The angels, who were made the first day, as most conceive, with the heavens,

or the third day, as Piscator, whilst they stood by as spectators to behold how God, by degrees, finished this fabric, and out of the chaos drew the elements, the first lines and ruder draught of all things visible, and then saw him proceed to garnish, embellish, and adorn those void spaces—the firmament with sun, moon, and lesser stars; the air with fowl; the earth with beasts, herbs, &c.; and the water with fishes; and last of all, brought forth man, the Lord of all, and made him little lower than themselves, being crowned with glory and honour, and, as it were, the epitome of all—how did this chorus, or choir, shout out in joy and admiration at the end of every act and new day's work! Or to use the metaphor which God useth in Job xxxviii. 4–6, where he speaks in the language of an architect, to express how he reared this glorious frame; when he 'laid the foundation of the earth,' and took measure of all the proportions of every creature which he made in it, then (ver. 7) 'the morning stars sang together, and all the sons of God shouted for joy;' that is, the angels, who are called stars, because they are the creatures appointed to live in the third heaven, their element, as fishes in the sea, and fowl in the air; and but stars, for there was a sun to rise would make them hide their faces, and pull in their beams, even Christ, before whose glory (for it is his glory spoken of Isa. vi., as appears by John x. 12) they cover their faces, as the stars, like tapers are put out before the sun. And they are called the morning stars, because they were up early, being created in the morning of the first day. He that is early up is in Latin called *matutinus*, and so in Hebrew. They both at the foundation, and at the finishing of this building, especially when they saw man brought in, the owner of all, shouted for joy, admiring at God's handiworks and wisdom manifested in them, God herein alluding to the custom of men, who, when they lay the foundation of a work, and especially at the finishing of some great building, have all their friends with acclamations and shoutings about them, as at the first stone of the temple laid, Ezra iii. 10, and Zech. iv. 7, the last stone was brought forth with joy and shouting, crying Grace, grace, to it. Just so was it here. And as a skilful and curious artist will stand looking upon the exquisite workmanship of some one part (suppose upon an eye or hand in a picture) many hours together with much delight, so did the angels greedily view every part of this world, admiring and praising God's artifice in it (which likewise God himself did, as delighting to see how good all was that he had made); and whilst they were doing so they might behold God, as if he had been displeased at the coarseness of this his work which he had drawn, suffer all to be dashed by one unwary stroke of the pencil, suffering his image in man to be razed, and this whole frame subjected to vanity, confusion, and disorder; which made them wonder, in that they surely thought that this was all the works of wonder that ever God meant to make, especially when they saw him at first rest from all his works, and sit down as delighted in them, and to appoint a day for the memorial of them. They could not choose but wonder to see that God should throw so costly a piece away, being such a world as they could never imagine how a better could ever be framed; and how great a God must they needs think him to be, that regarded not the loss and spoiling of such a world! But, alas! God had a further plot and platform of another Adam and another world in his head, whereof all this, though so perfect, was but the type and shadow, and of all which they knew not one tittle, nor had the least inkling; therefore, Eph. iii. 9, it is called a 'mystery hid in God.' God had not spoken one word of it to them (as not of his temple to David). In comparison of which, this

world was but a stage to act a part upon a while, and man, the lord of it, but as a king in a play, a mere type and resemblance of another king, the King of glory, who, when he should be brought into the world, these angels must all down upon their knees and worship. Themselves are but the stars, as Job calls them, and David too, in Ps. viii. 3, where he speaks (as was said) of Christ's world, and the creatures thereof, the angels, who become subjects of it, are but the stars, and the church the moon; but there is no sun mentioned, for Christ himself is the sun, and the light thereof, before whom these stars were to lose their light, with which at best they do but twinkle. And when Christ and his world shall appear, then this 'moon shall be confounded, and this sun ashamed, when he shall reign in mount Sion, and before his ancients gloriously,' Isa. xxiv. 23. And how must this needs shew forth the manifold wisdom of God, that he hath plots beyond plots, though he begins with a ruder show at first, as in the making of the world, in which the wisdom that lies in it, taken simply by itself, how glorious is it! It is called 'the wisdom of God,' 1 Cor. i. 21. And if that even the heathen studied and admired this when without relation to God, when his wisdom in it was not discovered and discerned by them, how much more of wisdom saw the angels in it, who saw him that was the first mover and creator of all therein! But there is yet a further mystery in the story of it, even a great mystery therein couched, the moral of all being, 'Christ the wisdom of God,' whom to illustrate, all the creatures are not sufficient to be similitudes, nor man, the glory and epitome of them, fit to be his type. Here is wisdom hid in wisdom, a mystery in a mystery, a world in a world. And all this world, and Adam the inhabitant of it, are but as the swaddling-clouts of him who was once a babe and lay in a manger.

CHAPTER X.

A more particular comparison between Adam and Jesus Christ in their persons.

—*The formation of Adam's body by God's immediate hand, typifies the assumption of the human nature by the Son of God, whose body was formed immediately by the Holy Ghost.*—*The union of soul and body in Adam typifies the hypostatical union.*—*In what there is an agreement in the comparison between them, wherein a disparity.*—*What was the state of Adam's body: it comprised the perfections of all creatures; it was suited to take in all the pleasures and comforts which they could afford; it had a natural beauty in it; it was guarded from injuries, and was immortal, yet in its original it was but earth; it depended on the creatures for its subsistence, and was subject to many alterations.*—*To what a higher degree of glory the divine nature of Christ, united to the human, raised the body of Christ, as he is one with God, and the Lord from heaven.*—*It was necessary that the glory of his human nature should excel all creatures, even the angels themselves.*—*The glory of his body was illustrated by his transfiguration on the mount; and yet that fell short of the glory it has now in heaven.*

Having thus in the general demonstrated Adam to have been Christ's type, I come now to lay the particulars together, wherein this typicalness consisted; for the fitting of which each to other, as also concerning all other types, I will premise this rule, which I take to be safe and warrant-

able, that although, for what are types and what are not, as also for the general scope intended in them, we must find a special warrant by the Holy Ghost's own interpreting and applying of them, as hath been said ; yet so as, when once that scope is found, we may, for the particulars wherein the types agree with the things typified, take liberty, as in all other similitudes, to enlarge them, and extend them as far, and to as many particulars, as the likeness will hold in, whilst that we keep to the analogy of that their general scope, although we have not an express word for each particular part wherein there seems to be a resemblance. For which rule there is both this reason and instance :

The reason is, because when God useth a similitude to any purpose, all parts of that similitude, wherein to spiritual reason it is evident they are alike, as well in what is not so expressly applied by the Holy Ghost already as in what is, they all are sanctified to resemble it, and are so intended, seeing that the similitude doth as readily and fully arise at the first blush in the one as in the other.

The instance I would give is in the interpretation of parables, in which this rule holds good. Now, Heb. ix. 9, the types of the old law are called parables : *ἡ τις παραβολή*, 'which was a parable ;' rendered by our translation, 'which was a figure.' Now concerning the interpretation of parables, you usually have the general scope annexed by Christ in them all, but no more ; he leaving us, according to the analogy of faith, and of that scope given us as a pole-star to steer our course by therein, to apply the several particulars ourselves, according to that resemblance that unto spiritual reason doth appear. This rule, therefore, will I observe herein, and keep to it as sacred, not to make anything a type which the Holy Ghost hath not designed out for one, but in opening the similitude between such as he hath designed and the things signified, to take liberty for the fitting of particulars, without once sailing out of the sight of the general scope given, or applying the similitude of any particular to signify anything concerning Christ, which otherwise I have not authentic warrant for in the express letter of the word.

This rule thus premised, I descend to the particulars. Now the comparison lies in two things :

1. In respect of their own persons.

2. As they both are ordained public persons, to convey the likeness or image of their condition unto their posterity.

1. Their persons are compared ; and that,

(1.) In the substance whereof each consisted. Adam was a 'living soul,' that is, a reasonable soul, giving life to a body made of earth, and to live on earth ; not a soul simply, but a 'living soul.' And that attribute of *living* is given to *soul*, as it communicated life to that body into which it was inspired, Gen. ii. 7. And so, Christ was a 'Spirit' (or God), 'quickening' an human nature joined unto it. And that that was the nature assumed for the Godhead to quicken and give life unto, the apostle declares, ver. 47, calling him a 'man.'

(2.) In the infinitely differing conditions of their persons, or state of life which that human nature, by virtue of that union, must needs enjoy, transcending that which a soul could convey to a body of earth. This second comparison, namely, of their condition, is couched in these words, '*living*,' '*quickening*,' as that other of the substance of their persons in those words, '*soul*,' '*spirit*.'

Now the first particular of this resemblance lies, as I take it, in compar-

ing the formation of Adam's body, and the union of his soul with it, with the formation of Christ's human nature, and the hypostatical union of it with the divine, which is the foundation of all that Christ as a public person did for us.

For, first, this being the first formation of Adam, by which he became a man, must needs typify out the first formation and assumption of our nature by Christ, by which he became a man.

And, secondly, the thing compared is the one's becoming a living soul, and the other's being a quickening Spirit, which notes out a comparison of their natures or substances. Adam was made soul when into his body the rational soul was inspired, which, being united to it, used it as an instrument to perform the functions of that life which it led on earth. But Christ became a quickening Spirit when his Godhead assumed the human nature to work and dwell in it, and to glorify it. And the apostle calls the whole person of Adam now made by that which was most excellent in it, the soul: *mens cujusque quisque est*. And so, the person of Christ made man is, by that which is most excellent in that person, Spirit, or the Godhead, which is the foundation of all that which Christ is made unto us.

Thirdly, That his scope is, by Adam's formation, to signify the assumption of the human nature by the Godhead, appears by ver. 47, where he calls the first man, Adam, but mere man, 'the first *man*,' &c.; but he calls Christ as 'the second man,' so 'the Lord' (namely, God) also, as being become God and man. Therefore we may warrantably conclude that to be the first thing typified by Adam's creation. Let us now see how they agree.

The first making of Adam a man is described in two things :

1. The forming of his body.

2. The breathing in, and uniting the soul unto it, which, together united, do make up one person. Now, the forming of Adam's body doth clearly typify out the formation of Christ's human nature assumed, which whole nature is accordingly called his body; for so, comparatively to the Godhead, it may be called. Thus, Heb. x. 5, 'A body hast thou fitted me,' (that is, an human nature), says Christ there of his coming into the world. And the agreement lies in two things :

(1.) Adam's body and Christ's do agree in this, that Adam's body was immediately formed by God himself, without man's help, he being the first man. It was God who fashioned his body, whereas it is *vis plastica*, the formative faculty, that doth it in ours begotten of him. And so Christ's body assumed is also said, Heb. ix. 11, to be a 'tabernacle not made with hands;' not by the help of any creature, not by generation, as ours is, but immediately by God.

And, (2dly,) as God formed the body of Adam, even as a potter doth mould or fashion his clay (as the word denotes), and as God did this immediately, even so the Holy Ghost did Christ's body. That word in Heb. x. 5, which we translate 'fitted me,' signifies also to articulate, or form joint by joint (*κατηργήσω*); and the Hebrew words in Psalm xl. (from whence this is taken), which we translate, 'My ear hast thou bored through,' as having allusion unto the servants under the old law. Genebrard says that the ear is by a synecdoche put for the whole body; and that which we translate *perfodisti*, is rather *fodicasti*, to fashion with the hand as a potter doth; and so the apostle renders it, 'a body hast thou formed (or fitted) me.' The Holy Ghost therein supplied that which the plastic faculty doth in our conception, consisting partly in the seed of the man,

and partly in the nature of the womb; and this that so Christ might be born without sin.

Therefore, (3dly,) as Adam was without father and mother, so was Christ also; who, Heb. vii. 4, is therein made like unto Melchisedec; but he is much more like to Adam, who herein was a more perfect type of Christ than Melchisedec was; for Melchisedec having no father nor mother, was not that he had none indeed, but that in Scripture none were recorded, as appears by ver. 6. But Adam really had no man to his father nor woman to his mother; he was not born from the conjunction of man and woman, which Melchisedec was.

(4.) Fourthly, As Adam was in a peculiar manner, in respect of his formation, the son of God, and that in such a respect as other men are not—for, Luke iii., whereas others are in that genealogy said to be the sons of such and such men, as Enoch the son of Seth, and Seth of Adam, Adam is said to be the son of God, ver. 38, because he was his son by immediate creation, which they were not, who yet in another respect, namely, as they were elect, were adopted sons of God—this typified that Christ, even as having assumed an human nature, was in a transcendent manner God's Son, even as he was man he was God's natural (not adopted) Son; for else there had been two relations of sonship in that person, the person being the subject of that relation, not the nature. So Luke i. 35, because 'the Holy Ghost shall come upon thee: therefore that holy thing which shall be born of thee, shall be called the Son of God,' that is, so the Son, as no man else: 'the only begotten Son of God,' John iii. 16.

2. In the second place, the uniting of the soul and body together (which was done at that breathing of life into him) so as they both made one man, and the first Adam so became a living soul, this of all things doth the most lively set forth the hypostatical union of the divine and human nature. And so I find all divines acknowledge that the nearest instance that can in nature be found of this mystery is therein held forth. And therefore, 1 Pet. iii. 18, the human nature of Christ is called *flesh*, and the divine nature *spirit*, which in the very naming of it seems to bear an allusion to the soul or spirit in man, conjoined with his body and flesh. And it seems a fair interpretation which is given by some of that place, 'the fulness of the Godhead dwells bodily;' that is, by a more near and firm union than a man's soul doth in his body, as speaking by way of similitude to illustrate this. And so I find the schoolmen labouring much to shew how nearly this instance resembles it; as Thom. Aqu. lib. iv. cont. gent. cap. 41; and Athanasius in his very creed taketh up this similitude of all others to express it. But I did not think to have found such a ground in the word to have made this the type of it as this place holds forth.

For, *first*, considering the distance that is between the reasonable soul (a spirit immortal, more glorious than the sun, but a step inferior to the angels, bearing God's image in its substance and faculties, and capable of holiness) and a piece of earth, that that should dwell in and inform this, the conjoining of two such extremes best resembled the union of the divine nature with the human, God with man. The angels they are spirits without bodies, and the souls of beasts are but earthly like the bodies which they inform, and indeed the spirits of elements only.

Secondly, The nearness of their union does yet further help to resemble it; for this soul dwells not in bodies, as a man in a house, or as angels did in bodies assumed, to move them, &c., but is conjoined to them as a

form, that together with the body makes up a person ; whereas the souls of beasts, though they make a nature, yet not a person. And as the rational soul's union, so this union of God and man makes one Christ, one person.

Thirdly, The supereminent manner of subsisting that this soul hath in the body, is the highest resemblance of that of the Godhead in an human nature. Other souls have their being from the matter ; they are extracted out of its passive power, as spirits of wine are out of wine ; but this is God's breath, and is from without. And in the body it is *semi-persona*, it is not that only *quo subsistit*, but *quod*. Other forms are but principles of the whole ; this is more. It can of itself subsist, only whilst it is in the body it subsists after another manner, namely, in a body. Therefore men's souls are said to 'give an account for what was done in the body.' And it can subsist when severed from the body, which the souls of beasts cannot, Eccles. xii. 7. It, moreover, bears the name of the whole. Therefore Christ, arguing the immortality of the soul, saith that Abraham is alive ; that is, the soul of Abraham, for 'God is the God of the living,' &c. Thus the second person is a person of himself, who subsisted before a body was assumed. 'Before Abraham was I am ;' and when this person subsists in the human nature, it is the same subsistence that was before, only he takes a body up unto himself to partake of his subsistence.

Fourthly, As the body is but the soul's instrument, its members are called *weapons* or tools he acts by. Rom. vi. 13, 'Neither yield ye your members as instruments of unrighteousness unto sin : but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' And the *sheath* thereof : Dan. vii. 15, 'I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me.' And its *house* of clay : Job iv. 19, 'How much less on them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.' Such is this assumed body unto the Godhead, which many interpret that place of, 'The flesh profiteth nothing, but the Spirit quickeneth,' John vi. 63. And the thing is a truth, though there is another meaning given of the words.

Fifthly, As these two remain distinct—the soul is one thing, and the body another—so do the two natures in Christ.

Sixthly, As the soul hath faculties and actions distinct from those of the body—the body hath its appetite, which we call the sensitive ; the soul a distinct appetite, which we call rational, the will—so the divine nature in Christ hath powers and operations distinct and severed from those of his human. The will of the human nature is distinct from the divine.

But yet this comparison is not without a world of difference in these two ; for,

First, The Godhead and the human nature are not as two parts of that person, as the soul and body are of a man ; for though the soul be of itself a subsistence, yet it is ordained to be a part of the man, and hath not its full and natural perfection and intended state, without union with the body. And although, in respect of holiness, 'the spirits of just men' departed are said to be 'perfect,' Heb. xii. 23, yet in respect of God's ordination to a conjunction with the body, they are not for happiness so perfect as when again united to the body. But the Son of God was as perfect afore assuming man's nature as after, and nothing of perfection is added unto him thereby. And if we could now suppose a separation, he should lose none

of his perfection thereby, being of himself 'God blessed,' and so perfect in himself, 'for ever.'

Secondly, Man is a third thing different from his soul and body, though made up of both ; but it is not so here, the person of Christ is God, and the person of Christ is man.

Thirdly, The soul, though it can subsist without the body, yet did not alone subsist before it was joined to the body. But the divinity of Christ was from all eternity, and was then as perfect without this human nature assumed as now it is. He is the person, and the human nature but an adjunct of it, and perfected by it.

Fourthly, This hypostatical union is more intimate than that of the soul and body. For we cannot say of man that he is the soul or the body, but the Son of God assuming our nature, may properly and truly be called both God and man.

Fifthly, The soul and body may be and are severed, but so cannot Christ's divine and human nature be. No ; nor were they in death ; but when Christ was in the grave, that union held.

Thus you have seen a comparison made between the person of Adam, singly considered in his being made up of soul and body united, to make one person, and the person of Christ singly considered as God and man in one person also.

I come now to the second head, which is the conveyance of an image by each of these persons to the posterity of each of them, and the different manner of conveying it.

And as to that point, the text in 1 Cor. xv. 45, 46, shews the eminently transcendent difference held by God between these two : 1. That Adam conveys his image as a living soul ; and by virtue of that conveyance, we are merely made living souls ourselves, such as Adam was. We have barely that animal life conveyed. Thus all those that came of Adam were to be, in likeness to him, living souls. But Christ conveys his image and heavenly life and state, as a 'quickening Spirit,' viz., the same life which Christ himself hath. So that there is a different manner of these two conveyances of life. The one, that of Adam, is by natural generation, to make us men like himself. But Christ's conveyance is by immediate quickening and causation of his new life. And therein there is this difference between Adam's conveyance to his members and Christ's to us, that Christ, 'the Lord from heaven,' is alone that 'quickening Spirit,' and we are not to become quickening spirits to others. We are quickened, not quickeners ; we are not made living souls ourselves to others, as in Adam his sons were : God 'blessed them to multiply,' Gen. i. 28. But the holiest men that ever were could never convey the new birth and life to any ; Abraham could not to Ishmael, for it goes not by the will of man : John i. 13, 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' And this is to be understood not only of Christ's quickening at the resurrection, though that only be here spoken of, but that of our first birth is called a 'quickening us together with Christ' as the sole author of it : Eph. ii. 5, 'Even when we were dead in sins, hath quickened us together with Christ ; (by grace ye are saved).' And in that respect for, and by the same reason, that Christ is a quickening Spirit at the resurrection of our bodies, which was there the particular subject of the apostle's discourse in 1 Cor. xv. 45, 46, is Christ the quickening Spirit at our first conversion ; and it is answerably termed a resurrection : Col. ii. 12, 'Buried with him in baptism, wherein also you are risen with him through

the faith of the operation of God, who hath raised him from the dead.' And this is a work of no less power than the other of raising our bodies at last. And Christ is expressly termed that Spirit which quickens us, and changeth us into his image: 2 Cor. iii. 17th and 18th verses compared, 'Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.' It is spoken of Christ: 'The Lord is that Spirit,' ver. 17. The difference is in this (as the very words here do shew), that it is Christ's prerogative to have life in himself, as the Father hath, and we are to live by him. And as the personal union in Christ and this his prerogative are inseparable, it cannot be communicated unto others.

Only this is to be understood, that the same image in that 2 Cor. iii. 18 is as to a likeness in qualities, and a similitude of what is in Christ, according to the sphere and proportion of that union which is our lot to have in subordination under him, and which, in a next degree unto him, is to be conveyed to us, both as to our souls and bodies.

Christ's and Adam's communication in this respect are as vastly different as the communication of light from a candle to another, and the derivation of light from the sun to the moon and stars. The communication of light from one candle or torch to another, sets the torch or candle lighted in as full a condition of light, and to propagate light to other torches, as itself hath; and so it is that we are made living souls from him who was a living soul as fully as himself, both for ourselves and others our children. But Christ, he communicates light and life to us, as the sun doth to the moon and stars; he makes them light and bright with that light which is in himself, but he makes them not to be suns as himself is. There is but one sun still, the fountain of light and the quickener of all things.

I might enlarge, to shew that likeness we shall have with Christ in glory, both in all sorts of qualifications of soul as well as body. But I shall, by way of inference from the lesser, argue to the greater, and so pursue only the glory our bodies shall then have from the glorious body of Christ. And it is the proper argument of this 1 Cor. xv. to shew the vastly differing state of Adam's body, as enlivened by a reasonable soul, and that of the glory of Christ's body as then in heaven, unto which ours are in heavenly qualifications and endowments to be conformed at the resurrection. Our bodies are the 'vile' part of us, as Paul terms them, Phil. iii. 21, which yet Christ will conform to his most glorious body; and he speaks this to the end that from the instance of this body we may infer from that honour which the vilest part hath, what glorious and heavenly spiritualised souls we shall have, and that by Christ, when we are glorified together with him in heaven.

In handling of this, I am to perform three things: to shew,

1. What was the state of Adam's body when he was made a living soul, that is, had a reasonable soul that dwelt in his body.

2. How glorious the body, the human nature, of Christ was, being quickened by the Godhead, the glory of Adam's body, and his soul dwelling in it, being a type of the glory of the Godhead dwelling in the human nature.

3. That our bodies they were made and intended by God to be conformed unto Christ's body and human nature in that his glory heavenly.

1. For the first, will you take Adam's body as it had a reasonable soul

joined to it, and in the dignity it was thereby raised unto at the first creation? The body of Adam taken thus, with the reasonable soul dwelling in it, abstracting and cutting off the image of God which yet dwelt in it, for that is a fourth thing to be handled, it had,

(1.) All the world in it *subjectivè*, and it had all the world in it *objectivè*; that is, there is no excellency that is in the world which he had not in him inherent. Nor is there any excellency or comfort in the world but he had something in him to take it in suited to it, and to take comfort from it.

He had, *first*, all excellencies in him subjectively. There is no perfection in any creature but it is in man, that is certain. In his soul he partakes with the angels. In his body, and the actions of it, and the perfections of it, he is the epitome, the sum of all the world; he is called therefore a little world. The poets did feign, and they said well in it, only the story they tell is a fiction. When man was made, say they, then did God take a piece out of every creature, and make man out of it. The thing hath a truth in it; not that God indeed did take out of every creature a piece, but he framed up man in an answerable excellency to what is in any of the creatures: 'Preach the gospel,' saith Christ, 'unto every creature,' Mark xvi. 15; that is, to men, for man is every creature.

Then, *secondly*, the body of Adam, as it had this reasonable soul dwelling in it, it was fitted and suited to take in comfort from all things in the world. It was capable of all the comforts in this world; and of them above, some taste of them. His soul could look up to heaven, to God; his body, his senses, were suited to the creatures. This is a certain truth, there is no creature, but go take the original institution of it, and it did some way serve for the comfort of man. And look as the eye is fitted to colours, so there is something in man, in his body, suited to every creature, in the original constitution of them. There is no creature but there is something in man to answer it, and to take comfort from it, or an use in some way of it for man's help. And there is nothing in man but there is some creature made to answer to it. In a word, there is nothing that is in this life, that we behold with our eyes or hear with our ears, nothing in this world, but was some way suited to something in the nature of man to make use of, to have benefit by. And was not this a great glory and dignity that was given to Adam's soul, living in such a poor tabernacle of dust and ashes, that it should have a whole world made for it, suited to it? And thus glorious a creature was man in his first creation.

(2.) Go take the beauty that God stamped upon man. The beauty which we have now ariseth as from our garments, from our clothing, but the beauty that Adam's body had then, it was innate; therefore it is said, they 'knew not that they were naked,' Gen. ii. 25. Christ saith that the lilies are clothed better than Solomon was in all his royalty, Mat. vi. 28, 29. What is the reason of it? Because Solomon in all his royalty he was beholden to the silkworm, beholden to his clothes; beholden to the earth, or rivers, wherein the veins of gold do run, for the golden crown he wore upon his head, and for the precious stones that were in that crown; but the lilies wear their own glory about them, it is innate in them. So now there was a beauty in Adam and Eve innate, inherent in them, which was their glory and their excellency, and they had that then which all the kings of the earth in all their royalty, and all the beauties of the world put in one, have not now.

(3.) This body which Adam's soul did dwell in, was made free from all hurt from all the creatures without him. You use to say of some men's bodies, that they are shot-free; why, Adam was shot-free, as I may say,

from all hurt from the creatures. There was not a gnat to sting him, or a flea (I instance in these lower creatures, to exemplify how free he was from all evil); therefore, though he lived in a hot country, for paradise was seated near Babylon, a very hot climate, yet he could sleep quietly; though naked, he was exposed neither to sun or weather, to have received any hurt from thence, for he was naked, and he had as great a comfort in his life that way, and a freedom from all injury, infinitely more than we have now. He had no sickness, nor no diseases, nor no suffering of any kind.

(4.) His body had immortality, it should never have died, for in Rom. v. 15 it is said, that 'death entered by sin;' and therefore, if he had not sinned, he should not have died. These were the perfections of Adam's body, as it was first created. He had a world made for him; he had a world in him. He was free from all evil, free from pain. He was immortal; that soul of his, dwelling in that body, should never have been parted. And he had that native original beauty, which putteth down all the additions of any kind, whereby man now acquireth a beauty to himself. These, I say, were the privileges of that body, which, by the reasonable soul of Adam having the image of God, it was raised up to, by the union of that soul to that body; and he should have conveyed this to all his posterity, as a public person.

Yea, but now let me tell you also, how short it fell of that spiritual body which Jesus Christ, the second Adam, bringeth with him, whereof this body of Adam's was but a type; and so you shall see what will lose it, notwithstanding it was thus perfect.

(1.) For the original of this body, it was but an animal body, it was but earth; and all the senses in the body, and whatever was in the body, and the soul, as it was joined to this body, and working by the body, and in the body, was but earth. It had actions as a soul, which it works, without the help of the body outward, toward God; but the actions which it wrought in the body, they were all but earthy, suited to earthy things. The first man is of the earth earthy, and is no better. The apostle in this, 1 Cor. xv. 46, 47, &c., you see, speaks of Adam at his best. If you take his corporeal state, as the reasonable soul did work and did dwell in his body, he speaks merely, you see, of it; and as he called the law 'the beggarly rudiments of the world' in comparison of the gospel, so saith he, this state of Adam's body, though it had this soul in it, it was but earthy, and it was suited to take comfort from earthly things, if you take the animal and bodily state of it. In Philip. iii. 21, we translate it, 'our vile bodies;' but the truth is, in the original it is, our 'humble bodies,' our 'mean bodies,' that depend upon, and are beholding unto, eating and drinking, and the actions that follow thereupon, which humble them and lower them: Luke i. 48, 'He had regard to the *lowliness* of his handmaid;' it is the same word we translate *vile* bodies, the *lowliness* of our bodies, or our *mean* bodies, whose life and subsistence depends upon such mean actions as we do, and poor creatures without us; and Adam did so too. His body was an earthly body, that had such earthly actions as these are.

(2.) His body, though it was not exposed to hurt or injuries, yet it was in a dependence upon creatures; it depended upon meat, and drink, and sleep, and upon all such things to uphold itself.

(3.) Though it was not subject to dying, yet it was subject to many alterations. If Adam had begotten a child, it would have been little when it had been born; it must have grown in augmentation. He was subject to expense of spirits, to weariness, and therefore refreshed himself by sleep

and by meats ; so as though he had not a decay in the whole by death, yet he had a decay in the parts which was supplied and renewed again ; even as we now have not the same bodies we had when we were first born, for our spirits waste, and our blood wastes, and new comes in the room. It is the same body indeed, because it hath the soul, yet notwithstanding there is a wasting ; so there was in his. A man eateth more in a year than his own bulk over and over again. Why ? Because he wasteth and spendeth ; there is a partial alteration still ; and so it was in Adam.

(4.) It is true he was immortal, as it is in Rom. viii. 10, 11, 'The body is dead because of sin ;' that is, the reason why the body shall die is, because of sin. Had not man sinned, he should not have died ; therefore, Adam having no sin, he was immortal. And it is clear he speaks of natural bodies in that place. I will give you two reasons for it, because it is controverted. He saith, 'The body is dead for sin,' or 'because of sin.' If he had spoken of the body of sin, he would not have used that phrase, 'It is dead, because of sin,' for itself was dead in sin ; therefore he meaneth a natural body, for the death cometh only by sin. And that he speaks of the natural body is clear also ; for in ver. 11 he saith that 'God shall quicken, when he shall raise up our mortal bodies :' he speaks, therefore, of the mortal body. Now, my brethren, the temper of the elements in us are unequal ; as we have 'warring in our lusts,' as James saith, James iv. 1, 'in our souls,' so there is a warring in the elements in our bodies. There are contrary factions in every man's body. There is fire against water, and water against fire (for we are made up of the elements), and 'a kingdom divided within itself cannot stand ;' and that is the reason why all men die. Whereas, in Adam's body in innocency, the elements were so poised that he should never have died, God did so temper them, so poise them. We do find this in experience, in monuments that have been digged up in those places where the Romans have died, that there have been urns digged up, in which they have made a perpetual lamp in a double glass, a continued flame that was fed with oil, that hath lasted even to this day. Such a perpetual lamp was the radical moisture in Adam ; and if man was able to make a perpetual flame, God was able to make it much more ; and so he did in Adam's body.

Yet though his body was thus immortal, it was not immortal by virtue of its own principles ; his immortality was not natural to him, for he had the four elements in him, the one fighting against the other ; and had it not been for a promise that God would poise them, it would in the end have wrought old age and death. His immortality was natural indeed, as a natural due to such a creature created in God's image, while he stood in that state, but it was not natural, as arising from the principles of nature, and from the natural constitution that was in his body, but the contrary. Rather it was God's promise, 'Do this and thou shalt live,' and his protection over him, that made him immortal. Our divines use to say this, that Adam had a *posse non mori*, that he could not have died, but he had not a *non posse mori* ; that is, he had not such a principle as that no way he could die ; for he might die and he might live, as he might sin and he might not sin, he had but a conditional immortality ; he was not indeed *moriturus*, but he was *mortalis* ; he should not have died for the act, but take the power, and he might have died. There was a possibility of Adam's being killed if he had fallen off from on high, as well as any of us ; only the promise was, that God would keep him by his providence, and therein lay his immortality ; and he had the tree of life to eat of, for to

repair nature, and so to live for ever. It is not natural to the body of man to live for ever, for the contrary elements would bring a man to ruin; nor was it in the power of the soul to keep the body; it was not like salt to keep the body from corruption or putrefaction; but, as I said afore, it was the promise of God did it, that if he did thus and thus he would protect him and keep him, he should live; and that it was by virtue of the promise of God that he was thus immortal is clear by this, that the sacrament of the tree of life did seal up this promise. He might eat of that tree of life, and it was a sacrament to him that he lived by promise of God, that said, 'Do this and thou shalt live.' So as, if you ask whether immortality was natural to Adam? I answer, It was natural in this respect, it was a due to that condition according to the covenant of works; it was a suitable promise, and a due promise to man in that condition; but it was not natural in that respect, as arising out of the principles of his own nature; for neither could the body have kept itself immortal, nor could the soul have kept that body immortal; the temperature of his body would never of itself and its own mixture been so equally poised, but it would have been ruined; only he was under God's protection, he was under God's promise, he was under the covenant of the tree of life, and so he should have been immortal. And to me this is clearly hinted in these words, 'Thou art dust,' saith he; that is, in that thou art not fallen to dust again, it doth not arise from the constitution of thy original, for thou art but a dust-heap, and thou wilt easily mould and fall to nothing, it is easy for dust to return to dust; but it is my protection that hath kept thee from falling to dust; and therefore the Lord saith, 'Thou art dust, and to dust thou shalt return;' I will now withdraw this promise of protection from thee, and then to dust thou shalt return. Which evidently implieth, that he was not immortal from the union of soul and body, or from the constitution of his own body, but that the covenant of works, to which the promise was made that was everlastingly to keep him, so he was immortal.

Here is the state of Adam's body, and so I have despatched the first thing that I was to do, namely, to shew you what was the state of Adam's body in his first creation, when he was made a living soul.

2. I am, secondly, to shew you unto what a glorious state and condition the union of the Godhead must needs raise up the body of Christ when he had performed the work of redemption (for that is the apostle's scope here), that as the soul of Adam did advance a poor piece of clay to so high and great a dignity, as the body of a man is advanced by the soul joined to it, and did so ennoble it that it hath all things under it, hath all this world made for it, and suited to it, and itself was the *compendium* and epitome of the world (as you have heard), and what a great deal of difference there is between the body of a man having a reasonable soul joined to it, and dwelling in it, and the body of a beast, you all know. Answerably, and in a proportion infinitely greater; for the first Adam was but a type and an imperfect shadow of the second Adam; if that the Godhead shall become to a human nature that which the soul was unto Adam's body, will be the height and dignity unto which the Godhead will raise that human nature. If, saith the apostle, the first Adam was a living soul; that is, if that reasonable soul which Adam had created for him, and put into his body, upon which God stamped his image, did so enliven a body of earth, raise it to such a glorious condition, all which was but a type and an imperfect shadow of something more perfect to come, then, saith he, the second

Adam must be a quickening Spirit ; and by Spirit he meaneth the Godhead of the Son of God, which did quicken or communicate a glory suitable (it must needs do so) unto the human nature it assumed. To what a glorious life then must that human nature be ordained, unto which the Godhead becometh, as it were, the soul, and is a quickening Spirit ?

Now to shew you what that state of body is that Jesus Christ is to have, and hath in heaven, and is due unto him by virtue of the union of the human nature with the Godhead, I shall only give you what arguments the text affordeth. And there are three things in the text from which it may be argued, which indeed do all three come unto one, yet there is by way of argument something distinct in them all.

First, The apostle argues it from the inhabitation of the Godhead in the body and human nature of Christ, that it is united to a Spirit, to the Godhead, that shall quicken it and raise it up to a proportion suitable to itself. And his argument, as I have said, lies thus : If that a poor reasonable soul, created by God, having the image of God upon it, raised up Adam's body to such a state, what shall the Spirit, the Godhead, raise up the body of Christ unto ! For you must keep a proportion between the one and the other. The union between the human nature of Christ and his Godhead is nearer and stricter than the union of the body and soul, and doth therefore require in a proportion that that human nature, the very body of Christ, should be advanced to a state suitable. Adam, saith he, was a living soul, but Christ is a quickening Spirit.

I shall give you a wild similitude, but indeed I do not know what similitude else to use, and I do it merely for illustration's sake. Suppose the sun had a crystal case round about it, and there were a poor mean candle in a lantern, what a world of difference would there be between the glory of the sun shining through this crystal case, and the light that the candle doth diffuse through that poor lantern ! Just thus, even in this proportion, and infinitely greater, must the difference be between what Adam's soul raised the lantern of his body unto, when it dwelt in it, and shined in it, and through it, and that advancement that the Godhead, the fulness of the Godhead, dwelling bodily or personally in the human nature of Christ, raised up his body unto.

God hath made here a world, and God hath stamped a great deal of his glory upon it ; but if we could suppose that which Plato and other philosophers supposed, that God was the soul of this world, what a world of glory must this world needs have beyond what it now hath ! Even as much as the dead carcase of a man hath when the soul comes into it, from what it had when it was a dead carcase. Why, but, my brethren, God hath made a little world, and that is the human nature of Christ, and he himself hath become the very soul of it ; and there is not only the manifestation of the things of God, as there is in the world, but there is God manifested in that human nature.

I shall exemplify it unto you further, thus : there is a glorious redemption to come of the sons of God. And in Rom. viii. 19, 20, the apostle tells us that 'the whole creation groaneth and travaileth in pain,' to be delivered from the bondage of corruption into the glorious liberty of the children of God. 'For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity ; not willingly, but by reason of him who hath subjected the same in hope.' Now mark, see how he reasoneth ; when the saints shall be in their ruff and glory, for their sakes, and to grace their coming into

the world at latter day of judgment, this world shall be new hung ; and all the glory that is now, it will vanish and be nothing in comparison of that glory the glorious liberty of the sons of God shall make the world partakers of, and that God shall do for their sakes. Shall the world be thus made glorious by the coming of the people of God into it, when they are in their glory at latter day ? how much more glorious must the human nature of Christ be made, when the Godhead shall put forth a full glory in it, whenas that human nature shall be made partaker of the glorious liberty of the Godhead and of the Son of God !

Christ himself saith, that ‘ those that live in king’s courts are clothed in costly raiment.’ My brethren, our Lord and Saviour Jesus Christ, he was to be ‘ God’s fellow,’ Zech. xiii. 7. If he be God’s fellow—and to come so near him, nearer than all the angels, and to converse continually with God in the greatest nearness that can be (for he is united to the Godhead)—he must have costly raiment, for his body is but raiment, and it shall be made a glorious body ; for he is to be God’s fellow, therefore he shall wear, and doth wear, a glorious body in heaven. That is the first argument.

Secondly, The apostle telleth us that he is the Lord, 1 Cor. xv. ver. 47. And therefore this human nature is to be advanced above all the angels, and to be worshipped by all the angels ; ‘ Let all the angels of God worship him,’ Heb. i. 6. Therefore his body is to be raised up to a condition above angels. You may judge what is due to the body of Christ by this : go take his body when it lay in the grave ; his soul was then out of it ; yet notwithstanding, then, when it was in the grave, the Son of God was personally united to that body, or otherwise Christ had not been said to be buried (as he is said to be in the *Creed*). When that body was in the grave, the angels came into the grave to worship him ; it was his due that they should do so. Mary likewise, when he was in the grave (at least as she thought), she called him Lord ; ‘ Where have they laid my Lord ?’ saith she. She meaneth his body. Now therefore, this human nature of his, body and soul thus united together, is made higher than the heavens, saith the seventh to the Hebrews ver. 26. It is said of us, that we shall be like the angels ; he is above the angels, his body is not turned into a spirit, but is made spiritual. And this must needs be because he is the Lord : his human nature, body and soul, is Lord above angels ; therefore must have a condition raised up to a greater glory than theirs is. And then,

Thirdly, By virtue of this union of the human nature with the Godhead, he is ‘ the Lord from heaven’ ; mark the words, it is a strange speech that he should be called the Lord from heaven. Was ever the human nature of Christ there ? No ; not till such time as he did ascend. Upon this place many have said, and been deceived with it, that Jesus Christ had a human nature in heaven before the world was, and that he came down from heaven into the virgin by an elapse. No ; that is not the meaning of the place, my brethren, to shew that his human nature had its original from heaven, in respect of the matter of it, for then he had not took the seed of the virgin, he had not took the seed of Abraham, and so had not been that proportioned Redeemer to save us which the Scripture telleth us he was. What is the meaning then of this, that he is the Lord from heaven, speaking of him as he is man ? And in John iii. 13, ‘ No man hath ascended up to heaven, but he that is come down from heaven, even the Son of man’ (he speaks of himself as man) ‘ who is in heaven.’ He never came down from heaven, in respect of taking his body there, and so came into

the womb of the virgin. How is he then said, as he is the Son of man, to be the Lord of heaven, and to come down from heaven? My brethren, the riddle is opened thus: that ye take what was his due; when that Son of God should take a human nature, his right it was to be in heaven the very first moment; and therefore, if he take human nature with the frailties of it, this is to condescend from what is due to that human nature thus assumed, so as indeed, my brethren, all the glory that he hath now in heaven is connatural to him. It was suspended indeed for our redemption; he was ordained to take the likeness of sinful flesh, as the apostle saith, that he might redeem us, and till such time as that was finished he did suspend himself and his right; for he should never have set his foot upon this earth, according to what is his due, if he would assume human nature; and therefore, because he did condescend from this due of his, he is said to be the Lord from heaven, and to come down from heaven. Now hence it cometh to pass, that it being his due, as he is the Son of God, for to be in heaven, the human nature that he assumed must one day be made heavenly, though it be suspended a while for man's redemption; and when he hath done that work, it must be made heavenly by virtue of this very union of the Son of God; his body must up to heaven and be made like to the heavens. 'Flesh and blood it cannot inherit the kingdom of God,' it will not bear it. Adam therefore, because he was not in himself ordained to go to heaven, he had but an earthly body; that is, his reasonable soul dwelt in a body suitable to this earth; but this man Christ Jesus, saith he, is an heavenly man. And however for our sakes he took the frailties of flesh and blood, yet his due is to be in heaven; hence therefore (here lies the apostle's argument) he must have an heavenly body. Why? Because that every nature hath a body suited to the place it liveth in: 'There is one kind of flesh of beasts, and another of fishes, and another of birds.' Why? Because they live in several elements. Fishes they live in the water, therefore they have bodies suited to that watery element they live in; beasts and birds, they living here in the earth and in the air, they have bodies suited likewise to those elements they live in. Hence, saith he, if Jesus Christ be to be the heavenly man, if he be the Lord from heaven when he goeth up to heaven, his body must be made like the heavens; therefore he must have a spiritual body.

And so now you have the three reasons couched in the text, why that Jesus Christ being a quickening Spirit, that is, a God that quickeneth the human nature, that human nature must needs be made spiritual, and raised up (even his very body) to a heavenly state and condition.

Now I will give you but one instance, because if I should lay open all that concerneth the body of Jesus Christ, and the glory of it, it would ask a long time. I will therefore single out but one instance which he himself did give, to shew how glorious his body should be one day, and I will but argue from that to the glory he hath now in heaven.

The instance I shall give you is, that of the transfiguration of his body upon the mount, that you read of in Mat. xvii. 1, and so on, and in Mark ix. 2, &c., and in Luke ix. 48; which yet was but a mere transient flushing of the glory of the Godhead appearing in him. You shall read there, that he was transfigured before those three great apostles, Peter, James, and John, and that 'his face did shine as the sun, and his raiment was white as the light,' and there did converse with him in their bodies, 'Moses and Elias, appearing in glory with him.' And what was this, but to bring down heaven a little to earth, to make a masque, a show of it? It was to

shew what glory the body of Jesus Christ should have in his kingdom. That that is his scope in this transfiguration is most clear and evident; for if you read the preface to this story in all the three evangelists, you shall find it in them all to be this, 'The Son of man shall come in the glory of his Father; and then he shall reward every one according to his works. Verily I say unto you, There be some standing here which shall not see death, till they see the Son of man coming in his kingdom.' When he had told them what a great glory he shall come in at latter day, saith he, 'There be some of you here shall see a glimpse of it. And hence, in relation to this promise, 'after six days,' saith Matthew and Mark; 'about an eight days after,' saith Luke (namely, after the mention of that promise); 'he taketh Peter, and James, and John, and bringeth them up into an high mountain apart,' and there he fulfilled his promise, giving them a glimpse of the glory of that kingdom of his which he had spoken of. And hence now, both Moses and Elias they do accompany him, and they do accompany him in that glory which they shall have at latter day; for Luke telleth us, 'They appeared with him in glory.' And that this is the meaning too, is plain by what Peter saith of it in 2 Peter i. 16: 'We have not followed cunningly-devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my well-beloved Son, in whom I am well pleased.' It is clear he speaks of this transfiguration of Christ, and he makes it an instance of that glory which he should have to come. And that he doth so, observe the words; saith he, 'We have not followed cunningly-devised fables, when we made known to you the power and coming of our Lord Jesus Christ,' for we saw him coming in his kingdom, according as his promise was. And that Peter, when he saith, 'We made known to you the power and coming of our Lord Jesus Christ,' meaneth his second coming, it is evident by this, because his scope was (as appears by chap. iii) to confirm men in the faith of his second coming. And he saith, there should 'come in the last days scoffers, that should walk after their own lusts, saying, Where is the promise of his coming? But, saith he, we have not told you fables in this, for we had an instance of it, and we saw, and were eye-witnesses of his majesty. They saw no more but the transfiguration of his body. And therefore the word in 1 Peter i. 16, which is used for the coming of Christ, is the same that is used for that coming of his in chap. iii. ver. 4, and is nowhere applied to his first coming.

I speak this to take away the interpretation of some popish writers, that apply it to his first coming; but the apostle's scope is clearly this, to give an instance of that glory he shall have by that glory which he had then; the word which is used for his first coming is always another word. Peter, you see, makes a great matter of it; and so likewise doth John: John i. 14, 'We saw his glory, as of the only begotten Son of God;' that is, such a glory as none could have but he that was the only begotten Son of God. We saw it, saith he. John, you know, was one of them that was in the mount, and Peter was another; and both these give testimony of it in their writings. There was a third, James, not he that wrote the epistle, but he that was put to death by Herod; and he dying so soon after, could give no testimony of it; but the two apostles that survived, both of them did. Now to confirm further, that this transfiguration of Christ in the mount was on purpose to shew how glorious he should be in the latter day, and glorious in

his body, hence therefore did Elias and Moses, both of them, come and appear in their bodies. God was pleased to raise up the body of Moses, together with his soul; and he appeared with Elias, and that in body too; for Elias, you know, went to heaven in his body, and he was changed as those at latter day shall be; and they were to testify to him his resurrection, by their having their bodies there, and that he also should come unto glory after he had suffered. Moses he was in his body too, not only because he was called Moses, which was argument enough, but they are said to be 'two *men*,' Luke ix. 29. If Elias had his body, certainly Moses had; and the scope was to shew the glory of the body of Christ, and therefore both were in their bodies. The Lord had made two promises to Moses: the one, that he should see his face; the other, that he would speak with him mouth to mouth. And here he hath made a second fulfilling of it; for the Son of God, whom he had prophesied of, speaks with him mouth to mouth, and he beholds his face in his glory. Now to speak a little of this glory that was thus appearing in the body of Christ.

It was an internal glory; it was not a glory that did shine about Christ, as if the sun should shine upon a glass, or upon a thing making it to shine; it was not extrinsecal, it came from within, it was the Godhead quickening him; and therefore he is said to be 'transfigured,' and his 'face to shine as the sun;' it was not that the sun did shine upon his face and made it to shine. And hence it was that his very garments did shine; so saith Mark, chap. ix. ver. 3, 'And his raiment became shining, exceeding white as snow, so as no fuller on earth can white them.' Therefore the glory of his garments was from the glory appeared in his body, and his garments did shine by a redundancy, by an overplus; for if it had been by an external light, it would have fallen first upon his garments, and then upon his body; but here it falleth upon his body first, and that is made the reason why his garments did thus shine. The glory that Moses had, who was Christ's type, it was but an external glory put upon the face of Moses by reason of his talking with God, but the glory that Christ's body had was from the breakings forth of the Godhead within it. And that is the difference (by the way) between worldly glory and heavenly glory: heavenly glory springeth from within, and so diffuseth itself to the body, from the Spirit's dwelling in the saints, and from the Godhead dwelling in the human nature of Christ; but worldly glory is a mere external thing put upon men, it is but an outward splendour that environeth men. And his whole body was thus transfigured; and therefore Mark saith plainly, 'He was transfigured,' Mark ix. 2 (not his face only), 'and his raiment became shining,' implying that his whole body was transformed into a glory which did shine through his very garments. My brethren, if vile garments (for so I may call the garments of Christ, they were but mean garments) if they did shine so, what shall these bodies of ours do when they are transformed into 'the likeness of his glorious body'?

Consider further the greatness of this glory that did shine in his body; for we do not read of anything else. Peter calleth it 'majesty:' 2 Peter i. 16, 'We were eye-witnesses of his majesty;' the same word that is used for that great glory in heaven, in Heb. i. 3, 'He is set down at the right hand of the Majesty on high.' The evangelists do compare it to the glory of the sun; it is said, 'His face did shine as the sun,' Mat. xvii. 2. If you say it did but shine like the sun, I answer, The reason of that expression is this, not that it was a light of the same kind with the sun, but

because there was nothing else to convey the glory, and the beauty, and excellency of it to human apprehension but the sun. My brethren, now that Christ is in heaven, it is more glorious than the sun. Paul, you know, he saw him from heaven; saith he in Acts xxvi. 12, 13, 'I saw from heaven a light above the brightness of the sun' (mark his expression, he riseth higher, above the brightness of the sun) 'shining round about me;' yet it was not the body of Christ in the air, but the body of Christ in heaven; and this brightness he saw was but a light that came from it, which yet was far above the brightness of the sun itself, though it was confined to that company, and did not shine to all the world.

Consider the greatness of it likewise in this, that it made his garments to shine; so you shall find it in all three evangelists: Matthew saith, chap. xvii. 2, 'His raiment was white as the light;' Mark, chap. ix. 3, that 'His raiment became shining exceeding white as snow, so as no fuller on earth can white them;' Luke, chap. ix. 29, that 'His raiment was white and glistering.' They compare the light of the face and body of Christ to that of the body of the sun, and the light of his raiment to the light of the sun, or of the moon in the air, which makes it white, or to the sun shining upon snow, or the like.

Lastly, How infinitely did it affect the apostles, though they themselves were not transformed into the same glory with him! What saith the apostle Peter, poor man? 'Master,' saith he, 'it is good for us to be here;' and upon what occasion did he say this? When he saw Moses and Elias going away. So Luke, chap. ix. ver. 33, 'And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said.' He had but a little glimpse of it, and yet notwithstanding, his heart was infinitely affected with it, and yet he had a mixture of great fear and astonishment too, which must needs allay it; one that is afraid, you know (and the text saith they were all afraid), would rather have the thing removed that he feareth; yet notwithstanding, though he was full of fear, full of astonishment rather, his desire breaks out: Oh, saith he, that we might be ever here; and let us make three tabernacles, saith he. The text saith, he spake he knew not what. And why spake he he knew not what? Because he would stay there; and because he would have earthly tabernacles, made of boughs and booths, such as the Jews had, for to be a covering to glorified bodies, that have tabernacles made without hands; as the apostle speaks, 2 Cor. v. 1, 'For we know, that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.' Our Saviour Christ had other work to do; for they had been talking of Christ's death, which he should accomplish at Jerusalem. And herein lay the folly of his speech; yet so as it shewed how mightily his heart was taken. Oh, saith he, let us be ever here, let us never go down to the world again; and yet, poor men, they were half asleep, they awaked on the sudden, and they heard Moses and Elias talking with Christ, and they heard them talking of his sufferings, an unpleasing subject, yet, say they, Let us go down no more; and yet they themselves were not made glorious, nay, they were astonished, and that allayed their joy. How much then shall we be affected when we shall see Jesus Christ as he is, and be made like to him, and have our bodies transformed, able to bear all the glory, and to view him with open face, as the apostle saith, with an allusion to it, 2 Cor. iii. 18, 'But we all,

with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.'

Here you see now, my brethren, what a great glory it was; yet let me tell you this too, that this glory which Christ had at his transfiguration falleth short of that glory he hath now in heaven; and that is as clear many ways—it was but a mere resemblance of it, a mere symbolical representation of it, in comparison of what that is. For,

(1.) He did not let the glory of his body shine out to the full; for if he had, these poor disciples had not been able to have borne it. Paul, you know, his eyes were put out with seeing it, Acts xxvi. 13; therefore he kept it in from what now shineth forth, and breaketh forth in heaven. And,

(2.) It was but a transient glory; whereas that glory which is in his glorified body in heaven, it is a permanent quality, that hath unchangeableness and unalterableness for ever, whereas this was but a blush of it. What saith the apostle in 2 Cor. iii. 7, 8? 'But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall not the ministration of the Spirit be rather glorious?' He argueth that therefore Moses his glory was no glory in comparison of the glory of Christ. By what? Because, saith he, the glory of Moses his countenance was to be done away; and therefore it was no glory in comparison of the glory of Christ which continueth. So do I argue, the glory which appeared here upon the mount in Christ's transfiguration, is no glory in comparison of that he hath in heaven. Why? Because it was to be done away, for, when the cloud had taken up Moses and Elias, Christ was the same man he was afore. Therefore now, the glory which Christ had in the mount, which Peter magnified so, in comparison of what he hath in heaven, it is but like the joy of the Holy Ghost, which, in comparison of what the soul shall have in heaven, is but a little flushing of it. Yet you see how mightily it did affect, and what a glory it was. Consider,

(3.) His body was still subject to infirmities, and therefore was not glorified; for Moses and Elias did talk of his dying while he was in this glory, and therefore now it was by a miracle; it was not in that connatural way it shall be in the world to come, when his body shall be steeled, nay, it is steeled with glory. For, my brethren, the glory that is now in heaven put upon him, it hath changed his body, so that it is impossible he can suffer from anything, and death hath no more dominion over him, nor anything tending to death, not the least alteration; but here he was to come down off the mount and to be crucified when he had done. And then,

(4.) These disciples here could tell what they saw, and they could tell what the speech was between Moses and Elias and him. But go, take Paul rapt up into the third heavens, and he telleth us that he heard words that were unlawful and impossible to utter; and so he saw sights, he saw the human nature of Christ in his glory certainly; but when he came down again, that vision which he had, he could tell no news of it. But these here, they could tell what they saw, and who they were, and what they said, 'They heard a voice from heaven, saying, This is my well-beloved Son, in whom I am well pleased.'

(5.) Christ, in this transfiguration of his, did but give an instance of one property of glory, namely, shining brightness, such as is in the body of the sun; but there is likewise other as glorious properties of a spiritual body, that it can move up and down, as he did when he ascended up into

heaven ; he was not long a-going certainly, though it is a mighty vast space from earth to heaven ; and he moved up and down after his resurrection ; and then he was impassible. But I will not stand upon that.

Thus I have shewn you what a great glory must needs be in the human nature of Christ, in his body. The grounds are in the text ; the instance is this which I have given you out of the story of his transfiguration ; and so I have despatched the second thing. Before I come to the third and last, I will make a use or two of this, and then proceed.

Use 1. In the first place, my brethren, will you see and value the infinite love of our Lord and Saviour Jesus Christ ? As I said before, the glory of his human nature is founded upon the union of that nature with the Son of God ; it was his due as soon as ever he should assume a human nature, and therefore he is called the man from heaven, for it was his due to be there ; it was a condescending for him to take upon him our frailties, our infirmities, and to have a passible body as he had. And therefore now for him that was thus in God's decree in the very form of God, and was the image of the invisible God, for so in his very human nature he is, he could have challenged all this glory as his due the very first moment that he should first subject himself, and that human nature of his, to all those sufferings and debasements that he subjected it unto ; how infinitely should this raise up our hearts to see the love of our Lord and Saviour Jesus Christ ! I shall but make this a little clear to you out of the very story of his transfiguration. You shall find that when he was transfigured, the evangelists tell us, that Moses and Elias did talk to him of his death and of his sufferings ; ' they spake of his decease,' saith Luke, ' which he should accomplish at Jerusalem.' Our Saviour Christ, to shew what was his due instead of this suffering, he transfigureth himself ; and whereas Moses and Elias went up to heaven in their bodies again to that glory which they had before, he is left behind here below, and all his glory is gone, and to Jerusalem he must go, and there he must suffer. Why ? He should have been in heaven first if he had had his due. This glory of his, I say, and his death, were both represented at once ; Moses and Elias spake to him about his death at the same time when his transfiguration was, on purpose to set a value upon it, to take the hearts of the sons of men. This Christ, that was so glorious upon the mount, he might then have gone to heaven as well as descended, and then where had been our salvation ? But he letteth Moses and Elias go to heaven : Go you, saith he, and possess your glory ; but as for his own glory, he sheweth what was his due, but layeth it aside for a while that he might suffer.

Use 2. Again, secondly, See whence the valuation of the bodily sufferings of Christ before God doth arise. There were the sufferings of his soul, and there were the sufferings of his body. The sufferings of his soul the Scripture speaks least of, though they were the greatest sufferings of all the rest ; as the Scripture speaks but little of the glory of the soul, but speaks much of the glory of the body, and would have us argue from that to the greatness of the glory of the soul in the world to come. Learn, I say, to value the sufferings of Christ at a due rate, consider whose body it was that suffered ; it was the body of him in whom the Godhead dwelt bodily and fully ; of him that was life itself, was a quickening Spirit (he was so in assuming human nature), his body was ordained to another world ; and the valuation of the person was it that put a valuation upon everything he suffered. Therefore, my brethren, whenever you would put a value upon the bodily sufferings of Christ, I will tell you what to do :

first, look upon him as he is now crowned with glory and honour in heaven, and then think with yourselves that all this was due to him when he was here below, when he was in the mount, yea, when in the womb, to have taken that body up and made it so glorious; and when you have brought him down from all the glory he hath in heaven, do but think what a man he was when he hung upon the cross. This should make us put a valuation upon all his sufferings: this makes us see what it is that God doth value his bodily sufferings for; they were the sufferings of *his* body, whose due it was to be thus glorified, and never to have suffered; but God so ordered it that he must first suffer, and then rise and enter into, and possess his glory.

CHAPTER XI.

What a more glorious condition than was Adam's in innocence Christ will raise us up unto, proved in the lowest instance of it, viz., the glory our bodies shall have at the resurrection.—Wherein that glory shall consist.—A comparison between that glory our bodies shall then possess, and what Adam's had in paradise: and in what respect ours shall far excel his.

3. THE third thing that I am to handle is this, to shew you that our bodies shall be conformed to Jesus Christ's body, that as we have borne the image of the earthly (which we all do in the bodies which we now have), so we shall bear the image of the heavenly; for so the apostle reasoneth, ver. 49. For the apostle's scope in these words is to argue that there is a spiritual body which the saints shall have in the other world after the resurrection; and he argueth it from this, because that Christ, who is our head, he shall have a spiritual body; and he argueth that Christ shall have a spiritual body, by comparing Adam's body and Christ's together. Adam, he saith, was Christ's type and shadow, and therefore by way of eminency, if Adam was a living soul, that is, had a reasonable soul that dwelt in a body of clay, which advanced it to such a dignity as all this world was made for it, then, saith he, Christ shall be a quickening Spirit; that is, he shall have the Godhead to dwell in him, and quicken the human nature, and raise it up in a proportion to a higher degree of glory, than the reasonable soul of Adam raised up his body unto. And having proved this, he argueth from thence, that our bodies shall be like unto Christ's. Why? Because those two were two common persons and roots of mankind, and they were to propagate the like condition, the like state and qualification that should be in either of them, to those that should come of them: 'As is the earthly,' saith he, namely, Adam, 'such are those that are earthly; and as is the heavenly,' namely Christ, the Lord from heaven, 'such are they also that are heavenly; and as we have borne the image of the earthly, we shall also bear the image of the heavenly.' This, I say, is the apostle's scope; his scope is not so much to hold forth the state of Adam's soul, taking it as having the image of God upon it, having communion with God, for that is held forth sufficiently and abundantly in other Scriptures, but rather to compare that animal condition, that is, that state that this soul had in this body, as it was suited to earthly things, as it was a living soul, quickening and giving life to an earthly body, partaking of all the comforts of things here below; to compare, I say, the state of this body, and this soul living in it, with the state of that glorified body which

Jesus Christ hath in heaven, and which he will raise up our bodies unto at latter day. That I may distinctly express myself to all your apprehensions, let me say this in a word: Adam, you see, here is made a type of Christ; his condition wherein he was created, it is a type or a shadow of that glorious condition that Christ will raise up his members to. Now the glory of heaven lies in two things, and the happiness of Adam lay in two things, whereof the one answereth the other. The glory of heaven doth lie first in that immediate communion with and vision of the Godhead which the soul hath, and whether it hath the body about it or no it would have; for, saith Paul, when he was rapt up into the third heavens, in 2 Cor. xii., 'Whether I was in the body, or out of the body, I cannot tell;' nor was it any matter. But, in the second place, because that this soul, that thus seeth God immediately without the help of the body, hath a body that must be carried up thither to it, hence, besides the happiness that the soul hath by immediate communion with God, the body hath a happiness and glory, as the soul dwelleth in it, and the Holy Ghost in both, that is proper and peculiar to itself. Just so it was with Adam: he had an immortal soul that was created with the image of God in it, the image of holiness, by virtue of which he had communion with God; and his soul thus having communion with God, answereth to that vision of God which the soul hath in heaven, although joined with the body after the resurrection. But then, secondly, as this soul dwelling in this body, beside the communion it had with God, it had an animal state, a natural, an outward state of life, taking in the comforts of things here below, in and through the senses, both inward and outward, which here the apostle calleth the natural body, and interpreteth it by that in Genesis, a living soul, that is, a soul living or dwelling in an earthly body, having all the creatures in the world suited to this body to comfort it, and the soul by it. Answerably there is in the world to come something that answereth to this spiritual body, and the spiritual state and condition of it. Now then, the scope of the apostle, I say, it is not to compare the state of Adam's soul, as he had the image of God upon it, having immediate communion with God, to make him a type of Christ therein, or of his elect in heaven; but to shew, even from that animal, natural, earthy estate that his soul had in his body, what glorious spiritual estate the very bodies of the saints shall have hereafter.

My brethren, the design I had is this, to compare the state of Adam's body in innocency with the glorious estate that the body of Christ hath, and that the bodies of the saints shall have after the resurrection. And I have endeavoured to shew how the state and condition of Adam's body, in which he was first created, it was a type and a shadow of the state and condition both of Christ's body and ours. To demonstrate this I have,

First, Shewed what condition Adam's body was advanced unto by his being made a living soul, what an high estate that piece of earth, that lump of clay which God made Adam's body of, was advanced unto by being united to that reasonable soul which God put into him at first. I have,

Secondly, Shewn what a glorious condition the human nature of Christ, by being united to the Godhead, which is here in the text called a quickening Spirit, this Godhead raiseth up this human nature unto. And now I am,

Thirdly, To shew that the state and condition of the bodies of the saints hereafter at the resurrection shall be made conformable unto Jesus Christ's body; and there I must also make up a comparison between the state of

Adam's body at his first creation, and our bodies when they are thus raised up at latter day, and shew how the one was but a type and an imperfect shadow of the other.

That our bodies at latter day shall be conformed to the image of Jesus Christ's body, the Scripture is clear for it. I will give you but a place or two, instead of many others. In 1 John iii. 1-3, 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.' Now, how is it that we shall see Christ? Not only with our souls, but we shall 'see him with our eyes;' so saith Job, chap. xix. 26, 27. And seeing of him with these eyes, we shall be made like unto him; as we shall see him with the sense of our bodies, our bodies shall be made also like unto him. Another place you have is in Philip. iii. 21, 'We look for the Saviour, the Lord Jesus Christ.' As what to do? 'Who shall change our vile bodies,'—or our body that, in comparison of that body, is contemptible; so I have opened it afore, it is not a vileness in itself, but it is spoken comparatively,—'that it may be fashioned according to his glorious body, according to the working whereby he is able even to subdue all things unto himself.'

Our bodies they have two patterns propounded in Scripture that they shall be conformed unto. The one is, they shall be like the angels. 'The sons of the resurrection,' saith Christ in the evangelist Matthew, 'they shall be like the angels.' And there is a second pattern: we shall be conformed into Christ's glorious body. How glorious that was you have heard: 'We shall be like him.' It is not in equality, but it is only in respect of the same qualities that his body had. I would clear one mistake that some run into. When it is said, We shall bear the image of the body and human nature of Christ in heaven, and that Christ is a quickening Spirit, some have run into this conceit, that as the Godhead is united in a personal manner to the human nature of Christ, so it shall also be united to our bodies. But that is not the meaning, my brethren; and my reason is this, because if we come to heaven by virtue of Christ, it is impossible we should ever be raised up to the same union with the Godhead he hath. The hypostatical union is a thing of so high a nature as it can never be merited; but all that can be done is this, that we shall be made like unto him. He by virtue of being God, his body is made so and so glorious, as I have described it unto you; that, as I said, suppose the sun should dwell in a crystal glass, how glorious would that glass be! So the Godhead dwelling in the human nature, he is the Lord from heaven, raised up above angels; therefore his body is glorious. Now we shall not be raised up to the same height and degree of glory he is. No; let Christ for ever enjoy that to himself; but all our happiness lieth in this, we shall be conformed to him, even in our bodies we shall be made like unto him.

Now the reason why I insist first upon this of the body is this, because the Scripture speaks little of the glory of the soul, neither can it be conveyed to our senses; but it would have us raise up our thoughts, how glorious the soul shall be, by laying open how glorious our bodies shall be. And so now I come to open to you the glory of that spiritual body we shall have after the resurrection.

In laying open this, I shall do these four things by way of premise:

1. To shew you that it shall be the same body which we now have that our souls shall then dwell in.

2. That this body shall have all its parts and members that now it hath.

3. That all these parts and members shall have some use or other in heaven. And then,

4. That this body shall be a spiritual body ; and open and interpret what is meant by a spiritual body ; and so I shall come to make out the comparison between the state of Adam's body at his first creation, and our bodies when they are thus raised up at latter day.

1. In the first place, it is the same body for substance ; for, my brethren, when Adam's body, the natural body we now have, is said to be a type of our bodies in heaven, the meaning is not that it is a type of another kind of body for substance. He calleth both the one and the other a body, only he saith the one is a natural body, and the other is a spiritual body. He doth not say our bodies shall be turned into spirits, as some have thought, but they shall be made spiritual. As for example : go take a piece of iron and put it in the fire ; it is one thing to have this iron to be turned into fire, and another thing to have it filled with fire, and to be fiery, that if you look upon it you shall not see iron, but see fire ; yet iron it is still. So is it here ; it is the same body, it is not changed into spirit ; it is only made spiritual, it hath new properties, new qualities put upon it, as iron hath when it is mightily heated with fire ; it is malleable when it is heated with fire—you may bow it or bend it or work it which way you will, though it is stiff naturally ; and it is hot if you touch it—you shall not feel cold iron but fire, though it is cold naturally. Therefore, in Scripture it is not said we are made angels, our bodies are not made spirits, but they are made as the angels. I speak thus much, the rather because it is a great heresy that is risen up in these latter times, that we shall not have the same bodies in heaven for substance that we have here below. The apostle plainly saith the contrary. He saith not that our bodies shall be made spirits, but spiritual, and that the very same body that we have now, and bear about with us, even that very body shall be glorified. How is that proved ? Out of this very chapter, in verses 53 and 54. 'This same corruptible,' saith he (mark the phrase, in the Greek it is most emphatical), 'must put on incorruption ;' it shall not be another body. Now he must needs mean the same body for substance ; for to say a corruptible thing, *qua* corruptible, shall be incorruptible, is a contradiction. And he addeth also, 'And this same mortal must put on immortality.' And he is not content with that, but he saith further, 'When this same mortal shall put on immortality, and this same corruptible have put on incorruption.' There are four *sames*. The *same* mortal, the *same* corruptible, is that that shall be glorified hereafter.

And, my brethren, else we were not conformed unto Christ ; for what body hath Christ in heaven ? The very same body he rose in. We must rise as he rose, for he is 'the first fruits of them that sleep.' Now it is clear and evident that Christ rose in the same body he died ; for he saith his body should not see corruption ; it was kept in the grave, it rose again. 'Feel,' saith he. It is certain that he did ascend with the same body he rose in. Acts i. 11, say the angels there to the apostles that beheld him ascend, 'This same Jesus' (it is a very emphatical place), the very same 'whom you see taken up into heaven, shall so come in like manner ;' he expresseth it every way, the sameness of the one and the other. I will not stand to mention or open that place, which is commonly known, Job xix. 25, 'With these eyes I shall see him ; I myself (saith he), and not another.' That is the first thing, the same body riseth.

2. Secondly, The same body shall have all its parts and members that now it hath, and that is plain and evident from our conformity to Christ, for still you see here, our bodies are to be conformed unto his, we shall bear his image at the resurrection. Now it is clear that Jesus Christ rose with every part of his body that he had when he died; there was not a member that saw corruption. And in Heb. xi. 35, compared with ver. 37, it is said of them that were sawn asunder, one piece of their bodies broken from another, they shall rise a whole body. Why? Because, saith he, they shall 'obtain a better resurrection.' Now it was not a better resurrection if that all the parts did not rise again, and if that all these parts were not mended, or if they had any imperfection in them. And if you mark it, he speaks it of the resurrection of the body, for he speaks of their being tortured, limb pulled from limb, sawn asunder; well, saith he, they shall not only have a resurrection, but a better resurrection one day.

3. Thirdly, It is as evident, too, that all these parts shall have an use in heaven, some or other, in a spiritual way, and have objects suited to them. I shall make this plain unto you.

(1.) By instancing in some particulars. It is evident that some parts of the body have an use in heaven. It is evident in seeing. 'With these eyes,' saith Job, 'shall I see him.' It is evident in speaking. In that transfiguration which I have spoken of before, it is said that Moses, and Elias, and Christ did talk together. And at latter day it is certain that Christ will speak so as all the world shall hear him; he shall so judge all men as that every man shall be able for to judge, therefore he shall do it audibly; for in 1 Cor. iv. 5 saith the apostle, 'Judge no man before the time, until the Lord come,' and he cometh as a man to judge, 'who will bring to light the hidden things of darkness, and make manifest the counsels of the heart;' implying, judge no man's heart aforehand, for one day you shall judge. And how shall you come to judge? Because the Lord will bring them all to light, and he will do it as a man; for he hath appointed the man Christ Jesus to judge the world. And when I say he shall pronounce the sentence with a voice that all the world shall hear, it is not to be conceived that he shall speak so as to thunder, but he shall have a spiritual voice, and they shall have spiritual ears, and how we know not, as I shall shew you by and by. Stephen's eye, his bodily eye, could see up into heaven, 'and he saw the heavens opened, and the Son of God standing on the right hand of his Father.' To see a man of Christ's stature so far off, he must have the eye spiritualised; and so Stephen's was. And so for all the world to hear the voice of Christ at latter day, it is because they shall have ears spiritualised. Now, I say if all these parts of the body remain, why should those have a privilege and a prerogative more than all the rest of the parts of the body, which certainly shall serve for some use or other?

(2.) I shall give you the reason which some divines give for it, viz., that else it is not a resurrection unto life. The resurrection is called a waking; for death, you know, is a sleep. Now if there were not an employment for all the parts of the body in a spiritual way (what we know not), there were a resurrection of some of them to sleep, rather than to waking, rather than to life: 'When I awake,' saith he, 'I shall see thy face,' Ps. xvii. 15.

(3.) I shall propound you this reason likewise for it, that the principal aim of God in decreeing men to salvation, it did fall upon their bodies as well as their souls. He chose not the soul only to heaven, and the body to come thither accidentally, but he pitched upon this soul as dwelling in this body,

and therefore makes the soul stay for its full glory till the body is joined unto it ; and therefore he hath as well ordained that which shall be for the happiness and glory even of the body, objects suitable to it, being made spiritual, as he hath done for the soul itself.

Thus having explained, 1. That for the substance, it is the same body ; and 2. That it is the same body with all the parts of it ; and 3. That all these parts have their use ; I must,

4. Explain what is meant by a spiritual body, and so make out the comparison between the state of Adam's body in his first creation, and our bodies when they shall be raised up at latter day. There are three interpretations, which being put altogether make up the full scope and intent of what is here meant by a spiritual body.

(1.) Some say it is therefore called spiritual, because that all earthly, animal uses of it shall cease, such as the body hath now. The eye shall not be suited to colours or beauty, nor the ear to sounds, such sounds as now, nor the mouth and stomach to meats and drinks. There is a very plain place for this in 1 Cor. vi. 13, ' Meats for the belly, and the belly for meats : but God shall destroy both it and them ; ' that is, that suitableness that is between the body and meats, the eye and colours or beauty, the fancy and the things here in this world fancied ; all this suitableness wherein God hath made the one for the other, as faculties for objects, belly for meats, and meats for the belly, God will dissolve ; he will destroy, he will evacuate, he will make void all this suitableness, that the mouth nor the stomach shall not desire meats or drinks, &c. Why ? Because God will destroy this suitableness, he will destroy both the belly and the meats in the world to come. As the angels, they are not taken with bodily pleasures, with beauty, nor any such thing, no more shall our bodily senses, otherwise than as to that use they shall be then put unto. If you could suppose a man to be taken out of heaven in the body, he would find no pleasure in anything here, he would not be taken with meats, or beauty, or pleasures, or any such thing ; he would be as an angel. Here in this world God hath suited one to the other ; there this suitableness shall be dissolved. Therefore you know our Saviour Christ saith, Mat. xxii. 30, ' That they are as the angels of God in heaven, they neither marry nor give in marriage ; ' and the pleasures that depend thereupon they shall not have, nor any such carnal thing, for their bodies are spiritual ; though they have all the same parts and senses they had before, yet they are turned unto other objects, and put unto other uses. And hence therefore it is said, that ' flesh and blood cannot inherit the kingdom of heaven ; ' that is, take these poor earthly bodies of ours, we are so unsuited to that glory that it would sink us, so that if a man could be put into heaven with this body as it is now, that glory would kill him, he were not able to bear it, he were not able to inherit. It is then a truth that they are called spiritual bodies in this respect, that look as spirits cannot find a suitableness between worldly things and them—what do the angels care for all the beauty in the world, or for all the pleasures of meat and drinks ? &c. Nothing at all—no more shall these bodies of ours, when they shall be raised up at the latter day. God will destroy both it and them ; that is, the suitableness between the one and the other.

(2.) Others interpret a spiritual body to be a body able to pass, pierce, or move as spirits up and down ; that our bodies shall be able to move from earth to heaven presently. Popish interpreters say, That Christ's body did move even through the gravestone, while the stone lay upon the

mouth of the sepulchre. But whether that be true or no I will not stand to dispute; our protestant divines are against it. Yet this is certain, that that is not the whole meaning of the apostle here, when he saith our bodies shall be spiritual, and that for this reason clearly, because he doth oppose spiritual to the whole animal life, the natural life that Adam's soul had in his body in all the operations of it whatsoever; therefore to restrain a spiritual body only to nimbleness and agility, it is too narrow an interpretation; it is but to take in one property instead of all the rest. But then,

(3.) That which I especially pitch upon (though I take in all these in their degree) is this; it is called a spiritual body, because that the whole body it shall be in a spiritual way suited to spiritual objects made for it; and so now I shall come to make out the comparison between the state of Adam's body in innocency, and our bodies as they shall be after the resurrection, and shew you how the one was a type of the other.

The first excellency of Adam's body, which is called a natural body, I told you was this: it had a whole world made for it,—meats for his belly, colours for his eyes, sounds for his ears, &c.; and as he had an animal body, so he had a world suited to it. So now, likewise, there is a spiritual body we shall have, which shall be so changed, and have new qualities put upon all these senses of ours, that there shall be spiritual objects suited thereunto; that as the suitableness between earthly objects and it shall be taken away, meats for the belly, and the belly for meats, shall both be destroyed, so there will be spiritual objects which the body will be suited to. Thus you shall find in nature, and you shall find it to hold in grace too, that God hath always suited objects and faculties one to another. If he hath made an eye, he hath made colours for it; if he hath made an ear, he hath made sounds for it. And such as the faculty is, such are the objects. If the faculty be spiritual, the object shall be spiritual also. If he makes belly, he makes meat; and if he makes meat, he makes belly; and if the meat be earthly things, the belly shall be earthly too. If you could suppose a spiritual belly (but we cannot tell how to speak in such a language), you should have something spiritual suitable unto it. The apostle, in 1 Cor. ii. 13, he saith of the Holy Ghost (he speaks it, indeed, of teaching men how to preach the word), that as he hath made spiritual things to be taught, so he teacheth men to express those spiritual things in spiritual language; he suiteth (so the word signifies), he fitteth spiritual things to spiritual. So in heaven, if God have made a spiritual body, which takes up all the parts of it, he hath suited spiritual objects to it. There are two instances in Scripture of the glory of the body: the one is of Christ's when he was transfigured; the other is of Stephen, when his face shined as it had been the face of an angel, and he looked up to heaven, and he saw two things: he saw Christ, and he saw the glory of God; there was a spiritual glory which he saw with his bodily eyes made spiritual.

Now, I know you will ask me this question, If that a man's body, and all the parts of it, shall be carried up to heaven, and shall have objects suited thereunto, what manner of objects shall these be? and what manner of senses shall these be? and to what uses shall all these be turned? What senses we have here we know; what we shall have there, can you tell us?

The truth is, my brethren, I cannot tell you, I profess it. I can no more tell you than I can tell you, if God should say from heaven that he would add a sixth sense to your bodies, and create an object suitable to it, what

this sense, nor what the object of it should be ; neither could all angels and men, if they laid their heads together, tell you what sense and object thereof that should be. Paul, you know, saith that he heard words, when he was rapt up into the third heavens, that were unutterable, 2 Cor. xii. When he came down from heaven, they were things of another kind, of such a nature, that he was not able to speak them, or make any impression what they were upon any man's understanding in the world. Therefore, in 1 Cor. ii. 9 (though it is meant principally of the things of the gospel, yet as evidently too of the things of heaven), 'The ear hath not heard, nor the eye seen, nor hath it entered into the heart of man, the things that God hath prepared for them that love him.' I may as well tell you how it is possible that our bodies should be spiritual ; the truth is, it is in nature a contradiction ; for to say a spiritual body, it is as if you should say, a wooden stone. Were not this an absurdity ? You would all think so. And therefore, now, to tell you what shall be the spiritualness of this body, and yet a body still, and what shall be the objects suited to this spiritual body, for my part I cannot ; but out of the clear word of God and this very text, it is plain that as there was an animal body that Adam had, suited to animal things, so here shall be a spiritual body, suited to spiritual things ; and so much we may safely say in the general. Luther, when he took into consideration this phrase, 'a spiritual body,' saith he, *Hic sermo est plane inauditus*, Here is a speech never heard of. What, a spiritual body ! Yet so it is. It is a 'glory shall be revealed ;' that is the phrase, Rom. viii. 16. I bring it for this purpose, to shew that we know not what glory it shall be, for it shall be revealed. And that he speaks of the glory of the body is clear by ver. 11, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies.' And likewise, at ver. 23, he saith, 'We wait for the redemption of our bodies.' It is a glory, therefore, to be revealed, and for my part, I cannot tell you what it is ; only we argue one thing out of another, and so raise up our thoughts to think what it may be. My brethren, suppose the angels had stood by (as it is likely some of them did, for the 'morning stars sang,' as I shewed out of Job), and beheld when God was making Adam's body : they saw him take a piece of earth, and mould it to a head, to eyes, to nose, to mouth, and all those parts ; what this body, while it was thus a-making, should be made for (suppose the body was first made, as it seems it was, for God did then breathe the breath of life into it), what those eyes, and that nose and mouth should serve for, all the angels in heaven could not tell. Ay, but when once God breathed a soul into it, then they saw that the eyes could discern colours, and the mouth could taste meat, and the ears could hear sounds. So will God do at latter day : he will take up our bodies, and make them spiritual ; put new senses upon them, as I may say, or rather spiritualise these senses we have, and then what these shall serve for in the other world, we no more know than, indeed and in truth, in this supposition, the angels could have known. But when the Holy Ghost shall come as a soul into these bodies (as he will do, for we are all 'the temples of the Holy Ghost'), and shall act all these, then those things that are in heaven they will know and see, and we shall find and feel them suited as truly to these spiritual bodies of ours that we shall have there, as our animal bodies are to the things of this world. Let a poor, plain man come into an artificer's shop, and there see a great many tools, it may be two or three hundred several tools, as some curious artificers have—what this tool serveth for he knoweth not, and what

that tool serveth for he knoweth not ; the artificer he hath a use for them all. So when we come to heaven, what all the parts of these bodies of ours shall then serve for, we know not now ; but he that made them, and made them principally not for this world (mark what I say), your bodies were not made for this world chiefly ; that is clear in all the Scripture ; this text holds it forth, ' That which was natural,' saith he, ' is first : ' first, indeed, in execution, ' and afterward that which is spiritual ; ' God's eye was upon the spiritual. Now he that did order our very bodies for heaven, as well as our souls, and doth not bring the body to heaven by accident only because the soul is there and will not part company, but he pitched upon the one as well as the other ; he knows what to do with all these tools, though we do not. Our own experience will tell us that there may be a great change in the use of things ; we eat, and drink, and take in nourishment every meal. Is it not a strange thing that all this meat we eat should within four or five hours after, hear, and see, and feel, that it should beget spirits that shall do all this by the instruments of it ? Is not here a strange spiritualising of these poor creatures ? Thus will God spiritualise eyes, ears, and all, and advance them to more noble objects ten thousand times there than here. So that, my brethren, as God will make a spiritual body at the resurrection, so he hath suited spiritual things in the other world for this spiritual body, as he made and suited this world to Adam's animal body in the first creation ; and there is nothing in the other world that is corporeal or bodily (and there must needs be many things corporeal there, for the place is a body), but it shall be suited to the body of man when it is thus made spiritual.

If you ask me more particularly, what one object there is that shall be suited to our bodies, for us to have happiness in our bodies by it ?

I answer, The human nature of our Lord and Saviour Jesus Christ. It is a notion that the schoolmen had of old, that the body of Christ is the happiness of heaven, and is suited to our bodies in heaven, to be the happiness of them, as seeing of the body of Christ shall be the happiness of that sense ; and how he is otherwise suited to all our other senses, we know not. I shall give you a place or two for it : 1 Cor. vi. 13, 14, ' Meats for the belly, and the belly for meats : but God shall destroy both it and them. The body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord, and will also raise us up by his own power.' The apostle here speaks against unlawful pleasures and sensual lusts, and his argument lies upon a twofold ground : first, it is taken from a common argument, Why should you give up yourselves to these lusts, saith he, seeing your bodies were made for other things ? Suppose inordinate eating and drinking were lawful, it is but for the belly, saith he, it is but for this world, ' God will destroy both belly and meats.' Then there is a special argument, ' The body is not for fornication, but for the Lord, and the Lord for the body.' Now then, look, as the belly is for meats, and meats for the belly here in this world, so, in a spiritual way (which we know not of), is the Lord for the body, and the body for the Lord in the other world. There are other interpretations given of this ; I will but name them, and give you reasons against them.

First, Say some, the meaning is this, that the body is made to serve the Lord, and therefore, because you are to serve the Lord with your bodies, give not yourselves up to such lusts. That that is not the only meaning is clear by this, because he doth not say only that our body is for the Lord,

but he addeth, 'and the Lord is for the body.' Now, Jesus Christ is not ordained to serve the body, that is certain. And then again, secondly, he speaks of our bodies what they shall be at the resurrection. How do you prove that? By two reasons; for first, he saith, The body is for the Lord, and the Lord for the body, when the belly and meats shall be destroyed. 'Meats for the belly,' saith he, 'and the belly for meats: but God shall destroy both it and them;' and then afterward he saith, 'The body is for the Lord, and the Lord for the body.' Secondly, it is evident that he meaneth what correspondency and suitableness shall be between the body of Christ and our bodies in the world to come, it appears by this which he saith, 'And God hath both raised up the Lord, and will also raise us up by his own power,' implying that as God did make the belly for meats, and meats for the belly, in a corporeal way, in an animal way here, so he hath suited, in a spiritual way, our bodies for Christ, and Christ for our bodies in the other world; and therefore that God that made this ordination, he that hath raised up Christ already and given him a spiritual body, he will raise us up too, that so we being ordained one for another, our bodies may be for him, and his body for us.

Secondly, Others give this interpretation, that the apostle's argument against these lusts is grounded upon the resurrection; because your bodies shall be one day raised up again, therefore do not thus abuse them. But it is clear that the reason here given why God doth raise up our bodies as he hath raised up Christ's body, is because he had first ordained in his decree the body for the Lord, and the Lord for the body. Hence, therefore, my brethren, Christ's human nature being spiritualised, and the same spirit that dwelleth in him dwelling in us, raising up our bodies and human natures, and so spiritualising them, there will be some way whereby the body will be refreshed in and by the Lord Jesus Christ; the body is made for Christ, saith he, and Christ for the body, even as here in this life the world is made for our bodies and our bodies for the world, to take in comforts from it. If you ask me, how shall this be? Truly, I say only we shall be conformed to the glorious body of Christ thus, and spiritualised by that power that hath subdued all things. It is Calvin's saying upon the text, God hath fitted and suited his Son for us; the body is for the Lord, and the Lord for the body.

Now, do but think with yourselves, how happy we in heaven shall be, whenas our bodies, having new spiritualised qualities put upon all the parts of them (which we know not what they will be suited to, nor how), and whenas all things in heaven, the human nature of Christ in an eminent manner, the angels and all things here (being all spiritual) shall be suited to these spiritual bodies, for us to have comfort and happiness from them some way or other.

I will give you but one other place of Scripture for this; it is in Ps. xvii. 15, 'When I awake, I shall be satisfied with thine image.' He speaks there of the resurrection; he calls it an awaking, for you know death is called a sleep: 'Those that are asleep in the Lord shall rise first.' He had spoken before of those that had put their happiness in the comforts of this life, suitable to their bodies, to the animal state of their bodies; that is clear by the 14th verse, 'Deliver me from the men that are thine hand, O Lord, who have their portion in this life, whose belly thou fillest with thy treasure: they are full of children, and leave to them outward things,' bodily things. 'But as for me,' saith he, 'I will behold thy face in the righteousness' (there is the vision of God which is his happiness in his

soul): 'and I shall be satisfied, when I awake' (when I arise again), 'with thine image.' It is not the image of God only upon himself that he means here. Why? Because that doth not satisfy a holy heart, but it is that image of the invisible God which the human nature of Jesus Christ is, who, in opposition to all these outward pleasures, will be all in all to us; he is a spiritual creature, his human nature is spiritualised, made glorious, and our bodies shall be made spiritual likewise. 'The body is made for the Lord, and the Lord for the body,' and this when they are both raised up; Christ is raised up already, and because he hath ordained the one to be serviceable to the other, he will also raise up our bodies: and when he doth raise me up, saith David, though other men have their bellies full here, and have animal pleasures they delight in; yet when I shall awake at latter day, and shall see this image of thine, shall see thy Son, I shall be satisfied: 'When I awake, I shall be satisfied with thine image.'

Thus you see what a glorious state God would raise up our bodies unto at the resurrection. All this hath been said to this purpose, to compare Adam's body, that had a world made for the animal state of it, and our bodies as they shall be at latter day, when they shall be made spiritual bodies, and have likewise provision for them in the world to come. Now to make up the comparison, in respect of this first excellency that Adam's body was advanced unto, yet more full, I shall only add one thing more in a word, and that is this, that as our God did make this visible world, made it complete before ever he brought Adam into it, for whom it was made and to whom it was suited, so hath God prepared a glory in heaven, and he hath prepared it from the beginning of the world for his elect for whom it is appointed. In Gen. i. 1 it is said, that on the first day 'God created the heaven and the earth;' by earth is meant the confused chaos, the matter of sun, and moon, and stars, and men, and beasts, and fire, and water, and earth, and all. 'The earth,' saith he, 'was without form, and void,' so that the matter of all those creatures we see with our eyes, they are called earth. And by heaven here, in this first verse, is meant that heaven above where the saints shall be for ever. And that it is so to be understood is clear in the text, for if you read the work of the fourth day, at the 14th verse, you shall find that God created the sun, and the moon, and the stars, which are the visible heavens, after he had created heaven and earth in the first day. And therefore, by heaven in the first day is meant the glorious heaven which God will bring the souls and bodies of all his elect unto when they are raised up at latter day. Now as he made a world for Adam afore he brought him into it, so he made heaven, that glorious heaven, the first day, and all the things in it (and what is in it we do not know); he made all these from the foundation of the world for his elect. You have a plain place for it, Matt. xxv. 34, 'Come ye blessed, inherit the kingdom prepared for you from the beginning of the world.' And if you observe the words, he tells us that this kingdom in heaven was prepared for us. Now read ver. 41, when he speaks of wicked men, whom he meaneth to throw to hell, that stood on his left hand, saith he, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.' Mark the difference; hell, my brethren, was not made primarily for men, but for the devil; for he sinned and his angels. Now if Christ would have kept the proportion, he would have said, 'Inherit the kingdom prepared for the holy angels.' He doth not say so; but he saith, 'Inherit the kingdom prepared for *you*,' suited to you; the things in heaven being made as primarily, if not more primarily, for Christ and the elect of mankind, than

for the holy angels, though hell was made primarily for the devil and his angels; we do but go into what was prepared for them. But when we are carried into heaven, bodies and souls (for he speaks of the resurrection), we are carried to that place which was prepared immediately and primarily for us; 'Inherit the kingdom prepared for you,' as much for you, and as primarily for you in God's intentions, as for the holy angels that were made in it the first day. That which I quote and allege it for is this, for it is pertinent to my scope, that as God did first make this visible world, and then brought Adam into it six days after, and when he came into it he found all things in it suitable to him, to that body and soul that God had made, so God, to whom all his works are known from the beginning, he made this glorious heaven the first day; he then prepared it—they are called the things 'prepared from the beginning of the world,' Mat. xxv. 34—this heaven hath stood empty of the bodies of men, and doth to this day; there is Christ's body indeed now, and some few bodies else, Elias, and Moses, and Enoch, who perhaps are there now in their bodies; but the shoal and the flush of mankind, whom all the things there are prepared for, and prepared from the beginning of the world, they shall not come into it till after the resurrection; not bodies and souls they shall not till then; and they shall find then that all things in that world are prepared for them as truly as all things in this world were made for Adam. And so now I have despatched the first thing, the excellency of Adam's body; it lay in this, that he had a world prepared for him, into which he was brought at last; so hath God prepared another world, heaven, even from the foundation of the world, which the godly, the elect shall, when they arise again, be brought into, and find all things prepared for them. What these are I do not know, for, as he saith in 1 Cor. ii. 9, 'Eye hath not seen, nor ear heard, what he hath prepared for them that love him.' And add to it that place, with which I will end this, 1 Peter i. 4, he saith, 'We have an inheritance incorruptible, undefiled, reserved in heaven for us,' 'ready to be revealed (mark the phrase, verse 5) in the last times, when we shall be raised up at latter day;' but prepared it is already, and God brings us into it at last, even as he did Adam at the last, when he had made the world and all creatures else in it.

The second thing wherein the excellency of Adam's animal state of body consisted, I told you, was beauty. He had a native beauty, as I may so call it, an inbred beauty; he needed no clothes, nor no such thing to set it out; and in that respect you find, that though they were naked, and had nothing to adorn them, yet they were in a glory; for when they had sinned, then they fell to shame by reason of their nakedness. Adam had a beautiful body, and so had Eve; it is said 'he built the woman,' that expression is used. But yet all that beauty that Adam's body had, it is but a shadow to that beauty and that glory which Christ will put upon the bodies of his saints at latter day, upon these spiritual bodies here in the text. We nowhere read that the beauty of Adam is called glory, but here we find it is called glory. Mark the expression in verse 43 of this 15th chapter of the first to the Corinthians: 'It is sown in dishonour' (the body, namely), 'it is raised in glory.' The word *glory* here hath a special relation to that beauty, that excess of beauty, which God will put upon the bodies of the saints in heaven. You must know this, that in Scripture the excess of any excellency is called glory. We say that fire hath a light in it, but we do not call fire glorious; but because that the sun hath an excess of light in it, we call the sun glorious. We rejoice in outward things, but if this joy doth

grow to an excess, it is called a glorious joy; as in 1 Pet. i. 8, 'We rejoice with joy unspeakable, and full of glory.' Thus whatsoever is such an excellency as super-excelleth, is in Scripture called glory. Now answerably the beauty of the body in heaven, because it shall super-excel, it is called glory. When Christ saith of Solomon, that in all his royalty he was not like to a lily, the word we translate royalty is, in all his glory; that is, take all the outward pomp and splendour of Solomon that his body was adorned with when he sat upon his throne, it was not like the beauty and the glory that is put upon a lily. I quote it for this, that glory it is taken for excellency of beauty. So likewise when he saith, 1 Pet. i. 24, 'For all flesh is grass, and all the glory of man as the flower of grass: the grass withereth, and the flower thereof falleth away.' He calleth beauty there glory; so doth he here, 1 Cor. xv. 43, 'It is raised,' saith he, 'in glory.' If you would know how much the glory of the bodies of the saints in heaven shall exceed the glory of what they have now, read verses 40, 41, of this 15th chapter: 'There are celestial bodies,' saith he, 'and bodies terrestrial: but the glory,' or the beauty, or the excellency, 'of the celestial is one, and the glory,' or the beauty, 'of the terrestrial is another.' And even amongst the celestials themselves there is a differing glory: 'There is one glory of the sun, another of the moon, another of the stars. So also,' saith he, 'is the resurrection of the dead.' His meaning is this, that look how a clod of earth doth differ in glory from the sun or the moon, how the glory of a terrestrial body differeth from a celestial, so doth the glory of the bodies of the saints in heaven differ from that glory that was put upon the body of Adam, he being in all his glory but an earthly man, as the text hath it. Take the beautifullest man or woman that ever was in the world, they have but the glory of a clod of earth, but of a terrestrial body, in comparison of that celestial glory that shall be put upon the bodies of the saints at latter day. And to shew the degrees of glory that shall be in heaven amongst the saints, comparing one celestial body with another, he saith, 'There is one glory of the sun, another of the moon,' &c. Now, when I opened the transfiguration of Christ, I did shew you then that Christ's 'face did shine as the sun.' Now, in Mat. xiii. 34, he saith the same thing of all the saints: 'Then shall the righteous shine forth as the sun in the kingdom of the Father; who hath ears to hear, let him hear.' Then, saith he; namely, after the resurrection, for of that, and of the day of judgment, he had discoursed in the former words. And they shall shine as the sun, saith he, although among themselves there shall be degrees of glory, as in that place in the Corinthians even now quoted, one may shine as the sun, another as the moon, another as the stars, one in comparison of another. Jesus Christ will be as the sun, Paul and those eminent saints will be as bigger stars; yet if you will compare the glory of the least of the saints in heaven with this sun, they shall all shine, saith he, as this sun; and because Christ speaks a very high word, therefore he addeth (as usually he doth so), 'Who hath ears to hear, let him hear;' for, saith he, it is a thing people will not believe, but it is true.

Yea, my brethren, it is most certain that the bodies of the saints shall so shine as to put down or eclipse the glory of the sun; that look, as a candle waxeth pale in the presence of the sun, or as the fire is put out by the sun shining upon it in the summer, so shall the bodies of the saints do. In Isa. xxiv. 23, 'Then the moon shall be confounded, and the sun shall be ashamed,' just as you see a candle looks pale, or as the fire

draws in its own beams of light before the sun, 'when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.' Now, although this place may not be meant of the complete fulfilling of the glory of the saints at latter day, yet it is an allusion to it. This sun and moon shall be all ashamed and confounded; and as a candle now appears before this sun, so shall this sun appear before that glory that shall be put upon the body of Christ, and upon the bodies of the saints.

I shall only add this to it, that this glory and beauty (for indeed glory is but an excess of beauty), which shall be thus put upon the bodies of the saints, it shall not be of the same kind with that of the light of the sun; I may very well and truly say, that the light of the sun is but terrestrial, but that is celestial, for it is the light of another heaven than what the sun is placed in; therefore the Scripture doth not say that we shall have the light of the sun, but we 'shall be as the sun,' having no higher thing to compare it to; and the reason is plain: for the light of the sun, it is indeed the light of fire, for upon the fourth day God created light, that is, the element of fire (for you shall find earth, fire, air, and water, created then), and he took that light, that fire, and crushed it, as I may say, together into one body, into one globe, put it into the body of the sun, and therefore it is but indeed the element of fire in the excess of it, in the strength of it, therefore the light of the sun heateth, fireth bodies; but this glory of the bodies of the saints shall not do so, it is not of the same kind. The light of the sun it is but an elementary light, it is but fire conglobated and made condense and thickened together, it is but a natural light, and terrestrial light, whereas this is supernatural and heavenly, and therefore it is of a higher kind. And therefore, now in Phil. iii. 21, the text telleth us, that we shall be conformed not to the glory of the sun, but to the glory of the glorious body of Christ; that look as the sun is the fountain of all that glory which the stars have, so shall our Lord and Saviour Christ's glory be of all the glory we have. It is, I say, a glory of a higher kind than that of the sun; in Rev. xxi. 11, the new Jerusalem is said to have 'the glory of God upon it,' not the glory of the sun: and at ver. 23, 'It hath no need of the sun, neither of the moon, to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.' That I quote it for is this, that the glory that is put upon the bodies of the saints, though it is likened to that of the sun, because we know nothing more glorious than it, yet it is a glory of another kind, of an higher degree, it is indeed the glory of God that is upon them: that as it is said of Christ in Mat. xvi. 27, that 'he shall come in the glory of his Father;' therefore his glory will be an higher glory, a glory of another kind than that of the sun: so we shall have the glory of God upon us, and therefore a glory of an higher kind than what is in the sun, which we no more know now, than (as I have said afore) we know what the sixth sense would be, if God should say he would create one, or an object suitable to it. I have the larger insisted upon this second property, because I find that in Christ's transfiguration, the only excellency that he held forth before his disciples, when they saw his majesty, was the glory that did shine forth in his body; 'his face,' the text saith, 'did shine as the sun.'

A third excellency in Adam's body, which I have mentioned, is the healthful constitution that was in that animal body of his, and his being free from all injuries of weather or whatever else; and therefore though he was naked, yet he felt no hurt; but yet this I told you withal, which

might lose his condition, that he stood in need of creatures, he depended upon sleep and upon meats. But now the bodies that God will put upon us at latter day, they shall depend upon none of all these; and not only not depend upon sleep, and meat, and drink, and the like, but they shall be free from any possibility of being injured by any thing. Adam, he might have been injured (though, as I have said, God had promised to keep him), if he had fallen off from an high place, his body would have been bruised as well as ours, for he was flesh and blood. But these spiritual bodies we shall have hereafter, they shall be wholly impassible and incorruptible. Adam's body, though it was healthful, and should not finally have decayed, if he had stood in innocency, yet it was subject to alterations; the meat that he ate one day, it did evaporate in spirits; he was subject to weariness, to expense of spirits, though he should not die; but the bodies that God shall give us at latter day, they shall be bodies incorruptible, bodies raised up in strength. I will give you but those two places for it: the one is 1 Cor. xv. 53, 'It is sown in weakness, and it is raised in power,' or in strength; and the other is ver. 53, 'This corruptible must put on incorruptible, and this mortal must put on immortality; and when this corruptible shall have put on incorruption, and this mortal shall have put on immortality,' &c. Here seems to be two different things, between corruption and immortality. I shall express to you the difference thus: that thing is said to be immortal which shall not die; but that thing is said to be corruptible, which, though it shall not die, yet may be subject to alteration. As, for example, it is said that the body of Christ in the grave saw no corruption; the meaning is, there was not the least alteration in it at all, nothing tending to putrefaction, not the least dissolution of the humours in it. Now Adam's body, though it was immortal, yet it was not incorruptible, it was subject to alteration, there was an expense in it, it was subject to a corruption; my meaning is this, it was not that to day it was yesterday, and the meat he ate went out in the draught, and the like. Hence, therefore, that he might live for ever, he had the tree of life to eat of, for to repair his spirits when they were worn. He was but flesh and blood, though he was immortal, and he was not able to have inherited the kingdom of heaven, for 'flesh and blood cannot inherit the kingdom of heaven,' 1 Cor. xv. 20. And the apostle, by flesh and blood, doth not mean original corruption, but, take man's body as it is mere flesh and blood, such as Adam had, it would not have borne it, to have the glory of heaven put upon it; that glory would have sunk him, it would have killed him. Now the saints at latter day shall not only have bodies immortal, but incorruptible; that is, they shall have bodies which shall be subject to no alteration, they shall have no expense of spirits, though they shall be employed about the highest objects. The angels, they are not only immortal, but they are incorruptible, and they are able, unweariedly active, day and night, without any expense of spirits for to serve God; so shall the saints likewise be in heaven. Moses was in the mount (and he was a type of Christ and of us therein) forty days, and in all that time he neither did eat nor drink, he had no repair; he had a glory upon him, and he had for that time an incorruptibleness upon him, for his eye was not weary with seeing, nor his ear of hearing; his eye waxed not dim, no, not when he was old, much less when upon the mount. Incorruptibleness therefore is this, a continual vigour, such as is subject to no alteration whatsoever. In Rev. vii. 15, he saith, that 'they shall serve God day and night,' as the angels do; 'and they shall hunger no

more, neither thirst any more; neither shall the sun light on them, nor any heat.' The meaning is, they shall suffer from nothing. There is, 1, no weariness, for they rest not day or night; 2, there is no misery, for 'all tears shall be wiped from their eyes,' verse 17; there is, 3, no need of repairing of spirits, for 'they shall hunger no more, neither thirst any more;' 4, there is no injury from anything without, for 'the sun shall not light on them' to hurt them, 'nor any heat.' And although this place is meant (as our best interpreters have shewn), of the state of the world to come, I mean of the kingdom of Christ, and so may fall short of the glory of heaven, yet it speaks in the language of heaven, and is an allusion to it, and heaven must needs be a higher and more glorious condition. My brethren, I take it there is this difference between the bodies of wicked men in hell, and the bodies of the saints in heaven. It is true, they are both immortal; but yet the bodies of wicked men, they are corruptible, they do not put on incorruption; that is, they are subject to all sorts of passions and of miseries, and fire can burn them; and therefore let us take heed of hell; they are as sensible of all sorts of miseries as now, only the power of God upholds them that they are immortal. But now the saints, their bodies shall not only put on immortality, but incorruption too. Adam's body, it was subject to corruption in this sense, it was subject to expense of spirits, to weariness, to sense from outward things, though he might be protected by the providence of God from such injuries as might any way hinder his happiness, but our bodies shall wholly put on incorruption. And so now that is a third thing, wherein I compare the state of Adam's body at best, with that state and condition the bodies of the saints shall have after the resurrection.

I shall give you a fourth, which, I confess, might be implied in the other, and that is, immortality. I shewed you, when I opened the perfections and state of Adam's body, that indeed his body was immortal, that is clear; for death came in only by sin, as appears in Rom. v. 12, and Rom. viii. 10, 11, 'Wherefore, as by one man sin entered the world, and death by sin; and so death passed upon all men, for that all have sinned.' 'And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' But yet, let me tell you this, that though Adam's body was immortal, yet it could have died, it had a principle in it that tended unto death. Now, in opposition to this, to shew you that his immortality is but a shadow of that that the saints shall have at latter day, do but look Luke xx. 35, 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.' Our Saviour Christ here, you see, speaks expressly, and in a way of clear difference from that state of Adam. The words which are translated, 'neither can they die any more,' in the original they are, '*for* they cannot die any more,' and so indeed they are to be read, and they are a reason of the former words, that therefore 'they neither marry, nor are given in marriage': '*for*,' saith he, 'they cannot die any more.' The meaning is this, they are put into an higher state of immortality than Adam had, for though he was immortal, that is, he should never have died, yet he did marry, and should have procreated children; but, saith he, these are put into such an

estate of immortality, as they shall not die, therefore (he bringeth it in as a reason) they shall no more marry, neither be given in marriage; they are not capable of such an estate, for they are immortal. And how immortal? It is not only that they may live, or may die, and God will keep them for ever, but they cannot die, there is *impotentia moriendi*, plainly. And as their not marrying is brought in as a reason of the former assertion, so Christ giveth two reasons why they have such an estate of immortality as Adam (take him at best) had not, for he applies it to that. First, saith he, 'they are equal to the angels;' and secondly, 'they are the sons of God, being the sons of the resurrection.' First, they are equal to the angels. Now it is certain, my brethren, that the angels being created immediately out of nothing, though indeed God may annihilate them, he may bring them into nothing again, yet they cannot die, they have not principles to be dissolved, they have not a form and a matter, a soul and a body that may be separated. All things created immediately out of nothing, they cannot die; as now, take the soul of a man, because it is created of nothing, it is therefore immortal, as the angels are; and therefore our earthly parents are said to be the fathers of our bodies, and God the Father of our spirits, Heb. xii. 9. Now, saith Christ, the bodies and souls of those that shall be counted worthy to obtain that world, they shall both of them be put into that state the angels are in; and in the same sense that the angels are said that they cannot die, in the same sense shall it be true of them, they cannot die neither; and, secondly, they are the children of God, being the children of the resurrection; that is, we have bodies of flesh and blood, and these bodies we have them from our parents, we are the children of Adam. So the saints, as their souls are born again, so their bodies are, as it were, born again by the resurrection; they have new kind of bodies, and therefore they are called the children of the resurrection, and being children of the resurrection, having bodies now framed immediately by the power of God, which subdueth all things to himself by as great a work as he created at first; hence it comes to pass that they are sons of God in a more transcendent manner than Adam was. And as the angels are said in a transcendent manner to be the sons of God, as immediately made by him, so these children of the resurrection may be said to be. Now then, being sons of God in this transcendent sense, in opposition to Adam, and in opposition to all mankind that are sons of men, being thus the children of the resurrection, their bodies being born again by a new creation at the resurrection, hence, saith he, as God liveth of himself, and dieth no more, these are in this respect transformed into his image, that as he is immutable and unchangeable, so shall they; he puts it as a reason why they cannot die; for, saith he, they are the sons of God, and they bear the image of God in that very thing, that as he hath immortality, so they have immortality suitable thereunto. So that, I say, it is clear from this text, which is an evident text, and I confess I have wondered at many of our divines who have handled this argument of the immortality of our bodies at latter day, have not pitched upon this Scripture, for there is nothing more clear. He saith plainly they shall not die.

I might add other properties which are usually mentioned in comparing the state of Adam's body and ours, but then I should be too tedious. I will only conclude with this. Our Lord and Saviour Christ in his human nature, the Godhead personally united thereto, quickened it; he is therefore said to be a quickening Spirit. What is it shall quicken our mortal bodies at latter day? It shall not be the Godhead personally united to us;

but it shall be the Spirit of Christ, making our bodies his temple in a more peculiar manner : 1 Cor. vi. 19, 'Your bodies,' saith he, 'are the temples of the Holy Ghost who is now in you.' But then when he hath raised you up again, your bodies are to be his temple in a more immediate manner, ver. 14. In Rom. viii. 11, 'For as many as are led by the Spirit of God, they are the sons of God. If the Spirit of him that raised up Jesus Christ from the dead do dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' He saith of Jesus Christ, that he is a quickening Spirit; the Godhead being personally united to him, quickened his human nature; but so it shall not be with us. That is his prerogative alone; but he hath put his Spirit, the third person of the Trinity, into us, who doth dwell in us; and that blessed Spirit he shall quicken our mortal bodies, and shall not only raise them up again at latter day, but look what Adam's soul was to his body, that shall the Holy Ghost be to our bodies in a transcendent manner, though not by a personal union, yet by such an union as is between the human nature of Christ and the Holy Ghost. For, my brethren, though the Godhead of the second person doth dwell in a personal manner in the human nature of Christ, yet the Holy Ghost doth not dwell personally in him; he is united unto the human nature but as he is unto us, and that Spirit thus dwelling in us he shall quicken, and advance, and raise up our bodies to that state and height as becometh the Holy Ghost (if he will take a temple up unto himself) to raise our bodies up unto. He saith, 'the Holy Ghost shall quicken your mortal bodies;' he doth not only speak of the first act of raising them, but in respect of spiritualising and glorifying their bodies, the Holy Ghost shall dwell in them, and shall make that God shall be all in all unto them. And so now I have finished this text, which only holds forth a comparison between the animal, the natural state of Adam's body, and the state our bodies shall have at latter day.

I will but name an use or two, being loath to dismiss you without one. All this that hath been said hath been but to this purpose, to compare Adam's body, that had a world made for it, for the animal state of it, with the state our bodies shall have hereafter, which shall be made spiritual, and have objects suited to them in the world to come. You have seen what a state God will raise up our bodies to; let us therefore abstain from fleshly lusts, let us get our souls to spiritualise our bodies all we can while we are here, for it is that life we shall certainly live hereafter. My brethren, our bodies can never be made spiritual here; we are here in an animal state, we are in Adam's world, and we have Adam's image upon us, and we need meat, and drink, and sleep, &c., and must live upon those things which are necessary to this life; but yet we may look upon ourselves as pilgrims and strangers, and we may go and spiritualise all these, because all these shall one day be spiritualised; let us live the life of heaven here as much as we can, even in the use of all these outward things, because our bodies are ordained to such a spiritual condition one day.

Secondly, Let those that do groan under weak bodies be comforted with the assurance of their being restored to a full vigour, health, and strength. The truth is, our bodies here, they do hinder us from a great deal of that very holiness we might have; for holiness cannot be had without taking pains, and there is no pains doth spend the spirits and lick them up more than intention upon God and spiritual things. And besides all hindrances we have here, the very hindrances of these poor animal carcasses of ours, which we have from Adam, hinder us as much or more than anything else.

And there is flesh and corruption that dwells in them, that inordinately carries them out to earthly things. Therefore let us 'groan,' as the apostle saith, 'for the redemption of our bodies,' whenas there will be no weariness, whenas all the suitableness that is now between earthly things and us will be done away; we shall have new objects fitted for these bodies when made spiritual, that will no way hinder us from the vision of God, but rather further us in it. Weakness and imperfections of our bodies now hinder us very much from holiness, and to build holiness upon our weak and frail bodies, it is as the building of an house upon a quagmire. Let us therefore groan after that time; and in the mean season, let us sanctify God in our hearts to the uttermost endeavour, waiting for that redemption, when we shall have bodies that shall need neither meat, nor drink, nor sleep, nor refreshing of spirits, all which are now temptations and interruptions to us.