

A GLIMPSE OF GLORY.*

According to his divine power, who hath given unto us all things that pertain to life and godliness, through the knowledge of him who hath called us unto glory and virtue.—2 PETER I. 3.

You have often heard in these two verses, how the apostle lays down the groundwork of that his prayer, which he had made in the second verse, wherein he wishes the multiplication of grace and peace unto them, 'through the knowledge of God, and our Lord Jesus Christ.' And further, in these verses he makes manifest, that we have a grant and gift given us of all things pertaining to life and godliness, by that same way by which he had formerly wished unto them the multiplication of grace and peace, 'through the knowledge of him who hath called us unto glory and virtue,' which in the fourth verse he clears, and shews that by the virtue of God's calling on his part, and our acknowledgment on our part, he hath given unto us those precious promises by which we may be, and are, made partakers of the divine nature, of which a sure sign and evidence is, that such 'do fly the corruption which is in the world through lust.'

Something does yet remain of the third verse untouched, and then, God assisting us, we shall come unto the fourth.† In the third verse, the sum whereof you have heard, we have considered,

1. A gift : 'he hath given us.'
2. The fountain from whence : 'his divine power.'
3. The kind of gift : 'things pertaining to life and godliness.'
4. The extent thereof : 'all things.'
5. The means of conveyance by which this great gift is made ours : 'by the knowledge of him who hath called us to glory and virtue.'

Knowledge, then, is the means by which we make claim to, and make use of, this great charter, grant, and gift of God. Not by every divine

* 'A Glimpse of Glory' forms No. 20 of the original 'Saints' Cordials,' 1629. It was withdrawn in the after-editions. Its separate title-page is as follows:—'A Glimpse of Glorie. In One Sermon. Wherein is shewed, The excellency and necessity of a particular calling. What our calling to glory is. Divers particulars to ravish the soule in admiration of it. &c. Præluendo Pereo. Vprightness Hath Boldnes. 1 Cor. 2. 9. But as it is written, Eye hath not seene, nor care heard, neither have entered into the heart of man the things which God hath prepared for them that love him. London, Printed in the year 1629.'—G.

† The other sermons have not been preserved.—G.

knowledge of God, nor by a general knowledge of every branch of divinity, but by the knowledge of him only who 'calleth us to glory and virtue.' Then, I say, the immediate or mediate calling of God and Christ is considerable, or both if you will. This is that we must take knowledge of, if we mean to make claim either to piety in this world, or life in that to come. If once we come to have, and be assured of this calling, then therewith all things also pertaining to life and godliness are given us. And the reasons thereof are,

1. Such is the efficacy of this calling; 'not of men, but of God.'
2. Such is the fidelity of him who calleth us.
3. Such is the continual supply he will make of all things to us.

If he hath called us, he will supply us with all things, with piety here, and crown us hereafter in glory.

Thus far we went. Now let us go on. Something yet remains to be handled of the conveyance, where he saith, 'He hath called us. This word *us* hath his proper weight, and must not slightly be passed over. For although we have already spoken of calling in general, and the necessity thereof, yet now it is also fit to consider thereof in particular for our proper interest therein; for, as it is not sufficient to have a general knowledge of God in his power, justice, mercy, goodness, or other his attributes, or of Christ in his person and function, but I must know how he is merciful and good unto me, how he justifies and conveys life to me,—for unless we know God in Christ in particular, the general will not serve,—to know only that there is a covenant, a gospel, and life therein, that there is a Mediator, thou mayest know all this and more, and yet it be unprofitable to thee; so it will not suffice us to know there is a calling to glory and virtue, but in particular we must know him calling us to glory and virtue; for if we cannot say, He hath called *us*, we have small reason to rejoice, or be content of our estate. I enlarged this the last day by the similitude of a rich inventory and a will; a man may have a rich inventory, and read of many brave things and moveables therein, and know them also, but unless from the gift of the testator he may make claim to somewhat given him by name in the will, he is a poor man, for all his rich inventory. So is it of calling; a man may have a general calling, but he must have it by name: 'Who hath called *us* to glory and virtue.'

The point then is,

Doct. 1. That whereby a Christian may have title, interest, and comfort, in life and glory. It is not a knowledge of calling in general, but of that particular calling of ourselves to glory and virtue. This doth interest us in the promises of God. See Acts ii. 39, where, after they had been pricked with his sermon, he says, to comfort them, and invite all to hope and seek, 'For the promise is made to you and to your children;' and then he adds the condition, 'Even to as many as the Lord our God shall call.' No calling, no promise. Nay, further, without this there is no encouragement to holiness. 1 Tim. vi. 12, there Paul wills Timothy 'to fight the good fight of faith, to lay hold upon eternal life;' but on what ground is this? 'Whereunto thou art also called.' This is the reason why he is encouraged to lay hold; God had sanctified, and made a change in him, therefore he had good reason to lay hold of eternal life. So I would have every one of you know, that it is a command of God that every man should make 'his calling and election sure,' 2 Peter i. 10, as is shewed in the tenth verse of this chapter, where my text is. And for this, that we may be stirred up unto it, see both reason and example.

The reason is, because by this knowledge of our calling we draw home to our election. See for this Rom. viii. 30 : ' Whom he called, them also he justified ; and whom he justified, them also he glorified,' and so elected and predestinated.

By our calling, therefore, which is by an eternal purpose and grace of God in time, changing and renewing us unto holiness of life, we come to know the eternal decree of God, which otherwise were presumption to search, and may not be looked unto. For, as a prince's secret mind is made known by edicts and proclamations, which before we durst not search into, neither could know, so when God's secret counsel to execution is manifested, by changing our hearts, by calling us from the world to an holy calling, in a sanctified life : this, then, is no presumption, but duty in us, by our calling, to judge of our election, and so of our calling to glory and virtue.

If you look for an example of this, see that of St Paul, Gal. ii. 20, where that Paul gives a proof of his hope of life and calling, says, ' Nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' What doth Paul mean here ? Doth he mean to engross unto him only, and make a monopoly of Christ ? No ; but he invests and puts himself into the common inheritance of the saints, because Christ loved him, and had given himself for him, because Christ dwelt in him, and that he had attained to lead a holy life. This was the ground of his assurance to eternal life, and of his calling to glory and virtue.

Obj. But some may object, and say, What speak you of St Paul ? This was peculiar unto him, he was a chosen vessel, others cannot attain the like ; chiefly the papists, they object most against this, who would have no assurance of calling but by special revelation. But the apostle, 1 John iv. 16, saith far otherwise. There he saith not, *we hope*, for he knew so weak a word could not express so great a matter and such assurance as he was about to declare unto them, but ' *we have known and believe the love wherewith God hath loved us.*' To know God's calling, and not our interest therein, it is a punishment, rather than any comfort unto us ; as Christ speaketh of the Jews, Mat. viii. 11, ' For I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness.' It is a small comfort to the children of the kingdom to know much, and yet to be thrust into utter darkness ; but we must labour to know and believe this love of God to us, as the apostle did. Not that I exclude hope from faith, for though there be a distinction between them, yet there can be no separation ; faith hath ever hope with it : a strong faith, a strong hope ; a weak faith, a weak hope ; a staggering faith, a staggering hope ; a pale faith, a pale hope ; but this we must do, make it our own, know it, believe it, apprehend it for our own. Many may know Christ in a sort, but not apprehend him. What is my knowledge, but so much the more misery to me, if I apprehend not Christ ? For this I must crave leave to tell you a tale which shall make this I say good. There was not long ago a revolting wretch, one Francis Spira, beyond seas, who in the midst of his torments and despair, being told of the mediation of Christ's justification, the virtue of his blood, and merits of the same, burst out in this strange unexpected speech, ' I know all this, and more than any of you, and yet I cannot lay hold thereof to me' (a).

Then further, let us by the way add one point more, which formerly in part I touched.

Doct. 2. That this knowledge of our particular calling is one of the strongest motives unto all goodness, against that opinion of the papists, that say this doctrine opens a door to all licentiousness. Nay, it is so far from opening a door to all licentiousness, that like that angel of paradise, which with a flaming sword was set to keep the tree of life, he shuts all such liberty and licentiousness out of doors. So we see the apostles in their opinions still urge holiness and sanctification from this ground of the assurance of calling and election. Gal. v. 13, the apostle wills them 'not to use their liberty as an occasion to the flesh;' but on what grounds presseth he this? 'Ye have been called unto liberty.' Eph. iv. 2, he desires them 'to forbear one another in lowliness and meekness, endeavouring to keep the unity of the Spirit in the bond of peace.' But on what ground? 'That ye walk worthy of the vocation wherewith you are called.' Col. iii. 12, he exhorts them 'to put on bowels of mercies, kindness, humbleness of mind, meekness, and long-suffering, forbearing and forgiving one another.' But on what ground? 'As the elect of God, holy and beloved.' I might mention many places to this purpose; take this one more: 1 Thes. v. 9, after he hath exhorted them unto 'watchfulness and sobriety, to be sober, putting on the breastplate of faith and love, and for an helmet, the hope of salvation.' What is his ground? 'For God hath not appointed us to wrath, but to obtain salvation through our Lord Jesus Christ.' He that hath no assurance of this calling can have little comfort in performing of holy duties. A fearful, doubting soul lives in much vexation. Now I come to the uses, which are three.

1, Confutation; 2, trial; 3, instruction.

Use 1. The first is against all such as oppugn this doctrine, chiefly the papists, who are for that, that a man should not inquire after the assurance of his salvation. Such kind of men, I pray you what do they but do as much as in them lieth to overthrow and pluck up the root of faith, and of all obedience unto God? Oh, what should water my heart, and make it melt in obedience unto my God, but the assurance and knowledge of the virtue of this most precious blood of my Redeemer, applied to my sick soul, in the full and free remission of all my sins, and appeasing the justice of God? What should bow and break my rebellious hard heart and soften it, but the apprehension of that dear love of my Saviour, who hath loved me before I loved him, and now hath blotted out that hand-writing that was against me? What should enable my weak knees, hold up my weary hands, strengthen my fainting and feebled spirit in constant obedience against so many crosses and afflictions, temptations and impediments, which would stop up my way, but the hope of this precious calling unto glory and virtue? Down, then, with this false opinion and perverse doctrine, which overthroweth all the comfort of godliness, faith, and obedience to God.

Use 2. The second is, that every man then must try his title, what calling he hath. The trumpet of God is come and sounded loud in our ears; I mean, as it is Titus ii. 11, 'The grace of God, that bringeth salvation unto all men, hath appeared, teaching us to deny all ungodliness and worldly lusts,' &c. Not that it bringeth salvation unto all men, but unto all nations, to some of every sort. Now inquire whether this grace be come home unto thy heart, what power thou hast against thy corruptions, what sanctification and calling thou hast.

Exception. There is no man, I hope, that from hence needs to gather any matter of despair or discomfort, for that which hath not been it may be. God may have a time for thee; for who knows, but even whilst now that we are speaking of calling, the Lord may call thee, and touch thy heart with a sense of his love. I say to thee, be not discouraged, for there may be a time for thee. But I say unto such who think they are called, Art thou called? Hast thou had comfort of thy calling? Deceive not thyself; look from whence thou art called; if he have called thee, as it is 1 Peter ii. 9, out of darkness, he hath called thee to light, yea, out of darkness into his marvellous light. Hast thou seen a rare light in the gospel? Hast thou seen what palpable darkness thou hast been in? Hath he enlightened thee now from darkness into holiness, that now thou delightest thyself to do the works of God? If thus thou be called, then hath he called thee 'to a fellowship in his Son.' Shew me what conformity hast thou with him? Believest thou in him? at least, dost thou receive him offered unto thee? If thou receive him offered to thee, then cheer up thy heart, thou art called; so saith John i. 12, 'But as many as received him, to them gave he power to become the sons of God,' &c. What apprehension and feeling of this there wants, if thou hast received Christ, yet power is given thee to be the son of God, thou mayest have it.

Further, I say unto such, what peace hast thou obtained through him? Having him, thou hast peace; 'he is our peace.' Look what thou once wast, look now, what remission of sins, what dominion thou hast over them, what peace of conscience thou hast obtained! His blood hath a purging and a cleansing virtue to wash us from all sin, in delight, love, and approbation, as Heb. ix. 13, the apostle sheweth, 'that if the blood of bulls and goats, and the ashes of an heifer, sprinkling the unclean, sanctified them, as to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works, to serve the living God!' Hast thou then peace, and a clean conscience with God and man? Hath he made it clean? Hast thou seen thy sin and thy impiety? and hath he cleansed thee from it by means of life? Hast thou in thy body been dead, and then art thou alive, and quickened from the dead? Hast thou found thyself to be alive? If thus thou be called, thou art also certainly justified. There is a calling and an election begun, that shall lead thee to life and glory. Be of good cheer then: thou mayest rejoice in peace; thou art certainly called to glory and virtue.

Yet to go on; he says, 'called us.' This was necessary to be stood upon in particular, that a man might not be deceived of his estate. For as there are some who presume on false and no titles, having no right, so there are some who have good title to glory, yet dare not make claim to the same, nor have any comfort thereof: as, on the contrary, we see some will boast of faith, and yet not know what it meaneth; but a liking of godliness in others, a seeming show of it in themselves, haunting of good company, for some respects, and the like, makes a shew of faith; when those others who cannot see their calling and election, nor their title, are indeed more happy. For whence is their discomfort? Not because they want a title, but because they see it not, for either affliction and crosses hath so slurred and dimmed the print, that they cannot for the present read it; or by temptations, Satan hath cast a blot upon their evidence, that they know it not; or their eyes are so full of tears, and their mind carried, that they cannot duly consider thereof, though indeed their title be good still. Even as

a print of a seal, though the print be dimmed, and not apparent, yet is a good sufficient evidence in law, though it be not so fairly stamped, and the seal so evident, as that of other seals: so I say unto thee, be not discouraged though thy seal be smooth, and little; yet look if any measure of faith be in thee in truth, or any light of God have shined in thine heart, though there remain faith and doubting still in thee. This dims the print, but mars not quite the evidence; as though the legs and knees be not so strong as others, yet thou wilt not deny, but having weak legs and knees, thou hast such members as well as others, and art able to go; thou hast them in truth, though not in such strength as well as they; so I say, thy weak and dim evidence may be true as the strongest. When we desire for more, wish for more, endeavour for more, and are not content of that we have, in this case, the evidence is but blotted, we want not the title.

Use 3. The third is *for instruction*. If this be so, let not then any man dare to confound the external calling of men with the internal calling of God. You shall at some times see some men at a word of God falling suddenly upon them, struck as with a clap of thunder, and go away bleeding, as one struck on a galled wound; this affects much for the present, but continueth not.

So again, the calling of God by the ministry, breeds in some a certain amazement, when the majesty and glory of the word, overcoming our senses, doth for the present ravish us with a marvellous conceit of the excellency thereof; as those in the Gospel, who having heard of the excellency of the kingdom of God, do thereupon send out this confession, 'Blessed are they that eat bread in the kingdom of heaven,' and yet in neither of these a true calling. A man, if he have no more, may have small comfort in either, save by the one he may be convicted, and by the other condemned. The market, indeed, by the preaching of the gospel, is set open, the banquet is provided, and the guests invited to it, but where is thy warrant to come? where is thy invitation? where is thy wedding garment? what answer canst thou make unto the Lord of the feast? where are the fruits of thy faith? where is thy sanctity? where is the sense of thy poverty and wretched misery? where is thy hunger and thirst, and desire of Christ? Look to this well.

Again, we must not think that the particular calling of men, either to magistracy or ministry, is this calling to glory and virtue; the first whereof, is to

1. Execution; 2. Action.

For if an outward calling to the ministry be sufficient, then Judas, who had such a calling to assist Christ in his ministry, and had, with the other, power to cast out devils, had this calling, Luke ix. 1. But he was not thus called; he knew it not, for if he had known it, he had been saved and lived.

Further, how precious this calling should be unto us, we may see, Luke x. 20, whereupon the seventy disciples returned rejoicing, that the spirits were subject unto them. Christ reproves them, saying, 'Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.'

Here is only cause of true joy. We know this was a great and excellent work, to subdue spirits and devils, to relieve poor souls, and in this to shew forth his exceeding power, who had sent them; and yet all is nothing to this calling. Christ he wills them to look to their election, and rejoice

therein, as though all other joys were in vain, until a man might rejoice in this.

Let not, therefore, a man rejoice in any outward calling only; nay, not in this, that he is called to be a minister in the church of God, without this particular calling.

By this then be sure to take thy warrant of rejoicing, fetch it out of this calling, that God hath called thee to glory and virtue, which is the next thing to consider of; our calling to glory and virtue; I mean, a consideration of these things whereunto we are called, glory and virtue.

1. *Glory.* Glory is the end of all. The glory of God is the furthest reach and end of all things, and virtue is the way leading unto glory. Glory, the extent of glory, is set before virtue, the means and way thereunto: why unto virtue, and not by virtue, I have shewed already, I will not now insist. The liberty of the Scripture is manifold in the like. Glory; what is glory? Glory with men is nothing else but an estate in the world, that draws amazement and admiration after it; this it is, not that which we look after. Of such a kind of glory we read, Gen. xlv. 18, of Joseph, whereof he speaks to his brethren, 'And you shall tell my father of all my glory in Egypt.' This was a glory, and a glory, I confess, not to be despised, when God gives it as a favour and pledge of future glory, as it was unto him.

Further, we read of another glory, which was put from Moses upon Joshua, Num. xxvii. 20, where God said to Moses, that he shall bring Joshua before the priest, and shall put some of his glory upon him, and his Spirit, that he might be honourable before the people: this was the glory of endowments, but it is not that glory we inquire after. We read of another glory, Prov. xxii. 4, the reward of humility, and the fear of the Lord, is riches, glory, and life; neither is this that glory we inquire for, ours is of a higher strain. This glory then we speak of, is the reward of goodness, and is ever attended with virtue. For as shame and sin still go together, so do glory and virtue, even by the testimony of the consciences of all good and ill men. The glory then we speak of is an eternal glory.

'Called to glory and virtue.'

It is not meant, when he says 'called to glory,' that a Christian is only called unto that, and unto nothing else by the way, but by the way he is called unto virtue, and by occasion unto afflictions. When God will give physic, humble, purge, and fit us by the way, then accidentally come afflictions and crosses, that if there be anything in us which hinders and makes us unfit for glory, these afflictions and crosses scour us, and purge away.

But God's end of calling us is unto glory; as 1 Thes. ii. 12, there they are exhorted to 'walk worthy of God, who hath called you unto his kingdom and glory.' Rom. ix. 23, the children of God are called the 'vessels of mercy, which he had afore prepared to glory.' This glory is only of his mercy, from whence glory floweth unto us; mercy is the ground thereof. What shall I say of glory? See what is written, Rev. xix. 9, when a voice came to him and willed* Write, what doth he write? 'Blessed are they which are called unto the marriage supper of the Lamb.' There was a glorious feast, full of glory; and then it followeth, 'These are the true sayings of God,' for to comfort and assure the faithful, of the excellency and truth of this happiness, and to stir them up to a pursuit thereof. Why thus blessed? Because by this marriage supper is meant that great,

* Qu. 'called'?—Ed.

general wedding feast in heaven after the resurrection, where the King of glory and the angels are, where the Lamb's wife, as it is in the former verse, and all shall meet, at which all the creatures in their greatest glory, heaven and earth and all, shall put on new habits; for as a vesture shall they all be changed, Heb. i. 12; 2 Peter iii. 7, they shall be renewed. Here shall be glory, and surpassing glory, as it is written, 1 Cor. i. 9, then to be 'called unto fellowship with Christ;' yet more, as Rom. viii. 17, to be heirs; nay, yet a step more, to be co-heirs with him together in glory. Men cannot reward their servants thus, but it is the only excellency of our great Master,* that he can make all his servants heirs, and all his sons kings. Thus as it is upon this strong tower, whereupon now we stand, and rejoice in the hope of the glory of God; as it is called the glory of God, so, 2 Thes. ii. 14, we are stirred up to thankfulness for the same, as being called by the gospel to the obtaining of the glory of the Lord Jesus Christ; and, 1 Peter v. 4, it is there called a crown of glory that fadeth not away.

And, finally, what use and advantage the faithful make of this glory against all the crosses, afflictions, storms, and tempests of this life, the apostle sheweth; 2 Cor. iv. 17, saith he, 'For our light affliction, which is but for a moment, worketh for us a far more excellent and eternal weight of glory.' The more affliction, the more glory. Our thoughts cannot bear nor reach to that exceeding depth of the apostle's conceit of glory.

But perhaps like unto some great glory of a prince, it may continue but for a day, though but a day in this great glory were a wonderful thing, and passing all the glory of this world. No, saith the apostle, it shall be eternal. What more? It shall be a load, a weight, an exceeding weight, of glory. Oh how the apostle grows full, and lifts himself higher and higher, striving to express a thing unexpressible! Why doth he thus, but to move our hearts, and ravish us also in exceeding admiration of the greatness of this glory?

What can be said more? If yet you desire to hear more of glory, consider we, if you will,

1, The place, where; 2, the company, with whom; 3, the title, what; 4, the time, how long.

1. First, *For the place.* It is heaven, the proper seat and mansion of all glory, where Christ is. So Christ speaketh in that prayer of his: John xvii. 24, 'Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory.' This needs not much proof. So also 1 Thes. iv. 17, 'Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.' Oh if the outside, skirts, and suburbs of the palace (the stars and planets, chiefly those two great lights, the sun and moon) of this great King be so glorious, that with our eyes we cannot look upon the splendour of the same, what brightness of glory is in the chamber of presence, innermost court, and *sanctum sanctorum* itself! And if now, in the state of corruption, where sin hath abated such a deal of their glory, these creatures are yet so glorious, what shall they be when they shall be changed and renewed in that state of incorruption? And if they then be glorious, how much more shall the glory of the Creator! Yea, when all the creatures shall put on their new habits, gloriously arrayed for this marriage feast; when the

* That is, the 'excellency' of Christ alone.—G.

general kinds of all creatures shall be changed, renewed, and delivered from the estate of corruption and vanity unto the glorious liberty of the sons of God; for that they shall be delivered it is clear, Rom. viii. 21. So the apostle Peter speaks of a new heaven and a new earth, 2 Peter iii. 13; not new in substance or quality, but renewed and purged. I say, when the glory of all these creatures shall meet, renewed in exceeding glory, what a deal of glory shall be there, both in heaven and earth! And if the servants at that day shall be glorious, judge you what shall be the glory of the bride and bridegroom.

2. The second thing is *the company, with whom*. No chaff shall be there mingled with the wheat, no darnel shall be amongst the corn, no unclean thing shall enter therein or be amongst them, Rev. xxi. 27, but there we shall be with innumerable millions of God's holy angels; and not so only, but with Jesus Christ the Mediator of the new covenant, and God the judge of all, &c.; as the apostle shews, Heb. xii. 22. To which he sheweth we are now already come in this life, and entered with them; but then is the full time, that we shall find the full comfort and perfection thereof in that meeting.

And therefore the Queen of the South's spirit did fail her when she had seen all Solomon's magnificency, his wisdom, the glory of his house, his meat, table, the attendance of his ministers, their apparel, &c., pronouncing those men and servants to be happy which might stand continually before him to hear his wisdom, 2 Chron. ix. 7. Blessed Lord, how great shall our felicity be to be continually with our God, who is the fountain of all wisdom, and to behold his face continually in so wonderful a light!

3. Thirdly, *The title, what*. Not of creatures, or of servants, not so only, but of sons and heirs, and co-heirs with Christ. This, one would think, were sufficient; and yet the Scripture gives us others to the like effect, as that we shall be kings and priests unto God. What can be more? But what shall be our condition then in this so excellent an estate? Oh, who can tell? Surely I cannot. But as those spies who went to view the land of Canaan, by some of the grapes and fruits which they brought, did judge of the fertility of the land, so, I say, if by the word of God those first-fruits of the Spirit, the love of God shed abroad in our hearts, those beginnings of grace, the divers working and operation of the same Spirit, those feelings and joys of the faithful raised thereby, peace of conscience, and all that which shines in the glory of the gospel, we may think of the same. If by these grapes, these fruits of our celestial Canaan, we may judge of our condition then, I will speak my mind to you. This we know for certain, that the image of God shall then be perfectly renewed in us, so to know and feel no more labour, no more pensiveness of heart, no more sin, sorrow, nor temptations, which shall all then cease, and then again to be holy as God is holy, I mean not in that habit of holiness he is holy, but in that manner. And so here we shall have a happiness beyond that estate of Adam's innocency; for at the best all he received was but a possibility to stand if he would, but we shall receive an impossibility ever to fall again.

So again, for our bodies, they shall have no manner of disturbance or subjection to corruption; then they shall know nothing but glory, glory within and glory without, all glorious. So the apostle Paul, 1 Cor. xv. 42, sets down the same of the body in four heads:

(1.) Says he, the body is sown in corruption, but raised in incorruption. Then no more mortality, nor tribulation, nor any sense of sorrow. Some

interpreters have thought good to express this by the word impassible, signifying an impossibility of feeling any more hunger, cold, thirst, sorrow, and the like; in brief, not capable of suffering any more; for at first, sin brought in corruption, but then all sin being abolished, corruption, and all things thereunto belonging, must needs cease.

(2.) He says it is sown in dishonour, and is raised in glory. Thus we see how loathsome a dead body is generally to all, yea, even that of our dearest friends; we cannot then endure to see it. Some may say this is but passion for friends which causes this. I grant, but yet generally there is an hatred naturally in all to look upon a dead body. Ay, but then it shall be a glorious body, a bright, shining body, as Mat. xiii. 43, 'Then shall the righteous shine forth as the sun in the kingdom of their Father.'

We see here how things of great splendour do affect and move us, as the heat and light of the sun, and the glory of the heavens, the moon and stars, and the like. Consider, then, how glorious thou shalt be, to shine as the sun in the firmament, yea, as the sun when he riseth in his might.

(3.) So again, these bodies, though lame, dismembered, disfigured, abortive, or what you will of the like kind, shall rise again without all deformities, caused either through want and defect of nature, or time; and therefore the apostle, though he say, 'it is sown in weakness,' yet he adds, 'it is raised in power,' strong with the qualities and necessities thereunto.

(4.) So also, lastly, the apostle unto the power addeth agility, nimbleness, spiritualness. It is sown 'a natural body, it is raised a spiritual body;' subtile as it were, like a spirit, not unable by lumpish heaviness to move upwards, but being incapable of anything pressing downwards; a glorious body, not clogged with mortality; and the soul, no more imprisoned, then is swift, nimble, and spiritual. Not that I say it shall not then keep the bodily dimensions, to be a body truly, for it shall do so still, but by reason of alteration of qualities, swiftness and agility, so it shall be a spiritual body. And if the glory of the body shall be such, what think you shall be that exceeding glory of the soul?

A taste hereof we have set forth, 1 John iii. 2: 'For we know that, when he shall appear, we shall be like him; for we shall see him as he is.' What can be more? And, Phil. iii. 20, the apostle says, 'But our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' May some say, This is soon said; how shall this be done? He answers, By that mighty power whereby he is able to subdue all things unto himself. If he hath power over all things, then hath he power to bring to pass this also.

4. Now we want but *the time, how long*. What can be said of eternity? Think what we can, this is ever beyond the reach of all our thoughts, only I may say thereof as it is Ps. lxxxiv. 10. If the prophet David did make so great account of one day, in the sanctuary upon earth, 'that he had rather be one day in God's court, as a door-keeper, than be a thousand elsewhere, or dwell in the tents of wickedness,' what shall it be to be not one day in the court of heaven; for even but one day were a great happiness to be there; but to be there for ever, out of all time! For then, the angel in the Revelation, 'Time shall cease, and be no more,' Rev. x. 6. What is time, but the measure of motion, which, once ceasing, time shall cease also, and we shall have eternal rest. As no minute of time shall ever be that shall give any release to the torments of the damned, so shall there never again be any time which shall give the least intermission to the

joys of the elect. Oh, where are our hearts? How should they be lifted up to hear of these things; what should we leave undone that may be done, once at last, to have life eternal? Now I come to

The uses. 1. If this, then, as is proved, be the only calling that we are called unto, unto glory and virtue, *let us labour to acknowledge the excellency of the calling of God, and set a due price upon the same.* Why stagger we herein? We are full of false fears, and discouragements, because we hear that 'all that will live godly in this world shall suffer persecution,' 2 Tim. iii. 12; therefore we give back, and are shamefully dismayed; and yet what lose we by this suffering? for, saith the apostle, 'If we suffer with him, we shall reign with him,' 2 Tim. ii. 12. Is not, then, the reigning beyond the suffering? Oh but if it were to suffer only, it were somewhat! But herein we must war and fight. Oh but it is for a kingdom; would we be crowned and not fight? and in fight would we have no enemies? Ay, but we may be overcome in the fight. No, but we are sure to overcome. Who would not then fight? God, when he calls us to conquer, then he conquers for us, and he conquers in us; and, as it is Rom. viii. 37, 'We are more than conquerors in him.'

No man, we know, how base soever, even the greatest coward that may be, but he would fight, if he were sure to overcome. What cowards then are we. Every one of us would be reputed stout and valiant; where, then, is our valour, whenas every barking of a dog, as I may so call them, or every touch of a fly, makes us deny our master? Oh, the shame of our profession; what is this temporising but to draw to lukewarmness, and so to denial, that we are ashamed in this or that company for these and these causes of our profession! Well, remember, if we deny him, he will deny us; if we be ashamed of him, he will be ashamed of us, Mat. x. 33. In this case, what shall, what can we answer him at that great day?

But if nothing in the excellency of this great calling will encourage us to war thus, yet let glory do it. 'Called to glory,' as it is Heb. xii. 2. Set glory before thy eyes, this or nothing will make thee go on. Look at Christ Jesus, 'who, for the joy that was set before him, endured the cross, and despised the shame, and is now set down at the right hand of God.' This will encourage thee to go on; and if thou so run that thou mayest obtain, so shalt thou in time be.

This is that which formerly hath been taught us out of the former chapter, Heb. xi. 10. Of all those famous champions, what made them hold out so in all their troubles and crosses but this, that they look at 'a better city, which hath foundations, whose builder and maker is God?' Here, therefore, stir up your fainting spirits to despise these base things you so delight in here, and look at glory; and to stir you up a little thereunto, give me leave to tell you a story which may help you to see what base delights we rejoice so in.

It is written of Cæsar that, travelling in his journey through a certain city, as he passed along, he saw the women for the most playing with monkeys and parrots, at which sight, thinking it strange, he said, What, have they no children to play with? So, I say, it is a base thing for us to be so toying* with these worldly delights, as though we had no better things to look to, when we are carried away with fair buildings, rich household stuff, riches, high birth, and the like; what are all these but monkeys and parrots unto this glory?

I confess, in themselves they are good things, but when these put Christ

* That is, 'trifling'—G.

out of doors, and take up your heart so as we think most of them, then all is not well. Nay, even in the church, how are our hearts carried away from better things? When we see one with a better fashioned gown than we, one with a better plume, oh our hearts run on this all the sermon time, never resting until we have the like. If it be thus with us still, O God, where is our calling to glory and virtue? Where is that kingdom we aspire after, when we hunt so eagerly after these things, in themselves so vain, get with so much ado, kept with so many fears, and parted with [with] such a deal of sorrow, and thus forget that calling of him who calleth us to glory and virtue?

It were good, methinks, that every man, when he is a-going to these idle sports, should thus reason with himself: O my soul, whither now art thou a-going? to see such a show, to see such a fair house, to see this mask and yonder play, and this and that company? If these seem to delight thee, yet what are they compared to glory? Are they not all vanity? Why art thou so eager in vain things. Oh why are we told here of a calling unto glory and virtue, but to stir and lift our hearts unto the search of such a calling which we are called unto, and in regard thereof to set a low price on all the things of this earth? There are many of you, I know, that dare not in your hearts say against that which I now speak, and yet you labour not for the same. Well, I wish you deceive not yourselves. Never think that you have learned anything, until your hearts be warned* and affected at these things. Oh worldly-minded men, and so taken up with the things of this life, with the base trudgery of this world!

2. The next is, to *value the children of God highly for the graces of God in them*, so judging of them. Not that I take upon me, as some have foolishly done, to judge and know certainly such a one to go to heaven or not. I determine not of such, only I mean that such in whom we see God's graces shine in a holy life, we must judge that such are called. And to what are they called? To glory, and eternal glory. You see how much ado we make here of great heirs, though we shall never be the better for them. How we do prize, embrace, dandle them in our arms, who at age never thank us again. If we delight so in these great heirs, why prize we not the heirs of heaven? why delight we not in God's children, who are greater heirs? Perhaps they are in their minority and nonage, yet are they heirs of heaven, kings and priests of God. But perhaps they are wronged and abused by some in this world, yet are they great heirs still. How darest thou despise or abuse any of these little ones? Sayest thou that thou art called to glory and virtue? Hast thou any portion in Christ, and despisest such? If thou wert called to glory, thou wouldst highly esteem of such.

3. The last is *for consolation*, a man that hath this calling unto glory, Oh how marvellously may such an one be joyful in all tribulations, sorrows, and crosses. Oh but, says one, I am in poverty, what shall I do? Stay a while, and glory will come, and thou shalt be rich as the best. Oh, may some other say, but I am tormented with sorrow and sickness, yea, am so loathsome, as doth make me stink in my own sight, and be a burden to myself and others,—a thing which may befall even God's dear children. Oh but think then even this loathsome vile body is appointed unto glory, and glory will come ere it be long. And so in my children and friends, in whose death, as a heathen said, we die often (*b*); yet I will rest in this, in that God hath taken them into perpetual rest, in that they are laid up in

* Qu. 'warned'?—Ed.

the bosom of my Saviour, and are heirs of glory. I will think them all most safe. Oh but grisly death comes; what of all this? This shall cheer me most of all. There may well be a little struggling, but I shall overcome: this shall be to me the door of life and rest. Then will I think and expect the bright morning shall come, and look for a glorious wakening. So of all Satan's temptations, how many, mighty, or great soever they be, though they vex me sore for a time, yet I shall get double strength by them, having once overcome, for he who most wrestles thus hath most strength at last. All they shall make me but so much the stronger to contend for this glory; yea, all the sufferings of this life shall not be able to rob me of the same; for strong is my Redeemer to confirm me unto the end. What shall I say more? If we were not novices, and unacquainted in this our calling to glory, we could not be so distempered at our own crosses and losses, and those of others. What will not the hope of glory go through? Lord, so work upon our hearts, that we may know what the excellence of this our calling is to glory, that so we contend for the same.

NOTES.

(a) P. 494.—'One Francis Spira.' See note, Vol. III. page 533, note *qq*.

(b) P. 503.—'So in my children and friends, in whose death, as a heathen said, we die often.' Seneca, in his *Epistolæ*; but it is a commonplace of the Classics.

G.