

CHAPTER 2

WHAT IS IT TO BE SAVED BY GRACE?

Now I come to the second question — to wit, What is it to be saved by grace? For so are the words of the text, “By grace ye are saved.” But,

First. I must touch a little upon the word GRACE, and show you how diversely it is taken. Sometimes it is taken for the goodwill and favor of men (^{<4727>}Esther 2:17: ^{<6012>}Ruth 2:2: ^{<6018>}1 Samuel 1:18: ^{<1069>}2 Samuel 16:4). Sometimes it is taken for those sweet ornaments that a life according to the Word of God putteth about the neck ¹⁹ (^{<2009>}Proverbs 1:9; ^{<2022>}Proverbs 3:22). Sometimes it is taken for the charity of the saints, as ^{<4006>}2 Corinthians 9:6-8.

But “grace” in the text is taken for God’s goodwill, “the goodwill of him that dwelt in the bush;” and is expressed variously. Sometimes it is called “his good pleasure.” Sometimes, “the good pleasure of his will,” which is all one with “the riches of his grace” (^{<4007>}Ephesians 1:7). Sometimes it is expressed by goodness, pity, love, mercy, kindness, and the like (^{<6004>}Romans 2:4; ^{<2609>}Isaiah 63:9; ^{<5004>}Titus 3:4, 5). Yea, he styles himself, “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*” (^{<0346>}Exodus 34:6,7).

Second. As the word “grace” signifieth all these, so it intimates to us that all these are free acts of God, free love, free mercy, free kindness; hence we have other hints in the Word about the nature of grace, as,

1. It is an act of God’s will, which must needs be free; an act of his own will, of the good pleasure of his will; by each of these expressions is intimated that grace is a free act of God’s goodness towards the sons of men.
2. Therefore it is expressly said —

“Being justified freely by his grace” (^{<4824>}Romans 3:24).

3. “And when they had nothing to pay, he frankly forgave them both” (^{<4074>}Luke 7:42).

4. And again, “Not for your sakes do I this, saith the Lord God, be it known unto you” (^{<3632>}Ezekiel 36:32; ^{<6805>}Deuteronomy 9:5).

5. And therefore “grace,” and the deservings of the creature, are set in flat opposition one to another —

“And if by grace, then *is it* no more of works; otherwise grace is no more grace. But if *it be* of works, then is it no more grace; otherwise work is no more work” (^{<4816>}Romans 11:6).

The word “grace,” therefore, being understood, doth most properly set forth the true cause of man’s happiness with God, not but that those expressions, love, mercy, goodness, pity, kindness, etc., and the like, have their proper place in our happiness also. Had not God loved us, grace had not acted freely in our salvation; had not God been merciful, good, pitiful, kind, he would have turned away from us when he saw us in our blood (^{<3301>}Ezekiel 16).

So then, when he saith, “By grace ye are saved,” it is all one as if he had said, By the goodwill, free mercy, and loving-kindness of God ye are saved; as the words conjoined with the text do also further manifest: “But God,” saith Paul, “who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ [by grace ye are saved].”

Third. The words thus understood admit us these few conclusions —

1. That God, in saving of the sinner, hath no respect to the sinner’s goodness; hence it is said he is frankly forgiven, and freely justified (^{<4074>}Luke 7:42; ^{<4824>}Romans 3:24).

2. That God doth this to whom and when he pleases, because it is an act of his own good pleasure (^{<4015>}Galatians 1:15,16).

3. This is the cause why great sinners are saved, for God pardoneth “according to the riches of his grace” (^{<4007>}Ephesians 1:7).

4. This is the true cause that some sinners are so amazed and confounded at the apprehension of their own salvation; his grace is unsearchable; and by unsearchable grace God oft puzzles and confounds our reason (^{<3362>}Ezekiel 16:62, 63; ^{<4906>}Acts 9:6).

5. This is the cause that sinners are so often recovered from their backslidings, healed of their wounds that they get by their falls, and helped again to rejoice in God's mercy. Why, he will be gracious to whom he will be gracious, and he will have compassion on whom he will have compassion (^{<8015>}Romans 9:15).

Fourth. But I must not here conclude this point. We are here discoursing of the grace of God, and that by it we are saved; saved, I say, by the grace of God.

Now, God is set forth in the Word unto us under a double consideration

1. He is set forth in his own eternal power and Godhead; and as thus set forth, we are to conceive of him by his attributes of power, justice, goodness, holiness, everlastingness, etc.

2. But then, we have him set forth in the Word of truth as consisting of Father, Son, and Spirit; and although this second consideration containeth in it the nature of the Godhead, yet the first doth not demonstrate the persons in the Godhead. We are saved by the grace of God — that is, by the grace of the Father, who is God; by the grace of the Son, who is God; and by the grace of the Spirit, who is God.

Now, since we are said to be ‘saved by grace,’ and that the grace of God; and since also we find in the Word that in the Godhead there are Father, Son, and Holy Ghost, we must conclude that it is by the grace of the Father, Son, and Spirit that we are saved; wherefore grace is attributed to the Father, Son, and Holy Ghost distinctly.

1. Grace is attributed to the Father, as these scriptures testify; ^{<8122>}Romans 7:25, ^{<4003>}1 Corinthians 1:3, ^{<4002>}2 Corinthians 1:2, ^{<8003>}Galatians 1:3, ^{<4000>}Ephesians 1:2, ^{<5000>}Philippians 1:2, ^{<5000>}Colossians 1:2, ^{<5000>}1 Thessalonians 1:1, ^{<5000>}2 Thessalonians 1:2, ^{<5000>}1 Timothy 1:2, ^{<5000>}2 Timothy 1:2, ^{<5000>}Titus 1:4, ^{<5000>}Philemon 3.

2. Grace is also attributed to the Son, and I first manifest it by all those texts above-mentioned, as also by these that follow: ^{<408>}2 Corinthians 8:9, ^{<4734>}2 Corinthians 13:14, ^{<808>}Galatians 6:18, ^{<102>}Philippians 4:23, ^{<563>}1 Thessalonians 5:28, ^{<368>}2 Thessalonians 3:18, Philemon 25, ^{<622>}Revelation 22:21.

3. It is also attributed to the Holy Ghost. Now, he is here called the Spirit of grace, because he is the author of grace as the Father, and the Son (^{<320>}Zechariah 12:10; ^{<380>}Hebrews 10:29).

So then, it remaineth that I show you,

FIRST, How we are saved *by the grace of the Father*.

SECOND, How we are saved *by the grace of the Son*. And,

THIRD, How we are saved *by the grace of the Spirit*.

I. Of the Father's grace.

FIRST. How we are saved *by the grace of the Father*. Now this will I open unto you thus —

1. The Father by his grace hath bound up them that shall go to heaven in an eternal decree of election; and here, indeed, as was showed at first, is the beginning of our salvation (^{<500>}2 Timothy 1:9). And election is reckoned not the Son's act, but the Father's —

“Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ, according as he hath chosen us in him before the foundation of the world” (^{<400>}Ephesians 1:3, 4).

Now this election is counted an act of grace —

“So then, at this present time also, there is a remnant according to the election of grace” (^{<510>}Romans 11:5).

2. The Father's grace ordaineth and giveth the Son to undertake for us our redemption. The Father sent the Son to be the Savior of the world — “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; that in the ages to come he might shew

the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus” (^{<400>}Ephesians 1:7; ^{<410>}Ephesians 2:7; ^{<414>}1 John 4:14; ^{<416>}John 3:16; ^{<419>}John 6:32, 33; ^{<424>}John 12:49).

3. The Father’s grace giveth us to Christ to be justified by his righteousness, washed in his blood, and saved by his life. This Christ mentioneth, and tells us it is his Father’s will that they should be safe-coming at the last day, and that he had kept them all the days of his life, and they shall never perish (^{<419>}John 6:37-39; ^{<420>}John 17:2, 12).

4. The Father’s grace giveth the kingdom of heaven to those that he hath given to Jesus Christ —

“Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom” (^{<423>}Luke 12:32).

5. The Father’s grace provideth and layeth up in Christ, for those that he hath chosen, a sufficiency of all spiritual blessings, to be communicated to them at their need, for their preservation in the faith, and faithful perseverance through this life; “not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began” (^{<500>}2 Timothy 1:9; ^{<400>}Ephesians 1:3,4).

6. The Father’s grace saveth us by the blessed and effectual call that he giveth us to the fellowship of his Son Jesus Christ (1 ^{<500>}Colossians 1:9; ^{<415>}Galatians 1:15).

7. The Father’s grace saveth us by multiplying pardons to us, for Christ’s sake, day by day —

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace” (^{<400>}Ephesians 1:7).

8. The Father’s grace saves us by exercising patience and forbearance towards us all the time of our unregeneracy (^{<424>}Romans 3:24).

9. The Father’s grace saveth us by holding of us fast in his hand, and by keeping of us from all the power of the enemy — “My Father,” said Christ, “that gave *them* me, is greater than all, and no *man* is able to pluck *them* out of my Father’s hand” (^{<409>}John 10:29).

10. What shall I say? The Father's grace saveth us by accepting of our persons and services, by lifting up the light of his countenance upon us, by manifesting of his love unto us, and by sending of his angels to fetch us to himself, when we have finished our pilgrimage in this world.

OF THE GRACE OF THE SON.

II. I come now to speak *of the grace of the Son*; for as the Father putteth forth his grace in the saving of the sinner, so doth the Son put forth his —

“For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich” (^{<408>}2 Corinthians 8:9).

Here you see also that the grace of our Lord Jesus Christ is brought in as a partner with the grace of his Father in the salvation of our souls. Now this is the grace of our Lord Jesus Christ; he was rich, but for our sakes he became poor, that we through his poverty might be made rich.

To inquire, then, into this grace, this condescending grace of Christ, and that by searching out *how rich Jesus Christ was*, and then *how poor he made himself*, that we through his poverty might have the riches of salvation.

First. *How rich was Jesus Christ?* To which I answer —

1. Generally;
2. Particularly.

1. Generally. He was rich as the Father — “All things that the Father hath,” saith he, “are mine.” Jesus Christ is the Lord of all, God over all, blessed for ever. “He thought it not robbery to be equal with God,” being naturally and eternally God, as the Father, but of his Godhead he could not strip himself (^{<618>}John 10:30; ^{<618>}John 16:15; ^{<418>}Acts 10:36; ^{<508>}Philippians 2:6; ^{<604>}Romans 9:4, 5).

2. Particularly. Jesus Christ had glory with the Father; yea, a manifold glory with him, which he stripped himself of.

(1.) He had the glory of dominion, he was Lord of all the creatures; they were under him upon a double account —

(a) as he was their Creator (⁵⁰¹⁶Colossians 1:16);

(b) as he was made the heir of God (³⁰⁰⁰Hebrews 1:2).

(2.) Therefore the glory of worship, reverence, and fear from all creatures, was due unto him; the worship, obedience, subjection, and service of angels were due unto him; the fear, honor, and glory of kings, and princes, and judges of the earth were due unto him; the obedience of the sun, moon, stars, clouds, and all vapors, were due unto him; all dragons, deeps, fire, hail, snow, mountains and hills, beasts, cattle, creeping things, and flying fowls, the service of them all, and their worship, were due unto him (⁴⁹⁰⁰Psalms 148).

(3.) The glory of the heavens themselves was due unto him; in a word, heaven and earth were his.

(4.) But above all, the glory of communion with his Father was his; I say, the glory of that unspeakable communion that he had with the Father before his incarnation, which alone was worth ten thousand worlds, that was ever his. But again; as Jesus Christ was possessed with this, so, besides, he was Lord of life; this glory also was Jesus Christ's: "In him was life," therefore he is called the Prince of it; because it was in him originally as in the Father (⁴⁸⁸⁵Acts 3:15). He gave to all life and breath, and all things; angels, men, beasts, they had all their life from him. Again, as he was Lord of glory, and Prince of life, so he was also Prince of peace, (²⁰⁰⁶Isaiah 9:6); and by him was maintained that harmony and godly order which were among things in heaven and things on earth.

Take things briefly in these few particulars —

(a.) The heavens were his, and he made them.

(b.) Angels were his, and he made them.

(c.) The earth was his, and he made it.

(d.) Man was his, and he made him.

Now this heaven he forsook for our sakes —

“He came into the world to save sinners”
(^{SAHS}1 Timothy 1:15).

He was made lower than the angels, for the suffering of death (^{SBP} Hebrews 2:9). When he was born, he made himself, as he saith, a worm, or one of no reputation; he became the reproach and byword of the people; he was born in a stable, laid in a manger, earned his bread with his Labor, being by trade a carpenter (^{SBP} Psalm 22:6; ^{SBP} Philippians 2:7; ^{SBP} Luke 2:7; ^{SBP} Mark 6:3). When he betook himself to his ministry, he lived upon the charity of the people; when other men went to their own houses, Jesus went to the Mount of Olives. Hark what himself saith for the clearing of this — “Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.” He denied himself of this world’s good (^{SBP} Luke 8:2, 3; ^{SBP} Luke 9:58; ^{SBP} John 7:35; ^{SBP} John 8:1).

Again, as he was Prince of life, so he for our sakes laid down that also; for so stood the matter, that he or we must die; but the grace that was in his heart wrought with him to lay down his life: “He gave his life a ransom for many.” He laid down his life that we might have life; he gave his flesh and blood for the life of the world; he laid down his life for his sheep.

Again; he was Prince of peace, but he forsook his peace also.

1. He laid aside peace with the world, and chose upon that account to be a man of sorrows and acquainted with grief, and therefore was persecuted from his cradle to his cross, by kings, rulers, etc.
2. He laid aside his peace with his Father, and made himself the object of his Father’s curse, insomuch that the Lord smote, struck, and afflicted him; and, in conclusion, hid his face from him (as he expressed, with great crying) at the hour of his death.

Objection. But perhaps some may say, What need was there that Jesus Christ should do all this? Could not the grace of the Father save us without this condescension of the Son?

Answer. As there is grace, so there is justice in God; and man having sinned, God concluded to save him in a way of righteousness; therefore it was absolutely necessary that Jesus Christ should put himself into our very condition, sin only excepted.

1. Now by sin we had lost the glory of God, therefore Jesus Christ lays aside the glory that he had with the Father (^{<412>}Romans 3:23; ^{<417>}John 17:5).
2. Man by sin had shut himself out of an earthly paradise, and Jesus Christ will leave his heavenly paradise to save him (^{<1034>}Genesis 3:24; ^{<5115>}1 Timothy 1:15; ^{<4168>}John 6:38,39).
3. Man by sin had made himself lighter than vanity, and this Lord God, Jesus Christ, made himself lower than the angels to redeem him (^{<2407>}Isaiah 40:17; ^{<3107>}Hebrews 2:7).
4. Man by sin lost his right to the creatures, and Jesus Christ will deny himself of a whole world to save him (^{<4058>}Luke 9:58).
5. Man by sin had made himself subject to death; but Jesus Christ will lose his life to save him (^{<4163>}Romans 6:23).
6. Man by sin had procured to himself the curse of God; but Jesus Christ will bear that curse in his own body to save him (^{<481>}Galatians 3:13).
7. Man by sin had lost peace with God; but this would Jesus Christ lose also, to the end man might be saved.
8. Man should have been mocked of God, therefore Christ was mocked of men.
9. Man should have been scourged in hell; but, to hinder that, Jesus was scourged on earth.
10. Man should have been crowned with ignominy and shame; but, to prevent that, Jesus was crowned with thorns.
11. Man should have been pierced with the spear of God's wrath; but, to prevent that, Jesus was pierced both by God and men.
12. Man should have been rejected of God and angels; but, to prevent that, Jesus was forsaken of God, and denied, hated, and rejected of men (^{<2482>}Isaiah 48:22; ^{<10124>}Proverbs 1:24-26; ^{<41275>}Matthew 27:26, 39, 46; ^{<4970>}Psalms 9:17; ^{<49106>}Psalms 11:6; ^{<49217>}Psalms 22:7; ^{<27211>}Daniel 12:2; ^{<48110>}John 19:2-5,37; ^{<40218>}Numbers 24:8; ^{<38210>}Zechariah 12:10; ^{<41027>}Luke 9:22).

I might thus enlarge, and that by authority from this text — “He became poor, that ye through his poverty might be rich.” All the riches he stripped himself of, it was for our sakes; all the sorrows he underwent, it was for our sakes; to the least circumstance of the sufferings of Christ there was necessity that so it should be, all was for our sakes: “For our sakes he became poor, that ye through his poverty might be rich.”

And you see the argument that prevailed with Christ to do this great service for man, the grace that was in his heart; as also the prophet saith, “In his love and in his pity he redeemed them.” According to this in the Corinthians, “Ye know the grace of our Lord Jesus Christ;” both which agree with the text, “By grace ye are saved.”

I say, this was the grace of the Son, and the exercise thereof. The Father therefore shows his grace one way, and the Son his another. It was not the Father, but the Son, that left his heaven for sinners; it was not the Father, but the Son, that spilt his blood for sinners. The Father indeed gave the Son, and blessed be the Father for that; and the Son gave his life and blood for us, and blessed be the Son for that.

But methinks we should not yet have done with this grace of the Son. Thou Son of the Blessed, what grace was manifest in thy condescension! Grace brought thee down from heaven, grace stripped thee of thy glory, grace made thee poor and despicable, grace made thee bear such burdens of sin, such burdens of sorrow, such burdens of God’s curse as are unspeakable. O Son of God! grace was in all thy tears, grace came bubbling out of thy side with thy blood, grace came forth with every word of thy sweet mouth (^{<BIB>}Psalm 45:2; ^{<BIB>}Luke 4:22). Grace came out where the whip smote thee, where the thorns pricked thee, where the nails and spear pierced thee. O blessed Son of God! Here is grace indeed! Unsearchable riches of grace! Unthought-of riches of grace! Grace to make angels wonder, grace to make sinners happy, grace to astonish devils. And what will become of them that trample under foot this Son of God?

OF THE GRACE OF THE SPIRIT.

III. I come now to speak *of the grace of the Spirit*; for he also saveth us by his grace.

The Spirit, I told you, is God, as the Father and the Son, and is therefore also the author of grace; yea, and it is absolutely necessary that he put forth his grace also, or else no flesh can be saved. The Spirit of God hath his hand in saving of us many ways; for they that go to heaven, as they must be beholding to the Father and the Son, so also to the Spirit of God. The Father chooseth us, giveth us to Christ, and heaven to us, and the like. The Son fulfills the law for us, takes the curse of the law from us, bears in his own body our sorrows, and sets us justified in the sight of God. The Father's grace is showed in heaven and earth; the Son's grace is showed on the earth, and on the cross; and the Spirit's grace must be showed in our souls and bodies, before we come to heaven.

Question. But some may say, Wherein doth the saving grace of the Spirit appear?

Answer. In many things. In taking possession of us for his own, in his making of us his house and habitation, so that though the Father and the Son have both gloriously put forth gracious acts in order to our salvation, yet the Spirit is the first that makes seizure of us (^{<4016>}1 Corinthians 3:16; ^{<4069>}1 Corinthians 6:19; ^{<4022>}Ephesians 2:21, 22). Christ, therefore, when he went away, said not that he would send the Father, but the Spirit, and that he should be in us for ever — “If I depart,” said Christ, “I will send him, the Spirit of truth, the Comforter” (^{<4046>}John 14:16; ^{<4007>}John 16:7, 13).

The Holy Spirit coming into us, and dwelling in us, worketh out many salvation's for us now, and each of them in order also to our being saved for ever.

1. He saveth us from our darkness by illuminating of us; hence he is called “the Spirit of revelation,” because he openeth the blind eyes, and so consequently delivereth us from that darkness which else would drown us in the deeps of hell (^{<4017>}Ephesians 1:17,19).
2. He it is that convinceth us of the evil of our unbelief, and that shows us the necessity of our believing in Christ; without the conviction of this we should perish (^{<4009>}John 16:9).
3. This is that finger of God by which the devil is made to give place unto grace, by whose power else we should be carried headlong to hell (^{<4012>}Luke 11:20-22).

4. This is he that worketh faith in our hearts, without which neither the grace of the Father nor the grace of the Son can save us, “For he that believeth not, shall be damned” (^{<4166>}Mark 16:16; ^{<4513>}Romans 15:13).
5. This is he by whom we are born again; and he that is not so born can neither see nor inherit the kingdom of heaven (^{<4887>}John 3:3-7).
6. This is he that setteth up his kingdom in the heart, and by that means keepeth out the devil after he is cast out, which kingdom of the Spirit, whoever wanteth, they lie liable to a worse possession of the devil than ever (^{<4126>}Matthew 12:43-45; ^{<4124>}Luke 11:24,25).
7. By this Spirit we come to see the beauty of Christ, without a sight of which we should never desire him, but should certainly live in the neglect of him, and perish (^{<4614>}John 16:14; ^{<4819>}1 Corinthians 2:9-13; ^{<2511>}Isaiah 53:1,2).
8. By this Spirit we are helped to praise God acceptably, but without it, it is impossible to be heard unto salvation (^{<4826>}Romans 8:26; ^{<4068>}Ephesians 6:18; ^{<4415>}1 Corinthians 14:15).
9. By this blessed Spirit the love of God is shed abroad in our hearts, and our hearts are directed into the love of God (^{<4816>}Romans 5:5; ^{<5112>}2 Thessalonians 2:13).
10. By this blessed Spirit we are led from the ways of the flesh into the ways of life, and by it our mortal body, as well as our immortal soul, is quickened in the service of God (^{<4825>}Galatians 5:18,25; ^{<4811>}Romans 8:11).
11. By this good Spirit we keep that good thing, even the seed of God, that at the first by the Word of God was infused into us, and without which we are liable to the worst damnation (^{<4819>}1 John 3:9; ^{<4013>}1 Peter 1:23; ^{<5114>}2 Timothy 1:14).
12. By this good Spirit we have help and light against all the wisdom and cunning of the world, which putteth forth itself in its most cursed sophistication’s to overthrow the simplicity that is in Christ (^{<4108>}Matthew 10:19,20; ^{<4131>}Mark 13:11; ^{<4211>}Luke 12:11, 12).

13. By this good Spirit our graces are maintained in life and vigor, as faith, hope, love, a spirit of prayer, and every grace (^{<4013>}2 Corinthians 4:13; ^{<4513>}Romans 15:13; ^{<5007>}2 Timothy 1:7; ^{<4168>}Ephesians 6:18; ^{<5095>}Titus 3:5).

14. By this good Spirit we are sealed to the day of redemption (^{<4014>}Ephesians 1:14).

15. And by this good Spirit we are made to wait with patience until the redemption of the purchased possession comes (^{<4895>}Galatians 5:5).

Now all these things are so necessary to our salvation, that I know not which of them can be wanting; neither can any of them be by any means attained but by this blessed Spirit.

And thus have I in few words showed you the grace of the Spirit, and how it putteth forth itself towards the saving of the soul. And verily, Sirs, it is necessary that you know these things distinctly — to wit, the grace of the Father, the grace of the Son, and the grace of the Holy Ghost; for it is not the grace of one, but of all these three, that saveth him that shall be saved indeed.

The Father's grace saveth no man without the grace of the Son; neither doth the Father and the Son save any without the grace of the Spirit; for as the Father loves, the Son must die, and the Spirit must sanctify, or no soul must be saved.

Some think that the love of the Father, without the blood of the Son, will save them, but they are deceived; for

“without shedding of blood is no remission”
(^{<5022>}Hebrews 9:22).

Some think that the love of the Father and blood of the Son will do, without the holiness of the Spirit of God; but they are deceived also; for “if any man have not the Spirit of Christ, he is none of his;” and again, “without holiness no man shall see the Lord” (^{<4809>}Romans 8:9; ^{<5024>}Hebrews 12:14).

There is a third sort, that think the holiness of the Spirit is sufficient of itself; but they (if they had it) are deceived also; for it must be the grace of

the Father, the grace of the Son, and the grace of the Spirit, jointly, that must save them.

But yet, as these three do put forth grace jointly and truly in the salvation of a sinner, so they put it forth, as I also have showed you before, after a diverse manner. The Father designs us for heaven, the Son redeems from sin and death, and the Spirit makes us meet for heaven; not by electing, that is the work of the Father; not by dying, that is the work of the Son; but by his revealing Christ, and applying Christ to our souls, by shedding the love of God abroad in our hearts, by sanctifying of our souls, and taking possession of us as an earnest of our possession of heaven.