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The Theology of Christian Joy in the
Works of Thomas Goodwin (1600-1680)

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Submitted for MA

University of Durham
Department of Theology and Religion
2011

The Theology of Christian Joy in the Works of Thomas Goodwin (1600-1680)

Karl R B Jones

This study examines Goodwin's theology of joy in the experience of the Christian. The structure roughly follows the divisions set out in *Of the Creatures* (probably written in the mid-1650's), considering first the joy of the uncreated order, that is, the joy of God both in his essential unity, and within the relationships of the Trinity, and then the joy of the created order, in the lives of angels and human beings.

The study argues that Goodwin sees God's joy as eternal, being based on both his 'intrinsic' and 'extrinsic' life. That is, God rejoices in who he is and in what he does. The study will demonstrate that Goodwin considered all true joy as being fundamentally derived from God's joy, and that true Christian joy is known only to the degree in which God, in Christ, is revealed to the saint. The study will argue that Goodwin understands the saint to be on a journey of progression from nature, to grace, and on to glory which is characterised by increasingly clear visions of God; initially seeing God by faith in Christ, then seeing God in the actual presence of Christ, and ultimately in sharing the view of God that Christ himself has.

The study shows that Goodwin has some distinct views when expositing Ephesians 1:13, leading to an understanding of the sealing of the Spirit that throws some light on the immediate experience of joy in the Holy Spirit.

The study will conclude that while Goodwin is notable in the clarity of his description of the increasing joy of the saint, he is entirely consistent with the Augustinian-Calvinist view of joy which, in Goodwin's words, is simply that 'God, *known and enjoyed*; is the supreme happiness of Man in all Conditions...'

Contents

Introduction	6
Literature Review	10
An Introductory Biography	16
Literary and Theological Influences	26
Joy, and its Absence, in Goodwin's Contemporaries	30
Joy of Assurance in Unity with Christ in Goodwin's Contemporaries	36
Joy and Assurance of Sealing in Goodwin's Predecessors	40
The Changing Nature of Goodwin's Pastoral Context	50
Joy of God	54
The 'Intrinsecal' Joy of God in the Trinity	54
The 'Extrinsecal' Joy of God in the Trinity	58
Joy of Christ	61
Joy of Creatures	66
Joy of Elect Angels	66
Joy of the Elect	71
Joy of the Elect in the State of Nature	71
Joy of the Elect in the State of Grace	76
Joy of the Elect in Salvation	79
Joy of the Elect in Knowing God in Christ	82
Joy of the Elect in Suffering	89
Joy of the Elect in Spiritual Darkness	100
The Joy of the Reprobate	106
Joy of the Elect in the State of Glory	111
In the Intermediate State	113
In the Resurrection and Millennial Kingdom	119
In the Eternal Kingdom when God is all in all	122
Conclusions	125
The Influence of Goodwin on Later Authors	125
Appendix One	130
Goodwin's Works	130
Individual works written by Thomas Goodwin	130
Collections of works written by Thomas Goodwin	136
Works written by Thomas Goodwin et al., presented to Parliament	138
Works by others including extracts by Thomas Goodwin	139
Unpublished works by Thomas Goodwin	140
Works of others co-edited/published by Thomas Goodwin	141

Appendix Two	142
Reasons for doubting attribution of two works to Goodwin	142
Appendix Three	144
Chronology of the Life of Thomas Goodwin	144
Appendix Four	145
Chronology of the Works of Thomas Goodwin	145
Bibliography	153
Primary Sources	153
Secondary Sources	157

Goodwin's biblical expositions are quite unique, even among the Puritans, in the degree to which they combine theological breadth with experimental depth. John Owen saw into the mind of Paul as clearly as Goodwin - sometimes, on points of detail, more clearly - but not even Owen saw so deep into Paul's heart.¹

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¹Packer, J. I., *A Quest for Godliness: The Puritan Vision of the Christian Life* (Wheaton, IL: Crossway Books, 1994)

Introduction

Modern evangelicalism, following the influence of the Wesleys, has tended to steer more toward Arminianism than to Calvinism. However, a growing trend, particularly in North America, has seen an increased awareness of Reformed theology, and with it a renewed interest in the theology and writing of the Puritans.²

Like Packer and Lloyd-Jones in the middle of the twentieth century, contemporary Reformed pastor-theologians seek to recover the heart of the Puritan message and free both them, and evangelicalism, from the image of strait-laced bigotry, and revive a sense of God-honouring, life-enriching, joy in the goodness and sovereignty of God. This goes beyond the evangelicalism of the early twentieth century, by seeking more than just converts. Rather, it seeks to honour God by showing him to be the ultimate source of joy, meaning and satisfaction. This evangelicalism stresses obedience to God's word, not a rule to be burdened by, but as life-giving way of being released into the joy of a Christ centred life.

An example of this is currently being expressed in the ministry of Dr John Piper, a North American Baptist pastor, whose teaching on 'Christian Hedonism' emphasises that to be joyful in the faith is both honouring to God, and obedience to his call upon the life of a Christian. It is by joy, Piper argues, that God is seen to be wholly valuable and satisfying. The more the Christian lives a self-giving surrendering life of joy, the more they testify to the true value of God to them. So much so that it is the chief responsibility of the Christian to pursue *their fullest joy*, and to seek to maximise *their own happiness* in this life. Of course, the only way to know that full happiness is by a self-giving relationship with God in Christ.³

Piper himself draws deeply upon Jonathan Edwards (1703-1758) and upon the Puritans, and makes occasional references to Goodwin. While I make very little

² While it is acknowledged that the term 'Puritan' has problems, a discussion of those problems is not within the bounds of this study. For such a discussion see, Durston, Christopher and Jacqueline Eales, *The Culture of English Puritanism: 1560-1700* (Basingstoke, England: Palgrave MacMillan, 1996), 1-31. In this study we will broadly take the term 'Puritan' to refer to a generally Calvinistic group of enthusiastic Protestants with a strong desire to see further Protestant reform within the national church who, while desiring unity, nevertheless had a tendency toward separatism.

³ Piper, John, *When I Don't Desire God : How to Fight for Joy* (Electronic edn.; Wheaton, Illinois: Crossway Books, 2004)

reference to Piper in this work, it is this vision of joy as the core of Reformed theology that underlies my desire to revisit the writings of the Puritans.⁴

Goodwin was a Puritan of particular interest who represents some of the most clearly expounded Calvinist theology of the period. Beeke describes him as the ‘cream of Puritanism, capturing the intellect, will, and heart of his readers.’ As an author Goodwin is passionate and exhaustive, but more readable than John Owen (1616-1683). He was influential, not just through his own works, but in preparing the works of Jeremiah Burroughs (1599-1646), John Preston (1587-1628) and Richard Sibbes (1577-1635) for publication. As a pastor he was warm and helpful, seeking to offer constant aid to the saint whose joy in God is lacking, or failing, in some respect.⁵

As an historical figure Goodwin offers a snapshot of the theology of the developing Independent movement from period before the Civil War to the ejection in 1662. Goodwin’s fortunes, and the fortunes of Independency, followed very much the fortunes of the Commonwealth. Goodwin was a key figure in both the Westminster Assembly (1643-1649) and the Savoy Assembly (1658) proving highly influential in the declarations of both meetings. As an Independent theologian he matches John Owen (1616-1683) and has left a substantial legacy of written works, less than half of which were published in his lifetime.

As we shall see Goodwin’s contribution to the politics of the Church in this period have been well explored, and more recently some research has been done into aspects of his Christology and Pneumatology. Beeke notes that little work had been done on Goodwin’s theology, probably because the core of his thought was not original, being drawn from the ‘classically Pauline-Augustinian-Puritan conviction that true happiness lay in the knowledge of, and communion with, God by faith.’ We shall see that this is particularly true when we consider Goodwin’s understanding of joy.⁶

⁴ Piper, John, *God's Passion for His Glory: Living the Vision of Jonathan Edwards* (Electronic edn.; Wheaton, Ill: Crossway Books, 1998)

⁵ Beeke, Joel R., 'Introduction', in Beeke, Joel R. (ed.), *The Works of Thomas Goodwin* (1; Grand Rapids, Michigan: Reformation Heritage Books, 2006)

⁶ Goodwin, Thomas, *The Works of Thomas Goodwin*, ed. Beeke, Joel R., 12 vols. (Grand Rapids, Michigan: Reformation Heritage Books, 2006) I, 15

One area in which Goodwin is distinctive is in his understanding of the ‘sealing’ of the Spirit in Ephesians 1:13. Goodwin, basing his interpretation on an exegetical error, interprets the sealing as a work of the Spirit subsequent to conversion and faith. While this is not the subject of this study, the *experience* of sealing (however theologically explained after the event) has obvious implications for the *experience* of joy. This error does mean, however, that Goodwin’s distinctive view in this respect proved not to be terribly influential since most later authors understood the ‘seal’ to be the Spirit himself, and not any particular work of his.

Since the number of studies on Goodwin is small, the main emphasis of this work has been based on primary sources. The bulk of Goodwin’s works were published after his death by his son, also, Thomas Goodwin. At this point, we note that Lawrence suggests that the younger Goodwin so edited his father’s work, that ‘Goodwin the puritan was obscured from public view, and in his place Goodwin the dissenter was constructed.’ Certainly, Lawrence demonstrates that Goodwin’s son represented, and reinterpreted, the overall structure of Goodwin’s works as each volume of the *Works* was published. Again, Lawrence demonstrates that the final set of five volumes published from 1681 to 1704 does not reflect the four-part theological project that Goodwin had been working on. In addition, it is noted that what is later presented as a single work may bring together originally independent works that span Goodwin’s whole career. This makes it difficult to trace possible strands of development in Goodwin’s thought as the historical context is often obscured - if not destroyed.⁷

While the bulk of Goodwin’s works were published after his death, there are a number of publications made by Goodwin himself during his lifetime. This study has been based on editions of these works provided by the Early English Books Online website. Where possible, quotations from contemporary sources have maintained the original spelling and punctuation, except where the original used black letter script, or where keeping the original for in-line quotations would make for unacceptably uncomfortable grammar. For other authors some primary sources

⁷ Lawrence, Thomas Michael, 'Transmission and Transformation: Thomas Goodwin and the Puritan Project, 1600-1704' (Ph.D Thesis, University of Cambridge, 2002), vi

have been used in later modern editions. Quotations have only been italicised where the original was italicised.

With regard to gender neutral language the original texts have been respected in quotations, but the main text of the study has attempted to be sensitive to this issue. One important exception to this is with regard to references to God. While it is acknowledged that God is essentially neither male nor female, this study follows the Biblical precedent of referring to God *as if* male.

Literature Review

There are a number of classic books on Puritanism and Puritan Spirituality. Foundational among these are Haller and Woodhouse in 1938, and Knappen and Miller in 1939. Also important for a general understanding of Puritan spirituality are those books by Collinson, Nuttall, Durston, and Packer with others by Cohen, Dewey and Watkins focussing more on the psychological experience of Puritanism. In 1950 the study of Puritanism received a boost in the form of the Westminster Conference, set up in December 1950 by Martyn Lloyd-Jones and J I Packer. Originally a study group under the auspices of the the Tyndale Fellowship, it has run continually since then, becoming an independent study group in 1960.⁸

The majority of early studies on Thomas Goodwin have focussed on Goodwin the Independent minister and representative of Independency at the Westminster Assembly. Authors such as Burgess, Carter, Dallison, Fienberg, Walker and Wilson have sought to outline and assess Goodwin's contribution to the debate between Presbyterian and Independent, and tried to establish what was at the core of Goodwin's thought that led him to take an Independent stand. There is a general agreement among these authors that Goodwin, and the Independents, had a particular eschatology, in Goodwin's case much influenced by Joseph Mede (1586-1638) and Thomas Brightman (1562-1607), which derived from their Biblical

⁸ Haller, William, *The Rise of Puritanism: Or, the Way to the New Jerusalem as Set Forth in Pulpit and Press from Thomas Cartwright to John Lilburne and John Milton, 1570-1643* (New York: Harper, 1957)

Woodhouse, A. S. P., *Puritanism and Liberty* (London: MacMillan, 1938)

Knappen, M. M., *Tudor Puritanism: A Chapter in the History of Idealism* (Chicago: The University of Chicago Press, 1939)

Miller, Perry, *The Seventeenth Century* (The New England Mind, 1; Cambridge, Massachusetts: Harvard University Press, 1939)

Collinson, Patrick, *The Elizabethan Puritan Movement* (Oxford, England: Clarendon Press, 1967),

and, Collinson, Patrick, *The Religion of Protestants: The Church in English Society, 1559-1625* (The Ford Lectures; Oxford, England: Clarendon Press, 1982)

Nuttall, Geoffrey F, *The Holy Spirit in Puritan Faith and Experience* (Chicago: University of Chicago Press, 1992), and, Nuttall, Geoffrey F, *The Puritan Spirit* (London: Epworth Press, 1967)

Durston and Eales, *The Culture of English Puritanism: 1560-1700*

Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*

Cohen, Charles Lloyd, *God's Caress, the Psychology of Puritan Religious Experience* (Oxford, England: Oxford University Press, 1986)

Dewey, Wallace, Jr., *The Spirituality of the Later English Puritans, an Anthology* (Macon, GA: GA Mercer University Press, 1987)

Watkins, Owen C., *The Puritan Experience* (London: Routledge & Kegan Paul, 1972)

literalism, and which, in turn, led to an expectation of an imminent reign of Christ along with associated implications for the organisation of the church.⁹

Not that Goodwin's theology has been ignored as a topic for study in itself, Brown submitted a thesis analysing Goodwin's theology of covenant and its relationship to the doctrines of justification and assurance, similarly, Fienberg's study had considerable focus on Goodwin's doctrines of election, predestination, justification and sanctification. Fry and Cha considered Goodwin's doctrine of election, and McNally and Davis his doctrine of assurance.¹⁰

Most of the authors that have considered Goodwin's views on assurance have felt it necessary to argue for continuity with John Calvin (1509-1564), among them Fry, McNally, Horton and Santos. Other authors, for example Cha and Freer have also noted the points of difference between Goodwin and Owen, although they have also noted that Owen later changed his position. Again, Cha, Freer, Davis and Santos all noted Lloyd-Jones as a 'modern' exponent of Goodwin's understanding of sealing, but only Santos seems to grasp the connection between the sealing and the baptism of the Spirit in Goodwin's thought in such a way as to free it from modern Charismatic misunderstanding of what Goodwin was saying. Most authors draw

⁹ Burgess, John Paul, 'The Problem of Scripture and Political Affairs as Reflected in the Puritan Revolution: Samuel Rutherford, Thomas Goodwin, John Goodwin and Gerrard Winstanley' (Ph.D. Thesis, University of Chicago, 1986)

Carter, R. B., 'The Presbyterian Independent Controversy with Special Reference to Dr. Thomas Goodwin and the Years 1640-1660' (Ph.D. Thesis, University of Edinburgh, 1961)

Wilson, John F., 'A Glimpse of Sions Glory', *Church History* 31.1 (1962), 66-73

Dallison, A. R., 'The Latter-Day Glory in the Thought of Thomas Goodwin', *Evangelical Quarterly* 58 (1986), 53-68

Fienberg, S. P., 'Thomas Goodwin, Puritan Pastor and Independent Divine' (Ph.D. Thesis, The University of Chicago, 1974)

Fienberg, S. P., 'Thomas Goodwin's Scriptural Hermeneutics and the Dissolution of Puritan Unity', *Journal of Religious History* 10 (1978), 32-49

Walker, David John, 'The Language of Canaan : The Typology of Thomas Goodwin' (M.A. Thesis, University of Melbourne, 1977)

Walker, D. J., 'Thomas Goodwin and the Debate on Church Government', *Journal of Ecclesiastical History* 34.1 (1983), 85-99

¹⁰ Cha, K-S., 'Thomas Goodwin's View of the Holy Ghost in Relation to Assurance' (Ph.D. Thesis, University of Aberdeen, 1989)

Brown, P. E., 'The Principle of the Covenant in the Theology of Thomas Goodwin' (Ph.D. Thesis, Drew University, 1950)

Davis, Guy, 'Thomas Goodwin: His Life, Times and Quest for Assurance', *Congregational Studies Conference Papers* (1994), 55-83

Fry, J. R., 'The Grace of Election in the Writings of Thomas Goodwin' (M.A. Thesis, Durham University, 1970)

McNally, Alexander, 'Some Aspects of Thomas Goodwin's Doctrine of Assurance' (Th.M. Thesis, Westminster Theological Seminary, 1972)

upon Goodwin's interpretation of Ephesians 1:13 and 1 John 5:7 for insight into his understanding of assurance.¹¹

Later authors have moved away from a consideration of the more formal doctrines of election, justification, sanctification and assurance, to the areas of pneumatology and Christology. Blackham relates the idea of sealing with the idea of assurance, and considers the Goodwin's idea of sealing at length. However, Blackham seems to fall into exactly the error that Santos warns about, and appears to read modern Charismatic concerns back into Goodwin's work. Chang considered the sealing of the Spirit within the context of Goodwin's apocalyptic.¹²

Among those concerned with Goodwin's christology are works by Childs, Jones and Beeke. These works are important as they return the focus of Goodwin's work where it belongs, and where he would have wanted it, that is, on the person and work of Christ.¹³

One thing that most of these authors have in common is with regard to the biographical details of Goodwin's life. Most authors are heavily dependent on two memoirs, one by Thomas Goodwin Jr., written shortly after Goodwin's death and attached to the 1681-1704 collection of works, the other by Robert Halley (1796-1876), included in the larger twelve volume collection of 1861-1866. Examples of these dependent works are the references works by Barker, Beeke and

¹¹Freer, Brian, 'Thomas Goodwin, the Peaceable Puritan', in Freer, Brian (ed.), *Diversities of Gifts* (London, England: The Westminster Conference, 1980), 7-20

Horton, M. S., 'Thomas Goodwin and the Puritan Doctrine of Assurance: Continuity and Discontinuity in the Reformed Tradition, 1600-1680' (Ph.D. Thesis, Wycliffe Hall, Oxford & Coventry University, 1995)

Santos, Valdeci da Silva, 'A Light Beyond the Light of Ordinary Faith: Thomas Goodwin's View on the Seal of the Holy Spirit' (M.Th. Thesis, Reformed Theological Seminary, 1997)

¹² Blackham, Paul, 'The Pneumatology of Thomas Goodwin' (Ph.D. Thesis, King's College, 1995)

Blackham, Paul, *Thomas Goodwin : Word and Spirit* (Great Britain: The Congregational Memorial Hall Trust (1978) Ltd., 2001)

Chang, Paul Ling-Ji, 'Thomas Goodwin (1600--1680) on the Christian Life' (Ph.D. Thesis, Westminster Theological Seminary, 2001)

¹³ Childs, D.I., 'Thomas Goodwin's Teaching on the Person and Work of Christ.' (Ph.D. Thesis, University of Cardiff, 2004)

Jones, Mark, 'Why Heaven Kissed Earth : The Christology of Thomas Goodwin (1600-1680)' (Ph.D. Thesis, Leiden University, 2009)

Goodwin, Thomas, Joel R. Beeke, and Mark Jones, *A Habitual Sight of Him : The Christ-Centered Piety of Thomas Goodwin* (Profiles in Reformed Spirituality; Grand Rapids, Mich.: Reformation Heritage Books, 2009)

Routley.¹⁴ Furthermore, the bulk of Goodwin's works were not published during his lifetime, and what was made available, in five volumes, following his death, was edited, and arranged, by his son. With this in mind, perhaps the most important work on Goodwin in recent years is that by Lawrence which has brought into the question the reliability of the picture of Goodwin that these sources present.¹⁵

Lawrence takes a careful look at the dating of Goodwin's works. While much of Goodwin's published work is often considered to be the product of his old age, Lawrence persuasively demonstrates that the bulk of Goodwin's works were completed before the mid-1650's. Indeed, Lawrence demonstrates that Goodwin was working on a major four-part theological work, the structure of which was totally obliterated by his sons' later publication.

One of the most important outcomes of Lawrence's study is that he shows that Goodwin the Independent may well be the product of his sons' later reflection. Lawrence demonstrates that the younger Goodwin edited his father's works to meet the needs of his own generation, and thus presented his father as the separatist-Independent rather than the committed Puritan passionately engaged with the desire to reform the English Church. Lawrence shows that Goodwin's primary interest was not church polity but a pure church, and comments that for Goodwin the move from conformity to Independence was less about any change of his view and more about the changes he perceived happening in the church around him.

While the above works give an overview of the research done on Goodwin there is nothing that directly focusses on his understanding of Christian joy. This is

¹⁴Goodwin, Thomas, 'The Life of Thomas Goodwin, Compos'd out of His Own Papers and Memoirs', *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford* (5; London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704) v-xix
 Halley, Robert, 'Memoir of Thomas Goodwin, D.D.', in Beeke, Joel R. (ed.), *The Works of Thomas Goodwin* (2; Grand Rapids, Michigan: Reformation Heritage Books, 2006), xlix-lxxv
 Barker, William S., 'Thomas Goodwin (October 5, 1600-February 23, 1680)', *Puritan Profiles* (Fearn, Ross-shire, Scotland: Mentor, 1996), 70-77
 Beeke, Joel R. and Randall J. Pederson, 'Thomas Goodwin (1600-1679)', *Meet the Puritans* (Grand Rapids, Michigan: Reformation Heritage Books, 2006), 265-279
 Routley, Erik and Thomas D. D. Goodwin, *Thomas Goodwin, 1600-1680* (London, England: Independent Press, 1961)

¹⁵ Goodwin, 'The Life of Thomas Goodwin'
 Halley, 'Memoir of Thomas Goodwin, D.D.'
 Lawrence, 'Transmission and Transformation'

true not just of Goodwin but of Puritan studies in general, with only a few works touching on this important area.

In 1962 Gwyn-Thomas¹⁶ submitted a paper to the Westminster Conference in which he examined the Puritan doctrine of joy, drawing on Sibbes and Richard Baxter (1615-1691) pointing out that joy is one of the main aims of Christian ministry. He notes, however, that Puritan ministers were concerned that their charges not be distracted by false, or badly founded joy. Not only is joy reasonable, Gwyn-Thomas points out that often joy is a responsibility, the only appropriate response to God's blessings, indeed it is the duty of the believer. For Sibbes being released from God's wrath, saved from damnation, relieved from death, favoured by God, having the hope of glory all contribute to the reasonableness of joy. Sibbes believes that it is the duty of all Christians to seek joy in God. Although there are many reasons for joy, Gwyn-Thomas points out that for Baxter and John Howe (1639-1705) the true reason for joy is God himself. Both the contemplation and sensory experience of God leads to true joy. Just as God is the true object of joy it is also God himself who make the regenerate capable of joy. Gwyn-Thomas points out that for the Puritans it was inherently sinful not to delight in God. As we shall see, Sibbes was one of those authors who was to be particularly influential for Goodwin.

In 1997 Williams¹⁷ submitted a Ph.D. thesis, titled *The Puritan Quest for the Enjoyment of God*, in which she analysed some of the language of spiritual rapture demonstrating the sensual nature of such language and arguing for the importance of the Song of Songs as a source from which the Puritans drew images of the saints' passionate relationship with Christ. Williams' work will be noted again later in this work.

In 2009 Schwanda¹⁸ submitted a Ph.D. thesis in which he focusses on the theology and spirituality of Isaac Ambrose (1604-1664). In this context Schwanda examines the 'contemplative-mystical piety' of Ambrose which he sees reflected in

¹⁶Gwyn-Thomas, J., 'The Puritan Doctrine of Joy', *Press toward the Mark, 1961 Puritan Papers (Reprint)* (Stoke-on-Trent: Tentmaker Publications, 1962), 16-30

¹⁷ Williams, Jean, 'The Puritan Quest for Enjoyment of God: An Analysis of the Theological and Devotional Writings of Puritans in Seventeenth Century England' (Ph.D. Thesis, University of Melbourne, 1997)

¹⁸ Schwanda, Tom, 'Soul Recreation: Spiritual Marriage and Ravishment in the Contemplative-Mystical Piety of Isaac Ambrose.' (Ph.D. Thesis, Durham University, 2009)

mainstream puritanism. Schwanda explores the Biblical foundation for union with Christ, the image of spiritual marriage, and ideas of spiritual ravishment within the theology and contemplative piety of Ambrose.

Since there is no research into Goodwin's understanding or use of the idea of joy, and since this has received very little study as a topic in the wider study of Puritan spirituality, this work will rely mostly on the primary sources. Goodwin never outlines any kind of theology of joy, and rarely does he address joy as a subject in itself. He does however say something about joy in the context of the 'sealing' of the Spirit, and often comments on 1 Peter 1:8. In addition Goodwin's pastoral concerns means that he often deals with the absence of joy and its' causes. Therefore, works such as Goodwin's *Exposition of Ephesians 1*, have been particularly important to this study, as were *Patience and its' Perfect Work*, and *A Child of Light Walking in Darkness*. For Goodwin the source of joy is the knowledge of God as Saviour in Christ, and as such he comments often on the joy of the Godhead, of Christ and of the heavenly realm. Works such as *The Heart of Christ in Heaven Toward Sinners on Earth*, *Christ the Mediator*, *The Objects and Acts of Justifying Faith*, and *The Creatures and their Estate by Creation* have been particularly fruitful. For considerations of the eternal state three related works *The Happiness of the Saints in Glory*, *A State of Glory for Spirit of Just Men*, and *The Blessed State of Glory* were invaluable.¹⁹

With the resurgence of Reformed theology, and the desire to see the Puritans rightly understood as a people rejoicing in the goodness of God and joyfully thankful for their salvation, this study will take a look at one of the leading men of the period. Goodwin stands in the gap between those who, reluctantly or otherwise, were able to conform, and those who, equally reluctantly, felt they had to separate themselves from the excesses of the Anglican church. As Lawrence demonstrates, Goodwin was neither able to conform, nor was he a strident separatist. Goodwin was one of many who, for the sake of the purity of the church, suffered personal loss and disadvantage, and yet remained joyfully faithful to Christ. This study seeks to understand what constituted the nature and heart of that joy.

¹⁹ For a full chronology of Goodwin's works refer to Appendix Four.

An Introductory Biography

Thomas Goodwin was the eldest son, born prematurely, of Richard and Catherine in Rollesby, Norfolk. Little is known of his earliest years, or of the nature of his family. He was was, however, 'piously educated' and made aware of the scriptures, with the intention that he would eventually do the work of ministry.²⁰

As a young child Goodwin was aware of the work of the Holy Spirit within him. He talks of feeling 'slighter workings', of weeping for sins, and moments of joy as he entertained thoughts of God. In later life he would look back on these experiences as being, although genuine acts of God's goodness towards him, not a part of saving grace. He wrote 'I was affected with good Motions and Affections of Love to God and Christ, for their Love revealed to Man, and with Grief for Sin as displeasing them.' The 'motions' 'shewed how far Goodness of Nature might go, as well in myself as others, to whom yet true sanctifying Grace never comes.' This realisation about himself was important in his later thoughts about the lengths to which the unregenerate may advance in 'religion' while being yet lost.²¹

Goodwin received the best classical education available from local schools. He obtained knowledge of Latin and Greek, and progressed sufficiently well in his studies to be accepted to Cambridge at thirteen. The Cambridge to which Goodwin moved, when he was accepted into Christ's College under the tutelage of one of the Fellows, William Power, was the Cambridge of Thomas Cartwright (1535-1603), William Perkins (1558-1602), William Ames (1576-1633), Sibbes, John Cotton (1586-1652) and Preston. Cambridge was staunchly Calvinistic with a firm, though not undisputed, Puritan bias.²²

Goodwin evidently did not get on well with Power, who was influential in his brief lapse from godly intentions. Goodwin had received communion at Easter when fourteen years old. This proved to be a deeply moving experience for him, and yet,

²⁰ Halley, 'Memoir of Thomas Goodwin, D.D.', lii, For a fuller chronology of Goodwin's life refer to Appendix Three.

²¹ Goodwin, 'The Life of Thomas Goodwin', v

²² Ibid.

once again looking back on this time Goodwin did not yet consider it to be the workings of true faith.²³

‘After having receiv’d it, I felt my Heart cheered after a wonderful manner, thinking myself sure of Heaven, and judging all these Workings to be infallible Tokens of God’s Love to me, and of Grace in me: All this while not considering, that these were but more strong Fits of Nature’s working.’²⁴

Goodwin then set about preparing to receive communion again at the following Whitsuntide. He attended sermons by Sibbes, he read Calvin’s *Institutes*, and filled his mind with godly thoughts. When, however, Goodwin presented himself to receive communion, Power noticed him and sent instructions that he should not receive on that occasion. This disappointment was to start a period of about six years when Goodwin’s spiritual life suffered constant frustration. He stopped attending sermons by Sibbes, no longer attended diligently to his prayers, and felt unable to approach God. Again, this lapse, after having been ‘converted,’ led Goodwin to take seriously the dangers of a false, or incomplete, conversion.²⁵

Goodwin flirted, for a while, with Arminianism, and was drawn to the eloquent and sophisticated style of preaching popular among Arminian preachers like Senhouse. Although having serious doubts, Goodwin was overcome with his desire for approval and success as a popular and well regarded preacher in the University.²⁶

Although finding difficulty in his spiritual life, Goodwin continued his academic success, his efforts being fuelled by his desire for worldly acclaim. In 1617 he received his B.A. degree, and entered St Catherine’s Hall in 1620. This was a strange move for Goodwin to make. St Catherine’s Hall was a smaller and less prestigious college. Halley suggests that Goodwin probably wanted to get away from Power, and thought that in a smaller college he would have greater opportunity to stand out and obtain advancement. Indeed, on starting his M.A. he was selected to become both a Fellow and lecturer at the college.²⁷

²³ Ibid., vi

²⁴ Ibid.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Halley, 'Memoir of Thomas Goodwin, D.D.', xviii

In addition to Power, Goodwin was influenced by two other Fellows of St Catherine Hall, Mr. Bently, who Goodwin looked up to as an example of true Christian devotion, and Mede. While at St Catherine's Hall, Goodwin continued his interest in eschatology, later commenting that he had already examined the scriptures on that issue twenty years or so before writing his work on Ephesians (1639). In addition to Mede, Goodwin had been particularly influenced in this respect by Brightman and John Henry Alsted (1588-1638). This interest in eschatology is suggested by some scholars as being fundamental to Goodwin's later stand against Presbyterianism.²⁸

On 2 October 1620, Goodwin's life was to change suddenly. Goodwin was on his way to a party at Christ's College when he heard the bell of St Edmund's Church tolling for a funeral. He was persuaded by a friend to go in and listen to the sermon. Goodwin was deeply moved, and wrote 'I thought myself to be as one struck down by a mighty Power.'²⁹

This was, for Goodwin, the beginning of a long period of introspection and self accusation, from which he sought the assurance of the forgiveness of his sins and of his status as a regenerate child of God.

'...I was pitch'd on this great Principle, that if I found I were sanctified... I then was certainly justified. But I did not think my Sanctification to be my Justification, but an evidence of it only; and thus my Spirit was set upon examining the inherent Work in me wrought by the Spirit; and I pursued after Mortification of Lusts, and of Holiness within, and then I thought I should have the Comfort of Justification, or of being justified. And thus I was kept from going to Christ actually;...' ³⁰

Goodwin entered for some time into correspondence with a minister from King's Lynn, Mr Price, who had become acquainted with Goodwin's parents when they moved there after Goodwin entered the university. Price evidently acted as a spiritual advisor for Goodwin as he struggled through the darkness of his spiritual

²⁸ Chang, 'Thomas Goodwin (1600--1680) on the Christian Life', , 5, 6, and Dallison, 'The Latter-Day Glory in the Thought of Thomas Goodwin', 55

²⁹ Goodwin, 'The Life of Thomas Goodwin', xvi

³⁰ Ibid.

humiliation. Sibbes had been influential in Goodwin's early years and now he too helped bring Goodwin out of the confusion of Arminianism.³¹

It was not until after seven years of searching that Goodwin realised that the emphasis on himself and his own holiness was actually preventing him from truly coming to Christ and throwing himself wholly upon him for salvation.

'I began to reflect that Jesus Christ was the Head for Salvation, as Adam had been for Sin and Condemnation: and that therefore as there were two Branches of Sin and Condemnation deriv'd to me from Adam, ... just so it must be in Christ's Salvation of me; and hence I must have an Imputation of his Righteousness for Justification, as well as a holy Nature deriv'd from him for Sanctification; which Righteousness of Christ for Justification was perfect, though my Sanctification was imperfect. The notion of this did mightily and experimentally enlighten me.'³²

This extended period of spiritual struggling was not uncommon for the thoughtful Christian at this time. When Goodwin later wrote *A Child of Light Walking in Darkness* (1636) his own period of 'darkness' was still fresh in his memory. Again, these personal experiences, wherein Goodwin focussed for too long on the outworking of his sanctification, led him later to emphasise the importance of looking away from the outward expressions of faith and instead onto the unconditional promises of God in Christ.

From the 1620's to 1630's Goodwin was becoming more uncomfortable with conformity and increasingly persuaded by the case for a congregational style of church organisation. In 1625 Goodwin had been licensed as a preacher, accepting at that time the Three Articles. The following year, 1626, Goodwin assisted in bringing Sibbes to St Catherine's Hall as master. Goodwin would not always be able to conform in this way and by 1628, when made Lecturer at Trinity Church, (succeeding Preston, Sibbes, and Perkins), Dr Buckridge, Bishop of Ely opposed him and tried to get him to agree not to preach on any controversial topics.

³¹ Halley, 'Memoir of Thomas Goodwin, D.D.', xxi, and Beeke and Pederson, 'Richard Sibbes (1577-1635)'

³² Goodwin, 'The Life of Thomas Goodwin', xvii

Nevertheless, Goodwin was made Vicar of Trinity Church in 1632, having obtained his B.D. in 1630.³³

In 1633, Goodwin, Philip Nye (1595-1672) and John Davenport (1597-1670) met with Cotton in London, who was leaving to go to New England. They had hoped to convince him to conform to the 'indifferent' ceremonies of the Church of England. Eventually, however, it is suggested it was they who were convinced of the rightness of independency. Halley refers to Baillie's *Dissuasive* indicating that Goodwin was influenced by Cotton. Lawrence demonstrates, by an analysis of Goodwin's work on Revelation 11 that his ecclesiology was certainly clearly tending toward separation by the early 1630's.³⁴

Although Goodwin's Independent church polity served to characterise him as something of a political activist, he was as we shall see, first and foremost a pastor. Lawrence demonstrates that rather than concern himself with arguing over church polity, Goodwin spent most of the early 1630's working on a body of divinity designed to encourage and educate the protestant church.³⁵

The events of the next few years, and the circumstances of Goodwin's departure from Cambridge, are uncertain, most commentators agree that by 1633 he had growing scruples about the demands of conforming to the requirements of the Church of England. Archbishop Laud, with the enthusiastic support of Buckridge, was tightening up on those with Puritan views, requiring a higher degree of conformity than was previously demanded. It is suggested that Goodwin felt that his faithfulness to the Gospel required him to resign his fellowship at Catherine Hall, and his lectureship of Trinity Church, and leave Cambridge altogether. He later wrote 'I freely renounced... for Christ, when God converted me, all those Designs of

³³ Halley, 'Memoir of Thomas Goodwin, D.D.', xxiii, and Beeke and Pederson, 'Thomas Goodwin (1600-1679)', 268-269, and Goodwin, 'The Life of Thomas Goodwin', xvii

³⁴ Barker, 'Thomas Goodwin (October 5, 1600-February 23, 1680)', 72, and Lawrence, 'Transmission and Transformation', 125-128, and Halley, 'Memoir of Thomas Goodwin, D.D.', xxiv. Halley refers to an accusation in Baillie, Robert, *A Dissuasive from the Errors of the Time* (London: Printed for SAMUEL GELLIBRAND at the Brasen Serpent in Pauls Church-yard., 1645) that Goodwin was 'propagating the opinions of the Independents before he wet to Holland.'

³⁵ Lawrence, 'Transmission and Transformation', 132-141

Pride, and Vain-glory, and Advancement of myself; ... it was the Power of God alone that prevail'd to make me do it.'³⁶

Lawrence, however, effectively argues that Goodwin's resignation of the lectureship at Trinity Church, in favour of Sibbes, was to allow him to remain in St Catherine's, and was more likely in response to the republication of the *Book of Sports*. Lawrence suggests that he remained in Cambridge, working on his manuscripts and preaching, until 1638. Furthermore, rather than resorting to writing as a result of having lost his pulpit, Lawrence argues that Goodwin actually resigned his pulpit so that he could continue developing this great theological project in Cambridge unhindered. In this case, it was not until 1638 that Goodwin moved to London.³⁷

During the 1630's Goodwin started to prepare the works of Preston and Sibbes, and later those of Burroughs, Preston and Thomas Hooker (1586-1647) for publication. He started publishing his own work in 1636.

Dallison suggests that it was about this time that Goodwin started his detailed studies of eschatology, which would only be heightened by his time in exile. Laud continued to seek to impose conformity, fining and imprisoning those who were deemed to be separatists. Laud suppressed many of the lectureships, and coerced the few lecturers that remained. Eventually the pressure of Laud upon the godly became unbearable and many, Goodwin included, left England. Many went to New England; others like Goodwin settled in the Netherlands. Goodwin initially settled in Amsterdam (1639), where he was closely involved with Nye, Burroughs, William Bridge (1600-1670) and Sidrach Simpson (1600-1655). There being such a great number of minsters in Amsterdam, they separated with Goodwin going to Arnhem, in Guelderland, where he set up, with permission from the magistrates, a congregation of about one hundred persons who had been under the leadership of Nye.³⁸

³⁶ Lawrence, T. M., 'Goodwin, Thomas (1600-1680)', *Oxford Dictionary of National Biography* (Oxford: Oxford University Press, 2004), and Halley, 'Memoir of Thomas Goodwin, D.D.', xxiv, and Goodwin, 'The Life of Thomas Goodwin', xvii

³⁷ Lawrence, 'Goodwin, Thomas (1600-1680)', and Lawrence, 'Transmission and Transformation', 95-112, 129-130

³⁸ Dallison, 'The Latter-Day Glory in the Thought of Thomas Goodwin', 55, and Halley, 'Memoir of Thomas Goodwin, D.D.', xxiv-xxv, and Ibid., xxv-xxvi

Goodwin was now committed to the congregational model of Church Government, and it was at this time that an incident, later recalled as a case in point in the *Apologetical Narration*, took place in a church with which the Arnhem church had fellowship, which demonstrated the working of Independent church polity.³⁹

When Goodwin returned to London (1640, possibly 1641), by invitation of Parliament, following the impeachment of Laud, he set about gathering an independent church in St Dunstan's-in-the-East, where he remained as pastor for the next ten years. He became a successful preacher, and preached before Parliament on several occasions. He also held lectureships at St Christopher (1644-1645), St Michael, Crooked Lane (1646-1648) and All Hallows, Lombard Street (1648).⁴⁰

In 1643 Goodwin was appointed a member of the Westminster Assembly, along with his colleges from the Netherlands, Nye, Burroughs, Bridge and Simpson. Before long Goodwin was seen to be the leader of the five Dissenting Brethren who opposed the Presbyterian bias of the assembly in favour of toleration for Independent churches.⁴¹

Although one of the most active members of the assembly, Goodwin felt that the Independent cause was losing out and in January 1644, along with Nye, Burroughs, Bridge and Simpson, he presented an *Apologetical Narration* directly to Parliament. This was bad form, but Goodwin had become convinced that the Independent view had been ignored. Goodwin continued the debate, but in 1645 the Dissenting Brethren withdrew from the assembly to put their plans for church government into writing. These views were not published at the time but formed a substantial part of Goodwin's *The Constitution, Right Order, and Government of the Churches of Christ*, published in 1696. In fact, this was never presented to the assembly, the dissenting brethren presenting instead the *Remonstrance to the Assembly*, in which they explained that the forgone conclusions of the assembly made the whole question moot. Although much of the early work on Goodwin tends

³⁹ Ibid., xxvi-xxvii

⁴⁰ Ibid., xxvii, and Barker, 'Thomas Goodwin (October 5, 1600-February 23, 1680)', 73

⁴¹ Halley, 'Memoir of Thomas Goodwin, D.D.', xxviii

to focus on his church polity, and on his contribution to the Independent/Presbyterian debate, his work contains surprisingly little explicitly on this topic.⁴²

Although seen as a thorn in the side of the majority, Goodwin was highly regarded, and had been invited, in 1644, to be one of the members who would present the *Directory of Public Worship* to Parliament, and in 1647 he was appointed, with Jeremiah Whitaker (1599-1654), to oversee the preparation of papers from the assembly for publication.⁴³

However, by 1647 Goodwin had almost given up hope of saving the Independent cause, and was persuaded by Cotton to join him in New England. Goodwin started to make preparations and had loaded half of his library on board the ship when his friends finally prevailed and persuaded him to stay.⁴⁴

As it happened all was not yet over for the Independents. The end of the second civil war and subsequent purge of Parliament in 1648 left the Independent minded Cromwell, and his army, in control of the parliament and the country. 1649 was an important year for Goodwin. He married Mary Hammond (17) and had two sons with her, Richard who later died on a voyage to the East Indies, and Thomas who followed him into the ministry. They also had two daughters who did not survive infancy. In the same year he was made President of Magdalen College and moved to Oxford.⁴⁵

Goodwin fared well in the Commonwealth and under the Protectorate. He was well liked by Cromwell and served as one of his private chaplains. For a time the cause of the godly, even the Independent godly, seemed to be assured. Real efforts were being made to ensure that only devout and sound men filled posts in the ministry and that the universities were places where young men could start godly careers with seriousness and diligent devotion.

Although the Independents had the support of Cromwell, Goodwin and others still remembered the slanderous accusations laid against them in the 1640's. Goodwin and others decided to publish a full and clear exposition of their faith and

⁴² Fienberg, 'Thomas Goodwin, Puritan Pastor and Independent Divine', 138

⁴³ Halley, 'Memoir of Thomas Goodwin, D.D.', xxx

⁴⁴ Goodwin, 'The Life of Thomas Goodwin', xviii

⁴⁵ Ibid.

discipline. Cromwell was persuaded to sponsor a meeting at Savoy Palace in 1658. Initial meetings took place in July but the full meeting was not until September.⁴⁶

Unfortunately for Goodwin, and the independents, their hopes were dashed when in early September Cromwell took to his bed with a sickness from which he would not recover. Goodwin and others attended him and were confident that their prayers for Cromwell's recovery would be answered. Sadly, they were not, and on 3rd September 1658, Cromwell died. Goodwin's disappointment, and the loss to the Independent movement was immeasurable. Goodwin is supposed to have quoted Jeremiah in his grief:

'O Lord, thou hast deceived me, and I was deceived,' Jeremiah 20:7 (KJV)⁴⁷

For a moment it looked as if the new Protector, Richard Cromwell, might be able to hold the country, but by 1660 it was becoming clear that Richard did not have what it takes and that the country needed a monarch. The declaration from the Savoy meeting was presented to Richard on 29th September 1658, but within two years it would become pretty much academic (until the Act of Toleration in 1689, after which it became the standard statement of faith for congregational churches).

With the restoration of the monarchy in 1660, new measures to enforce conformity were enacted and Goodwin resigned his positions including the presidency of Magdalen College and, once again, moved back to London, where he gathered together an independent church at Fetter Lane with himself as their pastor. From that time onward Goodwin focussed on his pastoral work, theological reading and preparing his own manuscripts. Having already resigned his official positions, the 1661 Corporation Act and the 1662 Act of Uniformity, which resulted in the loss to the church of many godly ministers, caused him little real difficulty. In spite of the 1664 Conventicle Act and the 1665 Five-Mile Act, Goodwin remained steadfastly with his congregation. Unlike many who could afford not to, Goodwin remained in London throughout the plague attending to his flock. In 1666 Goodwin lost a substantial part of his personal library to the Great Fire, but most of his theological

⁴⁶ Halley, 'Memoir of Thomas Goodwin, D.D.', xxxvii

⁴⁷ Ibid.

works were spared. This was, as we shall see, to be an important moment for Goodwin's reflection on the nature of suffering.⁴⁸

In February 1680, Goodwin took sick with a fever. Goodwin realised he was dying and seized the opportunity to die the 'good death', the last testimony of the dying godly minister. He accepted death with joy knowing he would be united with Christ forever. He gave instructions to his sons on his deathbed, exhorting them to value the privilege of God's covenant with them. Even to his death he was fixed in the assurance of his saving unity with Christ.⁴⁹

*'I could not have imagined I should ever have had such a measure of Faith in this Hour; no, I could never have imagin'd it. My Bow abides in Strength. Is Christ divided? No, I have the whole of his Righteousness, I am found in him, not in my own Righteousness which is of the Law, but in the Righteousness which is of God, which is by Faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth, I think I cannot love Christ better than I do, I am swallowed up in God.'*⁵⁰

Goodwin died on 23rd February 1680 and was buried at the east end of the cemetery in Bunhill Fields.⁵¹

⁴⁸ Ibid., xxxix-xl

⁴⁹ Goodwin, 'The Life of Thomas Goodwin', xix

⁵⁰ Ibid., some of Goodwin's last words uttered on his deathbed.

⁵¹ Halley, 'Memoir of Thomas Goodwin, D.D.', xli

Literary and Theological Influences

In his 1995 thesis Blackham includes an appendix listing the names of those persons referred to throughout Goodwin's writings. While the list is not exhaustive it gives a good indication of what Goodwin was reading, and who he looked to as sources of authority. Goodwin was a man of his times, and the works he refers to cover a wide range of classical, patristic and Reformed authors. Goodwin refers to these authors both as a source of authority, and also as a foil against which to sharpen his own arguments.⁵²

While Goodwin does not often refer to his contemporaries or immediate predecessors, his fundamental influences came from the Puritan home-ground in Cambridge. The likes of Cartwright, Perkins, Ames, Sibbes, Baines, Cotton and Preston all played an important part in the forging of Goodwin's theology.⁵³

Goodwin makes more use of Cotton ('an interpreter one in a thousand'⁵⁴) with regard to church government, and the collected works of Goodwin include two letters with Robert Asty (1642-1681) on the same subject. With regard to the issues of lapsarianism, Goodwin is happy to make use of John Davenant (1572-1641) ('learned Mr Davenant').⁵⁵

Goodwin's use of Brightman ('that worthy instrument of God.'⁵⁶) and Mede, with regard to his interpretation of Revelation and his eschatology, is well documented by Fienberg and Dallison. Dallison suggests that Goodwin relies more on Mede than Brightman, but departs from Mede in that he is willing both to identify

⁵² Blackham, 'The Pneumatology of Thomas Goodwin'

⁵³ Goodwin's works contain one or two, often singular, references to Thomas Adams (1583-1652), Ames ('that worthy professor of divinity' (Goodwin, 'The Life of Thomas Goodwin', ix)), Joseph Caryl (1598-1682), Daniel Dyke (d.1614), Arthur Hildersham (1563-1632), Thomas Hooker (1586-1647), Matthew Mead (1629-1699), William Pemble (1591-1623), Perkins, Preston, Sibbes, William Whitaker (1548-1595), and the Scottish divine David Dickson (1583-1662.)

⁵⁴ Goodwin, 'Of the Work of the Holy Ghost in Our Salvation', 351

⁵⁵ Goodwin, Thomas, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford* (1; London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704), Book I, 135

⁵⁶ Goodwin, Thomas, *A Glimpse of Syons Glory: Or, the Churches Beautie Specified. Briefly Layd Open in a Sermon, at a Generall Fast Day in Holland. By T.G. And Now Published for the Good and Benefit of All Those Whose Hearts Are Raised up in the Expectation of the Glorious Liberties of the Saints* (London: printed for William Larnar, and are to be sold at his shop at the signe of the golden Anchor neere Pauls-chaine, MDCXLI, 1641), 32

independent church polity with the end-times church, and also to give detailed descriptions of the latter-day glory of the church. Fienberg agrees that Goodwin's eschatology broadly follows the scheme set out by Mede. Lawrence suggests that Goodwin's interpretation of Revelation, influenced by Mede and Brightman, led him to a distinct ecclesiology, indeed Lawrence states 'Goodwin had become radicalized in his ecclesiology long before his emigration to Holland.'⁵⁷

Goodwin refers to a number of predecessors as sources of authority. Henry Ainsworth (1569-1622) ('learned Ainsworth',⁵⁸ and 'Holy Ainsworth',⁵⁹) and Paul Baines (1573-1617) ('holy Baines'⁶⁰) particularly in relation to his work on Ephesians, and Cartwright ('judicious Cartwright'.⁶¹) In most cases these simply being cited as additional authorities for a particular point of view.

Others whom Goodwin refers to are John Cameron (1579-1625), to whom Goodwin refers (more than any other of his contemporaries,) and habitually calls 'learned Cameron'⁶² (in spite of his having been an Amyraldist,) and Gerard.⁶³

As can be expected Goodwin refers often to Calvin and Beza (1519-1605), but also to Martin Luther (1483-1546) and the Lutheran Andreas Musculus (1514-1581). Goodwin refers to Philip Melancthon (1497-1560) only twice.⁶⁴

⁵⁷ Lawrence, 'Transmission and Transformation', 113, 114

⁵⁸ Goodwin, 'A Discourse of the Glory of the Gospel', 24

⁵⁹ Goodwin, Thomas, *Of the Constitution, Right, Order, and Government of the Churches of Christ by Tho. Goodwin* (London: Printed by Tho. Snowden for T.G., 1696), 350

⁶⁰ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 76

⁶¹ Goodwin, Thomas, 'A Discourse of Election, of the Free and Special Grace of God Manifested Therein.', *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford* (2; London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704), 105

⁶² E.g. Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 440, and Goodwin, 'The Knowledge of God the Father, and His Son Jesus Christ', 182, and Goodwin, 'Of the Work of the Holy Ghost in Our Salvation', 330

⁶³ While this is in part impressional, a computer search on references to Cameron in Goodwin's works does seem to indicate a greater number of explicit references than to others of Goodwin's contemporaries.

⁶⁴ The memoir of Thomas Goodwin written by his son refers to Goodwin's favourite authors as 'Augustine, Calvin, Musculus, Zanchius, Paraeus, Waleus, Gomarus, Altingius, and Amesius;' (Goodwin, 'The Life of Thomas Goodwin', xviii) Goodwin, however, only refers to Amesius (William Ames) around six times, Gomarus (1563-1641) once, Altingius (Johann Alting) (1583-1644) once and Waleus not at all. This does not, of course, mean they were not highly influential in the development of Goodwin's thought.

The mainstay of Goodwin's reformed literature is Calvin, Beza, Girolamo Zanchius (1516-1590), and David Pareus (1548-1622). It is not surprising that Goodwin's theology is in line with these great Reformers. According to Horton 'Goodwin stood in a direct line of spiritual succession from Perkins to Paul Baines, Richard Sibbes and John Preston.'⁶⁵

Goodwin notably differs from Calvin in his understanding of the 'sealing' in Ephesians 1:13. In An exposition of the first and part of the second chapter of the epistle to the Ephesians Goodwin explicitly disagrees with Calvin, Johannes Piscator (1546-1625) and Zanchius, providing no authority for his own view save the words of Scripture.⁶⁶ While Calvin had seen the seal of the Spirit as being the Spirit himself, and his sealing being his actual presence, Goodwin understood the seal to be an additional work of the Spirit. This work was not salvation, nor sanctification, nor did Goodwin finally identify it with the Baptism of the Holy Spirit. Rather, the seal was, according to Goodwin, a work of assurance whereby the saint knows for sure that they are finally and irrevocably saved. This was not a view that proved particularly influential, since most later authors agreed that Goodwin's interpretation was based on a mistaken exegesis of the text.

In his 1997 thesis Santos suggests that Goodwin developed his ideas from some direction of thought hinted at, but not developed by, Perkins. Santos further suggests that Goodwin's views were particularly influenced by the tension between the prior influence of Sibbes, and the contemporary influence of Owen.⁶⁷ Santos also points out the importance of Goodwin's time in exile for the development in his theology. Santos notes that both Goodwin's works on Ephesians and his *Objects and Acts of Justifying Faith*⁶⁸, were written very shortly after his return from the

⁶⁵ Horton, 'Thomas Goodwin and the Puritan Doctrine of Assurance', 64

⁶⁶ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', , 196, 197

⁶⁷ Santos, 'A Light Beyond the Light of Ordinary Faith', , 121, 122

⁶⁸ Goodwin, Thomas, 'Of the Objects and Acts of Justifying Faith.', *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford* (4; London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704)

Netherlands. Santos notes that the gradual work of grace leading to assurance was a particular emphasis of Dutch theology.⁶⁹

Goodwin is not averse to making use of authors with whom he disagrees on various points, making use of both Arminians and Roman Catholics.⁷⁰

Goodwin uses Thomas Aquinas (1225-1274,) Bernard (1090-1153,) and Anselm (1033-1109.)

With regard to Anselm, Goodwin only makes three comments, most interesting for this study is his reference to Anselm stating that ‘the eternity of God is always present to him.’ This eternity, of course, includes his eternal joy. Goodwin makes most use of Aquinas in his exposition of Ephesians, and *A Discourse of An Unregenerate Mans Guiltiness before God*. In a number of places Goodwin refers to Aquinas speaking ‘from Austin.’

Goodwin refers to a wide range of ancient writers, both classical and patristic. Chief among the patristic authors are Augustine (Austin) (354-430,) Chrysostom (349-407) and Tertullian (160-220.) Understandably, Goodwin uses Augustine most in areas that pertain to original sin and election. In particular *A Discourse of An Unregenerate Mans Guiltiness before God*, his exposition of Ephesians, *A Discourse of Election*, and *Of the Work of the Holy Ghost in Our Salvation*.

Among those classical authors Goodwin refers to Plato, Plato’s Socrates, and Aristotle. In fact he refers to them more, by sheer number of references, than he does to any of his immediate contemporaries or predecessors.

⁶⁹ Santos, 'A Light Beyond the Light of Ordinary Faith', 190, 191

⁷⁰ Goodwin often refer to Johannes Piscator (1546-1625) (in spite of his having become an Arminian!) and Hugo Grotius (1583-1645,) (‘learned Grotius,’ Goodwin, Thomas, 'An Unregenerate Man's Guilt before God, in Respect of Sin and Punishment', in Beeke, Joel R (ed.), *The Works of Thomas Goodwin* (10; Grand Rapids, Michigan: Reformation Heritage Books, 2006), 1-567 444 another Arminian,) sometimes approving a textual comment, and sometimes disagreeing with some interpretation of theirs. Goodwin is not averse to referring even to Catholic writers when they exhibit appropriate text critical skill, hence his use of Willem Hessels van Est (Estius) (1542-1613,) (‘learned expositor,’ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book II, 91 ‘an ingenious Papist,’ Goodwin, 'A Discourse of the Blessed State of Glory', 18) and Francisco Suarez (1548-1617), whose translation and textual skill he makes use of but whose applications he rejects.

Of the works of Goodwin that are of particular interest to this study; in *The Happiness of the Saints in Glory*⁷¹, Goodwin makes no explicit references outside the Bible, in *Of The Blessed State of Glory*⁷², Goodwin makes brief references to his usual authorities but does not seem to draw substantially on them. Rather, they appear as support for his own views. The same is true in *Of the Creatures, and the Condition of their State by Creation*.⁷³ In *Patience and It's Perfect Work*⁷⁴, there are single instances of references to Calvin and Estius (Willem Hessels van Est, 1542-1613), with a handful of other references added in the marginal notes.

While Goodwin's theology is consistent with both the best Reformed theology of the day, and the theology of Calvin, there are several areas in Goodwin's writing where he himself is conscious that he is moving away from the main stream of accepted thought. (In particular, with regard to his understanding of the sealing of the Holy Spirit in Ephesians 1:13, and also with regard to the emphasis he places on the glory of the dead saint even before being reunited with a resurrected body.) That being said, what Goodwin has to say about joy is, as expected, largely consistent with the main body of Reformed thought, and while his particular views on the sealing of the spirit may be influenced by Sibbes or by the Dutch reformers, there does not seem to be a discrete source from which Goodwin draws his understanding of the joy of the saint - except, of course, the scriptures themselves.

Joy, and its Absence, in Goodwin's Contemporaries

What is without doubt is that the life of the saint is supposed to be a life of joy and satisfaction. This is reflected by the range of works focussing on Christian joy and happiness. From the anonymous early *A Short and Pretie Treatise* to the later *Right Rejoycing* of Baxter, and *Joy in the Lord* of Edward Reynolds (1599-1676), the

⁷¹ Goodwin, Thomas, *The Happinesse of the Saints in Glory, or, a Treatise of Heaven, on Rom. 8. 18. For I Reckon, That the Sufferings of This Present Time Are Not Worthy to Be Compared with the Glory Which Shall Be Revealed in Us. By Tho. Goodwin. B. D.* (London: printed by E. Griffin for Robert Dunscomb, in Lillipot-lane, 1638)

⁷² Goodwin, Thomas, *A State of Glory for Spirits of Just Men Upon Dissolution, Demonstrated. A Sermon Preached in Pauls Church Aug. 30. 1657. Before the Rt. Honourable the Lord Mayor and Aldermen of the City of London. By Tho: Goodvvin, D.D. President of Magd. Coll. Oxon.* (London: printed by J.G. for Robert Dawlman, 1657)

⁷³ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation'

⁷⁴ Goodwin, Thomas, *Patience and Its Perfect Work, under Sudden & Sore Tryals; Being an Exposition of James I. 1-5* (London: printed by S. Simmons, for Rob. Duncomb, to be sold at his shop in Duck-lane, 1666)

theme was prominent throughout the whole Puritan period. What is also evident, by the amount of works addressing the issue of the lack of joy, is that the expectation of joy brought with it serious pastoral problems for those who did not experience that joy.⁷⁵

With regard to the problem of the absence of joy most authors seem to take one of two approaches. First, there is the approach that questions whether the person is looking for joy in the right places, or more precisely whether from God or from the world. Indeed, the question put more simply is really a matter of whether that person is regenerate or not.

Out of the works reviewed *A Short and Pretie Treatise* warns of the false joys of the world which 'are the lewd joys of the mind,' and which are 'deceitful, not pure and cleare,' and 'mingled with unpleasantnesse.' Similarly, Playfere's *Heart's Delight* stresses clearly the importance of seeking delight in God alone, the futility of looking to the world for satisfaction and the great joy of a soundly directed soul.⁷⁶

Of those that give explicit direction, Robert Bolton's (1572-1631) *A Discourse About the State of True Happinesse* is fairly representative. True happiness is not found in 'pleasures, riches, honours, greatness; in civill honesty, formall hypocrisie; or the whole possibility of nature,' but rather it is in 'supernatural grace,' and its 'blessed consequences.' Many of the writers of the period demonstrate an almost pathological fear of hypocrisy, a key emphasis of Bolton's work; that is, that after all is said and done, their own faith may prove to be inadequate, and that they may be seen to be only a 'temporary,' an unregenerate who would in the end be finally lost.⁷⁷

For many the absence of joy in their lives caused them to look to their faith to question its authenticity. Hence, Bolton and others focus on the true marks of the regenerate heart. Joy is linked with assurance, and assurance, through the practical

⁷⁵ Anon., *A Short and Pretie Treatise Touching the Perpetuall Reioyce of the Godly, Euen in This Lyfe Seene and Allowed According to the Order Appointed*. (2nd edn.; London: By Henry Denham dwelling in Pater noster Row, at the signe of the Star, 1568), and Baxter, Richard, *Right Rejoycing: Or the Nature and Order of Rational and Warrantable Joy*. (2nd edn.; London: printed by R.W. and A.M. for Francis Tyton and Jane Underhil., 1660), and Reynolds, Edward, *Joy in the Lord Opened in a Sermon Preached at Pauls, May 6, 1655 / by Edward Reynolds* (2nd edn.; London: Printed by Tho. Ratcliffe for George Thomason ..., 1659)

⁷⁶ Anon., *A Short and Pretie Treatise*, 4

⁷⁷ Bolton, Robert, *A Discourse About the State of True Happinesse Deliuered in Certaine Sermons in Oxford, and at Pauls Crosse: By Robert Bolton*. (2nd edn.; London: Imprinted by Felix Kyngston, for Edmund Weauer, and are to be sold at his shop, at the great North-gate of Pauls Church, 1611), 5

sylllogism⁷⁸, with obedience to the word of God and to ‘godly’ living. Those who are assured of God’s favour are those who have ‘resolved to resigne up [themselves] in holy obedience to the will of God.’⁷⁹

The second approach to dealing with the problem of the absence of joy was to warn the true saint against the wiles of Satan in seeking to steal away, or misdirect, that joy. In *The Way to a Blessed Estate in This Life*, Ezekiel Culverwell (1554-1631) warns of two errors into which the saint may fall, both of which seriously undermine their joyful experience of God. The first is that of complacency, assuming more for their faith than is warranted. The over confidence of the saint may cause them to underestimate their sin, their need for God, and the enormity of grace offered to them. Such a saint will never truly know the vast depths of God’s mercy. The second is that of being over harsh. The overly harsh saint may be very conscious of their own sin, but still under-estimate God’s mercy and the all sufficiency of Christ. Such a saint is never truly free to rejoice in their salvation. Both faults enable Satan to deprive the saint of their true joy, ‘they spend many yeares, either securely, or uncomfortably, seldome attaining to that heavenly feasting which ... might be their daily refreshing.’⁸⁰

For many the solution to this problem is found in applying oneself to the work of self-examination and repentance, and from thence to attend conscientiously to the ‘means’ and works of the faith. Richard Rogers (1551-1618), in his *Seven Treatises*, devotes one of treatise to ‘Directing the beleever unto a daily practise of the Christian life.’ Similarly Francis Rous (1579-1659) in *The Art of Happiness*, stresses the need for prayer, meditation, association with other saints, humility, and patience, if a joyful Christian life is to be maintained. The author of *A Short and Pretie Treatise* also notes the importance of sharing Holy Communion, reading scripture, sermons, and shared fast days. In his work on the emotions Willaim Fenner

⁷⁸ The practical syllogism derived from the suggestion that true faith brings about a change in the life of the saint. The saint can observe or demonstrate that changed life, and therefore they can demonstrate they have true faith. This in turn leads them to an assurance of their salvation.

⁷⁹ Ibid., 8

⁸⁰ Culverwell, Ezekiel, *The Vvay to a Blessed Estate in This Life*. (2nd edn.; London: Printed by Iohn Dawson, for William Sheffard, and are to be sold at his shop, at the entring in of Popes-head Alley out of Lumbard-streete, 1623), 4

(1600-1640) had similarly affirmed the importance of means in directing the ‘affections’ toward God.⁸¹

Once, however, the saint is certain of their repentance and faith, and once they enter fully into a life of obedience, and while they watch continually for Satan’s assaults, there is open to the true believer a life of joy and satisfaction. Even Bolton’s seemingly austere life of obedience leads to ‘thoughts of spirituall ravishment,’ and ‘unutterable rapture.’⁸²

This intensity of emotion is clearly linked to the intensity of the struggle for repentance and faith:

‘These flow onely from the fountaine of grace and spring up in that soule alone, which having newly passed the strange agonies, and fore pangs of the new-birth, is presently bathed in the blood of Christ, ...’⁸³

This joy, when directed away from the world and toward God, has a certain immunity from the insecurity and changes of life. Just as Goodwin was to consider the problem of joy in the face of suffering by considering the call to rejoice in James 1:2, to so too the author of *A Short and Pretie Treatise* had addressed the same issue, considering the call in 1 Thessalonians 5:16 to ‘Rejoice always.’ In this case the heart of the matter is the object of joy. Just so long as the joy of the saint is ‘in the Lord’, then ‘whether it be in prosperitie, or whether it be in adversitie ... exceeding great is that spirituall joye or gladnesse.’ By placing their joy in God, that joy is beyond the effects of the fortunes of life.⁸⁴

‘The verie true Christian man in the common and usuall troubles of this life, in sorrow, sicknesse, weaknesse of body, in banishment, nede, poverty, mourning, losse of children, losse of dignity, in the perils and travailes of all sortes, mens wrongs, unfortunate successe in counsails, losses and detrimetes of things, if we will judge thereof aright, doth alway rejoice in

⁸¹ Rogers, Richard, *Seuen Treatises Containing Such Direction as Is Gathered out of the Holie Scriptures*. (2nd edn.; London: Imprinted by Felix Kyngston, for Thomas Man, and Robert Dexter, 1603), and Rous, Francis, *The Arte of Happines* (2nd edn.; London: Printed by W. Stansby for Iohn Parker, 1619), and Fenner, William, *A Treatise of the Affections* (London: Printed by E.G. for I. Rothwell, 1641 (1650))

⁸² Bolton, *A Discourse About the State of True Happinesse*, 139

⁸³ Ibid.

⁸⁴ Anon., *A Short and Pretie Treatise*, 8

the Lord, and that sincerely without doubt, and even from the very bottome of his heart.’⁸⁵

While others are ‘tormented with the cares of this life, they doe sweetly solace themselves... and thinke themselves present among the companies of angels.’ The saints have ‘all their dainties, and all that they coumpt good, settled in God onely.’ The author of this work does not deny the possibility of a temporary loss of joy, but such a loss is short lived, and the true saint will eventually ‘come to themselves againe’ and ‘faction themselves in God’s regard and provident care’ so that ‘with joy they take all things quietly, and rejoyce in their afflictions.’ As Goodwin would later affirm, there is real joy in the midst of suffering. Similarly, there can be a real sorrow at the sufferings of another saint, but such ‘sorrowe of love toward our neighbour, or brother’ is not inconsistent with ‘the rejoyce of faith toward God.’ While the saint can, and should, in the face of troubles, pray and seek the ‘mitigation or assuaging of them,’ since it may be that ‘in the free goodnesse, mercy and clemencie of God,’ they may yet receive ‘full delivereance.’ The joy that the saint experiences is a real taste of heaven ‘a smacke of the blessed state that will be in the life to come.’⁸⁶

There is also a source of joy in the doing of good works and the giving of alms. Knowing that works of kindness are directed to Christ himself, the saints ‘are glad more than a man will beleeve, as often as they have any occasion given to doe alms, and the deeds of mercye and pitie.’⁸⁷

Although this joy is real and overwhelming it is characterised by a deep longing for yet more of God, and the desire for a greater portion of God’s spirit. One of Culverwell’s marks of a truly regenerate person is that ‘they... can never be satisfied, but still hunger and labour for more.’ Indeed ‘none more diligently use all good means to grow in grace than they.’⁸⁸

These joys, of course, are only a hint of those that shall be enjoyed by the saint in eternity. In *Heaven's Glory and Hells Horror*, Hart states that the joy of heaven is ‘infinitely more then what we have here; here we know but in part, but in Heaven we

⁸⁵ Ibid., 14, 15

⁸⁶ Ibid., 17, 20, 22, 28, 32, 32

⁸⁷ Ibid., 41

⁸⁸ Culverwell, *The Vvay to a Blessed Estate in This Life*, 15

shall know as we are known.’ For a great number of authors the joys of heaven are still described as material benefits, or the absence of hurts. Rogers concedes that scripture is thin in its description of heaven, but this does not stop him from assuming that ‘they are so great and many, that they cannot be once thought of according to their worthinesse.’ Interestingly, Rogers also seems to equate a high degree of joy to the soul before it is reunited to a resurrected body. The soul enjoys the pleasures of paradise for a while until being resurrected and ‘*made like to the glorious body of Jesus Christ*.’ Like Rogers, John Traske (1585-1636) describes the benefits of heaven’⁸⁹

‘Where I shall have plentie without want, health without sicknesse, honour without disgrace, peace without trouble, strength without weaknesse, courage without feare, loue without hatred, ioy without sorrow, light without darknesse, safety without danger; knowlegde without ignorance, life without death, all good without any euill: Yea this blessedness is so great, that the more I conceive of it, the shorter I come to comprehend it.’⁹⁰

Lest it be supposed that the desire for heaven was entirely mercenary, that longing for God was no more than longing to be satisfied by his gifts, or simply to be relieved from suffering, we should redress the balance by noting that the object and end of this joy is God himself, or more precisely God in Christ. These joys are not given in, or for themselves, but received in, and from, Christ. While few of the authors reviewed came quite as far as Goodwin in assigning the ‘knowledge of God’ as the supreme joy, or God himself as the content of that joy, Thomas Playfere (1561-1609) comes close in the absolute dependence on Christ, God’s love in Christ, for joy. ‘...he only delights himselfe, which not onely delights himselfe, but adds also, *In the Lord*; and so delights himselfe in virtue, delights himselfe in godlines, delights himselfe in God himselfe.’ No delight that is not founded in God is true delight. He goes on to say, ‘Loue is the greatest reward of loue, that either can be, or can be desired. So that though there were no other rewarde promised thee, for

⁸⁹ Hart, John, *Heavens Glory, and Hells Horror* (2nd edn.; London: printed for John Andrews, 1662), 40, and Rogers, *Seuen Treatises*, 562

⁹⁰ Traske, John, *Heauens Ioy* (2nd edn.; London: Printed by T. C[reede] and B. A[lsop] for Iohn Harrison [2], 1616), 154, 155

delighting in the Lord, but onely the delight itselfe, it were sufficient.' Playfere does not just see God as the source of all happiness but as the object of that happiness.⁹¹

To know God is better than anything that God can give:

'Whereas, on the other side, to serve God, to please God, to delight in God, to rejoyce & solace thy soule in the Lord, which hath alwaies giuen thee, and will alwaies giue thee, the desires of thy heart; this is better than all treasures: better than all crownes: better than all kingdomes: better than all immortalitie: better than heauen itselfe. This, this it is, which shall bring thee out of one paradise, into another paradise.'⁹²

Joy of Assurance in Unity with Christ in Goodwin's Contemporaries

Among those who rank as Goodwin's immediate contemporaries, Reynolds, a colleague of Goodwin's at the Westminster Assembly, speaks in terms most like Goodwin's. Reynolds talks of faith making Christ present as the object of joy. The object of 'spiritual joy, or an holy exultation' which is the 'most beloved, desired supreme good' renders 'Christ by faith, *present* unto it,' and enables the saint to 'glory in them.' He goes on '*the Lord Jesus is the great, sure, and perpetual joy ... the object of our joy,*' which is 'fixed and terminated on him.' Like Playfere, Reynolds still refers to the benefits of knowing Christ, not just the knowledge of God in Christ. Such benefits as 'the constancy of his *love*,' 'the fulness of his *spirit*,' 'the sufficiency of his *grace*,' 'the fidelity of his *promise*,' 'the perpetuity of his *intercession*,' and so on, which are all of all surpassing value, but do not reach to the majesty of Goodwin's simple truth that 'God, *known and enjoyed*; is the supreme happiness of Man in all Conditions...'⁹³

While it was usual to associate joy with assurance, and assurance with faith, as Calvin did, there was nothing in the authors reviewed that approached the significance of the sealing of the Holy Spirit in the writing of Goodwin. It is perhaps, in part, as a result of Goodwin's concern that the spirituality of the day was following the practical syllogism into a kind of 'works righteousness' that led him to make a particular stand on assurance by direct revelation from the spirit as a result of

⁹¹ Playfere, Thomas, *Hearts Delight*. (2nd edn.; London: Printed by Iohn Legat, printer to the Vniuersitie of Cambridge, 1603) 17, 18, 22

⁹² Ibid., 59

⁹³ Reynolds, *Joy in the Lord*, 3, 4, 33, 34, and Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 35

meditation on Christ, and on God's free promises of fellowship in him. If this is the case, joy comes not from a life of obedience, nor from observing that ones' life demonstrates ones' status as a regenerate believer, but from the immediate person of the Holy Spirit himself. This stress on the work of Christ above the practical syllogism was also characteristic of Sibbes, whose pastoral solution to the absence of joy and assurance was to look to Christ, his promises and his finished work.⁹⁴

In Rous' *The Art of Happiness*, follows the same lines as Playfere, Culverwell and Bolton, directing the seeker to God as the only source of happiness and affirming the importance of godly living and 'means.' However, Rous goes much further into the joy of an immediate knowledge of God, going so far as to say 'when God is serued in holinesse, then shall he be inioyed in happinesse; when God is proposed as the end of Mans being, then shall God bee inioyed as the end of Mans desire.'⁹⁵

Like Goodwin after him, Rous makes a passing connection between God's glory and the saints' joy:

'For ... euen here haue we a cranny opened, by which some beames of the diuine Glory shine into our hearts, & give vs a glimpse of that whereof hereafter we shall haue a full inioying. They that haue had but such flashes of happinesse, have been rauished up in heauenly trances far aboue the world, and haue as much despised the world, as the world hath despised these ioyes.'⁹⁶

This joy is the very best joy since it comes from God himself. It is 'beyond the reach of mortall power' and even 'beyond the reach of infernall power,' it is 'a joy which no man, nay nothing can take from vs.'⁹⁷

This 'mystical' immediacy is further explored by Rous in *Mystical Marriage*. The idea of spiritual marriage, drawing upon the imagery of the Song of Songs, was not uncommon among Puritan writers. This metaphor was also explored by one of Goodwin's favourite authors, Zanchius, in his *Treatise of the Spiritual Marriage between Christ and the Church*. Rous refers to Christ's teaching on divorce

⁹⁴ Sibbes, Richard, *The Bruised Reede, and Smoaking Flax* (2nd edn.; London: Printed [by M. Flesher] for R. Dawlman, 1630) 332

⁹⁵ Rous, *The Arte of Happines*, 84, 85

⁹⁶ Ibid., 171

⁹⁷ Ibid., 175

suggesting that the law is the old husband from which the ‘wife’ can only be freed on death. The gospel puts the old husband to death and frees the ‘wife’ to be united with Christ. The theme of mystical marriage builds upon the idea of unity with God. First, in Christ’s unity with God the Son, and second in the unity of the saint with Christ. This unity with Christ is the mystical marriage.⁹⁸

‘For the Deity, and that humanity being united, make one Saviour, Head and Husband of soules, and thou being married to to him who is God, in him art also one with God. He one by a personall union, thou one by a mysticall.’⁹⁹

Rous, like many of his contemporaries, alludes to Song of Songs 1:2, where Christ’s kisses ‘kisse my soule with such a kisse of thy spirit, that they may be no longer two but one spirit.’ The emphasis on a Christological expression of assurance and spiritual satisfaction is also a particular characteristic of Goodwin’s. As Goodwin stresses that the experience of Christ in this life is small compared to that to be experienced in the next, so too Rous affirms that Christ is not exhausted by the saints’ knowledge of him, and that ‘when he gave light, and glory, and beauty, and joy ... so did he leave infinitely more in himselfe, than hee gave out of himselfe.’¹⁰⁰

Again like Goodwin, Rous talks about the insufficiency of the soul to hold all that God is willing to pour out into it. ‘Being made one with him who is God,’ the soul has ‘tasted’ the glory of God which ‘overfloweth,’ ‘steepeth,’ and ‘drencheth the soule with overcoming and inebriating sweetnesse.’ The soul is too limited to ‘containe and beare the joy that is too large and strong for her,’ and after filling to the full ‘it goes beyond, and runnes over.’¹⁰¹

As Goodwin does in *A Child of Light Walking in Darkness*, Rous also considers the reasons for, and indeed the benefits that the saint may obtain by, the gracious withdrawal of God and the apparent desertion of the saint. Rous sees the experiences of the saint’s joy as ‘parcels of glory, joy and strength’ intended to

⁹⁸ Rous, Francis, *The Mystical Marriage Experimentall Discoveries of the Heavenly Marriage Betweene a Soule and Her Saviour*. (2nd edn.; London: Printed by William Iones, dwelling in Red-crosse-streete, 1631), and Zanchius, Girolomo, *Treatise of the Spiritual Marriage between Christ and the Church, and Every Spiritual Man* (London: Printed by John Legate, Printer to the University of Cambridge., 1592)

⁹⁹ Rous, *The Mystical Marriage*, 9

¹⁰⁰ *Ibid.*, 15, 47

¹⁰¹ *Ibid.*, 49, 50

bolster the saint in times of difficulty, ‘a kind of wages’ given to ‘encourage us more cheerfully and confidently to the worke of doing and suffering.’ As a result the sufferings of the saint do not turn joy to sadness, but ‘he joyes turne the sadnes of the sufferings into joy; for she rejoyceth in her sufferings.’ Rous affirms that is it for the growth, maturation and testing of the saint that God often appears to withdraw from them.¹⁰²

Again like Goodwin, Rous suggests that there are some degrees of reward to be given to the saint who perseveres in faithfulness under the yoke of suffering. Those that are encouraged by the spirit to ‘greater labours’ will receive greater joys.¹⁰³

Like Goodwin, Rous sees a certain inconsistency here, conceding that:

‘Though no life everlasting can be longer than another, yet one life everlasting may be more joyful than another, and this greater joy shall follow those that dying in the Lord doe rest from greater labours.’¹⁰⁴

Of all the authors reviewed it is Rous above all that talks in a manner most akin to Goodwin with regard to the mystical delights of union with God in Christ. Both share the vision of God himself as the supreme joy. Rous says of the soul of the saint:

‘Let her often goe out of the body, yea out of the world by heavenly contemplations; and treading on the top of the earth with the bottom of her feet, stretch herselfe up, to looke over the world, into that upper world, where her treasure, her joy, her beloved dwelleth.’¹⁰⁵

If Goodwin is not original among his contemporaries in his understanding of joy, its object and outworking, he is nevertheless notable for the clarity in which he expresses the fundamental truth of God as the supreme object of faith. That God himself is both the source and content of joy, and that knowledge of God is, in itself, the greatest reward of faith.

¹⁰² Ibid., 71, 86

¹⁰³ Goodwin, ‘A Discourse of the Glory of the Gospel’, Book I, 37-39, see also Disley, Emma, ‘Degrees of Glory’, *Journal of Theoloigal Studies* 42 (1991), 77-105

¹⁰⁴ Rous, *The Mysticall Marriage*, 209, 210

¹⁰⁵ Ibid., 282

Joy and Assurance of Sealing in Goodwin's Predecessors

Joy in Augustine

Goodwin like all of the Reformers did not consider his theology to be at odds with the true faith of the Catholic church. Indeed, like Luther and Calvin, Goodwin understood the fundamentals of the Reformed faith as being rooted in the teaching of Augustine. This is true in no small part when we see how Goodwin's understanding of joy being the true knowledge of God is a reflection of Augustine's position. Indeed, the famous notion of Augustine's 'restless heart' that finds no rest until it rests in God, is reflected in Goodwin's, 'knowledge of God' being the greatest joy of all people in all states.

Clavier in his 2011 thesis considers Augustine's life and teaching from the perspective of Augustine's early years and training in oratory. Clavier's thesis is that Augustine, although rejecting the banal rhetoric of the Second Sophists, still adhered, consciously or otherwise, to the Ciceronian ideal of the orator speaking to persuade for the public good. According to Clavier, Augustine's method, shared with the Ciceronian orator, was to shift the object of delight of the hearer. For Augustine, the human soul is driven by delight. A soul either delights in sin, or delights in God. Goodwin does not differ with Augustine on this point. For Goodwin, as we shall see, it is God who is the beginning and end of true Christian joy.

The role of the Christian orator, the preacher, is to persuade the hearers to delight in God above all other things. There is no sin in seeking that which delights, but all delights outside of God are deceitful and ultimately lead to destruction. An important point that Clavier makes is that, for Augustine, the soul cannot choose what it delights in, it needs to be persuaded. For Augustine this persuasion is the work of the Holy Spirit. There is a constant battle within the saint between the promised delights of sin and the true delight in God. This is, of course, the very same battle that Goodwin, and the other Puritans, were engaged in on a daily basis, and was a fundamental pastoral concern for much of the seventeenth century.¹⁰⁶

Clavier also notes that God himself lives in delight. God's delight is 'first and foremost the affective element of God's love,' and is a property of the Trinity.

¹⁰⁶ Clavier, Mark F M, 'Eloquent Wisdom: The Role of Rhetoric and Delight in the Theology of Saint Augustine of Hippo.' (Ph.d Thesis, Durham University, 2011)

Clavier notes that Augustine refers to the Holy Spirit as ‘blissful delight,’ and heaven as ‘delight beyond measure.’ Augustine considers creation in terms of God’s delight, the delight of creation is itself ‘the movement of that creation towards God.’¹⁰⁷ Ultimately true joy is a participation in God. Clavier points out that the idea of participation with Christ is fundamental to Augustine’s view of redemption. This theme, we shall see, is also of great importance to Goodwin, for whom ultimate joy is a participation of Christ’s joy as he contemplates his Father for all eternity, and is indeed a reflection of God’s joy, or delight, in himself.¹⁰⁸

Clavier also notes that Augustine also warns of the dangers of worldly delights. Not that all of these are sinful in themselves, but that they compete against true delight in God. Worldly delights can be enjoyed in so far as they are a participation in God’s creation, but they must not be enjoyed as ends in themselves.¹⁰⁹ Again, Clavier notes that God must be desired for himself, and that delight in God is really delighting in God’s delight at his own greatness. This too was a fundamental concern of many seventeenth century writers. As we shall see below, the concern about the deceitful joys of the world, shared by Bernard, was constantly being stressed by seventeenth century pastors, who sought to protect their flocks from being distracted by the goodness of God’s works, rather than being enamoured with the good God himself.¹¹⁰

This aspect of Augustine’s thought, that is delight in God, is taken up by Piper in his popular account of the role of joy in the thought of Augustine, Luther and Calvin. Piper suggests that Augustine’s theology is best understood as a theology of ‘Sovereign Joy.’ In this light, true grace is the gift of God, given in the Holy Spirit, that enables the believer to find greater joy in God than in sin. This concept of joy also underlies Piper’s understanding of Augustine’s view on Christian freedom, which ‘is to be so much in love with God and his ways that the very experience of choice is transcended.’¹¹¹

¹⁰⁷ Ibid., 25

¹⁰⁸ Ibid., 156

¹⁰⁹ Ibid., 180ff

¹¹⁰ Ibid., 209

¹¹¹ Piper, John, *A Legacy of Sovereign Joy. God's Triumphant Grace in the Lives of Augustine, Luther, and Calvin* (Wheaton, Illinois: Crossway Books, 2000), 56-58, 61-63

Joy in Bernard of Clairvaux (1090-1153)

In the opening sentences of *On Loving God*, Bernard states ‘the reason for loving God is God Himself.’ Later Bernard goes on to explain that the joy of the saints is the presence of God himself. The memory of this fact is the source of joy for the saint in this life, and the final experience of it is the fulness of joy in the next. This is entirely in keeping with Goodwin’s stages of revelation of God in Christ, which leads on to ever deeper experiences of joy.

Bernard suggests that contemplation of the eternal joy of God’s presence would guard against ‘drinking’ from ‘the river of transitory joys,’ in this life. This contemplation enables the saint to ‘rest sweetly’ and glory ‘in the reproach of the Cross,’ until they finally enjoy the splendour of the presence of Christ, and become fixated by the beatific vision. The presence of this Christ is a ‘divine and deifying joy,’ prefigured in the love of the lover in the Song of Songs. This joy can be approached, momentarily, in this life. For ‘a rapturous moment’ the ‘poor mortal’ may ‘feel heavenly joy,’ but has then to endure the pain of continued existence in this world. To fully enter into this joy is a gift of God available only when the saint has been ‘clothed upon with that spiritual and immortal body’ which is ‘wholly subject to the Spirit,’ for which ‘no lusts of the flesh will retard its eager entrance into the joys of its Lord.’ Again, we shall see that Goodwin’s ultimate source of joy is the contemplation of God, first *in* Christ, and then later *like* Christ.

Bernard concludes his short treatise with a description of the ‘heavenly fatherland,’ in which the saint has moved from loving God for the benefits God gives, to loving him as God, and ultimately to loving himself for God’s sake alone. It is interesting that Bernard places loving oneself for God alone above loving God for God’s sake. This is attained when the saint is fully satisfied with God, and knows themselves to be wholly his. This idea is later taken up by Edwards, and later developed by Piper whose ministerial summary is that ‘God is most glorified in us, when we are most satisfied in him.’¹¹²

¹¹² Bernard, *On Loving God*, 3, 12, 13, 14, 24, 28, 29, and John Piper’s statement on Christian Hedonism, at <http://www.desiringgod.org/about/our-distinctives/our-beliefs/what-is-christian-hedonism>.

Joy in the *Imitatio*¹¹³

The Imitation of Christ was a highly popular. Creasy suggest that it is the most printed book after the Bible and that by the end of the fifteenth century there were more than one hundred printed editions. There were three translations made in the fifteenth and early sixteenth century.¹¹⁴ At the end of the sixteenth century Rogers' translation was particularly popular with regular editions from 1580 to 1636. The Early English Books Online catalogue lists editions bearing Thomas-a-Kempis' name running to at least thirteen editions during the seventeenth century. There were also popular paraphrases by Gerson and Milburn. The *Imitatio* was particularly popular among the Reformers, with *A Short and Pretie Treatise* being written to replace the chapter on the Eucharist. In this work we see many of the features common to Goodwin being already clearly expounded. The pursuit of joy is taken for granted, and the work is replete with the usual warnings against carnal joy which are derived from the 'world' which 'passeth away, and all his delights'. The author warns that many things, 'the desires of our sensuality' will 'draw vs to walke abroad,' but such 'joyful going abroad' often results in 'burdened thoughts,' a 'sorrowful coming home,' and 'remorse and destruction.' The only source of true joy is Jesus, to be with Jesus is 'sweet paradise,' to be without him is 'grievous hell.' Those who have Jesus have 'a good treasure,' 'a good aboue all goods,' and are 'most rich.'¹¹⁵

While this joy is real and lasting, the *Imitatio* takes seriously the pastoral problem of the lack of joy. Indeed, the author says 'There was neuer a Saint so highly rapt, and illuminated, who first or last was not tempted.' This is itself part of the process of sanctification, for 'he is not worthy of the high contemplation of God, who hath not byn exercised with some tribulation for Gods sake.' These troubles and temptations are 'sign[s] of ensuing comfort' and are given to limit pride, since the

¹¹³ Hoskins, Anthony, *The Following of Christ. Deuided into Foure Bookes. / Written in Latin by the Learned and Deuout Man Thomas A Kempis Chanon Regular of the Order of S. Ausgustine. ; and Translated into English by F.B..* (2nd edn., 1620)

¹¹⁴ Biggs, B. J. H. (Ed.), *The Imitation of Christ : The First English Translation of the 'Imitatio Christi'* (Oxford: Published for the Early English Text Society by the Oxford University Press, 1997) vii

¹¹⁵ Creasy, William C. (2007). *The Imitation of Christ by Thomas a Kempis: A New Reading of the 1441 Latin Autograph Manuscript*. Mercer University Press, and Anon., *A Short and Pretie Treatise*, 61, 113

‘divell sleepeth not’ and ‘neither is our flesh as yet dead.’ To the true saint there is a sweetness in suffering ‘vnto the will of God,’ and ‘for the glory of Christ.’ All such suffering is a temporary time of testing, for ‘after winter followeth summer, after night commeth day, and after a tempest, faire weather.’¹¹⁶

Like Goodwin following, the author put the chief end of the saint in God himself. ‘[I]f thou desire to be truly blessed’ says God in the words of the author, ‘Direct therefore all thinges chiefly vnto me’, and ‘Consider everything as flowing from the highest good.’ The author talks of being ‘delighted’ in the things of God as the ‘ground’ of ‘true joy.’ The fervent rejoice in God, for ‘thou alone art true gladnes, thou art my hope and my crown, thou art my ioy and my honour, O Lord.’ This seeking joy in God is a work of grace. ‘Nature worketh all for her owne gain and profit,’ but ‘grace ...asketh [no] other reward for her deserts then God alone.’¹¹⁷

The saint in glory enjoys an even higher joy than those in this life. They have ‘so great loue of of my Godhead, and so superabundant ioy, that there is no glory or happines, that is, or can be wanting vnto them.’ Again, it is not just God’s gifts that produce joy, but the savouring of God himself.¹¹⁸

Joy in Luther and Calvin

The emphasis on joy shown in Augustine was also fundamental to Luther’s study of the Word, indeed Luther himself considered himself to be entirely in keeping with Augustine.¹¹⁹ One of the marks of Luther and the Reformers was that the object of joy, God, or more accurately God in Christ, was not just ‘out there’, but was communicated to the church through the medium of a book, the scriptures. This ‘discovery’ alongside the growing influence of humanism, laid new stress on the accurate understanding and interpretation of scripture. This book was to be rightly understood under the leading of the the Holy Spirit, and not according to the directing of the Pope. Thus it is the scriptures which become Luther’s focus of joy, and it is in the scriptures that ‘the glory of God in the face of Christ’ is seen and

¹¹⁶ Ibid., 116, 121

¹¹⁷ Ibid., 168, 169, 284, 285, 300, 301

¹¹⁸ Ibid., 320

¹¹⁹ A computer text search of the Pelkian editions of Luther’s works shows over two thousand references to Augustine.

enjoyed. As a result of this, Luther saw the importance of serious sustained study and meditation on the scriptures to maintain an attitude of Godly joy.¹²⁰ For Luther, of course, the initial joy was the great discovery, through this careful study of the scriptures, of the offer of salvation by faith in Christ apart from works. Luther wrote in 1545, 'Here I felt that I was altogether born again and did enter paradise itself through open gates. There a totally different face of the entire Scriptures showed itself to me.'¹²¹

The theme of delight is not unique to Augustine either. Indeed, it was an idea carried into the thought of a number of great Reformers. Luther in his commentary of Genesis 1:20 suggests that it was only the delight of the Holy Spirit in creation that ensured the continues existence of the creatures.¹²² Indeed, Luther draws directly from Augustine's understanding of God's delight when considering Genesis 1:26. Like Goodwin, Luther also talks of Adam's joy in creation, and in obedience to God. In his commentary on Matthew 5, Luther also contrasts the joy of worldly pleasures with joy in Christ.¹²³ For Luther joy was more than merely one of the fruits of the Holy Spirit, it was direct result of the Holy Spirit giving himself to the believer.¹²⁴ In the 'joyful exchange' the believer doesn't just exchange sin for righteousness, but actually starts to participate in the life of Christ.¹²⁵

Turning to Calvin, again we see many reflections of Augustine's thought. Indeed, Payne's comparison of Calvin and Bonaventure concludes that Calvin was a 'consistent Augustinian.'¹²⁶

¹²⁰ Piper, *A Legacy of Sovereign Joy. God's Triumphant Grace in the Lives of Augustine, Luther, and Calvin*, 81-83, 89-110

¹²¹ Kolb, Robert, 'Martin Luther: The Man and His Mind', *Reformation and Revival* 8.1 (1999), 12 quoting Martin Luther, *Luther's Works* (Saint Louis, Missouri, and Philadelphia, Pennsylvania: Concordia and Fortress, 1958-1986), 34:337.

¹²² Luther, Martin, 'Lectures on Genesis: Chapters 1-5', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., *Luther's Works*, 1; Saint Louis: Concordia Publishing House, 1999)

¹²³ Luther, Martin, 'The Sermon on the Mount and the Magnificat', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., *Luther's Works*, 21; Saint Louis: Concordia Publishing House, 1999)

¹²⁴ Towns, Elmer L., 'Martin Luther on Sanctification', *Bibliotheca Sacra* 126 (1969), 117

¹²⁵ Trueman, Carl R., 'Is the Finnish Line a New Beginning? A Critical Assessment of the Reading of Luther Offered by the Helsinki Circle', *Westminster Theological Journal* 65.2 (2003), 236

¹²⁶ Payne, Gordon R., 'Augustinianism in Calvin and Bonaventure', *Westminster Theological Journal* 44 (1982)

For Calvin joy is as much an essential part of saving faith as assurance is. While the later Reformers understood the absence of joy to be a part of the outworking of God's dealing with the saint, Calvin saw joy as intrinsic to saving faith.

In Calvin's commentary on 1 John 1:4, he describes joy as the 'complete and perfect happiness which we obtain through the Gospel.' This joy is more than elation at the thought of salvation, it is the joy of fellowship with God. Those who have that fellowship 'will be satisfied with it alone, and will no more burn with desires for other things.'¹²⁷ This joy in God 'swallows up' all those 'opposite feelings of the flesh.' Again, Calvin does not suggest that Christian joy excludes sorrow, rather sorrow gives place to joy, and joy, while overcoming sorrow does not remove it, since to do so would remove humanity itself. Indeed, seasons of sorrow, when understood as 'necessary trials for their salvation' become occasions of joy.¹²⁸

As we shall see, while none of the elements of Goodwin's understanding of joy in the Christian, life are unique, they are, nevertheless, entirely consistent with these ideas inherited through the Reformers from Augustine. Indeed, it may be argued that the the concept of joy which Goodwin was later, implicitly, to expound was fundamentally Augustinian.

The Sealing of the Spirit in Augustine, Luther and Calvin.

There remains the issue of the sealing of the Holy Spirit and its significance for the assurance and joy of the saint. This is one area where Goodwin's thought stands out as being distinct from both his predecessors and his contemporaries. It is the immediacy of the seal of the Spirit, the associated assurance, and the resulting joy that makes sealing an important part of this study.

Santos comes to no clear conclusion about the source of this particular doctrine save the combined influences of Sibbes, Owen and the general tendency of the Dutch Reformers. Beeke also notes the influence of the Dutch Reformers, and places Goodwin generally in line with Preston and Cotton. Davis, however, while

¹²⁷ Calvin, John, 'Calvin's Commentaries: 1 John', (Electronic edn., Calvin's Commentaries; Albany, OR: Ages Software, Logos Library System, 1998)

¹²⁸ Calvin, John, 'Calvin's Commentaries: 1 Peter', (Electronic edn., Calvin's Commentaries; Albany, OR: Ages Software, Logos Library System, 1998) on 1 Peter 1:3, and 8.

acknowledging Goodwin's similarity to Preston and Sibbes, argues that Goodwin stands out from these contemporaries in precisely his unique understanding of assurance. Similarly, Packer traces this line of thinking back to Perkins, but admits that Goodwin 'makes more of it than any of his predecessors.'¹²⁹

Looking back at Augustine we note that where he considers Ephesians 1, he pays very little attention to verse 13, preferring rather to focus on the earlier verses 4 and 5 with their implications for predestination.¹³⁰ With regard to that predestined work of election, Augustine says:

'Therefore together both the Father and the Son, and the Spirit of both, work all things equally and harmoniously; yet we are justified in the blood of Christ, and we are reconciled to God by the death of His Son.'¹³¹

It is interesting that he omits any references to the work of the spirit in sealing at this point, and while referring explicitly to Ephesians 1:13 in *A Treatise on the Predestination of the Saints*¹³² it is a point concerning election that is being made, not the nature of sealing. Augustine does, nevertheless, refer to Ephesians 1:14 where the spirit is referred to as a 'guarantee' or 'earnest' of salvation. This is, however, in the context of clearly delineating the persons of the Trinity.¹³³ With regard to the saint being sealed in their faith Augustine most often refers to the sealing that takes place by virtue of the sacraments, baptism in particular. In his arguments over heresy Augustine affirms the sealing value of baptism even when administered by heretics.¹³⁴ In *On Christian Doctrine*, however, Augustine does

¹²⁹ Beeke, Joel R, 'Personal Assurance of Faith: The Puritans and Chapter 18.2 of the Westminster Confession', *Westminster Theological Journal* 55.1 (1993), 27, and Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 185, 186

¹³⁰ Augustine, 'St Augustine's City of God and Christian Doctrine', in Schaff, Philip (ed.), (Electronic edn., The Nicene and Post Nicene Fathers, First Series, 2; Oak Harbor: Logos Research Systems, 1997), City of God, 17.6.2 and 18.48.1

¹³¹ Augustine, 'St Augustine on the Holy Trinity, Doctrinal Treatises, Moral Treatises', in Schaff, Philip (ed.), (Electronic edn., The Nicene and Post Nicene Fathers, First Series, 3; Oak Harbor: Logos Research Systems, 1997), On The Trinity, 13.11.15

¹³² Augustine, 'A treatise on the Predestination of the Saints', in Schaff, Philip (ed.), (Electronic edn., The Nicene and Post Nicene Fathers, First Series, 5; Oak Harbor: Logos Research Systems, 1997), 1.19.39

¹³³ Augustine, 'St Augustine on the Holy Trinity, Doctrinal Treatises, Moral Treatises', On The Trinity, 5.12.13

¹³⁴ Augustine, 'St Augustine's Confessions, St Augustine's Letters', in Schaff, Philip (ed.), (Electronic edn., The Nicene and Post Nicene Fathers, First Series, 1; Oak Harbor: Logos Research Systems, 1997), Letter XCVIII

allude to the sealing, and in this context the seal is not the Spirit, but a work of the spirit.¹³⁵ In the context of both predestination and assurance, Augustine also refers to 2 Timothy 2:19, a passage which Goodwin himself draws heavily upon in his expositions of Ephesians.

While Augustine has no parallel to Goodwin's sealing, it would not seem impossible that at some point, delight in God may be so enhanced that it may carry with it a finality of persuasion, such that the saint has a far deeper conviction, and assurance, than previously experienced. As if, perhaps, one may be so 'firmly persuaded' that God truly is the source of all real joy, that the soul is soundly directed toward God in some lasting way, over and above that which is the common experience of saints. This may appear to be some sort of second experience consistent with Goodwin's sealing.

In his *Sermons on The Gospel of Saint John*, Luther refers to Ephesians 1:13, and clearly understands the seal to be the giving of the Holy Spirit at the moment of faith in Christ. In this case the Spirit is the seal, rather than any work that the Spirit does.¹³⁶ Like Augustine, Luther also talks of the sealing in the context of the sacraments.¹³⁷ As God's promises to the Jews were sealed by circumcision, so God's promises to the church are sealed with baptism and the Eucharist. Interestingly, just as the church is sealed by the sacraments, so too the word of God is sealed in, and by, the witness of the church. Primarily for Luther it is Christ who is sealed, and who is the seal.¹³⁸ Christ is sealed in that he bears the unmistakable marks of deity as God's beloved son¹³⁹, and is the seal in that he is the fulfilment and surety of God's

¹³⁵ Augustine, 'St Augustine's City of God and Christian Doctrine', Christian Doctrine, 1.34.38

¹³⁶ Luther, Martin, 'Sermons on the Gospel of St. John: Chapters 1-4', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 22; Saint Louis: Concordia Publishing House, 1999), 473

¹³⁷ Luther, Martin, 'Lectures on the Song of Solomon', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 15; Saint Louis: Concordia Publishing House, 1999), 234

¹³⁸ Luther, Martin, 'Sermons on the Gospel of St. John: Chapters 6-8', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 23; Saint Louis: Concordia Publishing House, 1999), 13

¹³⁹ Luther, Martin, 'Lectures on Galatians. 1535. Chapters 5-6. 1519. Chapters 1-6', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 27; Saint Louis: Concordia Publishing House, 1999), 34

promises to the church. This does not exclude the sealing of the saint by the spirit¹⁴⁰ but this is in the context of the saint abiding in Christ and of perseverance. Indeed, through suffering in the face of opposition, through persevering in faith the saint may well come to bear the scars of suffering which are themselves a 'seal' of true faith.¹⁴¹ Similarly acts of love do not earn salvation but are marks, or seals, of saving faith.¹⁴²

While both Augustine and Luther believe that baptism is actually effectual in sealing the believer in faith, they do so in such a way as to identify baptism with receiving the Holy Spirit. Thus while sealing may be subsequent to faith, it is not subsequent to the reception of the Holy Spirit.

In Calvin's commentary of Ephesians 1:13, 14¹⁴³ he understands the sealing of the spirit to be subsequent to Gospel faith, in that he 'seals the truth of it in your hearts.' While being logically subsequent, however, this sealing is temporally consequent with faith itself. In fact the faith is dependent upon sealing. 'The true conviction which believers have of the word of God' comes from 'the sealing of the Spirit, who imparts to their consciences such certainty as to remove all doubt.' Similarly, in commenting on John 15:27 Calvin says 'there is no faith till the Spirit of God seal our minds and hearts.'¹⁴⁴ Again, in the *Institutes*, Calvin affirms the role of sealing in the conviction of the saint with regard to the Gospel.

'You see how he teaches that the hearts of believers are stamped with the Spirit as with a seal, and calls it the Spirit of promise, because it ratifies the gospel to us.'¹⁴⁵

¹⁴⁰ Luther, Martin, 'Sermons on the Gospel of St. John: Chapters 14-16', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 24; Saint Louis: Concordia Publishing House, 1999), 238

¹⁴¹ Luther, 'Lectures on Galatians. 1535. Chapters 5-6. 1519. Chapters 1-6', 143

¹⁴² Luther, Martin, 'The Catholic Epistles', in Pelikan, Jaroslav Jan, Hilton C. Oswald and Helmut T. Lehmann. (ed.), (Electronic edn., Luther's Works, 30; Saint Louis: Concordia Publishing House, 1999), 274

¹⁴³ Calvin, John, 'Calvin's Commentaries: Ephesians', (Electronic edn., Calvin's Commentaries; Albany, OR: Ages Software, Logos Library System, 1998)

¹⁴⁴ Calvin, John, 'Calvin's Commentaries: John', (Electronic edn., Calvin's Commentaries; Albany, OR: Ages Software, Logos Library System, 1998)

¹⁴⁵ Calvin, John, *Institutes of the Christian Religion* (Electronic edn., Bellingham, WA: Logos Research Systems, 1997)

That the sealing of the spirit leads to joy is unquestioned, but for Calvin, the joy is not an immediately communicated joy but a joy resulting in saving faith trust and reliance on God's promises. While discussing 1 Peter 1:8, Calvin says:

‘Those who are not elevated by this joy above the heavens, so that being content with Christ alone, they despise the world, in vain boast that they have faith.’¹⁴⁶

While Goodwin differs from Calvin in his interpretation of the sealing of the Holy Spirit, he is entirely consistent with him in placing the source of true and secure assurance in Christ, and his promises, rather than in emotions.

It would seem, then, that Goodwin was not deriving his understanding of the sealing of the spirit directly, from Augustine, Luther or Calvin. While certain aspects of their thought may be redirected into Goodwin's sealing, Goodwin does not follow any one of them. Similarly, Goodwin's understanding of sealing appears unique among his contemporaries. Therefore, we must conclude that Goodwin's exposition of Ephesians 1:13 derives from his own misinterpretation of scripture, and from the needs of, and the questions arising from, his particular pastoral situation

The Changing Nature of Goodwin's Pastoral Context

As noted previously, it was not always the experience of every saint to be in a state of unending joy. Indeed, for those of a melancholic temper, joy was a very rare blessing. John Bunyan (1628-1688) being a case in point. This led to the pastoral question: what if I do not feel this joy? For Calvin, some would suggest, the answer is that it is not real faith; for Goodwin it is because a true faith has not been sealed by the Holy Spirit. While Calvin, in fact, allows for some measure of weakness in faith, his approach is characterised by the assertion that faith brings with it its own assurance and joy.

Beeke, however, suggests that the difference between Calvin and later Calvinists has been over stressed on this issue. So much so, that Beeke asserts that for both Calvin and Calvinists, assurance may be present without the saint being aware. That is, all believers have assurance, whether they know it or not. For Calvin assurance is part of what faith is. Calvin, does however, distinguish between

¹⁴⁶ Calvin, 'Calvin's Commentaries: 1 Peter', 1 Peter 1:8

assurance and subsequent growth in awareness of assurance. Similarly, Beeke points out that Calvin shows a real concern for assurance as a pastoral issue.¹⁴⁷

Packer suggests that the Puritans, in fact, kept both perspectives in tension, that sometimes assurance is seen as a 'fruit of faith' growing out of a faith that has been tested, and also as a 'quality of faith,' being a part of its very nature. Packer suggests that, to the Puritans, 'assurance is faith full grown,' and that while there can be faith without assurance, assurance when present is 'an aspect of faith, organically related to it, not as something distinct and separable from it.'¹⁴⁸

Dixon, in an article focussing on the thought and teaching of Thomas Wilson (1524-1581), considers the tension between Calvin's hard doctrine of double predestination, and the struggles of the pastoral reality of the reign of James I. Dixon points out that the 'black-and-white' approach of predestination suits a context of revolution and religious fervour. In this context converts *knew* they were saved, for 'who risks death on a hunch.' In that context the 'enemy' were the profane, the ungodly and rebellious, those in error, and the papists. The reprobate were 'out there' and easily distinguished from the saints. By James' reign, and later into the seventeenth century things had changed. Calvinism was largely universally accepted, it no longer represented the views of a passionate minority, but was the accepted norm of the mainstream church. Dixon points out that 'socially adaptive religions' are 'full of compromise,' and that the 'minority faith had become the majority position.' In this new context, it was less clear who were, and who were not, the true saints. The reprobate were no longer the traditional characters, but were the luke warm, the less enthusiastic and the less fervent for Protestant piety.¹⁴⁹

In the new context, to hold to the traditional doctrine of predestination implied the terrible truth that large numbers of the church, of professing Protestants, were not saints at all but were temporary and reprobate. Hence, the dilemma, to soften predestination with some form of preparationism or voluntarism, or to hold firm and face the difficulty of large numbers of the church agonising over their probable lack

¹⁴⁷ Beeke, Joel R., 'Does Assurance Belong to the Essence of Faith? Calvin and the Calvinists', *Master's Seminary Journal* 5 (1994), 71

¹⁴⁸ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 180

¹⁴⁹ Dixon, Leif, 'Calvinist Theology and Pastoral Reality in the Reign of King James I: The Perspective of Thomas Wilson', *Seventeenth Century* 23.2 (2008), 173-197

of salvation. The pastoral problem was how to reassure the saints while not giving comfort to the temporary, and to wake the temporary from self-deception while not destroying the hope of the saint. In this context the doctrines of predestination and assurance have changed their role. For Calvin, predestination was a doctrine that reassured those who naturally knew they were saved of the certainty and surety of their salvation. For the later Calvinists, the need to distinguish between the saved and the reprobate made predestination a source of intense anxiety.¹⁵⁰

One may argue that the response to this problem is what marks the Puritan from the main stream. The Puritan held to the doctrine of double predestination and accepted the pastoral problems that that would entail, while the main stream church offered a softer approach, including preparationism and voluntarism, which attempted to make the way to heaven as wide as it possibly could be.

Dixon suggests the popular pastoral solution was an attempt to ‘keep up the necessary standards’ while ‘setting the bar at a level which most people... could clamber over.’ This led, at worst, to a kind of salvation by good intentions, and at best, an undue emphasis on the outworking of salvation. This was something that Thomas Wilson, and Goodwin afterwards, tended to resist. While both would agree that the true saint will demonstrate their salvation in their lives, both would also have wished to affirm that true assurance is known only by faith in Christ, and God’s promises in him.¹⁵¹

For Goodwin assurance is not about the truth of the Gospel itself, but the certainty any particular person has that they themselves have a true saving faith. While Goodwin would certainly agree that the Gospel truth carries with it the assurance of its own reliability, and that saving faith includes assurance about the truth of the Gospel, and the goodness and love of God, faith does not necessarily include assurance that the individual saint is a beneficiary of the Gospel. However, while Goodwin allows a considerable role of the inner work of the Holy Spirit in assurance and sealing, it is primarily the meditation on the person and work of Christ that brings fullest assurance and joy. Like Luther before him, it is important to note that Goodwin hardly sees the Holy Spirit working in the saint apart from through the

¹⁵⁰ Ibid.

¹⁵¹ Ibid.

witness and promises of Scripture. Indeed, Goodwin is quite firm in his rejection of any kind of revelation of the Spirit apart from in and through the scripture.

‘All your Revelations that are without the Word, or would draw you from the Word, they are naught and dangerous. We do not speak for *Enthusiasms*, it is the Spirit applying the Word to the heart that we speak of. It is not to write new Scripture, to make words, to be guided by the Holy Ghost without the Word. No, we detest all such; but it is to draw you to the Word, he fasteneth the Word upon your hearts, sealeth you by a Promise; therefore he is called a *Spirit of Promise*.’¹⁵²

We shall see that Goodwin follows the Puritan model. He affirms the truths of predestination, though sometimes softens the aspect of predestination to reprobation into a less aggressive ‘passing over’ of God’s grace. Goodwin takes seriously the need to warn against an inauthentic faith, while at the same time encouraging the faithful to press on into the deepest levels of assurance and joy that knowing God in Christ reveals. Ultimately all true joy is in, and from, God, and it is to a consideration of Goodwin’s understanding of God’s eternal joy that we now continue.

²²³ Goodwin, ‘An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians’, Part I, 214

Joy of God

In *Of the Creatures and Their State by Creation*¹⁵³ Goodwin sets out a consideration of both the uncreated and created orders. Goodwin starts by presenting a short defence of the traditional view of the transcendence of God, over and against some pantheistic tendencies prevalent in the 1650's, and moved on to a detailed consideration of the 'states' of Adam in particular, and of humankind in general. These states are the state of nature, the state of grace and the state of glory. The state of nature encompasses all of humankind in its unregenerate state, the state of grace is the state of the saints on earth, and the state of glory is the state following death. The state of glory is further divided into the state of disembodiment prior to the resurrection, the resurrected state itself, and the final eternal state of glory.¹⁵⁴

For this study we will follow Goodwin's general structure, considering firstly the joy of God, both in himself and in his works. We shall see that God's joy is intrinsic to his united nature, and also a part of the relationship between the members of the Trinity. The study will move on to examine the joy of the angels as being that part of the created order with the highest vision of God. Then the joy of humankind in all three states will be considered, along with paradox of joy in suffering, and the false joys of the reprobate

In *A Discourse on the Blessed State of Glory which the Saints Possess after Death*, Goodwin refers to two sources of rejoicing in God. The first is the joy that God feels, in himself, by his very nature. This Goodwin calls 'intrinsic' joy. The second is the joy that God feels as he 'Delights in all his Works and Providence;' This Goodwin calls 'extrinsic' joy. God rejoices both in who he is, and in what he does.¹⁵⁵

The 'Intrinsic' Joy of God the Trinity

In *The Knowledge of God the Father, and His Son Jesus Christ* Goodwin sets out his understanding of the nature of the Trinity. There is one and only one God. Goodwin

¹⁵³ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation'

¹⁵⁴ For a detailed consideration of the context of 'Of the Creatures' see Lawrence, 'Transmission and Transformation', 23-29

¹⁵⁵ Goodwin, 'A Discourse of the Blessed State of Glory', 112

refers to Isaiah 44:8 arguing that if there were ‘other Gods’ the one true God would certainly be aware of them. Goodwin is sure that if God *knows* no other beside himself, then there *is* no other. Goodwin refers to 1 Corinthians 8:4 to confirm this, interpreting Paul’s meaning as ‘no God divers from him.’ Goodwin expressly denies the possibility of other Gods seeing singularity as a necessary expression of his perfections.¹⁵⁶

For Goodwin, God is perfectly happy in himself, he has been and will be for all eternity. God loves himself and delights in his own blessedness and glory. God’s ‘Blessedness lies in his enjoying himself, and his own Glory.’ This glory predates any action of creation on God’s part, God enjoyed himself eternally ‘for he was alone.’ From all eternity God rejoiced ‘in the knowledg and enjoyment of himself.’ This joy of God does not compromise the notion of impassibility, which strictly speaking only states that God is not affected by anything outside himself. Goodwin has no problem with God being passionately affected by what is already within himself.¹⁵⁷

Not only so, but Goodwin tell us that since ‘all things, past, present, and to come, are present unto him,’ God ‘possesseth the Joys of all Time in one Instant continual.’ That since ‘his immense Being encompasseth all Beings, so his immense Duration doth all Time, and there is but one Now of Eternity to Him.’ Since God knows all things and is himself beyond time, Goodwin argues that God rejoices in all things and experiences all joy in the fulness of one eternal moment.¹⁵⁸

God is not, however, a monad. Goodwin affirms that ‘the Persons in this one God-head are more than one,’ and ‘there are three, each of whom is God, but still it is but one and the same God for nature.’¹⁵⁹ Goodwin looks to the beginning of Genesis, and the repeated use of the plural personal pronoun by God in relation to himself (Genesis 1:26, 3:22, 11:7) as evidence of plurality within the Godhead. Goodwin also sees Genesis 1:1-3 as describing the work of a plurality. For evidence that this plurality is a plurality of persons, Goodwin looks to Matthew 3:16,17 where

¹⁵⁶ Goodwin, 'The Knowledge of God the Father, and His Son Jesus Christ', 1, 2

¹⁵⁷ Ibid., 30, 37, 38

¹⁵⁸ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book II, 270

¹⁵⁹ Goodwin, 'The Knowledge of God the Father, and His Son Jesus Christ', 2

the Father, Son and Spirit are seen as distinct entities demonstrating volition and independent action. For evidence that persons are equals, Goodwin looks to 1 Corinthians 8:6 from which passage he argues that God the Father would not share his sovereignty with one who was less than himself, and so concludes that Christ is ‘for substantiality of Nature and Generation, equal with himself;’ With regard to the Trinity then, Goodwin holds a classical Chalcedonian view of the the triune God.¹⁶⁰

Goodwin talks, in the *Object and Acts of Justifying Faith*, of four great conjunctions of the the Father, Son and the Spirit as they work together for God’s ultimate glory. The first conjunction refers to God’s eternal ‘intrinsecal’ decree, that is the decree of election. The following two refer to the ‘extrinsecal’ acts of redemption and conversion. The final great conjunction is that in heaven when Father, Son and Spirit will be ‘all in all for evermore.’¹⁶¹

Goodwin takes great pains to demonstrate that the persons that make up the Godhead have a ‘union and communion’ which is unique to themselves and incommunicable to others. This is the ‘supreme sovereign union.’ To demonstrate this, Goodwin looks to John 17:21-23, from which passage he asserts that there was an eternity prior to the act of creation when the three persons of the Godhead enjoyed themselves ‘all that time without interruption.’ This ‘union and communion’ constitutes the eternal unchanging life of the Godhead, a realm completely set apart from all other relationships, one that is incommunicable to all others, and which can be understood only in similitudes. This unique union leads Goodwin on to a consideration of their communion, their inner relationship. Goodwin sees this communion as of persons with a shared mutual interest, who have a shared knowledge of each other, and who share a common ‘glory and blessedness.’ This union also consists of mutual enjoyment of one another. ‘And the Life of all three is God, and the enjoying of the Life of God, and exercising all the Acts of Life among themselves.’¹⁶²

The joy that is shared between the members of the Godhead is as incommunicable as the unity they share, and derives from their eternal mutual

¹⁶⁰ Ibid., 3, 4, 5, 9, 10

¹⁶¹ Goodwin, 'Of the Objects and Acts of Justifying Faith', Part I, 113

¹⁶² Goodwin, 'The Knowledge of God the Father, and His Son Jesus Christ', 13-18

delight in one another. Goodwin refers to Proverbs 8:30 in which he ascribes the person of Wisdom to the Son. The delight of the Father is in the Son and is a complete and immediate delight, an eternal cause of rejoicing. The special union enjoyed by the members of the Godhead results in mutual love and this love is the immediate cause of their eternal joy. The Father loves the son with ‘a transcendent, primary love,’ and ‘loves the Son for himself; with a natural Love, as that is wherewith he loveth himself.’ The Father’s love for the Son is the same love the Father has for himself.¹⁶³

This mutual delight in one another predates creation and is essential to the life of the Godhead. It continues and will continue eternally as being ‘their proper, natural, incommunicable delights each in other; as their Union is, and was, afore the World was.’ As the three members of the Trinity dwell in each other so they ‘[rejoice] in one another always.’¹⁶⁴

For Goodwin, a consideration of the eternal life of the Father and the Son does not exclude a consideration of the human person of Christ. Goodwin’s christology is such that although the man Jesus Christ came into being at a specific point in time, there was also a sense in which Christ was in eternal union with the Son. Hence, when talking about the eternal life of the Trinity Goodwin refers to the person of Christ as much as to the Son. Therefore, Goodwin can say of Christ that he had enjoyed ‘all the Joys, and Comforts of the other World,’ and that ‘he left Heaven and all its Glories.’¹⁶⁵ Had the incarnation not taken place, Goodwin says of Christ that ‘he should have enjoyed the blessed and individual society of three persons in the Godhead only for ever.’¹⁶⁶

Since God is eternally happy in himself he needs nothing from without. The life of the Father, Son and Spirit is entirely sufficient and infinitely satisfying. Goodwin goes so far as to say that God could simply have decreed the God-man Jesus Christ and have been eternally satisfied in relationship with him.

¹⁶³ Ibid., 15, 18, 19, 20

¹⁶⁴ Ibid., 19, 20

¹⁶⁵ Goodwin, Thomas, ‘A Discourse of Christ the Mediator’, *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford* (3; London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704), 189

¹⁶⁶ Goodwin, ‘The Knowledge of God the Father, and His Son Jesus Christ’, 176

‘It is also as true, That though God would have thus decreed his Son to be God-man; yet it was not necessary that God should make any Creatures at all, and so not necessary that he should have ordained to make any other Fellow-Creatures with him besides himself. And so it was not necessary in this Sense, that they should have been for him as their End: But God might for ever have rested in the communicating himself unto that Man, God’s Fellow only; ... And therein he had shewn his own Greatness, and Superiority above this his Christ, in this; that himself was the Supreme End of him, but he actually the End of nothing else, that was ordained to be made for him.’¹⁶⁷

God need not therefore engage in the act of creation. Goodwin does not explore how God might have incarnated Christ without a creation. The point he is making is that God need not have created anything to increase his happiness. God need not invite other beings to share in his joy. God need not, but he chooses to do so. ‘He would not be happy alone; he would have others ... who might *see his glory*, and be glorified in seeing of it.’¹⁶⁸ For Goodwin, the purpose of God creating is so that his creation may see and enjoy his glory.¹⁶⁹

The ‘Extrinsecal’ Joy of God the Trinity

While God’s ‘intrinsic’ joy focusses on himself and his eternal Trinitarian life, God’s ‘extrinsecal’ joys focus both on the works he does, and on the eternal contemplation of those works. Since God knew from eternity the certainty all that he would ever do, God can rejoice in all his actions before the events themselves.

In Goodwin’s *Discourse of Election* he considers several motives for God’s creation and election of mankind. This choice to create other beings with which to share his glory (derivatively) is motivated by the love and happiness that the members of the Trinity have with one another. It was the desire to share the ‘sweetness, and delightfulness of their own proper *Consortium*,’ that ‘induced them to have more company.’ These new creatures would be ‘partakers of their joy, who might rejoice together with them in their capacity and proportion.’ The joy which the creatures can enjoy is proportionate to their own being, and brings delight to the

¹⁶⁷ Ibid., 113, 114

¹⁶⁸ Goodwin, ‘A Discourse of Election’, Book II, 124

¹⁶⁹ A theme later taken up and explored in detail by Jonathan Edwards (1703-1758) in *The End for Which God Created the World*, published with comment in Piper, *God’s Passion for His Glory: Living the Vision of Jonathan Edwards*

Father, Son and Spirit, as they ‘bless and adore them for taking them up into it.’ The enjoyment of God by the creatures makes ‘their joy, if possible, more full; they would not be happy alone.’¹⁷⁰

The desire to have other beings beside himself does not show any lack in the life of God, rather it flows from the abundance of his satisfaction in himself. By choosing to carry out sovereign works God adds for himself another eternal realm of enjoyment. While God has eternal joy in contemplating himself, he also has joy from the eternal knowledge of that which he intends to do and to accomplish.

‘And it was the thoughts of these mutual delights, in our, and their fellowship one day to be had and enjoyed, when we should actually exist, was a special Objective matter of delight unto their thoughts so long afore; They infinitely pleased themselves in the view, and contemplation of this.’¹⁷¹

Those ‘extrinsical’ works in which God delights eternally include the acts of creation and redemption in particular. In Goodwin’s *Encouragements to Faith* he examines Christ’s heart with regard to redemption as it was before the act of creation, that is, as it was in eternity. He refers again to Proverbs 8, arguing that verses 22, 23 place the whole context before God’s act of creation. Goodwin affirms the mutual delight that Christ has in the eternal relationship with his father, verse 30. More importantly, Goodwin argues that verse 31 refers to the timeless joy that God has in his desire to work salvation. God contemplated the act of salvation from eternity and delighted in that contemplation, ‘this delight he took aforehand, whilst his heart was only in the expectation of it, and his mind but laying the plot of it.’ When God intends to do a work ‘He delights in it ere he doth it.’ Goodwin asks, if God had eternal pleasure in the contemplation of his action ‘how much more will it delight him when he comes to do it?’ While Goodwin holds to real torments in hell, and suggests that God is glorified in executing judgement, he shies away from predestination to damnation, and from God delighting in judgement. Rather, God delights in his justice bringing him glory.¹⁷²

¹⁷⁰ Goodwin, ‘A Discourse of Election’, Book II, 124

¹⁷¹ Ibid., Book II, 130ff, 141

¹⁷² Goodwin, Thomas, *Encouragements to Faith. Drawn from Severall Engagements Both of Gods Christs Heart to Receive Pardon Sinners. By Tho: Goodwin, B.D* (London: printed for R. Dawlman, 1645) 25, 26

God's eternal consideration of redemption does not end at contemplation of simply saving the elect, rather it extends to an anticipation of the ensuing relationship of God with his chosen people. God has 'delighted himself from all Eternity to think of his communicating his Blessedness to some of his Creatures.'¹⁷³

Goodwin is neither super- nor sublapsarian in his approach, Rather, he suggests that God considers human kind as being both 'unfallen' in terms of his decrees to glorify them, and 'fallen' in terms of his decrees with regard to salvation. As unfallen, with Christ as federal head, God decrees and rejoices in his intention to bring the elect into a special relationship with him, in which they enjoy every blessing and joy bestowed eternally upon Christ on their behalf. As fallen, with Christ as saviour, God decrees the saving work of his Son for mankind and rejoices in both the contemplation and completion of that work.¹⁷⁴

That this relationship with the elect would cost the death of the Son was part of the eternal knowledge of the Trinity, and the willingness of the Son to offer himself, and the willingness of the Father to accept that offering for the sake of the elect, is itself a source of joy. In keeping with Goodwin's covenantal theology he sees this joy extending to the covenant made between the Father and the son, the Father's commission of the Son to be federal head of the not yet created human race. This is an eternal covenant between the Father and the Son and 'their greatest Delights have been taken up with it, ever since; so as never in like manner with anything else.' Indeed the joy that the Father and Son share in the contemplation of salvation causes an overflow of joy. 'There was never such Joy in Heaven, as upon this happy Conclusion and Agreement. The whole *Trinity* rejoiced in it ...'¹⁷⁵

Although God's glory is manifest in all his works of creation, it is manifest chiefly in the decree of election which is to be seen as a manifestation of God's grace. This, in turn, is manifested in the person of Jesus Christ. God delights in Christ for who he is, that is, his own image. God delights in himself as his image is manifest in Christ. Over and above this God delights in Christ as he his the federal

¹⁷³ Goodwin, 'Of the Work of the Holy Ghost in Our Salvation', 469

¹⁷⁴ Goodwin, 'A Discourse of Election', 305

¹⁷⁵ Goodwin, 'A Discourse of Christ the Mediator', 30

head of all the elect. God delights eternally in his purpose to bring the elect into his presence, through Christ, and have them enjoy his glory, as he himself does.¹⁷⁶

Joy of Christ

It was Goodwin's federalism that required him to allow for the eternal nature of the relationship between Christ and the Son. It was upon the person of Christ in eternity that all the joys that would be enjoyed by the saints were bestowed. The fundamental work of salvation was established in eternity, and Christ's temporal acts were the outworking of what he and the Father had covenanted eternally would happen.¹⁷⁷

Of fundamental importance to Goodwin's understanding of joy, and particularly for the sustaining of joy in the believer, is the supreme example of the joy of Christ. Quite apart from the 'intrinsic' eternal joy that Christ has in communion with the Father, Christ has joy in the 'extrinsic' work that the Father has given him to do. For Goodwin, Christ was 'a man of sorrows' for whom the work of salvation was his greatest joy, 'he had nothing else on earth which he took delight or pleasure in.' The relationship between joy and suffering will be explored further below.¹⁷⁸

When talking of Christ's joy Goodwin struggles with the paradoxes inherent in the incarnation. On the one hand Christ shares the eternal unchanging fulness of joy that belongs to the Son in perfect communion with the Father. This joy is complete and incapable of addition. On the other hand Christ, as the God-man, receiving his reward from the Father enjoys greater and greater joy as he sees the fruit of his work, and rejoices in the elect being raised to see his glory. The glory and joy of Christ will only be fully realised in the final eternal state, following the judgement, when the full number of the elect will be brought into the presence of Christ's glory, and when God will be all in all.

In particular, Christ finds joy in the act of redemption, in submitting to the cross. For Goodwin, the joy of Christ is not, of course, in the suffering of the cross but in the certain faith of what will result from the cross. Christ's joy in his

¹⁷⁶ Goodwin, 'A Discourse of Election', 89, 98, 99

¹⁷⁷ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book II, 271, 272

¹⁷⁸ Goodwin, *Encouragements to Faith*, 26, 27

redemptive work results from the anticipation of being restored to his eternal glory, and being able to bring those God gave him, the elect, into that glory to enjoy it with him. ‘Apprehending what joy that was that was set before him, he endured the Cross, and despised the shame; it was that which bore him up.’¹⁷⁹

It is in terms of the loss of joy that Goodwin interprets the words of desolation on the the cross. Not that the Father had truly abandoned him but that there was a breach in their eternal joy of one another. Christ’s desolation was ‘onely in respect of Joy and comfort in and from Gods Face.’ For Goodwin, while God communicated his essential nature to Christ necessarily, his comfort was communicated by an act of will. Thus God the Father could withdraw his comfort from Christ, while Christ remained essentially one with God.¹⁸⁰

We should note that Goodwin does not see hell as simply a privation of joy. On the contrary hell is the eternal suffering of God’s displeasure, and while not focussing primarily on physical torment Goodwin is explicit about not disregarding this aspect of hell. For Goodwin, however, the real agony of hell is the displeasure of God. Just as the experience of the glory and love of God promotes intense actual joy, so too the experience of God’s displeasure and judgement causes actual desolation and despair. This is what Jesus experienced on the cross, and what the saint walking in darkness (as we shall see later) experiences in their times of desertion. When Goodwin talks of the saint experiencing something of hell it is no mere metaphor but refers to a foretaste of the actual experience of God’s disfavour.¹⁸¹

Having completed his commission, the joy that Christ has following the resurrection is the same joy that he had by right with his Father from all eternity, and in addition he has the joy of completing his Father’s work, and the additional joys given to the God-man as extra rewards and glories for his work. In *The Heart of Christ in Heaven Towards Sinners on Earth* Goodwin argues the reliability of Christ’s concern for the saints, pointing out that in addition to that joy that was Christ’s by right, there was great joy in seeing the benefits of the cross being enjoyed

¹⁷⁹ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 282

¹⁸⁰ Goodwin, 'A Discourse of Christ the Mediator', 282

¹⁸¹ Goodwin, Thomas, *A Discourse of the Punishment of Sin in Hell* (London: printed for Jonathan Robinson, 1680) 20, 54, 76

by the elect, those for whom he was the federal head, and on whose behalf he had received all the fulness of the blessings of God.

‘As Sonne of God he is compleat, and that of himself; but as an Head, he yet hath another additional fulnesse of joy from the good and happinesse of his members.’¹⁸²

Goodwin sees Christ’s supreme joy as joy in salvation, not just in the original act of redemption but also in every subsequent act of bringing each saint in to faith. In fact, Christ’s joy is increased each time a saint is led even a little way into a deeper faith. Hence the saints can be sure of his continued goodwill toward them. Christ ‘assures his Disciples that his heart would be so farre from being weaned from them, that his joy would still be in them, to see them prosper and bring forth fruit...’¹⁸³ Indeed, Christ’s joy will not be fully experienced until all the elect have come into the presence of God. Christ ‘accounteth [the saints] his fulness.’ When Christ sees another of the elect come to faith ‘It is a part of my *fulness* (saith he) his Joy is full by it.’¹⁸⁴ Indeed, Christ’s concern for the saints is such that ‘that there is a lesse fulnesse of joy and comfort in Christs heart, whilst he sees us in misery and under infirmities, comparatively to what will be when we are presented to him free of them all.’¹⁸⁵

An important part of Christ’s reward is his session in heaven and future reign on earth. Again, this sessional joy is Trinitarian. The Father rejoices to have Christ in heaven sitting beside him again to enjoy what is his prerogative. This joy that the Father has is expressed in granting the intercessionary prayers of Christ.¹⁸⁶

Although Christ represents all the elect, and is the source of their vision of God, he being the son of God has a far greater vision and enjoyment of God than the saints will have, even in their final eternal state. Christ is ‘nearer the Fountain than all Creatures are, for he is one Person with the Son of God.’ As such ‘the

¹⁸² Goodwin, Thomas, *Certaine Select Cases Resolved* (London: printed for R.D., 1651) 197 (The Heart of Christ in Heaven Unto Sinners on Earth)

¹⁸³ *Ibid.*, 199

¹⁸⁴ Goodwin, ‘An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians’, Book I, 492

¹⁸⁵ Goodwin, *Certaine Select Cases Resolved*, 197

¹⁸⁶ Goodwin, Thomas, *Christ Set Forth in His Death, Resurrection, Ascension, Sitting at Gods Right Hand, Intercession, as the Cause of Justification* (London: printed by W. E[llis]. and J. G[rismond]. for Robert Dawlman, 1642)

communication of God, and all the fulness of the Godhead, to him must needs be so much the greater by how much, the union is nearer.’ As a result ‘he hath the joys of God, which none else can have.’ Christ is at ‘God’s right hand for ever,’ so ‘he doth enjoy ... a *fulness of Joy* immediately in God himself, and this for ever.’ Similarly, the glories which Christ received following the resurrection ‘remain to eternity likewise, and they are a natural due to him,’ but ‘less than his Father as he is God-man.’¹⁸⁷ This joy is constant ‘such as admits not any addition or diminution, but is alwayes one and the same, and absolute and entire in itself.’ It requires nothing else to supplement it and is eternally sufficient ‘though he should have had no other comings in of joy and delight from any creature.’¹⁸⁸

While Christ shares the eternal joy of the Godhead by nature, he also as God-man has an increasing joy as the fruit of his redemptive work is manifest. For Goodwin, as a part of his reward, Christ will have a real kingdom to rule over. This eschatological kingdom is not to be too closely associated with the church, though it has already been instituted within the church, but will find fulfilment in the millennial kingdom on earth, a kingdom which predates the eternal state. This is the ‘new world’ which the Father will create for Christ to rule. This will ultimately be fulfilled in the resurrection when the saints will once again have physical form and enjoy a glorified life prior to the final judgement.¹⁸⁹

Following the resurrected state, after the judgement, Christ will come into the fulness of his joy when all the saints will come into the presence of God. The saint will no longer look to Christ to see God the Father but will share Christ’s vision of God. As we shall see when considering the eternal state it is when God is all in all that all joy of Christ, angels and saints will be completed.

Ultimately, true joy is found in the life of God, and in the joy experienced by the persons of the Trinity in their eternal relationship. It is the sharing of this blessing with created beings that gives joy to them. Both elect angels and elect

¹⁸⁷ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 418, 438

¹⁸⁸ Goodwin, *Certain Select Cases Resolved*, 197

¹⁸⁹ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 447

human beings will have their eternal joy sealed in Christ as he sums all things in himself so that God will be all in all.

For Goodwin, this joy - the Father's joy in Christ, Christ's joy in his Father - is the very same joy to which the saint will aspire. It is ultimately Christ's vision of the Father that the saint will enjoy to all eternity. As the saint is raised into the eternal state of heaven, as we shall see, they will see God as Christ sees God, and will rejoice in that knowledge of him.

Joy of Creatures

Joy of Elect Angels

While the existence of elect human beings can be divided into several states of nature, grace, and glory, the existence of the angels is not so divided. The only estate that Goodwin sees the angels in is their estate of nature by virtue of their creation. The only division among the angels is between those who are elect and those who are not.

In *Of the Creatures, and the Condition of Their State by Creation*, Goodwin sets out his understanding of the two orders of intelligent created beings, namely angels and human beings. Both angels and human beings were created intelligent, with the faculties needed to know God. Both were created into a covenant of law. Both would lose their creation holiness as the result of a single sin. Both would be eternally damned for a single sin. Both could be the subject of God's electing grace.¹⁹⁰

While Goodwin sees it as fitting that God would provide intelligent creatures with the needed faculties to know and enjoy him, he does not see God in any way obliged to ensure that any created being, angels or human beings, remain within the terms of the covenant of works. God furnished the angels with what was 'according to the exact dues of creation,' but did not ensure they would not fall 'merely because as Creator, he was not obliged thereto.' The reason some angels fell while others stood firm is not in any way due to a difference in their nature or the 'influence and assistance' that they received according to nature, but in the 'efficacious assistance of Grace, which he gave the Angels that stood.' Goodwin sees no unfairness in God's actions. God gives to all his creatures an 'overplus' of what is due to them, but retains the right 'To give, or not to give, what he had not compacted for.'¹⁹¹

There are, however, also some very important differences between angels and human beings, particularly in the 'degree of excellencies.' Angels are, by nature, endowed with a higher holiness than human beings, and have a greater intrinsic glory. Angels, according to their creation, inhabit heaven as their fitting home, while

¹⁹⁰ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 24

¹⁹¹ Ibid., 25, 26

human beings only have the earth. Goodwin, however, holds that this is a difference ‘but of rank or degree.’ While the angels have a far higher appreciation of God than human beings, their vision of God is far less than Christ’s.¹⁹²

A further difference between angels and human beings is the consequence of their sin. When an angel sins it cannot suffer bodily death, as human beings do, but suffers the same spiritual death. Unlike human beings, however, angels do not procreate but are created directly by God, and as such their sin affects themselves alone. Unlike human beings, there is no opportunity for repentance and restoration for a fallen angel. Since this is the case, angels do not change their state. The angels, those who did not fall, are now what they always were, however, Goodwin affirms that the angels, along with the dead saints, now enjoy a ‘manifestation of God to the Understanding,’ and the ‘Communication of his Goodness to the Will’ that is so ‘super-abundantly full’ that their ‘Faculties and Powers are swallowed up into God,’ and, as a result, they cannot now fall.¹⁹³

Having noted the contrast between angels and human beings, we can consider something of their joy, which we will find is twofold, like the joy of God himself; that is, the angels rejoice both in their glorious God (God’s ‘intrinsic’ qualities), and in the works which he undertakes to perform (God’s ‘extrinsic’ actions.) The angels are not dependent on the created order to be able to apprehend God and his work. Angels have a more direct experience of God in heaven.

The angels were created very early in God’s plan, alongside the heavens which they inhabit. In Goodwin’s understanding there is a temporal distinction between the creation of the heavens and the creation of the earth. There is considerable overlap in the experience of the angels and Adam. Like Adam the angels could see and know God as his glory is manifest through his creation. Goodwin depicts the angels looking down upon the earth as they ‘took in the Glory of God from things here below.’ The angels rejoiced in the every display of God’s glory in his actions of creation. When the ‘foundations of the earth’ were laid ‘*the Angels* (that were created the first day with the Heavens) *they shouted for joy.*’ Goodwin supposes a special

¹⁹² Ibid., 23

¹⁹³ Ibid., 28

joy for the angels in seeing the creation of the human race. If they rejoice to see God's other creatures, then 'certainly when Man was made.'¹⁹⁴

Since the angels inhabit heaven they have a more direct manifestation of God in the person of Jesus Christ. Since the angels were not created 'in Adam,' neither do they truly possess Christ as their federal head as the second Adam. Goodwin, however, allows that the angels still own Christ as their head and foundation of grace. The elect angels receive grace through Christ, and in union with him cannot sin. The angels are in a covenant of works, but are kept in that covenant as they 'cleave unto him by Vision ... admiring him, with infinite joy looking upon him as their Head.'¹⁹⁵

While the angels rejoice in the creation, their greatest joy is in the glory of God manifest in Christ. This joy is both in his person and his acts, his greatest act and chief source of joy was his act of incarnation for redemption. The good news of the incarnation was such 'that as soon as it burst out, Heaven and Earth rang with joy again,' and the angels 'posted down to Earth to bring the first news of it.'¹⁹⁶

The angels are witnesses to the outworking of the gospel and find joy in the salvation of lost souls. This is a special gift to them from God, and is their peculiar privilege. Indeed, this is a matter of 'infinite moment,' and 'all Heaven ... are stirred about it.'¹⁹⁷ The holy angels observe Satan's attempts to accuse and destroy the saints, and rejoice 'when the Accuser of the Brethren is cast down', as they did when he was 'overcome' and thrown from heaven.¹⁹⁸ Goodwin often refers to Luke 15:7, 10 where Christ talks of the joy in heaven over repentant sinners, where he sees the joy the angels experience as being 'in a great part of a reward and recompense for their other so cheerful undergoing those other Employments and Services in this World, which are below them.'¹⁹⁹

¹⁹⁴ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 150, 151, and Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 83, 84

¹⁹⁵ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', Book I, 141

¹⁹⁶ Goodwin, 'Reconciliation by the Blood of Christ', 115

¹⁹⁷ Goodwin, 'Of the Objects and Acts of Justifying Faith', Book I, 117

¹⁹⁸ Goodwin, 'A Discourse of Christ the Mediator', 324, 325

¹⁹⁹ Goodwin, 'Of the Work of the Holy Ghost in Our Salvation', 89

Although a cause of great joy for the angels, the work of redemption, the Gospel, is still somewhat of a mystery to them. The gospel is 'the study of the Angels,' and 'worthy of their greatest intention.' Although having a far greater natural knowledge of God than Adam ever did, the angels still marvel at the work of salvation in and by Christ, 'yea, and so desirous are they to learn it, that they are content to go to School to the Church.'²⁰⁰

Although, the angels have a more direct enjoyment of God than human beings currently do, their enjoyment of God is of a lesser order than the elect, angels and human beings, will ultimately have. Having never fallen, the angels will never have the joy of righteousness and salvation by being united with Christ.

'A state which was to be utterly superlative in all the Things belonging to it, comparatively unto that State of, and by their first Creation; and all and everything whatsoever that appertains thereto: A State, in the ultimate End and Perfection of it, such as in Heaven, after the Work of Redemption is finished, the Saints and Angels shall enjoy to all Eternity.'²⁰¹

There are several important points to note from Goodwin's consideration angels and their state by creation. The first is that although angels inhabit heaven and have a more immediate knowledge of God, they are still created beings, and were subject to the possibility of sin and damnation. Angels are similar to human beings in that they stand, or fall, entirely as a result of God's grace, the knowledge they had of God in their created state did not, of itself, prevent them from falling. If angels need God's grace, so much more do human beings. Secondly, the way in which angels enjoy God, that is by seeing him revealed in Christ, is the same as the way in which human beings enjoy God. The angels are to some extent a little farther along the way. They are by nature in the state of glory. As such they provide an encouragement to the saints to persevere. The joy that the angels have in seeing God in the actual presence of Christ is, as we shall see, exactly that which awaits the saint. The higher degrees of glory will be entered into jointly by both angels and human beings following the resurrection and judgement. However, before moving

²⁰⁰ Goodwin, 'The Glory of the Gospel', 63

²⁰¹ Goodwin, 'The Knowledge of God the Father, and His Son Jesus Christ', 169

on to a consideration of the heights of eternal joy, we must first consider humanity in the state of natural creation, and hence the happiness of Adam.

Joy of the Elect

Joy of the Elect in the State of Nature

If we are to consider the extent and limits of Adam's joy before the fall, we must do so in the context of what Goodwin understands about Adam's state as a created being. This Goodwin sets out in *Of the Creatures*²⁰².

Goodwin considers Adam's first state as 'the *Estate of pure Nature* by Creation Law,' which is based on a relationship between God and the creatures, by virtue of God choosing to create them. Goodwin argues that God did not have to create anything, but that since he chose to do so, there was a 'congruity, dueness, meetness' about what and how God created. This dueness means that if God creates a human being, Adam, he will do for him what is fitting for him, and what is worthy of himself. Goodwin is careful, however, not to suggest that God is obligated to his creatures. Rather the sense of dueness comes from God's own character, that is, '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.'²⁰³

This dueness of God in creating Adam has several implications for Goodwin.

Firstly, it means that Adam has been created with suitable faculties to experience and enjoy the rest of creation. God provided for every 'Sensitive, or other Faculty in Man himself ... a meet Object suited in Nature to them.' God provided Adam with all the means to enjoy the comforts of the world, and every need that Adam had was suitably accounted for by the creatures.²⁰⁴

Similarly, and secondly, it means that since God choose to create Adam with an intelligent nature then it is fitting that God also endow him with 'his own image of Holiness' to enable him 'to know, to love and to delight in' communion with God. Not to do so would frustrate Adam's fundamental created need to commune with God. Since Adam was given a natural desire to know God, God also gave him natural faculties to make that possible.²⁰⁵

²⁰² Goodwin, 'Of the Creatures, and the Condition of Their State by Creation'

²⁰³ Ibid., 20, 21

²⁰⁴ Ibid., 22

²⁰⁵ Ibid.

Additionally, and thirdly, it means that God would maintain the life that he had given to Adam. This is the promise of eternal life for Adam, but it is a conditional promise that requires Adam's obedience. This, indeed, would be Adam's eternal state. While God is not obligated to his creatures, the creatures are obligated to God. Adam is created under a covenant of works implicit in the creation law. Goodwin argues that the law for Adam is substantially the same for as the law for the angels, with the same sanctions of punishment and reward.²⁰⁶

Adam's fundamental desire is to know God, and, for Goodwin, it is this knowledge of God which is the source of Adam's joy. According to Goodwin 'God, *known and enjoyed*; is the supreme happiness of Man in all Conditions...' However, the way in which God can be known differs in different states. One way of knowing God is mediate, knowing God in something else, and one way is immediate, knowing God in himself. While mediate ways of knowing God relate to the states of nature and of grace, immediate ways relate to the eternal state. Adam then, knew God mediately but in several different ways. Firstly, Adam could see and enjoy God in his relationship with God's creatures. Secondly, Adam could enjoy God through the covenant of works, obtaining a 'peace of conscience following the doing of his will.' Thirdly, and finally, Adam could see God through visions and apparitions.²⁰⁷

Goodwin compares Adam's knowledge of God, and his subsequent joy in that knowledge, rather unfavourably with the knowledge of God in the eternal state, referring to it as 'seeing one of his footsteps and shadow.' Adam's joy is, nevertheless, real and overwhelmingly satisfying for him. Adam's state was a 'blessed condition' with a natural 'height and true elevation.' He was 'estated into paradise,' knowing himself to be truly happy.²⁰⁸

'No sooner did he open his eyes, but he saw himself most happy. ... 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.'²⁰⁹

²⁰⁶ Ibid., 22, 23, 24

²⁰⁷ Ibid., 35

²⁰⁸ Ibid., 36, 37

²⁰⁹ Ibid., 37

Adam was given Eden in which to live, the garden planted by God ‘the best Gardiner for skill that ever was,’ furnished with all the ‘choicest Rarities and Glories’ which the world had to offer. Not only did Adam have the faculties to enjoy this physical world but,

‘...God gave him a Soul, able to search into, and so, to know the Natures of all the Creatures ... and so to see God clearly in each of them; ... From whence issued an immixed peace and joy, such a fully satisfied his heart in a fellowship with him, as thus known to be his chiefest Good, enjoyed with a Promise of having this God to be for ever his, whilst he should thus continue to obey him. ... And besides this, he seeing and tasting Gods love and goodness in and by all the Creatures, he was made capable of a supperadded Fellowship with God, which at times he was pleased to vouchsafe him by Revelations, in Visions and Apparitions, wherein God *talked with him*, ... 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 his happiness.’²¹⁰

Adam was happy under the covenant of works. It was his desire to know God, he knew him to be holy and trustworthy. It was Adam’s nature to obey God, and in so obeying Adam had the promise of eternal life. That is, unending life in the natural estate of paradise. Although, as we shall see, Goodwin points out several deficiencies in Adam’s happiness, it nevertheless ‘infinitely surpassed the best state that since the Fall ever was, or can be supposed to be on Earth.’ Adam, indeed, could not have imagined anyway in which his happiness could be bettered.²¹¹

This being said, Adam’s joy was limited by his limited knowledge of God, so much so that Goodwin claims Adam’s joy was inferior to that of those who now know Christ by faith. An important way in which Adam’s joy was seriously limited is that it could never be consummated by entry into heaven and the immediate enjoyment of God in himself. According to Goodwin, Adam’s reward for obedience was to live for ever in the paradise created for him on earth. As a natural being, heaven and its supremely subtle joys were impossible for Adam to attain. Goodwin

²¹⁰ Ibid., 38

²¹¹ Ibid.

acknowledges the possibility that after a period of obedience God may have translated Adam to heaven, but he finds no scriptural warrant for such a view.²¹²

Goodwin asks the question whether or not Adam's happiness was compromised because he would never enter heaven, and never enjoy the beatifical vision. Goodwin suggests that, since Adam's body and soul could not have 'born the glory' of heaven, he could not have desired it, since the fulfilling of that desire would have meant his destruction. Adam would not desire the glory of heaven 'for the same Reason the Eye hath no desire to look upon the Sun.' Furthermore, Adam was not ordained to that glory. Had Adam suspected the glory of heaven, and desired it, it would, according to Goodwin, have been an 'unlawful and inordinate desire in him.' Goodwin concludes that Adam's happiness would not have been lessened by his not attaining the glory of heaven. Adam's estate was perfect, not absolutely perfect, but perfect according to his nature. Adam had all that he could desire, and that which was out of his reach he could not desire.²¹³

Adam's knowledge and enjoyment of God was entirely natural to him. This was both limiting, in that Adam only had a natural mediate enjoyment of God, and freeing in that Adam required no supernatural work to aid him in knowing God. Goodwin goes on to explore the nature and role of faith in Adam. If knowing God in Christ by faith, is a far greater, though still mediate, way of knowing God, could not Adam have had such a faith?

Goodwin argues that even faith was, for Adam, entirely according to his nature, and not supernatural as it is in the saints. Goodwin acknowledges that Adam experienced visions, apparitions and communications from God, but he denies that these were supernatural revelations. Adam had a natural tendency to trust 'one that is faithful.' Adam also had a natural tendency to 'converse' with God whom 'he knew to be God out of Natural Light.' Further, given that Adam conversed with God in prayer, and heard from God, it was entirely natural for Adam to believe and trust what God said to him. Adam knew from nature that 'God was true, faithful, and just in his word,' and that he was 'powerful in his Works.' As such, Adam's faithful

²¹² Ibid., 45-49

²¹³ Ibid., 48, 49

relationship with God, and his willingness to accept God's testimony, was 'but the power of an inbred light.'²¹⁴

In some respects, of course, the examination of Adam's estate, and the limitations of his joy are somewhat moot, since Adam fell and lost that natural state. While an understanding of Adam's joy in innocence serves to highlight Goodwin's understanding of God as the object of joy, and demonstrates the first of the mediate ways in which God is known, it is really is most useful by way of comparison with that higher state, and greater joy, the state of the elect in grace.

²¹⁴ Ibid., 50, 51

Joy of the Elect in the State of Grace

If we are to continue to follow Goodwin's description of three states of the elect; nature, grace and glory, we must look to Goodwin for an account of how and why a transition is made between these states, particularly since it is the nature of these states that governs the degree of joy to be experienced by the saint. Indeed the movement between these states is the direct plan of God to open the vision of his Glory to the elect, and thereby to enter them into the fulness of his joy.

As we shall see, the state of glory is entered into from the state of grace by the simple 'mechanism' of natural death, that is, in a sense, it follows on naturally from the previous state. This is not so of the state of grace itself. There is no natural, or simple, reason why Adam should pass from the state of nature to the state of grace. Indeed these two states are separated by the wholly unnatural state of the fall.

Overwhelmingly satisfying though it was, Adam's best state in nature was only a 'shadow' of that happiness which was to be established by Christ. As such, Goodwin sees Adam's state of nature as being typological of the true happiness in the Gospel. For Goodwin, it was part of God's 'everlasting Purposes' and 'fore-ordained' plan to lead the elect through several 'Estates and Dispensations' 'e're the last and most Royal Crown of Glory be set upon their heads.' Hence, Adam's joy was merely a foretaste, or earnest, of what the elect would ultimately enjoy.²¹⁵

Part of the journey that the elect would make to glory, was the falling into sin, a state which 'is utterly contrary and perfectly opposite to that Happiness [God] intended.' Nevertheless, for Goodwin, it was always a part of God's plan to allow the fall, and Goodwin must account for the fall in such a way as to alleviate God of any culpability with regard to the existence of sin. For Goodwin, the simple fact of the fall implies that God had no obligation to prevent it, since God could not have failed in that responsibility. Goodwin, however, is not willing to 'lay upon God, and influence of his, into either of their falls.' That is, since God is neither tempted by evil nor does he tempt his creatures, he cannot be held responsible for the fall of either angels or human beings.²¹⁶

²¹⁵ Ibid., 31, 37

²¹⁶ Ibid., 25, 31

To what then does Goodwin attribute the fall, and what was God's part in it? To answer the second question God had no direct part in the fall. God created both human beings and angels and extended to them all faculties needed to know and enjoy him. He did not guarantee their choices since he was not obliged to do so (although, in the case of the elect angels that is precisely what he *chose* to do.) Why then did Adam fall? Adam, like all creatures, had an inherent 'mutability,' that is the potential to fall away. This Goodwin does not attribute to a deliberate flaw introduced by God in the design of his creatures, rather it belongs to their nature *as* creatures. Goodwin argues that God alone is good and unchangeable, and by comparison creatures cannot be said to have these qualities without compromising God's essential uniqueness. Creatures are therefore capable of evil, that is, as we shall see, not attending fully to God, by their very nature of createdness. The only way creatures could be prevented from having this propensity would be by God communicating his essential holiness to them, which, for Goodwin, he cannot do.²¹⁷

Goodwin goes further to argue that since God is his own power to act, he will always act in a manner consistent with himself. Creatures cannot do this. For the creature, they are one thing, and their power to act is another. Unlike God, who is his own end in all he does, the creatures' end is God, not the creature. Goodwin posits that, in the creature, there can be a deficiency between the act and the power to act. While God gave all creatures the ability to attend to him as they should, it was their failure to choose to attend to him that caused the problem. For Goodwin, the first sin was not active disobedience, but the failure to attend to God as the creatures' chief Good. Goodwin also appeals to Augustine, arguing that since all creatures were created from nothing, they have a tendency to return from whence they came. Were it not for the grace of God, all creation would degenerate into nothingness. Not that sin is nothing, but that it is a tendency to nothing. Sin will not lead to annihilation, but to 'a falling *besides*, or Side-ways, into it.' God created from nothing but decrees eternal existence for all his creatures, thus sin leads not to pure nothingness but to something worse, and eternal existence in the complete absence of all good.²¹⁸

²¹⁷ Ibid., 26, 27

²¹⁸ Ibid., 27, 28, 29

Not that we should suppose that Goodwin's idea of hell is simply the absence of good. Rather, in *A Discourse of The Punishment of Sin in Hell*, Goodwin affirms that much of the language about hell in the Bible is symbolic, but only in that the metaphors are 'shadows and similitudes' of the 'real horridness' of that punishment 'prepared for the devil and his angels,' the true horror of which human beings cannot 'divine or take in.'²¹⁹

Put simply, both human beings and angels in their natural state were given sufficient assistance from God that they could choose not to sin. That is, they could remain obedient if they wanted to do so. Thus Adam disobeyed God because he wanted to do so, not because of any lack in his ability to resist sin.²²⁰

Goodwin's theology is deeply federal in its outlook, and much of his elaboration of the fall and subsequent salvation depends on the unity of humanity with Adam, and of the elect with Christ, the second Adam. In so far as Adam sinned and forfeited his original state of grace and its associated joys, all humanity sinned with him and suffers the same penalty. Thus Goodwin talks about the fall and loss of paradise as something that happened to all human beings.

Here there is, for Goodwin, a great divide. There are two orders of created being, human beings and angels, and within those orders two classes, the elect and the reprobate.²²¹

Humanity was created 'in Adam' through the mechanism of procreation, and while each individual is understood to be personally guilty of Adam's sin, God extends the possibility of redemption. The division between who is and is not to be saved is, like for the angels, down to election.

Although God allows all humanity to fall, Goodwin is able to say about the elect that after the fall, God:

'...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

²¹⁹ Goodwin, *A Discourse of the Punishment of Sin in Hell*, 2-5 This work was published along with Goodwin's *A State of Glory for Just Men...* which though written twenty three years earlier was attached after the consideration of hell, which was published following Goodwin's death. Presumably Goodwin Jr. considered this the proper order for the works even though Goodwin himself evidently did not seem to think so.

²²⁰ Goodwin, 'A Discourse of Election', 2-10

²²¹ Ibid., 15

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.'²²²

Hence, for Goodwin, God allows the fall so that he can raise the elect to a state of joy far higher than is possible in the state of nature. It might be noted at this point that Goodwin seems not to be supralapsarian in his outlook, but rather sees God's intention to raise the elect to glory as prior to his decree to allow the fall. However, had the fall not occurred the highest joy would have been that of Adam. So Goodwin seems to be saying that God ordains the elect to joy, and subsequently allows the fall, which would serve to heighten God's glory and open the way to a far higher joy than had been available had the fall not taken place.²²³

Joy of the Elect in Salvation

At this point we should remind ourselves that for Goodwin 'God, *known* and *enjoyed*; is the supreme happiness of Man in all Conditions...' What differs in the various states the way in which God is known, and therefore enjoyed. While Adam knew God through his natural faculties, seeing him in and through his creatures, the elect know God in Christ by faith. In the hierarchy of knowledge of God, Adam's joy mediated by the creatures, is far exceeded by the joy of the saint knowing God in Christ by faith. Goodwin is quick to point out, however, that he does not mean that Adam's 'Condition did not then afford him a more sensible, constant felicity, and a more actual quiet ease and contentment.' On the contrary, the saints' enjoyment of God is disadvantaged by the 'outward afflictions' of life and the 'Chastisements of God for Sin,' and while the saints' fellowship with God ought to outweigh these problems, that fellowship is itself yet imperfect as a result of 'ignorance, unbelief, guilt, and distress.' The fact remains, however, that if the saints' knowledge of God 'were but completed and filled up' it would render him 'infinitely more happy' and 'more replete with glorious contentment' than Adam ever was.²²⁴

The major difference between the knowledge of God that Adam enjoyed and that now enjoyed by the saints, is that while Adam still knew God by faith that faith

²²² Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 31

²²³ Ibid., 81

²²⁴ Ibid., 38, 39 for a fuller discussion see Goodwin, 'A Discourse of Election', 79-88

was entirely natural to him. In contrast, the faith that the saint has is entirely supernatural. By supernatural faith Goodwin means it is a faith over and above that which was due to Adam in his natural state. As such it is grace and a free gift, and also over and above that which is possible through creation or through natural understanding. As such it is 'a light above the way of nature, and the way of man's understanding things.'²²⁵

This supernatural faith is required since humanity, by virtue of the corruption of the fall, has lost that image of God which made knowledge and understanding of God natural to them. There is now no clear vision of God through the created order, although God has allowed 'some rude Notions of a God,' to remain within even the heathens by which they may apprehend something of the 'invisible attributes' of God. Furthermore, Goodwin maintains that there are 'still like Notions and engrafted Principles' which allow a basic knowledge of the 'Will and Law of God.' These notions are, however, mere 'sparks,' 'ruins of a house,' and are totally inadequate for any real relationship or enjoyment of God.²²⁶

The need for supernatural faith reflects not just the weakness of corrupt flesh, but also the new heights of the knowledge of God available to the saint. Goodwin points out that the 'objects' of faith for the saint are 'utterly above the due and right of pure Nature in Adam,' being the 'wisdom of God' not of human beings. This wisdom is 'proper and peculiar to God' and 'hid and concealed in his own breast.' It is a divine mystery made known 'according to his good pleasure, freely, and of meer Grace.' This is not a knowledge that extends up to God, but which has 'to descend from the Father of Light.'²²⁷

Not only is the object of faith so sublime, but the 'light' by which those things are understood is so much more subtle. For Goodwin, a greater object requires a greater means to see it, 'as is the Object, such is the Light we see it with.' The object is no less than the 'Glory of God in the face of Christ,' so, in contrast to Adam's natural light, the light of faith is 'Glorious and wholly Supernatural.' This new light

²²⁵ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 40, 41

²²⁶ Ibid., 42, 43

²²⁷ Ibid., 54-56

is no less than the light of the Holy Spirit. Here Goodwin hints at the final joy of the believer, the light of God immediately experienced.²²⁸

‘So here we see Christ and God by the Spirits Light and Representation, though of a lower kind than we will see him in heaven, ... And the more immediate the Light is from God, the more Supernatural, the higher it is, 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.’²²⁹

This supernatural light does not destroy that of reason and nature, rather it subordinates, restores and rectifies it. God, says Goodwin, ‘possesses and clotheth’ the natural faculties with ‘an higher light than ever inbred in us’, by virtue of ‘the Revelation of the Spirit,’ which converts the faculties into ‘engines’ of further understanding. Hence, the Holy Spirit in the carrier of the divine light.²³⁰

Goodwin’s understanding of joy is truly Trinitarian. God the Father is revealed in the person of Christ, who is apprehended by the light given by the Holy Spirit. It is this light of the spirit that is the direct giver of joy to the saint in this life, and is fundamental to Goodwin’s understanding of assurance. It is the immediate light of the Holy Spirit witnessing that the saint truly belongs to Christ that is at the start of true joy, for Goodwin ‘joy unspeakable.’

Whereas Adam’s natural knowledge of God was in some senses deductive, gathering ‘one thing from another,’ the supernatural light is more ‘intuitive,’ and presents God himself, even though it is ‘as in a Glass, in the Gospel.’ While even the saint may, at times, know God’s love ‘but by signs only,’ and in a sense may be deductively ‘gathering’ and ‘collecting’ evidence of God’s love, the Holy Spirit, nevertheless, ‘joyns a testimony in the conclusion’ which ‘seals up’ the truth of God’s love. At other times knowledge of God’s love comes from ‘an immediate Light of the Spirits sealing up that Light, and the taste of it, and revealing Gods heart and mind in itself towards us.’ This intuitive knowledge is so transcendent that it works ‘joy unspeakable and glorious.’²³¹

²²⁸ Ibid., 56, 57

²²⁹ Ibid., 57

²³⁰ Ibid., 59

²³¹ Ibid., 60, 61

Joy of the Elect in Knowing God in Christ

Goodwin takes up these themes more extensively in *Of the Objects and Acts of Justifying Faith*, where in the first of three parts, the first three books discuss the objects of faith in depth. For Goodwin the object of faith is not simply God, but God as merciful. Book I concerns the merciful nature of God's heart asserting that it is this that is the primary object of faith. It is not simply, however, the *knowledge* of God as merciful that forms the ground of faith. Goodwin takes, for example, the fallen angels, who know God to be merciful by nature but who are themselves excluded from that mercy, and who cannot take hold of that mercy either for faith or salvation. For these, Goodwin suspects, that knowledge of God's mercy actually serves to 'inrage and provoke them' leading to an attitude of '*obstinate Malice and Revenge*.' Indeed, even for human sinners, knowledge of God's merciful nature alone offers no comfort, and could not unless 'God upon the Fall first unbosomed himself, and declared his *Purposes of Mercy* towards us in his Messiah.' It is not God, nor simply God as merciful, but God who has a declared merciful will and good intention toward the elect that forms the appropriate object of faith.²³²

Goodwin goes further to suggest that even God as merciful by nature, mercifully disposed to the elect, is not rightly the object of faith unless it is properly understood within the person of Christ. Book II of *Of the Objects and Acts of Justifying Faith* discusses this at length. Goodwin starts Book II with a clear Trinitarian statement of the object of faith. 'There are two grand objects our faith doth act upon; God the Father, and Jesus Christ; the Holy Spirit being the person who anoints us, generally teaching us all things.' Goodwin refers to John 17:3 as a basis for the assertion that God and Christ together, *as saviour*, form the true objects of faith. Goodwin understands Gods' promises as being either 'indefinite', that is, Gods promise to the 'elect company' in general, and 'absolute', that is God's covenant to enable the 'elect company' to take hold of God's indefinite promises for themselves. These promises are expressed in, and go hand-in-hand with, faith in Christ in consideration of his person, life, suffering, death, resurrection and intercession. While Goodwin thus sees two main objects of faith, the promises of the

²³² Goodwin, 'Of the Objects and Acts of Justifying Faith', 1-6

Father and the person of the Son, it is the work of the Holy Spirit who ‘is styled *the Anointing of us and our Eyes*, to converse with these,’ even though ‘our Fellowship is objectively with the Father, and with his Son.’ The Trinitarian aspect of Goodwin’s understanding of the work of salvation is important to him. Book II, chapter II of *Of the Objects and Acts of Justifying Faith* discusses the ‘conjunction’ of the three persons of the Trinity in election, redemption, conversion and eternal glory.²³³

In Book II of Part II of *Of the Objects and Acts of Justifying Faith*, chapter VIII, Goodwin looks more directly at joy being given as a result of the work of the Father, Son and Spirit together. The introduction to the whole work indicates that his discourse dates back to Goodwin’s time in Cambridge and the start of his studies for Bachelor of Divinity. It was translated from the original Latin by his son. This work is based on 1 John 1:4 being a study of ‘full’ joy.

Williams’ study on the language of spiritual experience used by the Puritans is informative at this point, and notably Goodwin, when describing the intimate relationship between Jesus and the apostle John, both while Jesus was alive and after the resurrection, uses exactly the kind of intimate language that Williams describes, although it should be noted in this case, that the relationship fits more in the mould of mother and child than of lovers.²³⁴

‘The only begotten Son of God coming out of the Bosom of the Father, revealed the Father and his Love; ... *John*, that Bosom Apostle, who lay in the Bosom of Christ, opens to us those Breasts of Consolation which himself had suck’d; and as they were full Breasts, so he writes these things that our Joys may be full.’²³⁵

The degree of the joy that John seeks to promote is, according to Goodwin, based not simply on the knowledge of eternal life in the gospel, which knowledge may make them ‘happy by having an Interest in this life,’ rather it is a matter of assurance. The saint will only ‘gladly rejoice’ when they ‘know the Life they have to be eternal,’ knowing it personally and directly. This will cause them to ‘exult with a full Joy.’ Goodwin argues that this knowledge is not just for ‘prophets,’ ‘apostles,’

²³³ Ibid., 109-117

²³⁴ Williams, ‘The Puritan Quest for Enjoyment of God’

²³⁵ Goodwin, ‘Of the Objects and Acts of Justifying Faith’, 119

and ‘Christians of the first magnitude,’ but for ‘fathers,’ ‘young men,’ and ‘little children.’ Indeed, he notes that to ‘little children’ this knowledge is more often given.²³⁶

While noting the initial intimate language, and the direction in which Goodwin takes his discussion, we should also note that Goodwin turns first to ‘right and infallible Marks,’ and ‘certain Signs’ whereby the saint may know themselves to be elect. While Goodwin generally shows a distrust for the practical syllogism, he does not suggest external indications are not useful, rather however, as we shall see, he prefers a more direct knowledge of God’s favour.²³⁷ Among those ‘certain signs’ which ensure the saint of their election, and which therefore open the way to ‘fulness of joy,’ are ‘walking in the Light,’ ‘Confession of our sins,’ ‘Observance of God’s precepts,’ and especially the ‘precept of Christ’ which is the ‘test of his disciples’ that they love one another. Goodwin asserts that 1 John 5:10 indicates an inner witness ‘assenting and agreeing to these signs.’ Just as the Holy Spirit witnesses to the truth of the Word of God objectively, he also witnesses to the particular application of it to the elect. To this witness Goodwin also adds the spirit of adoption, the water of baptism and the blood of Christ (1 John 5:8).²³⁸ It is important that we do not over mystify Goodwin at this point. Goodwin’s immediacy is not that of the Catholic Mystic. Rather, Goodwin’s immediacy is the witness of the Spirit in the scripture as opposed to the witness of the saints’ graces. Goodwin does not aim at union with God in a mystical sense. For Goodwin union with God is in Christ, and Christ is known through scripture, and the truth of scripture and the saints interest in it are given ‘immediately’ by the Holy Spirit. In Goodwin’s work on Ephesians, fundamental to his understanding of the sealing of the Spirit in Ephesians 1:13 is that the Spirit is the Spirit of Promise, by which he means not just that the Spirit was himself promised, but that the mode of operation of the Spirit, as it were, is through the application of the Biblical promises to the heart of the saint.²³⁹

²³⁶ Ibid., 119-120

²³⁷ In fact Goodwin affirms both ‘mediate’ and ‘immediate’ assurances of salvation. Mediate assurances include the witness of graces, and the witness of the blood of Christ. See Goodwin, ‘An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians’, Book I, 207

²³⁸ Goodwin, ‘Of the Objects and Acts of Justifying Faith’, 120-122

²³⁹ Goodwin, ‘An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians’, 206-216

For Goodwin it is hardly possible to have true joy without salvation and the assurance of it. It is only through the inner certainty of God's favour that 'perfect Love and full Joy result.'

'For there cannot be perfect Love in the Heart of any Believer which nourisheth a fear of any future Hatred or Enmity which God may have against him, ...'²⁴⁰

Goodwin is explicit about seeing himself at odds with Calvin in his understanding of assurance. Calvin interpreted Ephesians 1:13 to be the sealing of the believer with faith. Further Calvin taught that faith brings with it assurance. Goodwin, however, while allowing that faith brings with it an assurance about the truth of God's word, it does not bring with it the assurance of personal interest in that word. So, for example, saving faith brings with it the assurance of the truth that those who come to faith in Christ really will be saved. It does not provide, for any particular saint, an assurance that they personally have such a faith. This personal conviction is the kind of assurance that Goodwin associates with the sealing of the Spirit. This requires 'a light beyond the light of ordinary faith, that ordinary faith which a man liveth by,' and is distinct action of the Spirit subsequent to faith.²⁴¹

In elaborating on this joy Goodwin uses a whole range of language, in addition to the intimate language that Williams refers to. We have noted the mother and child imagery. For Goodwin the church's assurance is also her 'rudder to steer her in a storm,' protecting her from 'whirlpools of fluctuating conscience' and 'hurricanes of temptations.' Joy in the Holy Spirit is a 'harbour,' objections to assurance are 'rocks.' Again, Goodwin sees joy springing from the Spirit as a fountain of 'Clear, lively and refreshing Waters,' which are 'bubbling up to Eternal Life.' Further, Goodwin compares the light of the Spirit to drops of honey, which 'bedews the Soul with the most delicious sweetness.'²⁴²

²⁴⁰ Goodwin, 'Of the Objects and Acts of Justifying Faith', 122

²⁴¹ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', 196, 202 For a 'modern' exposition of this view see Lloyd-Jones, David Martyn and Christopher Catherwood, *Joy Unspeakable: Power & Renewal in the Holy Spirit* (Eastbourne, England: David C Cook (Kingsway Communications Ltd), 1995)

²⁴² Goodwin, 'Of the Objects and Acts of Justifying Faith', 122, 124 For a detailed discussion of the idea of 'sweetness' see Carruthers, Mary, 'Sweetness', *Speculum* 81 (2006), 999-1013

Goodwin elaborates on the greatness of joy in the Holy Spirit, ‘a Joy so full, that we may rather be said to enter into it, than that to enter into us.’ The greatness of the joy reflects the greatness of its’ source, which is the communion with the Father and with Christ in the Holy Spirit. Goodwin asserts that for joy to be real and full it must have as its subject the fullness of the soul, as its object the highest possible aim, and its method must be an intimate union. It is communion with God that fulfils these particulars and offers true joy. Communion with God is the only truly life giving experience, those who are carnal are dead even while they live. This communion requires the involvement of the whole soul, for Goodwin that means both understanding and will. The communion cannot, however, be accomplished through the lower faculties of the soul. Although the spirit is ‘more sublime, pure and more lively than any other’ and is capable of ‘infinitely greater pleasures’ than any part of the mind, the ‘gates’ through which the world is experienced, the ‘sense and appetites,’ are wholly inadequate. There is a great divide between the joy the spirit can experience and what the senses can provide to rejoice in. Instead the rational soul ‘which only is immortal,’ opens itself up to God, ‘whom yet to receive even these Passages of the Soul are too narrow, tho’ they are never so much enlarg’d.’ Nevertheless, the soul of the saint cannot have true rest and satisfaction until it is ‘in the Bosome of this their Father.’ All delights that the saint experiences ‘lightly’ in other ways they ‘in a super-eminent manner do find and taste in God, who alone can fill and satisfie the various Desires of our Mind.’ This enjoyment of God is no less than a sharing of Gods’ enjoyment of himself, it fills the Godhead, and is eternally sufficient for the satisfaction of all the saints. This fulness of God is to be experienced in Christ alone. Goodwin describes the two aspects of the soul, understanding and will, as two arms which ‘lay hold on God, and embrace him.’²⁴³

Faith, which for Goodwin is grounded in the understanding, always unites the saint with Christ, but at times it is ‘strengthened and elevated’ in such a way as to cause the saint ‘to rejoice with joy unspeakable.’ While positive sense appreciation of the world only communicates experience of the world, and not the thing being experienced itself, faith in Christ actually communicates not just experiences of

²⁴³ Goodwin, 'Of the Objects and Acts of Justifying Faith', 122, 123

Christ, but Christ himself. Faith, Goodwin says, ‘affords the things which it believes a real subsistence and presence,’ and hence ‘likewise the greatest and highest, the most real and solid, the truest and fullest, and most serene joy, is predominant in the satisfied mind.’²⁴⁴

If faith answers to the need of the understanding, then there is another aspect of communion with God which relates to the will, namely the ‘conjugal Union of the will to God in the Bonds of Love.’ Here Goodwin describes a Trinitarian unity of mutual love, between the three persons and the saint.

‘For as soon as that threefold most blessed and kind Aspect of the Trinity, ... hath shin'd on the Soul, she kindles with an Heavenly Flame, and a reciprocal Love to God ariseth in her, for the Love of God manifested to her, doth as with a Fan make this Flame of Divine Love to break forth: ...’²⁴⁵

Here the joining of God with the soul in love is seen as wholly a work of God. It is God’s love extending to the soul that causes the soul to flow with a ‘reciprocal’ love. It is God’s love, and not something in the soul, that causes the soul to love God in return. Faith, love, and joy are deeply connected. Goodwin refers to 1 Peter 1:8, to show how the act of faith leads to love, both loving and being loved by God, and this love leads to joy. God’s love is beyond any other love, ‘without beginning, and without end; without measures, and without any preceding merit.’ God’s love is from his own nature, and he loves ‘freely and ‘vehemently’ because ‘he hath not love in him so much as he himself is love.’ This is God’s love, and as ‘God rests satisfied in the love of himself, so the soul rests satisfied in the love of God, and so in God himself.’²⁴⁶

It is not enough to love God and be loved by God. The soul yearns to be united with him, and this desire is satisfied in union with Christ. Here Goodwin takes up the language of marriage. As Williams observes the soul is considered as feminine, and Christ is the absent bridegroom, with whom she desires to be ‘melted,’ and into whose likeness she desires to be ‘transformed.’ The unity of the soul with Christ is as ‘husband and wife,’ rejoicing in one another. Goodwin quotes Canticles 1:2,

²⁴⁴ Ibid., 124

²⁴⁵ Ibid.

²⁴⁶ Ibid., 124, 125

referring to Christ's kisses, and seeing the soul as Christ's 'Spouse filled with himself, and full of joy.' At this point Goodwin is struggling to express himself within the bounds of language. Even the sensual language of marriage is inadequate to convey his intentions.²⁴⁷

'These kisses of his mouth are better known by the Impressions which they make upon us, than they can be by any of our Expressions; we may experience the joy, but are not able to speak what it is; ... Nor doth Christ only give the Kisses of his Mouth, but the entire possession of himself, so that the soul takes hold on, and possesseth whole God, wholly as her own, so as 'tis free for her to draw out ... and taste all the pleasures which can be drawn from Christ, even to Eternity.'²⁴⁸

Although Goodwin cannot speak too highly of the joys of being known and loved by God in Christ, there is another level of joy available for the saint, one that is even greater. This is the joy of knowing God for God's sake and for his glory alone. This joy cannot be separated from the love that the saint has for God and which the saint receives from God, but this joy is the joy the saint who loves God has in seeing God glorified. This joy is 'yet more full, and abundant, and flows to a greater exuberancy.' This joy rejoices in seeing God's perfections bringing glory to God. Love seeks not its own interests and glory, rather love for God 'with a pure disinterested flame, loves God for himself,' and 'loves all those Perfections, which it sees to be infinite in God.' This is the same joy that God has in loving himself, not just the same kind of joy, but an actual sharing in God's own joy. The 'believer doth congratulate and rejoice at all that Beauty, Glory, Goodness and Sweetness, which he believes to abound most affluently in God.' This intensity of this joy is increased by the realisation that God has all these perfections 'in an infinite manner, and incommunicable.' This is a joy of friendship, the joy of one who is truly happy in seeing the perfections of another. This is Christ's joy as he meditates upon his perfect view of his Father, that 'very same joy with which Christ rejoiceth.' This is how Goodwin understands the saint to 'enter into' the joy of Christ. This is a sharing 'not into that joy only with which Saints and Angels do rejoice, but with which God himself rejoiceth.' This is no less than a sharing in the joy of the Trinity. Just as three

²⁴⁷ Ibid., 125

²⁴⁸ Ibid.

persons whose mutual love expresses one mind, so too the joy of the Father, Son and Holy Spirit joins into one ‘flame’ this is ‘the fullest encrease of joy,’ and it is this joy that the saint ‘borrows’ from Christ. This is the ‘highest top’ of joy.²⁴⁹

‘I will speak in a word what is the Sum of all, and what is the highest top of this joy, the joy of a Believer is in God, and on the account of God, their joy is in God himself, and the joy of God himself, who himself is the God of Peace, and of Joy, and of all Consolation.’²⁵⁰

The absolute fulness of this joy, of course, is not to be experienced in this life. While the sealing of the Holy Spirit furnishes the saint with an earnest of this joy, the fullness will not be known until the final eternal state of glory. The true experience of joy awaits a time when the saint will ‘be more thoroughly and deeply plunged into the fountain of the Deity, where one flood of joy will continually follow another, without any interruption.’ The knowledge of this future happiness is itself a source of joy. ‘We rejoice therefore in hope of the thing, and we rejoice in the thing itself,’ there is happiness both in the ‘Possession, and also the Promise,’ and in ‘the present Exhibition, and in the future Expectation.’²⁵¹

While Goodwin does not deny that the saint can experience overwhelming joy in this life, the hope of future joy plays an important part in Goodwin’s understanding of how a saint can continue to rejoice in even the most difficult circumstances.

Joy of the Elect in Suffering

There are two kinds of suffering that Goodwin addresses in his writings. The first is the kind of suffering imposed upon the saint from the external world, from persecution, illness, poverty, from anything that presses itself upon the saint from without, and the second kind is that which is rooted within the saint, doubts, anxieties and fears. Just as there are ‘sufferings for Christ’ which the saint experiences as ‘persecutions without,’ there are also the ‘sufferings of Christ,’ which

²⁴⁹ Ibid., 126

²⁵⁰ Ibid.

²⁵¹ Ibid.

the saint experiences as ‘terrors within.’²⁵² The first of these kinds of suffering we will address here, the second in the section concerning ‘Spiritual Darkness.’

Goodwin addresses the issue of joy in spite of suffering in *Patience and its Perfect Work*. The memoir of the life of Goodwin, written by his son, describes Goodwin’s devastation at the loss of half of his library in the Fire of London (1666). It was coming terms with the pain of his own loss that caused Goodwin to write this treatise on suffering.

‘He blessed God he had so order’d it in his Providence that the Loss fell upon those Books which were of humane Learning; and that he had preserv’d those of Divinity, which were chiefly of use to him. As the exercise of Faith, and of Patience, which is the fruit of it, gave him relief, so on this occasion he meditated and wrote a Discourse of Patience and its Perfect Work, printed soon after.’²⁵³

Published the same year as the fire, the work focusses on a passage from the Epistle of James (James 1:1-5), where James urges the ‘twelve tribes which are scattered abroad’ to ‘count it all joy’ when they ‘fall into divers temptations.’ Like any thoughtful reader, Goodwin is aware of the apparent foolishness of such a suggestion, and of the fundamental disparity between the call to ‘joy’ and the real, painful, often bloody, trials of life. This is the ‘*strongest paradox*’ which seems to be a ‘moral contradiction’ and ‘an impossibility.’²⁵⁴

Goodwin acknowledges the difficulty of the call to rejoice when under severe temptations. This is not merely rejoicing in the face of hardship, this goes further calling for rejoicing in the face of temptation, presumably temptation to sin, to despair of the Gospel, to doubt God’s love or his caring intervention. In the face of this James calls the faithful to rejoice. Goodwin notes that it is not unusual for the philosophers and Stoics to urge restraint and control in the face of hardship, but here

²⁵² Goodwin, Thomas, *A Child of Light Walking in Darknesse* (London: by M. F[lesher]. for R. Dawlman, 1636) 148

²⁵³ Goodwin, 'The Life of Thomas Goodwin', xix The later edition of *Patience and Its Perfect Work* also has a short notice at the beginning of the work noting the extreme rarity of copies of the manuscript with the editors noting that the cost of such a manuscript would exceed the cost of all Goodwin’s other works put together in that series. The editor also notes that those writers who reference this work refer to it as a ‘sermon’ suggesting that they have never seen or read it.

²⁵⁴ Goodwin, *Patience and Its Perfect Work*, 4, 5

Goodwin notes the extreme call to actually consider such hardships as if they were joy.²⁵⁵

Indeed, joy is not enough. Goodwin points out that the faithful are called to a fulness of joy, joy in its entirety without holding any reservation. ‘*All joy. The highest joy: for so all joy must needs be supposed to be.*’²⁵⁶

Goodwin acknowledges that, in some sense, retrospectively perhaps, its is possible to look upon hardship, and recognise the transformative value of suffering, but this is not what James is demanding. Here James is calling for joy before hand, while looking head on at trouble and yet rejoicing in it as if the good outcome promised by God were already in possession.²⁵⁷

The call is to the highest joy possible, and in the face of the worst conceivable circumstances. This is, nevertheless, a genuine call of God through the apostle, and Goodwin clearly sees it as a duty, albeit the ‘hardest duty,’ but one which as a pastor it is his responsibility to urge upon his readers. Goodwin is sure that God does not issue a call that is impossible to fulfil. If God requires joy in the face of suffering, then there must be some way in which such a joy can be attained.²⁵⁸

Goodwin does not only affirm that such a joy is possible, but that if God requires such a joy, there must be a reasonable basis for it. Goodwin offers two grounds from the passage. The first is from verses three and four, wherein patience is seen to work ‘perfection,’ an idea from which the book takes its name and which forms the main discussion in the pages following, a theme we will not pursue here. The second is that from verse twelve (James 1:12) where the end of the matter is a ‘crown of life’, God’s future reward for present faithfulness. Goodwin also refers to Paul (2 Corinthians 4:17) interpreting Corinthians in the light of the James passage as a ‘crown of glory.’ Goodwin, however, does not simply offer ‘pie in the sky when you die’ but looks for a real foundation for joy in this life. The work of perfection, the maturing of faith in a believer, is not a future state but something to be looked for, indeed to be expected, here and now. For Goodwin the greatest blessing for a

²⁵⁵ Ibid., 5

²⁵⁶ Ibid.

²⁵⁷ Ibid., 5, 6

²⁵⁸ Ibid., 7, 8

believer is to live to the glory to God, and having ones' 'graces,' particularly 'faith' and 'patience,' tested is indeed to God's glory. The very reason, as Goodwin interprets James, that the believer should rejoice in trials is that such trials test their faith and patience. This idea of the 'crown of glory' is important for Goodwin, who as we shall see when we consider the eternal state sees a clear link between 'glory' and 'joy.'

For Goodwin, indeed for most theologians of the day, salvation was not just about being saved from hell in the future, it was about the enjoying of God's graces and mercies in this life, about knowing, glorifying and enjoying God here and now. Goodwin urges his readers to see that although salvation is an immense gift, so is the grace for this life that accompanies salvation, and therefore anything that 'tries,' 'exercises,' or 'draws forth' that grace is to be seen as an increase in blessing. As a result, when faced with trials the believer should know that the testing of their graces is a great privilege and should be a matter of intense joy.²⁵⁹

Goodwin refers to the experience of Job, who in the midst of his trouble was able to declare 'When he hath tried me, I shall come forth as gold,' and to 1 Peter 1:7 where Goodwin points out the ultimate value, as pure gold, of a 'refined' faith. The fact that God allows for the trying of ones faith (patience) is a sign for Goodwin of just how valuable it is. Although the full value of that faith may not yet be fully seen, and will not be revealed until the 'appearing of Jesus Christ,' the value here and now is as much, and as real, as it will be in the future.²⁶⁰

The degree to which suffering disturbs the joy of the saint depends on the vision of God that the saint enjoys. God can be known in a limited way through nature and the through the law, but these lower forms of knowledge are more susceptible to being disturbed by the pains of life. If the saints' source of joy is in knowing God in his abundant natural provision, then any deprivation of those provisions will cut the saint off from their source of joy. The more directly the saint sees God in Christ, the less that joy will be reduced by 'external' circumstances. Goodwin, we recall, said that the joys of the saint should be infinitely greater than Adam's were it not for the 'outward afflictions' and imperfect fellowship that the

²⁵⁹ Ibid., 10, 11

²⁶⁰ Ibid., 13-15

saint has with Christ. Indeed, Goodwin suggests that God deliberately allows this weakness in the saint so that he might ‘breath after that bliss to come.’²⁶¹

For Goodwin then, the main way in which suffering not only need not reduce joy, but should actually serve to increase it, is in coming to terms with the fact that in suffering the hand of God is working to perfect the graces, to increase faith, and to perfect the saint through patience, all of which is a sign of God’s good favour. When the saint acquits themselves suitably it pleases God, and makes the life of that saint a glory to him.²⁶²

The nature of patience itself is twofold, consisting of ‘doing’ and ‘suffering’ the will of God with a good heart. Doing the will of God, Goodwin argues, requires patience since obedience is often difficult. There is hardship deriving from the saints’ own weaknesses and corruptions, and also from external circumstances, from time, place and context. Goodwin notes the difficulty for Lot to remain chaste while living in Sodom. On the other hand, suffering the will of God requires patience, and this is more clearly what Goodwin is considering. Patience then is ‘*a constant, thankful, joyful enduring, with perseverance*’ all the ‘*trials that are grievous*’ all the while ‘*submitting to Gods will, for Gods glory, and his good pleasure, sake,*’ with the ‘*expectation also of that Glory, which is the Reward, after this life ended.*’²⁶³

The faithful patience of the saint places them in due humility to God and glorifies him. Faith allows the saints to see themselves as they really are, full of wickedness and sin, with no good thing in them that comes from, or belongs to, themselves. Such a one knows that they neither deserve anything from God, nor have any reason to complain whatever God chooses to do with them. So much so, that they know they deserve only God’s wrath, and that while they still live they are overwhelmingly benefiting from God’s good grace. In such a frame of mind, any difficulty that befalls can be seen as merciful in the light of the torments that are truly deserved.

‘If a man deserves to be *Hang’d, Drawn and Quartered* and he is but burnt in the hand shall this man complain ? let the man down on his knees at the

²⁶¹ Goodwin, ‘Of the Creatures, and the Condition of Their State by Creation’, 39

²⁶² Goodwin, *Patience and Its Perfect Work*, 27, 28

²⁶³ *Ibid.*, 40, 41

Bar, and thank the Judge, or *Prince*, that he had not his due desert; The Gallows.’²⁶⁴

Faithful patience enables the saint to come to terms with the sovereignty of God. Goodwin does not suggest a fatal acceptance of the whims of a capricious God, but rather the trusting acceptance of the sovereignty of the God who loves and saves the saints. At this point Goodwin refers to the 1666 fire as an example of the powerlessness of mankind in the face of God’s unassailable will. Faith allows the saint to truly understand the reality of God’s love, not in a purely general sense, but in a way that assures them of their interest in God’s love, that God loves them in particular.²⁶⁵ Faith allows the saint to believe that the result of trouble will lead to a good outcome in the ‘other world,’ but not just in that world, in this world also in matters the pertain to that other world. Goodwin refers to Luke 21 where Jesus warns the disciples that they will be persecuted and put to death and follows immediately with the statement that ‘...there shall not an hair of your head perish,’ interpreting Jesus’ meaning that by comparison to the spiritual gains to be obtained by faithful perseverance, the saint will not consider themselves to have suffered even the most minimal loss by their suffering even to death.

The faithful patience of the saint also has a privative work, that is it casts out all contrary passions. Just as the epistle says in 1 John 4:18 that perfect love ‘casteth out fear,’ being a contrary passion, so patience ‘casteth out’ all passions contrary to itself. Goodwin lists a number of examples; inordinate grief, envy and passionate anger, inordinate fear, murmuring against God, and inordinate cares. Goodwin is not denying the value of the emotions nor condemning them in themselves, rather he is seeking to show how patience counters the ‘inordinate’ presence of them.²⁶⁶

The passion are not evil in themselves, but they are weak and prone to become misguided. Goodwin’s concern was to bring them into good order. This desire was not in any way unique to Goodwin, but was a part of the Puritan mindset. Fenner, some years earlier, had preached at length about the need to keep the passions (affections in his terms) rightly ordered, or more precisely, keenly focussed on God,

²⁶⁴ Ibid., 50, 51

²⁶⁵ Ibid., 56, 57

²⁶⁶ Ibid., 75, 76

this being a sign of the truly regenerate man. Affections are not bad, but as the ‘motions’ of the soul, the motivators and driving forces for action, they must be carefully corralled and directed to God as their supreme desire. As Fenner comments:

‘A good man must be angry, I say grace does not take away thine anger, but it ruleth thine anger, and teacheth thee to turn it against sinne, and against the dishonour of God. Thou wert merrily disposed before, ... grace doth not come to take away thy mirth, but to rule it. ... Thou wert of a sad spirit before, ... grace comes not to take away thy sorrows, but to rule them, to make thee weep and mourn at thy deadnesse and unthankfulness toward the Lord Jesus Christ.’²⁶⁷

For Fenner, affections are not just not-sinful, having been given to Adam in his original state, but are a positive blessing from God, being, among other things, channels of God’s grace. For Fenner, the solution to the problem of the affections is to direct them into a saintly zeal for God. For Goodwin, it is patience that purifies the passions and directs them humbly to God.

The faithful patience of the saint also has several positive effects. Patience includes the attitude of waiting upon God, not simply waiting in the sense of ‘enduring simply by force,’ but of waiting quietly and with a settled heart. Patience carries with it an attitude of submission to the will of God and keeps the saint in an attitude of penitence and preparation to accept God’s sovereign goodness whatever befalls. Indeed, should the worst happen and there be no apparent hope for the saint left in this world, even then true patience enables them to look to God without flinching. More importantly for Goodwin, patience in suffering promotes worship. Goodwin looks to Job and compares Job’s praying for his sons’ welfare to praying for the city of London, in both cases God chose to take away that which was being prayed for. Job is a supreme example of one who, having lost all worldly comforts, nevertheless falls down and worships God for God’s sake.

For Goodwin, patience promotes joy by cultivating an attitude of mind that is both submissive to God’s will and which seeks God’s glory. Patience serves to take the emphasis away from the saint and onto God in Christ, making him and him alone the ultimate source of joy. This kind of patience though coming from faith also

²⁶⁷ Fenner, *A Treatise of the Affections*, 42

serves to strengthen faith. Since, for Goodwin, it is only by faith that God is known in Christ, a stronger faith further enhances the vision of God and hence provides opportunity for a greater joy.

Goodwin acknowledges that it is not the afflictions themselves that are the cause of joy, rather it is with one eye on the outcome, the ‘issue,’ of the affliction that the saint maintains joy. The affliction are ‘grievous’ but ‘joy lyes in *looking unto*, what is the *issue* and *event*, the *end* and *reward* of your Tryals by them.’ That is why the saint should ‘*Count the matter* of your joy, and *ALL Joy*. To rejoyce in the *thing*, or the affliction itself, is one thing: and to rejoyce in the *expectation* of the *event* and *issue*, is another.’²⁶⁸

Goodwin does not suggest that affliction will always carry with it the experience of joy, rather the suffering of affliction must be counted, received, as if it were joy. Although the actual passion that is joy may be entirely lacking during the period of affliction, Goodwin urges that the whole matter should be valued and appraised as if it were real joy.²⁶⁹ As we shall see below, this is not Goodwin’s final word. He does not here redefine joy, and later suggested real joy can be experienced in the midst of suffering.

The primary example of course is Jesus, who being ‘heavy unto death’, at the same time endured the cross ‘for the joy that was set before him.’ It is the calling of the saint to look to the joy ahead even though the current experience be lacking.

‘*Jesus Christ* himself, when he did *endure the Cross*, and whilst he hung upon it, and likewise *afore*, whilst within the *Garden*, he was not in a joyous frame of Spirit, at that present, as to the *passion of joy*; nay, *his Soul was heavy unto death*, that while: Yet it is said, Heb. 12. 1. THAT FOR THE JOY that was set before him he did endure the Cross, &c.’²⁷⁰

Goodwin is not offering joy at some undisclosed time in the future, some time in the ‘world to come.’ Rather he is looking to a time in the foreseeable future, a future within the reasonable grasp of the saint, wherein the experience of joy will develop. Current affliction may not cause immediate joy, but at future time such afflictions, properly understood and meditated upon, can produce real joy. By

²⁶⁸ Goodwin, *Patience and Its Perfect Work*, 123

²⁶⁹ Ibid., 123, 124

²⁷⁰ Ibid., 124, 125

holding on to the future experience of joy to come, the saint can count it as joy now.²⁷¹

More than that, Goodwin actually goes so far to suggest that in some cases the saint will actually *feel* the experience of joy in the midst of the most terrible trials. In fact, for Goodwin, there is no reason why extreme trials and extreme joy should not meet in the same experience.

‘Some *Christians* have had, and you *may have actual joy at that present in the midst of your afflictions*. These Two, *great Tryals*, and *great Joyes*, may well meet and stand together, in the heart at once, as in divers respects.’²⁷²

Here Goodwin switches from faithfully *considering* a hardship *as if* it were joy, and from *accepting* a hardship in the *hope* of joy, to the conviction that *actual* joy is possible. It is not unreasonable, says Goodwin, and is the meaning of James’ words that, even while suffering extreme outward heaviness the spirit can so rise, through considering future joy, and God’s glory, to the actual inner joy in the midst of suffering. Goodwin further refers to Colossians 1:11, where Paul refers to the power of God bringing about joyfulness. Again, Goodwin refers, indirectly, to Philippians 4:4 where Paul repeats the injunction to rejoice, as a requirement to rejoice ‘abundantly ... in all *times* and in all *conditions*.’²⁷³

This is the height of the saints’ devotion, that God in Christ is their true joy, and that the circumstances of life no longer distract from that view - this is Goodwin’s promise of glory, the unimpaired vision of God,

It must be noted that the whole of Goodwin’s consideration of suffering places all hardship within the sovereign will of God. There is no chain of events over which God does not have absolute control, no hardship from which God cannot bring a good issue. Goodwin anticipates joy in the acceptance of all circumstances as being of the sovereign, loving and perfect, will of God. In his exposition of Ephesians, Goodwin refers again to this passage in James making clear that the hardships endured are part of God’s will for the perfection of the saint.

²⁷¹ Ibid., 125

²⁷² Ibid., 125, 126

²⁷³ Ibid., 126, 127

Goodwin does not, however, leave the saint as powerless pawn to suffer at the hands of a sovereign God. In the same work Goodwin again refers to Colossians 1:11. Having discussed the great power needed to bring the spiritually dead soul to life, Goodwin continues to consider the power of God that lies behind all graces. God may well bring about the hardships that promote patience and spiritual growth, but it is God himself who provides the means of patience, and the ability to endure hardship in such a way as pleases God and blesses the saint. Paul ‘prayeth *that they may be strengthened with all might, according to his glorious power, to all patience and long-suffering with joyfulness.*’ For God to answer this prayer is to his glory, since ‘it is a work of power and a work of glorious power.’ When the saint endures suffering it is because God enables them to do so, and God is thus glorified by it.²⁷⁴

Goodwin does not just consider suffering and joy in the abstract, but in the face of real persecution. Indeed by 1666 many independent ministers were being persecuted. In chapter ten *Of the Work of the Holy Ghost in Our Salvation*, Goodwin considers the attitude of heart of the regenerate. For Goodwin this attitude is demonstrated by making God the chief good in ones’ life, (cf. Fenner’s zeal for God,) an attitude which extends to the joyful loss of all things else for the sake of the Gospel.²⁷⁵

For Goodwin, the knowledge that God can bring good out of all circumstances, that God actively works all circumstances for good, extends even to sin itself. It may be that the saint may accept that hardship from persecution may be endured with good grace, but Goodwin insists suffering as a result of sin is designed for good, and that the sinful saint can rejoice even in God’s discipline. Goodwin says ‘Suppose thy Afflictions be for thy Sins, no matter,’ even punishment for sin will ‘bring forth a quiet fruit of Righteousness,’ which causes the saint to say ‘*I am satisfied; it was well for me, I was thus Afflicted.*’²⁷⁶

Not only does Goodwin understand suffering within the wider context of God’s sovereignty and God’s will to provide help to endure, but, he places it firmly within

²⁷⁴ Goodwin, 'An Exposition of the First and Part of the Second Chapter of the Epistle to the Ephesians', 367

²⁷⁵ Goodwin, 'Of the Work of the Holy Ghost in Our Salvation', 438, 439

²⁷⁶ Ibid., 439

the concepts of predestination and perseverance. In *A Discourse of Election*, Goodwin again considers James' exhortation to 'count it all joy' but makes it clear that it is only possible because of God's gracious election and his predetermined intention that all true saints will persevere in their faith. For the saint, knowing that they are the object of God's love, knowing that God had ordained their salvation and preservation, joy is a very real possibility in affliction, since affliction is ultimately powerless to do them lasting harm. Indeed, in Goodwin's thought it is only those so blessed that can face hardship without 'infinite hazard and danger.'²⁷⁷

Goodwin, then, takes seriously James' exhortation to 'count it all joy' when facing 'divers temptations,' and while accepting their apparent absurdity, nevertheless, understands James' words to be binding on the saint. The saint is truly called to have that attitude, in the face of, indeed having become subject to, the most terrible trials and testing of their faith. At this time 'highest joy' is possible. Since, God requires the attitude of joy Goodwin believes it must be possible and looks for a reasonable foundation for it. This he finds in an assurance of the good future outcome of all things for the saint. In this respect Goodwin's hope for joy in this life is very much tied to hope of good things in the next. This future hope, however, is not exclusively aimed at the future world, rather, in having ones' faith tried and tested one grows in grace in this life and can look forward to real joy here and now. Goodwin ties the benefits of trial closely to the development of patience, which he defines in very broad terms as an attitude of calm submission to God's will. Goodwin does, however, also see the very real possibility that through God's 'glorious power' it is actually possible to truly rejoice in the midst of hardship and suffering, seeing this as ultimately what James' is calling for. Goodwin is able to hold these positions because he does so within the wider context of a thorough Calvinism, drawing deeply on the doctrines of God's sovereignty, predestination and perseverance. For Goodwin, the saint who understands these things of God; who knows him to be truly Lord of creation, to be uncompromisingly good, and wholly trustworthy, this saint can truly come to rejoice in all circumstances.²⁷⁸

²⁷⁷ Goodwin, 'A Discourse of Election', 254

²⁷⁸ Goodwin, 'A Discourse of an Unregenerate Mans Guiltiness before God', 585

‘They are joys which infuse into us a true and invincible strength of mind, ... so that we glory and triumph in the midst of Afflictions, ... and tho' Storms and Thunder bolts may fall upon us, yet they are like Hail falling on the Housetop and shatter'd to pieces, and do not break us, but are themselves broken. The heavens and Earth may fall into ruins, as Christ hath told us, that they shall so pass away, when not an Iota, not a Tittle of this word and of this joy shall be diminish'd. And when the Believer shall see this World declining to the extreamest age, and long since condemn'd to the punishment of an old Witch ... at last all in flames, he will not only be in safety, but will stand erect and joyful upon the Ashes and Ruines of the World; and not having the least part of his Happiness lessen'd by this universal Desolation, he will cry with a great and cheerful voice, *I have lost nothing*.’²⁷⁹

Uninterrupted joy is possible because of where the saint places their foundation for joy. As we have seen, ‘...God, *known* and *enjoyed*’; is the supreme happiness of Man in all Conditions.’ As such no life experience threatens the source of joy. If the saint’s joy is in God’s glory, and God’s glory is not injured but is indeed magnified by their suffering, then for Goodwin that joy can continue. If the saints’ endurance actually brings glory to God, then the saint who rejoices in God’s glory has real grounds to find joy in their suffering.²⁸⁰

Joy of the Elect in Spiritual Darkness

Goodwin is primarily a pastor, and as such he is well aware that a great number of saints struggle to take hold of the kind of vision of God that allows them to place the whole foundation of their joy in his glory. While it makes good and stimulating theology, the actual facts of the life of the saint seem to work against such a high view. To some extent this will always be the case. However, Goodwin works hard to minimise the degree to which external factors would disturb the vision of God.

While *Patience and Its Perfect Work* addresses the sufferings of the saints caused primarily by external circumstances (suffering *for* Christ), *A Child of Light Walking in Darkness*, the first of Goodwin’s published works (1636), addresses the issues of spiritual darkness (sufferings *of* Christ) and examines why it is that a saint may be struggling to enjoy the fulness of God in Christ. The first, and possibly the most important, point to note is that Goodwin affirms that a true believer, a truly

²⁷⁹ Goodwin, 'Of the Objects and Acts of Justifying Faith', Part II, 127

²⁸⁰ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 35

regenerate saint, one who ‘hath had the least beam of the light of the glory of God,’ who ‘*feareth* to offend *the Lord*, more then Hell,’ can genuinely feel themselves to be devoid of grace, without the least joy, and hopeless. Nor is this a short term problem. The saint may ‘*walk many days and years in that condition.*’²⁸¹

Goodwin points out that this darkness is neither walking in sin, nor in ignorance, but is a period of ‘discomfiture and sorrows.’ This sorrow is not primarily the sorrow of ‘outward afflictions only,’ although Goodwin does not exclude that, rather it is ‘the want of inward comfort in their spirits.’ In this condition the saint fears that ‘God is not *His God*,’ and doubting that God ever will be theirs, the saint ‘feels, God, to be *become his enemy.*’²⁸²

Goodwin describes three kinds of light whose lack will deprive the saint of joy. The first follows most clearly from our earlier comments, and is that inner light of the Holy Spirit that Goodwin associates with the sealing of the spirit in Ephesians 1:13. In this time of darkness the saint no longer enjoys the ‘clear evident beam and revelation of God’s favour.’ God seems to have ‘departed clean from them,’ there is no communication with God by ‘prayer, nor by word, nor by conference.’ Indeed, ‘they cannot get one good look from him.’ This, however, is not to be seen as evidence that saint is in fact reprobate, rather, God will uphold the true saint at this point and keep them in obedience. This will, however, be for the time being a completely invisible work of the spirit. Goodwin refers to Christ on the cross for an example. Christ felt deserted by God, but was never more in God’s will, and never more obedient to God than at that moment.²⁸³

Even in the absence of this inner light, the witness of the Holy Spirit, all is not yet lost. There are two other forms of light. The first being the witness of the graces. Even when the saint has no inner direct knowledge of God, they can look upon their life to see evidence that God is sanctifying them. Goodwin suggests that the graces are a ‘borrowed light’ or as the starlight to the sun, ‘when the sun is set, yet starlight appears.’ However, for the saint truly walking in darkness even this offers no comfort, since the lack of light to see God by, may also mean that they lack the light

²⁸¹ Goodwin, *A Child of Light Walking in Darknesse*, 1-6

²⁸² Ibid.

²⁸³ Ibid., 8-12

to see their graces, and thus the saint will ‘look upon his own heart as empty of all.’ As they cannot see God, nor can they see evidence of God’s work in their lives.²⁸⁴

Still there remains, for Goodwin, one further possible source of hope. The possibility that, though not yet knowing God’s presence, nor yet seeing his graces, the saint may still remember having had them. The hope that they may remember a time when they were sure of God’s love, and when they could see evidence of their own sanctification. But Goodwin asserts that even ‘one that fears God and obeys him,’ may have no such ‘*comfortable light, or remembrance of what grace, etc. formerly he had.*’ The condition of such a saint is truly dark. Goodwin does not see it as strange that even the second two forms of light should be lacking. Since it is just a ‘borrowed light’ so ‘unlesse God will shine secretly, and give light to thy graces, and irradiate them, they graces will not appear to comfort thee.’²⁸⁵

In this darkness there can be no hope of joy. Since all true joy is in knowing God in Christ, when God hides himself there can be no true joy. Since Goodwin sees God’s ultimate purpose for the saint as being to lead them to glory and rejoice in him, he offers several reasons why God may leave the saint in this darkness, and suggests some approaches by which the vision of God may be recovered.

Goodwin divides the explanation for God’s apparent desertion into two kinds; those that are ‘extra ordinary’ and those that are ‘ordinary.’ Extraordinary reasons why God may withdraw his light and joy from the saint are; simply since it his divine prerogative to do so, since doing so is part of a process whereby the saint may be lead into deeper wisdom, and since doing so may serve to heighten the glory and joy of future comforts and blessings. Ordinary reasons why God may withdraw include such as; the saint being overly confident in themselves, depending too much at external graces, failing to glorify God for past graces, not using the graces they have been given, and remaining in some known and unconfessed sin. To which Goodwin adds that both Satan and the saints’ carnal mind will make use of the

²⁸⁴ Ibid., 13, 14

²⁸⁵ Ibid., 14, 15

temporary withdrawal of God's light and joy to add spurious accusations, doubts and insecurities.²⁸⁶

When we consider Goodwin's explanation of why God withdraws and allows the saint to languish for a while in this darkness we see that God's ultimate purpose is to bring the saint into a state of mind that glorifies God and rejoices in him more fully.

The main end which Goodwin suggests God has in mind when subjecting the saint to spiritual darkness is to display his power and bring himself glory by rescuing the saint from the terrors of that darkness. Goodwin sees this darkness as a real taste of hell, referring to Psalm 88 where the psalmist implies that 'the same terrors that ... destroy them, doe in like manner seaze on me;' Goodwin sees this kind of darkness as being akin to spiritual death, and God's rescue being in the manner of a resurrection. To lift a saint 'up again to joy, and comfort,... is as much as to raise up a dead man, nay more, as much as to raise up a soule already *in hell*.' As God's power and greatness is manifest in his raising Christ whose 'soule was that was *so* bruised, wounded, and pierced through and through,' so too it is demonstrated in restoring the saint, healing them of their spiritual sickness. Keeping in mind that, for Goodwin, the source of joy is knowing God in his power and glory, this rescue gives the saint cause to rejoice.²⁸⁷

By experiencing this power of God the saint also shares with Christ the knowledge of God's resurrecting power and so becomes a little more conformed to Christ's image, and in the time of darkness enters into the 'fellowship of his sufferings,' which, in turn, brings about yet further conformity to Christ. Goodwin reminds his readers that those who suffer with Christ will also be glorified with him.²⁸⁸

The inner sufferings of the saint also serve to highlight the difference between knowing God in Christ by faith in this life, and the immediate knowledge of God in Christ to be enjoyed in the next. While the saint can experience great joy in this life,

²⁸⁶ Ibid., 19-46, 121-146 Although the main argument of a *A Child of Light Walking in Darkness* was written about 1628, for the sake of the 1636 publication Goodwin added another five chapters elaborating the role of Satan in the discouragement of the saint.

²⁸⁷ Ibid., 147, 148

²⁸⁸ Ibid., 148-150

absence of joy stresses the absence of Christ, and serves to increase the saints' affection and longing for him. Knowing that there will be an unhindered view of Christ in the next life enables the saint to 'endure over-cloudings here' and 'sometimes that all sight should be taken away' so that 'a greater crop and harvest [of light] will come up in the end.' Further, the absence of the light of God serves to foster a deeper sense of reliance on him, and glorifies him as the only provider of blessings to the saint.²⁸⁹

Just as external suffering tests the graces of the saint, so too does the time of spiritual darkness. The grace most fully tested is faith. God tests the saint to 'make tryall of our graces, and a discovery of them.' This is not God testing so that he can find out the nature of the saints' faith, rather God uses suffering to reveal *to the saint* the true depth, or otherwise, of their faith. In this way the saint becomes aware whether they 'love *God* for himselve' or whether in fact they love him because of the benefits they previously derived from him. The saint loves God for his 'wisdom, holinesse, and goodnesse' even while they have no immediate hope of benefitting from him. This faith demonstrates 'pure, sincere, and unfeigned obedience,' and demonstrates that the saints' 'repentance is true.' Without suffering 'such dispositions as these would never see the *light*,' and would remain 'occult and hidden properties.' As this faith is tested the glory of it becomes more clearly seen. These battles of faith are 'the height of our Christian warfare,' the 'highest pitch battle,' the 'last brunt,' 'upon which all is either won or lost.' The supreme test of faith, '*God* himselve, apprehended as an *enemy*,' takes 'strength indeed.' This strength is provided to the saint by God himself, and is a 'miracle of miracles,' and is 'to honour, and glory at the appearing of Jesus Christ.'²⁹⁰

In the second part of *A Child of Light Walking in Darkness*, where Goodwin outlines the *Uses* of the previous discussion, Goodwin warns both those who have experienced the fullness of joy in the Holy Spirit, and those who, though feeling God's blessing, do not live in this fulness, that times of spiritual darkness 'do befall God's people,' and that this knowledge should prepare them beforehand. Such a knowledge will prevent this testing taking the saint by surprise and ensures them that

²⁸⁹ Ibid., 150-152

²⁹⁰ Ibid., 153-157

they are not alone in their hardships. Goodwin suggests that to foster a complete dependence on God will lessen the likelihood of such testing. Goodwin does not just refer to the loss of material blessings, but warns that ‘God without taking either thy goods away, ...can in this life put thy spirit into such a condition of darknesse, as thou wouldst give all the world to have a moments ease,’ nevertheless, ‘God can meet thee in the midst of all.’ Goodwin also urges those who have never experienced this darkness to be more understanding to those who do, and to be thankful for their own blessings.²⁹¹

To those who have passed through this darkness, Goodwin urges them that they should testify to the power of God to save from this darkness, and lead more obedience and loving lives.²⁹²

To those, however, who are still suffering the absence of Gods presence, who still walk in this darkness, Goodwin reminds them that God does not change, and that God hides his face not so as to reject the saint, but to encourage them to seek him more earnestly. Indeed, the very mourning for God’s absence is a sign of grace, and an assurance of the ‘exceeding great reward’ that waits the saint in the future. Further, when this darkness lasts for many years, Goodwin notes that in contrast ‘God hath eternity of time to shew his love in.’²⁹³

While Goodwin sees such times of darkness as being instigated by God, they are often extended by further attacks of Satan and by the wickedness of the carnal mind. Goodwin suggests that many saints have been ‘kept the longer in them [sicknesses of the soul],’ simply because of the absence of ‘right directions and prescriptions.’ Goodwin suggests ten actions that the saint in darkness can take. Apart from making full use of the means, prayer and repentance, the saint is encouraged to undertake a thorough self-examination, to assess his true state before God and resist any false interpretations. One of the more important directions is *Direction Seven*, ‘*Let him trust in the Name of the Lord.*’ Having decided to trust in God, even in the absence of any sign of his favour, the saint can then seek assurance in the God’s name. This is the deepest foundation for faith, since it focusses on God,

²⁹¹ Ibid., 165-168

²⁹² Ibid., 168-170

²⁹³ Ibid., 173-175

and ‘*what a God he is,*’ and ‘what he sayes of himself,’ considering his ‘*mercy and kindnesse,* and free grace towards sinful men.’ By the name of God, Goodwin means his ‘glorious attributes’ of ‘grace and mercy,’ through which ‘God hath expressed himselfe, and made himselfe knowne to us,’ and also means Jesus Christ ‘as he is made and set forth to be righteousness to the sons of men.’ Hence, the soul in distress is directed to focus on the revelation of God, and hence once again reaches out to joy, that is, God known as God in Christ. In many respects Goodwin is suggesting the saint revisit the conversion experience. While the saint has no assurance of their participation in God’s promises, they can still know those promises. The saint reasons thus, ‘I see free grace enough in God, and righteousness in Christ,’ and knowing themselves to be a sinner the saint can add ‘I being a sinful man,... may therefore bee capable of, and may come to have an interest in them.’ Even though the saint sees no evidence of ‘any present interest,’ they can ‘cast [themselves] upon both, for pardon and favour.’ From then on the saint ‘leanes, staies and abides’ on God’s promises. Thus, the saint retraces the steps of their initial conversion.²⁹⁴

For Goodwin, then the answer to spiritual darkness is to focus on God as God, and to trust in his objective promises, rather than on the subjective experiences of the saint. This is not only the way to be free from spiritual darkness, but also provides the surest foundation for assurance.

Joy of the Reprobate

Goodwin so links joy with the vision of the glory of God and with the sealing of the Holy Spirit, that one may be forgiven for thinking that Goodwin sees no hope for joy for those who are not Christians, for those who are reprobate. In fact, when thinking about joy in its fullest sense this is exactly what Goodwin is saying. This does not mean, however, that the reprobate cannot experience some measure of joy, even joy in Christ, but that such a joy is a false joy, and deceitful in its implications.

There are two classes of people who are reprobate. There are those who have no interest in the things of God, who reject him and have no wish to know him, and those who are attracted to Christ and to the Christian faith, who while believing

²⁹⁴ Ibid., 176, 199-201

themselves to be saved, are yet not regenerate and are bound to fall away. These are the ‘temporaries.’

For Goodwin, the situation of those who reject God is simple. They deny God and seek joy and satisfaction only in carnal pleasure. For them real joy is impossible, since the denial of God is the very contradiction of true joy, which is knowing God. This, however, does not mean that they never appear to be happy, or blessed, or indeed joyful - but such emotions, in their cases, are lies and deceits. Goodwin acknowledges that an unbeliever can even have a form of spiritual joy, but its source is not God but Satan.

‘My brethren marke well what I say, the Divell himselfe when he transforms himself into an Angell of light affords more comfort to the heart of an hypocrite than the World can doe.’²⁹⁵

Indeed carnal enjoyment of the world is capable of producing a form of joy, but this joy is mere shadow of the joy that is obtained by seeing God in creation. The joys, Goodwin says, ‘of the wicked’ are ‘mere Rinds and Shells, of the Fruits of Paradise,’ which ‘vanish into Vapour and Air,’ and are ‘nothing but the *Spectrums* and Apparitions of Pleasures and Joys.’ These joys do not last, ‘they are like *Jonah's* Gourd, which wither in a moment;’ and while these joys may seem great, they are merely a ‘short lived flame’ which ‘makes a loud noise, a great blaze, but as it ariseth and encreaseth on a sudden, so the Substance of it is thin and vanid [sic].’ These joys give the illusion of being satisfying but serve to distract from the true knowledge of God known by faith in Christ, ‘they are deceitful joys, which allure but do not satisfie us.’ Goodwin warns that these kinds of carnal pleasures are very different from Adam knowing God through the creatures. Rather these joys focus on the pleasures of the creatures without reference to God’s gracious provision.²⁹⁶

‘...if you carnally rejoyce in the Creature, Spiritual Joy is damped, and then Thanksgiving is damped also, *Deut.* 8. 10. 11. ... They ... had their Hearts fill'd with Gladness, but yet walked in their own Ways, because it was Gladness in the Creature, not in God: Preserve Spiritul Joy therefore, and delight thy self in the Almighty.’²⁹⁷

²⁹⁵ Goodwin, *The Happinesse of the Saints in Glory*, 9

²⁹⁶ Goodwin, 'Of the Objects and Acts of Justifying Faith', 127

²⁹⁷ Goodwin, 'A Discourse of Thankfulness', 145

As a final addition to *A Child of Light Walking in Darkness* Goodwin has a short section entitled *A Child of Darkness Walking in Light*, in which he describes the nature of the temporary believer as one who has continued to ‘walk in the light of their own fire.’ That is, rather than walking in the fire of God’s righteousness, walking by grace, they walk in their own self-made righteousness. This self-made righteousness is ‘common fire’ as opposed to the fire that comes from heaven. This righteousness precludes the experience of real joy because it directs the persons’ view away from God and onto their own achievements and merits.

Goodwin discusses temporaries in detail in *A Discourse of Election*, book III chapters VI and VII, and book IV, chapter IV, and also in *The Work of the Holy Ghost in our Salvation*, book VI, chapter XIII, and throughout book VII. Goodwin refers to the temporary believers as ‘co-rivals’ and ‘pretenders,’ as if they were competing for the promises of the Gospel. Goodwin affirms that both are called with the same ‘work of calling,’ but that the temporaries fall away because they are not elect. This does not mean, however, that they cannot progress ‘very far in religion,’ on the contrary they can even taste some of the joy of the Holy Spirit before they finally fall away from the ‘highest of their attainments.’ These who fall away have ‘known the grace of God,’ and had been ‘enlightened.’ There are even ‘eminent professors’ of the faith whose ‘wantonness’ and ‘lust’ caused them to ‘abuse the doctrine of Gods free-grace.’²⁹⁸ In *A Child of Light Walking in Darkness* Goodwin contrasted the temporary withdrawal of God from the saint with the temporary presence of God with the reprobate. God grants ‘*visitations towards such as often attaine not to regeneration,*’ and ‘visits their hearts from on high, who are as yet strangers to him.’ These often ‘*taste the goodnesse of that salvation the Gospel offereth,*’ and receive ‘temporary favour’ which shines upon them from God. These blessings, though real, do not constitute saving grace, as Goodwin himself saw in his own case, when reflecting on his early childhood. These ‘slighter workings of the Spirit of God’ do not vouchsafe salvation, but may well enable the reprobate to rejoice for a season in the light of God. These temporary believers do ‘too hastily conclude their acceptance unto life.’ Thus any joy which the temporaries experience,

²⁹⁸ Goodwin, ‘A Discourse of Election’, 156-161, 172, 173

while it has a kind of reality, it is only a reflected joy, a lesser joy based on a misunderstanding of the presence of God, rather than on a revelation of him. As such, the experience of joy cannot of itself be received as evidence of a regenerate heart. In their case ‘their enlightenings turne to their destruction.’ Not only will the unregenerate heart misconstrue God’s dealings with them, but Satan himself adds to the confusion by transforming himself into an ‘angel of light’ and ‘by deluding his deceived enthusiasts with false joyes.’²⁹⁹

‘...hee deludes his Enthusiasts by setting on, and backing their false opinions, and illusions, with joyes and ravishments of spirit (which differ as much from the joys of the holy Ghost which are *unspeakable* and *glorious*, as heaven from earth.)’³⁰⁰

The state of grace, then, is not without its troubles. Although Adam’s joys were real, and the joys available to the saint in this life are overwhelming, they are yet small compared to those to be experienced in the state of glory. While God is experienced mediately, through nature in Adam’s case, through the Gospel in the saints’ case, this is only an ‘accidental’ joy, and only seeing God in Christ immediately brings ultimate happiness. As Goodwin says, one is the ‘shadow’ the other is the ‘substance,’ of happiness. As we shall see each subsequent step towards the eternal state makes the previous step seem like a mere shadow by comparison to its own glory and joy. For Adam the knowledge of God in the creatures was as mere ‘footsteps and shadows,’ even the law was a shadow not the image. The knowledge of Christ in the Gospel is like seeing the picture of ‘one that is absent in a Glass,’ and yet ‘how remote from the real communication of himselfe.’ Although, real intense joy is possible when the saint is focussed on God in Christ, nevertheless as is often the case, their joy is greatly diminished, even extinguished. This is because the limited view of God seen when the saint focusses on the lower means of seeing God can easily be obscured by the negligence of the saint. This will not always be so. What lies ahead following this life is ‘enjoying God more eminently in his son, who is not absent any more.’ The future joy is ‘to view *face to face the brightness of*

²⁹⁹ Goodwin, *A Child of Light Walking in Darknesse*, 26-30, 55

³⁰⁰ Ibid., 114

God's glory shining in Christ, of which but the glimpse or reflection we here could see.³⁰¹

³⁰¹ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 36

Joy of the Elect in the State of Glory

On the face of it Goodwin completed three main works on the issue of the state of the saints immediately after death.

The first, *The Happiness of the Saints in Glory* is a short work dated to 1638, in which, working from Romans 8:18, Goodwin gives an exposition of the glory of the saints in heaven.³⁰²

The second, *A State of Glory for Spirits of Just Men upon Dissolution, Demonstrated* is a sermon preached before the Lord Mayor and Aldermen of the City of London, dated 1657, in which, based on 2 Corinthians 5:5, Goodwin gives a defence of the notion that the dead saint enters a state of glory immediately after death, rather than waiting for a future glory at the resurrection. In the introduction Goodwin refers to a longer series of sermons on the same passage, and comments that he has preached at length on 2 Corinthians 5:1-4 elsewhere.³⁰³

An examination of the third work, *Of the Blessed State of Glory*³⁰⁴ which was published as part of the 1681-1704 *Works*, shows that chapters four to thirteen are a more detailed exposition of 2 Corinthians 5:1-5. In fact, the whole of the 1657 sermon is included in chapters eleven and twelve, while the 1638 sermon forms chapter fifteen. If this work is that which Goodwin refers to in the introduction to the 1657 sermon, then this work must have been largely written shortly before then. We can, therefore, tentatively date *Of the Blessed State of Glory*, to around 1657. This fits in well with Lawrence's reconstruction of Goodwin's four-part theological project.³⁰⁵

While both the 1638 and 1657 sermons are contained in the larger work, it is the 1638 *The Happiness of the Saints in Glory* that addresses most directly the issue of joy in heaven, the other two being primarily arguments for an intermediate state of glory.

One of the first things to notice about the 1638 exposition is Goodwin's use of the terms 'joy' and 'glory,' which, in the context of descriptions of heaven, have a

³⁰² Goodwin, *The Happiness of the Saints in Glory*

³⁰³ Goodwin, *A State of Glory for Spirits of Just Men Upon Dissolution, Demonstrated*

³⁰⁴ Goodwin, 'A Discourse of the Blessed State of Glory'

³⁰⁵ Lawrence, 'Transmission and Transformation'

certain degree of interchangeability. Examples of this can be seen in two passages that are key to these three works.

First, in referring to Romans 5:17-end, Goodwin describes the purpose of the passage as ‘steeling their hearts and raising them up against tribulations,’ and chief among the encouragements given is not the ‘glory’ which will be revealed in the saints, as Paul states it in Romans 8:18, but the ‘joy which shall not onely be revealed to us but in us.’ Where Paul has glory, Goodwin puts joy. Since Romans 8:18 is the passage of investigation in this sermon, this change of words cannot be seen to be unimportant.³⁰⁶

Second, Goodwin offers the ‘joy of the Holy Ghost’ as the reason why saints endure persecution and martyrdom, saying that such a joy is of the same nature as the joy to be experienced in heaven. The joy of the Holy Spirit is, however, ‘but the earnest penny of our inheritance.’ Goodwin then refers to 2 Corinthians 5:5, to establish that ‘all that the Holy Ghost makes us partakers of in this life’ referring to spiritual joys, ‘is but a sixe pence in respect to the whole payment of glory, wee shall have in heaven.’ Goodwin’s use of 2 Corinthians 5:5 here is important for two reasons. Firstly, because for Goodwin it is a fundamental principle that an ‘earnest’ must be of the same kind as the thing for which it stands. Thus the earnest of joy must be completed in a fulness joy, an earnest of glory must be completed in a fulness of glory. Secondly, because for Goodwin this passage is foundational to his argument that the saint enters a state of glory immediately upon death, in which case it is glory that fulfils the earnest. So, in *The Happiness of the Saints in Glory* we have 2 Corinthians 5:5 being used to show that the joy of the Holy Spirit is an earnest of the joy that will be experienced in heaven, and in *A State of Glory for Spirits of Just Men upon Dissolution, Demonstrated* we have 2 Corinthians 5:5 arguing that the earnest of the Holy Spirit is fulfilled when the saint enters glory.³⁰⁷

Hence, we can argue that for Goodwin, when thinking of heavenly joy, there is very strong correspondence with the idea of glory. Not that glory and joy are to be identified, but that the concept of glory, for Goodwin, includes within it at least the concept of joy. Much of what Goodwin says about heaven, he says in terms of glory,

³⁰⁶ Goodwin, *The Happiness of the Saints in Glory*, 3

³⁰⁷ Ibid., 10, 11

but this glory must at the very least be seen to include joy as a necessary accompaniment, or to put it another way, joy is part of the nature of glory.

In the Intermediate State

Before considering the intermediate state we should consider for a moment Goodwin's attitude to death, being the process by which the intermediate state is attained. Like most Puritans, Goodwin saw a 'good death' as being the final testimony of the regenerate soul, an opportunity to finally put one's whole trust in Christ alone as one surrenders all possibility of self-reliance. In a previous part of this work, we have already considered Goodwin's approach to suffering during life, that it can truly be a cause of joy to the saint, and this holds true even for suffering unto death. Death need not be a thing of terror for the saint, rather for those who 'die in the Lord,' it is a moment of joy.

'The Soul is Bless'd who dies in the Lord, because in that very Hour Christ admits him into the actual Possession of the Eternal Inheritance, which he had purchased;'³⁰⁸

Indeed, Goodwin himself speaks with great joy at his own death, as he experiences an overwhelming sense of God's presence.

'I could not have imagined I should ever have had such a measure of faith in this hour; no, I could never have imagined it. My bow abides in strength. Is Christ divided? No, I have the whole of his righteousness; I am found in him, not in my own righteousness, which is of the law, but in the righteousness which is of God, which is by faith of Jesus Christ, who loved me, and gave himself for me. Christ cannot love me better than he doth; I think I cannot love Christ better than I do; I am swallowed up in God.'³⁰⁹

Goodwin acknowledges, however, that the kind of assurance that he himself would later experience is not the lot of every saint, that such comfort on ones' deathbed is a great blessing of the Spirit.

'To Die is a Business no man does but once, and is a Business of the greatest Moment of any, we ever performed; and therefore, to be directed and assisted in it, is answerably a great Blessedness. ... but alas! it appointed for

³⁰⁸ Goodwin, 'A Discourse of the Blessed State of Glory', 5

³⁰⁹ Goodwin, 'The Life of Thomas Goodwin', xix

all Men *but* once to Die; and therefore to Transact that well, must needs be a Blessing indeed.³¹⁰

In *Of the Creatures*, Goodwin suggests three divisions within the state of glory. These are the intermediate state, (the glory of which the 1657 sermon set out to prove,) the resurrection and millennial kingdom, and the eternal kingdom when God is all in all³¹¹. In our consideration of joy in the state of glory we shall use the same divisions. We should note that while Goodwin uses the term ‘eternal kingdom’ to refer to the final state, he nevertheless regards all three states to belong to eternity, even though they have some temporal qualities. The first state, for example, represents a period of time during which the soul is separate from the body.³¹²

When elaborating on the glory of this state in the 1638 sermon, Goodwin does so by a series of comparisons, setting the glory of heaven against the joys of the world, against the afflictions of the world, and against the joy of the Holy Spirit which can be experienced in this life.

When comparing the joys of heaven with the joys of the world Goodwin looks to Revelation 22:2, where he argues that one leaf from the tree of life is better than all the fruits of this world. The great city, of the same verse, is, as Goodwin points out, previously described with all the precious things of this world being merely used for paving, walls and gates. Goodwin goes on to consider Solomon, a true beneficiary of all worldly glory, stating that he ‘now in heaven, ten thousand times exceeds all the glory and pompe hee had on earth.’³¹³

When comparing the joys of heaven with the afflictions of the world Goodwin notes the power of suffering to ruin all the enjoyments available in the world. All the suffering in the world, however, of all people in the world, cannot weigh the balance against the joy of heaven.³¹⁴

While the joys of heaven clearly outweigh both the joys and afflictions of the world, Goodwin also suggests that the joys of the Holy Spirit while in the world are themselves totally eclipsed by the joys of heaven. This does not belittle in any way

³¹⁰ Goodwin, 'A Discourse of the Blessed Sate of Glory', 5, 6

³¹¹ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 34

³¹² Goodwin, 'A Discourse of the Blessed Sate of Glory', 19-23

³¹³ Goodwin, *The Happinesse of the Saints in Glory*, 4-6

³¹⁴ Ibid., 7, 8

the joy of the Spirit in this life, it is, after all, this joy that sustains the saints unto martyrdom. It is a joy to be greatly desired, the privilege of every saint, the sealing of the Holy Spirit. Yet, it is just of drop in the vast ocean of joy that is heaven.³¹⁵

The difference for Goodwin is, however, not simply one of degree. There is also a fundamental difference in the way in which this joy is produced. In this life, joy is based on faith. Joy comes from Christ, but Christ is not physically present with the saint, and the saint cannot see him. It is, therefore, only by faith that the saint can approach Christ, and only by faith that joy is obtained. In spite of this the saint can know joy unspeakable. In heaven, however, the saint will have unobscured sight of Christ. Faith will cease to function as a means to know him. The saint will know him directly by sight. So Goodwin concludes that if the least sight of Christ by faith produces a joy that outshines all the joys of the world, then how much greater will be the joy produced by the actual presence of Christ, when the saint will ‘see him top to toe’ and ‘be in the presence of him, in which is fulnesse of joy.’³¹⁶

Goodwin does not simply describe the glory and joys of heaven in comparative terms, but considers it from the perspective of its efficient, material and exemplary causes. The efficient cause of all the glory of heaven is God himself. Goodwin derives the greatness of heaven from the greatness of its architect and creator. God created a glorious world, how much more glorious will be his heaven. God created a world for human beings, but heaven is God’s place of ‘standing,’ in the creation of which God has ‘shewed his art,’ and ‘shewed himself an Artificer.’ God has spared no cost in creating heaven. Again, Goodwin uses the idea of sealing and earnest to stress the greatness of heaven. The ‘heavens’ we see, by faith, are just an earnest of the heavens to come. The earth was created glorious by God, and yet ‘it is set up for a few thousand yeares which are nothing to him.’ The earth, being the stage for the lives of human beings to be played out, will be pulled down one day, but heaven is God’s palace in creation. God has been working on heaven since creation, ‘hee set up the World in sixe daies, but he hath been setting up Heaven, as I may so say, sixe thousand yeeres,’ therefore, says Goodwin, heaven must be truly glorious.³¹⁷

³¹⁵ Ibid., 8-13

³¹⁶ Ibid., 13, 14

³¹⁷ Ibid., 19-25

Since God the Father is the efficient cause, the creator of heaven, it will be glorious. Goodwin, however, also looks to Christ, the Son, as the material cause of heaven. For Goodwin the glory and happiness of heaven is the final end of Christ's sacrificial death. Justification, adoption and sanctification are just 'subsides' of glorification, 'wee are justified, adopted and sanctified all to this end, that we might bee glorified.' The saints' possession of the glories of heaven is at the cost of Christ's blood. The glory of heaven is costly, and 'Christ hath purchased it for us in his blood,' indeed 'he spun this thread of glory out of his owne bowels.' Just as the greatness of heaven's architect argues for a glorious heaven, so too does the cost of possessing it. For the saint to reach heaven cost the blood of Christ, and if so costly, then how glorious must it be.³¹⁸

Goodwin also considers what he calls the exemplary cause of heaven. That is, the glory of heaven *is* the glory of Christ, and Christ is the Lord of Glory. Goodwin notes that scripture indicates that the glory the saints will have in heaven will be *like* Christ's, he is the example of the glory the saints will enjoy. Goodwin refers to 2 Corinthians 3:18 to demonstrate that as the saint beholds Christ's presence, they will start to take on the image of Christ's glory.³¹⁹

Here, again, we see the correspondence between glory and joy in Goodwin's thought. As we shall see below, Christ's glory is God's joy.

In addition to efficient, material and exemplary causes of glory in heaven, Goodwin also considers the 'object' and 'subject' of glory. The object of glory, the object of happiness, is none other than God himself.

'...the object of this happinesse, why it is not any other creature, but God himselfe, no creature in Heaven and Earth is the matter of our happinesse, but God himself will be made happinesse to us, he will not only be the efficient cause, but the material cause of our happinesse.'³²⁰

Here we start to approach the very core of 'joy' in Goodwin's thought. God is the source of all happiness, the source of all joy. But this is more than simply

³¹⁸ Ibid., 25-33

³¹⁹ Ibid., 33-37

³²⁰ Ibid., 37

receiving joy from God, it is receiving God himself, God ‘promises himself, not heaven separated from himself.’ The glory that God gives is his own glory.³²¹

‘...though there be many glorious things in Heaven, though there be the fruition of the company of Saints and Angels, yet that is not it which makes us happy, but God is our happinesse. Indeed the glorious societies of the glorified bodies of Saints is very delectable and ten thousand times excels all the delights of creatures here below, yet I say, we have no need of them to make us happy: it is but overplus, God himself and Christ Jesus make our Heaven & happinesse.’³²²

The subject of glory is the soul of the saint. This is important for Goodwin. The primary purpose of *A State of Glory for Spirits of Just Men upon Dissolution, Demonstrated* and *Of the Blessed State of Glory* is to establish just this point. Goodwin argues that rather than being itself dissolved until the resurrection, there is an immediate state of glory for the soul while apart from the body. In this respect Goodwin, although he sees himself consistent with Calvin, is at odds with many commentators of his time, who see the saints’ future glory as being in the resurrected state alone. In brief, Goodwin argued from 2 Corinthians 5:1-5 that the soul is found unclothed and naked following the dissolution of the body, that this is undesirable for the soul, and so God, in his mercy, provides a special glory with which the soul can be re clothed until the resurrection. Goodwin argues that the sealing of the Spirit is the earnest of this glory. That is, being sealed by the Spirit, the soul has a foretaste of the joy of knowing God that they will enjoy for all eternity. Goodwin sees the soul, not the body, as the immediate subject and recipient of grace, and therefore the soul is the recipient of glory. For Goodwin, God’s work of grace during life is in preparation for the glory to be received by the soul after death, and that eternal glory begins the moment the body dies. Goodwin is at pains to point out that the idea of salvation includes everything from joy unspeakable in this life to eternal joy in the final state, including the time when the soul and body are separated.

‘...the *Salvation of the Soul* is intended also of that Salvation, which falls out in the midst between these Joys (*the Earnest*) in this Life, and that ultimate

³²¹ Ibid., 38

³²² Ibid., 39, 40

Salvation at the Resurrection, that is the Salvation of the Soul, whilst separate, as being the next.’³²³

For Goodwin, the soul is capable of great joy and yet in this life it is little filled, ‘Our soules are capable of more joyes than the senses can give.’ In the coming life, however, the soul will receive a fulness of joy. It is the soul, and not the resurrected body that is the recipient of God’s glory, and ‘it will drinke up more glory even in one houre than the senses can provide in many hundred yeeres, it will drinke them up at one draught.’ In fact, the glory of heaven is so great, that the soul ultimately cannot contain it, and must be contained by it.³²⁴

‘If the joy of the holy Ghost in this life passe all understanding, and beleeving, wee rejoyce with joy unspeakable, and full of glory: how much more in the world to come, shall our joys passe all understanding, when wee shall have fruition of Gods presence, which is life in itself?’³²⁵

This glory which the saint enjoys is also an expression of God’s love. Goodwin argues that the soul needs satisfaction, both in the understanding and the will. As far the understanding is concerned it will be satisfied with a vision of the real presence of Christ and God. As far as the will is concerned, Goodwin sees love and chief affection of the will, and this affection will be satisfied for the saint since ‘to have him who is love itself to dwell in us from all eternity,’ will prove overwhelmingly sufficient. God will not only be present, but the saint will ‘lie in the bosome of his love,’ and ‘be enfolded in those everlasting armes of his mercy.’ The saint will be ‘loved of love itselfe,’ and be ‘flung’ into the ‘bottomlesse sea of God’s love.’³²⁶

Finally, Goodwin considers the purpose, or end, of heaven, showing how suitable glory is to that end. Apart from being God’s palace, heaven was created to receive the saints, the bride of Christ. It is the home of the angels and the assembly of the church. Heaven is the place where God will have all his children round him. The saints that will enjoy heaven with God, are loved in the Son with an everlasting love, and to them God will communicate himself ‘to the uttermost.’ If heaven is prepared for such a glorious purpose as the gathering of God’s eternal family, how

³²³ Goodwin, ‘A Discourse of the Blessed Sate of Glory’, 74

³²⁴ Goodwin, *The Happinesse of the Saints in Glory*, 50-57

³²⁵ Ibid., 57

³²⁶ Ibid., 57-66

glorious must it be? Further, heaven also has the purpose of manifesting God's glory. God is glorified by the creation of the world, and by his saving works for his elect³²⁷, but this is nothing in comparison to the glory God intends to display in heaven. God will glorify himself to the utmost. 'It is not a little glory that will content GOD,' indeed 'he will glorifie himselfe as God, or else he would never have begun.' For Goodwin, the glory of God in heaven is primarily demonstrated in making the saints glorious. God's essential glory belongs to him alone, but the manifestation of that glory is in the saints, 'though you cannot have God's glory essentially, yet you shall have it perfectly communicated to you, manifested in you.' God has contemplated his glory for all eternity, and in heaven the saints will manifest the fruit of that contemplation.³²⁸

It is interesting to note that, although Goodwin talks in such extreme language about the glory and joys of heaven, he still allows for space for some kind of degrees of glory, by way of reward, to particularly faithful saints. Goodwin does not elaborate here, but simply uses the suggestion to urge the saints to avoid all sins that would detract from future glory.³²⁹ In *A Discourse of the Glory of the Gospel* Goodwin affirms that there will be rewards proportionate to the works of the saint. Goodwin explicitly denies any sense of rewards being earned, but suggests that the more faithful will be more highly blessed out of God's grace. Disley points out that both Pareus and Cameron, favourites of Goodwin, stressed that although rewards may have different degrees they were not in any way merited by works. Indeed, Disley notes, Cameron wrote, in 1632, 'the most detailed refutation' of degrees of glory.³³⁰

In the Resurrection and Millennial Kingdom

The intermediate state leads on to the resurrection and millennial kingdom. This ties in closely with Goodwin's understanding of the World to Come and the future reign of Christ. In *The World to Come*, published in 1655 but written much earlier,

³²⁷ Note, of course, that Goodwin also sees God being glorified in the punishment of the reprobate.

³²⁸ Ibid., 66-75

³²⁹ Ibid., 52

³³⁰ Goodwin, 'A Discourse of the Glory of the Gospel', Book I, 37-39, and Disley, 'Degrees of Glory', where Disley refers to Cameron's, *Praelectiones* (1632)

Goodwin describes the kingdom of Christ and its relationship to the current world and the millennium. Christ's kingdom, the World to Come, was first established by Christ's preaching during his life. It has been developing ever since, going through several important stages; the overthrow of Heathenism and Judaism, and the overthrow of the Papal system, being the first two. This is part of Christ's reign on earth, but it is, of course, imperfect. Over time Christ will bring the generality of people into submission to him, after which Satan will be bound. Then follows the first resurrection, the resurrection of the saints. The resurrection ushers in the millennial kingdom when Christ will reign on earth. For Goodwin, however, though Christ reigns throughout the earth, he reigns from heaven. The resurrected saints will rule along side him, but they will be on the earth. At the end of the millennium Christ will honour his kingdom on earth by returning from heaven to preside bodily over the judgement.³³¹

Interestingly, if *A Glimpse of Syons Glory* is to be received as being from Goodwin, then there has been some change in opinion, since in that work it seems that Christ will return to reign bodily of earth for a thousand years. Since *A Glimpse of Syons Glory* was published in 1641, and *The World to Come* in 1655 but preached 'many years since,' it is difficult to know which of these ideas replaces which, or even if Goodwin held both in some kind of tension.³³²

The importance of the resurrection and millennial kingdom for this study, however, is its impact on the joy of the saints, and of Christ himself.

The relationship of the soul of the saint to the body is an important one to Goodwin. The soul is the recipient of glory, not the body. Indeed the body is a hindrance to a fulness of joy. The soul is capable of receiving great joy by faith, but 'the weakness of your bodies, and bodily spirits, will not permit you to have so much of this joy.'³³³

It is not the sinfulness so much as the weakness of the body.

³³¹ Goodwin, Thomas, *The Vworld to Come. Or, the Kingdome of Christ Asserted* (London: printed, and are to be sold in Popes-head-Alley, and in Westminster Hall, 1655)

³³² Goodwin, *A Glimpse of Syons Glory*, 14

³³³ Goodwin, *A State of Glory for Spirits of Just Men Upon Dissolution, Demonstrated*, 31

‘...whilst indeed the soul is at *home in this body*, (this earthly tabernacle) it is not capable of this sight, of the Glory of God, that is, so as to continue in the body, and enjoy it; for it would crack this earthen vessel.’³³⁴

Nevertheless, the soul is destined to be resurrected in a real bodily form. The body the saint will have at the resurrection, however, is not like Adam’s body which was destroyed at death; rather it is like the glorified body of Christ. Indeed there is a happiness that belongs to the body itself. The body is raised in a glorified state, and enjoys a happiness derived both from being indwelt by a glorified soul, and because both the soul and the body are indwelt by the Holy Ghost. There is then another level of joy available to the saint at the resurrection.³³⁵

Having expounded so effectively the joy of the intermediate state, Goodwin accepts that questions may be raised whether or not the saints may somehow be diminished by their leaving heaven and being resurrected. In fact, Goodwin does not suggest that leaving heaven causes any break in the saint’s appreciation of God in Christ. Goodwin argues that since Christ can leave heaven without loss of his essential glory, so then can the saints. Goodwin does not suggest that Philippians 2 implies any lessening in Christ’s essential glory, but only in the status and honour given him by those who should be worshipping him. Interestingly, Goodwin links Christ’s joy with his Glory. The reason Christ suffers no loss of happiness in leaving heaven is that he brings his glory with him.³³⁶

The joy of the saints is caught up in the joy of Christ. The world to come is Christ’s reward for obedience to his Father. As Christ is God’s son he has a kingdom by right, but as the mediator of the church, the world to come is God’s special gift to reward him, and compensate him, for humbling himself in the incarnation. In the millennial kingdom Christ will subdue his enemies and put all powers and authorities under himself. In this Christ is glorified and he rejoices both in his glory, and in the presence of the saints who both witness his glory, and glory in it themselves. Thus both Christ and saints share and rejoice in Christ’s glory.

³³⁴ Ibid., 18

³³⁵ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 103, 104

³³⁶ Goodwin, *The Vworld to Come*, 37

An important part of this later joy is the bringing of all the elect together. Goodwin refers to Hebrews 11:40 to argue that, great as the joy of the saints in heaven now is, it will be greater when all the saints are gathered.

‘...now the Angels and the soules of the glorified Saints in Heaven, they have seene and enjoyed many glorious things already, and they look for farre more glorious things, but yet he will bring forth a glory at that day beyond their expectations; he will not onely be admired by wicked men, but all that beleeeve shall admire this, he will then put them to a new amazement.’³³⁷

In this Christ is glorified. When all those whom the Father gave him are brought together, when it shall be seen that all are present, that none given to Christ have been lost, that Christ has completed his commission, then Christ will rejoice and be further glorified.

In the Eternal Kingdom when God is all in all

The joy of the intermediate state, being vast as it is, is still not the pinnacle of joy. As the joy of the saints now in heaven transcends all the joys of earth, even those joys in the Holy Ghost, so too the joys of the saints after the judgement will transcend these joy by the same degree.³³⁸

When all the saints are finally brought together in heaven after the resurrection and judgement, when Christ presents them perfect to his Father, Christ himself will come into the fulness of his joy as he completes the commission given to him from before the foundation of the world. The joy of Christ is echoed by the joy of the Father, and the angels who look on share in their joy.

For Goodwin, there are two ways of knowing God immediately. The first is by knowing Christ face-to-face and so knowing God in him. This way of knowing God is characteristic of the first two states of glory. The second, way of knowing God, is to see God himself face-to-face as Christ now does. This is what raises the joy of the eternal state to an even higher level than that previously experienced. In the previous two state the saints have rejoiced in Christ, glorifying in his glory. In the final state they rejoice in God, like Christ himself does.³³⁹

³³⁷ Goodwin, *The Happinesse of the Saints in Glory*, 18

³³⁸ Ibid., 15

³³⁹ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 35

As the source of all glory, happiness and joy, all things are summed up in God himself. It is God alone that can inherit all things, and in whom all things can find fulfilment. Goodwin refers to 1 Corinthians 15:24 to 28. In the eternal kingdom all things will be summed up in God, Christ will surrender all that is his, and God will be all in all. This is the God that the saints will enjoy as their God, and having this God the saints will ‘inherit all things,’ God will be ‘meate and drinke, wife, husband, and whatever else unto us,’ and most importantly ‘he will be all things to us himselfe.’ God will be the joy of the saints, and that joy will transcend all other possible joys. God will ‘poure out all his glory’ to the saints, and yet, even the slightest drop of this glory will ‘fill thee full,’ and not just full, but full with ‘fullnesse of the best kind.’³⁴⁰

The joy that the saints experience in eternity will be an expression of their love for God, ‘it is the nature of love, that it rejoyceth in the love of the person beloved.’ The saint shall rejoyce in all that God rejoices in, both his ‘intinsecal’ and his ‘extrinsecal’ joys, delighting both in who God is in himself, and in what God has done.³⁴¹

In spite of the degree of unity the saints will have with God, Goodwin is careful not to muddy the boundary between creator and creature. God will share his glory, but, he will not share it essentially. God will remain God, he will be glorious in himself, the saints will enjoy his glory derivatively in Christ, ‘yet it shall as truly seeme to make us happy as it doth to make him glorious.’ Further, the saint will be united with God in Christ ‘as far as the creature is capable of,’ and will share his happiness. That which makes God most happy is God himself, and that which makes Christ most happy is his being equal with God. The saint can never be one with God as Christ is one with him, and yet, there will be a real, lesser, unity.³⁴²

‘To be one with him then must needs make us happy, ... And againe, being made one with God, we shall rejoyce in all that God rejoyceth in, that God is so glorious a God it shall make thee glorious, thou shalt have all those joyes by revenues of which he now lives in Heaven, thou shalt rejoyce more in

³⁴⁰ Goodwin, *The Happinesse of the Saints in Glory*, 41-45

³⁴¹ Ibid., 48-50

³⁴² Ibid., 45-48

Gods happinesse than in thine own, the more happinesse riseth to God, the more riseth to thee.’³⁴³

Here we have Goodwin’s summary of joy, ‘*the more happinesse riseth to God, the more riseth to thee.*’ All the joy that the saint will enjoy in eternity is the joy of God himself. It is this truth which makes sense of all. It is this that takes the focus off the saint and onto God. It is this that motivates the saint to submit to God, to worship God, and to seek God’s glory alone, because at the end of all things He will be their eternal joy.

For Goodwin, joy is essentially Christological. The joy of the saints is Christ’s joy in his relationship with God. The joys of the three eternal states depend on this knowledge of God. Hence the varying degrees of joy to be experienced, both in the eternal state, and during life. The degree of revelation, of knowledge, of God, determines the degree of love that the saint has for God. This in turn determines the degree to which the saint can rejoice in God’s glory. In the first two states, the intermediate state and the resurrected state, that knowledge of God is deemed to be immediate although seen only in Christ. In the final state, the eternal state, the knowledge of God is in God purely as himself, knowing God as Christ knows God and so truly sharing Christ’s joy.³⁴⁴

³⁴³ Ibid., 47, 48

³⁴⁴ Goodwin, 'Of the Creatures, and the Condition of Their State by Creation', 35

Conclusions

The influences of Goodwin on later authors.

The influence of Thomas Goodwin on the pastor-theologian Martyn Lloyd-Jones, and from there the influence of Goodwin's ideas of 'sealing' upon the modern Charismatic movement is well known, if perhaps misunderstood, and forms the basis for Santos' thesis. However, the stream of thought between Goodwin and Lloyd-Jones is less clear. Beeks notes that John Cotton, Jonathan Edwards, George Whitefield and John Gill were all influenced by Goodwin. More recently, Beke notes that Alexander Whyte (1836-1921) considered Goodwin's *Christ Dwelling in Our Hearts by Faith* as one of the 'two very greatest sermons in the English language.'³⁴⁵

Lloyd-Jones himself directly refers to Goodwin's 'light beyond the light of ordinary faith.' Lloyd-Jones also suggests that this idea runs through the thought and experience of Edward Eltham (d.1623) a predecessor of Goodwin's, Owen, John Flavel (1627-1691), Jonathan Edwards (1703-1758), John Wesley (1703-1791), George Whitefield (1714-1770), Henry Venn (1725-1797), Charles Simeon (1759-1836), Howell Harris (1714-1773), Christmas Evans (1756-1838), DL Moody (1837-1899), and Thomas Charles Edwards (1837-1900), and all of whom wrote about deep experiences subsequent to their initial conversion, which Lloyd-Jones links with 'sealing.'³⁴⁶

That these some of these authors had some overwhelmingly powerful experiences is well documented, but it is not clear that they understood these experiences in terms of 'sealing' as Lloyd-Jones does. What is also well documented is that these experiences carried with them intense emotions including a great sense of peace and joy. Without, however, carrying out a detailed study of each of these authors it is impossible to know how far Lloyd-Jones is accurately representing their position.

It is clear that Goodwin and Owen interacted considerably on this issue, and at certain points in his career Owen held views not far from Goodwin's. However, as

³⁴⁵ Goodwin, *The Works of Thomas Goodwin*, I, 1. Sadly, Beeke does not tell us what Whyte considered the other great sermon to be.

³⁴⁶ Lloyd-Jones and Catherwood, *Joy Unspeakable*, 80 & 105

Packer points out Owen made the important point that the object of the sealing is not God's promises but the saint. It is the saint that is sealed. The sealing of the Spirit is the reception of the Spirit himself. The sealing does indeed give assurance, but that assurance derives from the presence of the Spirit, not from any special work the Spirit does.³⁴⁷

A brief survey of the footnotes of Jonathan Edwards works demonstrates that he refers to Goodwin on a number of occasions, particularly from Goodwin's works on Ephesians, which is of course the main source for his thoughts on sealing. Edwards himself does not seem to share Goodwin's view of sealing, preferring the 'imprint' idea of the image of Christ being formed in the believer, and the ownership idea that the seal signifies ownership of the saint by God.

When it comes to joy, and to the enjoyment of God, Edwards shows similar views to Goodwin and develops them to the extreme. It is Jonathan Edwards' teaching on God as the final aim of joy that inspired the contemporary 'Christian Hedonism' taught by Piper.

'The glorious excellencies and beauty of God will be what will forever entertain the minds of the saints, and the love of God will be their everlasting feast. The redeemed will indeed enjoy other things; they will enjoy the angels, and will enjoy one another; but that which they shall enjoy in the angels, or each other, or in any thing else whatsoever that will yield them delight and happiness, will be what shall be seen of God in them.'³⁴⁸

Piper has been highly influenced by Edwards and been influential in popularising Edwards' works.³⁴⁹ Whether or not Edwards was directly influenced by Goodwin in this respect, or whether Edwards arrives at this point from his own appreciation of scripture, is less clear. More likely, this should be accounted for by a shared appreciation of Augustine. Piper himself only refers to Goodwin a few times, one of these being a quote of Edwards' using Goodwin.

When it comes to John Wesley, there is a definite similarity between his understanding of sealing and Goodwin's. It is a marked emphasis of Wesley and the

³⁴⁷ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*

³⁴⁸ Edwards, Jonathan, 'God Glorified in Man's Dependence', *Works of Jonathan Edwards* (2; Online edn., Christian Classics Ethereal Library, at <http://www.ccel.org/ccel/edwards/works2.txt>)

³⁴⁹ Piper, *God's Passion for His Glory: Living the Vision of Jonathan Edwards*

ensuing Holiness Movement that there is a second and deeper experience of God available to every believer. This of course was carried through the Holiness Movement into Pentecostalism and into the Modern Charismatic Movement.

Wesley connects this sealing with assurance and makes it an event subsequent to faith, but this too involves the stamping of God's image upon the heart of the saint. These two aspects are explicitly stated in Wesley's notes on Ephesians 1:13. Of course, in Wesley's thought sealing functioned differently. Wesley's rejection of Calvinism meant that while sealing functioned as a 'surety' of having salvation, this salvation could always be lost. For Goodwin, sealing was blessing given to those who were already saved, and whose salvation was assured. Sealing did not provide a surety of the fact of salvation, but a certainty for a particular believer that they have that salvation. For Goodwin, sealing did not make salvation sure, it just made the saint sure of their salvation, and opened the way for a deeper joy in a trusting surrendered relationship with God.

Just as Wesley held a view of sealing, similar in some limited respects, to Goodwin's, so too, his view of God as the supreme object of joy. Commenting on Philippians 2:21³⁵⁰ Wesley says 'To know, to love, to follow Christ, is my life, my glory, my joy,' and about 1 Thessalonians 5:16 'Our Lord has purchased joy, as well as righteousness, for us. It is the very design of the gospel that, being saved from guilt, we should be happy in the love of Christ.'

Among those who taught a second experience of the Holy Spirit were Moody (1837-1899) and Torrey (1886-1928). Torrey who was superintendent of the Moody Bible Institute (1889-1908) taught the baptism of the Holy Spirit as 'a definite experience of which one may know whether he has received it or not.'³⁵¹ Torrey conceded that in apostolic time the expectation would be that baptism of the Spirit would accompany initial faith, but suggests that the modern Church is more akin to the church at Ephesus where Paul had to ask if they had been baptised with the Spirit.³⁵²

³⁵⁰ Wesley, John, *Notes on the Whole Bible*

³⁵¹ Torrey, R A, *The Baptism with the Holy Spirit* (New York; Chicago: Fleming H. Revell company, 1895), 10

³⁵² *Ibid.*, 14

The emphasis on a second experience of the Holy Spirit led to a kind of elitism, or two-tier discipleship.

For many, the saint is sealed by the Holy Spirit immediately on conversion, the baptism of the Spirit is a later event. This baptism was a greater deeper reception of the Spirit over and above what was given at conversion. This was certainly the view of many early modern Charismatics. This, however, led to a dangerous division between those who had, and those who had not, been ‘baptised in the Spirit.’

Later charismatics tended to assume that the Holy Spirit is fully received on conversion but that baptism in the Spirit was a preparation for service. Not all, however, who teach the baptism of the Holy Spirit suggest that this is the sealing, nor that it had any soteriological significance, rather it was a preparation for ministry and was often associated with empowerment.

In many respects much modern teaching on the Holy Spirit, and baptism of the Holy Spirit, reflects a struggle with the same problems that were being faced by Goodwin and others in the seventeenth century. That problem is the pastoral question of why the average believer does not experience the highs of joy and elation that the scriptures indicate are available. For Goodwin the answer was the need for sealing, for the early modern Charismatic the need was for baptism in the Holy Spirit. The sad reality of the modern movement is that for so many who apparently had the second experience, there was still a fundamental lack of joy. Unfortunately, the modern solution to this problem, in many areas of the Charismatic movement, is not to seek more of God, or a deeper relationship with God in Christ, but to seek more of God’s power in miracles and supernatural experiences. This is not a solution that Goodwin would have countenanced.

Goodwin’s approach to sealing is distinct, and has proven influential in a narrow area of subsequent church history. While Goodwin’s approach may be attractive to some, and clearly has some Biblical foundations, the fact that it has not been more influential must surely be down to the fact that the greater number of subsequent scholars agreed that Goodwin based his understanding on a flawed exegesis of Ephesians 1:13. This is precisely the same critique that John Stott, makes against Lloyd-Jones, and that Packer affirms, that is, that the aorist participle in verse thirteen suggests a sealing that takes place at the same time as the moment of

believing.³⁵³ In such a view ‘sealing’ with the Spirit is not just something the Spirit does, but is the actual presence of the Spirit. That this understanding of Ephesians has proved to be grammatically more acceptable has limited the influence of Goodwin in this respect to his indirect impact on the Charismatic movement.

For this study, our interest has not been in the sealing of the Spirit alone, but in the experience of joy brought in and through that experience. Those who have, what they understand to be, the baptism of the Spirit usually report an overwhelming sense of peace and joy.

In contrast to the understanding of baptism of the Spirit in the Charismatic movement, there is a growing awareness of Reformed theology within modern evangelicalism. But unlike many early modern expressions of this view, there is also an emphasis on the experience of joy in God. This movement is particularly characterised by the teaching and ministry of Piper. The resurgence of modern Reformed thought is not the cold judgmental joylessness of early nineteenth century evangelicalism, but seeks to recover the joyful passion for God displayed by Goodwin, Owen and many other leading theologians of the seventeenth century. This reawakening of Reformed theology has led to a renewed interest in both the theological and devotional writings of the Puritans. This was being reflected as early as the 1950’s when Lloyd-Jones and Packer set up the Westminster Conference to promote renewed interest in Puritan studies. In this sense, then, Goodwin’s understanding of joy is important in being representative of some of the best seventeenth century expositions of an Augustinian concept of joy founded wholly in the experience of God. Goodwin’s understanding of joy in the Christian life, represents just one link in a continual chain of Reformed thinkers, up to the present, who have rediscovered and taught a fundamentally Augustinian understanding of the person of God in Christ as the experiential centre of Christian joy.

³⁵³ Packer, *A Quest for Godliness: The Puritan Vision of the Christian Life*, 188, 190

Appendix One

Goodwin's Works³⁵⁴

Individual works written by Thomas Goodwin

Goodwin, Thomas (1636), *A child of light walking in darknesse: or, A treatise shewing the causes, by which the cases, wherein the ends, for which God leaves his children to distresse of conscience. Together with directions how to walk, so as to come forth of such a condition. With other observations upon Esay 50. 10, & 11. verses. By Tho: Goodwin D.D.* (Printed at London : by M. F[lesher]. for R. Dawlman and L. Fawne at the Brazen Serpent in Pauls Church-yard, 1636.)

[Another edition] (Printed at London : by M[iles] F[lesher]. for R. Dawlman and L. F[awne] at the Brazen Serpent in Pauls Church-yard, 1636.)

[Another edition] (Printed at London : by M[iles] F[lesher] for R. Dawlman and L. Fawne at the Brazen Serpent in Pauls Church-yard, 1638.)

[Another edition] (London : printed by M. F. for R. Dawlman, 1643.)

[Another edition] (London : printed by J. G[rismond]. for R: Dawlman, and are to be sold by Hen: Cripps, at the entrance into Popes-head Alley out of Lumbard-street. 1659.)

Also published as part of: 'Certaine select cases resolved', 1644

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol III

Goodwin, Thomas (1636), *The returne of prayers. A treatise wherein this case how to discern Gods answers to our prayers is briefly resolved, with other observations vpon Psal. 85.8. concerning Gods speaking peace, &c. By Tho: Goodvvin. B.D.* (London : Printed [by M. Flesher] for R. Dawlman, and L. Fawne, at the signe of the Brazen Serpent in Pauls Church-yard, 1636.)

[Another eidtion] (London : Printed by R. B[adger] for R. Dawlman, and L. Fawne, at the signe of the Brazen Serpent in Pauls Church-yard, 1636.)

[Another edition] (London : Printed [by M. Flesher] for R. Dawlman, and L. Fawne, at the signe of the Brazen Serpent in Pauls Church yard, 1638.)

³⁵⁴ This listing is based on the entries in British Library English Short Title Catalogue (<http://estc.bl.uk>), and entries from Early English Books Online (<http://eebo.chadwyck.com/home>), and Goodwin, *The Works of Thomas Goodwin*

[Another edition] (London : Printed for I. Raworth for R. Dawlman and are to be sold by Luke Fawne, 1641.)

[Another edition] (London : printed by M.F. for R. Dawlman, 1643.)

[Another edition] (London : Printed by J.G. for R. Dawlman, 1651.)

[Another edition] (London : printed by R.H. for R. Dawlman, and are to be sold by W. Gilbertson at the Bible in Giltspurstreet, 1659.)

[Another edition] ‘To which is prefixt a large account of the doctor's life, from his own papers and memoirs.’ (Glasgow : printed by John Hall, 1748.)

Also published as part of: ‘Certaine select cases resolved’, 1644

Later published as part of: ‘The Works of Thomas Goodwin’, 1861-66, Vol III

Goodwin, Thomas (1637), *Aggravation of sinne: and sinning against knowledge. mercie. Delivered in severall sermons upon divers occasions. By Tho: Goodwin, B.D.* (London : printed by M. Flesher, for R. Dawlman and I. Rothwell, and are to be sold at the signe of the Brazen Serpent, and Sun in Pauls Churchyard, M DC XXXVII. [1637])

[Another edition] (London : printed by M. Flesher, for Iohn Rothwell, and are to be sold at the signe of the Brazen Serpent, and Sun in Pauls Churchyard, M DC XXXVII. [1637])

[Another edition] (London : printed by M. F[lesher]. for I. Rothwell, and are to be sold at the signe of the Sun in Pauls Churchyard, 1638.)

[Another edition] (London : printed by M.F. for R. Dawlman, and are to be sold at the Brazen Serpent in Pauls Churchyard; 1638.)

[Another edition] (Amsterdam : Printed [by Richt Right Press] for the benefit of the English churches in the Netherlands, 1639.)

[Another edition] (London : printed by T. P[aine] and M. S[immons] for John Rothwell, and are to be sold at the Sunne in Pauls Church-yard, MDCXLIII. [1643])

[Another edition] (London : printed by J.G. for R. Dawlman, M.DC.L. [1650])

Later published as part of: ‘The Works of Thomas Goodwin’, 1861-66, Vol IV

Goodwin, Thomas (1637), *The vanitie of thoughts discovered: with their danger and cure. By Tho: Goodwin, B.D.* (London : Printed by M[iles] F[lesher] for R. Dawlman, and L. Fawne, at the signe of the brazen Serpent in Pauls Church-yard, 1637.)

[Another edition] (London : printed by M[iles]. F[lesher]. for R. Dawlman, and L. Fawne, at the signe of the Brazen Serpent in Pauls Church-yard, 1638.)

[Another edition] (London : printed for R. Dawlman, 1643.)

[Another edition] (London : printed by J.G. for R. Dawlman, 1650.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol III

Goodwin, Thomas (1638), *The happinesse of the saints in glory, or, A treatise of heaven, on Rom. 8. 18. For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. By Tho. Goodwin. B. D.* (London : printed by E. Griffin for Robert Dunscomb, in Lillipot-lane, 1638.)

Goodwin, Thomas (1641), *A glimpse of Syons glory: or, The churches beautie specified. Briefly layd open in a sermon, at a generall fast day in Holland. By T.G. And now published for the good and benefit of all those whose hearts are raised up in the expectation of the glorious liberties of the saints.* (London : printed for William Larnar, and are to be sold at his shop at the signe of the golden Anchor neere Pauls-chaine, MDCXLI. [1641])

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1641), *The tryall of a Christians growth in mortification, vivification, or purging out corruption. Bringing forth more fruit. A treatise affording some helps rightly to judge of growth in grace, by resolving some tentations, clearing some mistakes, answering some questions, about spirituall growth. Together with other observations upon the parable of the vine, Iohn 15. 1,2. verses. By Tho: Goodwin, B.D.* (London : printed by M. Flesher, and are to be sold by Henry Overton, 1641.)

[Another edition] (London : printed by M. Flesher, for R. Dawlman, and L. Fawne, 1641.)

[Another edition] (London : printed for R. Dawlman, 1643.)

[Another edition] (London : printed by J. G[rismond]. for R. Dawlman, 1650.)

Also published as part of: 'Certaine select cases resolved', 1644

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol III

Goodwin, Thomas (1641), *The heart of Christ in heaven towards sinners on Earth, or; A treatise demonstrating the gracious disposition and tender affection of Christ in his humane nature now in glory, unto his members under all sorts of infirmities, either of sin or misery by Tho. Goodwin.* (London : printed for R. Dawlman, 1641.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol IV

Goodwin, Thomas (1642), *Encouragements to faith. Drawn from severall engagements both of Gods Christs heart to receive pardon sinners. By Tho: Goodwin, B.D.* (London : printed for R. Dawlman, MDCXLII. [1642])

[Another edition] (London For R. Dawlman 1643)

[Another edition] (London : printed for R. Dawlman, 1645.)

[Another edition] (London : printed for R. Dawlman, MDCXLVII. [1647])

[Another edition] (London : printed by J.G. for R. Dawlman, 1650.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol IV

Goodwin, Thomas (1642), *Christ set forth in his death, resurrection, ascension, sitting at Gods right hand, intercession, as the cause of justification. Object of justifying faith. Upon Rom. 8. ver. 34. Together with a treatise discovering the affectionate tendernesse of Christs heart now in heaven, unto sinners on earth. By Tho: Goodwin, B.D.* (London : printed by W. E[llis]. and J. G[rismond]. for Robert Dawlman, MDCXLII. [1642])

[Another edition] (London printed : [s.n.], 1642.)

[Another edition] (London : printed for Charles Greene, 1642.)

[Another edition] [The second impression corrected.] (London : printed for Robert Dawlman, 1642.)

[Another edition] (London : [s.n.], printed in the yeare, 1643.)

[Another edition] (London : printed for Robert Dawlman, 1645.)

[Another edition] [The fourth edition, corrected and enlarged.] (London : printed for Robert Dawlman, 1645.)

[Another edition] (London : printed by J. G[rismond]. for R. Dawlman, 1651.)

[Another edition] [The third impression corrected.] (London : printed for Robert Dawlman, 1653.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol IV

Goodwin, Thomas (1642), *Zerubbabels encouragement to finish the temple. A sermon preached before the honourable House of Commons, at their late solemne fast, Apr. 27. 1642. By Tho. Goodwin, B.D. Published by order from that House.* (London : printed for R.D. and are to be sold by Francis Eglesfield at the Marigold in Pauls Churchyard, 1642.)

[Another edition] (London : printed for R. Dawlman, 1642.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1644), *Certaine select cases resolved: specially tending to the comfort of beleivers, in their chiefe and usuall temptations: 1. The case of desertion,, [sic] or walking in darknesse. The Cause. Remedies. 2. How to discerne answers to our prayers. 3. The case resolved, whether after sound repentance a child of God may fall into the same sin. 4. How it is to be understood, that every beleever bringeth forth all his fruit in Christ. 5. How to discerne our growth in grace. Herertofore all published in three treatises, 1 A child of light walking in darknesse. 2 Return of prayers. 3 Tryall of growth. But now re-printed, and to be put together. With other divine tractates. By Tho: Goodwin, B.D.* (London : printed for R[obert]. Dawlman, 1644.)

[Another edition] (London : printed for R. Dawlman, 1645.)

[Another edition] (London : printed by M.F. for R. Dawlman, 1647.)

[Another edition] (London : printed by M.F. for R. Dawlman, 1647 [i.e. 1651])

[Another edition] (London : printed for R.D. and are to be sold by Thomas Eglesfield at the Brazen serpent in Pauls Church-yard, 1651.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol III

Goodwin, Thomas (1646), *The great interest of states & kingdomes. A sermon preached before the Honorable House of Commons, at their late solemne fast, Feb. 25. 1645. By Tho: Goodwin, B.D. one of the Assembly of Divines.* (London : Printed for R. Dawlman, M DC XLVI. [1646])

[Another edition] (London : printed for R. Dawlman, and are to be sold by Nath: Webb, and Will: Grantham, at the Grey-hound in Pauls Church-yard, 1646.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1651), *Christ the universall peace-maker: or, The reconciliation of all the people of God, notwithstanding all their differences, enmities. By Tho: Goodvvin, B.D.* (London : printed by J.G. for R. Dawlman, 1651.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol V

Goodwin, Thomas (1654), *A sermon of the fifth monarchy. Proving by invincible arguments, that the saints shall have a kingdom here on earth, which is yet to come, after the fourth monarchy is destroy'd by the sword of the saints, the followers of the lamb. Preached by Mr. Tho. Goodwin, on Rev. 5. 9, 10. By which it will appear, that it is for the same truth (that formerly was so much contended for) that some of the people of God suffer at this day. Published for the truths sake.* (Printed at London : for Livewel Chapman, at the Crown in Popes-head-Alley, 1654.)

Goodwin, Thomas (1655), *The vworld to come. Or, The kingdome of Christ asserted. In two expository lectures of Ephes. 1. 21, 22. verses. Prooving that between the state of this world as now it is, and the state of things after the day of judgement, when God shall be all in all: there is a world to come which is of purpose, and is a more especiall manner appointed for Jesus Christ to be king, and wherein he shall more eminently reign. Preached by Mr. Tho: Goodwin many years since, at Antholins, London. Published for the truths sake.* (London : printed, and are to be sold in Popes-head-Alley, and in Westminster Hall, 1655.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1657), *A state of glory for spirits of just men upon dissolution, demonstrated. A sermon preached in Pauls Church Aug. 30. 1657. before the Rt. Honourable the Lord Mayor and aldermen of the City of London. By Tho: Goodvvin, D.D. president of Magd. Coll. Oxon.* (London : printed by J.G. for Robert Dawlman, 1657.)

Also published together with: 'A Discourse of the Punishment of Sin in Hell.', 1680

Also published as part of: 'Two discourses.', 1693

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1667), *Patience and its perfect work, under sudden & sore tryals; being an exposition of James I. 1-5.* (London : printed by S. Simmons, for Rob. Duncomb, to be sold at his shop in Duck-lane, 1666.)

[Another edition] (London : [s.n.], printed in the year 1667.)

Later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol II

Goodwin, Thomas (1680), *A discourse of the punishment of sin in hell; demonstrating the wrath of God to be the immediate cause thereof. To which is added, a sermon, proving a state of glory for the spirits of just men upon dissolution. by Tho. Goodwin, D.D. sometime president of Magd. Coll. Oxon.* (London : printed for Jonathan Robinson, at the Golden Lion in St. Paul's Church-Yard, 1680.)

[Another edition] published as: 'Two discourses.', (London : printed by J.D. for Jonathan Robinson, at the Golden Lion in St. Paul's Church-Yard, M.DC.XCIII. [1693])

The second part of which was later published as part of: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1696), *Of the constitution, right, order, and government of the churches of Christ by Tho. Goodwin* (London : Printed by Tho. Snowden for T.G., 1696.)

Goodwin, Thomas (1722), *The government and discipline of the Churches of Christ, Set down by way of Questions and Answers, with an Explanation and Application of the same. By Thomas Goodwin, D. D. Sometime President of Magdalene-College in Oxford.* (London : printed for John Clark, at the Bible and Crown in the Poultry, near Cheapside, 1722.)

Earlier published as a part of 'Of the constitution, right order, and government of the churches of christ' in 'The Works of Thomas Goodwin, 5 Volumes', 1681-1704, Vol IV

Later published as a part of 'Of the constitution, right order, and government of the churches of christ' in 'The Works of Thomas Goodwin', 1861-66, Vol XI

Goodwin, Thomas (1796?), *The french Revolution foreseen, in 1639. Extracts from an Exposition of the Revelation, by an eminent divine of both universities, in the beginning of the last century. Who explains a prophecy in that book of a revolution in France, its Separation from Rome, and the Abolition of Titles. To which are subjoined, some observations and remarks, to Illustrate Facts, and Confirm the Application of the Prophecy.* (London : printed for J. Johnson, No. 72, St. Paul's Church-Yard, [1796?])

Collections of works written by Thomas Goodwin

Goodwin, Thomas (1600-1680), *Most holy and profitable sayings of that reverend divine, Doctor Tho. Goodwin. Who departed this life, Feb. 23. 1679/80.* ([London : s.n., 1680])

Later published as an appendix to: 'The Works of Thomas Goodwin', 1861-66, Vol XII

Goodwin, Thomas (1600-1680), *The works of Thomas Goodwin, D.D. Sometime president of Magdalene Colledge in Oxford. Containing, an Exposition on the First, and part of the Second Chapter, of the Epistle to the Ephesians. And Sermons Preached on Several Occasions.* (London : printed by J. D. and S. R. for T. G., and are to be sold by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. [1681]-1704.)

Volume I

Exposition on the First, and Part of the Second Chapter of the Epistle to the Ephesians.

Thirteen Sermons Preached on Diverse Texts of Scriiption, Upon Several Occasions.

Volume II

Exposition Upon the Revelation.

Of the Knowledge of God the Father, and His Son Jesus Christ.

Discourse of Election.

Of the Creatures, and the Condition of their State by Creation.

Volume III

Discourse of an Unregenerate Man's Guiltiness Before God in Respect of Sin and Punishment.

Discourse of Christ the Mediator.

Man's Restoration by Grace.

Volume IV

Of the Objects and Acts of Justifying Faith.

Of the Constitution, Right Order, and Government of the Churches of Christ.

Volume V

The Work of the Holy Ghost in Our Salvation.

Of Gospel Holiness.

Three Several Stages of Christians in Faith and Obedience.

Of the Blessed State of Glory which the Saints Posses After Death.

A Discourse of the Glory of The Gospel.

A Discourse of the Supereminence of Christ above Moses.

A Discourse of the Reconciliation of All the People of God.

A Brief History of the Kingdom of Christ.

A Discourse of Christ's Reward.

A Discourse of the Thankfulness Which is Due to God for His Benefits and Blessings.

All the above were later published as part of: 'The Works of Thomas Goodwin', 1861-66, in various volumes, sometimes under different names.

Goodwin, Thomas (1600-1680), *The works of Thomas Goodwin*, 4 Volumes, (London; ed. J. Rabb, 1847-1850)

Goodwin, Thomas (1600-1680), *The works of Thomas Goodwin*, (Edinburgh : James Nichol, 1861-66.)

[Reprinted] Tanski Publications, 1996

[Reprinted] Reformation Heritage Books, 2006

Works written by Thomas Goodwin et al., presented to Parliament

Goodwin, Thomas (1600-1680), *Apologeticall narration, humbly submitted to the Honourable Houses of Parliament. An apologeticall narration of some ministers formerly exiles in the Netherlands: now members of the Assembly of Divines. Humbly submitted to the Honourable Houses of Parliament. By Tho: Goodwin, Philip Nye, William Bridge, Jer: Burroughes, Sidrach Simpson, the authors thereof.* (London : printed for Robert Dawlman, M.DC.XLIII. [1643])

[Another edition] (London For Christopher Meredith 1644)

Westminster Assembly (1643-1652), Dissenting Brethren. *A copy of a remonstrance lately delivered in to the Assembly. By Thomas Goodwin. Jerem: Burroughs. William Greenhill. William Bridge. Philip Nie. Sidrach Simson. and William Carter. Declaring the grounds and reasons of their declining to bring in to the Assembly, their modell of church-government.* (London : [s.n.], printed in the yeer, 1645.)

Westminster Assembly (1643-1652), *The reasons of the Dissenting Brethren against the third proposition, concerning presbyterial government, Humbly presented.* (London : printed by G.M. for Ralph Smith at the Bible in Corne-Hill, 1645.)

The Independants declaration delivered in to the Assembly. By Thomas Goodwin, William Greenhill, William Bridge, Philip Nie, Sydrach Simpson, and William Carter. Declaring their grounds and full resolutions concerning church-government. (London : Printed for B.T., in the yeer. 1647.)

The humble proposals of Mr. Owen, Mr. Tho. Goodwin, Mr. Nye, Mr. Sympson, and other ministers, who presented the petition to the Parliament, and other persons, Febr. 11. under debate by a committee this 31. of March, 1652. for the furtherance and propagation of the Gospe in this nation. Wherein they having had equall respects to all persons fearing God, though of differing judgements, doe hope also that they will tend to union and peace. With additionall propositions humbly tendred to the Committee for propagating the Gospel, as easie and speedy means for supply o all parishes in England with able, godly, and orthodox ministers. For, settling of right constituted churches, and for preventing persons of corrupt judgements, from publishing dangerous errours, and blasphemies in assemblies and meetings, by other godly persons, ministers, and others. (Printed at London : for Robert Ibbitson, 1652.)

Goodwin, Thomas (1600-1680). *The principles of faith, presented by Mr. Tho. Goodwin, Mr. Nye, Mr. Sydrach Simson, and other ministers, to the committee of Parliament for religion, by way of explanation to the proposals for propagating of the gospel. ([London : printed for Robert Ibbitson, 1654])*

Congregational Churches in England. Savoy Meeting (1658) *A declaration of the faith and order owned and practised in the Congregational Churches in England; agreed upon and consented unto by their elders and messengers in their meeting at the Savoy, October 12. 1658. (London : printed by John Field, and are to be sold by John Allen at the Sun Rising in Pauls Church-yard, 1658.)*

Works by others including extracts by Thomas Goodwin

1644	The Keys of the Kingdom of heaven (John Cotton)
1647	A Way to the Tree of Life (John White)
1648	A Survey of Church Discipline (Thomas Hooker)
1656	A Comment Upon Christ's Prayer in the Seventeenth of John (Thomas Hooker)

1657	Application of Redemption, Parts 9-10 (Thomas Hooker)
1683	The Lawfulness of Hearing the Public Ministers of the Church, Proved (Philip Nye)
1746	The Glory of Christ as God-Man displayed in Three Discourses (Isaac Watts)
1789	Evangelical Library, Volume 3.
1795	An Essay Upon Christ's Mediatorial Kingdom (George Thomson)
1796	A Practical Discourse of God's Sovereignty (Elisha Coles)
1796	Illustrations of Prophecy (Joseph Towers)

Unpublished works by Thomas Goodwin

Fienberg³⁵⁵ refers to an unpublished letter by Thomas Goodwin addressed to the Commission for the Approbation of Public Preachers, written 24th February 1655, in support of one Peter Samways.

Carter³⁵⁶ also refers to the following unpublished documents by Thomas Goodwin;

Goodwin, Thomas (1658), his admission as fellow of Eton College. MS#B. 268.49b, Rawlinson, Bodleian Library, Oxford.

Goodwin, Thomas, diploma for his degree. MS#Reg. cclxxxiv. 221, Queen's College, Oxford.

Goodwin, Thomas (1658), letter to Henry Thurloe, 12 Dec. MS#A.62.563, Rawlinson, Bodleian Library, Oxford.

Goodwin, Thomas, his betrayal of the counsels of the Independents to Henry Thurloe. MS#A.477. 10b, Rawlinson, Bodleian Library, Oxford.

Goodwin, Thomas, two letters of Thomas Goodwin to Henry Cromwell. Additional MSS in the British Museum, part of the Sansdown Collection, vols. 821, 823.

Goodwin, Thomas, his signature (doubtful validity) 1703. MS#258, Rawlinson D, Catalogue number 1386, Bodleian Library, Oxford.

³⁵⁵ Fienberg, 'Thomas Goodwin, Puritan Pastor and Independent Divine', 353

³⁵⁶ Carter, 'The Presbyterian Independent Controversy'

Goodwin, Thomas, an account of Visitation of Magdalen College, Oxford, 1687.
MS#B.398.1, Rawlinson, Bodleian Library, Oxford.³⁵⁷

Goodwin, Thomas, notes on two Goodwin sermons of 1654 and 1656. Additional
manuscripts in the British Museum, #39942.

Works of others co-edited/published by Thomas Goodwin

Various works by John Preston (1587-1628), Richard Sibbes (1577-1635),
Jeremiah Burroughs (1599-1646) and Thomas Hooker (1586-1647).

³⁵⁷ Carter notes '*Although listed under Goodwin's name, this account was written seven years after his death. A note in the front of Rawlinson, MS#B,398.a, says it is in the handwriting of Thomas Goodwin, but the signature in the Goodwin letter to Henry Thurloe of the 12th Dece., 1658, ... which is certainly genuine, does not resemble the handwriting in this account. Its authenticity is therefore questionable*'.

Appendix Two

Reasons for doubting attribution of two works to Goodwin.

The English Short Title Catalogue and the EEBO, had two additional works attributed to Thomas Goodwin (1600-168). These works are:

Goodwin, Thomas (1695), *A discourse of the true nature of the Gospel; demonstrating that it is no new law, but a pure doctrine of grace. In answer to the Reverend Mr. Lorimer's Apology. By Tho. Goodwin, pastor of a Church of Christ at Pinnor in Middlesex.* (London : printed by J. Darby, 1695.)

Goodwin, Thomas (1688), *Transubstantiation a peculiar article of the Roman Catholick faith, which was never own'd by the ancient church or any of the reform'd churches, in answer to a late discourse call'd, Reasons for abrogating the test.* (London : [s.n.], printed in the year. 1688.)

I doubt the attribution to Thomas Goodwin (1600-1680) for the following reasons:

1. With regard to *A Discourse of the True Nature of the Gospel*,
 - 1.1. the title page describes the author as 'Thomas Goodwin, Pastor of a Church of Christ at Pinnor in Middlesex,' Thomas Goodwin (1600-1680) is not known for having been a pastor in Pinnor, having ministered, from 1660 to his death, at Fetter Lane, in the parish of St Bartholomew the Greater.
 - 1.2. the title page describes the work as being 'In answer to the Reverend Mr. Lorimer's Apology,' which the English Short Title Catalogue and EEBO date to 1694, fourteen years after Thomas Goodwin (1600-1680) died.
 - 1.3. it is more likely that the work should be attributed to Thomas Goodwin's son, also Thomas Goodwin (1650?-1715?) An entry on the online version of the Oxford Dictionary of National Biography³⁵⁸ states that Thomas Goodwin (1650?-1715?) kept an academy and pastored an independent congregation in Pinnor.

³⁵⁸ <http://www.oxforddnb.com.ezphost.dur.ac.uk/view/article/10997?docPos=4, first paragraph>

2. With regard to *Transubstantiation a Peculiar Article of the Roman Catholick Faith*,
 - 2.1. the title page has no attribution.
 - 2.2. the title page describes the work as being ‘In Answer to a Late Discourse Called Reasons for Abrogating the Test,’ a reference to Samuel Parker’s *Reasons for Abrogating the Test*, which the English Short Title Catalogue and EEBO date to 1688, eight years after Thomas Goodwin (1600-1680) died.
 - 2.3. again perhaps this should be attributed to Thomas Goodwin (1650?-1715?)

The British Library English Short Title Catalogue were informed. Their investigation showed that the first title was wrongly attributed by the cataloguer, but that Wing and the Dictionary of National Biography confirm that this work was by the younger Thomas Goodwin. The second title is attributed to the older Goodwin by Wing, but the British Library agree that the dates do not make sense. Both records in the English Short Title Catalogue have been suitably amended.

Appendix Three

Chronology of the Life of Thomas Goodwin³⁵⁹

1600	Rollesby (Norfolk) Born 5th October 1600 to Richard & Catherine	Becoming aware of his own sinfulness Becoming aware of the Holy Spirit's work within
1601		
1602		
1603		
1604		
1605		
1606		
1607		
1608		
1609		
1610		
1611		
1612		
1613	Cambridge 1613 to 1634	1613, August 25th, Enters Christ's College Much influenced by preaching of Richard Sibbes Much influenced by reading Calvin's, <i>Institutes</i> Aged 14, Receives Communion at Easter Later refused Communion, goes into spiritual decline
1614		
1615		
1616		
1617		1617, Receives BA
1618		
1619		1619, Leave Christ's College 1619, Enters Catherine Hall
1620		1620, Becomes a Fellow of Catherine Hall 1620, Receives MA Autumn, Moved by Thomas Bainbridge sermon on Luke 19:41, 42

³⁵⁹ Halley, 'Memoir of Thomas Goodwin, D.D.', and Goodwin, 'The Life of Thomas Goodwin', vii-
xlvi, and Whyte, Principal Alexander, 'Thomas Goodwin', *Thirteen Appreciations* (Edinburgh:
Oliphant, Anderson and Ferrier, 1913), and Barker, 'Thomas Goodwin (October 5, 1600-February 23,
1680)' and Beeke and Pederson, 'Thomas Goodwin (1600-1679)'

		Much concerned with personal assurance, to 1627
1621		
1622		
1623		
1624		
1625		1625, Licensed as Preacher
1626		1626, Helps bring Sibbes to St Catherine's as Master
1627		
1628		1628, Becomes Lecturer at Trinity Church, succeeding John Preston
1629		
1630		1630, Receives BD
1631		
1632		1632, Becomes Vicar of Trinity Church
1633		1633, Growing scruples about ceremonies of Church of England
		1633, Meets with John Cotton, becomes convinced of congregationalism
1634		1634, Resigns Trinity Church in favour of Sibbes
		1634, Leave Cambridge under pressure from Laud
	London	1634, Becomes independent preacher in London
1635	1634 to 1639	
1636		1636, Begins to publish own sermons
1637		
1638		1638, Marries Elizabeth Prescott, she dies in 1640's, leaving daughter
1639		
	Arnhem (Netherlands)	1639, Assists Philip Nye in Arnhem Church
1640	1639 to 1640 (Early 1641?)	1639, Meets with Nye and others at Synod of Rotterdam
	London	
1641	1640 to 1649	1641, Gathers independent church, St Dunstan's-in-the-East
1642		1642, 27th April, Preaches before Parliament
		1642, 12th June, Appointed a member of Westminster Assembly
1643		

1644		1644, 3rd January, Presents <i>Apologetical Narration</i> to Parliament
		1644, Becomes Lecturer at St Christopher
		1644, Presents <i>The Directory of Public Worship</i> to Parliament
1645		
1646		1646, Becomes Lecturer at St Michael, Crooked Lane
		1646, 25th February, Preached before Parliament
1647		1647, Persuaded by Cotton to go to New England, decides not to go
		1647, 23rd February, Preaches before Parliament (<i>see</i> Note 1)
1648		1648, Becomes Lecturer at All Hallows, Lombard Street
		1648, March, Preaches before Parliament
1649		
	Oxford 1649 to 1660	1649, Appointed Lecturer at Oxford
		1649, Appointed Chaplain of State by Oliver Cromwell
		1649, 3rd May, Preaches before Parliament
		1649, 7th June, Preaches before Parliament
		1649, Married Mary Hammond (17), two sons Richard and Thomas
1650		1650, Appointed president of Magdalen College
		1650, Appointed to take inventory of papers of Westminster Assembly
		1650, Starts preaching at St Mary's, alongside Owen
1651		
1652		
1653		1653, Receives Doctorate in Divinity
1654		1654, Appointed to Board of Visitors
		1654, Appointed to become Trier
		1654, Appointed to commission for ejection of scandalous ministers
1655		
1656		
1657		
1658		1658, Persuades Cromwell to sponsor meeting at Savoy Palace

		1658, 3rd September, Attends cromwell on his deathbed
		1658, 14th October, Presents Savoy Declaration to Richard Cromwell
1659		
1660		1660, Deprived of office
	London	1660, Gathers independent church, Fetter Lane
1661	1660 to 1680	1661, Attends Savoy Synod
1662		
1663		
1664		
1665		
1666		1666, Looses half of library in fire
1667		
1668		
1669		
1670		
1671		
1672		
1673		
1674		
1675		
1676		
1677		
1678		
1679		
1680		1680, 23rd February, Dies and is buried at Bunhill Fields

Note (1) Fienberg³⁶⁰ cites Marsh, Memorial to the City Temple, giving four times on which Goodwin preaches before Parliament.

³⁶⁰ Fienberg, 'Thomas Goodwin, Puritan Pastor and Independent Divine', 266

Appendix Four

Chronology of the Works of Thomas Goodwin³⁶¹

Dates in brackets represent believed dates or period of writing. Other dates are publication dates.

Year		Date of writing or publication	Note
1600	Rollesby (Norfolk) Born 5th october 1600 to Richard & Catherine		
1601			
1602			
1603			
1604			
1605			
1606			
1607			
1608			
1609			
1610			
1611			
1612			
1613	Cambridge 1613 to 1634		
1614			
1615			
1616			
1617			
1618			
1619			
1620		(1620's) Sermon on Ephesians 3:17	1
1621		(1620's) Sermon on Ephesians 3:16-21	1
1622		(1620's) Sermon on Ephesians 5:30-32	1
1623		(1620's) Sermon on Hebrews 10:4-7	1
1624		(1620's) Sermon on Colossians 1:20	1
1625		(1625) Two sermons on Colossians 1:26, 27	1

³⁶¹ This listing is based on the entries in British Library English Short Title Catalogue (<http://estc.bl.uk>), and entries from Early English Books Online (<http://eebo.chadwyck.com/home>), and Goodwin, Thomas, *The Works of Thomas Goodwin, D.D. Sometime President of Magdalene Colledge in Oxford*, 5 vols. (London: Printed by J. Darby, and S. Roycroft, for T. G., and are to be sold for the publisher by Jonathan Robinson at the Golden Lion in St. Pauls Church-Yard, MDCLXXXI. , 1681-1704) and Goodwin, *The Works of Thomas Goodwin*, and Fienberg, 'Thomas Goodwin, Puritan Pastor and Independent Divine'

Year		Date of writing or publication	Note
1626		(1620's) Three sermons on Hebrews 1:1-2	1
1627			
1628		(1628) A Child of Light Walking in Darkness, chs 1-5, 11-15,	2
		(1628) Two further studies on Isaiah 50:10	2
		(1628) A Child of Darkness Walking in Light, Isaiah 50:11	2
		(1628) Two sermons on Zephaniah 1:1-3	1
		(1628) Objects of Justifying Faith	3
1629		(1629) Most Holy and Profitable Sayings, sermon notes	4
		(1629) Discourse of an Unregenerate Mans Guiltiness Before God	5
1630		(1630) Acts of Justifying Faith	3
1631			
1632			
1633			
1634	London 1634 to 1639		
1635			
1636		1636 A Child of Light Walking in Darkness, chs 6-10	2
		1636 The Return of prayers	
1637		1637 Aggravation of Sin	
		1637 The Vanity of Thoughts Discovered	
1638		1638 The Happiness of the Saints in Glory	
1639		(1639) Exposition upon the Revelation	6
		(1639) Two letters, correspondence with John Goodwin	7
	Arnhem 1639 to 1640		
1640		1641 A Glimpse of Sion's Glory	
	London 1640 to 1649	(1640's) Exposition on the First and Part of the Second Chapter of the Epistle to the Ephesians	8
1641		1641 The Trial of a Christian's Growth	
		1641 The Heart of Christ in Heaven	3
1642		1642 Encouragements to Faith	
		1642 Christ Set Forth	3
		1642 Zerubbabel's Encouragement to Finish the Temple	
1643			

Year		Date of writing or publication	Note
1644		1644 Certain Select Cases Resolved	
1645		(1645) The Government of the Churches of Christ	9
1646		1646 The Great Interest of States and Kingdoms	
1647		(1640's) The World to Come	10
1648			
1649		(1654) A Sermon on the Fifth Monarchy (pub. 1654)	11
	Oxford		
1650	1649 to 1660		
1651		1651 Christ the Universal Peacemaker	
1652		(1650's) Sermon on Ephesians 2:14-16	1
1653		(1650's) The Work of the Holy Ghost in Our Salvation	12
1654			
1655			
1656		(1650's) Of the Creatures, and the Condition of their State by Creation	13/1 8
1657		(1657) Of The Blessed State of Glory Which Saints Posses After Death	14/1 8
		1657 A State of Glory for Spirits of Just Men Upon Dissolution, Demonstrated	
1658			
1659			
1660			
1661	London		
1662	1660 to 1680		
1663			
1664			
1665			
1666		1666 Patience and its Perfect Work	
1667		(Later life) Of the Knowledge of God the Father and His Son Jesus Christ	15
1668		(Later life) A Discourse of Election	15
1669			
1670			
1671			
1672			
1673			

Year		Date of writing or publication	Note
1674			
1675		(1675) Two letters, correspondence with Robert Asty	16
1676			
1677			
1678			
1679			
1680		1680 A Discourse of the Punishment of Sin in Hell	
1681		1681-1704 Discourse of Christ the Mediator	17
		1681-1704 Man's Restoration by Grace	18
		1681-1704 Of Gospel Holiness	17
		1681-1740 Three Several Ages of Christians in Faith and Obedience	17
		1681-1704 A Discourse of the Glory of the Gospel	17
		1681-1704 A Discourse of the Supereminence of Christ Above Moses	17
		1681-1704 A Discourse of the Reconciliation of the People of God	17
		1681-1704 Discourse of an Unregenerate Man's Guiltiness	18
		1681-1704 A Brief History of the Kingdom of Christ	17
		1681-1704 A Discourse of Christ's Reward	17
		1681-1704 A Discourse of Thankfulness	17

Note (1) These are dated from an introductory note in Works (1681-1704) Vol. I, by Goodwin, Jr.

Note (2) These are dated from an introductory note to the work by Goodwin.

Note (3) The preface links the first part as referring to 'Christ Set Forth' as the object of faith, and the second part as act of faith to his days in Cambridge. Chang³⁶² dates the *Acts* to 1630, and the *Objects* to 1628. However, when 'Christ Set Forth' was written Goodwin mentions his desire to write about the acts of faith. Since 'Christ Set Forth' was usually printed with 'The Heart of Christ in Heaven' it would suggest an earlier date for these two, during Goodwin's time in Cambridge, rather than the publication dates in the 1640's.

Note (4) The sermon notes are mostly dated to 1629.

³⁶² Chang, 'Thomas Goodwin (1600--1680) on the Christian Life', 85

- Note (5) A comparison with this work and the notes of the one of the sermons in 'Most Holy and Profitable Sayings...' suggests that this sermon was preached around 1629, 1630.
- Note (6) This work is dated to 1639 in an introductory epistle by Goodwin, Jr.
- Note (7) The first of these letters is dated 1639.
- Note (8) The introductory epistle by Thankful Owen suggests that Goodwin started this work on return to England.
- Note (9) It is believed that this was largely the Independents' response to Parliament drawn up in 1645 but not presented
- Note (10) Fienberg³⁶³ suggests this was preached in the 1640's.
- Note (11) Fienberg³⁶⁴ suggests that since this was later used by the Fifth Monarchists, which movement Goodwin opposed and which started in 1649, it was almost certainly preached before that time (1649)
- Note (12) Chang³⁶⁵ dates this work to Goodwin's time in Oxford in the 1650's.
- Note (13) A reference in 'Of The Blessed State of Glory Which Saints Posses After Death' suggests that 'Of the Creatures, and the Condition of their State by Creation' had been written prior to 1657.
- Note (14) A note in 'A State of Glory for Spirits of Just Men Upon Dissolution, Demonstrated' says that Goodwin had recently preached at length on 2 Corinthians 5:1-4, if 'Of The Blessed State of Glory Which Saints Posses After Death' is a record of that preaching then it could be dated to the same year, 1657.
- Note (15) An introductory epistle in Works (1681-1704) Vol. II, by Goodwin, Jr. suggests these works were the result of reflection in later life.
- Note (16) These letters are dated 1675.
- Note (17) These works are included in Works (1681-1704) with no evidence of their original dates.
- Note (18) Lawrence suggests that these four works formed the core of a substantial work of theology that was central to Goodwin's work. Lawrence convincingly argues that, far from being the product of later reflection, these works were largely complete by the early 1650's, and much of the content was actually written or preached even as early as the 1620's, 1630's.

³⁶³ Fienberg, 'Thomas Goodwin, Puritan Pastor and Independent Divine', 181, 182

³⁶⁴ Ibid., 199

³⁶⁵ Chang, 'Thomas Goodwin (1600--1680) on the Christian Life', 85

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